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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XVII., No. 1. CHICAGO, THURSDAY, SEPTEMBER 25, 1884. WHOLE No. 752.

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It is said that amid the cholera panic of France the Jews have alone remained without alarm or excitement, and have as a rule entirely escaped the disease. Moses and his sanitary, God-given laws have herein a practical vindication that Ingersoll will hardly care to put down as one of the "mistakes."

There is another point about the Jews. There are 60,000 of them in New York City and yet it is said that not a single one is a bartender, and they seldom or never figure before the police courts for intoxication or drunken rows. The same testimony could be gathered in every city where these people are found. If any inquire why the Jews are so universally despised and their name a bye-word, we might answer by asking why the Jews are all Freemasons. One of the first Masonic lodges opened in Chicago, we were informed years ago, was given up to the Jews and abandoned of all others. With all the opprobrium that adheres to his character the Jew seems to make a good Mason.

A grandson of the great Henry Clay, bearing the same name, and heir it was hoped of the same surprising genius, was shot in a saloon brawl during Saturday night in Louisville, Kentucky. Young Clay was already prominent in political circles and his habits were no objection, it would seem, to a nomination for Congress, which was mentioned as one of the honors of which he was worthy. Clay was in a drunken rage when he invited the shot that may prove fatal. Will his aged relative, Cassius M. Clay, now speaking for the Republican party take heed to this argument against the unmanly position of his candidate in Maine?

The official report of the vote in Maine gives 78,912 for Robic, Republican, and 59,061 for Redman, Democrat; and for other candidates and scattering, 4,449,—a total vote of 142,422. The prohibitory amendment received 64,507 votes, and 20,224 voted against it, from which it appears that there were some 58,000 voters who followed the ignoble example of Mr. Blaine and said in effect that they did not care whether the saloon was voted up or voted down; and had the laws of Maine provided that a majority of the whole vote cast should have been required for the adoption of the amendment, the proposition would have been lost by some 7,000 votes. Thus, while we rejoice that the result was secured, it is with some trembling that we scan the figures to know the public sentiment after thirty years of Maine law.

Ex-Governor St. John was greeted in Chicago last Thursday evening with so hearty and so large an audience, that he took good cheer for the prospect in the country, when Chicago—this great city of such ill repute—could fill our largest hall and overflow by hundreds into another. The day before he had spoken by invitation at the State Fair at Madison, Wisconsin, to an immense crowd of 25,000, and in giving his speech for prohibition he was introduced by the Democratic candidate for governor in that State. The Buffalo papers help the good cheer wonderfully with their figures from western New York of nearly 19,000 voters for reform in that grand old Anti-masonic district. The testimony of the fathers is not forgotten there. The Music Hall audience last Thursday was a unique one for this city. Some 3,000 were present and no one could tell where the applause was the heartiest, from floor, from first or from upper gallery; and everybody stayed till the close, even those standing about the doors. Seldom are speaker and theme so honored here.

Broadway Tabernacle, New York, held an unusual congregation Sabbath afternoon. Since Peter Cooper died there has been no funeral like that of Jerry McAuley, the reformed river thief—the Christian evangelist. Sixteen years ago he found a Saviour who could rid him of all his sin, and his life has since, as the world confesses, been that of a true and grateful disciple. He began the mission on Water street for the salvation of the lowest, and a few years ago he went back further into the city into the midst of its deepest sin and seized and held for Christ the hall of the Cremorne mission. Every type of society was represented in the multitudes who wept for him—negroes and whites, silks and rags, women with painted faces but with tears in their eyes stood beside other women who in other circumstances would have shunned them. Bankers, merchants and lawyers a long time before the hour found the church already full and lingered in the crown with poorly-clad men and boys who were also eager to enter. Many were astonished at the motley multitude, but as the people without distinction had come to Christ so they came to this disciple, and proved against all the eloquence of infidelity how real and holy is Christianity.

The Odd-fellow body representing all the lodges of that order in the world met last week in Minneapolis. One of the most interesting portions of the business to those who are happily outside this order was the excited debate over a proposed amendment which would allow the admission of members without regard to color in jurisdictions outside the United States. "A most bitter onslaught", say the despatches, was made against this proposition, most of the objections being from the Southern States, and it was voted down two to one. Article 16, section 2, of the constitution still provides, therefore, that one of the essentials for admission to Odd-fellowship must be a *white* skin. The lie is thus openly and brazenly given to the pretensions of this order to in its publications, speeches and professions. "Friendship, Love and Truth" are flaunted on its banner to the world, but when we look behind them we catch the devilish leer of the managers of the show, which means "friendship and love" for men with the right sort of skin and a regulation body, and "truth" for anyone who can find it.

The result of the imperial conference in Poland will be awaited with some anxiety by those who have interpreted the late movements of Germany and France as hostile to England. The Czar, the old Emperor William and Francis Joseph of Austria met last week. It is rumored that the conference was for peace, and probably the quiet of the three empires, and the subjugation of the secret lodges of political assassins was a topic of first importance. But it is suggested that Russia hates England for Beaconsfield's sake, and Germany may be willing that words may come to blows between the English and French, in hope that the latter may be less troublesome ther after. Heaven forbid that there should be any he ish plots of war in this meeting. It is more like the emperors have enough to consider in managin the secret enemies about their own palaces. The meeting was not a popular demonstration. No o was in sight but soldiers. The precaution was n uncalled for. A few days ago the Nihilists issued th proclamation of war in Warsaw: "In the struggle sustain the people against the rule of the Czar ought to have recourse to the same weapons he use Our fight is now, as it ever was, a poutrance. W have done justice to the journalist Skiriptzyk, who death was wrongly attributed to the violence thieves. He was executed by us as a spy. No trait escapes."

A MISSIONARY LETTER FROM INDIA.

BY C. B. WARD.

India is a monster land, about 1,500 by 2,000 mil in area, peopled with the multitudes represented the figures, 250,000,000. Of these, about 190,00 000 are Hindoos; 50,000,000 Mohammedans; 10,00 000 Aborigines; and everywhere can be found a fe Parsees and Jews. Buddhists abound in Ceylon a Burmah.

Nearly forty missionary societies, American a European, are at work in the Empire, employing force of over 700 Anglo missionaries and it is sa there are now 500,000 native Christians in Ind We would it were so. Doubtless there are 500,0 baptized natives; but the number of living, genuin native Christians is not above 100,000. You w wonder at this; but some light will dawn upon th that subject when you learn that several of these s cieties proclaim sacramental Christianity; seve others ceremonial Christianity; and of those w hold the form of Holy Ghost Christianity, not a fe are without the power and make Christians on ca chetical tests rather than the evidences of regene tion.

It seems cruel to tear away the glowing pict held up to the world—"a half million Christians" India. But the devil only smiles when he he Christendom boasting over an edifice erected on unregenerate foundation.

There has been a wonderful uplift in the quali of missionary characters in India since 1870. Th scarce a European missionary was a total abstai and few indeed who did not smoke. Intense wor liness was no great blemish on Christian charact and regeneration by the power of the Holy Gh was with only about six missionary societies a con tion of admission.

But a wonderful change is manifest in the last f years. Many missionaries have put on a bet Christianity themselves and their preaching is acco ingly improved. Many others of the ordinary te per have year by year retired from the field. Exte sive revival and holiness movements at home ha greatly improved the home churches, as is manife ed in the fact that the missionaries coming from b America and England in the last five or six years more pious, freer from intemperate habits and ma of them came with hearts on fire with holiness God. In 1870 there were not twenty missionar and Christian workers in India who were entir sanctified to God and preached this uttermost sal tion and testified it. To-day, there are perhaps o hundred. Then witnessing Christians were few; n there are thousands of them. Witnesses to the gra of entire sanctification can be found all over the E pire, yet many missionaries and professed Christia do not believe in salvation from all sin in this l through the blood of Jesus, preferring to vainly l lieve that death will wash away or rub off sin's l dye. India needs the prayers of good people. Do think the heathen need them all. Remember the m sionaries and their converts.

True Gospel leaven is at work in many sections India. On the east coast the American Bapti have a grand work and idols will be swept away th in a few years. In the southern part of India t London and Church Mission with the Americ Board are doing grandly.

In the southern part of the Bombay Presidency the American Board Missionaries have the most successful mission in Western India. In the north of India Presbyterians and Methodists are measurably successful. Methodism, as represented in the South India Conference, is the principal Gospel leaven at work among the English speaking people. Other work is being done all over the Empire. But accounts sent home are often too glowing and made too much of by the secretaries. Besides, missionary effort is to an astonishing degree an educational work. We confess to a feeling that it would be better to divide the work when presenting it to the people at home into Gospel and educational work. We do not object to educational work; but we question whether it is just the thing to get people at home to give to evangelize the heathen, then use their gifts in purely secular school work, as is done by every mission society in India.

I and my fellow workers in the Nizam's Dominions have started on the line of pure evangelism, as Paul did. God is with us. Our working force is twenty-three, male and female. We work, too, wholly among the heathen in the vernaculars, having no manner of English work. We are faith missionaries. Our work costs us this year about $5,000 and we are getting it day by day as we need in answer to prayer. We need workers. Will the *Cynosure* readers send us one missionary, sanctified soul and body? Ought it not to do a little missionary work in this way? Three hundred dollars will send us one. Try it.

Secunderabad, Deccan, India.

THE BELIEVERS' BIBLE CONFERENCE.

BY PRES. C. A. BLANCHARD.

Repeated announcement was made in *Bible Notes*, published by Mr. S. R. Briggs, Toronto, Canada, that no Believers' meeting would be held this year. Notwithstanding this notice Major D. W. Whittle arranged for such a gathering, though it was understood that the attendance would not be large, because many who usually attend had already spent their vacations and others had their arrangements so far completed that it was impossible to change them.

Harbor Springs, on Little Traverse Bay, was selected as the place of meeting. This village is located just within that portion of the bay which lies inside of Harbor Point. On the north is a high bluff completely shutting away the cold winds from Mackinaw and keeping the water within the point quiet when outside the waves are rolling in upon the beach.

There are several summer resorts in the immediate vicinity. Four miles across the bay is Petoskey. Just at hand is Harbor Point, which now has nearly sixty cottages and a hotel. One mile along the shore is the Presbyterian resort called We-che-ton-sing, an Indian word meaning "the little bay in the bay." Here are some twenty cottages and a hotel. Directly south from We-che-ton-sing is Bay View, a Methodist summer resort, where a camp meeting is annually held. Altogether it is a most beautiful region, not as yet invaded by the high prices which make life at the ordinary resort so impossible to those who are not rich.

THE MEN OF THE CONFERENCE

were not many in number as already indicated. First of all was Major Whittle, so constantly engaged in the Master's business. Then Prof. Moorehead of the United Presbyterian Theological Seminary, Xenia, Ohio; Rev. Lewis of Joliet, Illinois, Bro. Walter of Grand Rapids, Bro. Dean from Iron Mountain City, Bro. H. M. Skeels of Pingre Grove, Ill., Pres. C. A. Blanchard of Wheaton and others.

Beside these gentlemen a number of ladies were in attendance. Mrs. Prof. Curtis of Chicago, Mrs. Skeels, Mrs. Prof. Moorehead, Mrs. Pres. Blanchard, and besides those from abroad a number of earnest praying men and women from the vicinity met thrice each day for the study of God's Word.

THE SUBJECT OF THE CONFERENCE

was Jesus Christ, our righteousness, wisdom, sanctification and coming Redeemer. Brethren Moorehead and Whittle led the studies of the week chiefly, others assisting. A deeply religious spirit prevaded all the gatherings and on the Sabbath at the Lord's table, and in the preached word there was a manifest presence of the Holy Spirit. On Sabbath evening the Major preached a powerful sermon from the words, "Look unto me and be ye saved, all ye ends of the earth." Isa. 45:22. At the close of the sermon a number of persons rose to signify their purpose to lead a new life, and thus the conference closed. On Monday many of those attending went on an excursion to the island of Mackinaw, or, as it is spelled now, Mackinac, where are the summer cottages of Major Whittle, Bro. Gurdon S. Hubbard of Chicago, and others.

The meeting was the first one of the kind which the writer ever had the privilege of attending and was spiritually most profitable. The very conception of the meeting was delightful: a gathering of persons who believed in Jesus and watch for his appearing to meditate on his Word and pray that he may speedily appear. No sectarian godlings to glorify, but a glorious, interceding, coming Jesus to adore. If this imperfect note shall be the means of leading any of the readers of the *Cynosure* to the Believers' meeting of '85, this writing will be amply repaid, and others will receive the blessing which came to those at Harbor Springs.

Wheaton College.

THE TEMPLE OF HONOR.

BY ALBERT M. PAULL.

I notice in the issue of Sept. 4th, a brief communication from an officer of the Grand Temple of Honor and Temperance of Illinois. The statements made in it are just what I made in my earliest connection with the order and until developments within the order taught me better. Now I greatly wonder that such statements ever came from my lips, as all the foundation I had for them was the common talk of Templars who for the most part had taken no degrees and knew little of what they were talking about.

The first statement in the communication referred to is that the Temple of Honor is not political. All I have to say about that is that the history of the political action of the order in Rhode Island is, to say the least, amusing. The next statement is that it is not a church, which (as temple and church are synonymous terms) is the same as saying, a church is not a church. The admission is made that its sessions are opened and closed with worship. A temple is a place of worship, and so is a church, the worshipers in one are called templars (which originally meant a student of the law), in the other, church members; or, collectively, the first are called "the temple," the other, "the church." That in Rhode Island at least the Temple of Honor is considered equal to the church is evident from the fact that the Sister Grand Templar made that assertion before a public assembly, and when resolutions were afterward offered to the Grand Temple disowning the sentiment they were rejected with spirit and unanimity. The record of that is found in the published records of Grand Temple of R. I., dated June 3, 1875. In view of the above facts the Temple of Honor stands fairly before the world as a rival of the church of Christ. If we examine the work of the order we find it presumes to do the same work as the church in an altogether different way. It professes to save men, and when they die, to place them in "that temple not made with hands eternal in the heavens," yet not as the church does it, through repentance and faith in Jesus Christ, but thorugh belief in its own peculiar theology, wherein Christ is ignored, and consequently the Christian's God is excluded, for inspiration teaches us that "he that hath not the Son hath not the Father." This false and fictitious god of the order is represented by a point within a circle, the commonly received symbol of sun-worship. The theology of the order is seen at greater length in the pamphlet sold by the National Christian Association, entitled "The Temple of Honor Illustrated."

One true statement is made: "The pledges of this order are as free to the inspection of those outside as to its members." So is all the secret work of the order up to and including the third degree, but when I was a member of the order the pledges as well as the other secret work were not to be revealed "for life." And that phrase "for life" antagonizes the moral science of the Bible and the church of Christ. The first commandment in the Bible regarding oaths is that, under certain conditions, they should be renounced. Paley and Wayland give several conditions which make void the oath or promise, but the Temple of Honor, like Freemasonry, teaches that the promise is *never*, under any circumstances, to be violated.

The principal work of the Temple of Honor is not temperance. The name of the order forbids the thought, and observation and experience teaches us the name is a correct one. Honor comes before temperance in order of importance. Temperance comes before honor in order or place only. Temperance takes the first or lowest place, it is the foundation upon which the fane is builded. The first initiation represents temperance, but the first degree does not, nor the second, nor the third. In the second degree, skeptic, infidel and profane are baptized alike into the salvation of the order. The Temple of Honor is a church having a theology which excludes sorrow for sin, repentance and all the distinctive doctrines of the church, demands as the only things necessary, the payment of a certain sum of money and acceptance of its sun-worship creed, and trains up its neophytes in honor and temperance for the salvation of their souls. Its chief end is salvation, honor and temperance being the means only. It is all a delusion and a snare, and has nothing in common with Christianity.

Providence, R. I.

FREDERICK DOUGLASS ON PROHIBITION.

A REPLY.

I have just read Mr. Douglass's extraordinary appeal to the Prohibitionists, and the assumptions by which he would induce the temperance men to abandon their principles, turn their backs upon their own party, and vote for the Republican candidates; which would be to stultify themselves, throw down their arms and surrender to the enemy. I must say, notwithstanding my old friendship and great respect for Mr. Douglass, his appeal lacks the good sense and sound reason, the strong logic and consistency, and consequently the force and conclusiveness which usually characterizes his efforts.

This is not, perhaps, so much his fault as the fault of the cause he undertakes to champion. The Republican party sustains to-day the same relation to the liquor business that the old Whig party did to the slavery business. The Whig party fellowshiped and sustained slavery and slaveholders; and its candidate, Henry Clay, was a slaveholder and an avowed defender of slavery, declaring that "200 years of legislation had sanctioned and sanctified negro slaves as *property*, and what the *law* made *property*, *was property!*"

Mr. Douglass then took the ground that to vote for such a party and such a man was a "pro-slavery vote," and most severely and justly denounced the inconsistency of those professed Abolitionists who could vote for the pro-slavery Whig party and its candidates. Mr. Douglass did not then "look one way and now another," but cast in his lot and voted with the young, feeble and dispised—but growing—Liberty party. He did not claim to be a good anti-slavery man and then vote for slavery and urge others to do the same inconsistent thing.

Just so to-day precisely. The Republican party is in fellowship with, upholds, and panders to the liquor power for its votes, as did the Whig party to slavery. It advocates and sustains the iniquitious license scheme, which is the great prop, the guy and main stay of the liquor business in this country. It throws over and around this traffic, so prolific of all that is bad in society, the broad shield and panoply of the law; thus making the government *particeps criminis* in the terrible crimes and woes which flow from the business, and forces upon the people its fearful demoralizations and its enormous burdens of taxation. At its recent National Convention in Chicago, the Republican party was appealed to by the eloquent and indefatigable Miss Willard, backed by a hundred thousand of the noblest women of the land, and by many of the leading temperance organizations of the country, representing a million of the best citizens of the United States, asking that the party declare for the submission of the question of prohibition to the people and let them decide it for themselves. To all of which the convention turned a deaf ear and a cold shoulder; and their candidate, Mr. Blaine, like Mr. Clay, seems to recognize everlasting and inalienable property rights in the liquor business; and in his famous "proposition" has not a word of condemnation of the traffic or even a suggestion of the evils it inflicts upon the country, but coolly contemplates and calculates on its continued legalization by the government and them distributing the unrighteous avails (the blood money) among the several States: thus virtually offering a bonus to the States for the legal ized perpetuation of the wicked and destructive traffic.

Mr. Logan's "moral philosophy" is still more abhorrent to every refined sentiment of justice, consistency and humanity. Like Mr. Blaine's, it includes the licensed continuation of the nefarious traffic by the government and then turning over the ill-gotten gains to the *education of the people's children!*

"O judgment! Thou hast fled," etc.

And these are the candidates Mr. Douglass would urge us to vote for! Mr. Douglass has the moral principle and the virtue to abstain from both the liquor and tobacco vices himself, and the manliness to let it be known to the world. Have the candidates he commends to temperance men either the moral principle, the virtue, or the manliness to go and do likewise?

Look at the humiliating and the mortifying spectacle presented by Mr. Blaine, playing the political demagogue and dodger at the recent Maine election, refusing the good women a vote to help the constitu-

tional banishment of the liquor curse from their State; proving himself destitute of the courage of his own convictions, or, too cowardly to commit himself to the right—or in fact, to either side of the question. The excuse he gives for the unmanly act is a cunningly devised political quibble, unworthy a true and noble statesman. Said our Lord who went to the cross for his principles, "He that is not for me is *against* me. He that gathereth not *with* me *scattereth abroad!*"

But, friend Douglass repeats to us the old, old "cant," You can't succeed. You can't elect, etc. I reply, what *ought* to be done can be done. "Be not faithless, but believing." Did Christ tell his little band of believers they could not succeed and had better therefore join the Jewish church? Did Wesley counsel his little brigade of "New Methodists" not to throw their labors and prayers and votes away, but to join the old heroic, Apostolic Episcopalian church "for the good it had done," and help it beat the old wicked Catholic church? Did Washington advise the little struggling army of patriots that, as they could not succeed, they had better disband and join and help the Tories? Did Gerrit Smith, William Goodell, Alvin Stewart, Lewis Tappan, Fred. Douglass tell the little Liberty party it could not "elect" James G. Birney;" would "throw away its votes" and therefore better join the Whig party and help whip the Democrats? I trow not!

But Mr. Douglass quotes Wendell Phillips as saying, "Parties are not *born*, they *grow*." Yes, but from *what?* Do they grow from nothing? Do they have no conception or beginning? The germs of the Liberty party were the anti-slavery men and women who hated slavery and loved liberty, and who came out from the old Whig and Democratic parties that sustained slavery into a more congenial climate where they grew into a power that finally forced the issue. The germs which grew into and constituted the Republican party were the anti-slavery elements transplanted from the Whig, Democrat, Free-Soil and Liberty parties. These germs grew into a giant and grand party which finally shook the continent, overthrew the all-dominant and dominating slave dynasty, recovered the country from its cruel and degrading power and saved it, we fondly hope, for liberty, sobriety and humanity.

How strange that this same triumphant party should soon forget the "Rock from whence it was hewn," the germs from which it sprang; and so soon put its own neck under a more galling yoke, and refuse to use its God-given power and providential opportunity for the overthrow of a greater foe to mankind, to human society, and to human government than was ever human slavery!

But, again, Mr. Douglass tells us there are other great interests and important issues to be looked after in a great nation like ours besides those growing out of the temperance reform and the abolition of the liquor traffic. That is true; and none are more sensible of the fact than temperance reformers. They yield to no class of their fellow citizens in their loyalty to righteous civil government, a just administration, civil service reform, a free ballot and a fair count, woman suffrage and civil equality before the law to all American citizens, settlement of national differences by arbitration, the Bible in schools, a Christian Sabbath, a sound currency by the general government, etc., etc., and we believe all these interests and issues will be quite as wisely, well and safely managed under the control and administration of intelligent, sober, temperance men and women as under a liquor dynasty, when drinking, rioting and drunkenness disgrace the White House and the national halls of legislation; and we think the good people will say AMEN!

No, my dear old friend, in the language of the good prophet Nehemiah to the Sanballats and Tobiahs down on the plains of Ono, when he was struggling to rebuild the prostrated walls of his loved city of Jerusalem, so say we: "We are doing a great work, so that we cannot come down; why should the work cease whilst we leave it and come down to you?"

As ever yours,

GEO. W. CLARK.

Rochester, N. Y., Sept. 10, 1884.

INSURANCE LODGES.

What we wish to emphasize in this paper is *the practical elimination of God from the toils and cares and responsibitities of every day life.* There may be some communities of Christians whose lives and daily intercourse emit the sweet fragrance of the fear of God and the consciousness of his constant presence and loving guardianship. We have no knowledge of them. We have only read about their having existed in the good old days of yore. The spirit of our times is not so humble and godlike. The majority of professed Christians live as though they were without God and without hope in the world. The realization of the beautiful passage, "Thou God seest me," is deplorably rare. God is conceived to be present only in the sanctuary of his house. And consequently the knowledge of his presence there has little effect on the hearts that, consciously or unconsciously, are swayed by that wicked idea. How many are ruled by the conviction that they are under the ever watchful eye of God, while transacting business, going on a journey, moving in strange places and mingling among strangers, conversing with companions and conducting the affairs of their homes? Hence there is so little fear of God and so little trust in him. In prosperity they congratulate themselves on their success and pride themselves on their good management, prudence and shrewdness, without thinking of the mercy and long-suffering of God and of their accountability to him. In adversity they make the best of their misfortune and rely on the arm of flesh to carry them through. The conduct of the vast majority of Christians shows that their trust in the Lord's help, of which many make loud professions in days of prosperity, is in reality such a slender thread, such an imaginary and visionary thing, that the slightest misfortune and the most ordinary reverses snap it like a cobweb and disperse it like a puff of smoke in the open air. Careful observation of ourselves and our fellow-men oppresses us with the mournful fact that Christian confidence and trust is a rare thing in this scheming and self-reliant world. When people profess to believe in divine providence, yet feel secure only so far as they can see their way clear, their faith is a deception and their profession a lie. They are in fact putting their trust in flesh, practicing idolatry before God and a fearful deception upon themselves.

The evidences of this faithlessness are easily produced. From every quarter they force themselves upon our notice. The agencies are almost countless and still multiplying, by which people insure and secure themselves before and behind and on every side, so that, whatever may befall them, they will have a tangible assurance of being safe. Christians have caught the infatuation of the world, have been seduced by the specious and glaring sophistries of insurance agents and advocates of the lodge, and are swelling the ranks of those who take providence into their own hands and displace God from the responsible post he has assumed as Provider and Protector of his people. We cannot but look with disfavor and reproach upon any and everything that smacks of modern insurance in any form or shade. We have such a hostile feeling toward the whole system, not because we believe that there is no form of insurance that is perfectly legitimate and which a true Christian can with a good conscience adopt, but because we believe the whole arrangement to be the agency which is robbing people of the last spark of Christian trust in God the Father Almighty. Secret societies, building associations, mutual aid societies, insurance companies, etc., are all one in this respect. While some of them must and will be avoided, for other reasons also, by every enlightened and sincere Christian, the most innocent one among them forms a dangerous support for those who are already weak in the faith. They give the flesh a feeling of security that it otherwise has not. The desire for that security grows like every other lust. Two lodges or two policies furnish more security than one. We have met men who belong to four or five lodges, and that fact gave them an air of heathen satisfaction and composure quite lamentable to behold. The poisonous drug insinuates itself slowly and unobservedly into the moral and spiritual system, until the latter is a corrupt sepulchre, beautiful outwardly, but within full of dead men's bones.—*Lutheran Standard.*

THE LODGE A DESPOTISM.

The Columbus, Ohio, *Daily Dispatch* of the 5th inst., publishes the following manifesto from seceding members of the Enoch Lodge of Perfection, meeting probably in the same city. The Masonic bodies from which these men come out are of the Scottish Rite, and the Supreme Council whose control they throw off exercises its authority in the States north of the Ohio and east of the Mississippi as Albert Pike's Council does for the rest of the country under the name of the Southern Jurisdiction. The statement of these seceders is worth preserving as a powerful argument against the whole Masonic system:

On the evening of the 15th day of August, 1884, Enoch Lodge of Perfection, Ancient Accepted Scottish Rite, assembled in Masonic Hall at the special request of Deputy E. T. Carson, who was present and presided over the meeting. At that meeting the following named officers and members of the Rite peremptorily resigned and withdrew their membership and forever renounce their allegiance and fealty to the so-called Supreme Council and its subordinate bodies for the Northern Masonic Jurisdiction of the United States, viz.:

William A. Hershiser, 32 degrees, Past M. W. and P. M.; A. B. Robinson, 32 degrees, M. W. and P. Master; A. B. Coit, 32 degrees, M. P. K., Senior Warden; Joseph P. Martin, 32 degrees, M. P. K., Junior Warden; G. A. Frambes, 32 degrees, M. E. Sov. P. Grand Master; Franklin Saunders, 32 degrees, Past M. E. Senior Grand Warden; H. N. P. Dole, 32 degrees; Past Grand Secretary Henry O'Kane, 32 degrees, Thrice Potent Grand Master; James C. Kroesen, 32 degrees, H. of T., Deputy Grand Master; Wm. M. Roberts, 32 degrees, V. Junior Grand Warden; W. H. Feaster, 32 degrees, Grand Captain of the Guard; F. W. Schueller, 32 degrees, Past G. C. Guard; R. B. Collier, 18 degrees; F. H. Breyfogle, 32 degrees, Grand Master of Ceremonies; J. S. Gold, 18 degrees; Louis Fink, 32 degrees; Jacob Felber, 32 degrees; C. E. Turner, 32 degrees; Denman R. Kinsell, 32 degrees; J. H. Collins, 32 degrees; C. G. Beck, 32 degrees; George L. Ruggles, 32 degrees.

As there seems to be a disposition on the part of some people to misrepresent the motives that prompted the above-named brethren to withdraw from the Northern Jurisdiction, the following reasons are set forth in explanation, so that, hereafter, there may be no mistake on the part of the uninformed and no excuse for the evil disposed:

1. The form and polity of the government of the Northern Jurisdiction is *monarchical*, and in most features an *absolute* one. As true citizens of the Republic we are bound not to recognize or foster in any way such an organization. Legitimate Freemasonry binds each member to execute the *duty* he owes to his "God, his *country*, his neighbor and himself." To encourage any society, whether it be secret or not, in the propagation of the doctrines of a *one-man power*, is a wrong act on the part of a true citizen of the Republic. The education and training of the youth of this country in the solid principles of a "government for the people, and by the people," is of vital and paramount importance to the future welfare of our country and its institutions. Absolutism is a thing of the past. It has no abiding place in legitimate Freemasonry or in these United States.

2. The Supreme Council, the ruling body of the Rite of the Northern Jurisdiction, has clothed itself with dictatorial powers, ignored the true constitutions that should govern the Rite, disfranchised every member of the order outside of itself, by suppressing the only legislative and representative body in the Rite—an act of "absolute despotism," worthy of the dark ages. It has even gone so far as to deny the right of petition, and does not hesitate to more than insinuate disloyalty in those who presume to ask of its august body a redress of their grievance. It imposes a heavy tax upon its subordinates. but refuses to grant them their right of representation. It forgets that taxation without representation lost to England her brightest gems on the American Continent. The Supreme Council elects and perpetuates itself for life. It promulgates the false doctrine, that the life power of the Rite lies in itself, and not in its subordinate bodies from whom come the contributions that sustain and nourish it. It advocates the doctrine of the divine right of kings, by foolishly placing itself in the line of succession to Frederick the Great, of Prussia, claiming the absolute power of that monarch, when it is pretty well understood at the present time Frederick knew nothing about the Rite. It has trampled under foot one of the brightest tenets of Masonry, that of justice to its fellow-men. In relation to its own members it reverses that most just principle that a trial should begin in a lower and end in a higher court. It has gone out of its way to lampoon and ridicule and defame other Rites that in all probability are entitled to as much respect as itself. It has attempted and to some extent succeeded in dragging its petty quarrels into the York Rite bodies, engendering strife where harmony should reign, thereby confessing its own inherent weakness; for if it be founded on pure and just principles it need fear no disintegration or loss of power, but if otherwise, its decline and fall will be only a question of time.

3. Alarmed at the rumblings of the coming storm, invoked by its arrogant and tyrannical conduct toward its subordinate bodies, the Supreme Council at its last session prepared and adopted an oath of fealty, and at once made it part of the constitutions, and then proceeded to force the said oath down the unwilling throats of its members under threats of discipline, in order to still more enslave them and prevent a revolution. A portion of said oath reads as follows: "Will hold illegal and spurious every other body established within its jurisdiction claiming to be a Supreme Council, and every other body of said Rite within the same jurisdiction that does not hold its power immediately or immediately from said Supreme Council; and will hold no Masonic communication whatever with any member of the same, nor allow them to visit any Masonic body of which I may be a member."

The Blue Lodge, Council, Chapter, and Commandery of the York Rite are all *Masonic bodies*, but have no relationship whatever with the so-called Scottish Rite; yet here is a command to carry this ostracism into place where it has no right or business to go. It asks a Mason to do and perform an unrighteous and unmasonic act. It seeks to involve the original Rite of Masonry in the quarrels of the Northern Jurisdiction. In a word, the same oath of fealty is about the smallest and most contemptible thing the Northern Jurisdiction Council could originate to entrap its neophytes with. It speaks for itself.

4. At the last meeting of the Supreme Council the following startling doctrine was enunciated by its Committee on the Condition of the Rite, in answer to a petition for "representation with taxation," viz.: "the same would regret the first step towards the modification of the organic principles which now distinguish Masonry, and partic

larly that feature which gives to it its aristocratic monarchical peculiarity. This is one of its life springs which assures its perpetuity; and so, and finally, 'Should a representative form of government ever fasten its poisonous fangs upon the vitals of the Ancient Accepted Rite, the death knell of the order will reverberate through every chamber of the Temple.'"

After reading the foregoing, if any Mason should still doubt, let him read what even the Deputy of the Supreme Council, E. T. Carson, has to say in relation to the absolute despotism of that body. In speaking of a respectful petition presented to the Supreme Council by the Council of Deliberation of the State of Illinois, and which was rejected, he says: "Here we have a plain and absolute denial by the Supreme Council of the right of the subordinates to even petition that illustrious body for any change in the organic law." "The logic of this argument is Bourbonism in its most offensive aspect. Is it treason to advocate a change in the constitution of a State? The same principle applies in our Masonic government."

Again he says, "Under our present organization the membership of the order has no voice whatever in its government, *not even* the right to respectfully petition for any modification of the organic law which is *supposed to be* for the protection and benefit of all the members of the Rite." And "It was never intended either by the constitutions of 1762 or those of 1786 that the masses of which the order is composed should be disfranchised." In speaking of the Supreme Council exempting its own members from discipline in the subordinate to which they also belong, he says "he believes that the position assumed is an aggressive and unnecessarily offensive encroachment upon the rights of subordinates." "Because power and absolutism may have aggregated to itself until it has become arrogant and despotic, through the apathy or inertness of the governed, does it follow that it is permanent or stable? To the thinking, philosophic mind, apparent strength and power is often the unmistakable evidence of weakness and final disaster! Before the French revolution, when French people were ground into the dust by royalty, the nobility and the clergy; when, politically, the French nation had no existence; when the superb Louis the XIV. exclaimed 'The State! I am the State!' when the king was the sole governing power, he alone promulgating laws and imposing taxes; when the bulk of the population, both urban and rural, may be said to have literally possessed no rights, *except that of paying taxes*, there were a few who saw that the apparent strength and power and absolutism was a sham; they sounded the tocsin of alarm, but in vain. A brilliant and truthful writer of the history of this eventful period in modern history has forcibly and truly said, 'A revolution, therefore, was inevitable *because it was necessary.*'"

The Supreme Council is Louis exemplified. By the evidence of its own members and officers, it is no longer worthy the allegiance of those who believe in a pure, righteous and just government, and we have therefore resigned and withdrawn, fully and completely, from all connection with it. BY THE COMMITTEE.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JOHN P. ST. JOHN,

OF KANSAS.

For Vice President,

WILLIAM DANIEL,

OF MARYLAND.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

EX-GOV. ST. JOHN'S appointments for the rest of the campaign are as follows: Oct. 1, Sullivan, Ind.; Oct. 2, Indianapolis; Oct. 3, 4, and 5, Ohio; Oct. 7, 8, and 9, Michigan; Oct. 11 and 12, Philadelphia; Oct. 13, Baltimore; Oct. 14, New York, Oct. 15, Brooklyn; Oct. 16, Boston; Oct. 18, Newark, N. J.; Oct. 21, Perry, N. Y.; Oct. 22, Rochester, N. Y.; Oct. 23, Ashtabula, Ohio; Oct. 25, Fort Wayne, Ind.; Oct. 27, Marion, Ind.

—"One thing is certain," says a Republican sheet: "If the Democratic Convention should be held next week the name of Grover Cleveland would not be mentioned. Another thing is equally certain: If the Republican Convention should be held next week there would be no other name mentioned than that of Blaine. All this after a discussion of sixty days."

—Funk and Wagnalls, the well known New York publishers, are issuing a prohibition campaign paper to be called *The Voice*, which will be a valuable addition to our temperance literature and at the cheap rate of 25 cents for two months. Their prospectus says:

"The time has surely come for the advocates of temperance to make politicians of both parties understand that they too are a numerous body of men who have also the courage of their convictions—a class of voters politicians dare not any longer ignore when they set about framing platforms and nominating candidates. The object of the paper is to show why it is of great importance that the vote for St. John should be a large one. The paper will be filled with strong, short, compact arguments in favor of prohibition.

CALL FOR AN IOWA PROHIBITION CONVENTION.

The undersigned Prohibitionists of Iowa make a call for a Prohibition mass convention for the nomination of a State electoral ticket in conjunction with the National ticket headed by St. John and Daniel. All men and women of Iowa who are in sympathy with this movement are invited to convene in the court house in Marshalltown on Wednesday, Oct. 1st, 1884.

Joseph Steere, West Branch; John G. Hoover, West Branch; Seth Cox, Oskaloosa; J. P. Osborne, Dexter; Isaac T. Gibson, Salem; A. F. Foster, Mt. Vernon; and sixty others whose names will be read in convention.

Those who want information or excursion rates, or who wish to lend aid by letter, address,

A. F. FOSTER, *Mt. Vernon, Iowa.*

ST. JOHN AND DANIEL.

SKETCHES OF THE CANDIDATES.

John P. St. John was born at Brockville, Franklin Co., Ind., Feb. 25, 1833. His father was a man of considerable education and superior natural ability, and his mother was a woman of beautiful and exalted character. At a tender age young St. John began to assist on his father's farm, working morning and evening and attending the log school-house in the middle hours of the day. This kind of life was continued a few years, during which the boy developed into a student. He was pursuing a systematic course of study before he emerged from boyhood into youth, and depended on the kindness of neighbors for the loan of books suitable for general reading. The family was poor and grew poorer on account of the intemperate habits of the head. For this reason St. John went out to work while in his teens at a salary of $6 a month. He continued a grocer's clerk until nearly 20 years old, when he left home to try his fortune in California. There he followed such occupations as offered, from chopping wood to comparatively lucrative work on steamboats. Of the cash he made a good share was sent to his mother, and the habits of the young man were uniformly exemplary. He has himself told the story of his first departure from home, and of the vow he then made to his mother. Says he:

"Poor mother was almost broken-hearted, though she did not say it. Father, a good man, a loving husband and a kind father always, would have been better off but for his habit of imbibing too freely from the social glass; consequently things were not about home as they used to be before this fault had overtaken him. Mother was not so cheerful and happy as formerly, although she never spoke of her fears and secret sorrow; yet I saw it all and, boy as I was, I hated the demon drink that had made such a change in my father, and broken the heart of my mother, and darkened the home of my boyhood. I resolved that the disastrous poison should never pass my lips and that any thing I could say or do should be done to put the blighting curse from other homes. Mother called me to her and said: 'John, my son, promise me you will always be a man wherever you go. I made that promise, and wherever I have been, and however tempted to go astray or to do anything I knew that my mother would not approve, that promise kept me right. O mothers! talk to your boys, and get them to promise you not to enter a saloon and imbibe the poisonous draught. Boys, think, would God want you to do this? If your thoughts won't go as high as that, think of your mother, your next best friend to God. Think whether or not she would have you do such a thing, and if she would not, do not do it."

At this period of his life St. John made voyages to South America, to Mexico, and the Sandwich Islands, and also took a journey through Central America. In 1852 and 1853 he served against the Indians, and was twice wounded.

A life so changing and hard presented few opportunities of study, but the young aspirant did manage to pick up some acquaintance with the law during these years, and in 1860 began his career as lawyer by taking a clerkship with a firm at Charleston, Ill. This led to his becoming partner with the gentlemen who had engaged his services, a fortunate connection, which lasted until the outbreak of the war, when St. John enlisted as a private in the Sixty-eighth Illinois Volunteers. He proved to be a good soldier, and rose to the rank of Lieutenant Colonel. When he returned to private life he settled at Independence, Mo., where he practiced law for several years.

St. John became popular as a speaker in the political campaign of 1868. The next year he moved into Kansas, settling at Olathe, where he continued the practice of his profession, and took an active part in politics. In 1872 he was elected to the State Senate of Kansas, his first public office, and in 1878 he was persuaded to accept the Republican nomination for Governor of the State. He was triumphantly elected, and at once gave his undivided and undisguised support to the prohibitory measures, then agitating the State. Re-elected to a second term, he saw and was largely the agent in, the accomplishment of one of the great—the greatest—purpose of his life, the triumphant approval of the prohibitory amendment by the people. Compelled to accept a nomination for a third time, the wily liquor interest, supported by the monopolies whom he had made enemies through his rejection of all and every overture to prostitute his high office to their demands, defeated him, although the cause for which he had labored and suffered was not involved in his personal discomfiture. Called forth from a retirement which he would gladly have maintained for some time, by the earnest friends of the cause of which he had become at once the most prominent champion and victim, he has for the last two years visited many of the States and Territories, speaking with ever increasing power in favor of prohibition, as the *political* as well as social and economical "Question of the Age." How his mission has been received, thousands of our readers know by personal experience; to any who may never have heard him speak on his favorite subject, permit us to quote the tribute paid him by the peerless President of the W. C. T. U., Miss Frances E. Willard, as she seconded his nomination at Pittsburgh: "The heroes of the people," she said, "must always be the men of the people, who have won their way up through difficulties and discouragements to the Pantheon of the American heart. He (St. John) belonged now to fortune and to fame, and his was one of the names not born to die. When slavery demanded the bloody argument of war, he bared his own broad breast to the enemy. The new war has come and the old issues are buried forever in the graves of the blue and the gray. He has been raised too high for defamation. To-day we need a sun-glass that will focus the most rays. We need a Pathfinder across the mountains of difficulty, a new Fremont, who will find a way over the rock-ribbed mountains of vice, of bigotry, and of indifference, to the valley where peaceful and Christian homes rear themselves as monuments to industry, contentment and devotion." Nominated by acclamation, after having declined repeated requests that his name might be presented with his consent, his modest acquiescenee in the action of the Convention, "looking to God for his guidance in the path of duty," fitly supplements and rounds out a public career only fairly commenced, the future of which promises to be as brilliant as its past has been laborious and honorable.

Ex-Governor St. John is a man of interesting and pleasing manners and a ready and effective speaker, impressing the hearer by the sincerity of his convictions and honesty of purpose rather than by flights of eloquence. His utterances are carefully considered and well expressed, unaffected and manly. His home is at Olathe, Kansas, where he has an interesting family. He has one son in Washington City. He is a member of the Congregational church in Olathe, of which Rev. B. F. Worrell was lately pastor. His religious convictions are frequently manifested in his public speaking. One grand object of the reform movement in politics is to teach the great parties that to-day, as well as three thousand years ago, there is a "God in Israel" whose laws cannot be disregarded, whose judgments are to be feared, and whose presence and power among the nations must never be left out of the account.

WILLIAM DANIEL.

William Daniel, candidate of the Prohibition party for the Vice-Presidency, was born on Deal's Island, Somerset Co., Maryland, January 24, 1826, was reared to farm life, and until the age of 17 had only such educational advantages as were afforded by the country schools of that day in a slaveholding State. In 1844 he entered Dickinson College, at Carlisle, Penn., and four years later graduated therefrom, standing third in a class of twenty-eight. Hon. John A. J. Creswell, Postmaster-General under President Grant, and Prof. John W. Marshall, afterward President of Dickinson College, were his classmates, between whom the honors of first and second were shared. On leaving college Mr. Daniel entered the office of William S. Waters, a lawyer of note, as a student, and was admitted to the Bar in 1851, since which time he has been a successful practitioner in the courts of Maryland.

In 1853 Mr. Daniel entered politics, and as a Whig was sent to the legislature. His term of two years having expired, the Americans returned him as their repre-

itative for another term. At the close of this term the nericans sent him to the senate for the term of four ars. Serving one session, he resigned, removing to ltimore for the purpose of becoming established as a actitioner of law in that city. Mr. Daniel was a mem- r of the Maryland State Constitutional Convention, ld May, 1864, for the purpose of providing for the ancipation of the slaves of that Commonwealth. In 36, through the solicitations of Henry Winter Davis d friends, Mr. Daniel ran as an independent candidate Judge of the Court of Equity, but was defeated.

Though the son of a slave-owner, and though from his ldhood surrounded by all the influences with which cial custom and law had invested slavery, Mr. Daniel ver gave consent or support to the institution. On the ntrary, he persistently declared his convictions in op- sition to the institution, and as persistently sought its erthrow. Hence, while residing in a Democratic State, has for more than twenty-five years been in political liation with the Republican party, and not uutil the th of July, 1884, did he openly declare that his allegi- ce to the party had ceased.

While the prohibition of the drink traffic was not an ue in the campaign which resulted in seating Mr. Dan- in the legislature in 1853, the question did become an ue in the legislature that year. A bill containing pro- ions similar to the Maine law was submitted, and Mr. niel immediately became its champion. Two years er the issue went to the people, and on that issue Mr. niel was again re-elected to the legislature. Again in 57 the issue reverted to the people, and as the sup- rter of prohibition (in the form of local option) Mr. niel was sent to the senate.

From 1858 to 1872, a term of fourteen years, the anti- very contest, and the questions growing out of the ne, took precedence of all other issues, aud during s time prohibition was not an issue in Maryland pol- cs. But in 1872 a temperance revival swept over the te, which resulted in the organization of the Maryland mperance Alliance, a society having for its object the pression of the sale of intoxicants within that Com- nwealth. Mr. Daniel was made President of this ganization, and has been re-elected every year since. rough this society the prohibition movement has been ried forward in Maryland, and through Mr. Daniel l the Alliance, what is known as the Option Law was acted. In principle, purpose and method of enforce- nt, the law is as strictly prohibitory as the Maine law. liffers from other prohibitory laws only in its optional ture. Thirteen counties, out of the twenty-three com- sing the State of Maryland, have at appointed elec- ns asked for and secured the protection of the law. five of the remaining counties elections have been lered by the legislature, and Mr. Daniel predicts that r out of the five will secure the application of the v. The thirteen counties now under prohibitory law all Democratic strongholds. The county of Frederick t an overwhelming majority against the law. It is a publican stronghold. By reason of the great work Daniel has wrought in bringing democratic Mary- d into the ranks of prohibitory States, he is farmiliarly own to the public there as "Maryland's Little Giant." For ten years Mr. Daniel was a trustee of Dickinson llege, and is now the treasurer of the finance com- ttee which holds and disburses all trust funds belong- to, or by will donated to the college. He has been active member of the Methodist Episcopal church ce 1848, and during this time has held official relations rewith.

Mr. Daniel's appearance at the Pittsburgh Convention the head of the Maryland delegation; his selection as porary chairman of the convention, and his sub- uent nomination for vice-president, virtually by animous acclaim, are matters of current history, famil- r to all intelligent readers.

POMEROY TO ST. JOHN.

THE CHANGE ENDORSED.

According to my judgment, if the Prohibition and erican parties do not unite both will be defeated. As as I can judge both agree on prohibition: and by the p of God, and earnest, active efforts on our part, we gain the day this fall, and shouts of victory be heard through the land. Then the lodge will be the next at issue. We shall be able to make a clean sweep, for Americans are truly all, or nearly all prohibitionists. t let us stick to every plank in our platform. We are king progress and moving along about at the same io that anti-slavery did, and at the appointed time God d, "It is enough." So he will say again, if we be thful to our grand, beloved party.—P. Kribs, *Lamer- e, O.*

We have just read the several letters in the *Cynosure* Sept. 11, concerning the change of candidates. We nk, considering all the circumstances, the change is all ht. If we vote for St. John and Daniel we shall vote them as Americans, and candidates of the American rty. The American platform is the only one that we uld ever conscientiously endorse as a whole. We have cently published it in our paper (*Michigan Holiness cord*) and expect to heartily support it. Think the atform should be published in every religious paper, d be supported by every Christian man and woman. e only right way to deal with sin, by law, is to prohib it. I had just as soon vote for the man who favored secret lodge or favored licensing the liquor traffic as e in favor of licensing houses of prostitution. Every ofcssed Christian who will support a party that toler- es and *licenses* such an evil should blush for shame.— B. Shaw, *Grand Rapids, Mich.*

The unselfish, manly, and wise course taken by the *noble* banner bearers of the American party, Pomeroy and Conant, in so wisely and meekly referring to the National Committee and sustaining constituency before transferring their party banners to St. John and Daniel, and so readily and heartily accepting the decision when their advisers consented to their voluntary position, drew tears from my eyes. Nor did the sufficiently plain, and yet not unnecessarily provoking, acceptance of St. John and Daniel of our "anti" doctrine dry up those tears. I hope all of our American friends will be wise enough to fall in rank and cast in their votes for St. John and Daniel. God bless the reform and give it success.—H. S. Limbocker, *Manhattan, Kans.*

I am glad a bridge has been built, that a coalition can be effected without compromise. I hope Americans will put on a bold front now and act with so much discretion for principle that we can magnetize the honest part of the Prohibition party. By our present action we show a spirit of conciliation and not selfishness, and I hope that our God may so bless our action that no Philistine can shear us of our strength.—J. C. Young, *Custer City, Pa.*

PROHIBITION.—IS IT NATIONAL OR ONLY STATE?

Blaine's excuse for not voting prohibition in Maine was the pretense that it was only a State question. This being the fact, when the elections were being held for State officers, was the very reason why he was inexcusable for not voting upon it, seeing he belongs to that State. His excuses are not those of principle but of the merest time-serving at best, and have not a shadow of the truest manhood. If a word here could influence any one, I would implore, young men especially, to be true to their convictions of right: *that* firstly, THAT secondly, and THAT thirdly, in all their actions, personal, political, and religious. Good seed yields good fruit. To sacrifice right to expediency is ever dangerous to the integrity of the person and the ultimate success of any truly good cause. "*We ever ought to obey God rather than men,*" even if the jail or the scaffold gloom in the pathway.

Thus, therefore, as our heroes did in the recent days of slavery, if one is convinced of the awful curse of drunkenness let him stand up for its "*abolition*" throughout our whole country. Slavery was local in the South. Let the South manage it, said our political party men; but what were its effects? Away with such sophistry! How absurd! What, let an evil grow up in Utah, or in our national capital and domain, and because the battle is not national don't fight it in the State, or because the war is not waged in the State don't vote against it on the national ticket! Could fallacy and absurdity farther go?

What folly it is for aspirants to public favor thus to commit political suicide! How blind they must be when to save a vote they shrink from taking part against an acknowledged evil because "not national," as if the eye, or ear, or foot, or head, was not a part of the body! Surely any party or person who would build upon an acknowledged public evil cannot have the slightest claim upon voters who "*dare to be true*" and who "*dare to do right.*"

Only a few years ago neither of our great political parties would commit themselves to the abolition of slavery. "It was not a sin *per se*," as said several ministers on the old-time Atlantic Liner *Columbia* to the writer over thirty years ago. And this was the sentiment of many religious people in these past days. But what is it now? O what misery would have been saved if the country had then listened to the contemned abolitionists and their plea for justice to the slaves! But alas! it floated down the stream of expediency until it was caught in the rapids and whelmed over the falls of the very Niagara of civil war. The war slew its thousands of men and swallowed its millions of money in a few years, but insatiate King Alcohol has slain succeeding generations past, and cunningly excites and deludes the one to-day to its destruction.

But hurrah for St. John and Daniel! How significant are these names! How suggestive of loyalty to truth and right and ultimate victory! Yours truly, A. Scor.

General Butler as a Candidate.—In a single line of a speech made lately, General B. F. Butler incidentally re-affirms his old political creed that the Constitution is to be respected and obeyed, whether it agrees with or contradicts the law of God. "When I was released by the war," he says, "from my obligations to slavery, I did what I could to put down that evil." It is the old story. Herod "for his oath's sake" murdered John the Baptist. Slavery was an evil, and the slave had a right to his freedom, but we had bargained away his liberty in the provisions of the Constitution, and we must regard them until the rebellion of the South set us free from these bonds. The man who holds that any human compact can annul the binding obligation of the moral law, is unfit to be a ruler of men. And any law or compact which contravenes the law of God, and exposes the souls of men to this temptation, is a national crime calling down judgment and demanding repentance. The nation must yet enthrone in the Constitution the principle that the law of God is of supreme authority, and that any provisions of human law which are in conflict with it are null and void.—*Christian Statesman.*

Iowa Voters.—All parties in Iowa desiring Electoral and State American tickets headed by St. John and Daniel, will address the undersigned, stating number and including postage for return. Persons desiring to contribute to the expense of the same are requested to remit. Now let no one fail of having tickets.

A. W. Hall, *College Springs, Iowa.*
Chairman State Central Committee.

CORRESPONDENCE.

MRS. GOUGAR ON SUFFRAGE AND TEMPERANCE.

Menomonie, Wis.

Dear Cynosure:—The people of Menomonie were recently favored with a rich treat in a series of lectures by Mrs. Helen M. Gougar of Indiana, editress of *Our Herald*, a lively and able temperance and woman suffragist paper of La Fayette. The first of the series, Sept. 6th, was a powerful plea for woman suffrage; and the objections raised against it were sent flying like the chaff of the summer threshing floor.

"Woman," some say, "should not defile herself in the dirty pool of politics." She asks to know who has made politics a "dirty pool." Politics is defined as "the science of government." How would it sound to speak of the "dirty science of government?"

One Dr. Hamilton, in an essay on the subject, says, "Women are such liars that they cannot be trusted with the ballot." She thinks they can hardly excel some of the men who run the campaign papers. Dr. Hamilton says that the women who started the woman suffrage movement were a restive, uneasy, ambitious, slanderous set of women. But it was the noble, Christian, intelligent Quaker women who first plead with Congress for the right of petition in behalf of the poor slaves. And the mammoth petitions which from time to time pour into the National and State Legislatures, are headed by the leading Christian women of the land.

Again, Dr. Hamilton says that the brain of woman is ten per cent smaller than man's and therefore she ought not to vote. "Upon investigation I found, says Mrs. Gougar, the relative size of the two brains to be as stated," but I felt sure there must be some way of escape from the deduction that on that account woman ought not to vote. On looking farther, I found the desired relief. I found that it was also declared that woman's brain was of finer and more complex mechanism, and capable of finer work than man's, and I am sure that the country, legislatively speaking, needs finer work." "The legislatures of the country have plenty of brains, but they need a greater and better heart—the mother heart—to legislate for the moral protection of the rising generation."

It is not any inherent difference in the goodness or badness of the two sexes, but the conventional standard of morals set up by each for the other, that compels greater moral rectitude on the part of woman. And it is for woman to say that men shall adopt a higher standard. But she can speak authoritatively in the matter, as applied to office seekers, only when she has the power of the ballot." "There is hope of removing the whisky curse from the land only as the women, who are the greatest sufferers from it, are allowed to assist in voting it out."

"The same with the curse of Mormonism. The men in Congress are dilly-dallying with it, filling or hoping to fill their pockets with bribes as a reward for letting it alone. There is not a woman in Utah who is a polygamist. The men are the only ones. The woman can have but the fortieth part of one man, but the man can have forty women."

"Woman's vote has wonderfully purified and elevated the elections in Wyoming Territory, making them clean, quiet and orderly as a Sabbath meeting, as testifies one of her most eminent jurists."

Mrs. Gougar gave her second lecture Sunday evening in the Baptist church. She read the thirteenth chapter of Romans to show that the Bible was, in part at least, a book of politics, and in justification of presenting the moral phases of the subject on the Sabbath, in the house of God. Her subject was the "Aims and Methods of the National Liquor League." That organization was formed to oppose and defeat the plans of the Woman's Christian Temperance Union, and the first plank in their platform was a resolution declaring that they must prevent the passage of the woman suffrage act, for in this act would come the last hope of prohibition. But the woman's crusade, founded and carried on with prayer and earnest effort, grown now to the W. C. T. U., with a membership of 300,000, with multitudes of sympathizers, both men and women, is, with God's blessing, marching to assured victory. If all professed temperance men *would*, and all the Christian and temperance women *could* vote as they pray, the good work would soon be accomplished.

The Liquor Leagues of Kansas have arranged for colonizing the State with beer guzzlers from abroad, and intend to resubmit the prohibition act to the people, and to destroy it. But if the women of Kansas to-day had the privilege of voting, they would "fix things" in the Legislature, the Supreme Court, and in every department, so that the liquor question would be forever settled.

The Liquor League, with its vast money power on the one side, and the Christian men and women of the land upon the other, are marshalling for the mighty conflict in which the well-being of the present and of unborn generations is involved. Let the women have power to vote as well as pray, and prohibition will soon be triumphant. So thinks Mrs. Gougar, and her large and spell-bound audiences seemed to think so, too. And really it looks strongly that way. Who can dispute it? But some of us apprehend that there will be found one terrible obstacle in the way, of which the leaders of this movement either do not dream, or seeing, dare not, at least do not, say anything about it. We think that the Freemasonry of the country, so strongly interwoven with the Liquor League, will be found stubbornly opposed to woman suffrage.

We have forgotten the name of that member of the Congressional Committee before whom Mrs. Gougar and others were permitted to present their cause, and who, with tears streaming down his cheeks, declared that their

petition ought to be granted. But it afterwards appeared that he "cried one way and voted the other." Neither do we know that he was a Freemason, but we believe that he is, or that he stands in fear of the secret society power of his constituents.

May be the good women of the land will be obliged to bring their powers of speech and pen, and of their prayers, to bear upon the secrecy abomination, to clear the way for the possession of the ballot.

W. W. AMES.

DR. McCREA AND SOME OF HIS MASONIC COMPANIONS.

PARKVILLE, Mo.

Rev. A. J. McFarland's letter to Dr.(?) McCrea is an interesting and eogent document. It is worthy of careful reading by every one who sees it.

Masonry, like the stately peacock, loves to spread itself out before the gaping world. But why such a remarkable fondness for religious display? They even invade the places where we lay our dead to rest, and put their impious folly upon monuments. The square and compass, with their mystic "G", and beneath, "Gone to the celestial lodge above," are often seen over the graves of departed church members. In the cemetery of Troy, Ill., I saw the above display upon the monument over the grave of a preacher. As I beheld it I wondered whether the "Reverend" had entered the place named as a Mason or as a Christian. No, it could not be the latter, because the grand entrance of the "H'd Q'r's." of the Masonic "G. A. U." is *tyled*, no doubt, to keep out all "cowans;" and such, of course, are all who have never sworn away their manhood, their liberty, their conscience, their religion and their *lives*.

Dr. McCrea is another example to prove that the Masonic system takes away, in addition to everything else that is worth having, a man's judgment. I am willing to allow, you see, that some of these oath-burdened Christians are honest men; they "mean well," you know, and really and truly *try* to serve God and honor his Son. When I come into intimate relations with such a man, I cannot leave him alone in regard to his delusion.

I have had some interesting experiences in that direction. One of the elders of the session where I served once as pastor was, as I now yet believe, an earnest, well-meaning Christian; but, strange to say, an adhering Royal Arch Mason. In conversation with him one day, on this subject, he claimed that Masonry was doing much good everywhere; that the lodges of the place (Odd-fellows and Masons) were doing more for charity than the churches, and fulfilled their duty better than Christians; that it was not true that the name of Christ was excluded from the lodge-prayers; and that in his lodge any one who pleased could pray in Christ's name in the lodge meetings. When I remarked that it was also the privilege of any member present objecting to such prayer, to complain to the Grand Lodge, he replied, "There is no one to complain." He stoutly maintained that the prayers offered in the lodge to which he belonged were Christian prayers, in the true sense. Now, I believe this man is sincere, but that he needs "more light"—not in Masonry—is quite evident.

Another elder, who is an active and liberal-handed Christian, and truly his pastor's "right-hand man," is a Mason of three degrees. I asked him one day how a man of his mental calibre and uncompromising devotion to principle could be an adhering Mason. His answer was that old, threadbare, stereotyped one we so often hear: "I see no particular wrong in it."

"Do you see any particular good in it?" I asked.

"No, I can't say that."

"Why, then, are you a Mason?"

"Oh, I don't know. I don't care much about it one way or the other."

"But, as a Christian, you ought to care. Haven't you studied the philosophy and symbolism of Masonry?"

"No," he answered; "I never cared enough about it to study more than just to learn what was necessary to keep my standing."

A blind Mason, I say. And of such there are thousands. And yet, be it well emphasized here, this man is among the giants in intellect; a prominent lawyer and ex-judge, and, as such, possessing and exercising more than ordinary integrity. He did not believe, he said, that Masonry, as such, hindered the administration of justice in our civil courts; and I believe he is honest about that, so far as he is concerned.

This village was recently incorporated. I heard it said that the "city fathers" did it so that they could have a saloon. I don't believe that is quite true, but, at all events, we now have a saloon, and a calaboose, too, of course, and a "city marshal." But the queerest of all the queer things is, the saloon-keeper himself is the marshal.

J. D. GEHRING.

THE NASHVILLE BAPTIST REVIEWED.

GIBBS' CROSS ROADS, Tenn.

Dr. J. R. Graves, LL.D., of Memphis, Tenn., heaps sarcasm, logic and irony on the First Baptist church, Nashville, for having called on the Masons to lay the corner-stone of their new church building, in one issue of his paper, the *Tennessee Baptist*, and in the next issue levels his cannon at what he calls the "Woman's Suffrage" party; evidently to try to alleviate Masonic suffering inflicted by his recent sledge-hammer blows. I give one or two extracts:

"The Woman's Suffrage party has succeeded in disgusting all thoughtful people by the policy and plans for conducting its political campaign, demonstrating that female suffrage can offer no promise of purifying the polls, but contrary-wise. [Was ever such a slander uttered against our mothers, wives and sisters?] and the Prohibition party, that claims to be pre-eminently the 'godly party,' and that all ministers and all Christians should unite with and work through it, comes forth and enters the political campaign with a President and Vice President candidate as though the election of these men, which no one believes probable or possible, would cause one barrel of whisky less to be manufactured or one glass less to be drank in America." The learned doctor closes by saying, "We advise all Baptists to let this political Prohibition party severely alone."

His excuse for all this tirade is a paragraph from the *Memphis Appeal*, a Democratic paper, charging the Prohibition party with "Sabbath desecration" by holding a ratification meeting at Pittsburgh on Sunday. Whether this is so I am not able to say, but how much better is the Christian editor who would keep his wife, his mother, his daughter or his sister in bondage by refusing them equal rights and privileges with himself—yea, even heaps vile epithets on the heads of those who earnestly labor for their emancipation; and by refusing to prohibit, offers the tempting and intoxicating bowl to his father, brother or son—how much better is he than those who zealously labor to those ends every day in the week? Candid readers can decide for themselves.

May the time speedily come when it may be said of those whom the Son has made free, that they are "free indeed." May the *Cynosure*, like the pole star, continue to guide us aright.

REV. W. H. SMITH.

PITH AND POINT.

WISCONSIN STORMS.

Heavy rains on the 8th and 9th inst. on the head waters of the Chippewa river, produced disastrous consequences at Chippewa Falls and Eau Claire, Wisconsin. All the bridges on that river at those two places, except the railway bridge of the Omaha line at Eau Claire, have been swept away. A hundred houses, at least, and other buildings at the latter place were carried away, and several lives reported lost. Various small bridges, dams and mills at different points were carried off; and the loss of hay and grain and stock on the river bottoms is immense. Communication is so badly cut off that full and accurate information has not yet been obtained. A terrible tornado at the same time nearly annihilated the village of Clear Lake on the North Wisconsin railroad, and produced a terrible destruction of timber over a wide area of land. Three persons were killed outright at Clear Lake, and several others badly injured.—W. W. AMES, *Menomonie, Wis.*

NEAR TO HELL.

I am well acquainted with an old preacher, a pretty good preacher, and a pretty clever one. He belonged to an anti-secrecy church; but he had a special tooth for secrecy, so he recently left his first love and joined a secrecy church and a secret order. Soon after he held a protracted meeting in his new home, and one night, while down praying with more than usual physical power for sinners, at the close of his entreaty he fell as dead, and lay until after midnight. The next night when he got up to preach he said that he was as near hell the night before as he wanted to get. How can it be otherwise? It was he that stood in the way of sinners, and sinners saw it, too, and remarked about it. No doubt he saw the black flag wave, and realized his situation. God sometimes gives the faithful pilgrim a glimpse of his final happy home to encourage him in his Christian journey. He also sometimes opens the eyes of the unsaved that they may see the drawn sword before it is too late.—L., *Big Springs, Kansas.*

HOW DO YOU KNOW?

In tract No. 6, by Eli Tapley, "A Voice of Warning," occurs the following passage: "150,000 men have left Masonry in the last ten years." As I am prone to use statistics against the lodge, and learning from experience that at times figures given as statistics are not accurate (not that I desire to discredit Bro. Tapley; I would to God it were 550,000; yea, to the last man), I would like to inquire where the figures were obtained, so that, should I use them, I can, if pressed, give authority, for you know with a great many, if I refer to the tract alone as authority, it would be like throwing water on a duck's back. Would it not be well, if another edition of that tract is printed, to give in a foot-note the authority for the numbers, so it could not be said to be written merely for effect and had no foundation?—J. C. YOUNG, *Custer City, Pa.*

The authority is Colman's Masonic Register, published a few years since in Kentucky—Louisville, we believe.

THE GREAT REVOLUTIONS

Among governments have often been the result of the combination, as it were, of the principles of Christianity with those of civil government for the destruction of the heathenism and corruption which may have been found in them. The great reformations in Europe by Luther and Knox partook largely of political changes by the physical forces of the respective countries. But we shall not expect to find the purest churches evolved from out of such unions of civil and ecclesiastical wisdom! The union of church and state is, under Christ, characterized as adulterous, and the woes of God's judgment are pronounced against the corrupt churches which are ruled by the state. The church has one head; viz., the Lord Jesus Christ, and one code of laws, the Holy Scriptures. And the present dispensation is held as dating from the day of Pentecost, for not until then could the Gospel of the crucified, risen and ascended Lord be preached for salvation

BIBLE LESSONS.

LESSON I.—Oct. 5, 1884.—Solomon Succeeding David.—1 Kings 1: 22-35.

GOLDEN TEXT.—And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—1 Chron. 28: 9.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Adonijah's usurpation.* Vs. 22–25. Solomon was a type of the Messiah in being his father's chosen heir (Heb. 1: 2; Matt. 3: 1). In the peacefulness of his reign (1 Chron. 22: 9). In his just and merciful rule (Ps. 72: 2, 4, 12–14). But as there were some who did not wish to see him on the throne, so there are many now who say of God's own beloved Son, "We will not have this man to reign over us;" and who try to set up a king of their own choosing. The real name of this king we find in Rev. 9: 11. To reject Christ is to crown Satan, and many a professed Christian stands in this fearful position without knowing it. Masonry may claim to be moral and religious as well as benevolent, but the testimony is overwhelming that it takes in rumsellers, Sabbath-breakers and profane swearers on an equal footing with the minister of the Gospel. Bradlaugh, the noted English atheist, is an active Freemason. All such men have over them another king than Christ, the angel of the bottomless pit; and the professed follower of Jesus who participates with them in their unhallowed rites by every law which binds a subject to his sovereign or a soldier to his general is a traitor and a deserter. The fact that we often find ministers in the lodge no more proves it to be right than Abiathar's presence at the feast proved Adonijah to be a loyal subject. He doubtless in his capacity of chief priest knew that Solomon was heir to the throne by divine appointment, so that his conduct was not merely rebellion against his earthly king. It was rebellion against God.

2. *Solomon's triumph.* Vs. 26, 32, 33. Adonijah in his list of guests made some important omissions. Solomon, the lawful heir, was not called. So the lodge is very careful not to invite Christ to its gatherings, even forbidding the mention of his name. Nor does it desire the presence of those among his followers whose fidelity it can have no hope of corrupting. King David calls the very men whose faithfulness had been proved by the slight put upon them by Adonijah and entrusts them with the honors of his son's coronation. It is Christ's faithful ones alone whom God will choose to crown him in his day of final victory. The news of Solomon's triumphant accession brought dismay to the company of drunken revellers (v. 49); so in the abjectness of selfish terror those who have given their allegiance to another king in the secret chambers of the lodge will say with the rumseller, the murderer and the thief, to the mountains and roeks, "Fall on us and hide us from the face of him who sitteth on the throne and from the wrath of the Lamb.

LIGHT FROM THE WORD.

What will be the doom of those who choose another king than Christ? Luke 19: 27. What kind of men did Ezekiel see in the secret lodge at Jerusalem? Ez. 8: 11. *Did the fact that they had a priest to lead their secret worship make it less or more abominable?*

OTHER NOTES.

"They told the king." The highest officers of the courts, even the prophets, did not venture into his presence without previous announcement; when they did enter, it was with the profoundest obeisance and prostration. The Jewish court seems to have been very ceremonious and stately (1 Sam. 24: 8; 2 Sam. 19: 24). The king was the representative of heaven.—*Spence.*

"He is gone down," etc. The Orientals are fond of enjoying festive repasts in the open air, at places which command the advantage of shade, water and verdure; and those fetes champetres are not cold collations, but magnificent entertainments, the animals being killed and dressed on the spot. Adonijah's feast at Enrogel was one of this Oriental description, and it was on a large scale (2 Sam. 3: 2–5; 5: 14–16; 1 Chron. 14: 1–7).—*J., F. and B.*

"Zadok the priest." There is some difficulty in understanding how Zadok and Abiathar came to be both priests at this time, and in what relation they stood to one another. The best explanation seems to be that Abiathar was the real high priest, and officiated at the sanctuary containing the ark of the covenant in Zion, while Zadok performed the offices of chief priest at the tabernacle of witness at Gibeon (1 Chron. 16: 39).—*Cook.* Zadok had been high priest under David, joining him at first in the wilderness, while Saul was reigning and Zadok was his high priest.

"And the king sware, and said." David does not stagger irresolutely hither and thither like a sick, feeble old man, without any will of his own, but as if he were still the strong hero, the undismayed, determined, energetic man, such as in his best days he had so often shown himself; amid dangers and in critical situations he raises himself from his sick-bed, swears to observe his word, issues his orders, and puts them into immediate execution.—*Lange.*

PRACTICAL.

Nathan is the type of a true man of God. (1) Faithful to his trust; (2) holding communion with God, listening to his voice; (3) speaking boldly what God bids him to speak; (4) reproving sin, even in a king; (5) helping others to good works; (6) aiding in the establishing of the true king; (7) earnest, courageous, wise, gentle.

Joab is the type of a worldly man. (1) Bold and self-willed; (2) ready to serve the successful side, whichever it may be; (3) a brave soldier; (4) strong-minded and skilful; (5) reaping a good measure of worldly success;

(6) forgetful of David's past benefits to him; (7) leaving no positive influence for good upon the nation.

Types and Shadows. 1. The kingdom of Solomon foreshadowed Christ's reign. 2. The opposition to Solomon's rule prefigures the resistance of the powers of this world to Christ. 3. The course of Adonijah's conspiracy foreshadows (1) the brief success and (2) the sudden overthrow of the powers of evil. 4. The duration of the conspiracy prefigures (1) the brief rejection, and (2) the eternal reign of Christ.—*Rev. Jos. Hammond.*

WHEN STATESMEN, ETC.

When "statesmen" stoop to Masonry,
And yet get nothing for their pains,
How soon they turn to "good old rye,"
As all the solace that remains!

But that can't soothe their melancholy,
Nor give their gnawing grief the dodge:
They find too late the utter folly
Of having trusted to the lodge.

For Anti-masons will reveal
All the sharp tricks that Masons play;
No oaths can their sly game conceal;
No rum can drive their grief away.
SO MOTE IT BE!

A PROPER MEMORIAL.

LYDIA E. RAWSON.

The *Faith Missionary,* of Oberlin, gives an account of a memorial meeting and reminiscences of the late Lydia E. Rawson, of that place. A Sunday evening service commenced at her home about 1854, and a Tuesday evening meeting about 1858. They both continued up to the time of Miss Rawson's death, last spring. The latter of the two "acquired the more distinctive character of a meeting for holiness." The editor of the *Harvester* at one time attended this meeting. Miss R. was led into the experience of holiness in some measure by the reading of Phœbe Palmer's works, and attendance at the New York Tuesday meetings. Mr. Finney is said to have favored the continuance of the Oberlin meetings. It was a special power for good among the students.

Mr. Waters, writing to the memorial meetings, refers to her spiritual enlargement, and says: "One important part of this was, in those 'burdens' or 'agonies,' as she sometimes called them, of prayer. I think she had known but little of this experience before 1854. She soon came to regard it as a special and very important part of her work. These prayers were often very remarkably answered. These praying burdens of Miss Rawson's were little understood or appreciated then, in general, in Oberlin, and I fear are less so in the churches at large. But Mr. Finney, I know, used to be often asking Miss R. how much spirit of prayer she had, or how much encouragement in praying; she was a good sptritual barometer."

This species of "burden" or "agony" in prayer was full of faith, and must be carefully separated from the imitative, which is practically devoid of faith. The true kind, by looking for it—and sometimes without at the time looking for it—comes directly from God. The false kind is where great attention, and even alarming physical exertion, is given, but there is a spirit of unyielding to God, that prevents real faith and realization. Persons get into an "agony" in looking for salvation from their sins, or from inbred sin, and receive nothing, because they do not thoroughly repent, or thoroughly give up inbred sin; the "shore-lines" are not all cut. But where God himself gives us a special burden of prayer for any specific object, we instantly feel that there is a willingness on his part of bestowal; and yet we are compelled to hold on, with a tenacity which involves spirit, mind, and body, under a kind of pressure—from Satan or some other source—until finally it is all lifted, and assurance is made sure. Sometimes these burdens are physically light, and sometimes heavy; but they always involve tenacity of purpose and faith, until there is an uplift into a free and gladsome spiritual atmosphere of assurance. The coming of these burdens always means a special willingness on the part of God to do something valuable; and after a tenacious holding on, the uplift means that God will actually do something valuable—probably the very thing asked for. Miss Rawson, with all successful laborers, had these burdens, succeeded by wonderful answers to her prayers.—*Christian Harvester.*

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarkshurg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

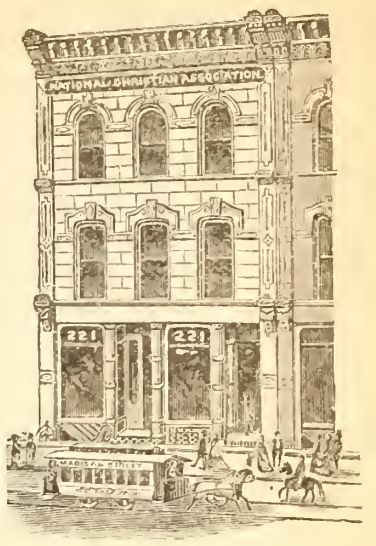
CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columbus, Miss.
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WM. HAZENBURG, Cape Town, S. Africa.
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C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—O. F. Lumry, Wheaton, Ill.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existiug under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, SEPTEMBER 25, 1884.

THE CYNOSURE does not make an unreasonable requcst of its friends in asking them to redouble their efforts to increase the list this fall. The earth has brought forth abundantly and the small expense of a subscription is more easily borne than for years. The strife of politics need not be in the way. Men are gathering more often and give opportunity for a canvasser. The paper speaks for itself week by week. Read the present number through, with its contributions from India, from the Bible Conference, from a former member of the Temple of Honor, and from an associate of Frederick Douglass; with its notes and sketches of political and reform life and work—it is a paper the masses should be reading. Let every friend of our holy cause help to get it into their hands. The trial rate, eight copies for 25 cents, will.help.

THE "INSURANCE" LODGES.

The Burlington *Hawkeye* (Iowa) of the 16th inst. contains an able editorial from which we take the following, warning the people against spurious "Beneficiary Societies." It names these among others:

The Masons, Odd-fellows, Red Men, Foresters, Knights of Pythias, Druids, and the rest of time-honored secret societies created endowment and life insurance branches. The Royal Arcanum, American Legion of Honor, Knights of St. George, Home Circle, and a score of other societies organized councils, lodges and circles all over the country, and almost every day new organizations are being formed, until the people are heartily sick and tired of a plan, which, if kept within reasonable bounds, would have been a benefit.

The Pine Bluff, Kansas *Republican* contains a similar condemnation of these societies of the business world. Fifty miles from Cairo up the Mississippi that river's shifting channels and floating islands are called "The Grave-yard." They are the purgatory of pilots. Their changes are so rapid, and the waters so dark, that the craft which was in deep channel yesterday, runs hard aground to-day on the same spot. One used to these islands of Circe, can easily foretell changes by the "dropping in of the banks." These "orders" are the Mississippi Grave-yards of our home commerce.

These papers foreshadow a great and speedy revulsion of popular sentiment against the present fashionable secret swindling societies. We read in the Revelation, "The kings of the earth hated the whore and burnt her flesh as with fire." That time is now dawning, as these papers show, when public sentiment will loathe these strumpets of religion and commerce. Let us see to it that they be replaced by business intcgrity and faith in Christ.

EDITORIAL CORRESPONDENCE.

BURLINGTON, Iowa, Sept. 15, 1884.

DEAR CYNOSURE:—I preached here yesterday in the Free Methodist church to a large congregation. Rev. Dr. Salter of the Congregational church was in the pulpit and shared the services. I preached for prohibition and against the lodge, of which notice had been given in several churches. I told the congregation I was speaking for St. John and Daniel. When I got to the church a crowd was at the door. We met a mother and two little girls, sobbing and crying through the crowd.

"What is the matter?" I asked.

"O their dada has been drinking," the mother answered. The man, whose name was Davenport, had come into the meeting drunk; threw his hat and coat on the seat and sat down on both of them, and then began to babble. He rose and went through the crowd, scized his little boy, who struggled and shrieked, and cried, "I won't; I won't." They were hustled off in the crowd.

I said to the people before sermon, alluding to the above: "I would rather live the most toil-worn, degraded life of hunger and hard work than the life of him who sold that wretched man liquor, or who gave, or *voted* to give the license to sell it." A suppressed applause ran through the house.

A Methodist man who runs a factory said, "Blaine is my choice for a statesman, but I will not vote for a man who shirks the Prohibition vote in his own State, while pretending to be a Prohibitionist. If there is a St. John electoral ticket run in Iowa, I shall vote it."

As I stopped in Aurora, Ill., to make connections, I saw about a thousand Republicans in torchlight procession. They crowded the depot; fine-looking, able-bodied men from surrounding towns. I saw more men half and whole drunk among them, and heard more coarse blasphemies than in ten years before, all put together. One man with cap and oil-cloth cape on was circulating a flask of whisky, but so drunk that he spilled the whisky out of the mouths to which he put his bottle!

I go hence to-day en route to College Springs and Kansas, but I shall stop a little to see old friends in this city.

COLLEGE SPRINGS, Iowa, Sept. 20, 1884.—It is Saturday. I have agreed to speak here in the United Presbyterian and Congregational churches to-morrow, and address a political meeting on Monday evening. Then I hope to go to Kansas.

There were but four known St. John and Daniel men here. Now already there are fifty registered. Friends here have large hopes for Monday evening. They think the largest house will be crowded. Brethren Hall, Johnston, Avery and Dodd in the ministry, and Dea. Adams, with Father Leuty and their battalion are in excellent spirits.

The Prohibition issue is stupendous; but the lodge serpent lies hid under it as he did under slavery, and out-weighs all other evils as Satan exceeds all lesser devils. No man can be an American statesman who has not learned that the "Beast and the False Prophet" are the last foes to Christian civilization to go down before the angel of reform.

I will write more of this interesting College town when our meetings are past. J. B.

STARRY MOBBED.

Just as we were getting ready for press Monday evening, a dispatch from Bro. P. S. Feemster reports a mob at Dunlap, Kansas, in which S. E. Starry was seriously, but not dangerously hurt. Bro. Feemster urges that Secretary Stoddard, who is now at Bloomington, Ill., hasten to Lawrence to the assistance of the Kansas brethren. We hope that further word will come of Bro. Starry's recovery. As for the poor devotees of the lodge, inspired by its god, the devil, to such deeds, may their hearts be made penitent; but for the infamous system which intoxicates them with heathenish fury, may such work only dig its grave the deeper.

—Bro. H. H. Hinman is in Connecticut assisting in getting up a good interest throughout the State before the convention at Willimantic.

—Bro. F. G. Houck, for some years connected with the N. C. A. work in this city, is president of the eleventh ward prohibition club of Chicago.

—S. M. Good of Des Moines, Iowa, who has had more experience in Masonry than perhaps any other seceder, has been spending the season in California for his health.

—Elder D. P. Rathbun, we learn, has been chosen State agent for Iowa the coming year. The State convention recommended the appointment, but the State executive committee has not yet published their action.

—The convention noticed elsewhere to be held in Marshalltown, Iowa, Oct. 1st, we are assured by E. B. Howard of Albion, a Friend, is called to endorse the American nominations made at Washington, and add strength and influence to the ticket by a prohibition ratification.

—We are glad to see the editorial on Dr. Hayes' address before the Presbyterian General Assembly reprinted in the *Lever* of this city. It is an argument that honors the truth anywhere, but the *Lever* does not honor itself in acknowledging from whence it borrowed.

—The Kalamazoo, Mich., *Daily Telegraph*, says with a sneer at the American party and a slander upon the noblest of the present candidates: "St. John is keeping quiet about the fact that he is a member of the Masonic order." St. John is no liar like the *Telegraph*. He does not conceal the fact of his lodge membership or that he has left Masonry forever.

—The death of E. C. Larned, and eloquent lawyer and Christian gentleman, a resident of this city since 1847, was lamented last week. He was an earnest opponent of slavery, and spoke powerfully against that institution in the days of its regnancy. He has in later years been identified with many of the public interests of the city and measures for sanitary and educational improvement.

—Thursday morning, after a long decline, Mrs. H. W. Pettengill fell asleep at her home in Peoria to wake only at the resurrection. Less than a year ago her husband, Dea. Moses Pettengill, passed on before; and as in their continued labors for the poor, for the church and for Christian reform they were not divided, so their deaths have been but briefly separated. Mrs. J. Blanchard, with her son, Pres. C. A. Blanchard, attended the funeral, the former having waited by the bedside of her sister for more than two months, and left for home and rest only a week before her death.

—One of our most esteemed contributors, who rightly holds that humility is one of the first of Christian virtues, objects at the arrangement in the *Cynosure* of putting his name prominently after the title of his contributions. The *Cynosure* must ask pardon of the brother, and take advantage of his willingness that his communications should be used "to the very best advantage to serve the cause we love." Most readers like to know all the accessories of an article possible before they read it, and to look to the end to find whose thoughts they are reading is an inconvenience. Besides it gives a page a better appearance. It's only a matter of taste and convenience, and if the *Cynosure* is therefore made a more attractive paper, the brother and all others of like mind will submit gracefully to the editorial notion.

—The *India Methodist Watchman*, published by Bro. Ward in India, advertises a list of books against the lodge which he has for sale, and says editorially: "We have a large stock of anti-secrecy tracts and books we purpose to scatter through this empire. We shall sell them, give them away and ask others to help us do it. Let some brother who knows what an evil Secret Society —ism is, give us Rs. 100 to put a lot of these tracts in the hands of all the Christian workers in India. Friends unable to buy can send and we will supply them for the postage simply on their promise to read and distribute them. Every Christian in India ought to have some of these tracts. God's word is 'publish on the house top.' Christ did 'nothing in secret.' We as his followers have no need to do so either."

THE SECRET EMPIRE.

—The Halifax *Evening Mail* of August 14th says: "The color question, which split the Good Templars' association some years ago, has arisen among the Odd-fellows. At the last session of the Sovereign Grand Lodge a motion to permit foreign jurisdiction to admit persons of color was supported by the general representatives of this jurisdiction, and the Ontario grand body has instructed in favor of the movement to open wide the doors of the order to all persons of all races. After a lengthy debate in the Grand Lodge of the Lower Provinces last night, a motion declaring that the admission of colored persons to the order would be detrimental to its interests in this jurisdiction was negatived by a close vote. The question may arise again."

—The 45th annual meeting of the Illinois Grand Lodge of Freemasons meets in Farwell Hall, Chicago, Oct. 7th. The Grand Chapter of the Eastern Star, or kitchen degree for women, meets on the same day in Germania Hall.

—The report of L. L. Munn, Grand Secretary of Illinois Masons, shows that there were 115 indefinite suspensions among the lodges of this State during the three months ending Aug. 31st, 1884. During the same time there were fifteen reinstated, making a loss of 100 members for this cause.

—It was an evidence that Odd-fellowship as a system is not incompatible with Mormonism, any more than Masonry when the Grand Lodge of Nevada passed the following resolution:

Resolved, That no polygamist, or any one holding that faith, shall be permitted to become an Odd-fellow; and that any member holding to such faith or custom shall be expelled from the order; and that subordinate lodges be required to enforce this resolution.

—There is a falling off in interest among the high-toned Knight Templar Masons. The grand excursion which was to leave Chicago on the Sabbath for Mackinaw fell through because so few would go; and the same thing happened last month in Wisconsin. Owing to the inability of Grand Commander Benzenberg to secure the promise of a sufficiently large attendance, the proposed State encampment of Knights Templar at the Monona Lake assembly grounds was abandoned.

—The following is the latest table of Masonic membership in North America we have seen. We do not know its origin, but it appears in the lodge column of a local paper:

	Templars.	Royal Arch.	Master Masons.	Percentage of Temp's to M. M.'s
1870.....	49,924	128,196	582,586	8.5
1880.....	50,681	127,025	573,137	8.84
1881.....	53,734	127,105	567,128	9.47½
1882.....	55,186	128,557	566,149	9.75
1883.....	59,835	131,751	579,726	10.32

—The *Masonic Advocate* of Indianapolis, Ind., calls attention to the fact that the "Order of Service, appointed by the Grand Lodge of Rhode Island, for the laying the foundation stone of Freemason's Hall, Providence, June 8, 1884," contains the expression, "through Jesus Christ, our Lord;" also, "In the faith of Him who is the Chief Corner Stone hewn from the mountain without hands, we lay this foundation stone in the name of the Father, and of the Son, and of the Holy Ghost." The *Advocate* is honestly angry at this violation of Masonic landmarks, for it presents the lodge as a "sectarian" institution.

REFORM NEWS.

CONNECTICUT STATE MEETING.

The Connecticut Christian Association, opposed to secret societies, will (D. V.) meet in Mission Hall, Bank Building, Willimantic, Conn., on Tuesday, Oct. 7th, at seven o'clock P. M. An American party convention will be held at the same place on the 8th. A full attendance of the anti-secrecy and temperance reformers is earnestly desired.

J. A. CONANT, *Pres.*
GEORGE SMITH, *Sec'y.*

KANSAS STATE MEETING.

The Kansas State Christian Association will hold its annual meeting at Lawrence, Kansas, commencing Sept. 29th, 1884, at 7:30 P. M. Delegates convene at United Presbyterian church at 7 P. M.

W. W. MCMILLAN,
Sec. State Christian Association.

The annual meeting of the Kansas Christian Associa- will occur in Lawrence on Monday evening, Sept. 29th, and continue its sessions through Tuesday and Wednesday, closing Wednesday evening. Rev. J. P. Stoddard and S. E. Starry will be there; and business of vital importance to the cause in Kansas will come before the meeting. Friends in Kansas, come and help us.

P. S. FEEMSTER, *Ag't K. C. A.*

THE NEW YORK BATTLE LINE UNBROKEN.

DALE, N. Y., Sept. 12th, 1884.

DEAR CYNOSURE:—Perhaps some friends begin to think that we are either dead or asleep in New York, as we have not recently sounded the bugle for battle. But we can assure them that such is not the case. The cause we all love is marching right along here as elsewhere. Christ's kingdom is coming and his will is being done in spite of the devil. We feel that while there are many obstacles in our way, yet the sun never shone brighter than to-day.

We look for a good round vote for St. John and Daniel in the coming election. State, county, and town meetings are being held, clubs organized, etc. In many towns there are clubs with from forty to sixty members. We have been attending a Wesleyan camp meeting at Yorkshire Center, Cattaraugus county, this past week, which was conducted after the good old Methodistic plan, and feel greatly encouraged to press on until victory is ours. We need not say to those who are acquainted with these brethren that they are in hearty sympathy with every true reform. The Spirit of the Lord was present in mighty power. Sinners were converted and saints built up. Sometimes a dozen or more were on their feet at once to give in their testimonies. Would God there were more such testimonies. We felt it was indeed good to be there.

Bro. Mosher, chairman of the meeting, kindly opened the way for us to present our work. We send you herewith forty trial subscriptions as a testimony from the brethren to their interest in this cause. In short, we praise God from whom all blessings flow, and press onward and upward. Yours for work,

W. B. STODDARD.

FROM THE WISCONSIN AGENT.

I held services last Sabbath twice in a Wesleyan church in Shamrock; had a first-class meeting both morning and evening. I spoke in the evening from Lev. 5:4 and 5, God's law against secret societies. When I got done an old man got up and asked leave to speak. I gave him leave, and he stated that he had been an Odd-fellow for several years; that he was sorry that he had ever taken their obligations; and that he forever renounced all allegiance to the order from this on forever. Another said that he had been a Mason, Odd-fellow, and also that he had belonged to two or three temperance secret societies, and that he had quit them all.

They gave me a very pressing invitation to come again and give them two or three lectures. I think I shall acceed to their request. I feel considerably encouraged in my work; am doing some good I hope.

Yours as ever, I. BANCROFT.

—Rev. D. S. Kinney, agent of the Wesleyan Publishing House in Syracuse, was compelled to return home from the Illinois conference at Marengo on account of the sickness of his wife. W. J. Houghton will attend to his business in the Kansas conference.

WASHINGTON LETTER.

DEMOCRATIC RATIFICATION MEETING.

The local events of the past week of most interest were the Democratic ratification meeting on the evening of the 11th, and the annual meeting of the W. C. T. U. of the District on the 11th and 12th. It was apparent to all that attended these meetings that the latter represented the best and the former the worst elements of society. But, truly, the Democratic show was a large affair. It was held in front of the city hall, which, with the adjoining buildings, was profusely decorated with flags, Chinese lanterns and electric lights. There were some fine fire-works, music by the Marine Band, booming of cannon, and an orderly procession of about five thousand persons.

Precisely at eight o'clock the meeting was called to order and a president and a long list of vice-presidents were named. After some common-place remarks by the president, who had been "a Democrat for sixty years, he introduced Hon. J. H. Murphy of Iowa, who had misrepresented that State in the Forty-sixth Congress.

It will be remembered that Mr. Murphy was and is a prominent member of the Personal Liberty League, and some months since in a convention in Lincoln Hall, the objects of the League were defined to be freedom to desecrate the Sabbath and to sell whisky, whenever, wherever, and to whomsoever the seller may choose. On that occasion Mr. Murphy said he was ashamed of his State of Iowa, and that it was "the Egypt of temperance fanaticism."

His speech here was on the same line. Beyond some vague prophesies, and some charges against Mr. Blaine that he had the best house in Washington, it was wholly made up of a plea for whisky. He "would give the German his beer, the Frenchman his wine, and the Irishman his whisky. He believed that all men had a right to use these articles whenever and wherever they chose. The inference that he wished the audience to draw, was, that the free right to use, implies equal freedom in the right to manufacture, buy and sell, and he charges on the Republican party that it invaded these national rights. He was interrupted by some one in the crowd who asked about prohibition in Maryland, which prevails only in the Democratic counties; but he did not answer. There were some in the great crowd that would cheer such utterances.

Mr. Murphy's argument was like the horse that had two faults. It (the horse) was bad to catch, and when caught it was good for nothing. So, too, this free whisky argument starts out with false premises, and draws an illogical conclusion. It is not true that men have a right to eat and drink whatever, whenever, and wheresoever they choose; and if it were true, it would not follow that all men have a right to sell all things that all other men may wish to buy. All personal rights are subordinate to the public good. In all civilized countries drunkenness is held to be a crime. An habitual drunkard may be restrained from the purchase of alcohol without any invasion of his natural rights. The business of drunkard-making is a crime against society, and in self-protection should be prohibited; and if a crime against society, no man has a moral right to be accessory to such a crime by purchasing of the dramseller. I do not say that it would be wise to legally prohibit such purchase, but until it can be proved that men have a right to do wrong, no one ought to complain of such prohibition, whether express or implied. Prohibitory laws invade not national liberty. In those States and districts in which prohibition prevails, there is no restriction of natural rights. Home is not less sacred, nor is public or private prosperity diminished. All these are only better protected and conserved; and the plea of Mr. Murphy is not only false and illogical, but is addressed to the worst passions of the worst men.

Not so the meeting of the W. T. C. U. Its success was not in booming cannon or grand processions, but in the moral grandeur of those who composed it and in the earnest appeal to the noblest and most Christian sentiments. It is not in the nature of things that such a meeting should greatly enthuse the masses of the people, though the attendance was good, the interest deep, and the impression left, excellent. Among the able speakers who were present were Mrs. Chapin of South Carolina, and Frances E. Willard of Illinois. Mrs. Chapin's address was mainly a statement of the incidents of her work and was of thrilling interest. The progress of the temperance cause in the South and the growing interest in prohibition is a matter of profound gratulation.

On Friday evening Miss Willard spoke to a crowded house. To say that it was able and eloquent, rich in scientific statement, and all aglow with religious fervor, is to accord it faint praise. Though the W. C. T. U. of this District is non-political, yet she had the courage of her convictions and made an earnest plea for political action for prohibition and woman suffrage, yet so skillfully presented as to disarm opposition.

Among the excellent people of Washington that are devoted to every good work are Bro. Isaac Keeler and wife, editors and publishers of *The Banner of Love*, of Scripture mottos on temperance and kindred reforms. They are distributing a large amount of pure Christian literature, much of it gratuitously. Their paper and general work is well worthy of the support of the subscribers of the *Cynosure*, and is cheerfully commended. Their address is 1533 Fifth street, N. W.

I go to Willimantic, Conn., to spend a little time in the cause in that State. H. H. HINMAN.

LITERATURE.

Ogilvie's Handy Book of Useful Information, is the title of a modest little book of 128 pages, which contains a wonderful amount of information of practical value. It contains statistical tables of practical use for every department of human effort; it simplifies the art of reckoning, and shows at a glance, the correct answer to nearly 100,000 business examples in all questions of grain, stock, hay, coal, cotton, merchandise, interest, wages, etc. The political, historical, and biographical information alone, is worth double the price of the book. It is bound in handsome leatherette, flexible covers, and will be sent by mail for 25 cents; J. S. Ogilvie & Co., Publishers, New York.

The Social Emancipation of the Gypsies is an appeal in pamphlet for the removal of the social restrictions and ostracism that are still maintained toward these wandering people. It is a kind of supplement to the History of the Gypsies published in New York in 1865. The original manuscript of this history, it is said, was written at the frequent and urgent request of Sir Walter Scott and William Blackwood, and was brought to America after the death of its author, in 1851. The present publication exhibits the subject under its final aspect—that of a very numerous body of people, of various mixtures of blood and conditions in life, living pretty much everywhere, and often exactly like other people. Price 25 cents. Thos. R. Knox & Co., New York.

The Century will begin with the November number a series of separate papers, the object of which is to set forth, in clear and graphic manner, the life and spirit of the most important of modern military conflicts—the War for the Union. The main portion of the scheme will be papers of a popular character on the great engagements of the war, by general officers high in command at the time, either upon the Union or the Confederate side. In many instances the contributor will be the officer of first command, and in every instance a participant in the engagements under consideration. For instance, the battles of Shiloh and Vicksburg will be described by General U. S. Grant, who will contribute four papers to the series; General Beauregard will write of the first Bull Run; McClellan, of Antietam, etc. The Passage of the Forts below New Orleans will be described by Admiral Porter, and the Western Gunboat Service by Rear-Admiral Walke, and the fight between the *Monitor* and the *Merrimac* by Colonel John Taylor Wood, the senior surviving officer of the latter vessel. Other prominent Confederate generals have engaged to contribute, and some of these contributions will be hardly less notable than those above mentioned. In conjunction will appear from time to time a number of brief sketches, entitled "Recollections of a Private," reflecting, with interesting and life-like details, the experiences of the common soldier from the time of enlistment to the muster-out: the drill, the march, the bivouac, the skirmish, the charge, the pursuit, the retreat, etc., etc. The illustrations of the scheme will receive the most careful attention, and in this particular it is thought that the series will possess an unequalled historical interest.

The *North American Review* for October, in giving to the country the paper of President Julius H. Seelye, of Amherst College, on "Moral Character in Politics," makes us willing to be patient with some of the short-comings of that magazine. His exposition of the ethical principles involved in the election of the prominent candidates and his philosophical analysis of the position of the two great parties should be read by all thinking men. We are glad to see that the better sort of political journals, like the *Inter Ocean*, are reprinting the paper. In "Evils of the Tariff System," John Roach, Prof. R. E. Thompson and Nelson Dingley, Jr., advocate the policy of protection of American industries with great ingenuity of reasoning and abundant citations of statistical facts. The *Review* introduces another covert attack on Christianity by O. B. Frothingham, a writer of ability but an infidel, who has more frequent access to the pages of the *Review* than any other single writer. He discusses "The Philosophy of Conversion", of which he understands as much as a Fiji Islander does of managing a Cunard ship. "Why I Wish to Visit America"; "The Origin of Yellow Fever"; "Shall the Jury System be Abolished?" "The Genesis of Tennyson's Maud", and "The Development of Machine Guns", are other articles.

Travel is a handsome monthly published by the American Exchange Traveler's Bureau, 162 Broadway, New York, which is of special value to every one who contemplates an extended journey either in this country or foreign lands. Fine maps and numerous plans of routes to points of interest are a valuable feature of the magazine.

THE HOME.

"HARVEST."

The reapers sang in the shaded lane,
And the laden wagons came creaking slow
While the kind farm mother her table spread;
For the field was bare and the sun was low—
The sun was low and the day was gone—
The toil was over and harvest done.

I looked and sighed, as the yellow store
Was borne away to the yawning mow,
And I thought of the brimming garner floor,
And the harvester's tanned and sweating brow,
Till I sighed again in the faded light,
While the tired world slept in the lap of night.

I sighed for the tender plant that died
When the cold north wind untimely blew;
I sighed for the grain that never swelled,
For the blighted sheaf that never grew,
I sighed for the harvest days that seem
Like the waking mockery of a dream.

I knelt in the dim sweet summer night,
And whispered a prayer of trembling faith,
That He (who nurseth the sleeping grain
Till life comes smiling from the darkest death)
Would not scorn the scant sheaves I had won,
When life was over and harvest done.

—*Christian Advocate.*

PRAYING FOR WHAT WE DO NOT EXPECT.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christlike spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick tempered.

"'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways!"

I did not say anything for a minute or two. And then I said, "You must be very much disappointed sir?"

"How so, Daniel—disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?"—and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said, coolly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir; but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered?—if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient, and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit all in a faint, and reckon as you must be a going to die, because you felt heavenly minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayer."—*Daniel Quorm and his Religious Notions.*

"WE MUST BE HOLY."

If we hope to dwell with God forever in the life to come, we must endeavor to be like him in the life that now is. We must not only admire holiness, and *wish* for holiness; *we must be holy.*

We must be holy, because God in the Bible plainly commands it. "As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." I Peter 1: 15, 16.

We must be holy, because this is one great end for which Christ came into the world. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. 5:15.

We must be holy, because this is the only sound evidence that we have a saving faith in Christ. "Faith, if it hath not works, is dead, being alone." "As the body without the spirit is dead, so faith without works is dead also." James 2: 17, 26.

We must be holy, because this is the only proof that we love the Lord Jesus Christ in sincerity. What can be more plain than our Lord's own words—"If ye love me, keep my commandments;" "He that hath my commandments, and keepeth them, he it is that loveth me?" John 14: 15, 21.

We must be holy, because this is the only sound evidence that we are God's children. "As many as are led by the Spirit of God, they are the sons of God." "Whosoever doeth not righteousness is not of God." Rom. 8: 14; 1 John 3: 10.

Lastly, we must be holy, because without holiness on earth we shall never be prepared and meet for heaven. It is written of the heavenly glory, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27. St. Paul says expressly, "Without holiness no man shall see the Lord." Heb. 12: 14.—*J. C. Ryle.*

TRACT CIRCULATION.

What is a tract? A tract is a seed, a vital particle, that, deposited and diffused, will produce appropriate fruit. It is not truth in a great mass, but it follows all the analogies of nature in all departments of her operations. A tract is not too weighty to be carried; it is not too bulky to be deposited; it may be carried anywhere; it may be deposited almost anywhere. We know that the seeds of plants and of flowers are carried by the birds of the air, are carried even by the breezes of heaven from one island and from one continent to another; they are deposited in most unlikely places,—in crevices of rocks, on mountain-sides, in places untrodden by the foot of man,—and so an unsuspected vegetation springs up in places that have received no ministry from human hand. Well, so it is with tracts. A little child may be their minister; you may drop them from the window of a carriage; you may leave them in a railway train; you may give them to a passing traveler. No man who is not very shallow, who is not very ignorant, will disparage the power of littles. We know in manifold departments of human life how little things are operating, and with what mighty power they operate. The Bible itself is simply a collection of tracts; it is made up of tracts written by men whose names are all held in the greatest reverence; and its power is due, perhaps, very largely to the fact that its different compositions are so short, so portable; because we can read a letter of Paul, or one of the Gospels, in so short a space of time.—*Dr. Henry Allon.*

AMONG THE POTS.

[Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold.—Ps. 68:13.]

This text has been a sealed passage for ages. Bishop Lowth declared it "unintelligible." In the latest work on the Psalms, "The Treasury of David," Mr. Spurgeon calls it "a hard passage, a difficult nut to crack." But new light is constantly breaking out of the Scriptures. Miss Whately, traveling in the East, observed a fact which gives us the lost key to this text, and unlocks its beautiful imagery. In her work entitled "Ragged Life in Egypt," she thus speaks concerning the flat roofs of the houses: "They are usually in a state of great litter; were it not that an occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing seems never cleared away, however, and that is the heap of old broken pitchers, sherds and pots that are piled up in some corner. A little before sunset, numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day, or pecking about to find food. They dart upward and career through the air in large circles—their outspread wings catching the glow of the sun's slanting rays, so that they really resemble 'yellow gold;' then, as they wheel round and are seen against the light, they appear as if turned into molten silver, most of them being pure white or else very light-colored. This may seem fanciful, but the effect of light in these regions can scarcely be described to those who have not seen it. Evening after evening we watched the circling flight of doves, and always observed the same appearance." "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

This beautiful passage is thus illuminated for the first time in modern days. It is a precious, comforting truth to the children of God. The doctrine unfolded is the promise of God, that a holy character may be maintained in this sinful world, despite unfavorable surroundings. From among the pots, covered with dust and dirt, these beautiful doves rise clean and unsoiled, to soar into the heavens, flashing their wings covered with silver and their feathers glistening like yellow gold.

Many Christians find their lot cast amid the dust and grime of the pots, but they need not be soiled thereby. Out of such conditions they may soar unsoiled, on wings of faith gleaming like silver and clothed in beatitudes shining like burnished gold.

No honorable business will grime the soul. The machinist, mechanic, artisan and laborer may have grimy work to do, but he can be clean as a dove in character. Your character is not cheapened because your work is in the kitchen or at the forge, nor is it ennobled because you handle diamonds, write poems, thrill breathless auditors, or sit behind mahogany office desks. There are men in coal mines with souls like the wings of a dove; and there are men in decorated mansions with souls sooty and black with sin as the miner's face with coal-dust. One has the soot on his face, the other on his soul.—*Dr. J. O. Peck, in Homiletic.*

CHILDREN'S CORNER.

SOME OF THE SAYINGS OF JESUS ALPHABETICALLY ARRANGED.

Ask, and it shall be given you.
Believe ye that I am able to do this?
Come unto me . . . . and I will give you rest.
Depart ye cursed into everlasting fire.
Enter ye in at the strait gate.
Fear not. I am the first and the last.
Go ye therefore, and teach all nations.
Him that cometh unto me, I will in no wise cast out.
If ye shall ask anything in my name, I will do it.
Judge not according to appearance.
Keep them from the evil.
Lo, I am with you alway.
My sheep hear my voice, and I know them.
Not every one that saith unto me Lord, Lord, shall enter.
O woman, great is thy faith, be it unto thee, even as thou wilt.
Peace I leave with you, my peace I give unto thee.
Quickeneth whom he will.
Receive ye the Holy Ghost.
Suffer the little children to come unto me.
That they all may be one, even as we are one.
Use not vain repetitions as the heathen do.
Verily I say unto you, ye must be born again.
Work while it is day, for the night cometh when no man can work.
Except a man be born again, he cannot see.
Ye will not come unto me, that ye might have life.
Be zealous therefore, and repent.

BIBLE READINGS FOR THE YOUNG.

THE MERCY SEAT. Read Exod. 25: 1–22.

There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims. Exod. 25: 22.

1. Where were the tables of the law kept? 1 Kings 8: 9.
2. Where was the mercy-seat? Exod. 25: 17–21.
3. What did it typify? Heb. 4: 16; Rom. 3: 25.
4. Why was the mercy-seat placed above the tables of the law? Rom. 10: 4; Col. 2: 14.
5. What did God's meeting with his people at the mercy-seat point out? John 14: 16.—*Notes for Bible Study.*

HOW FRANK AND WILL ESCAPED.

"Here, Frank! I say, Frank Leslie, come here a minute!" shouted Jim Haley rather imperatively, as little Frank Leslie and his cousin, Will Carter, were running past the engine house, Jim's usual lounging place, on their way home from school."

"That's Jim Haley calling you! Are you going to speak to him? Your father will scold you if you do—but Jim'll hit you if you don't," was Will's whispered remark to Frank.

"Well, what's wanted?" answered Frank, halting, but not exactly standing still. He was afraid of his father's reprimand, and equally afraid not to answer Jim.

This Jim Haley and his half dozen intimate friends were the worst boys in the whole town; they were always avoided by any one who respected himself.

"Why, Pat O'Conner, here, says that that big dog of Tom Kelley's used to belong to your father. Is that the truth?" asked Jim, quite peaceably.

"Mr. Kelley's dog Carlo, do you mean? Yes, indeed, my father raised him from a pup; he had hardly got his eyes open when my father brought him home." And in

their eagerness to "talk dog," a topic beloved by every boy, Frank and Will quite unintentionally drew a little nearer to the forbidden group.

"How many times did he bite any of you?"

"Not once!" exclaimed Frank, with enthusiasm. "He's a tip-top watch dog, but he never harms any one he knows. Mr. Kelley says he's never had a chicken or an apple stolen since he had Carlo."

"That's what I told Pat, and he bet me a dollar against a dime, that he was as cross to you two fellows as he is to us."

"It's no such thing!"

"Of course, I can take your word for it, but that will not settle our bet. Look here; let's settle it now. We fellows will go along as far as old Kelley's front gate, and then you call Carlo and prove to Pat that he isn't cross to you."

In cooler moments Frank would have declined the proposal; he knew that dinner would be ready in five minutes, and as punctuality to meals was rigidly enforced by Mr. Leslie, he could truthfully have excused himself from thus dallying on the way.

In a few moments, Frank, Will, and the group of half-grown loafers, stood in front of Mr. Kelley's gate; a whistle from Will was enough to bring Carlo bounding to the side of his old master; he was unfeignedly glad to see them, and not only offered no resistance to their caresses, but had plenty of his own to bestow.

"Didn't I tell you so?" shouted Frank, with glee.

"It's all very well, out here in the street, but you know he would act very differently if he was in the garden," grumbled Pat.

Indeed he wouldn't! Just come in the garden and see."

So, into the garden they trooped. Will and Frank were so busy fondling Carlo that they did not notice four of the other boys slip away, one after another. The first thing that disturbed them was a yell and a scuffling of feet, as three or four of them took to their heels, and a sudden grip on their collars, which was not at all comfortable.

Three stalwart policemen surrounded what was left of the party, including Jim Haley, Pat O'Connor, and one of the worst of their congenial spirits, as well as Frank and Will.

"Caught in the act this time!" one of the policemen exclaimed. "I heard that you were planning a robbery here, and we've had our eyes on you all day. I think Judge Anderson will have a word for you, you young thieves!"

Frightened as they were, Frank and Will now saw that the other three boys had their hands and pockets full of Mr. Kelley's rarest plants, some torn up by the roots, others only broken and crushed.

"Please, Mr. Policeman, let Will and me go? We didn't touch the flowers, we are not thieves! We were only playing with dear old Carlo—wasn't that all, Jim?" cried Frank.

There is not always "honor among thieves;" neither Jim nor Pat uttered a word of denial when the policeman said:

"Oh! only playing with the dog, eh? only keeping the dog quiet while your accomplices robbed the garden? To Judge Anderson you'll go this minute, and if I don't miss my guess you'll have a nice ride in the Black Maria before long!"

No tears or persuasion availed the least, and in a few moments the boys were before the judge. It happened to be a very dull day in the police court, so Judge Anderson listened at once to the policeman's story.

"Caught in the act, were they?" the judge said. "I am not sorry to have a short interview with these young scamps, they've been the terror of the neighborhood long enough. As for you, Jim Haley and Pat O'Connor, I have little mercy for you, you have been up before me too often, and I promise you a few weeks where you can't study any more poisonous dime novels. And you—why, bless my soul! policeman, you've surely made a mistake! Little Will Carter is in my daughter's Sunday-school class; and it it is not a month since I myself saw our minister present Frank Leslie with a prize for being the best behaved boy in our Sunday-school. What are they here for?"

"Sure, sir, there's no mistake; birds of a feather flock together, and I caught them all together," was the reply.

A few questions from the judge elicited the whole story, even a confession from Jim that the two little boys were used by him as an innocent trap for Carlo, to keep the dog still while the others stole the plants.

"Knowing your previous reputation as I do, Frank and Will, I dismiss your case at once. But bear this in mind: you cannot touch pitch without being defiled, and a man (or boy) is apt to be judged by the company he keeps. I must say I am surprised that your fathers have not warned you to have nothing to do with such boys as Jim Haley—"

"Please, judge, he has! He has told us never to be seen with them," Frank cried; and Will added:

"My father told me never to even speak to them; but we forgot. And then all of us little fellows are afraid of those big boys; they lick us if we are not civil to them."

"Next time one of them troubles you, just let me know! But, after all, which is the worst, to disobey your father or run the risk of a 'licking?' The latter hurts worst just now; but, boys, each disobedience, small as it may be, makes the next one come easier and easier, and no one knows where it may lead to. My colleague, Judge Brown, is a stranger to you; suppose he had been acting in my place to-day? Your story might have not been believed by him, and think what a disgraceful punishment your disobedience would have brought to you if you had been sent down with these rogues! Go home now and hereafter choose your company a little more carefully; your good character clears you now, see that it remains with you through life."—*S. S. Times.*

TOBACCO TOILERS OF CHICAGO.

[Chicago Times, Nov. 12, 1881.]

The business of the manufacture of cigars and tobacco of all kinds gives employment to over four thousand people of both sexes in Chicago. In the manufacture of cigars alone there are 553 factories, employing 2,866 persons, of whom 1,689 are males and 1,177 females. The others are employed by the four large tobacco factories and in the twenty-nine stores where only smoking, chewing, and leaf tobacco is kept. The lover of the fragrant weed—made fragrant by sweetened decoctions—and the admirer of the juicy plug or fine-cut would experience a revulsion for their hobby after an examination of many of the factories from which the tobacco comes. The manufacture of tobacco and cigars, it is well known, is a source of great profit to the capitalist; but, with the usual greed for the almighty dollar, many of the firms in the business recklessly increase the capacity of their establishments, without regard to the comfort of their employes or the cleanliness of their methods. It is said that in New York the methods are even worse than they are here, and if this is so, the smokers of New York

ARE TO BE PITIED

sincerely. Of the cigars manufactured in New York, it is said that five eighths are manufactured in the reeking tenement-houses, where great numbers of filthy and ignorant foreigners are crowded into the small, ill ventilated rooms, and where whole families eat, live and sleep in the same room in which they manufacture the cigars. Although there are no tenement-house cigar factories in Chicago, there are several hundred places where tobacco and cigars are handled and manufactured which are hardly in any better condition than the tenement-houses of New York. If the Chicago club man could see people who live there making the cigars for which he pays fifteen or twenty cents, and which he boasts of as Havanas, out of Wisconsiu seedings, he would naturally look with suspicion on the Havana or any other cigar forever after. But good cigars or bad ones call for the same amount of work on each, and but few of the smokers ever think with how much trouble and pain the thin, delicate fingers of the sickly children twisted and rolled and pressed the cigar which he

HEEDLESSLY PUFFS

into thin air. He little thinks that every whiff he blows from his lips means a groan from the soul of a workman, and for every puff he enjoys there has been an unheard sigh from the heart of some poor girl. A walk down any of the large thoroughfares between six and seven o'clock in the morning and evening will discover among the dense mass of the city's workers, on their way to their daily task, a large number of females from ten to sixty years of age, dressed so much poorer than their sisters of the bindery and tailor-shops as to attract attention and raise the inquiry, "Who are they?" These are the tobacco women. Their unhealthy, sallow complexions, their high cheek-bones and staring eyes, together with their miserable dresses, show that their calling must be one of great discomfort and privation. And so it is.

The average time of the tobacco-workers is nine hours daily, but in some factories they are at work eleven or twelve hours, with only an hour or half an hour intermission for lunch.

THE WOMEN IN THE BUSINESS

are nearly all Bohemians or Poles, while many of the men are Germans, with a few Italians, Poles, and Greeks. The great mass of the workers are unable to speak English, and are "bossed" by people of their own kind. Whole families may be found working together in the same factory, and in one case the father, mother, and three children were found in a down-town cigar factory, working at the same bench. These factories are generally located in large old buildings near the river, or in the wholesale districts near Wabash avenue or Lake street. The rooms are large enough for an ordinary number of people to work in comfortably, but in these cases sixty and one hundred persons are often found working in rooms scarcely large enough to accommodate twenty-five people with any degree of comfort. The upper story of the building is generally used for drying purposes, and the other floors, in their order down, contain the machines and workers through whose hands the tobacco passes, from the raw material until it is cased for shipping or sale. On entering any of the factories the first thing that strikes the observer is the strong

ODOR OF CHLORIDE OF LIME,

probably used in the manufacture of the celebrated "Chlora d'Limas," or the well-known brand of "Stinkahs." The first process much of the cigar tobacco passes through is the resweating, or coloring. The weed, when unpacked, is set out to dry, and, according to the number of dark or light cigars needed, certain bales are put in the "sweaters"—huge zinc cans—in which they are heated and dampened by steam until they assume the right shade. It is then given to the strippers. These are girls, all the way from ten to twenty years of age, who stand all day long about tables and strip the tobacco, or pull out the stem. In a factory visited yesterday there were sixty-five strippers in a room about twice the size of a street-car, and with just about the same accommodations. They were mostly Bohemians, and nearly all under sixteen years of age. They were poorly dressed in plain, rough dresses, many of them very ragged, and are covered with stains and reeking with the stench of the vile weed they are handling. Almost all were without shoes or stockings, and it was ascertained that during the summer most of them came to work in that condition, and without shawl or other covering for the head.

THE STENCH IN THE ROOM

was terrible, and every window was closed lest the tobacco should become moist by contact with the outside air. So strong was the smell of the tobacco, and so thoroughly was the air impregnated with the fine dust from the dry weeds, that a stranger can stay but a few minutes in the rooms without feeling sick at the stomach as well as at heart. The fine particles of tobacco seem to enter every pore of the skin; they penetrate far into the nostrils and settle on the lungs; they enter the ears; the eyes become inflamed, and one coughs incessantly while in the room. The tobacco men say that the women and children get used to it, and it was evident that they do, as the emaciated forms, the hollow voices and the sunken eyes attest. A certain part of the tobacco for cigars is spread upon the floors to dry, and over this the bare-footed girls tramp backward and forward during the day. It would be well to remember this when one is leisurely rolling his cigar in his mouth. The strippers work incessantly over their tables for at least nine hours each day. The work is

CONFINING AND UNHEALTHY.

They work by the piece, and are paid from two to six cents per pound. It is claimed that the strippers in Chicago make more money than those in the East, because here the tobacco, especially for plug, fine-cut, and fine-cut smoking, is dampened with a decoction of sugar and licorice, instead of water, as in the East, thus making it heavier, with less stems to the pound.

Leaving the stripping-room with its half-clad occupants, the observer enters the rooms where the tobacco is received from the strippers, and where another lot of females spread out the leaves to their fullest extent, and separate them according to grade, into half pounds, and give them to the cigar men. These workmen are of two classes, the "hand rollers" and "machine-men." They average from $8 to $18 per week; they are paid by the piece, the rates being $6, $11, $12, and $13 per thousand. The cigars are by them rolled, pressed, and filled, and then given to the packers and boxers, who put them in shape for the market.

An average factory will use from $75 to $150 worth of revenue stamps per day, and produce 50,000 cigars per week.

In the manufacture of fine-cut chewing and smoking tobacco, nearly the same process, as far as drying and preparing is concerned, is gone through with. A large down-town factory employs

THIRTY-FIVE GIRLS AND TEN MEN

in its sorting-room, selecting the various grades of tobacco, and putting up lots of the weed, containing a few leaves of each grade. Its stemming-room contains 125 girls, who are paid two and a half cents per pound, and who are in about the same condition as the strippers or stemmers already mentioned. They are all young, and work constantly in an atmosphere of not less than 80 degrees of temperature, made suffocating by the terrible stench of tobacco. Some factories use machines for pressing their tobacco. The leaves, after being dipped in a decoction of sugar, water and licorice, are passed between rubber rollers, and fall through an opening to the floor below, and are there cut up immediately for smoking or fine-cut. The sweet syrup falls back from the machines to the trough, and is used again and again to dampen and sweeten other bunches. Fine-cut tobacco is made by passing the leaves into a common cutter supplied with a hopper and run by steam. It is then dried in revolving cylinders over a furnace, and packed in pails. The smoking is cut in a coarser machine, and passes in tubes to the floor beneath, where, guided by girls, it falls into packages of different sizes, which are sealed by another set of girls, and stamped by still another set. Eight or ten men are constantly employed in the shipping department of this large factory, which ships its goods to all parts of the country.

If the workers in the large factories are in poor circumstances, the cigar-makers who work at home are

IN WORSE CIRCUMSTANCES

still. It is estimated that there are one thousand persons thus employed. They are found in all parts of the city, and the shops produce from one thousand to ten thousand cigars per week. In most cases all the workers in a small factory belong to one family, and that family is very often Bohemian or German. In many cases these small factories procure their material from larger ones, and are paid a stated sum per thousand for their work, but most of these establishments buy their own material and have a few customers in their neighborhood, or oftener still do a small retail business of their own. A number of these factories were visited, and the manufacture of cigars was found to be according to the tenement-house plan, on a small scale. In many instances the family ate and slept in the room where the tobacco was dried or the cigars molded. Children played upon the drying weeds on the floor, and the leaves were carelessly mixed with the accumulated dirt of the house and the refuse from the table. Children were born and persons died in the same room or rooms adjacent to those in which the work was done, and it was with but little surprise that the reporter found that children, in two of these shops, were

RECOVERING FROM SCARLET FEVER.

It is, of course, not to be supposed that every tobacco-factory in the city allows its work to be done in such filthy rooms, or in such a slovenly manner, but that a large percentage of the tobacco manufactured here is made in a careless, not to say filthy, manner, at the expense of human blood, intellect, and independence, and in places scarcely fit for human beings to inhabit, is true. In quite a number of factories the proprietors were

found to be intelligent gentlemen, who regarded all their employes as equals, and not as beings devoid of feeling or brains, and accordingly paid them fair salaries, and provided decent workrooms, well lighted, and well ventilated, where it was a pleasure to visit and a comfort to work. The industry is growing every year, and within the last twelve months two large factories have been established here, giving employment to several hundred persons. The handling of tobacco for manufacture will be unhealthy under any circumstances, and it does not need the addition of filthy rooms in fire-trap buildings, devoid of ventilation, to debase the natures and benumb the intellect of the masses of Chicago's poor who are obliged to slave there for their living.

THE CHURCHES.

—The *Itinerant* of Harrisburg, Pa., speaks of the visit of Rev. Joseph Travis, editor of the *Free Methodist* and chairman of the N. C. A. Board, to Philadelphia. He preached in the Grace United Brethren church. The *Itinerant* thinks the sermon "one of the best we ever listened to. Such pulpit ministrations cannot fail to lead the church aright and lift it to a high plane of religious life."

—The noon meetings in Lower Farwell Hall, Chicago, have of late been of deep interest, there being an earnest seeking for the fullness of the Spirit's presence and blessing, for personal holiness and for power to lead men to Christ.

—Major D. W. Whittle, Mr. Moody's co-worker, is now in Chicago, and began this week a series of Bible readings every afternoon with a Gospel meeting for the conversion of the impenitent every evening. Much prayer is offered up for a blessing upon these meetings.

—Upon the opening of the Presbyterian Theological Seminary in this city lately, the *Interior* volunteered the following wholesome and breezy advice: "Some time ago we remarked that there were Presbyterian ministers with whom we would not, if we could help it, sit at the dining-table. Thereupon some of our exchanges said that the *Interior* was a 'dude.' Well, now, we have seen students' rooms—theological students' rooms, too—in which the furniture was defaced, the carpets stiffened with tobacco and slop, the drapery saturated with the fumes of old pipes, and the walls soiled with greasy heads, and marked with the nails of boot-heels, and vandalism and heathenism in general displayed. We do not say that this is wrong, because we do not like to be called a 'dude;' we merely say that if any such thing occurs in the theological palace which you are about to occupy, we trust the janitor—who is, we believe, a Scotch-Irishman—will take the offender by the ear, lead him to the front door, and give him a new start in life."

—The twenty-seventh anniversary of the Fulton Street Prayer-Meeting will be held on Tuesday, September 23d, at noon in the Middle Dutch Church, Lafayette place and 4th street.

—The Christians of London are looking after the converts of the Moody and Sankey Mission. To one Young Men's Christian Association the names of 320 were sent. The reports returned were of the most cheering character. The secretary writes: "In only two cases, out of a large number reported on, have we heard that the impressions made at the meetings were of no lasting character.

—The Russians are a very religious people in the observance of outward forms. Their religion consists chiefly in lighting candles, blessing holy images, bowing to the floor and making the sign of the cross over and over again. Holy images are found not only in the churches, but in houses, on public places, in railroad stations and telegraph offices, and no devout Russian passes them without bowing and making the sign of the cross.

—Robert Hirsch, a cigar maker of Chicago, was the defendant in a case before Justice Brayton, wherein he was charged with having attempted to break up several Methodist open-air meetings near the corner of Milwaukee avenue and Powell streets a few nights ago. The trial was by jury. It was proven that the defendant had blown smoke in the faces of many of those present at the meeting, and had declared his intention of breaking up the meeting. A fine of $75 was imposed, and an appeal taken.

—There is a unique and useful organization in West Philadelphia, known as the Band of Mercy. Twelve thousand children belong to the organization in the city. Its beginning was due to a lady and gentleman who were extremely annoyed by the blasphemy and obscene language of a crowd of boys who congregated in a vacant lot opposite their residence every evening. This lady and gentleman concluded that they would try and win this crowd from the streets. They removed the furniture from the parlor, furnished it suitably for such children as they knew could be gathered there from the street, and invited the boys to spend the evening. Since that time the parlors have been open every evening, books are furnished, and two or three times a week entertainments are given. Instruction is given on two or three evenings, but no attempt is made to give the rooms the appearance of school, or to conduct the exercises in such a way as to give the impression that it is a school. The result has been most beneficial to the boys, and the good results following were so evident that it has resulted in the establishment of similar institutions in various parts of the city.— *Christian Union.*

—Rev. W. R. Goodwin, of the Quincy district, said last week in the Illinois M. E. conference, that no preacher in his district used tobacco, and every one would vote the prohibition ticket.

—Jerry McAuley, the famous New York missionary, died Thursday at his Cremorne mission, in 32d street, of lung troubles. McAuley was once the chief of the river thieves, and was known in Water street as "the terror of the 4th ward." He was converted while serving fifteen years in Sing Sing for highway robbery, and has since been a missionary among thieves and fallen women. He was born in Ireland in 1839.

PASTOR SEGUIN IN POLO.

POLO, Ill., Sept. 19, 1884.

EDITOR CYNOSURE:—Rev. P. A. Seguin, pastor of the French Evangelical Tabernacle of Chicago, is here since last Monday, interesting the people of this section of the State in the grand work he is doing among the French Catholics of this country.

It was our privilege last Monday evening to listen to a very interesting account of his conversion from Romanism to Christianity. He told us what tribulations and oppositions he had to go through even from the part of so-called Christian people, to become what he is to-day, "a true, honest and earnest reformer." His lecture was good to us all.

Tuesday evening he spoke to us on the revolting, cruel and unchristian error of sending the souls to purgatory, as taught in the church of Rome. The church was packed to the overflow. He held the audience spell-bound for nearly an hour and a half. The lecture on purgatory was most assuredly a sound one; many Catholics were present. Contrary to their habits, they were very quiet and no disturbance was offered.

Wednesday afternoon, at 2: 30, we had the pleasure to know from his lips something of the abominations of the confessional box, where the priest sits between man and wife as the devil did in the garden of Eden. Wednesday evening it was our glorious privilege to know the difference of education such as given by Protestants and Catholics.

Thursday evening, Bro. Seguin told us that there was as much difference between the Romish mass of our day and that as described by Justin the martyr, who lived in the second century, that there is between light and darkness.

Brother Seguin goes to-day to Savanna, Illinois, to lecture during four days. We wish to express our sincere thanks to him through the columns of the *Christian Cynosure* for his able lectures on Romanism. We feel that all should be interested in this great work of reform. It is a question of momentous interest to us as American people, that we preserve the principles of the Gospel as taught by our forefathers. Brother Seguin, who has the experience of a Romish priest and a minister of the pure Gospel, since he has accepted of Christ as his personal Saviour and hope, is certainly one of those called by God to help us to keep pure the Gospel of our Puritan fathers: why, then, should we not help him in his glorious and noble work of reform. It is a necessary and very important one. Let all the brethren rise up as one man and go to his aid. (REV.) J. A. HEATH.

N. B.—*Free Methodist, Vanguard, Banner of Holiness,* please copy.

THE HEATHENISM OF INDIA.

A correspondent of the *Christian* of Boston, at West Berar, India, writes of the scenes among the false worshipers of that dark land:

It is very noisy in a native house, for there is a succession of weddings and funerals at this season, and a constant tum-tumming, frightful to listen to. We are so well out of the village that we escape these sounds, except a slight echo now and then.

I wish I could begin to tell you of the customs and practices of heathenism. Soon after our arrival they celebrated a religious festival called Holee. This is an obscene saturnalia in honor of a female demon whom any man may burn in effigy at his own bonfire. During this feast no decent Hindoo, even, will appear in the streets, for they go about throwing a red or yellow-white powder upon the clothing of everybody. These colors are made to represent most indecent things, and are worn by devotees until the garment is in rags. We could hear the yelling, drumming, and screeching very plainly, and I could think of nothing but demons howling. At the festival in honor of Mahadee, until recently, women were in the habit of swinging themselves by means of iron hooks fastened into their flesh. Men also drew carts by means of iron hooks fastened into their bodies. The particulars of this celebration are too indecent for me to write. All parties have a firm belief in the return of departed spirits, and of course the devil has full play. They call the spirit of a child who had never worn the sacred thread—a thread put about the neck of a Brahmin at seven years—a Jhoting; a child who had been invested with the thread, but who died before marriage, is called a Munja, and is said to cause the death of one child after another who is named after him; and the father will call his next child a blockhead or a dung-heap rather than displease the dear departed. If a man has so far forgotten himself as to name his infant after the Munja, and this child becomes sick, he will tie a silken cord around the child's waist, and make an offering of lime, betel-nut, cocoanut, dates, and red lead; then at night he will call in an exorcist, who will bring with him a dehak, or drum. After worshiping the drum, the exorcist will accompany himself while he sings invocations to the ghost of each unmarried man who has died in that family. The evil spirit, after being sufficiently cross-questioned, will then explain who he is, and how he entered in, and promise to go if proper offerings are made to him. The proper thing to do is to take an old shoe between the teeth and go to the house where the dead sons lived, and from there to the pipal tree, at the foot of which the disease is arrested. If, however, the spirit has lied, then the conjuror tries to shut him up in a bottle which is buried deep under the ground.

The worship of the cobra is more theoretical than practical. That is to say, the genuine reptile, ready for a bite, is not adapted to such close proximity as their heaps of stones covered with red paint, or red rags hanging from some branch, admit. Therefore, they usually substitute the wooden or metal *image* of a cobra, or perhaps fashion one out of clay. An ant-hill is a favorable locality for cobra worship, and twigs of the nimb tree are stuck about the ant-heap. A yellow thread is wound around them, and milk, juari, and other grains are offered. Sometimes only milk is poured upon the hill, and occasionally a real cobra, though a tame one, is worshiped. But I must not write more at this time concerning these practices. The cobra is not worshiped, so far as I am able to learn, by the higher class; the lower class worship snakes.

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—If sheep lose wool, the irritation which causes the trouble can be relieved by giving the animals half-ounce doses of a mixture of equal parts of sulphur and cream of tartar.

—Stephen Powers writes *The Ohio Farmer* that he reclaimed a meadow pretty well seeded to plaintain by plowing it up, planting it to potatoes, and then seeding it to timothy and clover.

—It is a great mistake to leave barley until dead ripe before cutting. If the stem is green not only the barley will be plumper, but less liable to injury from rains. A heavy dew will often stain barley.

—There are 15,000,000 cows in this country, or a little more than one cow for every four persons. This indicates pretty clearly that butter is lacking on many tables in many parts of the country, which is the fact.

—Vegetable matter in the soil is absolutely essential to the growth of the higher order of vegetation. When this is wanting commercial manures may be added in any quantity with no appreciable result in benefiting crops.

—It is essential that the soil be rich, free from weeds, and the season hot to insure a good crop of Hungarian grass. With these conditions it will make a large crop of hay, and the seed from it will more than pay the expense of growing and harvesting.

—Buttercups possess a poisonous property, which disappears when the flowers are dried in hay; no cow will feed upon them while in blossom. So caustic are the petals that they will sometimes inflame the skin of tender fingers. Every child should be cautioned against eating them.

—Good hen manure from fowls which have been liberally fed is worth as much as guano. It should be put into barrels as soon as taken up from the chicken-house, kept in a dry place till wanted, a little plaster mixed with it, and before using pounded up fine. Apply it the same as guano.

—Raspberries, if well and annually pruned, with enriched soil and good and shallow culture, will continue to afford good crops six or eight years, and sometimes, much longer, the red varieties lasting longer than caps. Currant and gooseberry bushes, properly cultivated and pruned, will last a lifetime.

—Contents of grain bins.—An easy rule for determining the contents of bins or rooms in bushels, may be carried in one's mind. Take the length, breadth and height and multiply them together to get the cubic feet. Divide the product by fifty-six and multiply the quotient by forty-five, and the result will show the contents in bushels, struck measure.

—A wash for trees.—It is a mistake to suppose that ordinary whitewash, so much used, is the best tree-wash. Soft soap reduced to a paint-like consistency with water, and to which has been added a strong solution of washing soda, is better for one. A wash made by dissolving one pound of stove potash in three gallons of water is also considered superior to the lime wash.

—It is said a larger crop of apples is raised when a hive of bees is stationed in the orchard. The bees visit every flower, busily flying from one to another, and then passing to an adjoining tree. The pollen on their bodies is rubbed against the pistils of myriads of flowers, which become fertilized in this way. Many of the strange modifications in the form of flowers are due to insects, the transfer of pollen from different varieties resulting in hybrids. Darwin remarks that all experimenters have been struck with the wonderful vigor, height, size, tenacity of life, and hardiness of their hybrid productions." He was the first to show that from a flower fertilized by pollen from a different plant the seedlings were much stronger than from its own pollen. The wind and insects are nature's great agents in performing this act of cross-fertilization.

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REASONS FOR THE AMERICAN PARTY.

CHARLES SUMNER, *letter Jan. 13, 1854.*—I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.

WENDELL PHILLIPS, *letter March 18, 1880.*—Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

JOHN QUINCY ADAMS.—It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country.

WENDELL PHILLIPS, *letter March 28, 1880.*—This [the Secret Empire] is the next Great Question this Nation must take up and decide.

THE CENTURY, *May 1884.*—The great political need of this country at the present time would seem to be a party of progress, a party that would pursue a policy of reform from love of reform itself, and not merely in obedience to popular clamor. Reforms of various kinds are now urgently needed, and they can be properly dealt with only by a party earnestly devoted to the work. * * * A party whose leaders take no interest in reforms, and will not take a step in advance until driven by public opinion to do so, is wholly inadequate to the work.

T. DE WITT TALMAGE.—In my sermon of last Sabbath, while reprehending the political parties of this day for their present degradation, I said that the two great political parties had done their work, and that we should, before long, have a new party. The Republican party was formed to kill slavery. Slavery is dead and damned. The Republican party, having achieved what it started for, had better pass out of existence. The Democratic party was founded by Thomas Jefferson to oppose the adoption of laws of primogeniture by which the oldest son got all the inheritance, and to drive out of the land all foreign titles, and to give equal rights to all classes of people. Having fully accomplished that work, its mission seems ended. We are now ready for a party organized for new, particular, supreme God-given work. Such a party first of all must acknowledge God in its platforms, in its ensigns, in its plans and purposes; that it must also be the foe of national wastefulness and the friend of national economy.

GEN. J. W. PHELPS, *Brattleboro, Vt.*—A party which in its wanton fondness for subtle secret power has chartered the Masonic Hall Association of the District of Columbia, thus establishing a religion, should be made to give place to some other party that will have more respect for the Constitution.

CHICAGO TIMES, *June 23, 1884.*—There is one party in this country which has, or imagines it has, a reason to be, that is something different from that of getting possession of the offices and enjoying the spoils thereof. This party with an object in life calls itself the American party.

MISS FRANCES E. WILLARD, *President of the National W. C. T. U.*—That your party is in hearty sympathy with prohibition and woman's hallot we know, and greatly honor you for this attitude toward what we deem the chief living issues of the day.

THE NEWS, *of Sandy Lake, Pa.*—No other party takes such broad, comprehensive, statesman-like position on the living issues of the times. This party is young, strong and active, and, though little known by the masses, from whom its doings are concealed by the big and little political papers of other parties, by simply saying nothing about it, is just as sure to make its mark and yet be felt in political circles as that truth is truth or that right will finally reign. It is the only political party that distinctly acknowledges the existence and authority of God, and the duty of civil governments to submit to his law.

EVANGELICAL REPOSITORY, *Pittsburgh.*—Is it not time that the Christian people of the country should exert themselves to obtain a President of pronounced Christian views and sympathies? Have they not the power if they will use it, to bring forward a Christian statesman and elect him?—one who will give the whole influence of the executive office against Sabbath desecration by the several departments of the government; against Mormonism, or rather Mormon polygamy; against the abominable liquor traffic; against all those secret anti-republican organizations which are now a potent factor in American politics; and who would stand fairly on such a platform as has been adopted by the "American party?" If the Christian people of the country will demand such a platform as the above and back their demand by the power they are capable of wielding, this will be the platform of the grandest political organization that has ever sought the control of the government.

FREE METHODIST, *Chicago, July 2d.*—This is a platform of moral issues. True there may be a plank or two upon which all will not agree, but we challenge its compeer, as an expression of sound moral and political sentiment, and as providing for the real needs of the people. It is not ours to argue the points involved; if they do not in the main commend themselves to our readers, there let it rest. We see in it substantially the platform that must be adopted to save this nation from moral ruin and miserable overthrow. It ought to have the hearty support of the thinking, independent, honest voters of this republic.

CHRISTIAN WORKER (*Friends' paper*), *Chicago.*—The American party held their National convention in this city on the 20th inst. This is the party whose distinctive principles are, the recognition of God and the Bible in our National Constitution and laws, and opposition to all secret societies. In harmony with some other parties they favor prohibition, international arbitration and other needed reforms. The party embraces some of the strongest, purest and most courageous men in the nation, and in the convention which met here there was exhibited much ability and great sincerity and earnestness.

REV. N. E. GARDNER, *in the Richmond, Ind., Star.*—It is the purest, wisest, and best political platform ever before the American people.

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IN BRIEF.

One of the proposals submitted for a change in the French Constitution provides for the payment of voters for the time lost at the polls.

Pulmonary consumption is the cause of one death in twelve in New York State, and the State Board of Health has laid the cause to the bad ventilation of school rooms.

Mrs. Jennings, a very old lady, living near Athens, Ga., lately had a couple of bushels of wheat of different kinds that she wanted to save for seed. The two bushels got mixed together, and she separated it by picking it out a grain at a time.

According to the latest census the people of the United States engaged in active business pursuits are thus employed: In agriculture, 22,000,000; professional and personal service, 12,000,000; manufacturing and mining, 11,000,000; trade and transportation, 5,000,000.

The mortality of the globe, as given by a continental journal which has made the computation, is as follows: Per minute, 67; per diem, 97,790, and per annum, 35,639,835; whereas the births are 36,792,000 per annum, 100,000 per diem, and 70 per minute.

The consumption of sugar in this country has increased wonderfully during the past few years, which is attributed by a Pittsburgh paper "to the price at which the article has been selling, which never before has been so low." The amount consumed in the United States has advanced from 63,074 tons a month in 1880, to 90,501 in 1884, or 43 per cent, while the population has grown only 12 per cent.

An office has just been opened close to the British Museum for the purpose of affording information upon any subject, especially such as require careful research. The fee is only a shilling, with postage added. The answers will be authoritative, some of the most distinguished savants having promised their co-operation for the pleasure of aiding so useful a work. It is called the Universal Information Office.

A remarkable fact is that while steel will melt in heat that does not affect platinum, if lead be put in the crucible with the latter metal, both will melt at the low temperature at which lead liquefies. Fire clay will melt before platinum, and yet lead cannot be melted in a platinum crucible, for as soon as the lead melts the platinum with which it comes in contact melts also and the crucible is destroyed.

Speaking of the use of the word "telepheme" to express a telephone dispatch or message, the Syracuse *Standard* says: "The word 'telepheme' was, we believe, first used two years ago by Mr. Charles W. Balestier, then a writer for the Rochester *Post-Express*, and since known as the author of two or three charming little romances, and as a compiler of a 'Life of Blaine.' It is perhaps worthy of note that it was Mr. Balestier's grandfather, the late E. Peshine Smith of Rochester, who, while an editor of the Albany *Journal*, coined the word 'telegram.'"

THE COST OF SICKNESS.

I think, then, that we cannot escape from the reason to believe that we lose in England and Wales, every year, in consequence of sickness, 20,000,000 week's work; or, say, as much work as 20,000,000 healthy people would do in a week.

The number is easily grasped by the mind. It is equal to about one fortieth part of the work done each year by the whole population between fifteen and sixty-five years old. Or, try to think of it in money. Rather more than half of it is lost by those whom the Registrar-General names the domestic, the agricultural and the industrial classes. These are more than 7,500,000 in number, and they lose about 11,000,000 weeks; say, for easy reckoning, at £1 a week; and here is a loss of £11,000,000 sterling from what should be the annual wealth of the country. For the other classes, who are estimated as losing the other 9,000,000 weeks' work, it would be hard and unfair to make a guess in any known coin; for these include our great merchants, our judges and lawyers and medical men, our statesmen and chief legislators; they include our poets and writers of all kinds, musicians, painters, and philosophers and our princes, who certainly do more for the wealth and welfare of the country than can be told in money.—*Sir James Paget, in Popular Science Monthly.*

Naturalists urge that bumble bees' nests should be carefully preserved, the insect being the most valuable we have in the fertilization of fruits and other crops, their tongues being longer than those of honey bees, and therefore better adapted to securing pollen and depositing it on other blossoms.

A hundred-ton cannon that was being fired for the first time recently at Gibraltar, split or burst at the muzzle in consequence of the shot not having been rammed home.

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NEWS OF THE WEEK.

POLITICAL.

—Hon. Cassius M. Clay, the veteran Abolitionist of Kentucky, spoke to 3,000 people in Richmond, Ind., Saturday, urging the danger of the South getting control of the government.

—One hundred representatives of the equal rights party gathered last night at a farm in Prince George's county, Maryland, to ratify the nomination of Mrs. Belva A. Lockwood for the Presidency of the United States. The candidate spoke on the necessity of woman suffrage and the evils of monopolies.

—The St. John movement having assumed formidable proportions in New York State, the Buffalo *News* (Independent) estimates the probable vote, based principally on the membership of clubs with pledged voters. The returns are complete from all counties of Western New York, or about one-seventh of the State. The figures are as follows: Erie county (including Buffalo), 1,800; Niagara (including Lockport), 2,000; Monroe (including Rochester), 1,600; Genesee, 400; Cattaraugus, 5,000; Chautauqua, 2,000; Allegany, 3,500; Wyoming, 1,000, and Orleans, 1,500, a total of 18,800 in these counties. The same ratio in other counties would give him 70,000 to 85,000 in November.

COUNTRY.

—Hail to the depth of three inches fell Saturday morning at Erie, Pa., the storm being very violent. Glass was broken in quantities and grape and fruit vines ruined.

— Saturday evening at Carlinville, Ill., a boy playfully pointed a revolver at the Rev. T. W. Green, when the weapon was discharged and Mr. Green is supposed to be fatally hurt.

—A malady which puzzles veterenarians is killing off horses in Ogle and Stephenson counties, Ill. They first appear to have a cold, then the lungs become affected, a fever follows, and death speedily results.

—A freight and passenger train on the Atchison, Topeka and Santa Fe Road were in collision Saturday morning eleven miles south of Albuquerque, N. M., one passenger and three train employes being killed.

—Mrs. Joseph Stevens, of Hollisterville, Pennsylvania, who was for years in the habit of eating raw ham, suffers so terribly from trichiniasis that she constantly pleads with her friends to kill her. The worms keep her flesh in perpetual motion, and frequently twist out from the muscles in wriggling masses.

—Isaac Jacobson, convicted of the murder of George Bedell in April last, was hung in the county jail, Chicago, last Friday, a few minutes after 12 o'clock.

—The Sheriff was bound and gagged in the Watertown (N. Y.) jail Thursday night by five prisoners, who then made their escape. One of the prisoners returned voluntarily, and said he was forced into the conspiracy.

—Rindskopf Bros. & Co, clothiers, at New York, made an assignment Friday, giving preferences for $886,980. Their liabilities were estimated at $900,000 while the actual assets are said to amount to $1,000,000.

—The "Molly Maguire" Society is said to be again in operation in sections of Pennsylvania, and the names of citizens, mine operators, and bosses are alleged to have been placed on the death-list of the organization. The assassination of two Hungarians recently and the burning of colliery property is the accredited work of the "Mollics."

—The New York *Journal of Commerce* publishes answers from 113 mills, representing 963 sets of cards, showing an actual lessening in production of 13,000,000 yards or 2,000,000 suits of men's clothing.

—Twenty miles below Camden, N. J., Friday night a freight train dashed into an accommodation train at a crossing, demolishing one car occupied by workmen, eleven of whom were badly and some fatally wounded.

— Forest fires threaten Port Huron, and the people have deserted the Huronia Beach district. Unless rain falls speedily the town will be destroyed. The village of Pinconning is also surrounded by fires, and all places of business are closed. The smoke from forest fires was so dense Thursday night in Saginaw Bay that the steambarge C. P. Curtis grounded on Point Lookout.

—Eight thousand coal miners are engaged in the strike in Pennsylvania, and not more than 1,000 men are at work. The women have organized a "tin-pan brigade," and greet the non-unionist with a serenade on pans, kettles, etc., when they leave work in the evening.

—Near Farmer City, Ill., early Wednesday morning a passenger train was derailed and a number of persons injured, one or two fatally. Ex-Governor Hendricks, of Indiana, who was on the train en route to Peoria, escaped with a few slight bruises. Editor John C. Shoemaker, of the Indianapolis *Sentinel*, (defendant in the Blaine libel suit), was injured internally and returned home.

—Washington is disturbed at the news that farmers in Virginia and Maryland, whose hogs are dying of cholera by scores, are throwing the dead carcasses into the Potomac River, which furnishes Washington its water supply. Canalboatmen report that the stench from the festering hogs is unbearable in portions of the upper river.

—Between 2: 15 and 3 o'clock Friday afternoon several towns in Michigan, Ohio, and Indiana were shaken by an earthquake of a few seconds' duration, the oscillations being more perceptible in the upper stories of structures. Table ware was dashed to the floor, furniture disturbed, and windows wrecked, alarming the inmates, who, in many instances, fled panic stricken to the streets. At Detroit the quake was severely felt, and the river rose some inches. The Methodist Conference and Ladies' Missionary Society, in session at Defiance, Ohio, hastily quitted the building which they occupied; and the disturbance almost caused a panic at a re-union in Ottawa, Ohio. Children in the schools at Indianapolis became alarmed, and occupants of railroad depots in the sections visited imagined that a locomotive had collided with the buildings. A rumbling sound was heard in some places, resembling a distant explosion. Tremors were also felt in portions of Canada, Kentucky, and West Virginia, and were so severe in the suburbs of Cincinnati as to terrify the children in the schools.

FOREIGN.

—The Panama Canal Company has signed a contract with the New York Dredging Company for the cutting of the last section of the canal. The contract provides that the work shall be finished in 1887.

—The Catholic missionary authorities in Paris have received advices from Hong Kong stating the Chinese have destroyed the Catholic chapels in the Province of Canton and that six thousand Christians in that province are homeless.

—A Paris journal announces that Prime Minister Ferry is willing to forego pressing the indemnity claims upon China provided the latter shall cede to France for ninety-nine years the port of Ke-Lung.

—The Grand Trunk car works at London, Ont., burned. Perhaps 400 men will be thrown out of employment. Most of the men lost their tools. The loss is estimated at $400,000, but the insurance is not known.

—The *Times*, London, ably states that the cholera still remains in the rural districts of Southern France, where—notably in the Department of Ardeche, which lies on the river Rhone, just north of Gard—little hamlets have been suddenly stricken with the epidemic after it had apparently left the department. Some fifteen new villages have been visited during the week.

—The Mudir of Dongola telegraphs the authorities that messengers from General Gordon brought eighteen dispatches. Two of them were for the Sheikh of the Kabbabish tribe, which were delivered. Two other dispatches were directed to the son-in-law of the Sheikh, who, however, had been previously publicly executed by order of the Mahdi's Ameer in order to overawe the people and compel them to join the Mahdi. The Ameer, with many chiefs, was afterward killed in battle. The messenger who brought the dispatches reports that on the 24th of July General Gordon's troops slaughtered the rebel army which had been sent against him from Kordofan. Another battle was fought the 30th of August, which resulted in General Gordon's forcing the rebels to raise the siege of Khartoum, and during which Sheikh Sidi, his son and followers were killed. The above reports are confirmed by Khatem Elmoos Bey, who is holding Halfiyeh with Egyptian soldiers. The Shaggieh and other tribes have come in and tendered their submission. Sennaar is now in perfect security.

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It is said that more money is invested in firearms in Alabama than in hogs, sheep and farm implements. This statement, if true, reveals a state of society bordering on barbarism. A savage or a Hottentot makes more account of his weapons for slaying men than of his domestic affairs. Into such a state of society it is of little use to begin schools alone, there must be a more abounding share of the preaching of a Gospel of peace. The question of disarmament ought to be a leading one in Alabama politics.

When in 1840 and 1857 England forced the opium trade upon China, and, to the disastrous effects of the opium habit, added the cruelties of war and the robbery of $21,000,000, it was hardly brought into the reckoning that one of the richest and most important colonies of the victorious nation would ever suffer from the same deleterious habit. But it is reported that the use of opium is so rapidly spreading from the Chinese to the whites in Australia that legislation against the po isonous drug is demanded.

The complications over the fertile strip of sand-fenced valley on either side the Nile is the paramount topic in Europe. In suspending payments to the sinking fund of the Egyptian debt, England is standing alone against Europe. In the impoverished condition of the country the measure seems one of simple humanity, which the European bond-holders should allow with as good grace as possible. His party stands firmly by Gladstone in this measure. The expedition for the relief of Khartoum will soon be under way either across the desert or up the Nile. The original plan will be adhered to, Gordon will be rescued and the Soudan abandoned. In the opportunity for conquest open to England it is a noble stand that her great premier has taken against aggressive war. No wonder France, in the midst of her rapine is mad at him. The reports from General Gordon continue to be satisfactory. The siege he has sustained in Khartoum has been no child's play. Though depending only on his black troops he has kept off the Arabs and finally beaten them, recapturing Berber; and if General Wolseley delays he may yet march safely away from Khartoum with his Egyptians and Europeans, thus adding another distinguished honor to those he already and meekly bears.

The Milwaukee brewers' are sorely troubling the politicians. The Democrats have all along drawn heavily on the brewers' for funds. But so soon as it was understood that Mr. Fratt, the Democratic nominee for governor had, as president of the State Agricultural Association, invited Governor St. John to speak at the State Fair, the brewers' would put up no more money. The party managers squirmed and fumed. Some of them wrote to the brewers that they would organize a party in opposition to their business, but the latter are firm; they propose to help the Cleveland vote, but will pay their dollars to help elect the Republican State ticket.

Mr. Moody, it is reported, does not expect to return to England, but will devote his remaining energies to people less under the influence of the Gospel. It is an interesting confirmation of his estimate of the character of that people, that a London association, formed for the purpose, posts neatly printed texts of Scripture in the street cars of London, which, as they carry 75,000,000 people a year, preach daily to larger congregations than Spurgeon or Talmage. In this country the Bible Society has for a number of years placed Bibles in the railway cars, but it is reported that the practice will be discontinued. The officers say that out of a thousand Bibles distributed they believe but ten were read, while three hundred were so mutilated as to be worthless and four hundred were stolen.

The old Know-Nothing movement yet shows a flickering light in a society known as the "American Protestant Association," a secret society, half religious, half political. The organ of this society is the *American Protestant*, a starveling sheet lately removed from Boston to Washington. This order has a party which comes up under a new alias every Presidential election. This year it is known as the American Political Alliance, and on Saturday it nominated William L. Ellsworth of Pennsylvania, for President. This nomination is of little moment, but the final sentence from the order issued by the "National Council" of this lodge party announces that "by action of the Grand Council of the United States the oath of the order has been repealed." If there is any significance in this announcement it is certainly encouraging to those who labor for the overthrow of the secret lodge. However insignificant the body that gives up its secret oaths it is a matter of rejoicing as a proof that the truth conquers still.

An important conference of the friends of the Indian race was held last week at Lake Mohawk, N. Y. Five of the Indian Commissioners were present, and such educators as Captain Pratt of the training school at Carlisle, Pa., Presidents Caldwell of Vassar College, Gales of Rutgers, and others. The bill passed by the Senate last winter now waiting the action of the House was discussed, and while its imperfections were acknowledged, it was regarded as a great advance. It was chiefly objected to because it recognized the tribal relation, tied up reservations for twenty-five years, and required a two-thirds vote of members of the tribe before the lands could be allotted in severality. The resolutions of the conference were adopted with substantial unanimity earnestly opposing any recognition by the government of tribal relations, favoring the allotting of lands in severality as speedily as possible, the lands to be inalienable for not less than ten nor more than twenty-five years; the right of suffrage to be given all adults by a process analogous to naturalization on evidence presented before the proper court of adequate intellectual and moral qualifications, and the endorsement of the Senate bill.

The journey of Mr. Blaine and his company through the country is attended with a popular ovation which must be extremely flattering to that gentleman and his backers. With due allowance for partisan exaggerations the multitudes that crowded to do honor to General Grant in 1879 hardly equal in number and enthusiasm those that grace the trip of Mr. Blaine. From Philadelphia to Cleveland, where he halted over Sabbath, the papers report the bulk of the population along the route upon the streets to see him pass. If it were because of great sacrifices for the nation, or great measures for the public good originated or brought to pass by his effort, that this manifestation of popular favor was shown, there would be more satisfaction in the fact. But in the absence of anything but "personal magnetism" to attract the people we fear Mr. Blaine may yet live to cower under the reproaches as he now fattens upon the adulation of the crowd. Let him remember the words of Fitz-James:

"Thou many-headed monster thing,
O, who would wish to be thy king!"

"THE NEW MOVEMENT."

A late number of the *Congregationalist* says, "A Boston minister is said to be looking for some one who can tell him, in ten words, what is the 'new movement,' in theology." He is evidently looking for what is often called "the Andover movement," whose chief hobby, just now, is "probation after death." Now it need not take "ten words," nor even two, to answer his question. *One* word tells the story, and that word is PAGANISM.

This theory of a "continued probation," is nothing more or less than a revival of one of the most conspicuous dogmas in the old Babylonian mythology, which, "first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted, in different ages and countries," and is now found nearly pure and entire, in the church of Rome.

Says Hislop (*Two Babylons, p. 273*): "Go wherever we may, in ancient or modern times, we shall find that paganism leaves hope after death for sinners who, at the time of their departure, were consciously unfit for the abodes of the blest." This statement is fully corroborated by the history of ancient paganism, and by the pagan teachings and customs of our own time.

In Egypt, "whose lizards were her deities, whose monkeys, dogs and cats were gods"—a belief in this dogma was universal.

According to Wilkinson (*vol. 2, p. 14*) upon the death of an Egyptian, "numerous demands were made upon the estate of the deceased for the celebration of prayer and other services, for the soul." On such occasions (*vol. 5, pp. 383–4*), "the relations and friends being present, as mourners, . . . joined their prayers with those of the priest."

These facts certainly show a belief in a state of probation after death, as otherwise there could be no occasion for "prayer, or the services for the soul."

"Prayers . . . for the soul!" Just this very thing is now taught by the apostles of the "new movement," alias "the new orthodoxy," as at least "a good and wholesome thing." Thus "we go toward Rome!"

Greece and Rome, who both received their paganism from Egypt, learned of her this same doctrine, and taught it as a part of that paganism. They may have amplified, or at least have modified it, somewhat in details, but its substance remained unchanged. They taught that there is "a middle state, in which, by means of purgatorial pains, the soul is freed from the defilement incurred by a life of sin on earth and fitted for the abodes of the blest. This place, or state of purgation was called "*Tartarus*." The other, its opposite, was called "*Elysium*."

Plato, the great Grecian moralist and philosopher, says, "Those who have lived justly and virtuously, when they die, pass into the regions of blessed souls, where they are far removed from the wicked and enjoy all manner of delights; but those who have lived unjustly and wickedly, they are cast into a prison of punishment, called Tartarus." "Those who are judged for the greatness of their sins—as sacrilege, murders—to be incurable, are immediately cast into the lowest place in hell, out of which they shall never be delivered." Others who have lived in a middle way, are carried along the Acheron, to a fenny place, where they are purged and absolved, by suffering grievous torments; and being delivered thence, they are rewarded with honors according to the merit and dignity of their good works." (*Stopford's translations, in Pagano, Papismus, p.p 106–7.*) Thus Plato teaches both the purgatory of the Roman church, and the post mortem "ministry of woe," in "the new" (Andoverian) "orthodoxy!"

Virgil, the great Roman poet, attunes his lyre to his sweetest symphonies, as he sings of this, to him, sublimest feature in his theology. (*Eneid, lib. 6, by Symmons.*) Hear him:

"Not e'en when death dissolves the mortal ties,
The gross contagion with the body dies;
But on the soul, the growth of sensual years,
By nature's strict necessity inheres.
Hence we are sentenced to atoning pains,
Till just infliction shall erase our stains.
Some are suspended on the viewless wind;
Some, deep in roaring waters are confined;
And some are exersised by fire's sharp power—
Each soul must tarry its expecting hour.
Then are we sent to range Elysia's sweets,
And few we are, who gain those blissful seats,
Till, his full orb complete, long toiling Time
Has cleansed the foulness of concreted crime,
And left, in all its native radience bright,
The ethereal sense of elemental light."

There is certainly, very great rhetorieal beauty in these lines, but that beauty is eclipsed, vanishes even, before the faet that *they teach falsehood*, they "prophesy deceit." *No authority* for them is even pretended, for the excellent reason that *he had none.*

Plato does indeed say of his own statements, "These things I have heard, and believe them to be true;" but a simple matter of "belief" in his case, can be no more *authority*, than in that of any other. Both his words, and those of Virgil, were but the statement of their individual opinions, and of the current theology of their own time and people. Yet, as such, *and from such men*, they furnish evidence, unimpeachable, that *this corner stone* of "the New Movement," is an equally fundamental element, or principle, of that old Babylonian superstition, idolatry and blashemy—the poisoned, deadly "wine" of Babylon's "golden cup," which for long ages has deceived, corrupted and "maddened the millions." (Jer. 50:7).

Such, therefore, is "the New Movement," a part of that *paganism*, against which the thunders of Divine denunciation roll through and through the Old Testament, and which are taken up, and with equal majesty and terribleness reiterated in the New. "What agreement, hath the temple of God with idols?" "Wherefore . . . *be ye seperate*, saith the Lord?"

No wonder that such a "movement" is called "revolutionary!" *It is a direct assault upon Christianity itself;* the most dangerous, because the most insidious that has been made since the great apostaey in the early ages of the Christian era.

"O my soul, come not thou into their secret, unto their assembly, mine honor, be not thou united."

An old, Life-long Congregationalist.

WEEK DAY SERMON.

BY E. E. FLAGG.

"I have been thinking about the pearls of Scripture,—these wonderful expressions such as 'the just shall live by faith,' 'enduring as seeing him who is invisible,' 'the great cloud of witnesses;'—and then those others which describe the life beyond, 'the river whose streams make glad the city of God,' the 'sea of crystal,' the 'streets of gold,' the 'foundation of jasper.' They have seemed to pass before me in an endless procession. What is their use? What are they put in the Bible for? Why, they are there *for us to live by.* Now what *is* a Christian's life?"

Did the reader ever teach a Sunday school class, and notice a curious difficulty in answering such questions? It is as hard to define faith or hope, for instance, as it is air or water. You may give the chemists analysis of those elements. You may state their properties, and after all you have not truly defined them. You have not pictured the blue sunlighted ether above our heads; the glory of the dawn, the shadows of eventide, the infinity of the night. You have not made the hearer *see* water, rolling over rocky lee shores in long stretches of thunderous surf, leaping heavenward in the spray of fountains, dimpling in wayside brooks, falling in the shower, dropping in the dew, sparkling in the cup. And furthermore you cannot, while you are mortal and speak the language of mortals. So after Mrs. F. had put the question I felt for an instant an odd sense of shame, almost a doubt whether after all I could know much about it, or else I should find it easier to reply, but there suddenly came into my head one of those blessed texts with which the pen of inspiration helps our feeble human understanding when we try to grasp a mystery too high for us.

"Your life is hid with Christ in God."

"Yes," Mrs. F. answered quickly; "it is a hidden life, and these pearls are for his hidden ones. They are not to be cast before swine. They are not to be locked up and only looked at once in a while. They are for our every-day using. They are to live by, but more than that *they are to grow by.*"

I have thought her words over since. What a grand mistake to treat these wonderful texts, many-sided and many-hued—the precious stones of our earthly New Jerusalem—as some people do their silver and their best china! What are they for but to bring, not for one day in seven but through all the six working days, the glory of heaven into the lives of toiling men and women? Take as a mere instance one special text, "the great cloud of witnesses." It was Mrs. Siddons, if we remember right, who became so used to the applause of the stage that she found it difficult even to read to a small circle of friends without the customary stimulus. We may call it weakness, but it was a very human weakness. Don't we all play our part in life a little better or a little worse according as the spectators show approval or disapproval? God knew when he put this desire of approbation into the human soul what he was about, and has provided a way as he does to every legitimate desire, to gratify it without sin.

Dear toiling brothers and sisters, you have used all manner of petty self-denials, and fulfilled a thousand disagreeable duties, but the world takes it quite as a matter of course and never thinks to praise you for them. You answer, "I do not do these things for praise," and it is said sincerely, too, yet there are moments when you feel as if new spirit would be poured into you to hear somebody say, "That was grand, that was heroic; no one could do better." Remember that somebody is saying this, a great many somebodies who once trod the thorny paths of this working day world and know all about it—the weariness of hand and heart and brain. In the workshop and on the farm and in the kitchen applause goes up that you don't hear. Yet how many of us in the round of our daily duties stop to take the comfort of the thought?

The pearls of Scripture are for every-day wear. Let us not lock them away in treasure caskets but keep them continually before our eyes, for a joy, for a rest;—"to live and grow by."

GOD'S PART IN THE POLITICAL JUMBLE.

BY REV J. C. M'FEETERS.

A long time ago, an aged bard was heard singing the following lines, while his skillful fingers made music flow from his harp:

"I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

Lift not your horn on high, nor speak
With stuhhorn neck; hut know
That not from east, nor west, nor south,
Promotion doth flow.

But God is Judge; he puts down one,
And sets another up.
For in the hand of God most high
Of red wine is a cup:

'Tis full of mixture, he pours forth,
And makes the wicked all
Wring out the hitter dregs thereof;
Yea, and they drink them shall."

David, the swcet singer of Israel, saw the presence of God in the changes that occurred throughout the nation. The complexion of politics varied in color, as God blew his breath upon it. Wicked men got into power, when God said so; and he said so, when the nation deserved such a curse, and righteous men got into power, when God said so; and he said so, when the nation deserved such a blessing. Promotion comes not from the points of the compass, but from the throne of God; it is not earth-born, but heaven-given; moves not along a horizontal line, but comes down, thus the old king of Israel thought, and his thoughts were given him on this subject by the Holy Ghost.

God's power is a factor in politics; and it is the controlling factor. It is the factor that will utilize the good and bad elements for the best practical purposes. Then let not the foolish deal foolishly. It is folly for a great party to bid for the temperance vote, and whisky vote, by "silence" in their platform. Though no beer plank be there, yet the attempt is made to float the whole platform on a sea of beer; a beer tide is counted on to send the craft into power. But God can commission St. John to nullify the unrighteous expedient.

Let not the wicked lift their horn on high. It is wicked to exalt wickedness. And the other great party may ignore decency, morality, and religion, and push the embodiment of licentiousness towards the seat of power, but God can let the wickedness appear in its deep flagrance, that the nation will turn away with nausea from it; this last dose may be an emetic which will cast the party out of the body politic.

God is moving amidst the political commotions, and he is arranging and carrying forward his will. He is causing his hand to be felt, and his power to be wished. His supreme authority is beginning to touch the public conscience; the kingly glory of his Son is beginning to ramify politics; and his name is coming near to the rulers. The day is spreading its light on the tops of the mountains, and the glory of the Lord shall yet fill our land.

The Prohibition party has become a magnetic focus, and it is rapidly arranging around it the good and great elements of the nation; the eause of the Lord is at its heart; and the glory of the Lord is on its banner. And the time is not far away when Christian voters will refuse to beeome responsible for immoral men in office; responsible before Christ the Judge for Christless rulers, eleeted by their suffrage. And when that day eomes truth shall have gained her victory; holiness shall be on the horses' bells; Christ, the King of kings, and Lord of lords shall be on the nation's banner.

FRAGMENTS FROM CATECHUMEN.

1. The "Mother of Harlots" of Revelation has a plurality of daughters. Was one of these born in "Apple-tree tavern," June, 1717?

2. Does the letter G in Freemasonry mean "God and Geometry?" or rather *Going* to *Gehenna*? If the former, we are led to conjecture that the G. A. O. T. U. of the fraternity is a synonym of geometry; *i. e.*, the Masonic d. i. t. has the honor to be an important branch of mathematies. As *that* cannot be the God of the Bible, who gave the Son of his bosom to win us to holiness and heaven, the craft is consistent in rejecting Emanuel as *the* way to be saved. Well, consistency *is* a jewel, but the craft sink that as they go *down* in degrees where they play "Red Cross."

3. Masonry, being the "universal religion" and intensely repugnant to sects and sect-makers, and so opposed to Emanuel, ought to be the most liberal, in terms of admission, of all religions. Yet it is the most circumscribed religion in its terms of initiation of any on our globe! What other system, in its terms of membership exeludes *nine-tenths* of the human family? Here we are puzzled again. Sovereign Grand Inspeetor General of the Royal thirty-third degree, help us out. *Pleasc* do.

4. Another similar problem troubles us. As the craft subsists to combat sectarian creeds and holds its religion entirely sufficient to save our race, in ease it is lived up (?) to, provided they take the intensely Christian degree of Knights Templar, we cannot see why so large a part of their members insist on belonging to other religious sects which antagonize, in every fundamental principle, the Mason religion. Is there another sect that insists on belonging to two distinct and opposite religions? Dear Magnus, teach us.

5. Will his reverence teach us which, the Masonic religion or Jesuitism, is nearest in harmony with the *Christian's* Bible? Both are secret religions. Also, how does the Masonic religion compare with the religion of Jo. Smith, who was a Mason?

6. We submit to his Masonic erudition whether the Masonic d. i. t., the G. A. O. T. U., ever heard of the Divine Logos of John 1st? Will our Magnus grant us the honor of introducing his d. i. t. of the lodge to the Deity of the Bible? Such acquaintance may possibly elevate *its* character. Catechumen.

FIFTY REASONS AGAINST THE LODGE.

[From the *Review and Herald*, Battle Creek, Mich., March 20, 1883.]

Some men may be much better than the evil organizations of which they are members; but their connection with such organizations is to be deplored, and it should be candidly considered and abandoned. The following are believed to be correct, and not uncharitable, statements of facts concerning secret societies:

1. They cannot bear the light, but curtain and guard their lodge-rooms, shade their councils with otahs and obligations of secrecy, and endeavor to avoid and suppress candid discussions of their merits. 2. They promote guilefulness, slyness, and cunning, and are opposed to openness, candor, and simplicity of character and conduct. 3. Their work is underhanded, and tends to promote unfairness and underhandedness. 4. Their general tendency is to promote their ends by indirect and insincere words and acts, and this inclines to disciplined deception and dishonesty. 5. They are conspiracies against society, proposing to promote the interests of their own members at the expense of those who are not members of those orders. 6. They not only promote clans and rings, but are themselves clans and rings of a very objectionable order.

7. Professing the reverse, they administer obliga-

tions and impose "duties" which practically conflict with the duties of their members to themselves, to their families, to the church, and to the state. 8. While the family, the church, and the state are ordained of God, and sanctioned by his Word, these orders and their methods are not ordained of God, but are contrary to the precepts of the Bible. 9. They swear their candidates in advance to do, or not to do, things not yet made known to them, which is expressly forbidden in the Holy Scriptures. Lev. 5:4–6.

10. Their initiatory ceremonies are degrading to the candidate initiated. 11. They resort to put-up terrors and devices to frighten or bewilder those they initiate, and to public show, for effect. 12. They invade the most sacred relations of the family, requiring of the husband obligations, and furnishing him with plans and conversations, which his oath forbids his making known to his wife, thus building up, even without the consent of the wife, a middle wall of partition between wedded souls. 13. They promote a sense of irresponsibility to public opinion, and to the church of Christ, by hiding under oath-bars a considerable part of the lives of their members. 14. The obligations they impose, and the preecpts they inculeate, cause their members to resort to dodges, pretense, and even falsehood to conceal facts relating to these orders, which they are sworn to conceal. 15. Their obligations, ceremonies, and ritual have been published to the world and attested by many good witnesses,—and in the case of Freemasonry, by many good men of national reputation, and by thousands of seceding and adhering members of the lodge,—yet these orders pretend to sell their degrees as secrets, thus cheating the credulous and swindling the uninformed.

16. The titles used by secret orders are generally anti-Christian and anti-republican. 17. Their brotherhoods, confessedly composed largely of the unbelieving and profane, and even of vile men, are profane brotherhoods. 18. In these orders, men of fraud and craft flourish and govern, while merit and straightforwardness among their own members, are at a discount and sink into subjection.

19. These orders feign piety, yet—except in the papal degrees of Freemasonry; as, Knights Templar, etc.—their *authorized* forms of prayer purposely exclude the name of Jesus Christ, to satisfy and gratify Jews, deists, and other enemies of Christ and his holy religion, so that the authorized worship of these orders in general is either papal or deistic, and all other is *illegal*, and ean be tolerated in the lodge in the absence only, or by the consent, of unbelievers of Christianity. 20. They are almost as ritualistic as paganism or papacy. 21. They unblushingly pretend to benevolence, though often they do not expend even one-third of the tax exacted of their members for initiation, dues, etc., in the relief of their sick and unfortunate, their widows and orphans; so that much of this paid-for benevolence is expended otherwise. 22. They claim to give donations to relieve the suffering; but some of the wholesale liquor firms of Chicago donated somewhat liberally for the relief of the storm-swept New Ulm sufferers in Minnesota, not limiting their relief to their own craft, as secret societies often do. Can the donations of the liquor-dealers sanctify the liquor traffic?

23. They pervert history and the Holy Scriptures in their lectures and legends. 24. They are full of imposture. 25. They pervert their own history, feigning to be either more ancient or more honorable than they really are, in their origin and progress. 26. Their really pious members are such as have been insnared by lodge tricks, bound by impious oaths or obligations; and they only remain in the lodge from fear of its frowns and persecutions, or from inattention and obliviousness to its real character and operations, or from latitudinous judgment and conscience, just as some really pious men have, for some reason, continued in the communion of corrupt, sacrilegious Rome. 27. Their zealous, active members—if also members of evangelical churches—are generally observed to be lukewarm, backslidden, or entire strangers to piety, and are often reputed to be tricky.

28. Really, there seems to be a close relation between the joining of secret orders, by church members, and their backsliding. 29. Deep, thorough conversion often leads the most intelligent and conscientious to abandon, and even renounee, seeret societies; and full conseeration and deep piety, if attended with thoughtfulness and good judgment, are always averse to them. 30. Revivals, attended by intense spirituality, have been observed to follow the declension and abandonment of the lodge. Secret orders are powerful engines for the destruction of souls.

32. Secret orders dupe and tax their "mudsills" to bountify and luxuriate their magnates. 33. They waste large sums of money. 34. They waste much precious time. 35. The state of the church does not suffer when secret orders decline, nor advance with their prosperity; but the very reverse is true. 36. These orders, though clans, often aspire to represent the church or the nation in laying the corner-stones of church buildings and of State and national edifices. 37. These orders often dispense office and place in a republic, and even in the church of God. 38. They influence the courts of justice. 39. They very generally muzzle the press, secular and religious.

40. Their literature is spread-eagle and bombastic, glorifying the darkness of the lodge, "calling evil good, and good evil," putting "darkness for light and light for darkness," and "bitter for sweet, and sweet for bitter!" Isa. 5:40. 41. Their literature fails to meet, or even clearly contradict, the ample exposures of the orders made by reliable men and attested by numerous witnesses of truth and veracity. 42. Such failure to vindicate or deny explicitly, was, in the case of Freemasonry, seen even though forty-five thousand, out of fifty thousand, members of the lodge abandoned it, after the abduction and murder of William Morgan.

43. Secret orders impair confidence and beget distrust in society; these effects, of themselves, begin great evils. 44. They do not generally succeed in entrapping men of conscious ability and worth, unless at an age when their merit and independence are as yet unrealized. 45. These orders are most proscriptive; for while men may expose error and trickery in State and national affairs, or errors and abuses in the church, or even attack the most sacred faith of the people without molestation, secretists, filled with rage, will vilify and abuse those who attack and expose secret orders, and often proceed to violence, thereby confessing that they cannot rely on truth and argument for the defense of their cause. 46. They resort to threats, persecutions, and even violence in many cases, to silence argument, stop exposure, or to punish those who have seceded from their ranks, however just the argument, eorrect the exposure, or conscientious the defection from their ranks may be.

47. Each secret order, by sanctioning the principle of secretism, gives countenance and aid to other secret societies, though of unknown, pernicious, or most dangerous principles. 48. The upper degrees of a secret order control the lower ones, and the major orders the minor ones—through cunning managers, who creep into them for that purpose;—and thus is built up a vast tyrannical empire of secretism, the chief despot of which is generally a wicked man, often an enemy of God and a seourge of men; for Freemasonry generally places at its head bold, bad men like Albert G. Pike, the butcher of Fort Pillow, or prodigal, self-indulgent men like the Prinee of Wales. 49. The seeret orders become, to many, a substitute for the church, and attendance on lodge meetings, even by ministers and church members, is often preferred to the most spiritual and interesting services of the church; and the "duties" of the lodge are preferred to duty to Christ and the church. 50. The power of secret orders to make really good men do evil and abominable things, is one of the most shocking features of the lodge; henee, there is the greatest reason why the church should require its members to come out of fellowship with those deceitful, profane, underhanded, and deistic orders, that they be not partakers of their abominations.

Many of the propositions contained in the foregoing are either self-evident, or they are attested by the observation of the candid and intelligent reader. While it may be true that some of the propositions are not applicable to every secret soeiety, many of them are thus applicable, and most of them apply to most of the orders, and others to many of them.

THE KU-KLUX OATHS.

The recent sketch of the origin and apology for the horrible history of the Masonic assassins of the South known as the Ku-Klux Klan, which appeared in the *Century* magazine, will make the following from the Washington *Chronicle* of December, 1871, of speeial but melancholy interest:

Captain J. G. Hester, deputy marshal, and one of the most zealous and useful officers the government has, reached Raleigh, North Carolina, a day or two since, from Sampson county, in that State, with several prisoners arrested for murder, and with some of the paraphernalia of the Ku-Klux dens of that country, including a human skull used in swearing in members. The persons arrested are the murderers of Menus Herring, a colored man who was waylaid and killed because he was a witness in eourt against these same Ku-Klux. The evidence obtained by Captain Hester implicates several hundred persons in crimes, many of which are murders. But for the enforcement act and the interposition of national authority, these crimes would have continued, for the local courts were entirely powerless to suppress them. The Democrats of Samson county were having a good time, taking terrible oaths on the Bible and on human skulls, whipping and killing loyal men when it pleased them to do so, until the national government stepped in and put a check upon them. There are *leaders* in this county who ought to be reached, but as they are appointed by a higher power than the dens, it is difficult to trace them. These leaders move in respectable circles, are educated men, and pass for *gentlemen!* But the blood of murder is on their garments. They will be known after awhile. "Murder will out."

The writer of this has known for some time that in well-appointed Ku-Klux dens there was a vial of blood of some slain human victim and a human skull, on which the oath was taken. These dens, is seems, are more atrocious than the others, as, for example, the Sampson and Moore county dens. In the latter county, in February, 1869, the house of Daniel Blue, colored, was entered by Ku-Klux. He escaped. His wife and five children were murdered. The wife was pregnant, and was shot through her body and through the unborn child. The youngest child, a year or two old, was thrown on the floor and its head ground under the boot-heel of one of the Ku-Klux. The cabin was then fired and the bodies consumed with it. Daniel Blue's only *crime* was—hear it ye people!—that he was a Republican. This is one of the hundreds of eases that moved Governor Holden to pursue the course he did in North Carolina in July, 1870.

The following is the oath of the dens in Sampson county, N. C.:

FIRST OATH.

I, A. B., do solemnly swear before Almighty God, and in the presenee of these my friends here assembled, that I will truly and faithfully keep seeret, even unto death, the plans and movements of this society. I do furthermore swear that I will come at the calling of the first G. C. (Grand Council) of the Mask Multitude at any hour of the morn; that I will rattle the dead bones; that I will follow upon the track of the scalawag's blood. Do you swear that in ease of our being interrupted in any civil government in which we may he operating that you will regard no oath that will convict one of its members, but under all circumstances stand by the order in oath, death, and blood? In testimony of your faith do you herenpon take upon yourself this most solemn and binding obligation, in presenee of three or more honorable and accepted members here present? [Those being put through kiss the Bible.]

SECOND OATH.

The chief says: Brethren, this man (or these men) now kneel at the altar of our faith, and ask to he bound to our fortunes by the solemn and mysterious provisions of our order; must I swear them (or him) by the oath that shall forever hind, and never he broken? The brethren lay their hands on their left breast and say: Swear them. The party or parties are then sworn as follows:

I, A. B., do solemnly swear before Almighty God, and in the presenee of these my friends here assembled, being fully and seriously impressed with the sacredness of the act, that I never will make known, either by word, sign, or deed, my knowledge of its existenee. I swear that the enemies of the white man's race and of the white man's government, and the friends of nigger equality, are now, and forever shall be, my enemies. I swear to obey the chief in all his constitutional orders, and all the orders which he may issne by the direction of this society. I swear to kill any member of this society who shall prove false to this oath. I swear to visit and comfort the members in sickness; I swear to defend the life of every member of this society—even at the risk of my own—should I ever see it in danger; I swear to give my patronage and support to the members of this society in preference to all others; and lastly, I swear by this Bible, this skull, and this blood, that shall I ever prove untrue in any one partieular to the obligations I have here taken, unreservedly, voluntarily, I hope to become an outcast, an alien to my friends, my country, and my God. All of which so help me God.

During the taking of these oaths the brethren are usually disguised, and draw their pistols, knives, etc., presenting them in close proximity to the heads of those being initiated; in the second oath, the right hand rests on a Bible, the left on a human skull.

THE WICKEDNESS OF FRANCE.

On the whole, I think that the Spiritual Wickednesses in High Places would award the prize to France. Pretending to be Christian, she is pagan to the core. Her gods are Pleasure and Glory. Between the two she has brought herself to a stand-still in population, and is sinking out of the circle of the Great Powers. It is characteristic of her that, when the substance is slipping from her enervated hand, she should hysterically grasp at the shadow. She is seeking to repair her tattered glory and to salve her wounded pride by a systematic bullying of weaker peoples, and by an absurd attempt to rival the colonial greatness of England. It is impossible to find a redeeming feature in the present aggression upon China or to understand it except as a determination to force herself upon the notice of the great commercial and Christian powers by imperiling their trade and their missions. It is something ghastly and should give pause to the genial optimist, to see a nation which calls itself Christian thus going into all the world and shooting all nations in the name of the world, the flesh and the devil. —*Intelligencer.*

It is stated that there is not a single Sunday newspaper published in Canada. We wish this could be said of our own country. We are confident the morals of any community will be better where the Sunday paper is not circulated. Christians should discourage these papers, and labor to introduce a better class of reading than is furnished by the secular dailies.—*Selected.*

DESTROY THE WORKS OF THE DEVIL.

THE WORK OF FAITH IN SOUTH AFRICA.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Some years ago, while being yet in Holland, my native country, I had a remarkable experience in connection with the above passage. While I heard a minister, R. Duiker, preach on these words, I seemed to see a vision in the upper part of the church, consisting of two classes of people, separated by a partition, on the one side of which being those who were still in the power of the devil, while those on the other were delivered out of his power, among whom I found myself; moreover, the Lord showed me that he would make me instrumental in delivering many out of the power of the devil. I told this event to the minister, which surprised him very much.

From my childhood I had prayed the Lord to enable me to preach the Gospel, which then already was very precious to my soul. From this event I dated my divine call to the ministry, and commenced immediately to study for that purpose. The devil, however, was also aware of this my call, and accordingly paid me a special visit two weeks afterwards, in order to persuade me to give up my plan. At first he told me I was not fit at all for such a work as the ministry, but after being told that this was none of his business, and that God who had called me for it, would also qualify me, he threatened to kill me; yet the Lord Jesus also was present, and I told the devil that he was unable to kill me, since the Lord himself had come to my aid. After this he appeared to me as a raging lion, and I conceived plainly the miserable condition of those who are in his power. I never again had such experiences.

Some who claim the name of Christians deny the existence of the devil, which they could never do if he had appeared to them in the same manner as he has done to me. It would be a cause of joy if any could get rid of the works of the devil simply by denying his existence, but it seems to me that such deniers can never share in the destruction of the works of the devil, which John attributes to the Son of God.

During the five years I was minister of the Dutch Reformed church in America, my labors were not entirely in vain, yet in that way the promise of God formerly made to me could hardly be realized. About three years, however, before I entered the ministry, God showed me that he intended to use me yet in South Africa, to which I gave at once my consent, if such might be his will. From this date I always felt perfectly sure that I had to go to Africa, even in a time of sickness when the doctor almost despaired of my recovery. Finally, while being minister at Passaic, New Jersey, the desire arose in my soul to be more generally useful, upon which God told me I had to leave America for South Africa, which I did soon after with wife and one child.

While on board ship the Lord made it plain to me that we had to preach the Gospel to the Mohammedans in Cape Town, of whom there are several thousands here. These people are especially in the power of the devil by means of their false religion. After we had labored among the Mohammedans for some time, my attention became very much attracted to the subject of faith healing, while being healed myself from consumption by the prayer of faith, at my arrival in America, and reading repeatedly of faith-healing in America and Europe, and perceiving how great a blessing this might be in South Africa. I prayed for light on this subject, and it was granted to me, so that I commenced this work among Mohammedans and Christians with great success. In regard to bodily sickness, and the manner in which people try to get rid of it, the devil has also very great power, so that the promise of God, as to using me to destroy the works of the devil may be largely fulfilled in the line of healing the sick by the prayer of faith. Christ plainly teaches that sickness belongs to the works of the devil, first by leading men to sin, of which sickness is the chastisement inflicted by the devil at divine permission, and the general endeavor of the sick to be delivered of this chastisement by means of poisonous medicines, may also be considered as invented by the devil, because many bodies are thereby destroyed, and great spiritual blessings are thereby forfeited, which would be enjoyed in case the sick confessed their sins before God, and applied directly and immediately to him for physical healing.

Freemasonry no doubt is a stronghold of the devil, as experience amply teaches, yet I believe that the common practice of resorting in sickness to the use of medicine, instead of resorting to God alone as James enjoins, is a much greater work of Satan. In the Satanic bonds of Freemasonry comparatively few are entangled, being thus confined to males alone, and of them commonly the worst kind; but almost all classes of all ages are suffering from the wiles of Satan, by endeavoring to destroy his works in regard to their bodies, by means of drugs. I can say to the glory of God, that I have been lately very successful in teaching the people in South Africa that the will of God is, that we shall apply to him directly for the healing of the body.

During my last tour through the country, which lasted about four months, I prayed at least for 250 sick persons, of whom many have been either entirely or partly, either immediately or gradually, healed. Several have been healed of otherwise incurable diseases, as cancer, heart disease, cases of neuralgia of years' standing, paralysis, asthma, and consumption.

I have lately been preaching in several churches of the Dutch Reformed church on the subject of healing by faith, by means of which many have become convinced that faith is the only means appointed by God for the healing of our bodies as well as our souls, which teaching was the more effectual by means of the miracles of healing which Christ more or less at every place performed, in the healing of the sick.

The healing was also a powerful means of converting the sinners and of sanctifying the saints. The mouths of the healed were often filled with the praise of the Lord, as it was when Christ and his apostles cured the sick. A woman, for instance, was quickly healed of cancer in the breast, for which doctors knew no means but cutting it off. A farmer was immediately cured of asthma, who, as he said, would not endure it one night for £50, or $250. Such things confirm the doctrine. My wife accompanied me, and helped me at several places, and the blessings which God gave upon our labors for the healing of soul and body were very great, as we held also special Gospel services. Many have testified publicly to either bodily healing or conversion, and some to both. Recently we received an invitation from the O. V. S. to pray for the sick, whence we hope soon to go.

Wm. Hazenberg.

Cape Town, Cape Colony.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JOHN P. ST. JOHN,

of Kansas.

For Vice President,

WILLIAM DANIEL,

of Maryland.

PLATFORM OF THE AMERICAN PARTY.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Iowa Voters.—All parties in Iowa desiring Electoral and State American tickets headed by St. John and Daniel, will address the undersigned, stating number and including postage for return. Persons desiring to contribute to the expense of the same are requested to remit. Now let no one fail of having tickets.

A. W. Hall, *College Springs, Iowa.*
Chairman State Central Committee.

CAN THE AMERICAN PARTY CONSISTENTLY VOTE FOR ST. JOHN?

The question before us now is not whether it would be wise for the American party to adopt the candidates of the Prohibition party, but it is whether those who were opposed to this move can now consent to vote with the majority. No objection has been raised to William Daniel of Maryland, but very strenuous opposition is made to John P. St. John as the candidate of the American party for President. This opposition was expressed very freely at Chicago, at the time the nomination of Mr. Pomeroy was made. Many of the first and best members of the party threaten to rebel, and numbers fee sad over the result. It was with an eye to these, the staunch, tried, and true, that I suggested in the committee that second question to be put to St. John, for it seemed to me only the sequence of the first,—"Do you consider your Masonic obligation binding?" Of course, if not binding, he would be free to say that the secrets were out.

But none of us care for the form of the question, provided we receive the assurance that St. John is no longer under the despotism of the lodge, that his allegiance is due to the state and not to the "worshipful master." In pushing our inquiries we have need to use caution lest we demand too much. The American party is not a religious organization, it cannot require a religious test. And yet even in that line, let us examine what some would exact of him. It is that he shall publicly break his obligation. Now what church organization would demand this of St. John, if he were knocking at its door? The Wesleyan does, but no other that I know. The United Brethren, United Reformed and Associate Presbyterian, Free Methodist and Friends do not. The query put to any man joining a church is, Do you subscribe to our principles and are you in harmony with us? To discover the sincerity of an individual it is permissible to question further, but only to discover his sincerity.

As an American party we have a declaration of principles, but after all there is only one distinguishing principle, and that is anti-secrecy, and a man may hold contrary views on all the other planks and still be in good standing, and the party may change or repeal its other planks and still remain, but the repeal of the plank on secret societies is its death.

Let us then question this man who is suggested for our suffrage. Do you endorse this plank: "We demand that the charters of all secret lodges granted by our Federal and State legislatures should be withdrawn, and their oaths prohibited by law." St. John has expressed his assent. You ask, "Did you once join the Masons? What assurance do you give us that you are no longer one?" "I have not entered a Masonic lodge for seventeen years, I have refused to pay the dues, and I will never darken their doors again."

Still some shake their heads and say, "But the Masons can take him back again." This may be true, but their rules and regulations are not to be the criterion of our conduct. But some still insist that we can vote for him only on the condition that he breaks his obligation.

In our action we are giving notice to others on what terms they will be received into the party. We want *all* the Freemasons to join us, and who could have the heart to deny them this privilege if they are willing to subscribe to our principles. How long a period of probation shall we require? Five years is sufficient to enable a foreigner to become a citizen. But St. John has been out of the lodge for seventeen years. But some one remarks, "He may return to the lodge." What if he does? He thereby leaves the party. Others have left it before, and others will hereafter, and we must expect to see these changes, but let us not be over-suspicious of those who are willing to subscribe to our principles.

Again, our lecturers have been asserting and endeavoring to prove that Washington had left the Masons. They bring forward the same proof which substantiates the fact that St. John is out of the lodge.

While, therefore, many may think and feel, as I have done, that it was an unwise and premature step; yet that now it has been taken, we need not hold back for fear we are sacrificing our principles.

Requiring a Mason to break his obligation before he is received into fellowship is a custom or rule of the Wesleyan church, and many may think that it would be a good rule for all churches and organizations; but until it is adopted by a formal vote of the American party, we have no right to demand it of the Masons who desire to join our ranks. Of course I admit that we should use extra care to see that our candidates are free from the lodge, and especially one who is put at the head as a standard bearer; but he is free, he is out. Barlow, Rath-

oun and Browne must admit that. He has not yet ourned the bridge behind him, and I suppose he is afraid o do that for fear the wind will blow the smoke into ome tender eyes and make them smart and make the ears come. There are some Leahs in this day.

We must be careful not to carry the customs or preju-lices of our individual denominations into the American arty. Suppose at Galesburg some one had objected to Dr. Blanchard as candidate for President because he was oo friendly with the Masons and had fellowship with hem in the church. We can imagine the hoary head ising up with fifty odd years of Anti-masonry on it, to ssert that the College church at Wheaton excludes Iasons from their fold. "Yes," this objector would con-inue, "but you go from home and fellowship the Masons n their own churches, in Chicago, Cincinnati aud Wash-ngton; you sit at the communion table with them, and erhaps receive the bread and wine from hands that have inistered at strange altars and have joined in pagan orship." Though all might feel that Dr. Blanchard as hardly consistent in his action, yet it would readily e perceived that it was not allowable for a man to bring he customs or regulations of his own church, however ise they might be, into a political organization, and de-iand that the candidates should conform to their strict-st minutiae.

So if John P. St. John subscribes to the fifth plank of he American platform, he does all that we can consist-ntly require. DR. J. BLANCHARD, DOES HE DO THAT INCERELY? GEORGE WARRINGTON.

Birmingham, Iowa.

[NOTE.—Read in the Editorial Correspondence a reply o the above question.]

MORALITY IN POLITICS.

Pres. Julius H. Seelye of Amherst College contributes n article with the above title to the October *North Amer-can Review*, which has been widely reprinted, and is one f the ablest analyses of the political situation that has ppeared. The following is a considerable portion:

The American people can not be interested in merely laying at politics; they can not become excited over iake-believes. They demand a real issue, which the Re-ublican and Democratic parties no longer offer. The nes which have separated these two great parties have ecome obliterated; their two platforms are essentially he same. There is no longer any great political princi-le which characteristically distinguishes either from the ther, hence we notice that the platform speakers in the reseut canvass, when they leave the candidates and argue n party grounds for either side, draw their argumcnts om what the party has been, rather than from what it is. There are and can be but two political parties any-here, for there is but one political problem; and to this nly two answers are possible, into which the real issue f all political parties, whatever their name or apparent umber, must be resolved. The great political problem -the hinge of all social movemcnts in all time—is how o marry law and liberty together; in other words, how iall man be governed and yet be free? Government and reedom—liberty and law—are both necessary. If gov-rnment be wanting, liberty becomes license; if freedom ails, law leads to despotism. But how shall the claims f each be settled? In the perfect state, to which tend ll the unformed and unconscious instincts of men, per-ect law and perfect liberty will have complete accord; nd in the imperfect state. so far as it has any living rowth, there will be a constant struggle toward this con-ition—a feeling after, if haply it might find it, though i the darkness. To the question, how can it be found? iere can be, as there has been, only two replies. We an on the one hand set the liberty first, and bring the .w to meet its claims; or, on the other, we can put the .w into the foreground, and let the liberty follow as the .w may lead. Between these two there is a living issue hich can rouse men, and which has actually given rength to all political struggles the world over.

It is quite easy to see that this has been in former times ie exact issue between the Democratic and Republican arties. I do not mean that it has been definitely pro-ounded or even consciously formulated as such (the real iotives in great political actions often reach below the onsciousness of the actors, and are often most powerful hen least perceived), but as one studies the history of iese two parties it can be clearly seen that this issue ives the characteristic marks to both. The Democratic arty has taken its grounds upon liberty; it has made reedom its primary care. Government with it has had ie secondary place, and the consent of the governed the rst. From the outset this party has held everything sub-ervient to its own independent will. It has sought only hat it chose, demanding a self-government, with a clear mphasis of the self. The attempted secession of the outhern States, which claim their right to set up for iemselves because they choose to have it thus, was the onsistent application of the Democratic principle.

THE POSITION OF THE REPUBLICAN PARTY

as been the exact converse, its eye has been pre-emi-ently on the law. For the Democratic party has sought or a liberty which should determine their law, the Republican party has looked for a law which should maintain their liberty. It has affirmed a law which ought to be obcyed, and which could rightfully command the choices of its subjects, whether originally conformable to those choices or not. It is sound Democratic doctrine that whatever the people will is right, and may be enacted as law. The counter-principle on which the Republican party first took its staud maintains that what is right the people ought to will, and that nothing is lawful or should be chosen unless it has an authority with which men's reason and choice have nothing other to do than to discover and obey. The attitude of the Republican party toward the Southern seccssion, compelling obedience to lawful authority, though the choice of 8,000,000 of people refused to obey, exactly illustrates its original spirit.

I do not need to exemplify at length this difference between these two parties, though nothing would be easier; nor do I wish now to consider at all which of these conflicting claims has the better grouud. The only point I now note is that here is a real and living issue, worthy of the contests that have raged around it, and deserving still to be contended for, only that it is no longer set forth. The Republican party, not formally nor openly—perhaps still unconscious of any change—but obvious to any observing eye, has abandoned its early ground. It makes no more any profession of contending for what is right simply because it is right; it no longer affirms any universal rights of man, nor

ANY SUPREME LAW OF GOD,

nor any claim which rests upon nations, and which all nations in universal brotherhood should obey. In its late Chicago convention its platform was built with a single eye to what the choices of the people are, without regard to what they should be. The high ground of its early history, when it set up a standard which the majority were sure to reject, but to which they were nevertheless uncompromisingly summoned, and which at length compelled the choices which were at first refused, has been entirely relinquished. Hence the great issue between the two parties no longer exists. They are contending for no principle. Their only struggle is to obtain possession of the patronage and the power of the government. This explains the lack of enthusiasm in the contest, the shifting of so many from one side to the other of hitherto dividing party lines, and the uncertainty of so many at the present time as to how they shall vote. It explains also the demand, more and more loudly expressed, for a party which shall have some moral convictions and the courage to express them.

For, whatever may be said about the economic questions entering into state policy, and however prominently or even exclusively these may stand out in many minds, the moral relations of the state are nevertheless paramount. Economic questions are wisely determincd only by ethical considerations. Questions of the tariff, taxation, trade, currency, immigration, the rights of labor and of capital, all root themselves in the deeper question of man's organic relationship with his fellow-man, and can only be wisely settled—settled peacefully and permanently—on the great principle that men and nations are all linked together, that we are all fellow-members, one of another, so that if one member suffer, all the members suffer with it, and if one member be honored, all the members rejoice together. The state, if not a moral person, represents the highest moral will, and auy policy of the state is advantageous in the line of what may be called material profit and loss, only as it expresses this moral will; in other words, only as it is determined on the broadest principles of rectitude.

Hence the first quality of statesmanship is moral. The statesman needs first of all that he himself be upright. A good will, clear and firm, is his best endowment. He needs, of course, high gifts of intellect—understanding of his times, like the men of Issachar, that he may know what the people ought to do; and we may perhaps conceive of a man so well endowed with intellect, so far-sighted, that he could see the wisdom for a government of a moral attitude which he has never taken for himself, as Goethe, great genius that he was, discerned and accurately described experiences of which he was never conscious; but such geniuses are very rare, and even when found are painfully conscious—as when we compare Goethe with Shakespeare—of the imperfection of the broadest and deepest intellect uninstructed by the inspiration of all-controlling moral purpose. If there be a strong intellect, there is nothing like a will centered on the right to steady and clarify its vision. Only he who is truly willing to do what is right can truly know what is right.

It can never be necessary to vote for an unworthy man. There can always be found candidates who do not solicit the votes of any one, but who are worthy the votes of all. The American people do not lack here. They have never wanted in men fit to lead them. They have found their leaders, sometimes after delays, but in the end with unerring instinct.

It is not wise to take counsel of timid expediency here; votes are not thrown away which are cast for right measures and right men. If they are scattered, lacking organization, as is sometimes likely, and therefore seeming to fail of any immediate result, they have not failed. A ballot which is only a protest may have an all-controlling potency over the future, and this may be far more important than any present end. The exhibition on a great scale of a political force which will not be led by any pretext of expediency against a calm and conscientious judgment will soon secure for itself an efficient organization. A scattered vote in a single election may easily be the controlling vote in the next. Such a vote, if indicative of a high purpose—a purpose which can neither be cajoled nor frightened—carries with it a healthy instruction to political leaders and a healthy inspiration to the people.

A. C. WIGGINS, *Footeville, Wis.*—Many of my friends are in trouble about the Presidential election. I am losing no sleep over it, but shall vote for good men and good principles, for Congressman, President and Vice-President. But, they say, you can never make a President on your platform. Liquor and secret societies will never be done away, never be conquered in this country. We shall see. I shall vote as I pray, and leave it in the hands of Him who rules earth and heaven.

In the recent State election in Arkansas the Democrats carried the State by nearly 50,000, a larger majority than usual. This is good news to temperance people when it is known that the State temperance convention declined to put a ticket in the field on condition that the Democrats would nominate prohibitionists, which was done. With 50,000 majority in Democratic Arkansas, 70,000 in Republican Maine, and the cause of prohibition gaining ground everywhere, temperance "fanatics" may well "take heart of grace."

The New York *Tribune's* advice to voters is this: "The best course still open is that of independent, earnest, manly criticism and revision by the people of the acts and decisions of whatever body or bodies shall henceforth assume to provide them with ready made candidates, whether for federal or for State offices. *Treat all nominations simply as suggestions, to be followed or resisted as your own judgment shall dictate.* A caucus of members of Congress formerly made (in effect) both President and Vice-president, that power was abused, and the people set their heel upon it. National conventions will doubtless in good time travel the same road and encounter a kindred fate. *Meantime hear and heed all proper suggestions of candidates: then vote exactly as your own unfettered judgment shall dictate!*"

CORRESPONDENCE.

A PRECIOUS LETTER FROM INDIA.

SECUNDERABAD, India, Aug. 8th, 1884.

EDITOR CHRISTIAN CYNOSURE:—Deeply indebted to you and readers I must write. Therefore grace, mercy and peace from God our Father and our Lord Jesus Christ, to all saints in Chicago and America.

All the anti-secret tracts you sent came and many of them are already at work. I find you sent some 4,000 tracts; we shall scatter them over this empire.

I feel deeply moved in sympathy with you in this work against wickedness in secretism. I do from this far-off land extend to you my fullest sympathy and assure you of my prayers. I regard secrecy as: 1, needless; 2, wrong; 3, wicked; 4, often devilish in its character and operations. It is an enemy of holiness, a royal snare of Beelzebub to snare the church of God and defeat infinite love in its attempts to save the world. Men of God cannot maintain their self-respect in the secret of God's presence and humble themselves to the God-dishonoring ceremonies and requirements of secrecy. You do the country and church a service when you point out the secret affiliations of bishops, ministers and public men. You will be hated for it, but the God of open truth will reward you for this sturdy war on this modern heathenism.

I knew many Masonic brethren in the ministry of my (Methodist) church. But I know no marked soul-savers among them. Some of them, like Buckley, Edwards, Fowler, Tiffany, are fine writers and lecturers; but I notice they are not marked as soul-savers. We have to praise God for a wonderful revival of holiness in America during the last twenty years. But active Masons have not been active in this work of God. There have been on the other hand hundreds of Masons taken out of the lodge, never to return, by the experience of entire sanctification. There are hundreds of preachers in the ministry who have been duped in Masonry and whose eyes God has so far opened that they no more visit the lodge, though they do not renounce or denounce it. Others, uot a few, have been made the life-long opponents of secrecy by this blessed experience.

Holiness and secrecy are utterly inimical. A man cannot retain the experience of holiness in the power of God and mix up with men of every dye of moral badness in secret chambers at late hours at night. Honest men cannot intelligently and honestly plead the innocency of secrecy. It is contrary to the spirit of the gospel and in absolute contradiction or opposition to God's word. It cannot be said secrecy don't know Christ, for it does, and with violent hand blasphemously expunges his holy name from God's own word at its pleasure, proving itself hereby to be anti-Christ in character. God's pity rests on secret society Christians; but he hates these works of darkness—so dark that in India, heathen, Mohammedan, Parsee and Buddhist love them and join with so-called Christians in Bacchanalian orgies, week after week till the small hours of the morning.

Cry on and spare not till the church of God be free of this curse. The God of Jacob is your help.

I am, your brother cleansed in the blood,

C. B. WARD

ANOTHER RENUNCIATION.

Seymour Lake, Mich., Sept. 22, 1884.

Editor Cynosure:—One year ago the Lord brought me out from Masonic darkness, in which I lived for fifteen years, vainly striving to live a Christian. This may seem strange to one who has not been cable-towed.

Two years ago I promised the Lord I would walk in all the light that shone on my heart. He took me at my word. I was a staunch Mason, going so far as to say if a Mason should break his obligation he ought to suffer the penalty of having his body severed in twain, his bowels burned in the midst, etc.

My experience may be an old story to the readers of the *Cynosure*, but when God told me that I must renounce Masonry, it was a new story to me. I had made the promise. I obeyed the Lord and he set my poor soul at liberty. He severed the Masonic cord and I was free. All praise to his holy name!

Dear reader, if you value your soul's salvation, never, never get ensnared in the toils of Masonry. It is the work of the devil. There is no good in it. I went as far as Master Mason, and to have continued there would in the end have sent my poor soul to hell. I would to God my miserable experience may save some poor mortal from this awful bondage. Did I say bondage? Yes, more than that, it is destruction to all that is good in man.

How deceptive the Masonic devil is! He led me along step by step; made me believe it was religion, until he got the cable-tow three times around my heart, then there was no escape but by the atoning blood of Christ, whom the Masonic devil denies. I wonder not that the world is full of corruption; that most of the churches are full of corruption; that it is impossible to get justice in our courts.

Before closing I would call the attention of the public to this fact: Masonry, as revealed by Ronayne, Richardson, and others, is true. Also, so long as a man adheres to Masonry, understanding it, it is impossible for him to have the least spark of Bible religion, or get to heaven. These are bold words, but I think the *Cynosure* will bear me out in them.

There must be something done to put down this monstrous enemy to all mankind, or it will plunge our nation into civil war, and bring greater woes than those spoken of by John the revelator. Dewitt Benjamin,

Formerly Oakwood Lodge, No. 100, F. and A. M., Oakland Co., Mich.

WILL PREACHING AGAINST MASONRY INJURE A REVIVAL?

When I first commenced to preach the Gospel I knew very little about secret societies. When a child of twelve I had read Morgan's Exposition, and I remember how foolish and silly some of the ceremonies of initiation seemed. After preaching about two years the Lord began to teach me by the baptism of power that I must take the gospel broom and sweep the church floor clean; that I must oppose and expose and preach against all manner of secret societies not excepting even the Good Templars. That society was then in its glory, and superceding all other temperance organizations. I understood the voice of the Spirit, and began to study and look about to see what could be done. I knew that if I opposed an evil, I must have sufficient argument to convince the people. I purchased Bernard's Light on Masonry, and an exposition of Odd-fellowship which I found an excellent text book. I studied the Bible, especially the New Testament, thoroughly, and I found many texts directly opposed to all secret organizations. But one question troubled me. What arguments could I use against the Good Templar organization? At first I could think only that it was a stepping-stone to other and worse secret societies, a sort of Sunday-school for Odd-fellowship and Masonry. It was not long, however, before I found the history of the first secret temperance orders in a book on holiness. There I learned that when Morgan fell a martyr to the truth, public excitement and the wrath and indignation of the people was so great that Masons dare not meet in their lodges. Forty-five thousand Masons north of the Ohio river came out and left the lodge, and Masonry went down.

On one occasion the Lord showed me that I should go to the village of Malta, a few miles west of our home on the railroad, and ask for the Congregational church to preach in and I would get it. I took the train and stopped at the house of Mr. Brundage, a merchant of the place, with whose wife I was aequainted; he was an unconverted man, but a gentleman in every sense of the word. He called on the trustees of the church and engaged it for two evenings. The people desired me to continue the meetings; and for eight months I preached in that church every other Wednesday evening, and held a union prayer-meeting on Thursday evening at private houses. I went from house to house and prayed with the people, until every family in the town had been visited. A revival spirit was with us from first to last and a number of souls were converted. When I had preached only a few sermons the Lord gave me a text against secret societies. Accordingly I announced the subject to the people.

Of course there was excitement, for the devil and his accomplices are always excited when one of their strongholds is to be assailed. A minister of another denomination, a friend of mine, sent word that I had better not preach against Masonry in Malta. "You will get yourself enemies, diminish your congregation, and injure the revival work that is going on there." I thought of what Peter said, "We ought to obey God rather than men"; and moved forward regardless of anything that was said by friends or foes. The congregation that evening was larger than usual, and all were very attentive exeepting one Masonic church member, who stalked angrily out of the church and slammed the door after him. I got enemies, of course, by preaching a whole gospel, because Jesus said to his ministers, "Woe unto you when all men shall speak well of you"; but the result of that sermon was an increase of my congregation, a continuation of the revival spirit, and God was honored and glorified in the declaration of the whole truth.

The idea that preaching against all sin, the Baal worship of Masonry not excepted, will injure a revival is one of the devil's lies, and ought not to be heeded for a moment by one of God's ministers. The circumstance above is only one of many which I might relate if space would permit. Mrs. H. C. Hayden.

PUBLISH THEIR NAMES.

Dear Cynosure:—Would it not be a good thing to give us a list of all the names of the secret soeieties, and to show that each and all of them are based on the one principle so fraught with evil that in the Old and New Testament it is utterly condemned when used either "to do evil or to do good"?—"Whatsoever it be that a man shall pronounce with an oath and it be *hid* from him, when he knoweth thereof he shall be guilty and confess that he hath sinned in that thing."

Now it is the same character, whether a man make a solemn promise or swear. He is bound by the law of secretism, before he knows the secrets *hid* until after his oath or promise. All such oaths are prohibited by Christ's "Swear not at all"; and all such promises equally at variance with true obedience to his command, "Let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil."

These are weighty words for every believer in Christ who desires to obey him and preserve their own true manhood and liberty in the freedom given us in Christ. One of his true heroes can put ten thousand secretists to flight. One ray of light can dispel much darkness. So let no one be discouraged by the number of names by which the subverters of Christ's Gospel and church seek to obstruct the absolute supremacy of his cause in the world. Names, sects, and parties must fall as well as paganism and lodgery, and Christ himself be all in all. Meantime let us beware of the false Christs of the secret chamber against whom we are warned by our Lord himself. (Matt. 24: 26.) T. H.

Note.—Every reader of the *Cynosure* is invited to send to the editor, separate from other writing, the name of all the secret orders with which he may be acquainted, except those which are very well and generally known. The list will be printed and the additions every month thereafter.—Ed.

—The Good Templars of Wisconsin lost in 1881 twenty-two lodges and 1,313 members; in 1882, sixty-nine lodges and 1,883 members; in 1883, thirty-two lodges and 2,282 members. This is no sign that temperance is declining in that State.

—Twenty-eight thousand Odd-fellows are annually suspended for non-payment of dues. That is the ordinary way to backslide from the order.

—A man in Tucson, Cal., belongs to fourteen different secret societies. He paid $380 in dues last year. In case of sickness he is entitled to the free attendance of twenty-four nurses and twelve doctors.

—A pastor writes that sixty-seven of his church members expend for tobacco $845 in a year, while the entire parish pay but $841 for all religious and benevolent purposes. One member pays $91 for tobaceo and $1 for missions!

Bible Lessons.

LESSON II.—Oct. 12, 1884.—David's Charge to Solomon.—1 Chron. 22: 6-19.

GOLDEN TEXT.—Arise, therefore, and be doing, and the Lord be with thee.—1 Chron. 22: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The sin of war.* Vs. 8, 9. These words are most emphatic proof that whatever worldly glory may crown great military leaders, war and bloodshed are abhorrent to God. David's wars had been in general just, even necessary, yet they debarred him from the honor of building God's house. War in its nature and principles is always the same; no matter how righteous the cause, desolated homes, financial distress, and a general lowering of public morals follow in its train. Says H. H. Hinman, in the *American:* "The temperance cause was put back more than twenty years by our late civil war. Lotteries and gambling crept not only into civil society, but into the churches. Murders and suicides have been more frequent, and although recovering we have not yet regained the ground we have lost." God's command, "Thou shalt not kill," was intended to be a sacred barrier around every human life not forfeited by crime; but the wars of the French Republic and Empire, counting from 1792 to 1815, destroyed on the battlefield the lives of five and a half millions. To-day the standing armies of Europe, producing nothing but idleness and bad morals, cost the nations five hundred million dollars annually. This money spent towards evangelizing the world would soon bring in the millennial reign of peace and righteousness. "Christians fight not with sword and arquebuse, but with sufferings and with the cross," said Luther. The early Christians believed war to be wrong and sometimes suffered martyrdom for refusing to bear arms. The tenth plank of the American platform brings us back to the principles of the primitive church.

2. *Courage is needed in God's work.* V. 13. It is dishonoring to God to fear defeat in any work to which he calls us. As the fearful and unbelieving are classed in Revelation with sorcerers, whoremongers murderers, so there is danger that the half-hearted Christian who is afraid to fight liquor and the lodge because, as he says, "they are too strong to be put down," will find himself classed at length with the rumseller and the follower of secret worships.

3. *Our debt to former generations.* Vs. 14–16. Solomon's work was made much lighter by having the materials for the temple provided for him in such rich abundance; so we can be called to no task for God that is not rendered easier by the labors of saintly men and women who have gone before us. In our work against the lodge especially, we are but entering into the labors of others of a former generation. "In my trouble," reads in the margin, "my poverty." This vast amount of treasure was not the overflow of David's riches, but like the widow's mite was given out of his poverty. So our Puritan forefathers labored and toiled and prayed and bore suffering and privation to give us an open Bible, a Christian Sabbath, and a free government. Not to resist the lodge, the subtle enemy of all three, is to throw away all that they won for us so hardly.

LIGHT FROM THE WORD.

What did Christ say about war? Math. 26: 52. Where else is the same truth taught? Gen. 9: 6; Rev. 13: 10. What chapter shows us something of our debt to the holy men and women who have lived before us? Heb. 11.

OTHER NOTES.

"Then he called for Solomon....and charged him." The earnestness and solemnity of this address creates an impression that it was given a little before the old king's decease. (1) The anxiety of David for the moral and spiritual welfare of his son. David cared first for character, and next for circumstances. He believed that if the heart were right with God, things would of themselves go right with men. (2) The willingness of Solomon to receive such counsels. How different was his spirit from that of Adonijah (1 Kings 1: 5). Though young, high-spirited, of princely rank, and already anointed king, he bows to listen to his aged father. Lessons of reverenee for age and respect to parents are to be drawn from this.—*Pulpit Commentary.*

"Thou shalt not build an house unto my name, because thou hast shed much blood (see Lesson III, 3d Quarter). Not that David sinned in shedding the blood of war, for David's wars were undertaken by God's command, or with his leave, and were attended with his blessing; but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for temple work; and principally to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, the Prince of Peace (Isa. 9: 6); and that it should be gathered and built up, not by might or power, or by force of arms, but by God's *Spirit* (Zech. 4: 6), and by preaching the Gospel of peace.—*Pool.* The kingdom of God in its essence is a kingdom of peace; and battle, or war, or struggle, are only means for the restoration of peace.—*Keil.*

Peaceful State of the Kingdom under Solomon. Solomon began his reign under the most favorable circumstanees. Foreign enemies had been conquered by David, and every land from the Mediterranean to the Euphrates did homage to him. At the time of David's death Israel alone numbered about 6,000,000 souls, 1,300,000 "valiant men that drew the sword." The Philistines, formerly an object of special terror to the Israelites, had lost their independence. Neither was there anything more to be feared from the cruel, rapacious Amalekites. The possession of the mountainous district of Idumea, whose inhabitants were famous for their valor, was se-

ed by garrisons. The land of the abites offered great advantages by its h flocks, of which a considerable num- was given as tribute. The warlike mmonites who had pressed the Israelites hard during the period of the Judges, re held in subjection by the circum- nce that the Israelites had possession of e fortress Rabbah in the centre of the d. All the conquered nations were butary, and paid heavy taxes; they re so completely subdued by David, l the military power of the Israelites s in so good a condition, that it was possible for them to think of rebelling. ternally there was a well-ordered consti- ion. But what was the principal ng, true fear of God prevailed through- t the land.—*Hengstenberg.*

"Only the Lord give thee wisdom and derstanding." Comp. Ps. 72: 1. And the fulfilment of this prayer, see 1 ngs 3: 12; 2 Chron. 1: 12. No work quires more wisdom than the Lord's rk. And only he can give the true sdom. But he giveth that wisdom lib- lly to all who ask him (James 1: 5).— *loubet.*

"Be strong and of good courage. David dresses Solomon in the very same words a somewhat later period (see chap. 28:). He adopts as exactly fitting the two casions the words of Moses to the Isra- tes (Deut. 31: 6), and to Joshua (Deut. : 7) shortly before his death. Words t very different were addressed to Josh- by God himself shortly after Moses' ath (see Josh. 1: 6, 7). Doing God's rk in God's way we have no need to be couraged. There will be obstacles and emies and trials, but faith and courage d obedience will overcome them all.— *ok.*

"A hundred thousand talents of gold." talent of gold = $26,280 00.—*Schaff.* we reckon the talents of silver at 3,000 ekels of silver (each worth $0.5474) cording to the usual Mosaic or sacred lue, and if the gold shekel be sixteen nes that of silver, the gold and silver us gathered by David would amount to 89,500,000, or $4,270,500,000; a sum credibly high for the requirements of rship at that time. On the contrary, if assume with Keil, that the present ekel is not the sacred (Mosaic) but the vil so-called shekel, after the king's ight, and that these royal shekels were ly half so weighty as the others, and so ual in weight and value to the bekah or saic half-shekel (Ex. 38: 26), an as- mption that seems to be corroborated the comparison of 1 Kings 10: 17, th 2 Chron. 9: 16, the sum named is duced by at least a half to about $2,- 0,000,000.—*Lange.* This inconceiva- sum, however, is obtained by estimat- g the value of the talent by the Jewish ndard. But the Book of Chronicles, which the figures are given, was writ- n after the Babylonish captivity, and it s been thought probable that hence the aldean talent is implied. This would duce the amount to £600,000,000. But the Syrian talent was in the mind of e sacred writer the value would only be 120,000,000.—*Geikie.*

THE GREAT CONVOCATION. The peo- e nobly answered the king's exhorta- on, and followed his example. They ntributed very largely of gold and sil- r, brass and iron, and precious stones, that the people rejoiced "because with rfect heart they offered willingly to the rd, and David the king also rejoiced ith great joy" (1 Chron. 29: 9). The casion of such a great gathering of the eads of the nation seems to have been ed for a second and more public conse- ation of Solomon as king. Great sac- fices followed, and then a grand corona- on feast, at which the whole assembly, representing the nation, hailed Solo- on as the king of their choice, and he as anointed before them a second time. —*Geikie.*

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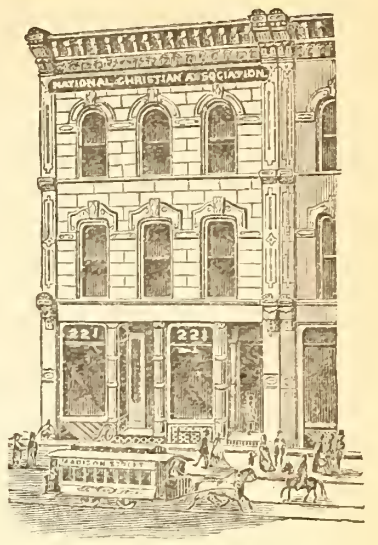
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The Christian Cynosure.

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CHICAGO, THURSDAY, OCTOBER 2, 1884.

FROM NOW TILL NOVEMBER.

Well, St. John is nominated. Our press did not wait to see what the party would do; *but did what it knew they should and would do.* When Senator Pomeroy, like a sensible man and patriot, saw St. John standing on our platform, he expressed the wish to retire; the party and its national committee acquiesced, the Monmouth convention has voted, and the American battalion is finely wheeling into line. If we had a year instead of a few weeks to fight, we would elect St. John President of the United States, and send the liquor and lodge fiends howling to their native abyss. But though the time be short, something may be done. When the only Anti-masonic President, John Quincy Adams, was elected in 1824, there were, as now, four candidates. Then they were Clay, Crauford, Adams and Jackson. Mutual hatred in the other three elected Adams, who was a minority President. Now we have Blaine, Cleveland, Butler and St. John. Let us but give St. John enough electoral votes to send the election into the House, and we may have another President who fears God and loves men; who hates darkness, and loves light as did Adams, "The old man eloquent."

What we now have to do is to *work, work,* and pray to God. Organize St. John and Daniel clubs, wherever "two or three are met together" in Christ's name, which the lodge scouts. Subscribe for and circulate campaign papers. Buy and circulate Nast's cartoons of the national fox. Let there be conventions of women and children whose husbands and fathers are drunkards. Let them march in procession barefooted and in their rags, bearing banners with the inscription, "*Father sold our shoes and clothes for liquor.*" Let an American battalion march as their guard to protect them from insult, with arms reversed and drums muffled: and when the voting day comes, let it be ushered in with prayer. Let every old man, and every young man, and every sick man, who owns a ballot—aye, and the women, too, of Wyoming and Washington, march meekly, yet gladly up to the ballot-box, and in the words of our Halleck, slightly adapted to the occasion,

> "Vote till the last dark lodge expires,
> Vote till the liquor crime retires,
> Vote for our altars and our fires
> God and our native land."

"LIFE OF JAMES W. GRIMES."

This is a book compiled and written by Dr. Wm. Salter, pastor of the First Congregational church, Burlington, Iowa, some eight or ten years ago. It has lately fallen into our hands, and we wish our readers to know of it. It is a large octavo of 400 pages, and is a volume of national interest. It is discrectly compiled, made up almost entirely of letters and speeches of Mr. Grimes himself, written and spoken when the political heavens and earth were shaking and stars were falling from American skies. The Vallandighams were open, undisguised traitors; the Lees drew the swords bought and given them by the American people at West Point, against their National mother's throat; Sumner was striken down by a contemptible Southern Cataline in the middle of his grand Ciceronean sentences; and even Lincoln was suppressing the bugle-calls of Fremont and Phelps to the Southern Othellos, and saving the "Union with slavery if he could."

In that terrible hour every one of Grimes' letters was like a blast from Roderick Dhu to his mountaineers. "When it was reported," he wrote to Fessenden, "that Fremont was suspended, cold chills began to run up and down people's backs; they bit their lips, and said nothing; *but refused to enlist!*" "The people are all with Fremont" in his call for colored troops. Grimes was enraged that the Hallecks and Butlers of the army were sending back patriot slaves who fled to us with tidings, to work on Southern forts and strengthen rebel forces.

If we should insert all of his letters, which thrill every nerve of an American heart, we should nearly insert the volume. A far inland Senator, he was put in charge of our navy, and his speeches on its material and the achievements of "The Western Flotilla," created the resplendent powers which they describe; and Du Pont, and Foote, and Farragut, took lessons, and borrowed fire from a plainly dressed civilian who lived on the upper Mississippi. And when the Great Rebellion grows blue and dim with distance, American orators and statesmen will turn to these memoirs of Senator Grimes for material to thrill the memory, instruct the mind, and fire the patriotism of American youth.

Mr. Grimes, though not a church member, was a constant worshiper of God. He was driven from "orthodoxy" by the slavery which orthodoxy shattered. But when fifteen years old, he declares, in a letter to his parents, his conversion to Christ, and he never went back on that conversion; and there is inimitable beauty in his Scripture allusion to the gentle and noble woman, his mentor and his inspiration through the war, when speaking mournfully of the defection of many: "As for me and my house, *we will serve the Lord.*"

EDITORIAL CORRESPONDENCE.

College Springs, Iowa, }
Tuesday, Sept. 22, 1884. }

Dear Cynosure:—I spoke on Sabbath morning in the Wesleyan church; in the evening to the large U. P. church full, and last night we had the Congregational church full for a political meeting. A fine enthusiasm filled the crowd. Dr. Johnston followed me in a brief, but clear and forcible speech, declaring his farewell to Blaine, and his purpose to vote for St. John and Daniel. The skies threatened a general storm of wind and rain; and, as this village had a cyclone a few weeks ago which tore out one end of the college building and twisted off large tree-trunks, the bulk of the crowd went home after the speaking closed, to see that things did not blow away. Yet a goodly number staid, and formed a St. John and Daniel club of 30, which may easily be increased to two or three hundred. There were five or six hundred out on Sabbath evening. Some old men came six miles to hear a single discourse against the lodge. Rev. A. W. Hall was made president, Rev. Henry Avery secretary, and a strong executive committee was appointed, also a soliciting committee, and the next meeting appointed the last of this same week.

A delegate was also appointed to attend a meeting at Marshalltown, in Marshall county, Oct. 1st, to revise the American electoral ticket and combine the regular Prohibitionists and Americans together.

Another saint, I see, is gone to heaven.

MRS. MOSES PETTENGILL,

late of Peoria, Ill., came out from Vermont to Cincinnatti, a pale and interesting young girl. She was always an Abolitionist yet Kentuckians loved her. She taught in an academy in Brookville, Indiana, the birth-place of St John; married a Christian gentleman and merchant, Mr. Silas Tyner; buried children, and finally her husband. She afterward married the widely known and loved Moses Pettengill of Peoria, Ill., and has now followed her husband to the rest of the blessed. Her son, Blanchard T. Pettengill, remains at the head of their extensive business. He inherits the goodness of both parents and has a young and interesting family of his own.

Mrs. Pettengill was an extraordinary woman of a very superior race. Her grandmother, the niece and adopted daughter of Samuel Adams, the father of the American Revolution, is mentioned in the memoirs of that great man, and has tinged all her descendants with her own great qualities.

Birmingham, Iowa, at Dr. J. N. Norris's, Sept. 26, 1884.—Yours reaches me here, enclosing Rev. Mr. Warrington's article. He, with others, mistakes my relations to Freemasons. I never received one to the church or received the communion from a Mason's hands, so far as my knowledge and belief extends. The first year I came to Illinois (1846) the State Congregational Association, on my motion, voted unanimously to exhort (we could not *command*) our churches to disfellowship secret societies; a vote which was reaffirmed in different parts of the State for thirty years. All ministers who have received Masons into their churches, and all Masons who have communed in Congregational churches in Illinois, during those years, have done so against the law and testimony of the denomination. Many such there be. But I have not fellowshiped Masons in our churches, or rats in my house, though I knew there were rats in the house. They were there against the rules of the house—clandestinely.

Gov. St. John has said once and again before witnesses, that he stands on every plank of the American platform! I do not doubt his sincerity in the least.

I am expecting to speak here in Birmingham; and a St. John and Daniel ratification meeting is called by printed bills, in Fairfield court house, the home of Senator Wilson, on Monday evening. I expect to go thence to Marshalltown. J. B.

REMEMBER the trial subscribers for the *Cynosure* at every political meeting. Eight weeks for 25 cents.

MORALS AND POLITICS.

Aside from the conventions of the American party in Chicago and of the Prohibitionists in Pittsburgh, among the most remarkable features of the present campaign are the paper of President Seelye, from which we make a large extract on another page, and the position of the New York *Independent.* President Seelye has been a careful student of politics from all sides. His election to Congress a few years ago gave him an experience which adds great weight to his opinions, no less than the high position he holds among the most intelligent of American circles. His profound and searching analysis of the work of the two great parties and of the principles of their action will be read with satisfaction by thinking, candid men of all parties. His description of the men Americans do not want, fairly describes the two leading candidates, and the final paragraphs of his article, which we do not print, hold up before the American people examples of lofty patriotism and true statesmanship united with sincere moral and religious convictions. The whole is a powerful argument for the reform parties who have named St. John as their candidate.

Hardly less significant is the position of the *Independent*, the leading religious journal in the land, whose work in the days of anti-slavery was a power among the churches and in politics. The *Independent* has its trials this year. It could not support Blaine, and in attempting to carry the Cleveland banner it suffered a sore disappointment. It turns now to St. John and in an editorial September 17th, after stating why it cannot support Blaine, Cleveland or Butler, thus speaks for the candidate of reform:

"Ex-Governor St. John is not the man we would select above all others in the nation for the office of President. But better far, ten thousand times better, it would be to have him as our Chief Magistrate, than James G. Blaine. Gov. St. John is a sound, intelligent, conscientious, patriotic citizen. He is a man who can be trusted, and is the kind of timber now specially wanted in a national ruler. He would fearlessly administer the laws in New York, California, or Utah, and would be a terror to evildoers everywhere. Such a man very likely might not suit the wire-pullers and secret managers of any party, but he would surely "turn the rascals out" of office, and try to put good men in their places. In view of these facts, and other reasons which might be stated, we say plainly that, if the Republican party shall neglect or refuse to withdraw the name of James G. Blaine and substitute another, by all means then let the people organize and work for, and, in November, vote for Ex-Governor St. John, of Kansas, for President.

"In the name of all that is pure in the family, just and honest in politics, and of good report among the nations, we call upon good men now and everywhere to do their duty to the country in the fear of God and not of men. The door to success seems to be opening wider and wider daily. God's hand seems to be in it, while the councils of the wicked seem to be coming to naught. If men of principle refuse or neglect now to work, to be consistent, their mouths should be shut and sealed as against all unrighteousness and impurity. But such must not be the case. Let the people now have a chance to work as they feel and to vote as they pray: 'Thy kingdom come. Thy will be done on earth as it is in heaven.'"

—Elder D. P. Rathbun begins his work as State agent in Iowa during next week. His post office address is Wayne, Henry county, in the south-eastern part of the State.

—Rev. H. A. Day, the Michigan State agent, has taken a charge at Ingham, as appears from the report of the Michigan Wesleyan conference. We have not learned whether he designs resigning the State agency or no.

—Elder Browne spoke at Galesburg on the evening of September 23d. The audience was small because of a storm. At Normal the meetings last week closed well, though small at the beginning. At the close, Elder Browne went to Bracken county, Kentucky, to visit the Cabin Creek church, with which he labored a year, before returning to Berea.

—Secretary Stoddard assisted at the meetings in Normal, Ill., and started for Lawrence, Kansas, Friday morning, to attend the State convention which opens on Monday evening.

—Word from Kansas Monday morning was encouraging. Bro. Starry is improving, and was expected at the State convention at Lawrence, which opened Monday evening. Kansas should be made to ring again with protests against the murdering lodge, until the people who have nobly met and conquered the saloon shall deal its twin evil a death-blow.

—The New Orleans Exposition next December will present an opportunity for tract distribution on a larger scale, which might have been happily improved at hundreds of fairs this fall. The stand in the Centennial Exhibition was worth what it cost, and as much, at least,

should be said of New Orleans. Mrs. M. A. Tapley of Columbus, Miss., writes endorsing the plan most heartily.

—The name of the defaulting bank cashier in Monmouth, of whose Masonic escape the *Cynosure* made notice lately was Hubbard, not Hulbert. He was arrested at Monmouth about the middle of September on a warrant issued July 1.

—The letter from South Africa on another page will be read with interest after its five weeks of travel to reach our shores. Bro. Hazenberg's faith work may appear to some as mixed with credulity; but the other day in the Chicago noon prayer-meeting, Col. George C. Clarke, a cool-headed business man, so long associated with the celebrated Pacific Garden mission, spoke of the continued meetings held in the mission, how souls were being converted day by day, and that the special character of the meetings was that of prayer for the healing of the sick. In many cases faith had prevailed to bring this blessing. Bro. Hazenberg does not neglect to speak as occasion offers against the lodge. His work in this respect is somewhat limited, as among the Dutch farmers in the country Freemasonry has almost no supporters.

—Bro. George Warrington of Birmingham, Iowa, gives an additional fact respecting the murder of David Brownlee at Little York, Ill., which we do not remember of before hearing. A further mutilation of the body beside the throat-cutting was in the cutting off and thrusting the ears into the mouth. The body, when left by the Masonic murderers, was so soon discovered that it was not yet cold.

—Prof. Henry L. Boltwood, formerly of Princeton, now principal of Evanston High school, says in a respectful note that Dr. Bateman of Knox College never said anything to him on the subject of Masonry; but that Prof. Wm. M. Baker of Champaign did advise him to join the Masons, for "they are a power in Illinois." The *Cynosure* published the statement on the authority of an old and respected Congregational minister.

—Pastor Seguin of the French Mission in this city returned last week from the western part of Illinois, where he spoke several evenings in Polo and Savanna. At Polo the Catholics were so enraged that they followed him to the friend's house who showed him hospitality. Some twenty men accompanied him as a guard, but as they reached the house they were assailed by a volley of eggs. At Savanna there were no riotous demonstrations, but large numbers of Catholics surrounded the church. The windows were thrown open and they had the benefit of the address.

—Mr. Seguin is much encouraged in his work in this city by the recent renunciation of Romanism by an Irish priest named Knox. The organ of this interesting movement, *La Trompette Evangelique*, is now printed in handsome style at 102 Madison St., Chicago. The subscription remains the same, $1.00 per year, or $1.25 in Chicago. Address P. A. Seguin, 102 Madison St.

The action of Mr. Pomeroy in declining the nomination of the National American party in favor of Mr. St. John, and the action of the national committee of the American party in putting St. John's name at the head of their ticket, appears to give very general satisfaction to our people, as far as we are able to judge. It is enthusing to come in contact with the entbusiasm of our people on the probibition question. If the discussion of the question and the election of a President to represent the issue were left with the Free Metbodist people, we judge it would be as one-sided as a jug-handle.—*Free Methodist.*

—The completion of the McCormick Hall, in connection with the Presbyterian Theological Seminary of the Northwest, is to be celebrated by a dedicatory service on Tuesday evening, Oct. 14. The building is a model one of its kind. Its erection was undertaken by the late Hon. C. H. McCormick, and carried to completion by his estate at a cost of $75,000. The Rev. Dr. John Hall, of New York, has engaged to be present at the dedication, and will deliver an address on the occasion.

—However we differ in politics or religion, in one thing most right-thinking men are agreed, viz., that there is no work of a benevolent character that pays so well as that which is given for the children. For sixty years the American Sunday-school Union has been systematically gathering the neglected children, who are reached by no other agency, into Sunday-schools, and placing a pure and healthful literature in their hands. The past year has been one of marked success in the operations of this society. One thousand nine hundred and seventy-nine new schools have been formed, containing 8,681 teachers and 71,624 scholars, and besides this, aid has been given in 4,410 instances, where 30,174 teachers were giving instruction to 294,748 scholars. More than 16,000 Bibles and Testaments were given to the destitute, and many more thousand dollars' worth of religious literature distributed to the schools.

Reform News.

CONNECTICUT STATE MEETING.

The Connecticut Christian Association, opposed to secret societies, will (D. V.) meet in Mission Hall, Bank Building, Willimantic, Conn., on Tuesday, Oct. 7th, at seven o'clock P. M. An American party convention will be held at the same place on the 8th. A full attendance of the anti-secrecy and temperance reformers is earnestly desired.

J. A. Conant, *Pres.*
George Smith, *Sec'y.*

EGGS, STONES AND PISTOLS.

STARRY'S LIFE SOUGHT BY A KANSAS MOB LED BY A METHODIST PREACHER AND A SCHOOL-TEACHER.

Americus, Kan., Sept. 22, 1884.

Editor Cynosure:—Brother Starry and I were billed for work at Dunlap, Morris county, Kansas, on Friday, Saturday and Sabbath last. The meetings occurred in the Freedmen's Academy, where the Associate Presbyterians are conducting a mission among the colored people. There is a large colony of colored people there from Mississippi and other Southern States. The meeting was gotten up mostly by them, but all were invited and all colors came.

On the first evening the house was filled and more than filled. The lodgemen were very boisterous; so much so that a justice of the peace who was present was appealed to to keep the peace, but he replied that he was not running that meeting. When the eggs began to fly through the window the Masonic justice arose and fled. The degree was finished, but could only be seen.

On the second evening the constable was sought, but could not be found. The crowd gathered around the building larger and fiercer than before. Work on the third degree had scarcely begun when the attack was made. Eggs were thrown and pistols fired, but stones were the weapons that told. They beat down the heavy blackboard which was nailed over the window. This gave them a clear view of Mr. Starry, who was standing just before the window. One stone of nearly half pound weight, aimed with deadly skill, struck him on the cheekbone and fell at his feet. Mr. Starry reeled and sunk to a seat near by. The mob, no doubt seeing all and believing that their work of death was done, stopped the attack and retired. Mr. Starry was taken to an upper room in an unconscious condition. A physician examined and dressed the wound, and anxious friends did all that human hands could do to promote his comfort and his recovery.

No further demonstrations were made by the Masons until just about daybreak, when an ugly looking stranger came to the stairway, inquired for Starry, and when he learned that he was there and doing reasonably well, he said he wished to see him, and began to climb the stairway. When he found that the guards would not allow him to enter be retired as mysteriously as he came.

Threats of the mob on the streets were so loud that Mr. Starry would not leave Dunlap alive, that it was thought best not to remain there over Sabbath night. Mr. Starry, after two nights and a day, is up and around. He is not likely to experience any permanent injury from his wound except a slight scar on his face. His greatest difficulty now is that the soreness makes it impossible to move his jaw and so he is compelled to subsist on liquid food.

It is noticeable that the mob were all white, and they were inspired and directed by the principal of the white public school and by a local Methodist preacher. The colored people time and again exclaimed, "This is worse than the South." "This beats Mississippi," etc.

It remains now to be seen whether Kansas will do better than the South in bringing the offenders to justice.

P. S. Feemster.

—Amity College, located in College Springs, Iowa, opened this fall with about 100 students, and with the increased facilities afforded by a new building, containing four fine recitation rooms, and a chapel with seating capacity for about 400 persons. Rev. T. J. Kennedy, D. D., President, Miss Nettie Scott, of Monmouth, Ill., Prof. S. S. Maxwell in the preparatory department, and Prof. W. J. Whiteman in the Conservatory of Music represent the United Presbyterian church in faculty. Rev. Henry Avery, pastor of the Congregational church, and Prof. A. R. Dodd, a graduate of Wheaton, are also of the faculty.

—Mrs. Letitia Faurot, widow of Elder R. Faurot, is still actively connected with the Southern Christian Institute at Edwards, Miss., for which he gave the last years of his life.

THE SECRET EMPIRE.

—The Knights of Malta closed their convocation at Philadelphia Wednesday, and installed Charles McClintock as Most Eminent Grand Commander. Before the breaking out of the war, a secret political society, in favor of secession like the Knights of the Golden Circle, was known as Knigbts of Malta. There is also a Commandery degree in the American Masonic rite of the same name. The latter is always subordinate to the Knight Templar, and it would appear that the above is a new lodge.

—The "Right Worthy Grand Council of Good Samaritans and Daughters of Samaria" held the other day their thirty-sixth National convention at Pittsburgh. The order, with headquarters at Baltimore, is composed of 300 lodges and 10,000 members. This is a colored society.

—There are 250 members of the secret order of "Elks" reported in Chicago. The initials of the order are B. P. O. E. This lodge is supposed to be for the benefit of theatrical performers.

—The woman's department of the *National Tribune*, a Washington paper devoted to perpetuating the memories of the war, is conducted by Mrs. Sherwood, who is at the head of the female annex to the Grand Army of the Republic, known as the "Woman's Relief Corps."

—The special objects of the Woman's Relief Corps, according to the *Inter Ocean*, are to aid and assist the Grand Army in caring for the widows and orphans and to perpetuate the memory of the heroic dead; to inculcate lessons of patriotism and love of country, not only among its membership, but among their children. The mothers, wives, daughters, and sisters of the soldiers, sailors and marines of the Union army and all loyal women are eligible to membership. The work is ritualistic and modeled in all its forms after that of the Grand Army. The special work of all subordinate corps is in connection with the posts to which they are auxiliary. Beside this the department and National organizations work for the establishment of a relief fund in aid of army nurses and other loyal workers, friendless and without that recognition they richly deserve from the government for which they have labored.

—The annual convention of the National Council of the Order of United American Mechanics was opened September 23. The membership of the order is 19,337, a gain since last year of 1,533. The National treasurer's report showed receipts for the year of $134,251; disbursements (in benefits and relief money), $61,268. Balance in treasuries of various subordinate councils, $389,234. This is claimed as a purely benevolent and benefit society. But it seems that less than one-half its funds are used to secure the objects advertised, and it is heaping up money like any other insurance company. If a church spent more than half the money it raised in running a cheese factory, what would become of its religion?

—John W. Orr, former publisher of an Odd-fellow journal in New York, has started the *Fraternity Magazine*, devoted to the interests of the Odd-fellows, Knights of Pythias and Royal Arcanum.

—The Good Templar Grand Lodge voted $500 to the order in Maine to help carry the constitutional amendment and then sent Finch, its "Grand Templar," to use up the money.

—The newly elected officers of the Good Templar Supreme Grand Lodge are as follows: R. W. G. Templar, John B. Finch, Lincoln, Nebraska; R. W. G. Counsellor, Dr. Oronhyatekha, London, Ontario; R. W. G. Vice-Templar, Mrs. S. A. Leonard, Boston, Mass.; R. W. G. Secretary, D. P. Sagendorph, Charlotte, Mich.; R. W. G. Treasurer, Uriah Copp, Jr., Loda, Ill.; R. W. G. Chaplain, Rev. H. F. Chreitzberg, Sumter, S. C.; R. G. W. M., P. J. Chisholm, Truro, Nova Scotia; R. W. G. D. M., Ella S. Mason, Biddeford, Me.; R. W. G. I. G., Sallie T. Embrie, Marshallton, Pa.; R. W. G. O. G., W. T. Greenwood, Baltimore, Md.; Past R. W. G. T., Geo. B. Katzenstein, Sacramento, Cal.

—The Sons of Temperance yet hold on to life, though in so many quarters they are dead that they have been thought so everywhere. But an International Division was held September 9-11, in Halifax. The delegates numbered 125, and the reports showed a net increase of membership for 1883 of 10,707, and for the past three years of 19,152. The following are the officers-elect. M. W. P., B. F. Dennison, Pennsylvania; M. W. A., Chas. A. Everett, New Brunswick; M. W. S., Rev. R. A. Temple, Nova Scotia; M. W. T., Wm. A. Duff, Pennsylvania; M. W. Chaplain, Rev. C. H. Mead, New York; M. W. Conductor, Mrs. G. L. Sanford, Connecticut; M. W. S., J. S. Bliss, Manitoba. The next meeting will be held at Mountain Lake Park, Maryland, July 8, 1885.

—The *National Freemason* on the Gipsies as a secret society: "The Freemasons have a language, words, and signs peculiar to themselves: so have the Gipsies. A Freemason has in every country a friend, and in every climate a home, secured to him by the mystic influence of that worldwide association to which he belongs; similar are the privileges of the Gipsy. Gipsyism, we fear, has been a source of constant trouble and inconvenience to European nations. The interest, therefore, which as Masons we may evince in the Gipsies arises principally, we may say wholly, from the fact of their being a secret society, and also from the fact that many of them are enrolled in our lodges. There are in the United Kingdom a vast multitude of mixed Gipsies, differing very little in outward appearance, manners, and customs from ordinary Britons; but in heart thorough Gipsies, as carefully and jealously guarding their language and secrets, as we do the secrets of the Masonic order."

The Home.

"WHO SHALL ROLL THE STONE AWAY?"

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away." Mark 16: 3, 4.

What poor weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe;
Looking at some trouble lying
In the dark and dread unknown,
We too often, ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And in joyous song outgushing,
Rise, with rapture, Lord, to thee—
For before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain;
Oft times in the feared to-morrow,
Sunshine comes—the cloud has flown—
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make a wiser, better choice;
Drink the wine of life with gladness—
God doth bid thy heart rejoice,
In to-day's bright sunshine basking,
Leave to-morrow's fears alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—*Selected.*

ALARMING INSANITY!

BY REV. GEO. THOMPSON.

Enlarge the lunatic asylums! Where?

In every city and town; and through the country generally.

The lunatics are seen, and met on the street. They appear in the churches, and all public places of resort. They are east and west and north and south, in a large majority of families!

"Why, this is strange, I have not seen them." Then you are either blind, or blinded, or crazy yourself. One cannot step abroad without seeing the evidences of this wide-spread hallucination.

It is more especially manifested in the female portion of the people, though often seen in many of the other sex.

The signs of this mania appear largely in the disheveled hair, arranged in fantastic, frightful forms, both unnatural and heathenish, (so that an intelligent lady lately said, "they look like heathen idols,") giving them a wild aspect, not very unlike the appearance of heathen African women in various parts, altogether very disgusting.

A Chicago lady with her frizzly "bangs" asked me, "Do not the Africans have curly hair?" I said, "Much like yours." Others are in imitation of our wild Indians, quite covering the noble forehead, as those heathens do. They seem to make themselves as far unlike nature as possible, as if they were ashamed of their Maker's arrangements for them. Shame on our women, old and young, who thus distort nature, and try to make themselves look ridiculous.

A thoughtful young man said to some "banged" young ladies, "If God had made you thus you would feel very badly about it." Yes, if women were as deformed as they make themselves there would be much mourning and great mortification.

And the time spent in this frizzling, and curling, and arranging the hair to attract attention, and "hunt souls," is an immense robbery of God, who will call us to an account for the improvement of our moments.

Another sign of the mania is seen in the headdress, which is not for comfort and health; but to attract notice! Hence the multiplicity of artificial flowers, birds' wings and tails, stuffed birds, and ostrich feathers; and a profuse display of ribbons, etc.

Why all this expense and display? Said one, lately (and it is ofter said), "There is no harm in it, if the person is not proud of them." I answer, "The sign over the door indicates what is within. The sign would not be hung out, if the goods were not kept inside."

Says another, "I don't think of these things." You *do*, or you would not be at so much trouble and expense. Here is a common mark of insanity. The insane rarely admit their insanity.

This insanity is seen again in the "rag-tag and bobtail" style of their dresses, so generally worn. O! how sickening, and disgusting to behold them! It is such an unmistakable evidence of the dethronement of reason, or the deadness, or disregard of conscience; and of contempt for the heavenly directory, given for our guidance on earth!

They take pride in proclaiming their folly! And vie with each other in wasting time, and money and thoughts and in making themselves as ludicrous as possible; and then insanely expect that men will admire and worship such monstrosities!

Their every look, their walk, and whole demeanor plainly declare the vanity of mind, which says, "Now look at me. Don't you think I am pretty? Who can surpass this? Take care, you poor creature, don't come too near me!" O! Such bags of wind! How pitiable they are! An Indian boy said they were "like the yellow butterflies around a mud-puddle. They seemed to be something, but when you caught one, there was nothing of it."

Would that they could see themselves as others see them; but especially as God sees them.

"Would you have them despise all beauty?" Not at all. But prefer what the Bible calls beauty. "The ornament of a meek and quiet spirit, which, in the sight of God is of great price." (See 1 Tim., 2: 9, 10.)

But these vain butterflies seem to think the more wrinkles and plaits and tucks, and bags, and camel humps, and furbelows, and curious shapes they can get on their dresses, the more worthy they are of honor, and the higher their claims to respect! But the feeling of the thoughtful and sensible is, "What a pity! Such vanity and pride, rendering them obnoxious to God, and worthy to be shut out of society! How utterly outrageous that teachers and leaders of youth should set such an example!"

Such a course in any, much less in persons of influence, is neither rational, sensible, nor Christian; but is a plain mark of insanity not excusable, and unavoidable, but willful. And if they will not heed the instructions of the Bible, and the responsibilities resting upon them at large, should they not be sent to an asylum, where they may be led to reflect on their folly, and turn from the desire and effort to "be conformed to the world," to being "transformed by the renewing of the mind?"

Whence come these ridiculous fashions? From the vain, low and carnal, and those who "have no fear of God before their eyes." Shall Christians, and respectable people follow such leaders?

"But many of our best church members conform to these fashions." All the more shame! They dishonor Christ, and disgrace the cause they profess to love; and are a stumbling block in the way of the wicked, who well know they act very inconsistently-contrary to their profession, and to the Bible.

The outward evidence that they are Christians is all against them, inasmuch as they follow the world, instead of Christ; and are governed by fashion plates and magazines, and not by the Bible. They say, "Lord, Lord, and do not the things that he says."

While they are commanded to be "patterns of good works," "an example" worthy of imitation, they follow the lead of the ungodly and foolish." "These things ought not so to be."

Oberlin, O.

"WHO'LL WAKE ME?"

A little girl in San Francisco was recently run over by a street car. When removed, it was found that one of her limbs was nearly severed from the body, besides other serious injuries. She was carried to the hospital, and the disjointed member taken off. The little girl bore the operation remarkably well. As there appeared to be little chance for her recovery, the surgeons concluded to let the other limb, also badly damaged, remain.

The mother was with the child immediately, and did for her all that a mother could do. The little one was under the influence of anodynes most of the time, and of course slept a great deal. The day following the accident as she was dropping off, she exclaimed, "I'm going to sleep." Then noticing the temporary absence of her mother, she added, "but who'll wake me?" It turned out to be her last sleep—a sleep that will finally lock in its embrace all the living.

The query of this child was a natural one. On a broad sense, it is the one great question of life. Upon the return of the dawn, we go about our daily duties and pleasures until it is time to retire. We shut our eyes to sleep with no anxiety but what they will open when we have had the needed rest. This is confidence—we have tried the experiment, and it has never failed; therefore we believe when resigning ourselves to sleep that we shall wake again. But at the close of life's fitful fever, when we fear that the sleep of death may be stealing over us, we want to know whether we shall ever awake, who it is that shall wake us, and where we will be, and what will be our condition when we awake. Thousands have reached that point in their history, when they would give all the world, if they had it to give, to have these queries satisfactorily answered.

"Who'll wake me?" We can descend into the dark and cold ground with resignation, if we are assured that some one will wake us. Everybody has a trace of this faith—life would be intolerable if we were not permitted to enter it. Better that the belief should be a delusion, than that it should not exist. It helps to soften many of the rugged places of this life to believe that a better one awaits us. It eases many a pain, dries many a tear, lightens many a burden, illumines many a dark passage, to know that there is a world where there are no pains, "or tears," or burdens. Take away that belief, and unselfish motives and heroic deeds vanish. We are worse than the beasts that perish. For my part, I must believe that the fabric of human life was constructed for some nobler end than can be possibly wrought out in the brief period of existence between the cradle and the grave. Any other view implies a great waste of wisdom, energy, and material. The little girl's query has been answered: We shall all wake from our last sleep, "some to everlasting life, and some to shame and everlasting contempt." How will you awake?—*Bene-Berak.*

A RECENT EXPERIENCE OF HEALING.

The venerable Asa Mahan, now living in England, relates that last summer and autumn his labors were great, and finally his health broke down. He had a a bronchial affection, excessive pains in the jaws, skull and breast bones, and a severe cough. Through prayer he had intermittent and partial relief until, he says: "At length, while in prayer, I found myself in a conscious face-to-face communication with my Saviour, and I then addressed to him the following utterances as nearly as I can now repeat them: 'My dear Saviour, when thou wast on earth, had one of thy disciples been immediately before thee, suffering as I am suffering, and from the same causes, thou certainly wouldst have spoken the healing word, or put forth the healing touch, and made him perfectly whole.

Now, as a personal presence, thou art nearer to me than thou then wast to thy disciples, and are as able to heal me as thou wast to heal any that came to thee for healing. Wilt thou permit thine aged servant to lie here under thine eye, suffering as he is suffering, and not let virtue come out of thee for his healing?'"

"The moment I had done speaking, in an instant my cough utterly ceased, and all bronchial affections, together with the pains referred to, as suddenly and totally disappeared. I was made whole, and was conscious of the fact. After expressing my gratitude of the wonderful deliverance received, I fell into a peaceful sleep, which was undisturbed by cough, or pain, or movement in the throat, till I awoke with the sense of ineffable sweetness, infinitude, and beauty of the Lord, such as I had seldom enjoyed in my life before. The inner and outer man had alike been renewed. Since that ever-to-be-remembered moment I have been free from my old complaints, cough and bronchitis, as I have not been, for the same period and season of the year, for more than thirty years past. 'By the grace of God I am what I am.'"

—The mission of the Methodist Episcopal church, in Mexico, embraces the territory lying around the city of Mexico, which is the central station. Radii lead to circuits in the States of Puebla, Queretaro, Guanajuato, and Hidalgo. Each circuit embraces a number of stations. Pachuca, for example, has nine, and in the Mexico City circuit there are five. The work of the past year resulted in a net increase of 108 members and probationers, the whole number being 935, with 3,296 adherents. The mission is manned by twenty-three missionaries from the parent and Woman's societies, and there are forty-six native preachers, helpers and teachers. The property valuation reaches $67,700 for churches, and $58,300 for parsonages, besides $21,935 for hospital and other property. The reports from the various circuits indicate prosperity and promise. Superintendent Butler mentions as a difficulty and hindrance the regulation of marriage relations. Probationers who may be faithful in other respects, require time and firm treatment to get right in this. The Rev. A. W. Greenman, of the Queretaro circuit, reports an attack on the mission premises by a mob, who had been roused by a pastoral of the Catholic bishop. The authorities gave prompt protection. In Leon, church-members have been insulted, threatened, and persecuted, but most of them held out nobly.

—A congregation of Finnish Lutherans has been organized at Burton, Geauga county, Ohio. Some seventy-five Finlanders reside at this place. A school-house will be purchased as a house of worship. In Ashtabula, Ohio, an accession of fifty new members has recently been made to the Finnish congregation, and a new church is to be erected without delay.

CHILDREN'S CORNER.

ANYWHERE.

Any little corner, Lord,
In Thy vineyard wide,
Where thou bid'st me work for Thee,
There would I abide;
Miracle of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent,
Surely matters not;
If the day for Thee is spent,
Blessed is the spot;
Quickly, we the tent may fold;
Cheerful, march through storm and cold
With Thy care.

All along the wilderness,
Let us keep our sight
On the *moving pillar* fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by Thee to roam,
Anywhere.

—*Selected.*

BIBLE READINGS FOR THE YOUNG.

THE SCAPE-GOAT. Read Lev. 16.

Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. Lev. 16: 21.

1. Why did Aaron sprinkle the blood of the first goat on the mercy-seat? Heb. 10: 19–22.
2. Why did Aaron lay his hands on the head of the scape-goat? Isa. 53: 6; 2 Cor. 5: 21; 1 John 1: 9.
3. What did the sending away of the goat signify? John 1: 29; Ps. 103 : 12; Jer. 50: 20.
4. Why did the High Priest enter into the most holy place on the day of atonement? Heb. 9: 7–12, 24–28.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

WILLIAM CAREY.

William Carey was the most noted missionary in the world. His patience, endurance and self-sacrifice were remarkable. In him we see what a man can do who is wholly devoted to God's work.

He was born in Northamptonshire, England, in 1761. William's father had a small stock of learning, and imparted it to his son, and bound him out to be a shoemaker. One trait marked the boy—he was always determined. He was quite observing, and noticed closely everything that came in sight.

He found in the shoemaker's shop an old commentary on the New Testament, with numerous Greek words in it. He had no Greek alphabet, but he copied the letters, and when he found time, went to a weaver, who knew some Greek, and learned the names of the letters. He served two years' apprenticeship, and then worked for Mr. Old, who attended the congregation of the commentator Scott. Carey derived much benefit from the learned preacher.

As soon as he became a Christian, he began to teach others in his humble way. After a time he was asked to take charge of a small congregation at Moulton. For his services he received about fifty-five dollars a year; but he still worked at his trade. While at Moulton he read and learned of the degraded condition of the heathen. He at once concluded to be a missionary.

Wilberforee, in the House of Commons, said of this: 'A sublimer thought can not be conceived, than when a poor cobbler formed the resolution to give the millions of India the Bible in their own language."

Carey had absolutely no means, but he loved and confided in God, and did the very best he could. He constantly thought of the heathen. He made a map of the globe, hung it on the wall in his workshop, and looked at it often. All the information he could get was marked on the map. He did not stop at thinking of a mission, but he worked to accomplish it. There was a ministers' meeting at Northampton, and Mr. Ryland asked for a subject for Conference. Carey suggested, "The duty of Christians to spread the knowledge of the gospel among the heathen nations." Every one was astonished. Mr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine."

But Carey was not discouraged. He had his motto, 'Expect great things from God; attempt great things for God." He neglected no opportunity to introduce the subject of missions. He wrote a pamphlet, but was unable to publish it. His friends recommended him to revise it. A friend promised ten pounds to pay for printing. While he was rewriting the work he almost starved. At last it was published, and thus the inauguration of Protestant missions was made.

At this time he moved to Leicester and found a faithful friend in the person of Mr. Robison, rector of St. Mary's. At last, by his earnest entreaty, a missionary meeting was held at Kensington in 1792. The sum collected for mission work was thirteen pounds, two shillings and sixpence. Carey offered to go anywhere at the consent of the society. It was decided to try Bengal. Then there was a coldness and opposition towards the undertaking. Mr. Thomas, a surgeon, was there teaching the heathen.

Mrs. Carey was not imbued with the same spirit as her husband. She refused to go, and Mr. Carey had either to abandon the mission or leave his wife. This was a trying position. He decided to go. He wrote his wife from the Isle of Wight, "If I had the world I would freely give it to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations."

A new trouble now arose. The captain of the vessel on which he was to sail was informed that he could take no person without the permission of the East India Company. Mr. Carey had not asked for license and had to delay. He was not yet daunted. He went to London, leaving his luggage at Portsmouth. He soon had opportunity to go on a Danish vessel. On returning home Mrs. Carey agreed to go with him. Thus God had accepted his willingness to part with them. In a few days they embarked for Calcutta. As Carey came near the scenes of his labors, while in the Bay of Bengal, he wrote:

"Africa is but a little way from England, Madagascar but a little farther. South America and all the numerous and large islands in the India and China seas will not, I hope, be passed over. A large field opens on every side. Oh, that many laborers may be sent into the vineyard of the Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in him."

They safely landed in India. The ground was unbroken and the obstacles were many. Mr. Thomas was extravagant, and the slender sum of money soon disappeared. They were in a strange land, far from home and with no means. The misery they endured for the next few months can not be described. Under such trying circumstances Mr. Carey set to work to translate the New Testament into Bengalee.

Seven long years passed away. In this time he had finished his translation, and by the aid, at first, of an interpreter, he preached the gospel. Yet not a single soul had confessed Christ; he had sown faithfully, but the seed had not sprung up.

After a while, Krishnu, a carpenter, yielded to the gospel. Strange coincidence. A carpenter the first fruits of the first modern mission! The joy was so great when Krishnu was baptized that Mr. Thomas suffered from mental excitement. How they had waited and toiled! How they had sown and suffered! If our missions at the present day do not reap large numbers, we need not be discouraged. Let us be faithful in sustaining the preached word, and God will send the blessing by-and-by.

In a year four or five more were converted, and the next year Mr. Carey had the joy of using his printed New Testament. Thus his efforts were crowned with success; thus he suffered, and thus through suffering was he made strong and did he gain the victory.

God has always blessed faithfulness. The result of Carey's labors can not be estimated. From the day he began to agitate the question, missions have grown rapidly, and now fields are opening up. They are white to harvest.

Let us send the glad tidings. Let us do what we can, and God will give success. "Go ye into all the world and preach the gospel to every creature."—*Methodist Recorder.*

THE MOSQUITO.

You have all, no doubt, at times exercised a little strategy with the mosquito, and when the little torment was fairly settled, made a dextrous move of the hand, and with a slap exclaimed, "I've got him this time!" No such thing; you never got him in your life, but probably you have often succeeded in crushing her, for the male mosquito is a considerate gentleman. In lieu of the piereer of the female he is decorated with a beautiful plume, and has such a love of home that he seldom sallies forth from the swamp where he was born, but contents himself with vegetable rather than animal juices. (I do not wish to make any reflections, but in the insect world it is always the females which sting!)

Those who have traveled in summer on the lower Mississippi, or in the North-west, have experienced the torment which these frail flies can inflict; at times they drive everyone from the boat, and trains can sometimes only be run with comfort on the Northern Pacific by keeping a smudge in the baggage car, and the doors of all the coaches open to the fumes. The bravest man on the fleetest horse dare not cross some of the more rank and dank prairies of northern Minnesota in June. It is well known that Father De Smet once nearly died from mosquito bites, his flesh being so swollen around the arms and legs that it literally burst. Mosquitoes have caused the route of armies and the desertion of cities, and I would connsel all who desire to learn how the hum of an insignificant gnat may inspire more terror than the roar of the lion to consult Kirby and Spence's history of the former.

There are many species of the mosquito, all differing somewhat in habit and season of appearance, and doubtless also in mode of development, which, in fact, has been studied in but few. They occur everywhere, in the torrid or the arctic zone, and are nowhere more numerous or tormenting than in Lapland. Both the fly and the mosquito are great scavengers in infancy, the one purifying the air we breathe, the other the water we drink. They perform, in this way, an indirect service to man which few, perhaps, appreciate, and which somewhat atones for their bad habits in maturity.—*Lecture by Prof. C. V. Riley.*

—Mrs. Spurgeon is engaged in the good work of donating valuable books to poor ministers of all denominations. She has thus given away nearly 42,000 books, collecting the money to pay for them from many sources.

TEMPERANCE.

"TATE, AGOIN' BY."

"Why, here's Tate!" observed old Farwell from the tavern platform. His remark served a double purpose—it accosted Tate Sykes, and also let the other frequenters know of his approach. He added, with the peculiar inflection of maudlin sympathy, "How do you find yourself, after yesterday?"

"Middlin' well," said Tate, gravely, but walking on.

"Why, look a-here, ye ain't agoin' by, be ye? Why, boys, here's Tate agoin' by!"

Farwell's tone had changed from sentiment to intense astonishment, as if it couldn't be that Tate was passing their mutual haunt. Tate Sykes, whose nostrils loved the scent of liquor that floated through the open door, and who always turned in for one glass. It oftener became more.

But two days before, a sad-eyed, tattered woman burst in upon their revels, her face full of agony.

"Where's my man? Where's Tate Sykes?" Then imperatively, "Come home, Tate. Bess wants you. She's dying."

Tate had some manhood left, for he set his glass down with a groan, and followed his wife out, bare-headed, in an unwonted stillness.

That was the last they saw of Tate at the tavern until then, and he was going by. Farwell felt that it was unnatural. What had gone wrong? Farwell scratched his slightly muddled head for the clew, then slapped his knee emphatically when he thought he had found it.

"Hold on, Tate. Mebbe you thought we'd ought to been there, us boys, bein' as we was old friends?"

Tate stopped, but did not reply. His hands were clenched, and a great struggle was written on his face. He looked like one ready for conflict, and he was; not, however, with the poor deluded men he had drank with, but with the powers of darkness. Farwell broke the awkward silence.

"We felt for ye, Tate. If we'd had the money we'd done the handsome thing with flowers and sich. I wouldn't begrudged comin' down with a hack'n span o' horses; fact, Tate; but I hadn't the needful; you know that, old boy. There ain't a man in the county I'd help out sooner, but I couldn't. Ye hadn't orter lay it up agin us, Tate."

"Boys," said Tate hoarsely, with frequent pauses to conquer emotion, "I didn't—expect ye—to folly my little gal—to—to the grave; and yer posies would—a been—too late. Ye see, it had been—all thorns for her—alluz—them her father planted."

A deep sob swelled his brawny chest. He sank upon the low platform, leaned his head against a decaying pillar, and wept like a child.

The "boys" were silent. Old Farwell laid his pipe aside and rose with the majesty of a purpose.

"There, there, Tate, don't ye take on so, man. She's gone, an' parting's hard; but we can't call her back. Come in and have a drop o' something. It'll tone ye up. Come, all, I'll stand treat."

They started eagerly toward the bar-room, except Tate. There was fierce longing in his bloodshot eyes, and every breath he drew of the impregnated air increased his thirst; but, to the surprise of all, Tate Sykes declined the drink, even implored Farwell not to urge him.

Farwell paused, angrily; the faces of the others darkened also. Their murmurs would have been less gentle, only they remembered that Tate's child was dead, and most of these men, alas! were fathers, too. They meant some time to turn about, but their good resolutions decayed with the old tavern. By and by they would drop into drunkard's graves, their souls going—*where?*

"Don't never ask me to drink!" cried Tate, "for I can't! Don't ever call me in here again, for if I do, I'll shoot myself. I wouldn't be fit to live if I forgot the vows I made by that little grave. Sit down a bit; I'll tell ye how I came to this."

Then Tate began in a strange, hoarse voice:

"Ye all know why Meg come after me that night. She said Bess was dyin'. I thought she bad—left us—when I got home, she was so white and still. 'She wanted you, Tate,' says Meg. 'She couldn't be easy 'th out ye. She telled me to go fetch father; she'd wait. Oh, Tate, how I ran, and now it's too late! She's gone; without her dying wish!' Meg cried softly, whisperin' this bit by bit, betwixt the tears. I can't tell ye what I felt, boys, settin' there beside my leetle gal. There won't nothing comfortable for such as she, in that poor room. It goes without sayin' there couldn't be, and me spendin' what I did here.

"Well, boys, whilst I was lookin' at her, all of a sudden the color flashed into her sweet face, and them dear" (Tate's voice shook) "darling eyes flied open—but not to see me, boys; they looked straight for'ard, beyant and up'ards, and says she, startled like, 'I can't go alone—it's dark—go part way with me, father dear!'"

Tate groaned as he had the night he was summoned from the bar-room. When he could speak, he said:

"Them was her last words. She give a great sigh, and left us. There wan't no backin' out for her, boys, even if her father couldn't go part way with cheerin' words an' Scriptur'. She had to go alone, in the dark, my poor leetle gal. It come over me then, what I was and what I might a ben. There's one other left me; please God. I'll go part o' the way with her!"

Tate had arisen. He stood erect as he uttered his vow, in a clear, distinct voice that reached even the man behind the bar. The fierce appetite had gone from Tate's eyes, they glowed with his new-born purpose. None of his old comrades detained him as he turned and left the old tavern forever.—*New York Observer.*

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FARM NOTES.

How to Buy a Horse.—An old horse-
n says: If you want to buy a horse
n't believe your own brother. Take no
n's word for it. Your eye is your mar-
. Don't buy a horse in harness. Un-
ch him and take everything off but his
ter, and lead him around. If he has
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cks in that way when they don't in any
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u'll get caught sometimes. Even an
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er so nice, and go a great pace, and yet
ve fits. There isn't a man could tell it
something happens. Or he may have
weak back. Give him the whip and
he goes for a mile or two, then all of
sudden he stops in the road. After a
t he starts again, but he soon stops for
od and nothing but a derrick could
ve him.

The weak points of a horse can be bet-
discovered while standing than while
ving. If he is sound, he will stand
mly and squarely on his limbs without
ving any of them, the feet flatly upon
e ground, with legs plump and natur-
y poised; or if the foot is lifted from
e ground and the weight taken from it,
ease may be suspected, or at least ten-
rness, which is a precursor of disease. If
e horse stands with his feet spread
art, or straddles with his hind legs,
ere is a weakness in the loins, and the
dneys are disordered. Heavy pulling
nds the knees. Bluish, milky cast eyes
horses indicate moon blindness or
mething else. A bad tempered horse
eps his ears thrown back. A kicking
rse is apt to have scarred legs. A
umbling horse has blemished knees.
hen the skin is rough and harsh, and
es not move easily to the touch, the
rse is a heavy eater, and digestion is
d. Never buy a horse whose breath-
g organs are at all impaired. Place
ur ear at the side of the heart, and if a
heezing sound is heard it is an indica-
on of trouble.—*Rural Record.*

Sulphur for Stock.—An English cor-
spondent puts about two ounces of sul-
hurous acid into a quart bottle of
ater, and gives a tablespoonful of this
lution three times per day to cattle suf-
ring with foot and mouth disease. In
ddition to this, he burns a little sulphur
ree times a day in the stable in which
e animal is kept. He moistens the feet
so with the above solution with a
onge. One must be careful not to use
lphuric for sulphurous acid, as the for-
er would be hurtful in this case instead
curative. Burning sulphur in the
ables of healthy cattle once or twice a
eek, he thinks, would ward off disease.
I have long been in the habit of giving
heaping tablespoonful of sulphur for
is purpose to my horses and cows once
week in a mess of meal; also to large
vine; to lambs and pigs less, grading ac-
ording to size and age. For poultry,
nce a week I mix sulphur with their
udding, at the rate of a heaping table-
oonful of the former to a gallon of the
tter. This keeps them free from lice,
nless they are much exposed to these
arasites on their roosts or otherwise.
ulphur in moderate doses, and not given
oo often, is healthful and a guard
gainst various diseases and vermin.

A simple method of burning it is on a
ip of cardboard, or extra stout paper, a
oot long and two or three inches wide.
catter sulphur on one end of this, light
he paper, and then move it about the
attle in the stable. Be very careful to
et nothing on fire when doing this. In
rder to guard from fire, if litter is in the
table it should be removed previous to
ghting the sulphured paper. A safer
ay, however, would be to put some
aper in a hollow dish or pan with a han-
le to it to take hold of and move about.
—*T. B., in N. Y. Tribune.*

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IN BRIEF.

THE KRUPP FOUNDRY AT ESSEN.

Some interesting figures with regard to he growth of the establishment belonging to Herr Krupp at Essen have just been published. In 1860 the Essen foundry had only 1,764 workmen, but that number had risen to 7,084 ten years later, and it is now upward of 20,000. Counting the women and children, Herr Krupp's establishment gives employment to 65,381 persons, of whom 29,000 live in houses belonging to their employer. The foundry is divided into eight sections, and there are 11 blast furnaces, 542 other furnaces, 439 steam boilers, 9 steam hammers, and 450 steam engines representing 185,000 horse power. At Essen alone, to say nothing of the branch establishments, there are nearly 50 miles of rails, 28 locomotives, 883 trucks, 69 horses, 191 wagons, 40 miles of telegraph wires, 35 telegraph stations, and 55 Morse instruments.

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Mr. Atkinson shows us that the farmer in Iowa receives $405 for the wheat to make 100 barrels of flour, and that the railroad then receives $117.50 for taking 450 bushels of wheat from Iowa to Chicago, and 100 barrels of flour from Chicago to Boston. Upon this the railways make about $35 profit. It costs $50 to mill the flour, $45 for barrels, $30 for the merchant's commission and the cartage in Boston, $410 for the labor of making 400 barrels of flour into bread, for fuel with which to bake it, yeast, salt, etc., costing only $1,057.50 from the farmer in to the baker's counter for 100 barrels of flour made into bread, 270 to 290 pounds per barrel, or about 3½ cents per pound, while the people of Boston pay $1,620 or about six cents per pound, against 3½ cents in New York.

EXTENT AND RESOURCES OF GREAT BRITAIN.

Those who are looking for statistics may find some rather striking figures in the address recently delivered by Sir Richard Temple on "Economic Science and Statistics" before the British Association at Montreal. On this authority it appears that the area of the British Empire is eight and a half million square miles. Including countries politically under its control, such as Egypt, Zululand, and Afghanistan, the total amounts to ten million square miles, or one-fifth of the habitable globe. One-quarter of this area has been topographically surveyed. The total coast line is 28,500 miles, with forty-eight large harbors. Only one-fifth of the area is cultivated or occupied. There is room enough in Canada and Australia to support a population of 200,000,000. The total population of the empire amounts to 315,000,000, of which 39,000,000 are Anglo-Saxons and 188,000,000 are Hindoos. The annual revenue amounts to £203,000,000, of which sum £89,000,000 come from the United Kingdom, $47,000,000 from India, and £40,000,000 from the colonies and dependencies. Only one-fourth of the total revenue is derived from land taxation. Including local taxation the revenue is £264,000,000, and amounts to £1 5s. 4d. per head per annum. The number of men trained to arms amounts to 850,000, about 700,000 of these being of the fair or dominant race. The defensive armaments by sea and land cost £41,000,000 annually, which is less than that shown by any great State in the world except the United States. There are 560,000 policemen in the empire, one to every 571 inhabitants and to every sixteen square miles. There are 246 war vessels and 30,000 merchant ships manned by 270,000 sailors. The factory steam power in the world is represented by 7,500,000 horse power; of that total 2,250,000, or about 30 per cent., is British. If the main elements of national industry be taken together—namely, commerce, manufactures, mining, agriculture, carrying trade, and banking—the total £2,000,000,000 and upward annually is about the same for the United Kingdom and the United States. But the United States are advancing the fastest, and are already passing ahead. There are 675,000 persons convicted annually of crime in the empire, of which number more than nineteen-twentieths pertain to India. The number of paupers in the United Kingdom under relief amounts to 1,000,000, or rather less than one-thirtieth of the population, and the cost of their maintenance is £10,000,000 sterling annually.

In regard to the postoffice, the letters posted annually in the world are 5,200,000,000; of this total 1,500,000,000, or 34 per cent., are in the British empire. Respecting education, there are 5,250,000 pupils at schools in the United Kingdom, 860,000 in Canada, 611,000 in Australia, and 2,200,000 in India, making a total of 8,921,000 pupils in the British Empire.

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NEWS OF THE WEEK.

COUNTRY.

—President Arthur Thursday appointed the Hon. Walter Q. Gresham of Indiana to the vacant Secretaryship of the Treasury.

—Dr. D. E. Salmon, of the United States Bureau of Animal Industry, returned from a visit to Kentucky and Ohio, where he had condemned and slaughtered several infected animals. The Doctor has no doubt of the existence of the disease in the West, but believes that it is now under proper control.

—The War Department received information that Oklahoma Payne, who has just been released by the United States Court at Fort Smith, Ark., is preparing for another raid into Indian Territory. General Sheridan has directed General Hatch, who is in command, to prevent Payne from entering the Territory, but if he can not do that to follow him in and bring him out.

—The Board of Managers decided at St. Louis Friday to erect the branch Soldier's Home at Leavenworth, Kan., that city agreeing to give 640 acres of land and $50,000 dollars to help its construction.

—An accident to the engine of a Chicago and Alton passenger train compelled it to stop early Tuesday morning between Paducah Junction and Cayuga, Ill., and a man was sent back to flag a freight following after, but did not go far enough. The freight crashed into the stationary passenger, throwing two sleepers off the track and setting them on fire, they being consumed with the engine, baggage, and fifteen freight cars. A heavy rain and thunder storm prevailed at the time, but the passengers miraculously escaped.

—The statement is made that Pedder and Seymour, the once trusted employes of Arnold, Constable & Co., of New York, embezzled at least $2,000,000.

—The directors of the St. Louis Fair Association, owing to the prevalence of pleuro-pneumonia, will exclude all cattle from their show this year.

—A "split" has occurred among the Cincinnati saloon-keepers, who had planned sending out 15,000 circulars advising the whisky interest of the State to vote for one of the Democratic candidates and using discretion about the rest.

—Within a few days attempts have been made to fire several business buildings at Cleveland, Ohio. The people are alarmed, and extra patrols have been employed.

—A half-mile of the trestle-bridge across Lake Ponchartrain was burned Friday night, which prevents the running of trains for several days. The bridge is seven miles long.

—On the fair grounds at Erie, Pa., Friday, one of the pole props holding a balloon fell when the aeronaut, Oscar Hunt, had ascended, killing one person outright and badly crushing a number of others, and resulting in a panic. Hunt descended into the lake, and was drowning when rescued.

—The cashier of the Las Vegas (N. M.) National Bank discovered that the vault of the bank was being tunneled from the outside, and guards were placed. The masonry was noticed to be sinking, and a volunteer who intended to search the cellar met a man on the stairs whom he shot dead. He proved to be the mason who built the bank vault. The robbers fled after a time, and the tunnel was explored. It is well constructed and provisioned, and must have taken months to build.

—Saturday night last, at Meadville, Miss., a mob surrounded the county jail, took out four colored prisoners, and hanged them to trees in the yard. Two of the victims were charged with murder and the others with outrage and arson, respectively. Four other prisoners were not molested, but the lynchers left word that they would return if the county judge did not dispose of them at the next term of court.

—The Phillips well at Bald Ridge, Pa., flowed Sept. 22 at the rate of 3,300 barrels, and at noon next day was doing 138 barrels per hour. The well, which has put more than 35,000 barrels into the pipe line, is just twenty-two days old. Thousands visit the well daily.

—Miss Welton, a wealthy young lady of New York, was frozen to death in a snowstorm on Long's Peak, in Colorado. She ascended the mountain with a guide, but the storm coming on he went for assistance, and when he returned found her dead.

—Striking miners in the Shawnee (Ohio) district are killing cattle belonging to farmers for food. They slaughter them in the fields at night, and carry off the carcasses.

—Three horses fell in a race at Mineola, L. I., Thursday. The rider of one was fatally hurt, and one of the horses was killed.

—Mrs. S. H. Clark, aged 45, died Tuesday night at Baltimore. The corpse weighed 582 pounds, and but a short time before her illness her weight was 623 pounds.

—Fire at Eau Claire, Wis., Tuesday evening, caused an explosion in an outbuilding of a drug store, in which explosives were housed, one man being killed, another fatally hurt, and three burned about the face and hands.

—In the Lake Shore and Western Road offices Wednesday proposals were opened for the construction of an ore dock at Ashland, Wis., which will be the largest in the world. Its dimensions are to be: Length, 1,400 feet; width, 46 feet, and height, 40 feet.

—The horse of Alfred M. Scales, candidate for Governor of North Carolina, ran away in Jackson county and fell down a precipice. Scales was caught in a tree and received serious injuries.

FOREIGN.

—The German Government has forbidden the new corvettes, Ting Yuen and Chen Yuen, built for China, to leave Kiel under the German flag.

—Since the outbreak of the cholera in Naples there have been 10,203 cases and 5,385 deaths.

—The prevalence of cholera will prevent the Papal Consistory assembling at Rome until December.

—The *Gaulois* of Paris says that Baron de Courcel, French Embassador to Berlin, has informed Prime Minister Ferry that Germany, Austria, and Russia have decided to warn the Khedive of Egypt that the stability of his throne will be endangered if he continues to endorse England's financial acts. In that case the powers might support the restoration of the ex-Khedive, Ismail Pasha, to the head of the Egyptian Government.

—The British war steamer Wasp, carrying four guns, was wrecked on the northwest coast of Ireland, Tuesday. Fifty sailors were drowned, including all the officers.

—In White Bay (Labrador) district 3,000 persons are said to be starving. Six vessels were wrecked on the coast during recent gales.

—Near Pickering Station, Ont., Wednesday night a broken frog threw three coaches and a special car of an express train down a twenty-five-foot embankment, the cars turning over a couple of times, and the special catching fire and being consumed. Rain was pouring in torrents at the time, and the shrieks and groans of the travelers multiplied the horror of the occasion. Nobody was killed, but a dozen were injured, some painfully. The financial loss is said to be $100,000.

—The London *Times'* Hong Kong dispatch says the French have stopped and searched the English regular trading steamers at Formosa. There is great irritation in consequence of this high-handed proceeding. Neutral steamers conveying soldiers and munitions of war to various quarters in this section of the world are alarmed at their prospects if this shall not be resented, and it is regarded as likely to be a source of probable complication with foreign powers.

—The French Premier reports to the French Cabinet that preparations for resumption of war against China are complete, and that the government has resolved to cut down expenditures. This is believed to mean peace.

—In the kingdom of Italy in the twenty-four hours ending Sept. 28, there have been reported 408 new cases and 222 deaths, including 116 cases and 74 deaths at Naples, and 39 cases and 25 deaths at Genoa. Since the outbreak of the disease in Italy, 13,220 persons have been attacked, and 9,480 died.

—Leading brewers and distillers of Canada formed an association and raised funds to fight the prohibitory liquor act. They have been beaten on all sides, and to-day they decided to give up the contest.

—The secretary of the Ohio State Board of Agriculture says the frosts in that State Sept. 9 and 10 destroyed 40,000,000 bushels of corn and caused a loss of $15,000,000.

BUSINESS.

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No. 3	61	63
Winter No 2		81
Corn—No. 2	72	@78
Oats—No. 2	25½	@27½
Rye—No. 2		54½
Bran per ton		11 60
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 00
Mess pork per bbl		16 50
Butter, medium to best	12	@28
Cheese	05	@12
Beans	1 25	@2 35
Eggs	17	18
Potatoes per bus		40
Seeds—Timothy	1 20	@1 28
Flax		1 30
Broom corn	02½	@ 07
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 90	@7 27
Common to good	2 30	@6 80
Hogs	3 50	@6 20
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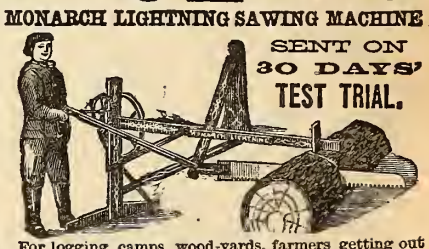
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It is providential, perhaps, that Major Whittle's pecial services and the missionary meetings of Mr. nd Mrs. Guinness are over before Farwell Hall is rned over to the Grand Lodge of Illinois Freemaons. If the daily noon prayer meeting does not have he magnetic needle of its Christian devotion somehat disturbed this week by the lodge meetings over s head it will be a sure indication that the Holy pirit is not present.

National prohibition is a humbug, is it? In the ity of Topeka, Kansas, there are one hundred and ighteen saloons selling openly and defiantly. These aloons are *all licensed by the National government* in pposition to the law and constitution of the State. When any of the saloonists are arrested and fined ney are pardoned by the Masonic ex-rebel Governor lick. So that Masonry, Democracy and the United tates of America are here combined to defeat the eople of Kansas in their efforts to defend their omes from the rum fiend.

The Sublime Porte at Constantinople has issued a ecree forbidding the further settlement of Palestine y the Jews. Thousands of these people have been athering in the last two or three years to their holy nd, and the interest taken in the emigration by the ewish press has aroused the jealousy of the Turks. ir Moses Montefiore, the centennarian of London, nd other wealthy Jews have assisted the return of heir people. The order of the Porte allows the ews only a visit of thirty days to perform their devotions. Their return to the Judean hills has been bserved with universal favor and this restrictive order will be regarded by many interpreters of prophecy s another mark of the speedy decay of the Ottoman ule and the final return of Israel.

The decision of Judge Zane of the U. S. court at alt Lake City last week is a ray of hope through the arkly-gathering storm of Utah. A Roger Clawson, harged with polygamy, demurred to the indictment, ecause men were excluded from the grand jury hich found it on the ground of Mormonism alone. udge Zane replied: "The man who thinks it is right o commit the crime which he is called upon to try annot be an impartial juror for the trial of that man; he should not be influenced by such a motive. If a nan believes it is right to practice polygamy, in a polygamy case he cannot be an impartial juror. According to all human experience he cannot possibly be an impartial juror in a trial of that kind, because the conviction with him means the right of practicing polygamy, notwithstanding all human laws to the contrary. If he believe polygamy a command, a law proclaimed by the Almighty, it makes no difference how many human laws are passed, he will still believe polygamy right, because he thinks a higher law is governing him. Now, Congress intended to exclude this class of men from participating in the duties of jurors, from acting either as grand jurors or petit jurors. The Judge refused to understand that this law should apply to one jury and not another. If he now can make his witnesses testify as well as keep his juries clear of men bound by Mormon lodge oaths, the law can be enforced. A son of Brigham Young is also on trial for the same offense. But Utah awaits a new party with the vigor of reform in its veins before the Mormon stench will be cleared away.

Mr. Blaine should appoint a body guard for St. John. Last Wednesday while the latter's train was coming into Sullivan, Ind., some villian fired into the car, the bullet lodging in the woodwork just in front of the Governor, who took the matter coolly. Had that bullet reached its mark it might have defeated Blaine. But the supporters of the Republican candidate are carrying on a campaign of petty slander, no whit less villainous, if less shocking. The Kansas papers tell us that letters by the bushel come to Olathe, the home of St. John. The ministers, the mayor, and the W. C. T. U. are kept busy answering whether the ex-governor drinks bitters, whether he keeps a jug of whisky in his house, whether his breath smells of brandy, whether he is a Royal Arch Mason, etc. The letters indicate generally that the story that suggests the anxious question comes from some Republican politician; and, while the object is plain—they hope thus to break down St. John—there are other things somewhat plain also. These backbiters dare not publish their lies where they could be held responsible for them. These letters show that there is a bitter, *but secret* resistance to St. John going on all over the country, lodge tactics applied for a practical, definite end. They show, too, that the Masons are aroused and at work for his overthrow. Let them go on. Their work is suicidal. Their tower of falsehood will some day topple upon their own heads.

Sabbath, October 19th, has been recommended as a day of special prayer for the Sabbath schools. The London committee suggests an early morning hour, from seven to eight o'clock, be given to intercession for the outpouring of the Spirit; also that teachers have a special meeting and that pastors preach on the subject. At the International Sabbath school convention held in Louisville last June there were reported 103,516 schools in the United States and Canada with a total membership of 9,146,028; while the schools of the world contained 17,658,524 members. Philadelphia has the greatest number of schools, 555, of any city in this country; New York has 356, Brooklyn and Baltimore 240 each; Chicago 212; Cincinnati 142; and Boston, 131. In proportion to population Connecticut leads the other States in the number attending the schools, the ratio being 24½; Maryland comes close after, 24⅓; Nebraska, 22½; Pennsylvania, 20 1-5; Iowa, New Jersey, New York, Ohio, Vermont, Virginia, and W. Virginia 20; Georgia 19⅓; Indiana and Kansas, 18¾; Illinois and Tennessee 18⅓. Several of the New England States stand low in the list; California is at 5½; Utah, 3; and New Mexico lowest at 1⅓. These are instructive figures; and, though less hopeful than could be wished, they inspire to fervent prayer for the schools. They should do more; the fact, that of the billions of earth's population less than 18,000,000 engage in the regular and public study of the Word of God, should increase the zeal of every Christian to the utmost.

More than a year ago the *Cynosure* called attention to the plan of the secretists to make the Grand Army of the Republic a permanent institution whether there were any soldiers of the war living or not. The formation of a juvenile branch indicated this purpose, and the formal recognition of the "Woman's Relief Corps," at Denver last year, as an auxiliary to the men's lodge confirmed it. The formation of these female societies began six or seven years since, some of them were secret, some were not. But at Denver they were all roped into the lodge, adopted secret work as an organization, and extended the privileges of membership "*to all loyal* women." This women's lodge has a ritualistic service, a sign, countersign, signal, pass-word and salute; and its badge is a Maltese cross (a cross of eight points) The plausible objects set forth by this secret body, together with the fact that it will powerfully aid in perpetuating the Grand Army with all its un-Christian accessories, make it, if possible, more dangerous to American society than the Masonic Eastern Star or the Odd-fellow degree of Rebecca.

France has shown to the world many distressing features of national ambition and religious apostasy. The seizure of Madagascar and the Chinese war have nothing to vindicate the French nation to other people from the charge of unjust greed, and the progress of atheistic sentiments as manifested among French Masons shows how far from God large classes of that people are removed. But in connection with the Mc-All missions, which reach the lower classes of society there are pleasanter and more hopeful scenes. The *Independent* in its notice of this great work says: "Careful observers state their deliberate conviction that gross materialism is far more restricted in its spread and feebler in its hold than its apostles would have the world believe, and than many Christian men have feared. There is evidence that its popularity has reached its zenith and begins to wane. The sophisms and cavils of atheistic speakers have become stale and wearisome, while the Gospel story, even on the lips of unskilled speakers, has a perennial freshness which holds the minds and hearts of the people. Experienced French workers have compared carefully the approximate numbers attending respectively the infidel meetings and the evangelistic services in Paris; and while some of the former, by means of music and other attractions, gather crowds, yet the aggregate attendance at the Gospel meetings will be found greater. There is a readiness to give a hearing to the Gospel. There is much spiritual unrest, and those who are not yet willing to surrender to the power of the Gospel will listen with interest to Gospel appeals."

CHRISTIAN SOCIALISTIC MOVEMENTS.

BY REV. JOHN BOYES.

"The cry of Outcast London," "Progress and Poverty," with a few other books of the same kind, have awakened the churches of this country to a large degree of excitement, and to the putting forth of some effort to reach the lower strata of the people. Some exceedingly sedate and orderly people have questioned the propriety of the church taking any part in socialistic discussions, while the Rev. Newman Hall, and other prominent leaders in church life, maintain that Christ was not only a socialist but a revolutionist, and that the carrying out of his teachings will result in the turning of things upside down. We do not see how the heart of the difficulty can be reached without the help of the church. The bettering of the individual man is the special work of the church. The Scriptures lay their stress upon getting the heart or conscience right. The leavening of the individual is the leavening of the masses, the masses being made up of individuals. Whatever affects the welfare of the individual man affects the welfare of the race, and so should elicit the sympathy and help of the church. The prophets did not confine themselves to what are commonly regarded as religious matters. they were constantly announcing to the men of their age that God was on the side of the oppressed, and would require an account of all unrighteous exactions made by the oppressor.

The Mosaic law had its social as well as its religious side. Defects in the construction of houses, their sanitary condition, and everything which imperiled life was carefully dealt with. Religion included every relation of life and every duty of man to man. Instead of abolishing these arrangements Christ em-

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piece of literature, its universal appeal to human nature. When I consider the narrow limitations of the Pilgrim households, I can feel what the Bible was to them. It was an open door into a world where emotion is expressed, where imagination can range, where love and longing find language, where imagery is given to every noble and suppressed passion of the soul, where every aspiration finds wings. It was history; it was the romance of real life; it was entertainment unfailing; the wonder-book of childhood; the volume of sweet sentiment to the shy maiden; the sword to the soldier; the inciter of youth to heroism; the refuge of the aged. Perhaps nowhere can a better illustration be found of the true relation of literature to life than in this example.—*Charles Dudley Warner.*

FREEMASONRY GLORIFIED.

We made four distinct charges in our last issue, viz:—

1. That Freemasonry builds a wall of separation between Christians that is inimical to Christian unity, harmony, and success.

2. That all Christians who enter this Brotherhood voluntarily place their characters under grave suspicion.

3. That the joining of such a secret oath-bound institution is a direct violation of the apostolic injunction to "abstain from all appearance of evil."

4. It is a violation of the divine command to "have no fellowship with the unfruitful works of darkness, but rather reprove them." (For a further amplification of these charges see the last number of this paper.)

We now add the following:

1. It secures immunity to the individual, while under cover of the lodge room, from the operation of civil and ecclesiastical law.

Let any one wishing to satisfy himself on this point read the history of the Morgan tragedy of 1826. In an address to the people of New York State in 1831, signed by William H. Seward and thirty-eight others protesting against the "farce" that had been played in the courts for a year in connection with the Morgan murder, they make use of the following significant language:—"On one side it is an aristocratic nobility composed of men bound together by the most terrific oaths, *which conflict with the administration of justice*, with private rights, and with public security; a privileged order, claiming and securing to its members unequal advantages over its fellow-citizens; *veiling its proceedings from scrutiny by pledges of secrecy.*" etc.

Again:—"On the other side, a portion of your fellow-citizens ask for equal rights and equal privileges among the freemen of this country. They say it is in vain that this equality of rights and privileges is secured in theory, by our Constitution and laws, if, by a combination to subvert it, it is in fact no longer enjoyed. They point you to Masonic oaths, and at the effect of those dreadful obligations upon all our elections, *upon witnesses in our courts of justice, and upon jurors.* They show you one of your citizens murdered under their influence; and *the offenders escaping with impunity. They exhibit to you the power of your courts defied, and the administration of justice defeated through the instrumentality of those obligations,*" etc. Such evidence can be greatly multiplied and proves conclusively, as ever sensible person must know, that the actions of men under the cover of a secret lodge room can only be made amenable to human law to the extent that such persons will inform on one another. And this they never do, for Masons in particular are sworn to "conceal each other's crimes, and deliver each other from difficulty whether right or wrong." (See Finney on Masonry, p. 262.) In point of fact no one, we presume, ever heard of a Mason being punished either by church or state, for anything done in a lodge room, though it is not to be inferred from this that nothing worthy of punishment ever transpired there. It is evidently because Masonry is not at liberty to bring the transactions of the lodge room, however criminal, before any other court than its own, hence, while a man is under the cover of the lodge room he is sheltered from the operation of all human law. Such being the case it is incompatible with Christianity for its ministers and members to countenance such an institution. Nor does it mend the matter much, or detract from the force of this charge, that "Masonry is essentially Biblical in its warp and woof, in its spirit and letter." It only serves to prove how profanely men can behave themselves by joining together what God has divorced, and pass off as legitimate children of God the devil's bastards. Yet this institution is defended by Christian ministers in Christian pulpits by Gospel texts! Tell it not in Gath! But,

2. We charge that a secret, oath-bound lodge affords a convenient means of conspiracy to evil disposed men, and a strong temptation to conspiracy to others.

This cannot, will not be denied. Even Dr. Burns, whose utterances led to the penning of this article, says, "Some look upon it (the Masonic lodge) as a field to be cultivated by demagogues; others, as a club room in which the members are to spend most of their evenings; while others have no higher conception of it than to consider it a *place for stratagems and plots to disturb the social and political fabric.*" And what answer has the Dr. to return? Simply this:—"*All these charges may be applicable to individual Masons, or even at times to a Masonic lodge. A lodge is just what its members make it.* I have lived in a city where it constituted the very cream of society; where almost every respectable man in the community both lay and clerical, was connected with the order. *I have seen the opposite also.*"

These statements which we have italicized are a virtual admission of this charge. In fact, it demands no further proof, but if one tithe of the criminal charges laid at its door be true, then the Masonic lodge room is, in many cases, "a place for stratagems and plots," and Christian men should keep aloof from it. All this, too, but serves to confirm the charges made in our previous article, and certainly, if there be any force in them at all, ought to afford sufficient ground of admonition to Christians to steer clear of such breakers.—*The Iconoclast.*

GIVE UP QUIBBLING.

You have never yet come to the point with your own conscience. You have always been so deft at finding out knots and raising questions. What is the good of it, man? If you are never saved till you get every problem solved, you will never be saved at all. A man is dying; there is a medicine that might restore him; he will not take it, because he does not understand the anatomy of his lungs and the various internal organs of his body. Stupid! Is it not enough that the physician understands the malady and the remedy? Take the medicine, man, and be content. Surely Christ understands every difficulty that could perplex a sinner's brain, and he has prepared a potent salvation fully adequate to secure the sinner's welfare. Why should we stammer at the difficulties, instead of solving the dilemma by accepting the grace?—*C. H. Spurgeon.*

FREEMASONRY is very active of late. The other day we noticed that it was laying the corner stone of a new court house in Erie, Pa.; still later, August 28, Masonry performed similar service for the new court house of Terre Haute, Ind. These insults to the equal rights of citizens, tax payers, who deprecate secret societies, will presumably continue—so long as the insults are tamely submitted to.

To return to the Statue of Liberty. We, in common with the press at large, have received a recent circular, etc., from the American committee having in charge the erection of the statue, and these gentle men courteously ask for journalistic favors at our hands. We have no favors to extend. Let the Masons, who laid the corner stone, erect the statue and then point to the Masonic sect in Europe as "enlightening the world" by the torch of the petroleuse, and refreshing it by the dagger of the assassin—the Carbonari, Illuminati, International, and kindred sworn enemies to civil and religious order.

When Masonry enters public American life, we have the right to question its origin, aims and affiliations; its record in the past and present, and its outlook in the future.—*The Universe, Cleveland. O.*

SAMUEL DEXTER AND MASONRY IN 1792.

[An old tract found among the papers of Samuel D. Greene.]

In the year 1798, Josiah Bartlett, Grand Master of the Massachusetts Grand Lodge, published under his own name, in the *Mercury and Palladium*, an attack on the Rev. Dr. Morse, of Charlestown, for calling the public attention to Professor Robison's work on the connection of Masonry and Illuminism. To this Masonic attack, Hon. Samuel Dexter, the great lawyer and advocate, replied, in the following article, the original of which we have seen in his own handwriting. The eagle mind of Mr. Dexter penetrated Masonry at a glance, and the biting ridicule here exhibited, bears the stamp of his sarcastic powers:

To the Grand Master of the Grand Lodge of Freemasons of Massachusetts,—SIR:—As you have twice written to the public in opposition to Professor Robison and Dr. Morse, and a number of weeks having elapsed since your first favor, according to all the rules of epistolary etiquette you are by this time entitled to an answer. This burden I have taken upon myself, and shall now give you my opinion, and that of the most of my informed friends. After having read your publications with some care, I confess I am at some loss to determine their object. Thus much, however, I can discover, that your wish is to prevent the good effect of the publications of those gentlemen respecting *Illuminatism.* As I fully believe their writings are important warnings to the public, and have a tendency to prevent the evils which that *Box of Pandora,* the French Cabinet, is pouring upon the world, I must disapprove of your efforts, though I am not very apprehensive of their success.

Lest you should complain that my object is as difficult to discover as your own, I tell you explicitly, at the outset, that my intention is to endeavor to convince you, that after the concessions contained in your own publications, you are bound to desist from opposition, or relin quish all claim to the character of a man of probity and candor. In your last you admit the existence of an order of Illuminatism in the following words: "I pretend not to doubt the existence of this order, for there are documents in the Professor's book which are satisfactory to render it probable;" and you express your abhorrence of their "reputed principles and detested practices." For what then are you opposing Professor Robison? Because like an honest man he states and proves the existence of a horrible conspiracy against Government, Morals, and Religion, which you confess does exist, and guards the unwary from being seduced? Why are you opposing Dr. Morse? Because he first recommended this work to the perusal of Americans, and thus prepared them to resist the contagion of Illuminatism, and afterwards defended himself, when treated with scurrility, for so doing? There can be but one answer to this, and that is that *Freemasonry* was unjustly attacked, and you merely defended *that.* This is not fact in any sense, in regard to Dr. Morse, for he has never in the least degree implicated Masonry: on the contrary, he said every thing that an honest man could say to allay the causeless jealousy of some of the fraternity. Must you, in faithfulness to Masons, oppose the opposer of *Illuminatism,* after all you have said against it? If so, you are called by a higher authority, as a man and a citizen, and in a voice of thunder, to abandon Masonry as an unjustifiable institution. If it be otherwise, let the Doctor quietly pursue his professional duties, for the *crimes* of Illuminatism are all that he condemns. But you have a *singular* objection against the Doctor. Without examining his evidence or his arguments, you complain that he has "occupied more than *eleven* columns in the *Mercury.*" This is a new mode of managing a controversy, to count the columns in successive newspapers, and learnedly publish the aggregate to the world to enable them to appreciate his arguments. But I do not object to this on account of its novelty, for I have a due regard for original genius and useful inventions. And who can doubt the utility of this invention to those who can *count* better than they can *reason.*

As to Professor Robison, he expressly acquits the three first degrees of Masonry of the charge of criminality, and you have told us that these are all that exist in this country. At least, there are no others under your protection. You say expressly, "I pretend to no regular information beyond what the learned Professor calls "Simple *Freemasonry.*" Will you undertake to say that the *higher orders* of which you confess yourself ignorant, cannot be corrupt? Will you oppose this naked assertion confessedly founded in ignorance, to the talents and integrity of Professor Robison, which you have explicitly acknowledged, and to the testimony which he produces? Though among the unenlightened in Masonry on this subject, I have equal information with all the most worshipful of your fraternity. And throwing out of the question such respectable authority and evidence as the *name and documents* of the Professor, let me ask you whether it be incredible that these workers of mischief, who are turning the world upside down, should avail themselves of the *secrecy* of Masonry to cover their conspiracy, and the general diffusion of it through all civilized countries, to unculcate their poison? And may I not add that the principles of levelism which enters deeply into Masonry, well comports with the hypocrisy of French despotism? Will you say, sir, that Masonry is incapable of being abused? In saying this you say that it is contemptible. If it possesses any character, any force or efficiency, it may be applied to produce mischief. Witness the modern abusive misapplication of the principles of civil liberty and philosophy. But I see the cause of your quarrel with the Professor. He is a *Mason,* and publicly confesses that Masonry is a *frivolous* institution. A deadly wound this, to the vanity of a man who hoped to derive some importance from being at the head of it in Massachusetts. If this be a mistake respecting the merits of Masonry, and contrary to all rules of evidence, a man is not to be believed when he testifies against himself, yet remember that it does not render it proper for you to attempt, from resentment, to prevent the good effect of his publication, to obstruct him in opposing vice, and guarding innocence against contamination. But as a misrepresentation here might impair the public confidence in the Professor, and prevent the complete good effect of his book, let me, for a moment, examine whether there be not every reason for believing the charge true. I will first consider what is known publicly of the institution, then hazard some conjectures as to what is said to be unknown. The world knows that Masons have most windy titles, such as Most Worshipful, etc., etc. It is known that their vanity prompts them to walk in formal procession, covered with trinkets that a well informed savage would blush to wear. It is well known that they have many symbolic figures which were highly useful before men could read or write, and therefore are probably yet convenient to many of the brethren. It is known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. It is known that on certain days they meet to-

gether and eat plentifully, and, if fame does not slander them, drink so too. But is it known that they have, merely as Masons, one object of useful pursuit. Other societies are formed for promoting arts and sciences, agriculture, navigation, humanity, religion, etc. But this society, though claiming existence, if I am not misinformed by the brethren, for centuries before creation, and extended through almost all nations, has never yet produced any *known* good to the world. But we are told all this is answered by the claim of inviolable secrecy. Strange society that blazons its follies to the world, but buries its virtues in midnight darkness. But, sir, you have no secrets; but mere ceremonies. I say this on the testimony of most respectable men who are Masons. I say it on your own testimony. And can secret ceremonies save the institution from the charge of frivolity? Can you, by accumulating in secret more baubles and more follies excuse yourselves from the gewgaws and trumpery which are seen? I need not rest this denial of important secrets on testimony. The nature of the thing is stronger proof than witnesses can give. Amongst the weak and unprincipled, the intemperate, the offended, the revengeful Masons which successive ages have produced, in all nations, and of all colors, it is impossible that any such secret should have been kept. And if this could be supposed, such a secret must be important to all men, if important to any, and the withholding of it would be an instance of misanthropy disgraceful to the institution. I know it has been said that the sublime principles of the unity of Deity and moral philosophy are involved in Masonry. But these are principles which at this time are peculiar to no society. In these respects all the civilized world are now Illuminati. On these subjects the blaze of light has obscured the twinkling of Masonry, and this claim of merit, on that ground, reminds us of a part of their own ritual, in which they burn candles to enlighten the meridian sun. As this ritual is said to be typical, perhaps this is the very thing intended to be symbolically represented.

In short, sir, if there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an *extended, secret, levelling*, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot.

The good man's fears will be still further excited in this day of dark intrigue, when all the fallen nations have first been secretly corrupted and prepared for destruction, by beholding an effect on this subject for which he can assign no adequate cause. Wonderful is the present revival and spread of Masonry, and invisible is the cause that produces it. The public papers have informed us of new lodges instituted, or about to be instituted in Norton, Franklin, Concord, Reading, Watertown, Oxford, Brookfield, and several other towns in this Commonwealth. I have no apprehension that these lodges can become corrupt *en masse*, but they afford opportunity for selecting abandoned individuals to mislead the simple. They secure from public detection attempts at enlisting individuals in conspiracy, though such individuals should be incapable of being seduced. Thus, sir, I have done what Dr. Morse never did. I have ventured to call in question the utility of Masonry. Perhaps I may be ranked with the Professor in this respect, and be charged with being an "illiterate enthusiast." Though innocent of the charge, I shall be proud of my company. But at least the Doctor, who has given no such offense, ought to be suffered quietly to enjoy the approbation of the wise and good, and of his own conscience, for his able vindication of himself and the Professor, without being disturbed by those who profess attachment to government and morals.

One further remark appears necessary to prevent misconception or misrepresentation. Though I cannot, without further information, respect Masonry, yet I highly respect many who have been initiated, and who are among my most valued friends. But it is a fact, unless all my experience deceives me, that the Masons who are most respectable as men are the least attached to Masonry. Such men daily take occasion to excuse themselves from hearing any part of the apparent frivolity of the institution, and speak of it in the same terms with Robison. On the contrary, those who are very busy about Masonry are generally men of light and frivolous minds, dazzled by tinsel, and having no substantial ground for public respect, wish, by unfounded pretenses, to impose on the ignorant and excite the wondering stare of stupidity.

S. D.

In the year 1816, it so happened that this same Samuel Dexter was the Republican candidate for Governor, and run against the Hon. John Brooks, the Federal candidate. A few days before the election, Major Benjamin Russell, then Grand Master of the Grand Lodge, came out in the *Sentinel* with the following Masonic proclamation; and brother John Brooks was elected by a small majority.

From the *Boston Sentinel*, edited by the Grand Master of the Grand Lodge:

To the Masonic Fraternity,—Brethren:—It need not be repeated that the internal regulations of your benevolent order exclude all *discussions* of political dogmas. But every *Master* knows that his *public obligation* compels him to discharge the duties he owes to the State with diligence and fidelity.

When two candidates, therefore, present themselves for his suffrage, he is not bound to inquire to what party the one or the other belongs; but whether he is "a good man and true," any faithful to the Constitution which he may be called upon to administer. And, all other things being favorable, he is bound by every *Masonic obligation* to give his vote for the one who is a Free and Accepted brother in preference to the one who is not.

Brother John Brooks shall receive the vote of

A. Master Mason.

ILLINOIS STATE REFORM CONVENTION.

Mr. Editor:—A State National Reform Convention was held at Monmouth September 29, 30. The following speakers gave carefully prepared addresses: Revs. M. A. Gault, Blanchard, Iowa; John Harper, Smithville, Ills.; T. T. Robb, Linton, Iowa; J. W. Kelsey, A. H. Dean, W. T. Campbell, D. D., Monmouth; C. D. Turnbull, Morning Sun, Ia.; Miss Mary A. West, Galesburg, and Pres. C. A. Blanchard, Wheaton. The following subjects were discussed—Aims of the National Reform Association; Christ the Ruler of Nations; What is National Religion? Intemperance; Divorce Reform, and the Sabbath Question. This Association co-operates with temperance societies for the securing of the prohibition of the liquor traffic; with the Sabbath leagues for the better enforcement of Sabbath laws. It opposes the designs of the Liberalists upon our Christian customs and usages. It aims to awake the Christian people of the nation to a sense of the danger threatening all the moral features of our political life, and to a sense of moral obligation resting on the state to acknowledge the sovereignty of God, and to conform its legislation on moral questions to the standard of the divine law. The Association is not sectarian, nor is it political. It aims to educate public sentiment by holding meetings and conventions, and by scattering abroad literature bearing on the questions of public morals. The organ of the movement is the *Christian Statesman* of Philadelphia, an ably conducted weekly journal. A State organization was effected.

R. C. Wylie, *District Sec'y.*

LITERARY.

Gymnastics of the Voice. A system of correct breathing in singing and speaking, based upon physiological laws. By Oskar Guttmann. Edgar S. Werner, Publisher, Albany, N. Y. 2d edition, cloth, $1.25.

This is a practical guide in the training and use of the singing and speaking voice, and is designed as a drill-book for schools and for self-instruction. The text for the new edition has been revised from beginning to end. Many pages of new matter have been added, including *numerous exercises for practice which have never before been in print*, and which are the results of the author's life-long study and experience. By its teachings *private individuals*, as well as public personages, may learn the use of their respiratory and vocal organs, whereby the ordinary talk of daily social and business life can be made more pleasing and less fatiguing. In view hereof, "Gymnastics of the Voice" is of value, not alone to the actor, the preacher, the lawyer, the public reader, the lecturer, the singer, the speech-sufferer, but to *every person*. There is no greater mark of culture than a well-trained voice; there is no surer way to ward off pulmonary and throat disease than well-developed and rightly-used organs of respiration, voice and articulation. Among all the attainments that modern civilization requires, there is none more important and more useful than this. The points of excellence in this volume are numerous, and its superiority over any other work of the kind with which we are acquainted is marked.

The *Century* for October closes the sixth volume of the new series with a welcome number. A portrait of Austin Dobson forms the frontispiece, and is accompanied by a sketch of the poet. "Lights and Shadows of Army Life" is finely illustrated by etchings by Edwin Forbes. A remarkable portrait of Rosa Bonheur, the celebrated French animal painter, and sketch of her life and work, forms an attractive part of the number; and no less so is the second number of Prof. Langley's "New Astronomy", with its striking illustrations and no less interesting description. Rev. Washington Gladden's paper on "Christianity and Wealth" has received much attention from the ability with which he discusses the obligations of wealth to poverty, and the power inherent in Christianity to enforce these obligations. The doctrine is not new, but deserves re-stating more often. The *Century* expects to print the largest edition of the magazine ever issued in November.

Vick's Illustrated Monthly goes beyond the garden for its floral chromo this month, and in its reproduction of the purple and golden flowers of the wayside, proves the excellence of its art. Among the articles are, a prize essay on apples, "The Flower Fiend", "Cheap Flowers", "Flowers for the Cemetery", etc.

IN EARNEST.

Pittsburgh, Oct. 1, 1884.

Rev. J. Blanchard,

Dear Dr:—St. John accepts and endorses the *American platform, name and all, with a vengeance.* You assist or lend assistance to promote a hypocritical movement like that, and you will set back the wheels of reform for a quarter of a century. Very respectfully,

J. B. Corey.

As we are informed that Bro. Corey belongs to the Free Methodist church, we turn him over to the cool, capable, and, better still, Christian editor of the *Free Methodist*, Rev. Joseph Travis. We hope Mr. Corey does not consider his own church organ "a hypocritical movement."

THE SECRET EMPIRE.

—The colored Masons of Washington city celebrated Sept. 29th, under the direction of the Grand Lodge of the District of Columbia, the 100th anniversary of the foundation of the first lodge of colored Masons. The celebration included a street parade and a banquet.

—In Philadelphia the same day the celebration was to continue three days. Twenty-five lodges were in the procession, representing some 2,000 members. The day was also observed in Boston.

—These colored Masons have an original warrant issued by the Grand Lodge of England, Sept. 29, 1784, by Thomas Howard, Earl of Effingham, acting Grand Master, under the authority of Henry Frederick, Duke of Cumberland, Grand Master, the title being the "African Lodge." Prince Hall was appointed Grand Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden. These men were the servants of British officers quartered at Castle William, Boston harbor, at the beginning of the revolution. They, as well as several other colored Masons of Boston, had been unable to gain entrance to any lodge in this country, and their Masonic heirs of to-day are not officially recognized by the white lodges. After the original lodge had branched into several, thirty-five or forty years ago, the resultant Grand Lodge was named "Prince Hall Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Massachusetts."

—The Odd-fellows claim this year an increase of four grand lodges, 189 subordinate lodges, and 11,875 in lodge memberships during the year. The total relief reached $2,015,832.52, and the revenue is $5,350,041.47.

—A lodge of the Amalgamated Association of iron workers in Wheeling, Va., surrendered lately its charter and other lodge property. This is thought to be the first movement toward the disintegration of the association. This action has been taken on account of the disposition of the nailers to assist the manufacturers in their efforts to make steel rails a success. They say that if they become a success the amalgamation is done for.

—The International Brotherhood of Locomotive Engineers hold their annual convention in San Francisco this week. About 200 delegates from various divisions throughout the United States and Canada passed through Chicago last week. There are at present 256 divisions existing in the international brotherhood, four divisions being in Chicago. The chief officers are now located at Cleveland, where they will remain until 1890. At that date it is understood there will be an effort made to have them removed to Chicago.

—The eleventh annual convention of the Brotherhood of Locomotive Firemen opened in Toronto Sept. 23. The chair was occupied by ex-Mayor McMurrich, of Toronto. After opening with prayer, the Lieutenant Governor read an address of welcome to the province. This was followed by an address of welcome to the city by the Mayor. Grand Master Arnold then delivered the annual address, referring to the objects and progress of the brotherhood. Since 1880 there has been an increase in the membership from 1,100 to 12,000, embraced in 240 leagues.

—The order of Elks (theatrical) in this city has engaged Hershey Music Hall for a social Sunday evening, Nov. 9. Upon that date this social will be given, and the members will show the ladies how they carry on their "gander parties." Refreshments will be served *ad libitum*.

—During the meeting of the Grand Lodge this week, the Scotch rite Masons will take advantage of the presence of the low degree men to hold a reunion and put a large number through to the thirty-second degree. The notices speak with great pomposity of the sovereign princes who are to be present.

—During the last of the present month the Knight Templar and Royal Arch Masons have their turn in Chicago. The headquarters of the "Most Puissant Grand Masters," "Most Eminent Grand High Priests" and "Right Eminent Grand Commanders," is announced at various hotels with disgusting assumptions of royalty.

—"The Rev. Henry G. Perry, M. A.," an Episcopal clergyman of this city, publishes to the world his exalted relations to his fellow mortals thus:

Rev. Henry G. Perry, 32°

Past Prelate of Chicago Commandery [19] Knights Templar.

Grand Chaplain of Grand Council, Royal and Select Masters, State of Illinois.

Thrice Illustrious Grand Master of Siloam Council, Royal and Select Masters.

Prelate of Chicago Conclave [81] Knights of Red Cross of Rome and Constantine.

Prelate of Washington Chapter [43] Royal Arch Masons of Chicago.

Chaplain of Ashlar Lodge, [308] Chicago.

Grand Commander of Supreme Grand Lodge of Royal Ark Marines of the U. S. of America.

Grand Chaplain of Independent Grand Council of Super-Excellent and Excellent Masters of the U. S.

Grand Orator of the Grand Lodge and Temple of Primitive and Original Rite of Masonry for the State of Illinois.

Grand Chaplain of the United Sacred Band of Royal Arch Knights Templar Priests for the State of Illinois.

Grand Chaplain of the Order of Elks.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JOHN P. ST. JOHN,

OF KANSAS.

For Vice President,

WILLIAM DANIEL,

OF MARYLAND.

PLATFORM OF THE AMERICAN PARTY.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

IOWA VOTERS.—All parties in Iowa desiring Electoral and State American tickets headed by St. John and Daniel, will address the undersigned, stating number and including postage for return. Persons desiring to contribute to the expense of the same are requested to remit. Now let no one fail of having tickets. A. W. HALL, *College Springs, Iowa.*
Chairman State Central Committee.

THROWING AWAY VOTES.

DEAR CYNOSURE:—Much is being said about "throwing away votes." The first time I was accused of doing that, I proposed to vote the "Prohibition ticket." One of the old elders of the church of which I was then pastor, thought I was doing wrong, and that by voting that ticket I would be helping the wrong party, because "prohibition couldn't win, nohow."

That reminds me of a circumstance: On the 30th of April, 1864, the battle of "Jenkins' Ferry" was fought. Little Rock was the prize contended for by both parties engaged. Maj. Gen. Steele was in command on our side; Price and Kirby Smith on the other side. The Confederates 20,000, and over, strong; we only about 5,000, all told. At the "council of war" held the night before the battle, Gen. Steele expressed it as his decided conviction that it would amount to criminal folly to fight against such odds. And fight he didn't. His opinion was grandly over-ruled by the other officers, and he resigned command of the battle to Gen. Solomon of Wisconsin. Well, we had a lively time of it, but the rebels were severely whipped, and though we lost nearly one-fourth of our men—myself among the wounded—the survivors marched victoriously into Little Rock. Gen. Steele was like the men who "don't believe in throwing away their votes"—he didn't believe in throwing away his men. And yet—be it recorded here, by the way—this considerate and humane(?) General valued the lives and comfort of his hounds more than he did that of his men; for he had the dogs ride in his carriage on our march, when the men were giving out by scores, and all the ambulances were crowded. So then, let a man always be sure that he loves *principle* more than *party*, and he will not be slow to decide which *not* to "throw away." The fact is, when we vote for *principle* our vote cannot be thrown away, though it may not be counted. Hence, I say, vote the ticket of the "American party," for God will surely give the victory, in his own way and time, to those who honor him and espouse his cause.

KEEP UP THE STANDARD.

SABETHA, Kansas, Sept. 8, 1884.

There are but two primary causes in the world, Christ and his cause, Satan and his cause; both in nature and works aggressive. In the aggressive and progressive spirit of Christ over all wickedness are found the will of God, on which will the church can only form an aggressive politieal platform against the anti-Christian spirit of the age, and have it to be one with the Gospel.

The American platform has an aggressive foundation plank above all others, for removing the organized body of the beast from the earth. The removing of the body is the declared will of God by the word, subjecting all enemies under Christ's feet. The American party cannot weaken and hand over the plank to neutral grounds found in the Pittsburgh platform without dishonoring God, and the aggressive spirit of the Gospel, which God has set in heaven for the overthrow of all wickedness. They cannot leave the principle, and step down on to a platform where there is neither sound nor voice heard from God's people for Christ against the anti-Christs of the age, without sinning against God and inaugurating a sword to wipe out the stain with blood.

Many have rejoiced in the liberty given them in the American platform to be able at once to cast an elector for Christ and his laws straight into the faces of the lodge anti-Christs of our age. How shall they do this, standing on a platform where there has no liberty of the kind been given? It is high time that Christian people ceased balloting for men and parties, and to vote the principles of righteousness that are of Christ into power in this life. Men have no right to pray for the coming of the Lord, unless they invite him to come by their works—votes. The people cannot vote as they pray, without a platform founded on the will of God. Who so wise, as to dare form a platform for the people of God to vote into power with him; yet the people have a perfect one to labor for, which is Christ. Let one be formed in the perfect will of God in Christ, and let the people honor it with their votes a few years, and it will finish up the works of wickedness in the earth. Such a platform would drive every son of wickedness away from it. It would separate the tares from the wheat, and bind them with iron oath bands into lodge bundles ready for burning. Not by the might of numbers, shall victory be won for the Lord, "but by my Spirit, saith the Lord." Purity, purity, purity! in the sight of God, is that which shall win in the battle of Armageddon. ORANGE BRUCE.

NOTE.—The American party has not given up any part of its platform or organization as a few seem to interpret the change of candidates to mean. Its principles appear week by week as they have always, and no one is commended for the votes of the party who does not endorse them.

GOUGH FOR ST. JOHN.

Mr. John B. Gough, in a speech at Boston, a few nights since, said: "Fellow-citizens, I am no politician, and I am not going to make a political speech. For forty-two years I have been fighting this liquor trade—against the trade that robbed me of seven of the best years of my life. I have long voted the Republican ticket, hoping always for help in my contest from the Republican party. But we have been expecting something from that party in vain, and now, when they have treated the most respectful appeal from the most respectable men in this country with silent contempt, I say it is time for us to leave off trusting and to express our opinion of the party. [Applause.] I do not believe in compromises of any sort, nor have I believed in them at any time in my career. I have fought the drink traffic right straight through, and I want prohibitionists to show an uncompromising front to that traffic. ["Hear!" "Hear!"] We are fighting a tremendous evil, and we must make sacrifices if they become necessary. But there must be no compromise with the enemy. You must stand to your principles. They talk about protection, but we temperance people have no protection whatever. [Cheers.] We want protection from the liquor traffic for the widow and the orphan and the children. [Applause.] That is why I changed my politics, and if I live until the first Tuesday in November, I shall give my vote for the prohibitory candidate. [Cheers.] With political parties and with demagogic methods of argument and abuse we have nothing to do. I believe that free whiskey in the United States and Benjamin Butler's teachings would bring a bloody revolution in this country in less than five years, and I pray God to give us good men to rule over us. I have defined my position, and with God's help I will stick to it the remainder of my life. [Loud cheers.]

REPUBLICAN PROHIBITION.

It would be amazing, were politieal wonders not common, to see strong prohibitionists as B. T. Roberts and others persuading themselves that the Republican is a prohibition party, or that it favors prohibition, while the leading organs of that party disavow and disprove it. Read the following from the *Iowa Register*, the Republican organ at the State capital, quoting with approval from the Chicago *Tribune:*

A WORD TO ANTI-PROHIBITIONISTS.

The inconsistencies of the Democratic party on this one question of prohibition are well brought out in the following from the Chicago *Tribune:*

"The Democratic politicians and newspapers that are bidding for the German vote maintain a hue and cry about prohibition in Iowa, which they charge upon the Republicans of that State, and the Germans of Illinois are warned that prohibition will steal upon them like a thief in the night unless the Republicans be driven from power in this State and the Harper law be repealed and free whisky re established. By a singular omission these same alarmists ignore the status of the liquor question in the Democratic State of Missouri, which is as close to Iowa as Illinois. In Democratic Missouri the license law exacts more than $1,000 for the privilege of selling whisky, and $550 for the privilege of selling beer and wine—more than double the tax of the Illinois law—and there are about thirty Democratic counties in the State where no licenses are issued and prohibition is enforced as hard as it can be. This condition of things indicates that the 'personal liberty' of the Germans is much more seriously threatened by Democratic influences in Missouri than by Republican influences in Illinois. Why is it that the Republican newspapers which support Cleveland directly or indirectly neglect to mention this fact? And why do they ignore the prohibition laws of Democratic Georgia, where the Republican party is suppressed? If the German voters will think the matter over and compare the conditions of the Republican State of Illinois with those of the Democratic State of Missouri, they will not be able to avoid the conclusion that 'personal liberty' will be safer on the whole under the Republican than it will be under the Democrats."

Prohibition is being tried in different parts of the country by members of all parties.

INCONSISTENCY OF CHRISTIAN VOTERS.

There are Christians who profess to believe the Bible, and to admire Christ's sermon on the mount, who, before the *ides* of November, next, will cast their votes for men pledged to perpetuate the saloon business to the full extent of their influence.

It is this inconsistency of professed Christians that keeps legislation so far behind the moral sentiment of the age. The times demand a revival of practical Christianity that will utter its convictions at the primaries, at the polls, and in legislative halls, as well as at the prayer-meeting. Then, and not till then, will the world understand what we mean by taking the Bible as our only guide, and will recognize the power of Chirstianity to alleviate the condition of man here, transform society according to a higher ideal, and to bring its laws into harmony with those of the great Law-giver. Men need to learn that liberty is obedience to law, and that the highest liberty is obedience to divine law. The Bible must have its place in the legislative hall as well as in the church, for it is the basis on which rests the home, the church and the state, and all social order and personal freedom.—*Christian Evangelist.*

CORRESPONDENCE.

ODD-FELLOWS SERVE A NOTICE ON THE Y. M. C. A.

ST. PAUL, Minn., Sept. 29, 1884.

EDITOR CHRISTIAN CYNOSURE:—The late secretary of the Y. M. C. A. of this city and his assistant are no longer connected with that institution. The readers of the *Cynosure* will remember that they dragged me from their Lord's-day morning prayer meeting for distributing secret society literature in their rooms and on the street in that vicinity. The Odd-fellows own the building in which the Y. M. C. A. rooms are located; and now the present secretary of this Y. M. C. A. informs me that the society of Odd-fellows has given them notice to vacate their rooms in three days, if secret society litcrature is not suppressed in those rooms.

It is a plain proposition that as men treat truth so do they treat Jesus Christ; and so will Jesus Christ treat them in the judgment flames. Here is a secret religion making a bold attempt to suppress the truth in regard to secret religions. It professes to have a "Grand Lodge above," a place of felicity in the world to come, into which the souls of all of its faithful members go when they die. It rejects the name of Christ for fear of offending the Jew and others who do not believe in him. The Jewish Rabbi, pastor or priest, of the Jewish synagogue of this city, in a public address at an Odd-fellows' festival, expressed his gratitude that he could worship his god as an Odd-fellow in the society of Odd-fellows untrammelled by sectarianism, as he could not in sectarian churches. What did Christ say concerning the spiritual fathers of that Jew? He told them, "If God were your Father ye would love me." Surely the same can be said to this Jew, and also to his brethren of the Odd-fellows' fraternity. But Jesus is still more explicit when he says, "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." Jno. 8: 42, 44. Jesus said, furthermore, "If ye believe not that I am he, ye shall die in your sins." Jno. 8: 24. Thus these Odd-fellows, whether they are Jewish hypocrites or

Christian hypocrites, shall die in their sins. Their Grand Lodge above is a mere delusion. While they publicly deny Christ in their worship, it is in vain for them to say that they receive him in their hearts. "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 10: 33.

William Fenton.

A PRESBYTERIAN MINISTER IN EARNEST.

Union, Mo., Sept. 27, 1884.

Dear Cynosure:—Being very desirous that your principles should prevail, I write, hoping to aid the good cause. The town in which I live is the county seat of Franklin county, Mo. The following are Freemasons: Circuit judge, sheriff and his deputy, clerk, recorder, mayor, district attorney, jailor, nearly all the lawyers, the miller, the two doctors, and some others. One of the doctors and a merchant have seceded from them and oppose them.

From this you will not wonder that the people of the county do not expect any justice in the law from the court if a Mason is the adverse party.

I came to this place in 1842, more than forty-two years ago, and can remember fifty or sixty persons that have been killed. One man has been hung in that time in accordance with the law, and two by mob law. I suppose there have been twenty or thirty that ought to have been executed, and would if justice had been done. To my personal knowledge the Masons here have been, and still are, in a great measure, of the most drunken, dissolute, and dishonest men to be found in the country. Many of them are infidels and atheists, and yet they claim for themselves great things: some, that they are better than the church, Masonry superior to Christianity; another, that it is good enough religion for him; another, that a good Mason is a good Christian; and still another, that it is a stepping-stone to religion; while some say it is only a benevolent institution. So we find they don't know what they are themselves. These opinions I have from their own lips.

As they lay claim to the right of being considered a religious body, it is fair and proper that it should be criticized and condemned from the pulpit on the Sabbath-day, and so it is my intention to give previous notice and expose the whole matter so far as I am informed on the subject. I know this will give offense, and cannot tell what opposition it may stir up, but I know that the ministers of Christ should do their duty and trust to the Lord for the rest. It is also my intention to bring the matter before the judicatories of our church (Presbyterian), and, if possible, induce them to take action against all secret societies. I know of no institution so well calculated to promote intemperance. They meet every full moon, and generally get drunk on the night of meeting; and he that gets drunk every month will soon be drunk every day. (Rev.) J. F. Fenton.

MASONRY CONTRADICTING THE BIBLE.

A minister once had the impudence—shall I call it?—to tell me that Masonry explained the Bible and it helped him in his ministry. I thought, My brother, have you studied the Bible as you ought? Do you understand it as you should?

Now let us see. In the third, or Master's degree, they go through with a farce or play in which they represent Hiram of Tyre, the widow's son, as a stone mason, a bewer of stone. Now the Bible tells us that Hiram of Tyre was a cunning worker in brass. 1 Kings 7: 13, 14. He was not a stone mason at all, and probably had never hewed one stone in his life. There is one Masonic lie.

Then they play that Hiram of Tyre died and was buried in the rubbish of the temple. There was no rubbish in nor around the temple. All of the stones were hewn away at a distance, and that beautiful temple was reared noiselessly and quietly. Another misrepresentation of Scripture.

Then again, they play that Hiram of Tyre died and was buried before the temple was finished. The Bible tells us that Hiram of Tyre made all the brass instruments of the temple and finished the work that King Solomon had hired him to do. He did not die; so there is another Masonic falsehood.

One very great objection I have to all secret societies is, the vast amount of money they get out of the people's pockets for nothing. There is every year a continual stream of money in the form of dues going up to the Grand Lodges from the lower lodges. Thousands and thousands of dollars are thus sent up to the Grand Lodges. Now, what is done with all of that money? Just think a moment, reader. It cannot possibly be used for building and furnishing a Grand Lodge. I'll tell you what I think about it. The Grand Lodge men there in that dark chamber divide it among themselves; and there is no doubt many an aristocrat of our nation living in ease and affluence on the lower lodge men's money.

What good does it do a man to join the Masons? He can pay in his money. What good will it do him to join the Odd-fellows? He can pay in some more money. What good will it do him to join the Good Templars? He can hand out some more money. What good will it do him to join the grange? The Grand Lodge men are in need of some more money. There is a class of men in the world that love to dupe somebody, and there is another class that are willing to be duped; so the duping is continually going on. When will the men of America learn to think for themselves and be wise?

Mrs. H. C. Hayden.

POINTS OF DISAGREEMENT.

Delavan, Ill.

Dear Cynosure:—Let me say to all of my dear brethren in Christ, and to all who believe in the Christian Scriptures and recognize Christ as the only way of salvation for poor sinners:

1. We believe the God of the Bible is the one only true God and that he has revealed himself to the world as the creator of all things.

2. That this God is our God; and that the recognition and worship of any other being as God, is idolatry and and devil worship. Deut. 32: 17: "They sacrificed unto devils and not to God," etc.

3. That this God has revealed himself through the Son, and to deny the Son is to deny the Father (1 John 2: 22, 23), and to recognize a god under high-sounding names, such as "Grand Master of the Grand Lodge above," "Grand Architect of the Universe", etc., and to worship such a being, is an act of idolatry, and to mutilate the Bible to get rid of the name of Christ is an act of the greatest sacrilege.

4. There is as great difference between God the Father and the "Grand Architect of the Universe," as there is between Hiram, the widow's son of the Bible, and the Hiram Abiff of Masonry. The latter was slain by a band of Masonic murderers before his work was completed. the Hiram of the Bible lived to complete his work, and of his death we have no account. The King Hiram of Masonry was a constant companion of King Solomon in and about the temple while it was being built. The King Hiram of the Bible, it appears, was never in Judea till he came to see the cities that Solomon gave him; when he saw them he was displeased, and gave them a nick-name. 1 Kings 9: 12–14.

5. It is claimed that Masonry in the higher degrees is intensely Christian. O yes, how they will fight for it, and pour out their blood like water in its defence! What strutting, and O, what great swelling words they use, with drawn swords as they march round; which looks much more like the spirit of the mother of harlots when she was making herself red with the blood of the martyrs; not in defence of Christianity, but to make herself mistress of the world. This is the spirit of Masonry: it proposes to make itself the one universal religion of the world, not by the Spirit of Christ, but by the counsel of Satan.

7. Masonry proposes to batter down all the obstacles that stand between it and the Grand Lodge above, with its little wooden mallet. In short, it proposes to climb up another way, thereby justly meriting the title, "Thieves and robbers." Ex-Mason.

THE TEMPLE OF HONOR.

Galesburg, Ill., Sept. 24, 1884.

Editor Christian Cynosure:—Permit a correction of A. M. Paull. The chief end and aim of the Temple of Honor and Temperance is *not* "salvation," but *is* temperance. It *does* teach temperance in all its phases, both in its ritual work and in the application of its principles to the every-day affairs of life; moreover, that is what it was organized for at the outset of its career.

It uses the worship of God as does a National or State legislature, and believes that right. Its temperance record is a monument of which it is justly proud; yet it does not pretend to rival the Christian church, even in this. I repeat that it *has* no theology school. It bears the same relation to the temperance work that the church of Christ bears to the salvation of men's souls. It is *neither* a delusion nor a snare, for it fulfills what it professes, and no more. Its present Most Worthy Templar is Rev. C. S. Woodruff, Bayonne, N. J. It is *not* ashamed of itself or its work. Truly,

W. F. Tait.

BIBLE LESSONS.

LESSON III.—Oct. 19, 1884.—Solomon's Choice. 1 Kings 3: 5–15.

GOLDEN TEXT.—Wisdom is the principal thing, therefore get wisdom. Prov. 4: 7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

EARTHLY AND HEAVENLY WISDOM.

1. *Solomon's prayer.* Vs. 5–9. An ambition to be wiser than the majority of our fellow-men is right or wrong according to the motives for which we desire it. If we seek it as Solomon did, in order to be more useful in the world, it is a virtue; but if it is for the purpose of over-reaching others and gaining undue advantage through their weakness or ignorance, then it becomes a vice—and a very mean vice at that. This is "the wisdom that descendeth not from above, but is earthly, sensual, devilish." It is the kind of wisdom that is taught in Masonic lodge-rooms. The mind is degraded to learn a secret system of signs and grips and passwords that will enable the member to be benefited in his trade or profession, or receive favors when traveling at the expense of some other man who is too poor or too conscientious to acquire this knowledge. The heavenly wisdom, however, can be easily distinguished by two characteristics which our lesson here points out. (1) It is rooted in humility. Solomon exclaims, "I am but a little child." How different this from the lodge wisdom that has no confession of human sin or weakness, and blasphemously bestows on its followers titles that only Deity can properly wear. (2) The object and end of all true wisdom is love. It seeks to use itself entirely for the good of others. Solomon desired an understanding heart, not to add to his royal honors, but to increase the happiness of his people. Earthly wisdom, on the contrary, is based on human selfishness. It is ever looking on its own things, not at the things of others.

2. *The abundant answer.* Vs. 10–14. We are told that Solomon's choice "pleased the Lord." There are several reasons why. (1) It was a test of character, for nothing shows more clearly what we are than our secret wishes. In the Life of Madame Patterson Bonaparte, we find her in the midst of bitter complaints of weariness and *ennui* writing to a friend that the one earthly thing she wanted most was *a string of white topazes.* Such a wish was but the key-note to a hard, selfish, unloving and unloved nature. (2) It was asking him for the best thing, that which God most delights in giving us—his Holy Spirit. (3) Such a choice evinced faith. Solomon might have said, "I need more money in my treasury; I ought to have more prestige among surrounding kings; I want a long life in order to fully carry out all my plans;" and spoken truly; but he was willing to trust God to give or not give these inferior blessings. And so doing he found the great truth expressed in our Saviour's promise: "Seek first the kingdom of God and all these things shall be added unto you."

LIGHT FROM THE WORD.

What is the value of wisdom? Prov. 3: 14, 15; 8: 10, 11, 19. What earthly advantages does she offer? Prov. 3: 16; 8: 18. What is true wisdom? Prov. 9: 10.

PRACTICAL NOTES FROM PELOUBET.

1. To us—to all, that is, who, like Solomon, "love the Lord"—does the same voice speak, saying, "Ask what I shall give thee." Yes; he who spake to this new-crowned king in the night visions hath in these last days spoken unto us by his Son, saying, "Ask, and it shall be given you." Let us consider: (1) Like Solomon we are commanded to ask. It is not that we are *permitted* so to do: it is made a positive duty. If we do not ask, we sin. It was in the night visions that God spoke to Solomon. It is in no dream, no vision, but in his own written word he says to us, "Ask what I shall give *thee.*" (2) Like Solomon, we have but to ask and God will give. "*Every one* that asketh receiveth," etc. "If *any of you* lack wisdom, let him ask of God... and it shall be given him." If we have not wisdom, blessing, pardon, peace, it is all for want of asking. God is sure to give, because he loves to give; it is his nature and property to give. Not only (as has been beautifully said) is "the greatest Being in the world the greatest giver," but it is an essential part of his perfections to give. (3) Like Solomon, let us ask the best gifts. (4) If, like Solomon, we choose the best gifts, the other and inferior blessings are thrown in with them. (5) And here again observe that not only is it God's nature to give, but to give "exceeding abundantly above all that we ask or think." He is "wont to do more than either we desire or deserve."

> "I knelt before Thy gracious throne
> And asked for peace with suppliant knee;
> And peace was given; *not peace alone,*
> *But love and joy and ecstasy.*"

(6) If, like Solomon, we cease to covet the best gifts, and care only for the lower, we shall certainly lose the former and may possibly lose both.—*Rev. Jos. Hammond, LL. B.*

2. The prayer of Solomon is the type of true prayer (1) in its power, (2) in the condition on which it was granted, (3) in its answer.—*De Pressense.*

3. (1) Wisdom is a practical quality, not merely theoretical. (2) Wisdom deals with those eternal principles that underlie the surface appearances of life.

> "There is more wisdom in a whispered prayer
> Than in the ancient lore of all the schools."

(3) Wisdom is of divine origin. (4) Wisdom has an abundant reward.—*Rev. J. Waite, B. A.*

4. Solomon's prayer was characterized by the following excellences: (1) gratitude; (2) solemnity; (3) hopefulness; (4) humility.—*A. R.*

5) The wisdom of Solomon's choice. The choice was for the good of oth- rather than for the advantage of him- . The prayer of selfishness, greed, rice, can never be put up in Christ's ne. (2) The choice was made of in- d worth, and not of outward show. did not ask for himself riches and or. What will make us noble is al- s more readily given by God than t will make us wealthy. Our heaven- Father cares little that we should make acy or win applause; but he cares h that we should be wise and true loving; and these graces he will in no e withhold from those who seek. (3) choice made of the higher brought h it the lower blessings (vers. 11–13). ause Solomon asked wisdom, God gave that, but added to it wealth and hon- The teaching of Christ (Matt. 6: 24– gocs to show that a man who is chief- oncerned to please God need have no iety or care about lower things. If l fceds the birds, he will feed you; omon's wisdom was great, but there come into the world one greater than omon, more worthy far of our adora- and love. As a child in Nazareth, is grew in wisdom and in stature, and avor with God and man. His wisdom purer, deeper, truer than Solomon's, ause it was united with purity of life, victory over sin, and with sacrifice self. He is the true Shelomoth, "the ice of Peace"; the true Jedidiah, "the l-beloved of the Father"; and to him let us humbly bow the knee, as to worthy to be exalted both as Prince Saviour.—*Rev. A. Rowland.* Men's racters appear in their choices and de- s. As we choose we shall have, and is likely to be our portion to which gave the preference, whether the lth and pleasure of this world or itual riches and delights.—*Henry.*

he contrast between Solomon's early later life is remarkable. When he an to rule he was a thoughtful, sober- ded, pious young man. For several rs, until after the temple was built and icated, he seems to have had consider- e spiritual fervor. Yet, when we come sum up his career and estimate his racter, so great is the cloud that has ered about him that we can scarcely whether to place him among the god- r not. In the verses preceding the on it is distinctly said that he "loved Lord, walking in the statutes of Da- his father." His marriage of an ptian princess seems questionable. she was doubtless a proselyte to the ish faith, and may have become a uine servant of God. She did not ve a snare to him as did the strange es he took later, and the Canticles and 45th Psalm, though having a deeper ning, are supposed to have a primary rence to this marriage. Nor did the ship of the "high places" argue any- g against his piety, for Samuel and id resorted to the same. There was excuse for this irregular worship in the that "there was no house built unto name of the Lord until those days." eon, six miles north of Jerusalem, was "great high place." There were the ernacle of Moses and the brazen altar Chron. 1 : 6) made by Bezaleel. ther Solomon went accompanied by a t multitude of the officers and leading of his kingdom and offered a "thou- d burnt-offerings." There were more ade and pomp than were necessary bably, showing a tendency to display afterward proved a snare to him. it was fitting that he should publicly prominently set forth his loyalty to ovah, and we cannot doubt that he sincere and that his soul was uplifted the season of worship and prepared the revelation that followed.—*U. P. le Teacher.*

OBITUARY.

SHE RESTS FROM HER LABORS.

Ve are one less; still God is with us. ny have known of the constant, true untiring devotion of Bro. Henry Jongh and his quick, unostentatious, faithful wife to the cause of the Mas- always abounding in every good word work. Their hearts and hands were r open to help the poor and needy, their souls beat together responsively he claims of every good, righteous and nane cause.

'heir opposition to the liquor power the lodge power, and all the powers Satan and of darkness, has been posi- e and persistent, and their house at No. 87 St. Joseph St. in this city has long been the hospitable home of many weary workers in the Master's vineyard. But the kind heart, the smiling face, the open hand, the modest mien of that truly Christian woman will no more minister at that family altar, or her presence lighten that happy Christian home. After a short but painful illness she rested from her labors and her pains September 26th, in her sixty-third year. Her funeral took place September 30 at 1 o'clock P. M.

They came to this country many years ago from Holland. Mrs. De Jongh was remarkable for her very retiring disposition, for her plain and modest apparel and her very meek and quiet spirit, which, in the light of God, "is of great price." She was an affectionate wife and mother, a most exemplary woman and a lowly and loving disciple. Brother De Jongh, with his afflicted family, will have the sympathy and prayers of Christian hearts in this hour of their great privation and sorrow.

G. W. C.

Dea. O. B. Palmer passed away from earth Sabbath, Sept. 21, at Delevan, Ill., aged nearly 88 years. An old Abolitionist, a staunch temperance man and a lifelong witness against the secret orders, it was given to him, not only to talk and work in these good causes, but also to suffer for them. A pioneer on the prairies at Knoxville, Ill., the great day alone can declare all the spite and persecution he received for Christ's sake. Yours for the truth, S. S. Martin.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

A Wonderful Woman,
A Wonderful Life,
AND
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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
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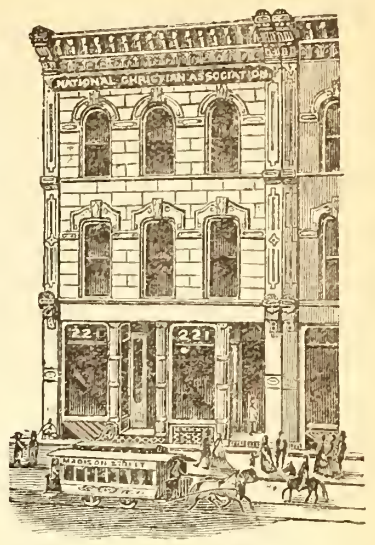
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Indiana.—Pres., William H. Figg, Reno; Sec., S. L. Cook, Albion; Treas., Benj. Ulsh, Silver Lake.
Iowa.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.
Kansas.—Pres., B. F. Worrell, Olathe Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.
Massachus tts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.
Michigan.—Pres., C. C. Foote, Detroit; Rec. Sec'y, W. H. Ross, Williamstown; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.
Minnesota.—Pres., E. G. Paine, Wasioja Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.
Missouri.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec. M. N. Butler, Albany.
Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.
New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.
New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.
Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott. Alexandria.
Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.
Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.
Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.
West Virginia.—Pres., D. B. Turney; Sec. John Bosley, Grafton Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, OCTOBER 9, 1884.

Gen. B. F. Butler is the Jeroboam of American politics; and with a change of names, of persons and places, Jeroboam's biography would answer for Butler's. One made a political religion and "took the lowest of the people and made them priests" (1 Kings 12:31): the other (Butler) takes the same classes, loves, despises and rules them.

In 1848, at Buffalo, the name "Liberty party," under which we had twice voted for Birney, was dropped. The issue, slavery and abolition, was dropped. The name became Free Soil; and the issue, slavery-restriction. Gerrit Smith and C. C. Foote were nominated on the Abolition issue, and many voted for them. But the mass voted for Van Buren and Free Soil. This compelled the slaveholders to fight, not for their slave property, which the mass conceded, but for the spread of slavery; and they were beaten.

In voting for St. John we change neither *name* nor *issue*. We shall retain the American name and platform. True, we vote for the Prohibition nominees; but we vote for them as Americans who are clear of the lodge. The argument is a hundred to one stronger than for the change from Liberty to Free Soil in 1848.

WHY THE CYNOSURE SUPPORTS ST. JOHN.

A REPLY TO SEVERAL LETTERS.

The American party held a convention at Washington last February. Our candidate, Senator Pomeroy, presided, working admirably for the cause to which he had lent his name.

Before and after our Washington convention Senator Pomeroy expressed great reluctance to run against St. John, whose principles, he said, were ours. Our National convention at Chicago, sent a fraternal committee to the St. John (Pittsburgh) convention, and gave our National American committee some discretion in case there should be a change of candidates. Rev. Willard Burr said of the Oberlin friends that they should not attend our American convention, though strong Americans; but they should attend the Pittsburgh Prohibition convention, which they did. At Pittsburgh I met Mr. Lewis of Willimantic, Conn., a warm bosom friend, who is called a twin with our candidate John A. Conant. I at once asked Mr. Lewis: "Will you vote for Pomeroy and Conant?" He replied, falteringly, "I should hate to vote against my old friend Conant." Notice that he was at the Pittsburgh convention, but neither he nor Mr. Conant were at Chicago. Besides Burr and Lewis, I met hundreds of strong *Cynosure* Americans, who said, "Let us push prohibition first, and then throttle the lodge." I disagreed with them; but I could not fail to see that if we pushed Pomeroy against St. John and against his own good judgment, in November, we should have a discouraged leader and broken battalions,—as Col. Baker was ordered to his funeral at Ball's Bluff.

At Central Hotel, Pittsburgh, we met in council, when Pres. C. A. Blanchard said, "Senator Pomeroy, what will you do if this convention nominates St. John?" "I shall write asking leave to withdraw," was his direct answer. "And," he added, "the worst enemies of our cause now urge me to run." They knew that if Pomeroy ran against Republicans, Democrats and Prohibitionists, as almost all our Americans are Prohibitionists, we should only disgrace our cause and strengthen the lodge. It's no use for us to curse our Americans who would vote for Prohibition and St. John. He who curses Willard Burr spits against the wind, and in his own face. Circumstances are part of God's truth as well as the Bible, revealed by his providence every hour. Besides, Pomeroy wished to resign, and a captain has a right to resign. Well, what could we do? We had no leader. We must do one of two things:

1. Force Pomeroy to go on against his better judgment; or,

2. Call a convention and nominate a new ticket.

Now we had nominated one man who took no notice of us; another who contemptuously rejected our nomination; another who voted the Republican ticket; another who accepted but scouted our temperance plank; and not one of all our candidates till Senator Pomeroy had openly taken the field for our platform. I, of course, omit myself; as there were good reasons for my withdrawal which I do not care to mention, and I gave Senator Pomeroy to our cause; who has stood boldly, manfully, and eloquently by us.

What then were we to do? Our Americans had already turned their faces toward St. John, "by act of God;" so far as I was concerned. He had stated before witnesses, "*I can stand on every plank of the American platform.*" And I had never heard of his ever going back on his word. Have you?

True, our platform, mostly written by myself, is a political and not a religious creed or confession. It does not state all that any of us believe concerning secret societies. I believe and know that St. John has a very deficient understanding of them. But if he should be chosen our President by the House of Representatives, and a bill should pass according to our 5th article repealing the "infamous lodge charters, and prohibiting their oaths, he would keep his word and do all our platform requires. He would sign the bill. And if you want any more in that platform, why have you not put in more. You have had that article twelve years! Why have you not added to it? And if the platform is right, and St. John stands on it, why do you call us "hypocrites" who vote for him?

Do you say, We don't want to give up the name "American" or the American principles of our platform? I answer, We give up neither. We simply vote for our platform, and those who stand on it.

In 1848 we dropped the issue of "Abolition," and took "Slavery Restriction;" and we dropped the name "Liberty party" and took "Free Soil." And we voted for Van Buren, because he came on that platform. We well knew that the slave-holders would fight slavery restriction just as fiercely as they would abolition, and at a great deal worse advantage. The change showed the people that the slave-holders meant to have the whole country or none; and the country must be all slave or all free. Events justified our change.

But here, in voting for St. John, we change neither name nor principle. We shall vote for St. John, and if we had time we could put him into the House of Representatives, and probably elect him.

But, if he is not elected, the *Cynosure* is in favor of calling an American convention to meet on the fifth day of March next, and organize at once for a four years' campaign. I have both faith and hope that St. John will meet with and address that convention as its recognized leader and head. By that time he will have learned the utter monstrosity of a Prohibition party with Masons in it who are sworn secret brothers of other Masons who are distillers, brewers, and saloon-keepers. We must literally "*do or die.*" This country cannot stand lodge and liquor. If St. John falters, and falls back, then we will simply let him alone, and march on with our American name, organization and platform in firm, unfaltering faith, that, as no one pretends that the secret oath-bound orders that curse our globe were planted by the Almighty Father, they shall and will "be rooted up."

Meantime let us not "bite and devour one another" lest we "be consumed one of another." Men have a right to vote as they believe to be for the best good of the country. No one is so silly as to think of disciplining either Republicans or Democrats for voting with other parties. If they are honest, though mistaken, they do not sin; and if any one whom I have taught, perhaps, half he knows of secret societies, chooses to call me a "hypocrite" because I vote, and urge all to vote for St. John, I only point him to my life of fifty years consistent opposition to popular evils, and ask him, when did I begin to be a hypocrite?

J. Blanchard.

EDITORIAL CORRESPONDENCE.

Birmingham, Iowa, Sept. 26, 1884. We had a respectable gathering in the U. P. church this evening, but the air was sultry and a storm coming up. All whom I have heard express themselves here, are strong for St. John and Daniel, though they are original Americans of the Dr. Norris (Groves) school. They say voting for the Prohibition candidates, in seamen's phrase, "Jams our anti-secret vessel in the wind." Thousands are now discussing it who would not have heard of us. They say that the withdrawal of Senator Pomeroy evinces sound statesmanship on his part, and neither here, nor at Fairfield, nor at College Springs is there a known sound American who laments the adoption of St. John.

Fairfield, Iowa, Sept. 29th.—A wagon load of us left the Norris home and went up to Fairfield, the home of Senator Jas. F. Wilson. He was a saddler and harness-maker, studied law, went into politics, and stumped his district in company with Dr. Norris with a handkerchief tied round his knee to hide a hole in the leg of his pants. He has done brave work for the country and prohibition, and is much beloved of his neighbors. He stood well with the beloved Grimes, and has been thought of by many as a candate for the Presidency. But his attempt to make the Republican party a prohibition party is like his honest attempt to screen the hole in his knee by tying a handkerchief around the leg of his pants. It simply calls everybody's attention to the fact that the Republican party is worn out and needs mending with a new party.

Mr. Geo. C. Heaton had done his work well at Fairfield. The court house was well filled with men and a large sprinkling of women on Monday evening. The proof of the intelligence and good sense of the crowd is that they heard three speeches in a hot night without tiring. Only one poor old man limped out, saying, "Didn't come to hear about Masonry.'"

Rev. Geo. Warrington spoke to the charge that voters for St. John were "losing their votes." He was followed by Dr. Wm. Pitt Norris, in a prepared and excellent speech in which Adams, Webster, Seward, and others were quoted. Both speeches were well received. Then followed the editor of the *Cynosure*, whose style of handling lodge politics is too well known to need reporting. Everybody seemed good natured at the close, even those Democrats who regard all talk as gospel which gives them hope of office. Even "distance lends enchantment" to this view.

Morning came and we took steam for Marshalltown. Our convention there is thus set down by the Associated Press:

Marshalltown, Ia., October 1.—The State Prohibition convention, pursuant to a call, signed by sixty citizens of Iowa, was held in this city to-day. Chas. Hutchinson, of Mahaska county, was chosen permanent chairman; E. B. Howard, Marshall county, secretary. A. W. Hall of Page county, and Dr. Blanchard of Chicago, addressed the convention, urging it to put a ticket in the field, headed by St. John and Daniel. The following electors at large were nominated: Samuel Boon of Van Buren county, Joseph Steere, Cedar. The electors are: Geo. Heaton, Jefferson; James Townsend, Cedar; H. M. Woodford, Bremer; W. R. Marley, Fayette; Nathan Bourne, Linn; Chas. Hutchinson, Mahaska; E. J. Grinnell, Guthrie; Jos. Reed, Page; James Syth, Fremont; Wm. Lewis, Story; M. M. Gilchrist, Clay. An executive committee of three were instructed to confer with the American executive committee and make State and Congressional nominations, and to report in about ten days. The work of the convention was harmonious throughout. The electoral ticket as completed contains the names of seven Prohibitionists, and six of the thirteen electors nominated at Washington, Iowa, five weeks ago by the American ultra prohibition and anti-secret party.

At the close of the convention an earnest little woman came in; and, on invitation, said she was brought in by some friend opposed to having an electoral ticket for St. John and Daniel. It would divide and weaken Iowa prohibition, and give the legislature to the Democrats; rescind their good laws; and destroy a cause for which she had toiled ten years.

She was answered, "There is neither legislature nor governor to be chosen next November; and, besides, voting for St. John and Daniel will hinder no one voting for such State officers as he pleases." The lady then came square out for Blaine and the Republican party, but said nothing against Chester Arthur's turning the White House into a national liquor warehouse; nothing against the 1,000 Republican licensed dram-shops in the city of Washington; but she said the Iowa women were likely to divide the National W. C. T. U.,—and that Mrs. Ellen Foster had been to Buffalo and ascertained that Grover Cleveland's morals were as bad as charged by the Republican press.

Well, we should object to have a son or daughter accompany Mrs. Foster to Buffalo on such an errand. Possibly she may err in her political judgments as in matters of propriety and taste.

The *Cynosure* editor was invited by Elder Miller to address the regular weekly Presbyterian prayer-meeting on the evening of the Marshalltown convention on the Sabbath-school lesson for next Sabbath. A Presbyterian clergyman present added, "And on anything else on which he may choose to speak." As the lesson included the 700 false worships brought in by Solomon's heathen wives, a faithful application was made to the false worships in Marshalltown, where the Congregational pastor had lately been made to jump down on the spikes by the "Knights of Pythias," and other ministers had been put through the degrading "religious" rites by Masons and Odd-fellows. We received the warm thanks of those present, and Elder Miller sent two dollars to the *Cynosure*. Some interesting young people were present. Such a Presbyterian prayer-meeting in Marshalltown, where there was an anti-reform mob a while since, shows that the leaven of truth is working there. J. B.

SCIENCE AND RELIGION.

The late international convention of scientists at Philadelphia was one of the most remarkable meetings of the kind held in this country, both for the character and scope of the papers and addresses presented and for the unusual interest awakened among Americans. The Association was increased by some 500 new members, adding thirty-three per cent. to their former number.

The universal claim of infidelity that science is

ntinually at war with revealed religion, and that its vestigations are undermining the foundations of hristianity had a happy and practical denial in this eat meeting. The *Presbyterian* of Philadelphia peaks thus of the religious phase of the meeting:

"We were very favorably impressed with the man- er and air of these students of nature. They seemed oroughly candid, always ready for facts, and dis- osed to be patient until a full collation of facts uld justify the formation of a theory. If we com- rehended what we heard, and what we have read, ere was much less said or hinted this year which eemed to bear against the Christian faith or against e texts of the Holy Scriptures. It is a pleasant ing also to record that these men, of high standing their noble pursuit, and of wide reputation for ientific knowledge, did not fail publicly to acknowl- dge their loyalty to Christ and his kingdom. They eld their usual prayer meeting on last Sabbath, in ssociation Hall. The voices of the men of Great ritain and America mingled together in the praise God and in earnest supplication to Christ. Hearti- did they acknowledge that there were wants which ience could not supply, a purifying and uplifting of e soul, which can come only from the Spirit of the ord. We rejoice in a confession of Christ so pub- ly made by men of so much worth."

The Remarkable Letter of Samuel Dexter another column deserves especial mention because the time it was written, the celebrity of the author, nd the effect it had upon his political preferment. r. Dexter was a graduate of Harvard and received e honorary degree of LL. D. He was honored by s fellow-citizens with an election to the State legis- ture and to both Houses of Congress. In 1800 he as chosen Secretary of War by President John dams and next year Mr. Jefferson honored him with e appointment of Secretary of the Treasury. He as also president of the first temperance society or- anized in Massachusetts. This was the man whom e lodge marked for defeat in 1814 in the campaign r governor.

—Secretary Stoddard is writing up a full account of e dastardly outrage on S. E. Starry at Dunlap, Kansas, hich will appear in our next. The Kansas brethren pro- ose to use the facts to the best advantage against the dge.

—The *Associate Presbyterian*, the monthly magazine the "Associate Synod of North America," publishes a rong article against the Grand Army of the Republic in s September number.

—The Wyoming county, N. Y., Prohibition conven- on, nominated Anti-masons on its ticket throughout— excellent example to be followed throughout the coun- y.

—Bro. Stoddard, New York State agent, spoke Sept. 3d in the United Brethren church at Sickles' Corners. ast Friday he went to Woodhull, Steuben county, where e had several appointments and hoped to arouse a good terest for reform.

—Bro. J. B. Galloway, pastor of the Covenanter church Vernon, Wis., asks the State Association of Wisconsin hold their next convention at Waukesha, the celebrat- l summer resort.

—The *Wesleyan* interprets the friendly introduction of . John at Madison, Wis., by Mr. Fratt, the Democratic ominee for governor, to party trickery, but does not otice that for the act (an entirely honorable one) Mr. ratt is deserted of the liquor men, who put their money to the Republican "barrel." We regret to note, also, at Bro. Wardner urges against voting for St. John be- use it would help Cleveland. If Pomeroy was running e should hope the *Wesleyan* would not object to him on e same ground.

—The *Weekly Review*, Birmingham, Alabama, a Repub- can journal with the motto: "Our Hope—A Free ress," publishes Sept. 24, a communication on the "Ma- nic New Birth," which is one of the most radical argu- ents we have ever seen in the columns of a local jour- al. There are not in the North a half dozen papers of e same class that would dare to so boldly assail the dge.

—Secretary Stoddard returned from Kansas Saturday fternoon. Through some mistake about notices the at ndance was uufortunately small at the business meet- gs, but in the evening the crowd was out, many Masons nong the number, all anxious to see the man who was old enough to face the lodge though threatening and at- mpting to take his life. Bro. Starry went through his ork successfully and without interruption. A full re- rt will be given by the Secretary.

Reform News.

FROM THE GENERAL AGENT.

Byron, Ill., Sept. 21, 1884.

Yesterday I preached in the morning, and listened to an excellent sermon from Bro. Gibson in the evening. He is a thorough, practical worker, and right on questions of reform. At 4 o'clock P. M., I attend and took part in a Band of Hope meeting under the superintendence of Mrs. H. M. Andrews, a graduate of Wheaton. This Band is three months old, has a membership of 130, and the triple pledge of total abstinence from liquor, tobacco, and profanity. Besides routine business, there were two recitations by members, and Mrs. Jones gave items of interest from a temperance convention she had recently attended at Rockford.

En route for Normal I was detained over night at Amboy where I enjoyed the hospitality of Bro. Lewis and called on Bro. Bear, whom I found full in the faith. These brethren are assailed and hindered in the Lord's work by lodge and rum demons, but nothing daunted they go quietly on, working and testifying for the Master.

Lawrence, Kas., Sept. 27.—The meetings at Normal were not largely attended, but a good beginning has been made for future work in McLean county, which ought to be followed up without delay. Friends there take less interest in the political than the religious part of our work, and voting in different parties and adhering to ecclesiastical bodies quite diverse, they will heartily concur in any non-partisan, undenominational effort against the lodge and saloon enemies.

Leaving Normal at 4: 10 A. M., the 26th, I reached this city at 11: 45 P. M. I have to-day been calling on pastors and friends, and with Bro. Feemster distributing bills. I am to attend Friends' meeting at 10 A. M., and to preach in the U. B. church, North Lawrence, in the afternoon. I learn more particulars of Bro. Starry's case from Bro. Feemster, and do not intend leaving the State until I find the bottom of what now appears to have been a deliberately planned attempt to murder, and which, when Bro. Starry fell senseless, the villains supposed had been a success. Brethren are expected from different parts, and the outlook is good for the convention.

J. P. S.

CONNECTICUT REVISITED.

Westerly, R. I., Sept. 30, 1884.

Dear Cynosure:—I left Washington, D. C., on the 18th, reached New York at 3: 30 P. M., and at 5 o'clock left on the magnificent Sound steamer, "City of Worcester," for New London. We passed round the Battery and Castle Garden, under the great Brooklyn Bridge, up the East River through Hell Gate, until darkness shut out the many objects of interest and left us a night of quiet sleep, far pleasanter than railroad travel. At seven A. M. I reached Willimantic, and was most kindly received by Bro. J. A. Conant. We soon arranged for our State meeting and sent out notices. In the evening I attended a meeting of the Prohibition Club and listened to an excellent address. On Saturday I visited Putnam and called on numerous and earnest friends. In the evening I returned and preached three times on Sabbath in Mission Hall to not large, but most earnest congregations. At 5 P. M. my discourse was on prohibition before the Reform Club.

On Monday I went to Windsor, visiting Bros. Ellsworth, Collins and others. Next day visited friends in Hartford; among others, pastor Ahgren, who is doing a noble work among the Swedish people, and who, like Paul, supports himself mainly by the labor of his own hands. From here I went to Simsbury, calling on Bro. Reid and staying at Montague with Bro. Philip Bacon, whose zeal for reform has not a whit abated. On Wednesday I visited the pastor of the Congregational church in Simsbury, together with a member of the church who was troubled because two of the deacons are Freemasons. We found the pastor and his good wife profoundly ignorant of the whole subject, and greatly astonished that any one should object to an institution that "includes some of the best men in the land." They promised, however, that they would read Pres. Finney's book. I cannot say that I was at all sanguine that they will see the truth. Isaiah said of some, "Their eyes have they closed, lest at any time they should see with their eyes," etc.

From here I went to Southington and found some warm friends, among them Rev. Hezekiah Davis, who "does not shun to declare the whole counsel of God," and Bro. H. Lockwood, who has renounced Masonry for Christ's sake. From here I went to New Haven and called on Mrs. Dunning, whose interest in our reform and in Wheaton people was cheering. At Whitney I found kindred and sympathizing friends, and among them Rev. Putnam who has been the pastor of the Congregational church for about forty years. He told me he was an original Anti-mason, having lived in western New York in the Morgan times. He now feels that he is too old for aggressive work, but assured me of his earnest sympathy.

From here I went to Middletown and visited the venerable Jesse Baldwin, who in his eighty-first year is still strong for the right, and stopping over night at East Hampton I reached Willimantic on Saturday.

On Sabbath I preached twice in Mission Hall. At five P. M. on prohibition from Esther 4: 14: "If thou altogether holdest thy peace at this time," etc. In the evening we had a most pleasant and profitable meeting at the house of sister Lizzie Smith. This dear sister has been confined to her bed for more than forty years. She has most wonderfully illustrated the power of the Gospel by her cheerful patience, her faithful admonitions and fervent prayers. It was a great privilege to be instructed by her wonderful experience.

On Monday I went to New London, where a good work is being done for prohibition, the club subscribing for one hundred copies of the *Weekly Witness* for free distribution. I stopped also at Mystic, a decided temperance town, and reached this, the first town in Rhode Island, at six P. M. Mrs. Foster, of Iowa, has recently spoken here, and many have been persuaded to waive the temperance question so far as the Presidency is concerned. When will the people learn that consistency is a great element of success, and that "he that is unjust in that which is least is unjust also in much"? H. H. Hinman.

WISCONSIN NOTES.

Rev. Isaac Bancroft, State Agent for Wisconsin, reports for five days in August and twenty-six days in September. During this time he traveled 575 miles, supplied 780 families with portions of our literature. Six families refused to take anti-secrecy literature even as a gift. One Odd-fellow said that his lodge had got one of our expositions for every member, and that they worked by them.

"I have enjoyed my work," he continues, "very much, notwithstanding I have had a good deal of opposition. From what I know of the public sentiment, I am satisfied that a majority of the people in Wisconsin are in favor of prohibition. If every person would vote their convictions we should win. I hope God will so move the people that they will."

THE NEW ASSOCIATION IN McLEAN CO., ILL.

Bloomington, Ill., Sept., 28, 1884.

Editor Cynosure:—Thinking a short report of our meetings in Normal would be acceptable, I write you. Brethren Browne and Stoddard have been here, sown the seed, and are gone. What the harvest will be doth not yet appear.

We had three lectures in as many evenings, and held a session of the McLean county Christian Association, whereof Joseph Stuckey of Danvers is president, and the writer was chosen secretary. The attendance was not large, owing to lodge espionage and intimidation, but those who heard the truth were of the sober, sincere class who entertain moral convictions. Some of the brave old spirits were developed who remember the scenes from 1826 to 1830, and some friends of righteousness came forward through great reproach to bid us God speed in the reform.

The first evening Bro. Stoddard spoke in his usual forcible way to a fair audience, and we noticed quite a number about the doors and windows unwilling to show their faces and let it be known who they were. The next evening Bro. Browne gave us a master-piece in his lecture on the "Religion of the Lodge." A good audience was present, and it could not be but impressions were made for good.

Many causes conspired to make the attendance light; but we are now in the field for work, and if we are spared we confidently expect to be in at the last dying kick of the great Masonic wild boar. A slight canvass of the neighborhood abundantly proves the fact that there is nothing more universally feared and hated than the lodge. Their extreme sensitiveness to all discussion arises from conscious weakness. Their position is not unlike that of the slave-holders; discussion is likely to bring insurrection about their ears. Their whole institution is rotten with sin, and only a slight jostle is necessary to send the thing headlong. Hoping to be able to dig many a cavity in their shaky foundation, and give many a vigorous push to their overthrow, and to the building up of our Lord's kingdom on earth, I am, fraternally yours, H. D. Whitcomb.

The Home.

SUMMER IS GOING.

FAREWELL.

Summer is fading; the broad leaves that grew
So freshly green when June was young are falling;
And all the whisper-haunted forest through
The restless birds in saddened tones are calling
From rustling hazel copse and tangled dell,
"Farewell, sweet summer,
Fragrant, fruity summer,
Sweet farewell!"

Upon the windy hill, in many a field,
The honey bees hum slow above the clover,
Gleaning the latest sweets its bloom can yield;
And, knowing that their harvest time is over,
Sing half a lullaby and half a knell,
"Farewell, sweet summer,
Honey-laden summer,
Sweet farewell!"

The little brook that bubbles 'mid the ferns,
O'er twisted roots and sandy shadows playing,
Seems fain to linger in its eddied turns,
And with a plaintive, purring voice is saying
Sadder and sweeter than my song can tell,
"Farewell, sweet summer,
Warm and dreamy summer,
Sweet farewell!"

The fitful breeze sweeps down the winding arc
With gold and crimson leaves before it flying;
Its gusty laughter has no sign of pain,
But in the lulls it sinks in gentle sighing,
And mourns the summer's early broken spell,
"Farewell, sweet summer,
Rosy, blooming summer,
Sweet farewell!"

So bird, and bee, and brook, and breeze make moan,
With melancholy song their loss complaining;
I, too, must join them, as I walk alone
Among the sights and sounds of summer's waning;
I, too, have loved the season passing well—
So, farewell summer,
Fair but faded summer,
Sweet farewell!

—*George Arnold.*

HER MONUMENT.

She built it herself; and yet she did not know that she had a monument. She lived in it; but she did not know that it existed.

She never dreamed that she was great; or that she was specially useful; or that she had achieved anything worth living for. Sometimes when she read the stories of historic heroines she, too, had her "dream of fair women," and looked with a sigh upon her life made up of little deeds, so little that even she who did them was not conscious of the doing, she whose loom moved so noiselessly that she neither thought how long she was at it nor what a beautiful pattern she was weaving. Indeed, it would have seemed to her, if she had ever thought about herself or her work, to weave herself. But she did not. Her unconsciousness was her charm. Self-consciousness would have destroyed her monument.

She was not a great woman; at least no one thought her so. In truth they did not think much about her; they simply loved her. She wrote no books; her letters never circulated in a wider circle than that of a few favored friends. Her song of love was too sacred and she was too shy to sing it to the public or to strangers. She was not president of a Dorcas Society; nor the life of a sewing circle; nor a leader in the woman's prayer meeting; nor the teacher of a great Bible class. She had admiration for women with a "gift;" sometimes she was a trifle tempted to envy them; but she had no "gift" herself. She did not even sing in the choir. Her only singing was a lullaby to her own baby. As to public speaking, she never was on a platform in her life; never lectured—not even her husband; never led in prayer, except when her husband was away from home, and then only by reading in a tremulous voice from a book at family prayers. This was the one occasion of her life when self-consciousness came in to terrify her and deprive her of that simple naturalness which was her gift.

Her monument was at home. It grew up quietly, as quietly as a flower grows, and no one knew, she did not know herself, how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste; and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alembic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator; for imitation is always of kin to falsehood; and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet everything she saw elsewhere entered into and helped complete the perfect picture of life which she was always painting with deft fingers in everything from the honeysuckle which she trained over the door, to the bureau in the guest's room which her designing made a new work of art for every new friend, if it were only by a new nosegay and a change of vases. Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from ever guest and personality, and make him at home, and so make him his truest and best self. Neither man nor woman of the world could long resist the subtle influence of that home; the warmth of its truth and love thawed out the frozen proprieties from impersonated etiquette; and whatever circle of friends sat on the broad piazza in summer or gathered around the open fire in winter knew for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish Temple—strangers came into the court of Gentiles, friends into an inner court; her husband and her children found a court yet nearer her heart of hearts; yet even they knew that there was a Holy of Holies which she kept for her God, and they loved and revered her the more for it. So strangely was commingled in her the inclusiveness and the exclusiveness of love, its hospitality and its reserve.

Ah! blessed home-builder! You have no cause to envy women with a "gift." For there is nothing so sacred on earth as a home; and no priest on earth so divine as the wife and mother who makes it; and no gift so great as the gift which grafts this bud of heaven on the common stock of earth. "Her children rise up and call her blessed; her husband also, and he praiseth her."—*Christian Union.*

A PERFECT WOMAN.

Was there ever a eulogy on woman to rival Proverbs 31? A glory of enthusiasm flushes through a womanly being to find the Lord has made her a creature of power. Let her beware that the "heart of her husband doth safely trust in her, so that he shall have no need of spoil," and that "she will do him good and not evil, all the days of her life." How the Omniscient enlarges on the industry of the good woman, and the comfort and adorning she gathers into a household! What a brave perfection this woman of whom it is written by God's Spirit, "strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Thus much for woman in her usual lot of wife; but here follows a universal application: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands, and let her own works praise her in the gates." Why should a feminine ever be dissatisfied with the sphere Providence assigns her? She may be feebler in physique and brain than man, but a subtle influence is hers he owns not. Even if wanting in seeming force, as some love to represent her, let her take comfort, for "God hath chosen the weak things of the world to confound the things which are mighty."—*Sunday Magazine.*

HOW TO HAVE CHEERFUL WIVES.

Better than gold to a man is a cheerful wife. But he must do his part toward making her cheerful. It is easy enough for a man to marry a happy woman. But the bride-expectant, when she thought how happy she would be, never contemplated the picture of a husband coming home cross as a bear, and going to bed without speaking to her; she had never thought of the long evenings when he wouldn't come at all; nor of his bringing some one home to dinner without warning or preparation; or his awful profanity over so trifling a matter as her little bill of expenses. She had no idea, in fact, there could be anything but happiness in married life, and she had determined to be happy, and to distribute her happiness to those around her. It is not her fault if she doesn't succeed. Men as a rule, do not exert themselves to secure their wives' happiness. They know that it requires a constant and great effort to possess *property*, and be secure in its value in the midst of constant commercial changes. The cheerfulness, the happy, hopeful character which every woman displays at the beginning of marriage is not so easily lost as a fortune; it requires but a small share of attention but it requires attntion, and those who forget this will find that it is possible to lose a treasure as precious as woman's cheerfulness, yea, as woman's love.

SWEET MINDED WOMEN.

So great is the influence of a sweet minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits, that are wearied with the stern realities of life. The rough school boy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Ex.*

Men demand women to be physically, mentally, and morally pure before venturing to offer heart and hand, before placing their hopes and loves in the hands of women. This is right. To this strict social law we may credit the physical and moral status of women. Men are self-respecting when considering their relations to women. Women are not self-respecting when taken in relation to their association with men.

Pure in person, they will accept and encourage the association of men reeking in the physical filth of tobacco, intoxicants, and lewd associations. Moral themselves they permit men to come to them from the club room defiled in mind by obscene and unworthy conversation and associates, without so much as a sign of protest. The great social want of the hour is a self-respecting womanhood; a womanhood so grand as to crown the work of the school and the church by a home-life with its social laws as strict for boys and men as for girls and women. When young women shall demand young men to be as pure as young men now demand young women to be, then and not till then, shall we see the nature of man assert itself.—*Our Herald.*

CHILDREN'S CORNER.

MAKE THE BEST OF IT.

What's the use of always fretting
Over ills that can't be cured?
What's the use of finding fault with
What we know must be endured?

Does it make our burdens lighter
If we grumble 'neath their load?
Does it make life's pathway smoother
If we fret about the road?

Better use our time than fill it
Full of sighs and vain regrets
Over some imagined blunder—
As does he who always frets.

We cannot expect life's pathway
To be always strewn with flowers,
Nor the time that God has given
To be all made of happy hours.

Storms will follow every sunshine,
Grief be mixed with every joy;
And 'tis best that it should be so—
Gold's too soft without alloy.

"Half our trouble's our invention;"
We're to blame for half our strife;
Then, if life is what we make it,
Why not make the best of life?

—*Selected.*

AN OLD DOG'S JOURNEY.

I had the following story from a lady, Mrs. Parmenter, which I thought might please the children who read your excellent paper.

Mrs. Parmenter has just moved down from Dakota to Shamrock in Jackson Co., Wis. When she left Canton, Lincoln Co., Dakota, a friend gave them a dog of the

terrier species and they brought him to Shamrock all
. He stayed there until they were well settled, and
then he left one morning without bidding any of
good-bye for his old friends in Dakota, where he
ed the 13th of July last, having spent about twenty-
days in his journey of 400 miles. They wrote that
log was well pleased to meet the children he had left
akota, and I do not believe those children will ever
their consent to have the faithful old dog leave
again. They wrote that he was so foot-sore that
uld hardly walk when he got home.

ISAAC BANCROFT.

ON THE WRONG SIDE.

a beautiful July evening, as the railway train ap-
ched the station, a pleasant-looking group appeared
he platform—a tall, dark gentleman, with a fair-
d lady on his arm, and several bright, lovely chil-
at their side, all evidently on the outlook for some
d's arrival. The engine hurried past, the carriages
wed; the lady held back her youngest child, while
usband and the others hastened forward.

"here is Aunt May, all right!" said a little boy, clap-
his hands, as he looked up into one of the car-
s.

unt May soon emerged, a short, slight figure, her fair
and blue eyes showing her relationship to the
er rather than the father of the merry little band
were so eager to welcome her. She was not young,
er bright smile and fair complexion made her ap-
much younger than her real age; and the children
dered her almost one of themselves. She had been
absent at this time on a day's excursion; and, to
e by her welcome back, that had been thought quite
enough.

r reticule, parasol, etc., having been disposed of
g the children, all wishing some share in the good
of "helping Aunt May," the whole party walked
wards to a small but comfortable dwelling, beauti-
situated in a Highland valley about a mile from the
ay station at L——.

nd you must tell us all your *adventures*, Aunt May,"
the eldest girl.

am thankful to say, my dear, I have had no adven-
to-day. I found my friends well, and spent a very
ant day with them, and had a safe journey there
back again."

h, but you must have something to tell us about—
thing to make a story of," said little Charlie.

Vell, I shall tell you something which made me think
od deal on my way home; and perhaps it will make
all think a little, and that will be useful. After din-
when it was time to go, my friend, Miss B——,
ed with me to the station. It was a long walk from
odgings, and the day so hot that we were very tired,
obliged to hurry. We were in time, but not much
; for just as we got on the platform the engine
puffing along; and Miss B—— said to me sudden-
ith such a frightened look:—

Are you sure we are not *on the wrong side?*'

Oh, no,' I replied; 'I took care to inquire and make
as to that when I first arrived in the morning.'

o she kissed me and said good-bye, and I stepped
ly into the carriage. But when we were on the
t of starting, I heard a cry of distress on the other
of the line. I looked out, and saw a woman whom
lway porter was keeping fast hold of.

Oh,' she cried, 'let me go! let me cross! I shall be
ne yet! I am on the wrong side!'.

No,' said the porter; 'you should have crossed at
it would be too dangerous now.'

nd then we started, and I only saw her look of de-
, and heard her cry, 'Oh, my baby! what shall
'"

Poor woman. I suppose," said Mary, "she had been
ng friends, like you, and had left a baby at home.
t would she do?"

his is Saturday night; so, if she was too far from
e to walk, she would probably be kept till Monday
——, and her family left in distress all that time. I
very sorry for her, and then I began to think of my
d's question to myself, 'Are you sure you are not on
wrong side?' I thought if I had made a mistake how
essed I should have been, and how anxious your
and mamma would have felt all to-morrow; for it
the last train, and you know there is no telegraph
to L——. And then I thought, if a mistake in a
day's excursion would have made myself and others
nhappy, oh, what would it be, at the end of life's
ney, to find one's self on the wrong side! Do you
erstand what I mean, Mary?"

ary was the eldest of the little group. She looked
e as she replied, "Yes, auntie; you mean when the
teous are separated from the wicked, to find our-
s on the wrong side."

How dreadful that would be! And always remember,
e are just two roads through this life on earth—one
h will end in the place of darkness and despair, and
other leading to that blessed home above, which
s calls his Father's house, where those who love and
him are to be happy forever. And there is a broad
of separation between the two ways. The travelers
ne one side, whether they are old or young, are care-
about God and heavenly things; they indulge proud,
y, selfish tempers, and speak unkind and untrue
s. The travelers on the opposite road are humble,
e, and holy, with hearts full of love to God and to
another. We all begin life on the wrong side; we
ll born into this world sinful creatures, who begin
n as soon as we can speak or understand. Now, the great question for every one to consider, who is old enough to understand what it means, should be like that of my kind friend to myself, 'Are you sure you are not on the wrong side?' I felt so thankful this evening that I could answer in my heart, Yes; by the goodness and grace of God I do feel sure that I am loving and trusting in Jesus, and seeking to obey his commands, and that he is leading me in the way to heaven. Oh, my dear children, how happy those are who *cross the line* early, who have no need to be frightened and hurried at the last, who give their young hearts to the Saviour, and ask him to keep them all their lives walking in the way of his commandments. They will be happy all through the journey; for his ways are ways of pleasantness and peace; and happiest of all at the end, when he shall say to each of them, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"—*Family Treasury.*

RIGHT UP AND KISS HER.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face lately. Of course, it has not been brought there by any act of yours, still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express surprise, go right up and kiss her. You can't imagine how it will brighten up her dear face. Besides, you owe her a kiss or two. Away back when you were little, she kissed you, when no one was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of sunshine and shadows, she was always ready to cure by the magic of a mother's kiss the little dirty, chubby hands whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been on interest these long years. Of course, she is not so pretty and kissable as you are, but if you had done your share of the work during the past ten years, the contrast would not have been so marked. Her face has more wrinkles than yours, far more, and yet if you were sick, that face would appear more beautiful than any angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would appear as bright as wavelets of sunshine chasing each other over her dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that did so many unnecessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be closed forever, and those tired eyes will have opened into eternity, and then you will appreciate your mother, but it will be too late."

POOR GIRLS.

The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor and depend on others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune turns swiftly around—the rich are likely to become poor, and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must teach their daughters to work; no reform is more imperative than this.

TEMPERANCE.

PROHIBITION MARCHING ON.

The votes on Constitutional Amendments in Kansas, Iowa, Ohio and Maine, while they are not claimed as party votes, for they are not, show that the *people* believe in Prohibition. These votes deserve special notice as a triumphant answer to those who assert that "the people are not ready; they must be educated up to Prohibition."

In November, 1880, 108,507 citizens of Kansas voted for a Prohibitory Amendment, and it was adopted by a majority of 7,998.

On June 27, 1882, 155,436 citizens of Iowa did the same, giving a majority of 29,759 for a Prohibitory Amendment.

October 9, 1883, 323,189 citizens of Ohio voted for a Prohibitory Amendment, and were counted; while a large number estimated at from 40,000 to 60,000 who voted, were treated as colored voters are sometimes treated at the South—not counted. Of 5,323 votes cast for the Amendment in Trumbull county, only 3,000 were returned.

September 8, 1884, after thirty years of trial, the people of Maine by a majority of 44,283 placed prohibition in the Constitution, making it a part of the organic law.

Maryland, a Democratic State, is largely prohibition under a local option law—so largely that the Prohibitionists threaten to carry it.

West Virginia, Democratic, has forty-three out of its fifty-four counties prohibition.

Georgia, Democratic, has ninety counties where, United States Senator Joseph E. Brown says, you can neither buy, sell, nor steal any whisky.

Tennessee, Democratic, has a law prohibiting a saloon within four miles of a school-house, thus preventing the sale in a large part of the State.

Arkansas, Democratic, has a local option prohibitory law, and along the line of the Fort Smith Railroad for 160 miles there is not a saloon, and counties and towns all over the State are prohibitory.

Missouri, Democratic, has a much more stringent high license law than that of Illinois.

Mississippi and Alabama, Democratic, have very stringent liquor laws, which greatly interfere with the "personal liberty" to sell or drink liquor.

South Carolina, Democratic, has a local option law under which the sale of liquor is prohibited in numerous towns and counties.

Texas, Democratic, came within four votes of the required two-thirds majority in its Legislature for a prohibitory constitutional amendment.

ADVERSE DECISION OF THE SUPREME COURT OF KANSAS.—It is not generally known that by a recent decision of the supreme court of Kansas, the enforcement of prohibitory law has been greatly crippled, so that in many places the people find themselves powerless before the illicit and illegal dramshop. Previous to this decision the county attorney had power to file a complaint and prosecute upon information and belief. But now if a county attorney files a complaint, and verifies it upon belief, he must also attach thereto a statement supported by the oath or affirmation of some other person willing to testify of his own knowledge that the facts and allegations stated in the complaint or information are true. If the county attorney has personal knowledge of the matters and things charged in the information, he may support it by his own oath or affirmation. A correspondent writes from Hutchinson: "We are very much discouraged. For two years we have had no saloons and had fought 'wheels' and other contrivances of the whisky men until we thought that prohibition did prohibit. But now we have a number of saloons, and it looks as if we were taking some backward steps. Our union has had a severe struggle during the past few weeks, because we have been trying to arouse the temperance men. The strongest paper we have in the county, while pretending to be a temperance paper, has turned its influence against us and talked about us unmercifully, because we are *determined* that we will agitate this question until our temperance men, our council, our mayor and our county attorney will do something to abolish this terrible state of things. We think that it is because of this decision and because resubmission is being talked of and worked for by whisky politicians all over the State, that the whisky dealers have become so bold. It seems to us that Kansas needs help just now more than she has ever needed it before, on this question."—*Union Signal.*

ANOTHER SUICIDE THROUGH DRINK.—The death of Isaac Newton, Chief Engineer of the Croton Water Department, in New York last Thursday, is a striking exemplification of all that has been said in condemnation of suicide. The deceased was the favorite pupil of John Ericsson, that sturdy inventor who has given to the world so much for power and utility. He managed the engines of Ericsson's Monitor in her famous fight with the Merrimac. Three times during the battle he was carried out of the engine-room in a faint superinduced by the close atmosphere, and he was ignorant of the progress of the fight until he learned of the victory. Again during the war, as assistant engineer of a frigate, he distinguished himself by unusual bravery in the face of a fire by stationing himself in the gangway and threatening to brain any man who attempted to abandon the ship. For this act he was publicly thanked by the Secretary of War. Thus this man, one of the first to venture into what was then termed "a floating iron coffin," and direct its movement in one of the fiercest naval engagements on record; this man who faced a gang of desperate deserters, taking his life in his hand, and who was the recipient of public thanks from the head of the navy for heroic conduct, finally succumbs to the effect of the poison that steals away the brains and takes his own life rather than face the remaining responsibilities of life.—*Inter Ocean.*

THE FALLACY OF HIGH LICENSE appears more and more marked in Chicago as time progresses. Under the old low license system there were 3,706 licensed saloons last year. During the first period of this year there were 3,316, and for the second period there are at present 3,277. These are being reinforced at the rate of six to eight a day, and the clerk in the city office from whom we obtained the statistics, himself a German, says the indications are that the number for the second period will fully equal, and perhaps exceed, the first. The advocates of the high license system flaunted it as a step towards prohibition, and asserted that it would reduce the number of saloons one half, blot out all the low dives and put the business in the hands of respectable men. It has done neither. The number has been reduced but little, and the few that have been obliged to succumb were of the least objectionable class, small beer shops kept by Germans, often in connection with a grocery and only for the accommodation of their customers. Not a dive has been closed through the operation of high license, nor has the business of saloon-keeping been placed in any more respectable hands. So far from being a step toward prohibition, it has been an obstacle in its path, and has been and is to-day urged as a better system than prohibition by the enemies of the latter. It has served to delay prohibition, and the sooner it is out of the way the sooner the grogshops will be closed. It is neither a regulative nor restrictive measure, and does not serve to mitigate in the least. As a failure and a fraud it is a veritable Jumbo, and the sooner temperance people find it out the better for the temperance cause.—*Lever.*

The Churches.

—*Our Banner* says that Rev. Dr. A. M. Milligan of Pittsburgh has improved so much that he has been able to walk out a little, and has attended church. It is not probable, however, that he will be able to resume his labors before next spring.

—Professor J. R. W. Sloane also steadily improves in health. He has changed his residence from Wood's Run, in the suburbs, close by the home of Dr. Milligan, to Arch Street, Allegheny, in order to be near the Reformed Presbyterian Theological Seminary, and to be less likely to be interrupted in his dutics as professor.

—The late Michigan Wesleyan Conference made some appointments of interest to the readers of the *Cynosure*. W. H. Ross is stationed at Barry, H. A. Day at Ingham, C. L. Preston at Cambria, O. S. Grinnell at Grand Rapids, V. M. Thompson at Hartwick, D. A. Richards at Kensington and Brighton, Joel Marlen at Pittsford, W. Wing at Wright, C. G. Fero at White River. C. Powers is general missionary; S. B. Shaw, conference missionary, and E. Bruce goes to another conference.

—Bishop Crowther, who goes to Africa as the representative of the Church of England, was sold on the gold coast fifty-eight years ago for a hogshead of rum.

—Membership in secret societies is made a test of fellowship in the Mennonite church. This rule, we are informed, is well enforced except in a branch that has seceded from the old church.—*Gospel Messenger*.

—There has been a deep religious awakening in the Presbyterian church in Canton, Miss. Sixty-one persons have made a profession of faith in Christ.

—Seven hundred out of 2,141 missionaries sent out by the Moravian church have died at their posts. One of them, D. Zeisberger, labored for 63 years with great success among the North American Indians.

—Rev. P. A. Seguin, of the French Protestant cause of this city, has opened in connection with his church and home for the priests, an employment bureau. American and English-speaking people may find it to their advantage to engage a teacher of French, of music and languages, or a governess through him. He would at the same time be happy to receive books for his library and pecuniary assistance in his mission work. Address P. A. Seguin, 44 Blue Island ave., Chicago.

—The Illinois Wesleyan conference meeting at Marengo last month, adopted the following sound resolutions:

Resolved, That we will use all the means within our power to discourage public parades, family reunions, picnics, excursions, the running of trains, including mail and milk trains, and the issuing of papers upon the Sabbath.

Resolved, That it is the sense of this conference that the dominant political partics are under such obligations to the rum power that they pander for votes to the demands of that power, and do not give aid and comfort and encouragement to the cause of temperance; and as a ruler trembled when an apostle preached temperance, and as no drunkard has any promise of eternal life, therefore, further resolved, that it is our duty as Christian men and ministers to cast our influence and votes for temperance candidates, who, if elected, will not tremble in office like a guilty Felix, nor encourage that inebriety which shuts men out from the kingdom of God.

Resolved, That we regard the American Christian home as the foundation of our institutions as a Christian republic, and viewing with horror, as we do, the alarming increase of divorce for multiplied causes in our land, we, ministers of the Illinois Wesleyan conference, mutually pledge ourselves to use our influence against this destructive innovation to the extent of not marrying persons who are divorced for any but Scriptural cause.

—In Missouri a missionary of the American Sunday-School Union found a church thirty years old, meeting in a good house of worship, well appointed as to comforts, with a large congregation, but which never had a Sunday-school. While there was preaching to parents and adults, the children were hunting, fishing, etc. Here he organized a good school with fifty scholars.

—Dr. Sankey, the United Presbyterian pastor, of Rochester, N. Y., lately returned from the Pan-Presbyterian council in Belfast, expresses the belief that "the Presbyterian churches of England, Scotland and Ireland are tending toward ritualism very rapidly. This is especially so in the Scottish churches, surprising as it may seem."

—The difficulties of Gospel work in China can be appreciated only when we remember what terrible, almost fiendish prejudices, it must encounter. In Hong Kong recently, a Chinese pamphlet against the mission work of Christians was circulated, and in it the following passage occurred: "The Europeans do not belong to the human race, but descend from monkeys. Their hearts are devilish, and for that reason, they are called 'foreign devils.' This race of wild beings worship neither the heavens nor the earth; they do not honor their parents, nor have respect for their forefathers. You say: But if this is a race of wild beings, how can they make steamships and railroads and watches, which even the sons of the heavenly kingdom cannot make? You fool! Do you not know that these Europeans, who come into our country under the pretense of preaching a religion, really come only to take the eyes and brains of the dying people, and draw off blood from children? With these eyes, brains and blood they make medical pills, which they sell in their country, and, in this manner, they secure shrewdness to do all these things. But remember what our holy books say: 'The haughty enemy shall surely be conquered. Only let me go ahead, and I swear to you that I will destroy them to the last man, and not one shall return home again."

—Mr. Henry Meyer, of Buda-Pesth, Hungary, writes to the *Examiner* that Hungary, with its sixteen million of inhabitants, is only nominally a Christian land; that but few of the preachers of the National Church are firm believers, and that unbelief with ignorance reigns. Mr. Meyer came to Buda-Pesth in 1873, and not long after organized a Baptist church. He has suffered imprisonment and from popular abuse, but in the ten years has baptized 629. The church now numbers 499 members, scattered through fifty villages and towns. It has forty mission stations and seventeen Sunday-schools. The members are poor, being mostly day laborers, and, as they alone among the Hungarians refuse to labor on the Lord's day, they are excluded from the more lucrative forms of employment; but their offerings for the year 1883 were not less than $14 per member.

—Black coats and white ties have largely disappeared from the ranks of the Nonconformist ministry, such badges of official distinction being considered by many out of harmony with the spirit of religious equality and freedom which is abroad. It is said that an attempt is being made to induce naval chaplains to abandon these signs of clerical office, and to adopt a naval uniform instead. *Truth* says of this innovation: "The position of ministers of the Gospel of Peace attached to the military and the naval services is at best somewhat anomalous; but it would be ten times more so if they were required to wear the uniform of belligerents." We have no predilection in favor of a clerical garb, but quite agree with this sentiment. The less belligerent titles and uniforms and methods are adopted in connection with the Gospel of Christ, the better for the world at large.—*The Christian*.

—Much of Mr. Moody's success is attributed to his perfect faith. When he became convinced that he was an effective worker for the Church (before the burning of Chicago) he abandoned his business, and, following the example of Jesus Christ and his disciples, trusted to Providence for his own support. Of late it has been a common report that Moody was rich—worth half-a-million, etc. Now, if Mr. Moody were rich, it would be an abandonment of his early principles, and it would be inconsistent with his great faith. Inquiry shows that, some years ago, enough money—some $10,000—was reserved from the proceeds of the sale of the Moody and Sankey publications to pay for a farm at Northfield, Mass., and that this farm was presented to Mrs. Moody by the publishers, who are friends of the family. This farm is now utilized as a home and place of schooling for poor boys. Those scholars who can afford it pay $100 a year, but most of them are supported and educated for nothing, and this good work, it is understood, exhausts the entire income of the family. It is stated to *The Current* on the best of authority that Mr. Moody owed $400 to a gentleman in Chicago, and paid interest on it for several years—and that recently—before he found it convenient to pay off the principal. Mr. Moody, it may thus fairly be stated, is a "square man," and practices precisely what he preaches. Had the possession of wealth been his ultimate aim, he might, probably, be worth vast sums of money to-day.—*The Current*.

THE PRAYER CURE.

At the Congregational Ministers' Union, Sept. 29, the topic of healing in answer to prayer was discussed. The Rev. Dr. Jeremiah Porter, says the *Inter Ocean* report, gave an account of the case of Miss Carrie Judd, of Buffalo, an Episcopalian. She suffered from a severe spinal injury and was bed-ridden for a long time. Her correspondence with Connecticut believers in prayer cure resulted in their praying for her on a certain Thursday. She walked that day, improved gradually, and was fully restored. Subsequent pains were regarded as a temptation of the devil, and her sufferings were but temporary. She opened a prayer cure in her house, and during the four years of its operation satisfactory results have been obtained. Dr. Porter related another case—that of a young man named Pardington, who had a spine difficulty. He became so impressed with the doctrines taught in a book on the prayer cure, of which Miss Judd was the author, that he entertained the belief taught therein, and through the prayers of Miss Judd he regained his health. Similar cases were mentioned by Dr. Porter. A North Side minister mentioned the case of Dr. Goodell, who recovered from a serious illness at the very moment prayers were being offered on his behalf by his church (Pilgrim church) in St. Louis. Rev. Robert Nourse, of LaCrosse, Wis., told how a lady who was a confirmed invalid was cured in less than a week at the Walnut Hill, Philadelphia, prayer cure, by the prayers of Miss Millard, in charge. Dr. Nourse subsequently prayed for an invalid lady and for his own daughter, who was dangerously ill, and both were restored to health. The prayer-cure people, he said, believed that teaching and healing went together. Some of the ministers present denied the supernatural power of healing, but attribute the recovery to some mental phenomena.

THE M'ALL MISSION.

The Evangelistic Mission in France, popularly known as the McAll Mission, has been in operation now for some twelve years. The growth of its work has been remarkable, and it points forward to great changes in the religious life of France. The facts of its history are very striking, and from those facts important lessons may be drawn.

Plain rooms are hired, often shop-rooms, opening directly on the street. These rooms are plainly fitted up with seats, a few illuminated texts of Scripture, hung on the wall, being the only ornaments; and there, each night in the week, Gospel services are held. Plain and simple discourses are preached, and there is a great deal of singing. Many of the hymns are translations of the Gospel Hymns, so popular in this country and in England, and a cabinet organ is generally used to lead the music. The meetings are sometimes thrown open for testimonies by those who have received spiritual benefits in them. For the year 1883 eighty-seven such stations were reported, about half of them being in Paris, and the other half in other French cities. Sunday-schools are held in many places, also mothers' meetings, and other gatherings germane to the principal objects of the mission. The places of meeting are found in all parts of Paris. The Salle New York, so-called because fitted up by friends in this city, is on the Rue de Rivoli, near the Tour St. Jacques; the Salle Philadelphia is on the Rue St. Honore, near the Madeleine; the Salle Baltimore is on the Boulevard Bonne Nouvelle, while others are in Belleville, in the Quartier Latin, and in other parts of the city. The audiences differ a little, according to location, but in general, the attendance is of the working class. The sittings vary from a hundred to five hundred, the total for the eighty-seven stations being 14,065. The rooms have been well filled by attentive congregations. Exclusive of the regular Protestant places of worship, there are something like a hundred and fifty mission rooms at present open in France.

The expenses of the McAll Mission the past year were something over $60,000. Of this, $13,174 came from France and Switzerland, most of the remainder from Great Britain and the United States.—*Independent*.

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FARM NOTES.

CONTAGIOUS PLEURO-PNEUMONIA OF CATTLE.

As the term indicates, the lungs and the pleuræ are the seat of this disease. It is not generally considered to be an inflammatory disorder, and in so far as local lesions are concerned they are usually confined to an exudation of a lymph into the loose connective tissues of the lung substance, and into the cavities surrounding the lungs, where it floats in a thin, watery, amber-colored fluid, or unites the lungs to the ribs, diaphragm, and heart-sac. Occasionally the sac inclosing the heart is distended with fluid containing the same kind of coagulated lymph. The disease is usually confined to one lung, but may affect both. One attack often renders the animal insusceptible to a second. During its course the disease generates a specific virus which is capable of inoculating other animals of the same species with the same disastrous malady; nor does this virus seem to lose any of its vitality by passing from animal to animal. Furthermore, it is carried in the air for at least 300 feet, and on clothing, hay, straw, cars, boats, diseased meat, etc., and may be preserved in stables for months.

PERIOD OF INCUBATION

The period which elapses from the time the animal is exposed until the disease begins to show signs of development, varies from 12 to about 120 days. A rise in the temperature of the body, which is to be detected by the clinical thermometer, is the first sign of the disease which can be detected. The natural temperature in cattle is about 101 deg. F.; so that when the thermometer registers above 102 deg. F., in an infected district, the animal may be considered in the suspected list.

SYMPTOMS.

But the first symptom to attract attention is, as a rule, the presence of a short, dry, husky cough, of such a peculiar nature as to be always remembered, which is first heard in the early morning, or while the animal is drinking. At this time the appetite falls off a little, and chewing of the cud is less active than common. Instead of breathing 14 or 15 times to the minute, the respirations vary from 20 to 30. The expiration of air from the lungs is often accompanied by a faint moan or grunt. The cough grows more frequent, harsh, and painful; the back is slightly arched, the coat looks dead, and feels rough and harsh to the touch, while in places it stands erect; pressure along each side of the back-bone, especially in the neighborhood of the loins, and in the spaces between the ribs, causing pain and flinching. The loss of milk is marked, from the appearance of the first severe symptoms, until it is finally suspended at the height of the malady. The patient losses flesh rapidly, the temperature of the surface of the body varies, the extremities being alternately hot and cold. Sometimes, but by no means always, a slight discharge takes place from the nose. The pulse is rapid, and usually weak and thready. During the development of these symptoms the lungs are undergoing changes which may readily be detected by the expert in chest diseases; for by reason of the exudation of lymph the air cells in the lungs are crowded upon and admit but a small quantity of air to the affected parts; the pleura becomes roughened and thickened, thereby giving rise to the peculiar friction sound of pleurisy. In the second stage the lung becomes solid in part, and no air enters the small cells—a condition to be detected by the dull sound of percussion and the loss of the murmur of healthy respiration. The temperature varies now from 103 deg. to 106 deg. F., and the pulse runs from 60 to 100 beats per minute, and is quite weak. The extremities are cold; the front legs are apart, so as to facilitate breathing, which becomes more and more labored; the appetite is entirely lost; the milk dried up; the passages from the bowels hard and dark-colored; the urine scanty and high-colored, while drinking causes hard and painful coughing. The patient is loth to move, seldom lies down, but stands, with distended nostrils, moaning at every respiration, while from the eyes and nose is discharged a thickish, yellow fluid, and the breath is hot and offensive. All these symptoms grow worse from day to day, as the disease invades the previously healthy lung; breathing is effected only by the greatest effort; the pulse is so small and weak as scarcely to be felt; the skin clings to the wasted frame of bones; dropsy of the dewlap takes place; the patient is scarcely conscious of his surroundings, but stands and grinds the teeth; the abdomen fills with gas; diarrhœa sets in, followed by seemingly painless death.

COURSE AND TERMINATION.

Of course there are many variations of minor importance from the case described above, which would be considered a typical one; but they are not sufficiently great, as a rule, to cover or mask the true nature of the disease. Often death may occur early in the disease from an obstinate diarrhœa or other complication; in other cases the patient recovers, after a long period, a measure of his former health, and may even be fattened for beef; while still others may begin with such mild symptoms and with such slight evidences of the disease as to deceive all but an expert. As a general thing it can be said that the disease runs the most rapid course in young, vigorous animals, and that a short period of incubation almost insures a rapid course. As a rule, death takes place in the second stage of the disease, and is due to loss of function of the lung, gangrene, diarrhœa, or gradual loss of strength from high fever, etc., Even in mild cases, where the animal appears to recover, the lungs remain diseased and the subject is long capable of infecting others. In nearly if not in all cases a *post mortem* examination shows the old lesions months and years after the attack.

PERCENTAGE OF LOSSES.

The percentage of deaths is greatest at the beginning of an outbreak, when it often reaches from 60 to 90 per cent. of the animals infected. Later on, when virus seems to have lost much of its virulency, the mortality may fall as low as 15 or 20 per cent. Other losses are to be taken into consideration beside the dead. There is the loss of milk, which is a very important item in a dairy country; the loss of time, medicine, care, condition (which is equivalent to a certain amount of food), and the privilege of replacing the dead with new purchases.

MEANS OF DIAGNOSIS.

Contageous Pleuro-pneumonia is to be distinguished from simple pneumonia largely by its history. If the animal has come from an infected district, or on infected cars, boats, roads, etc.; if the disease develops slowly and without regard to the weather or other causes; if *other cattle take it from the newly purchased*, then there can be no question as to the nature of the malady.

POINTS TO REMEMBER.

This disease does not develop spontaneously. Cattle raised in Kansas, or those which have been here for six months, and during that time not in contact with cattle from the East, cannot have the disease. Tuberculosis and Bronchitis, caused by worms, may readily be mistaken for Pleuro-pneumonia.

TREATMENT.

No treatment should be permitted in Kansas, except the destruction of every diseased animal, every exposed animal, and everything which could possibly convey infection.—A. A. Holcombe, *State Veterinarian, in Kansas Report of Board of Agriculture.*

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IN BRIEF.

The *Mechanical World* of London says at the United States has the best ma-inery and tools in the world, and M. urdelot, who was recently sent over re by the French Minister of Commerce, ys that the superiority of tools used re and the attention to detail too often glected in Europe are elements of dan-r to European industries.

There is a curious series of trees near nn Yan, N. Y. The original tree, an n, was blown down over thirty years o. The trunk, which remains, is fifty-ght feet long, and from it a row of enty-six young trees have sprung, many them fully fifty feet high. The young es seem like branches from the old nk, but they are well grown and per-ct.

There is great rejoicing in Spain over e identification of the bones found four ars ago under the high altar of the thedral of Santiago as those of the ostle James, the patron saint of all ous Spaniards. The precious relics are d to have been concealed there from ar of Moorish incursions, on the foun-tion of the cathedral, in the year 1100, Golmiroz, the first archbishop. The pal authorities at Rome have lately irmed the authenticity of these relics.

The big stone tower of the Philadelphia blic buildings, now under process of ection, will be finished by the end of e season of 1886, and will then be 340 et high. From that elevation the iron-rk commences, and goes 195 feet high-until, to the crown of William Penn's t, the height of 535 feet is reached. he crowning piece in the circle forming e lower part of the tower is a single ne weighing 32 tons.

A German citizen approached the win-w of a bank, and requested that a check yable to the order of Schweitzercaese, cashed. "Ja, dot's me," he nodded ssuringly, in answer to the teller's look inquiry. "But I don't know that you e Mr. Schweitzercaese. You must get urself identified," said the teller. "How ss dot?" asked the German citizen, with puzzled look. "You must get some one identify you," repeated the bank officer. don't know you." *"Ach! ja,"* cried hn, much relieved; "dot's all right. *I n'd know you, neider."*

Some specimens of the peculiar germ hich the now famous Dr. Koch has dis-vered in India, Egypt, and latterly in ance, in the bodies of persons who have ed of the cholera, and to the presence which he attributes that terrible burge, were exhibited for the first time public in London on July 17, at the perial Theatre, by the aid of a gigantic croscope. The germs—no longer in an tive state—had been specially procured om the cholera district in the South of ance. As magnified some two million nes, and shown by the aid of the elec-c light, they appeared nearly of the e of the palm of one's hand. They ere quite colorless, and in the shape of ils, representing circles and shapes not like the figure 8, precisely as described Dr. Koch's work on the subject.

The Japanese government is about to ake an important step in improving ade with the Western world. The an-uncement is made that, in consideration an immediate modification of the eaty negotiated with England in 1858, uching the separate jurisdiction of the e treaty ports, Japan is prepared to row open the entire country and to re-ove all restrictions upon foreign resi-nce, travel and trade. We are not in-rmed as yet what these required modifi-tions are; but that the government of at country, under any circumstances, ould thus offer free communication to the rest of the world, must be accept-as another long stride forward in the th of civilization and progress. Japan st now takes from us little besides pe-oleum, but, with the whole country rown open to commerce, there can be question that our trade could be great-enlarged.—*Phil. Ledger.*

There are at present sixteen locomotive orks in the country, not including the ops owned by railway companies. ennsylvania has five of these, New Jer-y and Massachusetts three each, New ork two, Rhode Island, New Hampshire d Maine one each. These works give mployment to 14,000 men, and every ar add about 2,600 to the 20,000 now in ily use. At present five men have to ork an entire year to complete one of these huge machines. The engines of the best kind weigh about fifty tons, have steel axles, driving wheels 68 inches in diameter, or as tall as the average man, run on paper trucks, have few polished surfaces and are guaranteed to make 60 miles an hour with a train of seven cars. The tanks hold 3,000 gallons of water. Even the minutest parts are interchange-able, and the greatest pieces are made with microscopical exactness, so that a broken or worn out part can be immediately re-placed.—*Exchange.*

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NATIONAL CHRISTIAN ASSOCIATION.

221 W. Madison St., Chicago.

NEWS OF THE WEEK.

POLITICAL.

—In the Georgia election, Wednesday, less than one-third of the vote of the State was polled. There was no opposition to the Democratic ticket.

—It is said that the State election in West Virginia is given up by the Republicans, but in Ohio that party hopes for 18,000 majority and is putting forth the greatest efforts. Mr. Blaine passed through Ohio from Cleveland to Cincinnati last week and visited numerous places in the southern part of the State being everywhere received with great demonstration.

—In imitation of the Republican programme, Gov. Cleveland visited Buffalo last Thursday, arriving in the evening. Though rainy the processions, crowds, illuminations, etc., continued until after midnight.

COUNTRY.

—At a meeting of the Chicago branch of the American Association of the Red Cross, held recently at the Sherman, the entire receipts for the relief of the Ohio flood sufferers were reported as $29,266.97, and expenditures $23,964.59.

—A Chinaman who is married to a white woman, was granted citizen's papers lately at Cleveland, Ohio. Four years ago he took out his first papers, and Judge Tilden decided that he was not barred out by the anti-Chinese act of 1882.

—The hottest night on record for that section was experienced Thursday night at St. Paul, Minn., the thermometer registering 80 at 12 o'clock. The air was stifling, and people feared that a disaster of some kind was imminent.

—Quarantine has been petitioned for against hogs in several counties of Maryland, large numbers being infected with disease akin to diptheria. Statements are made that diseased swine are being slaughtered and shipped in large quantities to Baltimore; but none of the meat has been placed on the market, but it is believed that it is being salted and put away for future sales.

—For ten days past cattle have been dying radidly of an unknown malady in Belmont county, Ohio. Friday it was developed that only stock fed on sorghum blades were affected, farmers being compelled to use this article for fodder, a drought having killed all the grass, and corn not being ready for use.

—Jersey cattle from any State are prohibited from entering Kansas, and cattle from Kentucky, Iowa, Nebraska, and Missouri must undergo a sixty-day quarentine and be perfectly healthy before entrance to the State will be allowed.

—The Alabama and Great Southern shops at Meridian, Miss., were burned Thursday morning, the loss being $250,000. The loss by the destruction of the Glen House on Mount Washington Wednesday night is $225,000, with $100,000 insurance.

—Complaining of pains in her arms, Mrs. Seeley, of Sardinia, N. Y., applied for relief to a physician, who, after an examination, developed sores and applied poultices, the result being the extraction of forty-six needles or portions of needles from the afflicted members. The woman has no knowledge of how they were introduced into her system.

—Within a few days thirty-nine editors and reporters of the New York *Herald*, many of whom had been connected with the paper for years, were summarily discharged, causing a sensation in journalistic circles.

—The decrease in the public debt during September was $12,140,039; decrease since June 30, 1884, $24,532,181.

—At Frenchtown, Ind., Wednesday morning, the caisson of a railway bridge containing seven men sunk in sixty feet of water. About noon the caisson was floated by air pressure, pumped out, and the men were found alive, but in an exhausted condition, and will recover.

—For some time the thermometer at Lynchburg, Va., has been at 90, and the drought in the southwestern section of the State is without parallel. Forest trees are dying, streams have run dry, and the hay crop has been destroyed. Stock are being taken into Tennessee for water.

—The will of the late John W. Garrett, of the Baltimore and Ohio Railroad, was filed Wednesday, giving his entire estate to his two sons and daughter, and providing that $5,000 shall be given annually for the relief of the poor of Baltimore, and that out of the net income $50,000 shall be expended yearly for benevolent and educational purposes.

—In the hurdle race at Jerome Park Tuesday, the horses Picket and Rebok fell, the latter being impaled by a stake and instantly killed. Picket rolled over his jockey (Locknan), who was carried away in an insensible condition.

—In a coal mine near Oskaloosa, Iowa, Wednesday night, William Harrison smoked his pipe while sitting on a keg of powder. The explosion killed Harrison and seriously injured five other men.

—The Moundsville (W. Va.) *Herald* office was entered Friday night, the type thrown on the floor, and the press wrecked. The paper is Republican in politics.

—William Hall's family (five persons) residing at Cameron, Mo., ate canned corned beef Friday, and are dying of poisoning.

—A balcony filled with people collapsed Friday at an agricultural show at Almonte, Ont. A stampede resulted and several persons were injured, a few fatally.

—Near Ashland, Wis, Thursday afternoon, a construction train struek a washout, and plunged in. A number of men were riding in the tender or cab of the engine, and as it dashed downward a rail pierced the boiler, letting the steam and water out. Two persons were instantly killed, and a number of others were fatally scalded. The scene at the wreck is described as shocking in the extreme. Later reports say that the deaths will be ten, and it is feared that two missing men are yet under the wreck.

FOREIGN.

—Sir Evelyn Baring sent a dispatch to the British government Oct. 3, stating that General Gordon, after having bombarded Berber for some time, effected his entry into the place and recaptured it. The rebels and hostile inhabitants fled when the bombardment ceased.

—The fall of Berber will enable Colonel Kitchener to reach General Gordon from Dongola and ascertain his wishes regarding the Nile expedition and as to the necessity of the expedition going to Khartoum. The conference may result in the abandonment of the Nile expedition.

—It is positively stated at Berlin that the great powers are discussing the question of a renewal of the London conference, in order to finally settle the Egyptian financial question. It is stated, also, Germany is willing to join in the conference if there should be reasonable prospect for bringing the matter to a successful issue.

—Henry M. Stanley was given a banquet by the Chamber of Commerce of Wolverhampton, England. In response to a toast, Stanley referred to the trade of the Congo country, and said in cloths alone, at two-pence per yard, the manufacturers of Manchester might realize £26,000,000 sterling annually. He said the way to secure this advantage was to urge upon the British government the necessity of sending two cruisers to the Congo river, pending decision by the European powers of the Congo question.

—At the meeting of the French cabinet council Oct. 2, Prime Minister Ferry assured his colleagues that the occupation of Ke-Lung by Admiral Courbet would finish the French operations in China. He stated he had reason to believe that peace would soon follow.

—The Castle Island Branch of the Irish National League, Dublin, expelled Kinney, the president, because he shook hands with the Lord Lieutenant.

—Sixty persons were killed in a railway accident on the Eastern Bengal Railway last week.

—Irritated by his arbitrary acts, the people of Salinos, Mexico, attacked the City Hall Thursday morning, and murdered Judge Santos and also the chief of police. The police opposed the people, and in the fight twenty lives are said to have been lost. The leader of the mob was a noted bandit known as "The Wolf."

—Admiral Courbet telegraphed, Oct. 5, from China to Paris: "We completed the occupation of Ke-Lung without resistance. Batteries at Tamsui were dismantled. It will be necessary before proceeding to the coal mines to fortify the principal positions, so as to enable a small force to hold them. The sunken junks and torpedoes in the river are being removed." Col. Negrier is massing his troops to march against the Chinese in Tonquin.

—There were 207 fresh cases and 126 deaths from cholera reported in Italy Sunday.

—The London *Ti*[illegible] respondent at Pekin is assured on [illegible]ghest authority that China is ready [illegible]mit to arbitration.

—Through t[illegible]iation of Queen Victoria and th[illegible]e of Wales, a compromise upon [illegible]nchise and redistribution bills [illegible]n arranged between Premier Gladst[illegible] and the Marquis of Salisbury.

Cook E A
13 Wabash Ave
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Butter, medium to best	12	@28
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Beans	55	@2 00
Eggs	17	18
Potatoes per bus	20	30
Seeds—Timothy	1 20	@1 26
Flax		1 33
Broom corn	02	@ 06
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e elder Agassiz, a great-souled, humble man, re- once to the question, "What was the thing above thers which most arrested your mind in coming his country?" "*It was your observance of the 's day.*" But were the great philosopher in Chi- to-day he would hardly have given an answer of high appreciation. Our papers tell of Sunday ical meetings addressed here or elsewhere by Belva Lockwood, the Presidental candidate of Equal Rights party (!); by Finerty, a Democratic gressman working for Blaine; and by the Butler . The usual Socialist meeting was also held in city, some of the speakers accenting their re- ks with brutal oaths. But on the other hand the dinavians held a noble meeting in favor of the bath in Farwell Hall, earnestly contending for the tity of the Lord's day and most effectually an- ing the demagogues who scoff at everything holy eir determination to manipulate the foreign vote, encourage a French Sabbath as a means to this The Germans met a while since to manifest deep regard for the sacred day and protest ast its secularization.

---

ew men in Chicago can speak of the liquor-deal- nd their work with the experience of Andrew ton, the trusted agent of the Citizens' League. grand jury having ventured a gratuitous attack the League gets a stunning reply in which Mr. ton says: "It has for some time past been well un- tood that an understanding has been come to be- en the county commissioners and the saloon-keep- associations that the grand jury in Cook county l be drawn with special reference to shield saloon- ers from prosecution; and certainly the kind of d jurors we have been having of late would indi- such an agreement. For the last ten or twelve ths every grand jury has had on its list from e to six or seven saloon-keepers or liquor-dealers, a fair proportion of what are known as saloon mers, and perhaps low ward politicians, who d their time between saloons and gambling es and worse places. . . . . I have often found the grand jury saloon-keepers whom I have had sted and fined or held to the Criminal court for selling liquor to minors and drunkards; and often have the poor drunkards whom we have had before the grand jury as witnesses against saloon-keepers for selling them liquor told me when they came out that they saw on the jury saloon-keepers who had been selling them liquor right along. Not long ago I had a saloon-keeper arrested on three different charges of selling liquor to minors and drunkards and keeping a disorderly house, and his cases had to be continued two or three times because he was sitting on the grand jury." Mr. Paxton continues his citation of proofs of a charge that should produce some kind of an earthquake in the Chicago criminal court. But no liquor-dealer is likely to be disturbed in his glorious privilege of a grand juror so long as the Democratic and Republican parties hold their power.

It needs no comment to enhance the effect of Mr. Paxton's letter; but his condemnation of the grand jury strikes beyond the saloon and thunders upon the door of the lodge. It is plain as sunrise that, if men of the same villainous occupation who have no other common interest, will, for the sake of mutual protection, get some of the trade upon a jury, much more men who have sworn to each other under the cover of the lodge in horrid oaths, will seek each other's safety in the same way. For some ten years (perhaps more) the prosecuting attorney in the Chicago courts. It has been a very convenient arrangement for Freemasons, who were sure of one friend at least to help them out of the clutch of the law. The only murderer who has been executed here in these years was a poor and friendless wretch who could not have got into a lodge had he tried. If Mr. Paxton's letter proves anything against the liquor men, it proves more against the lodge.

The political press most interested in cutting down the prohibition vote are fond of parading the figures of the last election in Kansas as so many arguments against St. John. But these figures are no evidence against that candidate but are rather in his favor if the following evidence is received from the Troy, Kansas, *Chief*, an influential paper in the northeastern part of the State: "We learn that persons are going about the State organizing secret societies, the members of which are sworn to vote for Glick. A person said to be engaged in this work, was in this county a few days ago, but we do not think he met with any success. The same thing was carried on two years ago, but it will fail this time. When it is necessary to keep such things secret, and to bind voters with an oath, it shows there is something wrong in it. Secret political societies in a republic, where every man has a right to vote as he chooses, are dangerous to the welfare of the country. Remember the Know-Nothings, the Knights of the Golden Circle, and the Ku-Klux Klan. All of them had their run, all of them speedily passed away, and all are held in execration." This corroborates the facts ascertained two years ago by the *Cynosure* that the Freemasons were working against St. John in their lodges, betraying every pure and holy interest that can gather about the home into the hands of a friend of the saloon, of the lodge, and of slavery secession. This is the work of the lodge among "*Republicans*," and in a State with a history like Kansas!

John W. Keeley, the inventor of the "motor" that is to revolutionize the world, has been for seven years the worst ridiculed, caricatured, and lampooned man outside politics or Anti-masonry. He has been blessed with every advantage for bringing his mysterious force into use. Unlimited capital was at his disposal, and a strong company at his back. But nothing materialized, and public interest long ago died out. Yet when he produced a small cannon and fired a ball through four inches of pine plank a few days since, interest immediately revived, and the papers gave long accounts of the experiment, accepting it as positive demonstration of the tremendous but incomprehensible energy of his "vaporic force." But the *Scientific American* ungraciously steps in with a detailed and fully illustrated account of the experiment and shows that the same effect can be easily produced with compressed air, and topples over the castles of speculation by venturing its opinion that Keeley's "vaporic force" is air and nothing else.

The Chicago Congregational ministers gave up their regular meeting to a discussion of politics last week. Rev. A. J. Bailey, of Lake View, brother of the editor of the Washington *American*, led off in a spirited style for St. John, followed by Rev. Robert West, editor of the *Advance*, on the same side. The merits of St. John and Blaine were the burden of several earnest speeches, but not one named Cleveland but to condemn him, and all voted that his election would be a calamity, morally and physically." In the meeting twenty-four voted to endorse Blaine, with twelve in the negative. But the twelve votes have a germinant power that the majority lack. They must only increase. This debate is significant of the change working in many minds. The *Independent* does not stand alone. The *Christian Union*, *Christian at Work*, *Advance*, and other influential religious papers all lean to St. John. Dr. Howard Crosby, the well-known leader in the Presbyterian church, and equally well known as opposed to prohibition, which he writes down as a "blunder and a farce, yet he publishes a letter supporting St. John for his "sterling character," which "can and will show itself if he be elected. The nation can trust him as neither a self-seeker or a sensualist."

If there needs to be an argument to prove that there must be a political party behind prohibition, to bring it into effect, the opponents of the measure are making it unnecessary. Judge Hayes of Muscatine has once decided this year against the Iowa amendment by declaring that suits against saloons could not be brought in a justice's court. He has now charged his grand jury to indict buyers as well as sellers of liquor, and that any person, who, at the instigation of an organization, purchased for the purpose of criminating the seller, should be indicted, and that a true bill should be returned against the society for conspiracy. He thus not only deprives the temperance societies of witnesses but puts them into jail, while the saloonist laughs at the discomfiture of his enemies. That this decision will stand no one believes. It has a specious appearance; but it is a mere hiding behind technicalities. The will of the people against the liquor traffic must be upheld.

THOUGHTS ON WORK AND REST.

BY JOEL SWARTZ, D.D.

Sweet rest is the reward of honest work. He who does not work well cannot rest well. The converse is equally true. "Six days shalt thou labor . . . . the seventh is the Sabbath." Labor is before rest and preparatory for it. But as man's first day on earth was a Sabbath it signifies that all labor must be sanctified by religion and that one must "seek first the kingdom of God and his righteousness." Both Nature and Revelation stand guard over the weekly division of time, and both unite to enforce the third commandment of the Decalogue by appropriate rewards and punishments. If rest is bought of labor, the price is not too high, though never paid in advance. "The sleep of a laboring man is sweet whether he eat much or little." If he have dreams, they are stars of good omen, which shine through a gloom not haunted by the evil genii of sloth or bad digestion. We need to work, but still more to rest. So we have more rest time than work time. Revelation adds to our seven nights in the week an artificial night, the Sabbath, and so we have eight nights to six days. Add to these the nights of closed eyes in infant's sleep and adult day-dreams and life is more of rest than work.

Work's busy fingers play the harp, the hand of rest tunes the strings. Work accumulates, rest economizes. Work builds the city, rest preserves it. Labor plows the field, rest waters it when we sleep. The planting of Paul is vain without the watering of Apollos. The reverse of this is equally vain. The busy man's summer vacation is his halting time to take breath. The idle man does not need to vacate; he is always vacant.

In the vacation the fellow racers stop to look into each other's face. It is the bell ring of the world's busy factory which sends the operators out for a look

at nature and a breath of pure air. Because "the troubled sea cannot rest," it plows only the barren sands. Also, what men overplow they impoverish. The fields must have their Sabbaths too. Because the stars will not rest they are appointed to fall from their places. They too must close their eyes for they cannot wake eternally. God alone is sleepless. "He that keepeth Israel shall neither slumber nor sleep." "A *well preserved* old man," is spoken in compliment of a "green old age;" "a *well used* old man," were a higher compliment. Youth may be green but old age should be ripe. Old age may well be the Sabbath of life. But if there have been no week of labor, it is no Sabbath of rest.

The stiffening limbs of age are nature's checks on worn machinery. A rheumatic joint is an *extra* check. Failing vision is indicated by holding objects at a distance. The visional axis is too short if it do not lengthen beyond the stars. The old man rests at the foot of the hill which he loved to climb in his youth. Happy is he now if his fading eyes be lifted to "the hills from which cometh our help."

Gettysburg, Pa.

HONOR THE PIONEERS.

Pioneers are generally the sufferers in any good cause. Inventors often spend years in finding out a machine which cheapens production, and in steps capital and practical skill to reap all the profits. An author writes a book, and its substance is abstracted, and its contents in various ways retailed out to the pecuniary loss of the author. Great reforms are projected, and their first advocates meet with popular scorn and slander; but by and by the change in public sentiment comes, and too often the time-servers seize upon the honors of the early heroes. Oho! The old Tories were ever true reformers! Slavery advocates never existed in our party! We always favored the cause for which our martyrs suffered! Yes. We rejoice in such moral heroes as Morgan and John Brown, or as Lincoln and Garfield.

So the popular talk ever goes on. Our fathers killed the prophets, but we would not have done so, and yet such men crucified the Son of God. As then, so now. Men mistake the false for the true and the pretender for the genuine heir to the throne of the heart. Every generation must learn its own lessons.

Such ideas arise in us when we see those who have borne the burden and heat of the day, lightly esteemed and displaced for some unknown, untried, and possibly untrue candidate for favor in any rising cause.

There will be differences between leaders. There were between Paul and Barnabas. There may be some hearts sorely wounded, even in such movements as those against slavery or lodgery. It is impossible to avoid some differences, but assuredly every Christian ought to try to be true to every cause he deems right. When we unite to promote prohibition, it is right to lay aside other questions, and to agree together for that end. If anti-lodgery is the object, then welcome every soldier who agrees here, no matter what his denomination, and special care is necessary over every one that he do not allow his sect differences to outweigh his faithfulness to this object.

The Gospel, of course, is ever supreme over every Christian, and no special evil should ever be preached *instead of the Gospel*, which is *the power of God* to cleanse from every sin. Special evils have special means devised by man's wisdom for their overthrow but the Gospel has its own means—God-appointed, Christ-appointed—which man must observe in order to have assurance of the blessing of the Holy Spirit for assuredly every object in life is secondary to the pure Gospel of our Lord and Saviour Jesus Christ.

A. N.

SOWING AND REAPING.

BY ELDER ALBERT SIMS.

1. By an inevitable moral law, sin and punishment are inseparably connected. Hence there must be a cause for all the physical, mental and moral suffering endued by mankind. As "like begets like" by a correlated law of necessity, the cause of this triple suffering is sin. Wrong doing, or 'sowing to the flesh," does not, by mere accident, lead to particular consequences, but it does so as surely, and as inevitably as inflicting a wound results in pain. As certainly as every cause produces some effect, so does every unlawful deed produce fruit in its own likeness. God has declared he will, in the eternal future, punish man for his iniquity. Apart from the punishment which the Almighty will inflict upon the sinner hereafter, sin—even now in the present life—brings with it its own desert. Such is the natural effect of sin, that, by the divine appointment, it will punish the man who dares to indulge in it. For example, if a man pursues a course of debauchery and drunkenness, he will sooner or later destroy his body, and bring it to an untimely grave. Thus, wonderfully, has the Almighty, by an invulnerable decree, linked together cause and effect—sin and its correlated punishment.

O, it is utter folly to think we can sow to the flesh, follow and obey its desires, and yet not reap the inevitable consequences of the same. As certainly as fire will burn us, if we touch it, so surely will sin being us a harvest of corruption and woe. "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." Job 4:8.

2. We have seen that the punishment of sin is both temporal and eternal. We admit, that full justice will not be meted out before the final day of reckoning. This, in fact, is the chief reason for the judgment day. But to say that no suffering is reaped from evil doings in this life, is contrary both to experience and Scriptures. Look around and witness the fearful amount of misery that prevails. Observe for a moment the countless forms of physical, mental and moral suffering that distress mankind. Visit the hospitals, asylums, prisons and penitentiaries of our land; go into the dark slums of our towns and cities; gaze upon the blackened eyes and bruises of the fighter; notice the ill health, shattered frames, and diseased bodies, caused by indulgence in lusts, and gross abuses; and you will get a glimpse,—but only a glimpse—of the fearful havoc sin is making to-day More certain even than this, is that painful sensation of guilt,—that twitching of conscience, which is sure to be more or less acutely felt, the moment wrong has been done. What agony fills the heart of that man, who, though he escapes for a while the hands of justice, knows that he has committed murder! What a fearful harvest of remorse does he reap! So is it with every sin committed. Besides the retribution of eternity to which it leads, it brings with it a certain and present harvest of inward pain, inflicted upon physical nature, and endured by the conscience.

3. Divine grace, in the removal of sin, does not save us in this life from all the consequences of wrong doing. We rejoice that the blood of Jesus Christ can—during the present life—take away the guilt of sin, and effectually remove every feature of depravity from man's soul. But there are certain results of sowing to the flesh, which the grace of God in conversion never removes. It will never restore a limb destroyed, nor property lost by gambling and dissipation. For example, here is a man who was once in affluent circumstances, who had plenty of comforts and luxuries; but, by a course of profligacy and wantonness, he wastes his substance, and brings himself to beggary. He becomes converted, and enters upon a new life. But his becoming a Christian does not place him in his former wealthy position. He reaps the poverty he has brought upon himself, by having sown the seeds of dissipation and carnality. The confirmed drunkard, of many years standing, becomes a saved man. But the nervous shaking of his nands, and his broken down constitution, show too plainly that he is still reaping some of the bitter effects of his former evil ways. Let the intellect, or any faculty of mind, be injured by a long-continued course of lustful indulgence; and in spite of the grace a pardoning God may give him, he will sustain that injury through life. Never were truer words than these: "Whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

4. Our future reward will be exactly proportioned to our freedom from sin, and to our activity in holy living. Consider the relation in which this world stands to the next. Is it not a similar relation to that in which seed time stands to harvest? The whole tenor of Bible teaching on this point, shows that such is the case. Is it not declared that, "God will reward every man according to his work?" How could he do this, if he should give to every righteous soul, at the judgment day, the same degree of honor and bliss, irrespective of the life each had lived on earth? No, no! God declares, "Whatsoever a man soweth, that shall he also reap." That the greater part of this reaping will take place in eternity, is clear from the subsequent words of the Apostle Paul; "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." A few pecks of seed will not yield the harvest of many bushels; and he who did not begin to sow to the Spirit till near the end of life, will not reap as will he who has been sowing nearly all his life? Just as the man, who sows the seeds of idleness, reaps poverty; so he who is spiritually indolent, or who does not begin to sow good seed till an advanced hour in life, will reap accordingly.

If we see an opportunity to win a soul to Christ, or to perform some other blessed deed, and we fail to do it, we shall forever lose the joy we might have reaped, had we sown that seed. As it is true in agriculture, that, "he that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully;" so it is generally true in respect to our preparation for eternity. It is simply impossible, and absurd to suppose, that he who spends but a few months or years in preparation for heaven, can ever have as large and as rich an experience in the glory of the future state, as he might have obtained by life-long preparation. Does not the injunction, to "lay up treasures in heaven," teach the same idea of a reward proportioned to our diligence? If so, will he, who died as thief on the cross, be rewarded as abundantly as the Apostle Paul? It is a grand thing to be saved at all; even at the sunset of life. But, O! it will be a great, and eternal loss to all, who never sow to the Spirit until the best part of life is gone.

Again; if wicked men are to be punished hereafter, and to receive many or few stripes, according to their degrees of wickedness, does it seem reasonable, that the righteous Judge of all the earth will act upon a different principle in rewarding his saints? The aged penitent must suffer from the smallness of his capacity for experiencing the happiness of heaven. What souls will ever come to him in glory, and express their thankfulness, that God used him in leading them to Christ? True, he will have a crown, but it will be a starless one. True, he will have gained, through Christ, the victory over the power of the devil and hell; but he will not have the sweet recollection that for many long years he fought, and through grace, won glorious victories over his enemies. He will not have the blessed remembrance of having on earth scattered many seeds of knidness, instructed the ignorant, warned the careless, helped the burdened ones, and comforted sorrow-stricken hearts. Tremendous truth! All who have not sown these seeds, can never have the joy they would have yielded.

Sinner, are not these weighty arguments why you should stop sowing the seed of sin? It is of infinite importance that you should at once stop. Every day you spend in your present state will help to swell your loss of bliss through all eternity. The longer you defer your salvation, the lower will be your position in the kingdom if you should ever be converted, and attain eternal life. Christian, sow as much—sow as earnestly to the Spirit, as by divine grace it is possible for you. If you wish every day to increase your eternal joy, then, every day lay up treasure in heaven. Finally, we ask in reference to the great day of reckoning, and the part every one of us shall take in the reaping—"*O, what shall the harvest be?*"

Uxbridge, Ont.

WISE COUNCIL FOR ANTI-MASONS.

Secret societies are pushing their organizations into every community, and drawing into them the uninformed and unwary among young and old, men and women. This activity makes eternal vigilance and incessant work by those opposed to them necessary to check them and save the church from injury. This warfare is not of a personal nature, though it involves personal interests and must often lead to the condemnation of individual actions. The controversy will often produce much feeling and excitement, and must be conducted wisely. It is not every one who is fitted to engage in such work. Self-control and Christian intelligence are necessary in this as in every contest with wickedness. Deal not harshly but let the spirit of love be manifested here as in all other controversies. Make the truth as clear as the sunbeam if you can, but let love be equally evident, love to souls, not to the evil. What is wanted is candid, clear Christian treatment, of such as are already in the coils and such as are tempted to yield to their embrace.

The right kind of books and tracts should be circulated. Nothing is better to open the eyes than a good book well read and studied, showing the dangerous principles and evil workings and tendencies of all associations hiding behind oaths and pledges of secrecy. Such works as "In the Coils," by Rev. E. B. Graham, of Omaha, and "Finney on Masonry," are intensely interesting and shed such light upon the subject as cannot easily be resisted. Such works as these ought to be in every home for the purpose of putting the young upon their guard. Teach children to abhor all conduct that cannot bear the light of day. Our Saviour, who was good and only good himself, teaches that "he that doeth truth," that is, who is honest and upright, doing right, cometh to the light. While it is the man that doeth evil that hates the light, neither cometh to the light lest his deeds be reproved. How true these words of our Master. If only every member of a secret order would ponder their meaning it ought to start serious questions in his mind, such as: Am I coming to the light? Why do I join in these secret doings? Are they evil?

oes it not have a bad look? God's people don't eed to conceal their doings, for they are good. Exosing of them to the light neither brings danger nor sgrace, but honor.—*Christian Instructor.*

THE BATTLE-FIELD.

Once this soft turf, this rivulet's sands,
Were trampled by a hurrying crowd,
And fiery hearts and armed hands
Encountered in the battle cloud.

Now all is calm, and fresh, and still;
Alone the chirp of flitting bird,
And talk of children on the hill,
And bell of wandering kine are heard.

No solemn host goes trailing by
The black mouthed gun and staggering wain;
Men start not at the battle-cry,
O, be it never heard again!

Soon rested those who fought; but thou
Who minglest in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.

A friendless warfare! lingering long
Through weary day and weary year,
A wild and many-weaponed throng
Hang on thy front, and flank, and rear.

Yet nerve thy spirit to the proof,
And blench not at thy chosen lot;
The timid good may stand aloof,
The sage may frown, yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last,
The victory of endurance born.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers.

Yes, though thou lie upon the dust,
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.

—*William Cullen Bryant.*

THE SABBATH.

The *Current* of Chicago, declares that "if the workgmen of America permit the abolition of the 'Purin Sabbath' they will prove themselves a nation of inces." And quoting or inventing the "claim of the illionaire that he cannot spare the time between aturday and Monday," it says: "But that same milonaire goes from Florida to the Yellowstone Park, om Bar Harbor and Moosehead Lake to Santa Barara, and is often resting two months at a time. The orkingman must get his Santa Barbara and San ugustine in weekly instalments; and if he do not tand by the church in protecting Sunday the millionre and the corporations will soon have it all their wn way."—*The Presbyterian.*

Something is lowering the moral standard of many en in this country. Whether it is the disregard for ie Sabbath, or a love of money, or a love of the orld; whether it is the result of the example of any of those who have come to us from Europe, or f the scepticism imported from European scholars, hatever may be the cause, the fact is becoming more vident that the moral sense of thousands among us as been weakened and perverted. Crime abounds mong all classes and in every part of the country. here is a great deal of virtue, and also a great deal f vice. There is much genuine piety and much iety that is strongly tainted with worldliness, and here is a large amount of impiety. What to think f these times it is not easy to decide, but it is plain hat these are not times when those who love truth nd virtue and godliness, who desire to promote the rue happiness of their fellows and to have happiness nd peace themselves, can afford to cease their cries o God for a blessing upon his Word, or their advoacy of reformative agencies, or their activity in opposing and reproving vice. The disregard of the Sabbath, in our judgment, is the fountain from which hese impure streams flow. But the violation of the Sabbath is only an indication of a spirit of ungodliess and of unbelief.—*Intelligencer.*

Infidelity reproves nothing that is bad. It only idicules and denounces all that is good. It tears down—it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate ubstitute.—*J. R. Paxton.*

BLAINE ON THADDEUS STEVENS.

The House was filled with able men, many of whom had parliamentary experience. The natural leader, who assumed his place by common consent, was Thaddeus Stevens, a man of strong peculiarities of character, able, trained and fearless. Born in Vermont, and educated at Dartmouth, he had passed all his adult years in Pennsylvania, and was thoroughly identified with the State which he had served with distinction both in her own Legislature and in Congress. He had the reputation of being somewhat unscrupulous as to political methods, somewhat careless in personal conduct, somewhat lax in personal morals; but to the one great object of his life, the destruction of slavery and the elevation of the slave, he was supremely devoted. From the pursuit of that object nothing could deflect him. Upon no phrase of it would he listen to compromise. Any man who was truly anti-slavery was his friend. Whoever espoused the cause and proved faithless in never so small a degree, became his enemy, inevitably and irreconcilably. Toward his own race he seemed often to be misanthropic. He was learned in the law, and for a third of a century had held high rank at the bar of a State distinguished for great lawyers. He was disposed to be taciturn. A brilliant talker, he did not relish idle and aimless conversation. He was much given to reading, study and reflection, and to the retirement which enabled him to gratify his tastes. As was said of Mr. Emerson, Mr. Stevens loved solitude and understood its uses.

Upon all political questions Mr. Stevens was an authority. He spoke with ease and readiness, using a style somewhat resembling the crisp, clear sententiousness of Dean Swift. Seldom, even in the most careless moment, did a sentence escape his lips that would not bear the test of grammatical and rhetorical criticism. He possessed the keenest wit, and was unmerciful in its use toward those whom he did not like. He illustrated in concrete form the difference between wit and humor. He did not indulge in the latter. He did not enjoy a laugh. When his sharp sallies would set the entire House in uproar, he was as impassive, his visage as solemn, as if he were pronouncing a funeral oration. His memory of facts, dates and figures was exact, and in argument he knew the book and chapter and page for reference. He was fond of young men, invited their society, encouraged and generously aided them. He was easily moved by the distress of others. He was kind, charitable, lavish of his money in the relief of poverty. He had characteristics which seemed contradictory, but which combined to make one of the memorable figures in the Parliamentary history of the United States—a man who had the courage to meet any opponent, and who was never overmatched in intellectual conflict.—*From Blaine's "Twenty Years in Congress."*

SECRECY AND SILENCE.

VIRTUES OF MASONRY AND EGYPTIAN HEATHENISM.

[From Mackey's Encyclopedia of Freemasonry.]

These virtues constitute the very essence of all Masonic character; they are the safe-guard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte.

The same principles of secrecy and silence existed in all the ancient mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

"If we turn our eyes back to antiquity," says Calcott, "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes."

Apuleius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence."

Lobeck, in his *Aglaophamus*, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence.

And, lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the ninth or Select Master's degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

[MARK that these are called "*virtues*" in Masonic ethics and "*constitute*" THE VERY ESSENCE of Masonic character. What place do they have among the *Christian virtues?* What would be said of the blasphemy of applying them thus to the character of our Lord Jesus Christ? Christian disciple reflect upon the nature of a society that teaches such doctrines.—ED. CYNOSURE.]

TWO HARMONIOUS FORCES.

A great mistake is made by many good people, in assuming that moral and legal suasion are two opposing forces. Moral force is the persuasion of the human will to act in accordance with intelligent conviction. Legal force is the compulsion of the human will when intelligence and conviction are wanting. The one is for the willing and those amenable to instruction, all that is necessary. The other is made necessary for the good of all when a part are unwilling to know the truth, or to act in accordance with it. Moral and legal forces are necessary so long as these two classes of persons exist. The state or government decides that a certain line of policy is demanded by the public welfare or safety. The large mass of citizens give their allegiance to the policy because convinced of its necessity. A small minority oppose themselves, and for the sake of this minority legal force must needs supplement the conviction and opinion which have settled the question in the broader minds of the majority. In the temperance reform, the great majority of people have decided that drunkenness is an evil. A large proportion, if not a majority, agree that drink in any form is an evil and total abstinence a blessing. Moral suasion consists in changing the opinion of those who still deny this proposition. Father Mathew, one of the greatest of moral suasionists, persuaded the Irish people to give up five of the eleven million gallons of whisky they were annually consuming. Just as he reached this point of success he commenced to be defeated, because of the failure to connect or add to his moral force the legal condemnation of the drink habit. Because of this lack, moral force has been shorn of its beneficence, and the Irish people are to day drinking more in proportion to their numbers, than before the total abstinence movement of Father Mathew. So long as the appetite for drink exists in man, so long there will be need of these two forces in overcoming drink. One to persuade the weak will to forego indulgence, and the other to legally fortify it by taking away the temptation.

This being true, how hopeless seems the work of moral suasion when law, the embodiment of legal force, sanctions instead of condemns the evil against which we would persuade men. Unless the two be set side by side in the relation of the right arm and the left, there is little need to write down, or in any other way, attempt to sweep away the drink habit and the drink traffic of the land. Until the smooth stones from the brook are hurled mightily from the sling of legal action they will never sink deep into the "horrid front" of the giant Philistine of our day. Unless the two oars of moral and legal force propel our brave temperance life-boat, it will be dashed about in the surf of passion and avarice, unable to land its precious freight and eventually powerless to keep itself above water.—*Union Signal.*

There is no knowledge for which so great a price is paid, as a knowledge of the world; and no one ever became an adept in it, except at the expense of a hardened and wounded heart.—*Countess of Blessington.*

—The Christians of Madagascar, says *The Missionary Herald*, are holding fast to their simple faith in the promises of God's Word, and are loooking for the time when the dark clouds that cover them shall pass away. The secretary of the Madagascar Bible Committee thus describes the source of strength to which the people go: "Speaking of the war, it has been interesting to note the way in which the Old Testament has been made use of by the Christians in this land to strengthen themselves as it were, in the Lord their God. Whether it be in the regular Sunday service, or in the special prayer-meetings for their Sanin-drazana (fatherland), the people constantly choose the histories, in the Books of Kings or Chronicles, of God's deliverance of the children of Israel, to read and comment upon. This is done evidently with the full expectation that at the proper time God will appear on their side, helping their soldiers who have gone to the war, and eventually turning the French out of the island. Those Psalms, also, which contain cries for deliverance or assurance that God would rise and come to the help of his people, have been special favorites during the year."

THE THIRD PARTY IN OBERLIN.

The third party movement is steadily growing in strength in Oberlin. There is little doubt but if the election could be postponed a month or two a rousing majority of votes would be cast for St. John.

One month ago the town was decidedly Republican. Only a handful of men could be found in the place who would both talk and *vote* prohibition. *Now* the politician has to pick his way carefully both in conversation and in his walk along the street, lest he should run plump into a third-party man.

One month ago the only notice taken of Prohibitionists was done in the spirit of ridicule. They were characterized as "tea-kettle" reformers who expected to change the climate by heating a little water in their "back yards." They were dubbed "cranks." *Now* the old-party stalwart begins to realize that hot water is getting quite common and that it would be an easy thing for him to step into it. He has observed that the "cranks" are in operation and that the indications are that the Republican party is being wound up.

One month ago it was announced in a speech, by the *facile princeps* of Oberlin politicians, that the time for a third party had not yet come. Third parties were possible only when the old ones began to disintegrate. We must first expect to see "fissures" in the old organizations; we must see voters coming off in "chunks" before we can hope to make a new and successful party. *Now* the conservative enunciator of the above sentiments need not go far from his own door to find large and ominous cracks in both the old parties and "chunks" of a sufficient size to smash a politician if they should happen to fall on him. There was never so great division over politics in Oberlin, as there is to-day, and it has largely arisen during the past four weeks. Two things have tended to bring about this state of affairs: The childish weakness of the arguments for the old parties, and the activity of the Prohibitionists in spreading the truth.

The Republican managers have spared no pains to prop up their dying cause. They have employed eminent speakers, have lifted a campaign pole and have clothed their buildings with Republican banners, and yet in all this they have put forward no reason why a man should vote their ticket. We cannot account for this except on the natural inference that they have no reason to give. The speakers they have employed were not lacking in ability. Among these were Wallace, the Comptroller of the U. S. Treasury, Gen. Hawley of Connecticut, Mrs. Ellen Foster of Iowa, Hon. James Monroe of Oberlin, Hon. Legate of Kansas and Senator Windom of Minnesota. They all showed the weakness of able advocates on the wrong side of the question. They have left a poor impression on nearly all candid minds. As Mrs. Partington says: "They opened their mouths only to put their foot in it."

These speakers have set up the saw-dust man of Tariff and pounded him till he all ran out at the heels of his boots. They have called our attention to the fact that the Republican party *has been* and the Democratic *hasn't*—yea, they convinced many by their earnestness that the Republican is a "has been" party. They have barely touched upon prohibition—it being a "local issue." Two speeches were made by Mrs. Foster and one by Hon. Legate, professedly against the third party, and honest seekers for light were led by these addresses into darkness more profound than they were in before. The manner in which prohibition in politics was discussed by each of these able speakers recalled forcibly to the writer's mind some lines from the *Hudibras*:

> "Wired in and wired out,
> And people always were in doubt,
> Whether the snake that made the track,
> Was going *north* or *coming back*."

While these meetings have been going on the advocates of the third party have not sat with their hands folded. They have been zealous in the distribution of tracts and periodicals, have held meetings every Friday night, have published and circulated a little journal of their own, "The St. John Club," and have in all honorable ways striven to convince men that politics is a *means* and not *an end*. The result is that public sentiment has undergone a marked change. Hundreds of St. John badges can be seen on the coats of citizens and students. The Theological Seminary is for St. John by a strong majority and some of the minority are drawing hopefully near the line fence. Among the active workers for the third party are some of the most brilliant members of the college and seminary faculties. The St. John Club has Professor Frost of the college for its president. He is a tower of strength in himself. Wide awake and indefatigable he seems to be in every place at once. In a paper presented on the night of his election he stated that he had come to believe in the Prohibition movement after long and prayerful study of the question in all its bearings. The reading of this paper resulted in the conversion of a prominent citizen who had come to the meeting wearing a Blaine and Logan pin. With such men to engineer it, this cause is bound to triumph soon. One of the tutors remarked recently, that Oberlin would never see peace again until prohibition is accomplished, and nobody cares to dispute that prophecy.

Last Monday was a day long to be remembered. It marked the advent of St. John, himself, to Oberlin, and brought into view somewhat of the real strength of the "tea-kettle" party. The country had not been well advertised owing to some unaccountable, but "necessary" delay on the part of the printers in getting out the bills, but there was crowd enough present from abroad to cause sincere mourning down in the market place.

A cannon which some *small boys* had previously spiked, but to no purpose, was brought into use, and as Governor St. John entered the city at the head of a mile-and-a-half-long procession, it gave forth prophetic warnings to politicians, of another kind of "boom" soon to be realized in the land. Several thousand people gathered in the college square and were entertained by short addresses by various speakers for two hours. The speeches were pleasantly interspersed with music by a band and glee club.

In the evening a grand mass meeting was held in the First Church. Over 2,000 people were crowded into the building, filling galleries, aisles, vestibule and orchestra—it being the largest audience ever assembled there. An overflow meeting was held in the College Chapel at which an audience of 500 were present.

After a few short speeches by distinguished gentlemen from Oberlin and elsewhere Gov. St. John spoke for an hour and a half to a most enthusiastic audidence. Tumultuous applause followed every period in his address. There could be no greater ovation tendered any man in a place of this size than he received. He was cordially treated in the overflow meeting, which he also addressed.

The effect of his speech was very marked. Many voters came out under his strong appeals and will now stand for God and Home and Native Land. During his address St. John asked those who had voted for Birney to arise to their feet. Twenty-five patriarchs stood up, and when he asked them whether they threw away their votes at that time, he was greeted by a chorus of *noes* enforced by a vigorous rapping of canes. A more impressive scene is seldom witnessed. When the presiding officer asked all who would vote for St. John to stand up, nearly the entire audience sprang to its feet. At this meeting four hundred and seventy-five dollars were raised, four hundred and twenty of which are to be paid annually in ten dollar subscriptions *until prohibition is realized.*

A vain attempt was made by a few nameless individuals to throw ridicule upon the day by getting out a mock programme on the night before. It was headed: "Grand Masonic Reunion" and was intended as a slur upon the Americans who will vote prohibition this year. This is only one out of a number of attempts made by zealous Republicans to drag the Masonic issue into the canvass and thus weaken the third party. The imbecility of the mock programme was evident to all and was the only answer it required. All such tricks hurt more than they help; for they only serve to set candid people thinking, and woe to old parties when an honest brain begins to work on the issues of the present campaign.

What more need be said? Is it not plain that "Truth is marching on" here now as truly as twenty and thirty years ago? Is there any question but the fiat of God has gone forth that the saloon must go? Is not this one spot in Ohio an illustration of what is taking place all over the land?

There are here as elsewhere many men who honestly cling to the Republican party. They have supported it ever since it began to exist. They remember a day when to be a Republican was to be a reformer, and cannot see that that day is gone. They are like some Democrats who imagine that Jackson is still in the field. They do not yet see the great truth that gave rise to the saying of Wendell Phillips that "the men who made the Republican party are dead; the men whom the Republican party made, are in Congress." Such individuals are honestly looking for help from this party of the dead past. They deserve our charity. They are mistaken but honestly so. They will not be much longer deceived. Like the Rinaldo of Tasso they are but temporarily deluded—they will soon hear and heed the voice that calls them to duty.

C. W. Hiatt.

Oberlin Seminary, Oct. 9, 1884.

Prayer is not conquering God's reluctance, it is taking hold of his willingness. He is more willing to give than we are to ask.

American Politics.

NOMINATIONS FOR 1884.

For President,

JOHN P. ST. JOHN,

of Kansas.

For Vice President,

WILLIAM DANIEL,

of Maryland.

PLATFORM OF THE AMERICAN PARTY.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Iowa Voters.—All parties in Iowa desiring Electoral and State American tickets headed by St. John and Daniel, will address the undersigned, stating number and including postage for return. Persons desiring to contribute to the expense of the same are requested to remit. Now let no one fail of having tickets.

A. W. Hall, *College Springs, Iowa.*
Chairman State Central Committee.

American Voters see next *Cynosure* about tickets for the State of Illinois.

Since prohibition was adopted in that State [Kansas] we have closed about 1,600 of the 1,900 grog-shops there. The balance, with but few exceptions, are secret places, where you have to paint your nose red and go through a lot of secret signs to get a drink.—*Gov. St. John in his Akron, O., speech.*

A SECEDER ON ST. JOHN.

In the *Cynosure* of October 2 the question is discussed, by George Warrington, of St. John's fitness to receive the anti-secret vote. Some are afraid that he is still under bondage to the Masonic oath. But if the following statement is correctly reported, the prohibition candidate for the Presidency is a "good enough" seceder to suit every reasonable Anti-mason: "I have not entered a Masonic lodge for seventeen years; I have refused to pay the dues, and I will never darken their doors again." That statement should be satisfactory, because St. John has incurred the penalty by refusing to pay dues, and his determination never to "darken their doors again" shows his disregard of another clause of the oath, that he will "obey all summonses sent, handed or thrown to him, if in his power to obey them." In some Masonic jurisdictions (territories), when the tyler of the lodge hands the written notice to the Mason whose presence is required at the lodge meeting, it is accompanied with the words, "Attend under penalty of your O. B." Consequently no slight importance is attached by Masons to their power to compel attendance. And if Mr. St. John views with contempt this feature of the Masonic network, and I have confidence in him that he does, he is entitled to the support of anti-secret voters.

Very truly yours,

Arthur Robinson.

A DAY OF PRAYER.

LL FROM THE NATIONAL PROHIBITION COMMITTEE.

To the People of the United States:—In view of the isery and crime resulting from alcoholism, and of the ilt fastened upon the people by governments, municil, State and national, by permitting and even licensing e traffic in poison drinks, the executive committee of e Prohibition party call upon the people of this country observe Wednesday, October 29, 1884, as a day of fast-g, humiliation and confession; and in view of the fact at many all over the land are aroused, realize the enor-ty of the liquor crime and are willing to be at cost and ins to put it away, we call upon all Christian believers unite in prayer to Almighty God, that his aid may be ven to those measures which will result in the speedy tting away of this guilt, and the suppression of the ffic in alcoholic drinks.

On behalf of the committee.

A. J. JUTKINS, *Cor. Sec'y.*

OW WOULD JERRY M'AULEY HAVE VOTED?

The wonderful man whose labors for the salvation of e outcasts of New York in his Water street and Cre-orne Missions would, if he had lived, been as faithful Christ with his vote as he was with his voice, his pen, d every energy. The paper connected with his mis-on says: "Had Mr. McAuley lived long enough he ould have voted the Prohibition ticket at the forthcom-g election. This is not a political journal, and we shall t discuss politics, but Mr. McAuley had seen all sides the drink question, and he believed that the triumph the Prohibition cause would eventually lead to the triction of the rum traffic, at least, as effectually as we e it restricted in the State of Maine. He had too much th in God to regard a vote for St. John and Daniel as ost vote. He believed that the votes cast for pure mes and the closing of rum holes and other drinking ves, would be taken care of by God, and work out his vereign purpose. One thing only will ever move either e Republican or the Democratic party, to give the peo-e a chance to vote on Prohibition, and that one thing is nanifest balance of power in Prohibition keeping. In is matter, if casting a vote for St. John and Daniel is ing it, let such voters take courage. He who loses his te shall find it. Who will come out of the ranks of e great parties and vote in Mr. McAuley's stead for St. hn and Daniel?

HEZEKIAH AND 1884.

If we are to measure the acts of this Reform King by me standards now set up, it will be easy to show that ezekiah made a very great mistake, not only in the be-nning, but throughout his whole reign. When he me into politics at the age of twenty-five, the worship Baal was wide-spread among the nations of the earth it had grown hoary with years and crime. It had ver been suppressed, only restricted, a little now and en. Ministering, as it did, to the lower appetites and ser passions of mankind, it was not confined to any cality or section. Like intemperance of modern days, had spread its baleful influence over all civilized na-ons, and kindled the fires of Moloch in sight of every velling. It required for its victims the gray head, the ong man of middle age, and even children at the other's breast were not sacred against its greed. It ew alike the beloved first born in the best families, and e outcasts of society. Its god was a god of passion d ruin. Its altars of sacrifice were on every hill and der every green tree. This most debasing and de-uctive system was outlawed by every prophet of God, d execrated by all good men; but its votaries were any; its vested interests great; its hold on the wealthy asses, many of whom made merchandise out of it, was ong as iron. It robbed manhood of all that is noblest d purest; it undermined society, and at last threatened e utter extinction not only of civilization but of the orship of Jehovah himself.

Hezekiah undertook nothing less than the radical and mplete overthrow of this whole system. All precedents ere against him. Others had tried to regulate it. Heze-ah demanded its absolute prohibition. All the domin-t political parties of the time were against him. There ere two other courses open to him in his treatment of is evil:

First. *He might have licensed the system.* This would ave been a plausible plan, and at first sight satisfactory o doubt to a great number of the opponents of Baal orship. A high license at first would have destroyed me of the smaller altars; drawn off the worship from few of the lesser groves, and concentrated it on the eat ones supported by wealthy men. But Hezekiah as set in his old-fashioned notion that a system which evil and malicious in all its workings, no government uthority can make right. He might have seen that a gh license of the worship of Baal would have brought great deal of money into the treasury of Jerusalem, ld would increase the revenues of Judah very largely. ut then there was Isaiah, who would not keep out of olitics; who would not attend to religious matters holly, but insisted on mixing them up in politics, and n making the application of great truths to national fe, and individual conduct; and Isaiah never would ave consented to anything of that kind, even if Heze-ah had been willing.

Second. *Hezekiah might have dodged the issue.* He ould have said, "Gentlemen, this is not a national ques-on. It belongs wholly to tribal affairs. I am the can-idate of a great national party, and therefore I decline o vote either for or against this matter. It is true that Isaiah and those who are with him have an understanding that when the pinch comes I will vote with them against Baal; but the pinch has come, I have my reasons for taking no action either way, and I want your votes."

But he did none of these things. He issued an order that the altars of Baal should be destroyed, and that at once, that the groves should all be cut down. The record says that some of the people mocked him. The *Daily Trombones* called him a fanatic, and a fool; said that he was a lunatic, and proceeded to stir up all the baser sort against him. In the estimation of all the demagogues Hezekiah was making a political blunder. They were sure that men could not be made moral by law, or legislated into righteousness. Besides this action of their leader would endanger the very existence of the dominant party in Judah, and then the Egyptian party would seize on the opportunity of getting all the offices. The whole movement was declared to be a piece of sumptuary legislation anyway. It was thoroughly impracticable. All efforts to overthrow Baal worship had failed. Such good kings as Joash and Uzziah had left these altars standing and the groves untouched. It was very plain that Hezekiah was being lead to this act by the women, and the prophets who were never satisfied unless they were crying out against some evil.

Why could not Hezekiah be content with moral suasion as others had been before him? But Hezekiah was firm. The reform was complete. The people of God triumphed, and now in the nineteenth century Leopold Van Ranke, the great historian and critic, in speaking of that period of the world's history says:

Amidst the universal ruin Jerusalem alone stood erect. Here Hezekiah had renounced all the religious infidelities of his predecessors, put an end to the idolatrous rites, and restored the service of Jehovah in its purity. It is necessary to realize widely the whole situation at this time in order to comprehend and to do justice to such a presence as that of the prophet Isaiah, the most gifted of all the prophets in intellectual and spiritual power. He united together the king and the people, so that Jerusalem was regarded as a bulwark against the Assyrians, and the neighboring people who sought to save themselves from them took refuge thither.—*The Advance.*

A TRIBUTE TO ST. JOHN.

If Governor John P. St. John should be elected president of this United States, there would be a perfectly unspoiled citizen in the White House. The elevation would not hurt him a particle, and the friends of to day would still be his dearest friends to-morrow. Unassuming, modest, strong in his friendship and convictions, I believe there is no honester man in public life in America; no man more conscientious, more consistent in his teaching and his practice. Through a long, hard, single-handed struggle with adverse fortunes, St. John at last reached a high place and reaped high rewards, and he has come through the long flight with clean hands; without a smear or taint upon his character. And, strong and pronounced as are his qualities as a leader of men, an executive officer, an orator, the brightest traits of the man's character shine forth most brilliantly in his domestic life, in the social circle.

It has often been my good fortune to have him a guest in my home, and no man meets a warmer welcome at its doors. From the little woman whose voice will never bid him welcome to an earthly home again, down to the Prince, the whole house was glad when his well known voice was heard in the hall, and many a long afternoon and merry evening has flown away like an hour with anecdote, reminiscence, argument, suggestion, story of travel and adventure of long ago dropping from his lips. All children love St. John; and he knows how to talk to them.

Some of the best addresses to the little people I ever heard were made by him in the little villages of Ardmore and Bryn Mawr, Pennsylvania, to the most delighted audiences that ever listened to a Presidential candidate. His voice, his manner is pleasing, easy and attractive; his eyes are tender as a woman's; his sympathies quick and earnest, and withal he carries in his well poised head a stock of hard, honest, rare common sense. He comes of good old Huguenot stock, as his name indicates, and "Saint" is the quaint and pleasant name by which his near relatives address him. He makes friends of men without apparently trying to win them; where he is best known his strength is greatest, and whether he polls ten thousand votes or ten million he will be the same St. John—a big-hearted, clear-headed, honest, consistent man. I am aware, by the way, that the *Hawkeye* isn't an overwhelmingly enthusiastic St. John paper, but then it is a great, broad-souled paper that rejoices to speak the truth about a foeman worthy of its steel pen.—R. J. BURDETTE, in the *Burlington Hawkeye.*

Listen to "Aunt Hitty" on "Throwing away your vote." "Wal now, Jonathan, mebbe yere right, and then agin, mebbe yere wrong. I s'pose 'tis ruther agin a man's pride to be a doin' suthin' that can't count right away, but if I recollect rightly, the Lord has allez hed a way of askin' people to do jest that sort o' thing for righteousness' sake. Don't ye mind them seven air walks roun' Jericho, one walk aroun' a day thet never amounted to nothin'. I spect some of them ole Israelites pestered Joshua's life half out o' him, runnin' up every day or two an' sayin' within like, 'Don't ye see, Joshua, yere just throwin' away yere walk?' But Joshua kept right on, coz God had commanded of him tu, an' I guess thet's the best thing you kin do, Jonathan; keep right on votin' prohibition, blowin' ram's horns and all thet, an' bime-by 'll come the long blast, an' Jericho 'll be flat before yere face an' eyes."—*Union Signal.*

CORRESPONDENCE.

MRS. GOUGAR AGAIN.

DEAR CYNOSURE:—In the interest of woman suffrage, and of Christianity as well, which has done more than all else for the elevation of woman, and through a knowledge of the principles of which the rights of women have come to be recognized, I wish to make a few additional notes of Mrs. Gougar's recent lectures in Menomonie, that your readers may see that some of the ablest Christian women of the land are engaged in this movement, and have the best good of society at heart.

Mrs. Gougar was present at our Sabbath-school, took part in the Bible class, and addressed the school, giving an account of some of her observations of the Salvation Army; commending their work, and exhorting the school to a wise improvement of the more favorable circumstances and opportunities they are enjoying than the street Arabs for whose salvation the "Army" is laboring. Mrs. G. is a thorough believer in the divinity of Christ. In defining his person and character in the Bible class, she said: "He is the best of man and the best of God."

We are very sorry that any of the leading woman suffragists refuse to confess the divinity and supremacy of Christ, and to acknowledge him as their personal and only Saviour. But Christ, who is the "Head of all principality and power," is fast giving the leading strings of this movement into the hands of those *godly* women who delight to "crown him Lord of all." Then notice how a favoring providence arranged for the rapid and unexpected spread of truth upon this subject.

There was at the time a large Teacher's Institute in session here, so that representatives from all parts of the county were privileged with the opportunity of listening to her words. She addressed the Institute by special invitation, and her words will not soon be forgotten. She would have teachers make a special confidant of the "bad boy," and conquer him by kindness and firmness combined. She made a powerful plea for the Bible in the schools, and regards the expulsion of it from the schools as the greatest calamity that has happened to our people. She would have it read and taught in the schools not in the interest of any sect, but for its controlling power over the character and habits of the young. She says that the great lack of reverence and respect for age, so apparent in the schools, is largely owing to the absence of the Bible. She told the School Board of Lafayette that if they took the Bible out of the school she would not teach; and they didn't, for they knew she would do as she pleased about it anyway.

Mrs. G. urged upon the lady teachers that if they would have the same wages for the same work as men they must have the ballot. After teaching a couple of years in Lafayette, as assistant in the Central school building, the Board surprised her with a request to take the principalship, assuring her that she would, in their judgment, do better work than the man who had occupied the position. She accepted the proposal, naturally expecting wages to correspond. The Board in their magnaminity proposed that as the man had received $50 per month, and she as assistant only $20, they would, in consideration of placing her in his shoes to do better work than he, pay her $25. So she was to have the honor and the *"experience,"* but not the *"capital."* She said that she had received a letter of confession from a lady she had met with a few days before, and who at the time was stoutly opposed to female suffrage. She was associated as a school teacher with two gentlemen. They all went in company to the School Board to ask for an increase of wages. The clerk frankly told the gentlemen that he was anxious to retain his position, and assured them that if they would promise to vote for him at the next election he would grant their request. To this they agreed, and their wages were raised. But he could offer no encouragement to the lady. She is ready now to accept the ballot. Now this proves the power of the ballot as a means of securing the rights of woman. There might be some women base enough to "sell their votes." But if the women of the land could vote, we think they would soon "fix things" by law so that men who would offer bribes out of the public funds, for personal reward, would have to take a back seat, and women would have equal wages for equal work.

The evening lecture was devoted mainly to the moral and political phases of woman suffrage. She would not claim the ballot for woman on the ground of what it would accomplish, but as a *natural right.* Men of all nations come among us, and the ballot is put in their hands before they can read the first line of our Constitution; but the women of the land, as a whole, no matter how learned and refined, are denied this right. An ex-slave, engaged in whitewashing for Mrs. Gougar, listened attentively to a discussion between her and a friend on the subject of woman suffrage. Squaring himself

around, and leaning upon his brush-handle, he said: "Mrs. Gougar, do you think you are eddicated up to the pint of casting the ballot?"

As a quietus to the alarm so many express lest women should get out of their spherc, she claims that the sexes do not have different spheres, but different duties in the same sphere. And surely, as men and women have so many duties and privileges in common, why should the best and cqually intelligent portion of our citizens be denied the privilege of casting a vote for the man they want in office, or against the man they do not want?

Mrs. G. gave the name of the woman in St. Louis who looked up and exposed the vile and rascally proceedings that werc carried on therc under the act legalizing public prostitution, and the arresting by secrct police of innocent girls upon the street, and dragging them to the dens of infamy and despair. This lady, appealed to by one of those victims, secured the repcal of the infamous law. There is, Mrs. G. affirms, a project on foot for the passage of an act by Congress legalizing the same infamy in the District of Columbia. She says a few sharp, *good women* in that body would watch and thwart all such infamous plans. And such women are needed in the Legislatures of the States to protect the morals of the country. In Wyoming women cannot be manipulated in the interest of party. It is not unusual to hear the remark in caucus and convention, "There is no use nominating that man, the women will not vote for him," when an attempt is made in the interest of "party" to nominate a man not up to the standard of women in character and conduct. And, as she says in her paper, "It would be a happy and hopeful change if some element could be introduced into politics, not only in Wyoming, but all over the country, that could not be manipulated in the interest of party, but would hear the truth, for or against all parties, and vote for principle instead of party. This element can be found in no other place but in the women at the polls."

True, Mrs. Gougar advises voting for Blaine, as do Mrs. Stanton and Miss Anthony, for several reasons. "Woman suffrage is a national issue, and, as such, has secured a footing in Congress, and stands to-day on the calendar waiting for its turn in the decisions of the United States Congress." "Judging from the votes of the last two sessions of Congress, it is reasonable to belicve that when both branches shall have a two-thirds majority Republican, that the Sixteenth Amendment will receive such a vote as to send it on to the States for adoption or rejection." Then it is vastly important to keep Cleveland and the Democratic party, the open advocates of the liquor traffic, out of office. But she gives Mr. Blaine a most terrible scathing in the last issue of her paper:

"One would suppose Mr. Blaine too conscientious to sneeze if to sneeze were not a 'national issue.' No, Mr. Blaine, if your party were not better than you are, we would say, Retire a man to private life who makes indecent haste to boast of neglected duty. Too much demagogue, Mr. Blaine, in this unmanly act. We will endure you because we must."

There are some of us who, with Mrs. Gougar, believe that as a matter of simple justice to the women they should have the ballot, and appreciate its indispensableness to the success of prohibition and other great reforms. But the Prohibition party has the woman suffrage plank in its platform. Furthermore, the great W. C. T. U. has been the means of developing the woman suffrage sentimcnt more rapidly and effectively than any other organized agency. The old party has passed resolutions from time to time, partly for the sake of justice to the women, and partly to save the life of the Republican party. But if from fear of the whisky element the great party leaves both these great issues out of its platform, what guarantee have we that a Republican Congress will not, for fear or favor, find "how not" to favor a Sixteenth Amendment? We believe the shortest and surest road to victory is to vote for St. John and trust the Lord.

W. W. Ames.

POLYGAMY IN JERUSALEM AND THE UNITED STATES.

Polygamy and its penalty in the case of David and his two rebellious sons, Absalom and Adonijah, may furnish Americans with warnings against this sin against the divine law for mankind in all that pertains to the family relationship.

The father and mother as one are jointly interested in training each of their children, and love naturally rules in all their hearts. But polygamy leaves each family chiefly to the mother, and the father, by neglecting them, entails future misery upon himself and all concerned. Not only the family, but the social relations around and the political rights are all affected; while, instead of loyal adherenee to the established forms divinely ordered, selfishness becomes the sole law and corruption and treachery run riot, as in the case of Adonijah and his supporters.

As David was sovereign of Israel, the American people rule their land. As polygamy caused two rebellions against David by two of its sons, how many rebellions shall result from the sons of polygamists growing up in Utah and extending over other territory?

Our national legislature should enact laws against polygamy; should have done it from the first, and compelled allegiance to this fundamental law of our country, or let such men forfeit their allegiance and continue as aliens. The foundation principles of our people and government are Christian, not pagan, and pagan principles of polygamy are *de facto* alien in all respects, and as fraught with evil as ever were those of negro or any other slavery of mankind.

T. H.

Bible Lessons.

LESSON IV.—Oct. 26, 1884.—The Temple Built. 1 Kings 6: 1-14.

GOLDEN TEXT.—Mine house shall be called an house of prayer. Isaiah 56: 7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

MASONRY AND SOLOMON'S TEMPLE.

1. *Masonic falsehoods.* Vs. 2–11. King Solomon and his temple are very conspicuous features in Blue Lodge Masonry. We have in this chapter and the parallel places in chapters 3 and 4 of 2 Chronicles, a minute description of the building of this wonderful edifice, but Masonry tells us a great deal about it which cannot be found in the Bible. In the lecture on the Master Mason's degree the candidate is told that "it was Solomon's wisdom which contrived the mighty fabric. But if we look at 1 Chron. 28: 11, 12, 20, we shall see that God himself was the designer; that he gave the plan of it to David, who in turn gave it to Solomon. The candidate is further informed that "during the seven years the temple was building it rained not in the daytime that the workmen might not be obstructed in their labors." If such a miracle were wrought we should certainly find it recorded here. The master workman, Hiram, in the legend of Hiram Abiff, is said to have been buried under the Holy of Holies, though a dead body was by the ceremonial law unclean and could not have been lawfully brought into the temple at all, much less into the most sacred part. We are also told that it was in the Holy of Holies that the two Hirams and King Solomon held their lodge. How could this be when only the high priest had a right to enter, and he but once a year? Yet these are only a small part of the ridiculously false and unscriptural statements with which Masonic lectures abound.

2. *The temple a type of ths redeemed soul.* V. 7. We have here a beautiful illustration of God's method of working when he would build a human soul into a spiritual temple for himself. Like those hewed stones prepared long previous, the influences which go to shape it, the pious ancestry, the words or the life of some Christian friend, the book or the sermon read or heard in childhood, reach far back of the special hour of conversion. And as the temple rose silently, without the noise of axe or hammer, so rises the spiritual fabric, without a sound to tell of the wonderful work going on within. God's kingdom is a growing thing, and like the mustard tree it grows in silence.

3. *God's house a house of prayer.* Vs. 12, 13. This promise involved the keeping of the temple sacred. God cannot dwell in a polluted house. Our Golden Text shows us the grand plan and purpose of every Christian church to be a house of prayer. When we use it for purposes of worldly pleasure, or turn it into a place for money getting, though for a good object, we make it a den of thieves. But when we allow the lodge to intrude with its pagan ceremonies we do even worse, for it is enthroning anti-Christ in the very seat of Jehovah. God cannot dwell among a people who deliberately insult him by bringing their false worships into his sanctuary.

LIGHT FROM THE WORD.

What words of Scripture apply to pastors who teach or approve Masonic falsehoods? Jer. 23: 26, 32; Ezra 13: 8, 9, 22. How did God look upon false worships in his holy place? Ez. 8: 15–17. By what vision did he show the punishment? Ez. 9: 1–7.

NOTES FROM PELOUBET.

The Building of the Temple. The erection of this splendid sanctuary was, no doubt, the greatest event, both in Jewish and Gentile eyes, in the history of the Holy City. It made Jerusalem what it had not been till then, —the religious capital.—*Hammond.* The temple was purely Jewish, and was not copied after the architecture of other nations. The walls were of hewn stone, and were lined inside and out with cedar wood on which were carved figures of palm-trees, cups of flowers and cherubim, and these were overlaid with gold.—*Geikie.* The rugged top of Moriah was levelled with immense labor; its sides, which to the east and south were precipitous, were faced with a wall of stone, built up perpendicular from the bottom of the valley, so as to appear to those who looked down of most terrific height—a work of prodidgious skill and labor, as the immense stones were strongly mortised together and wedged into the rock.—*Milman.* Dr. Robinson mentions some immense stones in the foundations, of great antiquity. One of these, in the south-west angle, measures 30 ft. 10 in. long, and 6½ ft. broad; several others vary from 20 to 25 ft. long by 5 ft. in thickness. These large stones are carefully hewn and bevelled at the edges. There seems little doubt that some of these stones remain in the very place where Solomon's workmen placed them. Amid the wreck and havoc of war, amid the changes and chances of the world, the colossal foundations of Solomon remain undisturbed. Everything upon them has perished; not a trace of tower or temple remains; nay, their very sites are doubtful. But "through all these great and various demolitions and restorations on the surface, its foundations, with their gigantic walls, have been indestructibly preserved" (*Ewald*). After the lapse of nearly three thousand years, "the foundation standeth sure." We may see in the Solomonic foundation (1) *A Picture of Christ.* We have most certain warrants of Holy Scripture for seeing in these venerable relics an image of the Eternal Son. He is the one foundation (1 Cor. 3: 11); the chief cornerstone (Eph. 2: 20); the same yesterday, to-day and forever (Heb. 13: 8). That sure foundation can never fail. How many systems of philosophy, how many oppositions of science have had their day and ceased to be! How many proud empires have tottered to their fall! How many dynasties are extinct and forgotten! But the carpenter's son still rules in the hearts of men, and the cross of Christ "towers above the wreck of time."—*Hammond.*

"And the house," *i. e.*, the main building, the temple proper. "The length thereof was threescore cubits." The cubits were probably 18 inches, so that the building was 90 ft. long, 30 ft. wide, and 45 ft. high. The whole height was 30 cubits, but the rooms into which this space was divided, the Holy Place, and the Holy of Holies, were finished only 20 cubits, "30 ft." in height (1 Kings 6: 16–20). In all its dimensions, length, breadth, and height, the sanctuary itself was exactly double those of the Tabernacle.—*Pulpit Com.* It was rather a monument of the wealth than the architectural skill and science of the people. It was a wonder of the world, from the splendor of its materials more than the grace, boldness, or majesty of its height and dimensions. Compared with the religious buildings of Assyria, Babylon, or Egypt, a structure like the Temple, apart from its vast substructures, was hardly worthy of notice, either for size or splendor. The great Temple of Amon, at Thebes, for example, ultimately extended to a length of 1170 feet, while the ruins of its associated edifices still cover a plateau nearly four miles in circumference. Nor is the contrast between the simplicity of the Israelitc temple, and that of those on the Nile, less striking. Its exterior seems to have been entirely plain, and though there was a pillared porch, it shrank into insignificance before the long avenues of mighty columns of Egyptian sanctuaries, the alleys of sphinxes, the obelisks, and the vast pylons all in common with the temples themselves, covered with sculpture and ornament. But the lavish employment of gold for the decoration of the interior of Solomon's building exceeds anything told us of other ancient temples.—*Geikie.*

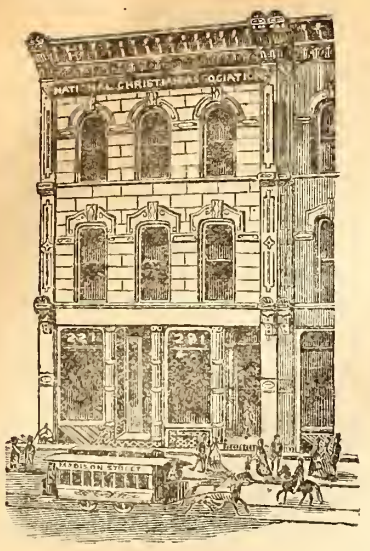
"Against the walls of the house round about." In order to preserve the sanctity of the Temple, and at the same time to allow the attachment to it of secular buildings,—sleeping apartments, probably for the priests and other attendants, and for store-rooms,—Solomon made rebatements in the wall of the Temple, or, in other words, built it externally in steps. The beams, which formed the roof of the chambers and the floors of the other stories, were then laid on the steps or "rests" in the wall, not piercing the wall or causing any real union of the secular with the sacred building. It resulted from this arrangement that the lowest chambers were the narrowest, and the uppermost considerably the widest of all, the wall receding each time by the space of a cubit.—*Peloubet*

"And the house....was built of stone made ready before it was brought thither." This was probably in obedience to the prohibition recorded in Exod. 20: 25 and Deut. 27: 5. It expressed the king's sense of the sanctity of the work. The tranquillity of the scene must not be broken by the clang of inharmonious sounds. "Like some tall palm, the noiseless fabric grew." The fact is suggestive. The building up of the Church of God is a silent, hidden process. Outward visible agencies must be employed, but the real constructive forces are out of sight. Truth works secretly and silently in the souls of men. "The kingdom of God cometh not with observation."—*Pulpit Com.*

A spacious quadrangle, on all sides enclosed by a wall, formed the boundary of the sacred grounds. The portion nearest the walls was the Outer Court. Part of this, on a higher level than the rest and nearest the Temple, was enclosed by a low wall of squared stones, with a coping of cedar beams, and formed the court of the priests. A higher wall ran all around the area. Its surface was lower than the Temple, so that the holy building rose above it on all sides. Trees adorned the open space —the dark cedar, the palm, and the olive especially.—*Geikie.*

"Concerning this house." The meaning is, "So far as this house goes, thou art obedient (2 Sam. 7: 13; 1 Chro 17: 12, etc.); if thou wilt be obedient in other things also, then will I perform my word," etc., God's promises being always conditional.—*Peloubet.*

"My word which I spake unto David." The promises made to David were—(1) that he should be succeeded by one of his sons (2 Sam. 7: 12; Ps. 132: 11); (2) that the kingdom should be established in the line of his descendants forever, if they were faithful (Ps. 132: 12); and (3) that the Israelites should be no more afflicted as beforetime (2 Sam. 7: 10). These promises are now confirmed to Solomon, but on the express condition of obedience, and two further promises are added (see the next verse). —*Cook.*



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Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
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Mennonites.
Methodists—Free and Wesleyan.
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The Christian Cynosure.

J. BLANCHARD,
HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, OCTOBER 16, 1884.

Dissenters are the electric lights of reform. The Puritans, Scotch and English, were outside dissenters from the English Establishment from Elizabeth to Victoria. D'Israeli and Bright, a Jew and a Quaker, have been members of the British cabinet in spite of religious tests, and dissent is wearing away the "Established Church." Gerrit Smith and C. C. Foote were run by dissenters from the Free Soil party in 1848. They would not give up "Abolition" for "Slavery Restriction;" and they kept the watch-fires burning, till they saw the slave-holders would fight slavery-restriction as savagely as they would abolition and drove off thousands on thousands to our ranks who saw slavery was for the whole country or none. Then they turned in with us and were "in at the death." So dissenters from St. John and Daniel, though fewer than in 1848, are among the most devoted and honest men we have.

Ever on before
They scold, and fret, and study, and explore:

and will continue to do so till they find in truth that the American party loses neither name nor platform.

"Why has ex-Governor St. John not announced to the American party his real position on the anti-secrecy question?"—*Geo. T. Dissette, Seceded Master Mason.*

Ans. Five months ago St. John was a Republican. Then Prohibitionists asked: "If he is against liquor why does he not answer our letters and join our party?"

The reason was, he wished to wait till June 3d, when thousands would follow him out of the Republican party, who would not follow him then.

July 23d ult., St. John was nominated by the Pittsburgh Prohibition convention and accepted their nomination; though he has said to Senator Pomeroy, before witnesses, "I can stand on every plank of the American platform." And he (St. John) had our printed platform in his hand when he said it.

Pomeroy expressed a wish to withdraw, and did withdraw; and advised to go for St. John, and Conant joined in the advice, and our National Committee and two conventions, Iowa and Illinois, ratified their advice.

Why then does not St. John come out and accept our nomination, and show his colors? The answer is: His colors are the colors of a Prohibitionist who stands on this plank with others:

"That the charters of all secret lodges should be withdrawn, and their oaths prohibited by law."

Why not then come out and join the American party? Because, if he would do so, ten thousand men who will now vote for him, would say and think he had sold out the Prohibitionists to the Americans. Because he does not wish to flit from one platform to another. Because he has given his word to our candidate, Pomeroy, before witnesses, and that is enough.

"Ah, well! I would rather have an out and out American candidate."

Ans. So would we, but we have not got one, and so we thank God for St. John; shall vote for St. John; hurrah for St. John, and we mean to elect St. John.

THE ADVANCE.

This bright paper seems to be following in the wake of the *Independent*, the New York *Weekly Witness* and a host of other religious sheets, in their call to the voters of the United States, to stand, next November, against the Janizaries of the brewery and the still. We anticipate trouble for its editor, because, as honest Sancho Panza says, "In our bad world, virtue was always more persecuted by the bad than supported by the good." We hope our brother of the *Interior* will not descend to the littleness of seeking to profit by the head winds which the *Advance* must meet in sailing along the coast of Prohibition. Let us rejoice in good, whoever does it. Theoretical orthodoxy is good. The practical orthodoxy of the ballot is better.

Old Dr. Bishop of Miami University used to say in the Abolition war: "Brathraen, if we cannot braest the storm with our Abolition brathraen, let us at least have grace to stand at their baacks." If the *Interior* cannot touch prohibition with one of its fingers, let it at least have grace to "stand at our backs." We shall enjoy its able editorials and sound theological teaching all the better for it. The grog-shop is the fountain of our national heresies, and the lodge is their school and temple.

Do not fail to read, and re-read the *Advance* editorial in this number—"Hezekiah and 1884."

A DAY OF PRAYER.

Dr. A. J. Jutkins, Corresponding Secretary of the National Prohibition Committee, sends us the call to prayer which appears on a preceding page. It is a Christian muezzin; the first, we believe, ever issued from a political party in the United States, as the Prohibition convention in Pittsburgh was the first political gathering we ever heard opened with "*Nearer My God to Thee.*"

The secret lodgites who act with the Prohibitionists will not keep Oct. 29th. If they do their prayers will not be heard, for Christ is not, never was, and never will be in secret lodges. "Wherefore if they say unto you, behold he is in the secret chambers; believe it not." Matt. 24:26. This makes the argument all the stronger why the American party should join in this day of fasting and prayer. Has not our venerable Paxton brother a word for our next number on this great theme?

"O come let us worship and bow down: let us kneel before the Lord our Maker, for he is our God; and we are the people of his pasture, and the sheep of his hand."

STATESMANSHIP OF WOMEN.

Mrs. Elizabeth Boynton Harbert repeated her Washington lecture of last March, to the students of Wheaton College last week. On the evening after the lecture the *Cynosure* editor, who introduced her in the College chapel, in company with Francis Bradley, Esq., called on Mrs. Harbert, who lives with her husband and children in Evanston, Ill., near neighbor, both in distance and in spirit, to Miss Frances and Mrs. Mary B. Willard.

The lecture exhibits the genius of industry and research, and no one can listen to it without a profound impression, amounting to astonishment and admiration for the capacity and power of woman over mind, and the record she has made in history. It resembles, in its impression, the speech of John Quincy Adams in the House of Representatives on the women of the Bible, which equalled or excelled any other speech he ever made.

The women of antiquity, presented by Mrs. Harbert, are rather the prodigies than the models of the sex: like the Vermont boy, Zerah Colburn, who knew arithmetic by instinct when a child, but who made but a moderate Methodist minister when a man. But one must hear the lecture to judge of it. In research, it is immense; in spirit, Christian; and, in theory and practical effect, intended to make the ideal woman (in her own words) "a help-meet for man." And she illustrates her theory in her own pleasant home.

The great defect of the lecture is less hers than that of the woman movement. Wendell Phillips makes a much larger figure in Mrs. Harbert's lecture than another reformer, to whom woman is infinitely more indebted, Jesus the Son of Mary, outside of whose ideas and teachings, woman is to-day a menial, a bauble and pawn.

The American party wishes to give the ballot to woman as a defense of her weakness, a purifier of politics, and a prevention of crime; but not to make her less like herself and more like a man. Nor do we imagine that she is to find her millennium in the suffrage. And as to statesmanship; though we should not faint away to see a sprinkling of good women in Congress, and our Capitol turned into a Quaker meeting house, filled for the transaction of business, we do not expect that we or our children will live to see that sight. Nor do the history and present state of the woman movement give us tokens of the near approach of that change in human society.

Mrs. Harbert lauded Mr. Garrison, Lucy Stone, etc., as the harbingers of woman's enfranchisement. Now, in Boston, this stellar host of harbingers met in Peace Convention and

"*Resolved*, As every government is upheld by physical strength, and its laws are enforced at the point of the bayonet, we therefore exclude ourselves from every legislative and judicial body, we repudiate all human politics, worldly honors, and stations of authority. If we cannot occupy a seat in the Legislature or on the bench; neither can we elect others as our substitutes in any such capacity.—*Declaration of Boston Peace Convention, Sept. 20, 1838.*"

Who penned this creed of disorganization and anarchy, we, at this writing, do not recollect. It is the style of Mr. Garrison. But we know that it was the creed of the Garrison party, and neither Phillips nor Wright, nor Parker nor any female leader of that day, uttered one word of protest; though they could not fail to see that it takes from property, home marriage, and every human relation and interest, all legal protection; leaving them no shield but mere human good will.

At what time these Christless people changed their creed to their present sound doctrine of prohibition of crime by law, we know not. Then, it was a sin for men, even, to vote. Now, they hold it sinful to keep women from voting. The editor of the *Cynosure*, then a youth, disowned the Garrison faction; took his stand by the communion table and the ballot box, and has stood there till slavery is fallen, and the gentle groups of womanhood, like fawns from thickets, are entering into the arena of public life. And the *Cynosure* confesses that it feels no particular pride in the earlier woman suffragists, in this present Presidential campaign. The editor paid his dollar and admired the speeches of the woman suffrage convention in Washington last March. We have received the annual report of that body, and, in it, a circular, signed Elizabeth Cady Stanton and Susan B. Anthony, headed "Stand by the Republican Party!" We see that Mrs. Livermore is electioneering for Mr. Blaine, and are informed that Phœbe Cousins goes for Gen. Butler; and, at Marshalltown, Iowa, Oct. 1st, a lady Prohibitionist told us that Mrs. J. Ellen Foster was opposing the Willard women, and seeking a division of the Prohibitionists, and diverting votes from St. John to Blaine! Whatever this means, it does not mean "statesmanship." But no follies of Babel-builders, male or female, can ever induce us to wrench from the light fingers of the woman who wants it, the feathery ballot. The vast, overwhelming majorities in our prisons are men; and in our churches, women. And if our churches contain the "salt of the earth" we are willing the ballot-box should be salted.

—Secretary Stoddard went to Wisconsin Saturday on N. C. A. business, expecting to be gone several days. His first stop was at Bro. M. R. Britten's, Vienna, Walworth county.

—The lines glow under the pen of our Oberlin correspondent this week and his enthusiasm will catch and glow in a thousand eyes. Oberlin seems to have had one of her old-fashioned tremendous days: and the triumph is all the more complete as we have just read in the Wooster, O., *Herald*, this item:

"When Prof. Frost announced last week to the students of Oberlin College that Gov. St. John would speak in that place on Monday, it was greeted by hisses from a considerable portion of the house. That was smart."

—The next page looks like a return to business on the part of our reform friends. The lecture work has lagged for over a year deplorably. Let us make amends this winter and make the land resound with fact and argument earnestly but kindly laid before the thinking men and women of hundreds of neighborhoods.

—A continuation of the Reform News Department lays by till next number—and it's the best part of the story: how they organized in Danville, Mo., and gloriously triumphed against the lodge foe.

—The Illinois State Woman's Christian Temperance Union was held last week in Peoria. Eighty-three counties were represented, and the word from every quarter was hopeful. Miss Mary Allen West of Galesburg was re-elected president of the body.

The National W. C. T. U. holds its next, the eleventh, annual meeting in St. Louis, October 22 to 25. The prominence of prohibition as a political issue will give a special interest to this meeting. The officers of the Union appointed the 7th inst. as a day of prayer for the convention; on the Sabbath before it meets, meetings will be held in all the churches of St. Louis, and each morning during the convention, from 11 to 12 o'clock, all business will be suspended and a prayer and consecration meeting held under the care of Mrs. Hannah Whitall Smith.

JOHN A. CONANT.

Lima, Ind., Oct. 9th, 1884.

Dear Cynosure:—In your "reply to several letters," in the last paper, you say: "Notice that he (Mr. Lewis of Willimantic) was at the Pittsburgh convention, but neither he nor Mr. Conant were at Chicago."

Whether so intended or not, the above sentence seems to imply, that Mr. Conant has not "stood boldly, manfully, and eloquently" for our cause, as had Mr. Pomeroy. Without any wish to make invidious distinctions between the friends of our cause, I wish to say that the cause has no truer friend than John A. Conant. He was not, it is true, at Chicago, nor at Washington, simply because he could not be at either place; but he paid the full expenses of one to go in his stead, to Washington, and in part to go to Chicago. This ought to be known. J. L. Barlow.

Note.—There was no thought of a slight to Mr. Conant. We all know him too well to believe his absence was from any want of fidelity or zeal to the American cause.—Ed. Cynosure.

Reform News.

THE KANSAS CONVENTION.

INTERESTING REPORT FROM THE SECRETARY.

Dear Cynosure:—Though Bro. Stoddard has likely ırnished you the main items of interest arising in our awrence convention, yet in looking over the minutes I ote and send you the following:

The State Christian Association of Kansas met accordg to arrangement in the United Presbyterian church, awrence, Kans., at 7:30 o'clock Monday evening, and as called to order by Rev. R. Loggan, first vice-presient. After reading the Scriptures and prayer, Rev. J. Stoddard delivered an able address, showing chiefly he influence and workings of Freemasonry within the omestic circle.

Tuesday morning, after devotional exercises, the time as chiefly spent in discussing matters of business. Rev. F. Worrell, president of State Association, appeared nd took his place in the convention.

On assembling in the afternoon, an address showing he false teachings of Masonry, as to the great doctrine a resurrection and its opposition to Christ, was delivred by Bro. Worrell. Various questions were asked by udience, and answered by the speaker.

While considering the items of unfinished business, ev. R. Loggan reported that he had fulfilled his appointent to attend the convention of the N. C. A. at Washgton, D. C., and expressed himself well satisfied with he purchase of the property by the Association. The onvention re-affirmed its recommendation of last convenon, "That each congregation or Sabbath-school, in mpathy with the Christian Association, be urged to nd one or more delegates to the State conventions."

The convention appointed the following officers:

Rev. J. A. Richards, Ft. Scott, president.
W. W. McMillan, Olathe, secretary.
Revs. B. F. Worrell, Adams and Loggan, vice-presients.
Rev. S. Alexander, Linden, treasurer.
Brethren Richards, Brooks (of Olathe), Worrell, McMillan, and State Agent, were made an Executive Committee.

After convening in the evening, S. E. Starry worked nd explained, with fitting comments, the first degree of Masonry, with telling effect. This being completed, ev. P. S. Feemster being called made a statement reecting the mobbing of S. E. Starry and himself at the own of Dunlap, Kansas. He said the first night eggs ere used, the second stones, one striking Mr. Starry on he side of his head, with stunning and almost fatal effect.

After devotional exercises Wednesday morning, Oct. st, Pres. Worrell in the chair, the Association resolved o hold its regular annual meeting on the first Tuesday of eptember. The Executive Committee was directed to dvertise the time of meeting for at least four weeks in he *Cynosure* and other papers friendly to the cause. The ame committee to fix the place of meeting. The State gent, P. S. Feemster, presented his report of work one and of finances connected therewith. An expreson of thanks was given to the churches and individuals ho have contributed in aid of our work.

Selected from the report of the Committee on Resolutions, we send you the following:

"*Resolved,* That the English language fails to furnish uitable epithets whereby we can express our abhorrence f the late outrage, committed at Dunlap, on all that we old dear and sacred, in the brutal assault on our State gent and his co-worker, S. E. Starry. The tidings of he riot awakens us from slumbers in which we were reaming that the days of lawless violence were passing way, and that the millenium of equal rights was about o dawn on the free and sacred soil of Kansas, at least; ut we are sorry to say that the former things have not ntirely passed away, and that there is a secret power broad even in this commonwealth which hesitates not o smite to the earth those who dare to lay bare to public iew the inner workings of the mystery of iniquity. We ain would believe that not a few members of the soalled craft of ancient, free and accepted Masons are eartily ashamed of the course pursued by their deluded rethren to prevent the workings of the Sublime or Master's degree, and also that not a few of them regret the ecessity imposed on them by their obligation to defend heir erring brethren, 'right or wrong,' and hope they will hrow as few obstacles as possible in the way of sifting his outrage unto its final conclusion.

"*Resolved,* That the injury sustained by Bro. Starry hen about to work the third degree in Masonry at Dunap, Kans., on the 20th of Sept. last, endears him the more to us, and we do most devoutly thank our kind Father in heaven that the stone thrown did not become he messenger of death, as was evidently intended that should, and that our brother is in no wise intimidated y his injury from doing as he has heretofore done, and e take great pleasure in endorsing him in his arduous and dangerous duties. We cannot but admire the 'grit and grace' of Bro. Starry and we hope all may learn from him a lesson in this direction.

"*Resolved,* That we repeat our assurance of confidence in, and approval of, the *Christian Cynosure,* and heartily commend it to the patronage and support of all Christian people.

"*Resolved,* That we approve the American Publishing Company at Washington, D. C., and its organ, the *American,* and recommend this agency as a proper channel for the party's political discussion of our reform and its extended circulation among the voters and people of Kansas and other States.

"*Resolved,* That we are deeply interested in whatever affects the *civil* as well as the social and religious condition of our country, and that while disclaiming any partisan or sectarian character as a Christian association, we do as citizens express our sympathy with the principles embodied in the American platform, especially with planks announcing the position of that party on the recognition of God in civil government: the abolition of all secret lodges; and the prohibition of the importation, manufacture, sale and use of all intoxicating liquors."

After the election and resignation of Rev. P. S. Feemster, as State Agent, Rev. R. Loggan, of Clifton, was requested to act in that place for the coming year, the Executive Committee being authorized to fill any vacancy that may arise in the State agency.

During the afternoon S. E. Starry, being called, gave his experience in leaving the lodge, and the unceasing efforts of his Christian wife in rescuing him from the snares by which he was entangled.

A committee was appointed, Rev. J. P. Stoddard chairman, to investigate carefully the recent outrage committed Sept. 19th and 20th at Dunlap, and publish the same if thought advisable.

On the third and last evening of our convention Bro. Starry worked the third degree in Masonry, explaining and commenting upon the same as he proceeded. The house was well filled, and good order prevailed to the very end. The convention adjourned. Benediction by Rev. B. F. Worrell.

W. W. McMillan,
Sec'y State Christian Association.

UP AND DOWN IN NEW ENGLAND.

Willimantic, Conn., Oct. 7, 1884.

Dear Cynosure:—The typical New Englander is thoughtful, earnest, not easily moved or changed, with profound moral convictions and capable of impressing them on others. Such has been the New Englander of the past; such were the men who have mainly given character to the great North-west. But the New England er of to-day has been largely displaced by foreign immigration, and, as a result of the vast and rapid growth of manufacturing interests, has society undergone a great and undesirable change.

It is only in the rural villages that we see New England character as it existed fifty years ago.

This is seen in the vote of yesterday on license, in which the no-license vote was not largely increased, and was in most places overborne by the baser elements of society.

Since I last wrote I have visited Westerly, Providence and Pautucket, R. I. At the latter place I attended the annual State meeting of the W. C. T. U. The large Music Hall was well filled and a more earnest, able and thoroughly Christian assemblage I have rarely met. The convention continued four days.

Here I met Rev. Mr. Burley, pastor of the Christian church, who highly appreciates the *Cynosure,* and amidst abounding opposition and difficulties endeavors to bear testimony against the unfruitful works of darkness. At Providence I met our beloved brother, A. M. Paull, who took me to his pleasant home at Riverside, where I was kindly entertained and met the Perry brothers, who are also earnest in Christian reform.

From Providence I went to Willimantic, where I addressed the St. John and Daniel club; from there to Simsbury, where I spoke in the town hall; and on Sabbath brother Phillip Bacon took me to Unionville, where we attended service in the Congregational church in the forenoon, and preached for the M. E. minister in the afternoon on the question of to-day. From thence we returned to Montague and attended service in the schoolhouse conducted by the Congregational pastor of Simsbury.

Here I took the cars Monday morning for Plainville, and was most providentially saved from death or serious injury. A mile or two before the train reached that place both the connecting rods and one of the driving wheels suddenly broke and fell down under the engine; and yet the train was not derailed, but stopped so slowly that none of the passengers knew that anything unusual had occurred. Walking to the station I took the train to New Britian, called on our faithful friend, J. C. Fuller, and took the train to Willimantic, where I arrived at 3:30 P. M., and found preparations being made for our convention and good prospects.

I will add that I have found evidence of much activity and earnestness among the Prohibitionists. They will doubtless poll a much larger vote in November than ever before. Judging from the report of yesterday's vote I should call Connecticut a doubtful State, with the chances on the Democratic side. I return from here to Washington. Yours, H. H. Hinman.

STARRY AT MERIDEN, KANSAS.

On the eve of the 25th of September, the people of Meriden had a view of the secret workings of Masonry by an illustrated lecture on the ceremonial of the first degree of Masonry. The first evening the Masons did not seem to be quite reconciled to have their pet institution brought to view so conspicuously, and for a time sought to divert the attention of both speaker and hearers from the main subject by various questions, interrupting in some measure the exercise, but not materially affecting the force of the argument.

On the second night the third degree of Masonry was brought to the view of a crowded audience, who gave a listening ear to the ceremony attending the degree of Master Mason. A desire to get at the truth seemed to animate not only the people generally, but some of the Masons, who had but recently taken the first degree, looked on with a close attention. Possibly they were anticipating another step in Masonry and desired to know how the next degree would appear when brought to light.

May we not hope that many who have never entered the lodge will hereafter be cautious before taking a leap in the dark, and that some who have already taken a step on this ladder will stop where they now are?

J. Rutty.

M. N. BUTLER IN SOUTHERN IOWA.

Clearfield, Iowa.

Editor Cynosure:—Mr. M. N. Butler, one of the editors of the *American,* made us glad by his appearance in the western part of Ringgold county, and has done effectual work in a good portion of this vicinity, He distributed, or had it done, nine hundred pages of Anti-masonic literature to one hundred and ten houses, and put forty-three *Cynosures* in as many country dwellings. He sold several expositions of the lodge, and added to the list of the *American* readers.

He lectured two nights in the United Brethren church to good and attentive audiences. One seceder from the Masonic lodge endorsed all that was said. There has been a good work done in this neighborhood. Bro. Butler is is doing a very effectual and eminently useful work—he is successful above our expectations.

His lecture on the American platform shows up the mission of the movement in its true lustre, for he throws light on the wisdom, grand ideas and pure principles of the American patriot's platform, which falls little short of inspiration. He has lectured in all twelve times in Ringgold county. Cyrus Smith.

FROM THE OLD BATTLE GROUND.

Woodhull, Steuben Co., N. Y., Oct. 6, 1884.

Dear Cynosure:—At the request of Bro. Philo Millard I am at work in this section for the present. Since coming to this place we have received new courage to press this battle on. The foe is strong, but there is victory on our side. We find Bro. Millard to be a man of strong determination and conviction. A man who will stand for principle, even if Ben. Butler or Cleveland is elected. He has been a reader of the *Cynosure* from its beginning, and has an extensive Masonic and Anti-masonic library. Among other curiosities is an old paper, *The Tocsin,* published in Cooperstown, N. Y. The first copy dates June 8, 1829.

In reading these papers one seems taken back to the days when our fathers were contending for the principles which have made us as a nation what we are to-day. Here we find the great questions discussed, in a soul-stirring manner, that gave birth to the Republican party, namely, Anti-masonry and anti-slavery. We place Anti-masonry first, because it was made a political issue before anti-slavery, and would have been forever settled had it not been for the fact that the attention of the people was called to the anti-slavery movement. "While the good man slept, the enemy sowed tares." Here also is the trial of Elihu Mather, the man who drove the carriage which conveyed Morgan to his doom. A little further on we read:

(*Continued on 12th page.*)

THE HOME.

A MOTHER'S LOVE.

Some day,
When others braid your thiek brown hair,
And drape your form in silk and lace;
When others call you "dear" and "fair,"
And hold your hands, and kiss your face—
You'll not forget that far above
All other is a mother's love.

Some day,
'Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are baby hands,
And children playing at your knee—
Oh, then, as, at your side they grow,
How I have loved you, you will know.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mix my memory with your tears.
In such dark hours be not afraid;
Within their shadow I have prayed.

Some day,
Your daughter's voice, or smile, or eyes,
My face will suddenly recall;
Then you will pause in sweet surprise,
And your soul unto mine will call,
In that dear, unforgotten prayer,
Which we at evening used to share.

Some day,
A flower, a song, a word, may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother" beat.
My love is with you everywhere—
You cannot get beyond my prayer.

Some day,
At longest, it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate,
After earth's parting and earth's pain,
Never to part. Never again!

—*L. E. Barr.*

A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors, and some old magazines, was just as busily cutting out pictures.

"It would litter the carpet"—so said Aunt Martha, who had come in for a cosy chat. Mamma knew this, but she knew that a few minutes work would make all right again, and Josie was happy.

All went well until the little boy found that he had cut of the leg of a horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"O, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went on with no jar on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired cutting pies, mamma," said Josie after a while.

"Well, get your horse wagon, and play those bits of paper are wood, and you are going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling-box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha, "old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons, I do."

Mrs. Waldo looked up in some surprise.

"What do you mean, auntie?"

"Well, I spent yesterday afternoon over there," the old lady had a weakness for visiting, and was "auntie" to people generally, "and things were in a snarl, and high-de-low all the time, starting with less than Josie's given you a dozen times since I sat here. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience some ways, but she don't seem to have any faculty for managing them. Well, well, I'll send her over here, only I won't let on why," and the old lady rolled up her knitting as the bell rang for tea.

A little tact springing from thoughtful love, how good it is!—*Sel.*

TOO STRICT WITH CHILDREN.

"You are too strict with your children," said a good Christian woman whose bright eyed, active little boy was playing about the streets, to another mother who held her own mischevous son under strict yet kind control, and would not allow him to associate with rough boys, or enjoy the advantages of the "street school."

Twenty years have passed away. The boy whose mother was too strict with him is in college—sober, temperate, and respected; the other squandered his parents' property, contracted habits of intemperance, became on inmate of a prison, and at last has gone to an untimely grave, though not, we trust, without penitence or hope.

"You are too strict with your daughter. Young folks must enjoy themselves," said a kind mother. But the daughter that was guarded and watched over has grown up in safety, while those who had their liberty brought sorrow to their mother's heart.

Where love tempers authority, there is little danger of being "too strict." The world is very evil. Times are perilous; snares are many; parents are responsible for the training of children; and, "A child left to himself bringeth his mother to shame." Prov. 29: 15.—*Ex.*

THE ART OF GETTING THINGS DONE.

I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything which she will require,—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries,—and arranges them on the table in an orderly manner, before she begins her mixing and moulding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk in the ice-box. The house-keeper who has no method is obliged to take a half-dozen steps for every one which is taken by her orderly friend.

Leaving cooking and turning to other kinds of work, we all know women who sometimes see the bottom of the mending basket, and occasionally can announce that the family seweing for one while is accomplished and out of the way. I speak less confidently about the sewing problem than any other, because it does seem as though a mother's work with the needle is almost endless, let her plan as carefully as she may. Little knees goes through the stockings and trowsers so soon, little dresses are so often caught on projecting nails, and little people grow so quickly out of everything, that the mother, even when well seconded by a good seamstress, and aided by the sewing machine, has still her hands full.

Applying the art of getting things done to such a duty as that of making calls, how much time may be saved by going to the house of friends who live in the same neighborhood on a single afternoon. City distances are so great that we who dwell here are obliged to consider this way of economising time and strength. It may be otherwise in the country.

The art of getting things done by other people is quite distinct from, much more difficult and necessarily much more of a fine art, than that of doing things one's self. Anybody may learn self-government, it would seem. Evidently, without it, it is useless to attempt directing others.

There are mothers whose children become the most charming little helpers from a very early age. One such I happen to think of now. Her very babies seem to cry when it was most always convenient to fly right to them, and to sleep just when it is easy to let them lie in the crib. Once when I was visiting her, I noticed seven little nails in the closet, graduated precisely so that seven small pairs of hands could reach them to hang up hoods and cloaks. All the children were taught to wait on themselves, and put away their things when done with them,—toys, books, etc., as well as clothing. Delicate health, limited means, and a large family this mother has had, but she has never let the poetry of life be blotted out by its prose, has kept up her music, has found time to read the best books, and is the efficient secretary of a missionary society, as well as the adviser and friend of a number of poor people, and all because she understands the art of getting things done both by herself and others under her roof.—*Christian Intelligencer.*

HARMONY AT HOME.—1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature, as well as ourselves, and therefore we are not to expect too much.

3. Look upon each member of the family as one whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, and infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observes when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing everybody, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependents and servants about the house, and praise them when you can.

10. In all little pleasures which may occur put self last.

11. Try for that soft answer that turneth away wrath.

CHILDREN'S CORNER.

"LITTLE BROWN HANDS."

They drive home the cows from the parture;
Up through the long shady lane,
While the quail whistles loud in the wheat-field
All yellow with ripening grain.

They find, in the thick waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snow-drops,
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder-blooms white,
They find where the dusky grapes purple
In the soft-tinted October light.

They know where the apples hang ripest,
And are sweeter than Italy's wines,
They know where the fruit is the thickest
On the long, thorny blackberry vines.

They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land.

Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty ruler of state

The pen of the author and statesman,
The noble and wise of our land—
The sword and the chisel and palette,
Shall be held in the little brown hand.

—*New Haven News.*

BIBLE READINGS FOR THE YOUNG.

CITIES OF REFUGE. Read Num. 35: 9–34.

I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Psa. 91: 2.

1. Where were the cities of refuge? Josh 20: 7–9.
2. For whose benefit were these cities provided? Num. 35: 15, 22–25.
3. Who were forbidden to flee to these cities? Num. 35: 16–21; Deut. 19: 11–13.
4. Who is the sinner's refuge from the avenger of blood? Heb. 6: 18.
5. Are any too guilty to be received into this refuge? Heb. 7: 25; Isa. 1: 18; John 6: 37.
6. What does the danger to which the slayer exposed himself, if he left the city of refuge, point out? John 15: 4–6.—*Notes for Bible Study.*

AN EASY PLACE.

A lad once stepped into our office in search of a situation. He was asked:

"Are you not now employed?"

"Yes sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had no place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands. They want easy work and are afraid of earning more than their wages.

They have strength enough to be out late at night, to indulge in vices, and habits which debilitate them. They have strength enough to waste on wine, or beer, or tobacco, all of which leave them weaker than before; they have strength enough to run, and leap,

nd wrestle, but they think that they have not the trength to do hard work.

Will the boys let us advise them? Go in for the *ard places;* bend yourself to the task of showing ow much you can do. Make yourself serviceable to our employer, at whatever cost to your own personal ease; and if you do this he will soon find that e cannot spare you. And when you have learned ow to do work, you may be set to teach others; and o, when the easy places are to be had, they will be ours. Life is toilsome at best to most of us, but he easy places are at the end, not at the beginning f life's course. They are to be won, not accepted; nd a man who is bound to have an easy place now, ay as well understand that *the grave* is about the nly easy place within the reach of lazy people.— *he Little Christian.*

MOTHER'S TURN.

"It is mother's turn to be taken care of, now," said winsome young girl, whose bright eyes, fresh color, nd eager looks, told of light-hearted happiness. ust out of school, she had the air of culture, which s an added attraction to a blithe young face. It was nother's turn, now. Did she know how my heart ent out to her for her unselfish words?

Too many mothers, in the love of their daughters, ntirely overlook the idea that they themselves need ecreation. They do without all the easy, pretty, nd charming things, and say nothing about it; and ie daughters do not think there is any self-denial nvolved. Jenny gets the new dress, and the mother ears the old one, turned upside down, and wrongde out. Lucy goes on the mountain trip, and nother stays at home and keeps house. Emily is red of study, and must lie down in the afternoon; ut mother, though her back aches, has no time for uch an indulgence.

Dear girls, take good care of your mothers. Coax iem to let you relieve them of some of the harder uties which for years they have patiently borne.— *ntelligencer.*

MAXIMS FOR HOME.

Let God be ever first.

Remember, spare moments are the gold dust of xistence.

Be always in haste, but never in a hurry.

Forget not the power of littles.

It is but the littleness of man that sees no greatess in a trifle.

"I will try." Resolve practically:

I will try to do all the good I can.

I will try not to offend any one.

I will try to walk humbly with my God.

I will try to conquer myself.

I will try to live under the power of Christ's love.

Never be idle.

Be happy, and make happy.

Attend to "minor morals."

Never say we must do as others do.

Dare to be singular, if to be singular means to be hristian.

What One Girl Did.—A young lady who had cently become deeply interested in our W. C. T. U., ashington, D. C., work, was called to spend several ays in the home of one of our citizens, where on the ble a wine glass was placed at every plate, even e children's. With an earnest prayer to God and ntle girlish tact, she spoke of the evil influence of rong drink, the ruined homes, and how the beginng of all this lay in the lighter drinks. The result: efore she left every wine glass was removed from e table, and the father only took his wine, and that ry slyly.

Intelligence in Cats.—About twenty miles from is, in the town of Larne, there resides a gentleman the possession of a cat, which is so great a favore that every day a plate and chair are placed for er beside her master, whose repast she shares with upreme content. One day, for some reason, the nner was postponed, but the cat came in at the sual hour. She was evidently much disconcerted seeing nothing going on, walked once or twice sconsolately around the table, then disappeared. iortly afterward she returned with a mouse, which e laid on her master's plate, then going away, she me back a second time with a mouse, which she t on her own plate. She postponed further proedings until her master returned, when she immeately began to pur and rub herself against his legs, much as to say, "See how nicely I have provided r you." Between this town and the village of olywood there is a country house which happened take fire last week. The cat of the house, which had access to the servant maid's apartments, ran up and pawed the young woman's face. Being very drowsy, the girl turned to sleep afresh. The cat, however, returned and proceeded to scratch the girl's face to such purpose that she rose, and smelling the fire, awakened the other members of the household, and the flames were extinguished. A nephew of mine who is fond of cats, generally keeps three or four, and by dint of pains and kindness, teaches them a variety of tricks. I saw one of them sipping cream from a teaspoon, which it held between its fore paws. —*Ex.*

Good temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

Don't be afraid of loving people too much, or throwing away too much kindness. It is just such things the world stands in need of, and they have the great advantage of enriching the giver.

TEMPERANCE.

THE GOVERNMENTAL LIQUOR TRAFFIC.

What is the governmental liquor business? It is the more than three-fifths interest of the government in all the spirits distilled in the country. For instance, whisky is quoted at $1.10 per gallon to-day in the market reports. Of that sum the distiller gets twenty cents and the government ninety cents. It costs the distiller about fourteen cents to manufacture a gallon of whisky, and it will be seen that his profit is less than 50 per cent. It costs the government about six cents per gallon to secure its lion's share of the price per gallon, and it will also be seen that its profit is 1600 per cent. Considered as a partner, the government is a success. Its ability to dictate such terms of partnership rests upon its ability to abolish the business. The government holds the key of every distillery and distilling warehouse in the land. Every gallon of spirits manufactured in the country is made under the strict superintendence and by the co-operation of the government. A man who would engage in the business must first bond over to the government his entire premises, land, buildings and appurtenances thereto. He must build the distillery in accordance with plans approved by the government and submit it to government control when built. The government weighs every bushel of his grain and locks it up securely after the distiller has paid for it. The government measures it into the tub, knows how much of the manufactured article it will yield, and takes out its profits, not on the exact amount manufactured, but upon the capacity of the distillery. The government watches every step of the distilling process, draws off the finished product and stores it away under its own lock and seal until the distiller can find a customer who will pay both partners their profits and take away the goods. Even here the government steps in and says to the buyer, if he be a dealer in such merchandise, "pay me $200 (if a rectifer of spirits) $150 (if a wholesale dealer) or $25 (if a retail dram seller) or I will seize your property and close out your business." It says to every illicit brewer, distiller or saloon keeper in prohibitory States, "Pay me my profits, no matter what State laws may require." The governmental partnership in the liquor traffic of the country is to day the backbone of the traffic. It is worse: its tacit sanction of that by which it benefits so largely, is the benumbing, vice-like grip upon the national conscience, which stifles conviction and smothers the agonizing cries of the nation's victims.

But some will say: Is it not far better to place the restriction of a heavy tax upon liquors and the traffic in them?

Restriction is only good by as much as it restricts. As a general rule no restriction is of much use save as it may be in the direct line of prohibition; *e. g.*, the prohibition of sale to minors, to drunkards, and on certain days is restriction which, enforced, may be very useful. But a restriction whose active principle is permission, is not and cannot be, in the nature of things, much hindrance to evil.

Levying a tax of 90 cents on every gallon of spirits is a species of permission. It is permission after the tax is paid. It is the government's promise to interfere no further. It is not, therefore, a real restriction. But does it not restrict? Read the revenue reports for the last twenty years. Note the amount collected in 1863, $5,176,530.60, and then read that with an average tax of 75½ cents through the twenty years, the revenue from distilled spirits has increased nearly 1,500 per cent in that period, the returns for 1883 being about $75,000,000. Does that look like restriction, and is not that sort of restriction just the sort distillers like? Could the free and untrammelled traffic have been worse?

And now is it not patent that a national movement is necessary to dislodge and destroy a national evil? Is it not moreover clear that the government will not reform itself? that it will not condemn that which fattens it?

The government partnership with the traffic is the great legal and moral (?) scaffolding by which that traffic has reared itself into a national institution, and an institution that will inevitably bankrupt and ruin the nation.

Let the people, to whom only government is amenable, and whose creature it is, decide if the national partnership with evil shall be continued.— *Issue of To-day.*

An English Judge's Indictment.—Justice Hawkins, in charging the jury at the Durham Assizes, said he had had considerable experience in courts of law, and *every day he lived the more firmly did he come to the conclusion that the root of all crime was drink.* It affected people of all ages and both sexes—the middle-aged, the young, the father, the son, the husband and the wife. It was drink which was the incentive to crimes of dishonesty; a man stole in order that he might provide himself with the means of getting drink. It was drink which caused homes to be impoverished, and they could trace to its source the cause of misery which was to be found in many a cottage home which had been denuded of all the common necessities of life. *He believed that nine-tenths of the crimes of this country, and certainly of the county of Durham, were engendered within public houses.*

Maine's Prohibition Amendment.—A committee of the United Kingdom alliance, a temperance organization, has adopted a resolution congratulating Neal Dow and the State of Maine for having in the recent election secured such a majority for the measure incorporating into the State constitution the prohibition amendment. They say that by reason of this vote they anticipate great results to accrue to the rest of the world.

Insanity and Intemperance.—So large is the number of persons taken to Bellevue Hospital in New York city, who have been made insane through intemperance, that the insane pavilion way well be named after this class of patients. From five to ten persons are taken to the hospital every day for examination, and of these the majority are the outcome of intemperate habits. So far as appears, the insanity so produced is not a form of *delirium tremens,* which is more or less temporary in its nature, but a loss of reason which may be as permanent as from any cause whatever. What is still more serious, this class of sufferers has doubled within a year and is five times as great as it was five years ago. No wonder that one of the officials at the hospital remarked that it was the strongest and most practical kind of temperance lesson that he knew of.—*The Churchman.*

In a dispute over the payment of drinks at Hessville, Ind., a window was broken, when the saloon proprietor, Joseph Hess, plunged a pitchfork into the breast of one man, while Hess' son fired a double-barreled gun into the crowd, wounding three persons, two of them mortally.

At Cedar Rapids, Iowa, Sept. 29, sixty-three barrels of beer, the entire stock of Schneider Bros.' brewery at Marion, was turned out upon the ground, they preferring to have that done than to have the suit against them for selling beer continued.

No liquor has been sold for the last six years in one of the wealthiest and most prosperous counties of Texas, and consequently the jail is empty.

Every year sees the consumption of spirits increasing in the most disquieting manner. The physicians who treat insanity continually raise their voice, exposing the fearful ravages produced by alcoholism. It is found by their reports that the consumption of alcohol in France is yearly increasing by from four to seven million gallons. —*Le Moniteur Universal, Paris, France.*

The drink statistics of Belgium have a deep interest. The population of the kingdom, now amounting to about 5,500,000, consume annually alcoholic liquors to the value of 480,000,000f., which is 66 per cent. more than thirty years ago. Compared with forty years ago, the number of the insane has increased by 104 per cent.; of suicides by 80 per cent., and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was 53,000; it is now 130,000.

William J. Lansing, a well known lawyer of Cohoes, N. Y., rushed into the police station in that city, August 6, and requested to be locked up. He was suffering from delirium tremens. While in the Recorder's Court next afternoon, which is now held in the Common Council room, he picked up a sample block of granite, which had been left for inspection by the Aldermen, and before anyone could interfere he struck himself two blows on the head and fell unconscious. The court ordered that he be taken to the station house, and when he recovered consciousness he was taken in that direction by two policemen. On the way there he broke away from the licemen and dashed his head against an iron fence and was again rendered senseless. He was then shackled hand and foot and taken to a hospital.

Mr. Krumm's beer shop in New York had a sacred concert on Sunday, the music being chiefly of the minstrels. In one corner of the place lay the dead body of Frank Blumm, who had killed himself that morning for the love of Krumm's wife. The concert could not be postponed, Mr. Krumm said, because it would hurt his business.

Cincinnati, Sept. 26.—H. B. Scharmann, president of the Brewers' Association, New York, and I. Therman, who has charge of the literary bureau of the same association, have been several days conferring with Cincinnati brewers. At a meeting called at a request of Mr. Scharmann in the interest of Cleveland and Hendricks, it is reported that a majority of the Cincinnati brewers, of whom there are nineteen, have determined to support the Democratic ticket.

England has 27,050 brewers, and brewed 990,000,000 gallons of beer last year. Germany has 25,902 breweries, and brewed 900 000,000 gallons of beer during the same period. These two countries lead Europe in the manufacture of this article.

Up to Sept. 26th 2,487 whisky and 582 malt licenses have been issued in Chicago for the second period, which ends Dec. 7th; twenty-seven licenses have been issued for the balance of the year, which gives a total of 3.097. The money realized on these amounts to $452,595.11. The money paid in on the first period amounted to $549,-901.70.

(*Continued from 9th page.*)

"Infamy cannot brand nor justice fully retribute the wretch [to-day the rum-seller] who dares usurp, as it were, the prerogative of the Almighty—appropriate to himself the unwilling services of his fellow! True, true! is responded from east to west, from north to south..... America, brave, magnanimous and strong; yet will not—shall we say it, *durst* not?—bid itself be free! Blush! Land of Liberty—we a soil, fruitful as Eden; but tears, sweat, and blood, and unrequited toilings make it so. We shout our freedom in long, loud huzzas; but sighs, groanings, and the clanking of chains mingle with the strain. Oh! cruel policy that will not see, and sordid interest that will not hear. Go to; ere long vengeance will make it plain, and yield the negro his inherent right."

This question, thank God, has been forever settled, but there are chains galling hundreds of thousands of our citizens. Shall they be broken? What say you, Christian voter?

Again, November 16th, 1829:—

"[*'Anti-Masonry is nearly extinguished in the district where it was first enkindled'*] The above language was held by the Masonic central committee to the citizens of Otsego. We are happy of having it in our power to lay the following returns, copied from the official canvass, before the committee, with the request that they compare them with the above quotation from their address.

BATAVIA.

Anti-masonic.	Masonic.
For Senator.	*For Senator.*
Albert H. Tracy, 451	Samuel Russell, 145
For Assembly.	*For Assembly.*
Calvin P. Bailey, 437	Isaac Sutherland, 163
Timothy Fitch, 442	Solomon Norris 156
Stephen Griswood, 437	Jas. Sutherland, 159
Justice.	*Justice.*
Chas. M. Russell, 441	Charlton Towner, 141.

But perhaps the committee will tell us that this 'district' is not a fair sample of the county. That they may not charge us with unfairness, we give the following towns also, all of which are in the 'district' where 'the excitement' first began in the county of Genessee:

ELBA.

Anti-masonic.	Masonic.
Albert H. Tracy, 275	S. Russell, 21
C. P. Bailey, 276	S. Morris, Jr., 24
T. Fitch, 277	I. Sutherland, 24
S. Griswood 275	J. " 23

Stafford gives the Anti-masonic ticket a majority of 161 for the Senate and 144 for the Assembly.

Bergen gives an average majority of 60 for the Anti-masonic ticket.

Bethany gives 80 Anti-masonic for Senate, and 122 for the Assembly.

Middlebury gives an Anti-Masonic majority of 168 for Senate, and 171 for Assembly.

Leroy gives an Anti-masonic majority:

Tracey, 432	Russell, 91
Fitch, 421	S. Morris, Jr., 92
Bailey, 419	I. Sutherland, 93
Griswood, 413	J. " 93

The whole county has given a majority to the Republican Anti-masonic ticket of *twenty-six hundred* or upwards. So much, gentlemen, for your assertion that Anti-masonry has subsided in the district where it was first enkindled.

Anti-masonry dying away in the west!! Erie county has elected her Anti-masonic candidates by a majority of 1,000; Ontario, 1,200; Livingston, 1,150; Monroe, 648; Niagara, 991; Wayne, 600; Seneca, 500; Orleans, 456. Genesee county, where the *'flame'* was *'nearly extinguished,'* has elected an Anti-masonic ticket by a majority of nearly 3,000! Drive a bolt there, Croswell. In addition to this, other counties, as Cattaraugus, Chautauqua, and Yates, and Washington, have all elected their Republican Anti-masonic tickets by handsome majorities. Let us hear no more about Anti-masonry dying away."

Had we the time and space we might copy the canvass of other States and counties. Let it suffice to say that the Republican Anti-masonic vote for representatives was estimated on the average, 8,000 above that for senators. The total Anti-masonic vote cast in the State of New York, November, 1829, was 69,763. In 1828 it was 33,335; increase, 33,519. Thinking that the younger readers of the *Cynosure* would be interested to know how their fathers spoke on the question that we are called to-day to settle, we have quoted the above statistics. Don't throw away your votes but plant them for God and humanity. The harvest is sure. Those that sow in tears shall come again bearing precious sheaves.

We speak to-night in the Town Hall, Woodhull; to-morrow night in a Baptist church some three miles distant; Wednesday evening at Hedgeville, etc. Any friends in the State desiring work done in their section during the campaign should write to F. W. Capwell, Dale, N. Y., at once.

W. B. Stoddard.

—An International Missionary Conference was held lately at Niagara Falls, N. Y. There were missionaries present from China, India, Africa, Japan, South America, etc. Among those attending the Conference was Rev. Dr. Morse, of the Presbyterian Mission in Siam, and Rev. Mr. Marling, of the Gabboon Mission in western Africa. A permanent organization was effected, to be known as the International Missionary Union, which proposes to hold an annual reunion of missionaries who are in their own land either as visitors or permanent residents.

The Churches.

—Maj. D. W. Whittle has conducted meetings in lower Farwell Hall, Chicago, for the two weeks ending Oct. 4. The attendance averaged about one hundred and thirty-five, and each evening there were a number of professed conversions—some rather noted ones. Commencing with the following Sunday evening, Maj. J. H. Cole took charge, and continues the services begun by Maj. Whittle. Their continuance for any special length of time depends upon their interest and attendance.

—At the Wisconsin annual conference of the church of the United Brethren in Christ, representing a membership of about two thousand, held near Monroe, in Green county, the following resolutions were passed:

"Whereas, Neither of the two greatest political parties of this nation has inserted any plank in their respective platform favorable to the cause of temperance, nor do they bring any issue before the American people which involves a moral principle; and

Whereas, A third and independent party has been organized in the interests of the greatest moral issue known to the world—namely, the prohibition of the liquor traffic; therefore,

Resolved, That we as a conference do heartily endorse the nominations of the said party, both State and national, and pledge to it our sympathies, our prayers, and our votes: that we recommend the Prohibition ticket to all voters who are members of our church in this State as worthy of their support, and urge them to do their moral and religious duty at the ballot box regardless of former party relations."

—At the Michigan Free Methodist conference held in Coldwater last week, Rev. Edward Mathews was appointed chairman of the Lawrence, Coldwater and Ft. Wayne districts of the church.

—The Boston city pastors have concurred with the Young Men's Christian Association in its invitation to Mr. Moody to preside over a three days' convention of Christian workers of the New England States, to be held in Tremont Temple October 15, 16 and 17. Mr. Moody has accepted the invitation, and Mr. Sankey will have charge of the music.

—Mr. Ben. Hogan, the converted prize-fighter, well known in Chicago, who has returned from the West, has lately taken part in Mr. Sawyer's meetings and those at the Cremorne Garden, New York, with marked effect. He has also been holding meetings nightly at the old McAuley Mission in Water street. The results were above expectations, there being twelve or fifteen inquirers each night.

—Mr. Moody has been speaking at Amherst, Mass., Sept. 28 preaching in the morning to students at the College church. He was engaged by the Faculty of Williams College to speak there next day. He spoke five times during the meeting of the Y. M. C. A. Convention at New Bedford during the week, having three appointments for the closing day, Sunday.

—The thirty-eighth annual meeting of the American Missionary Association is to be held at Salem, Mass., October 21–23. A debt of $50,000 threatens the Association. For the first ten months of the financial year, ending July 31, there was a total decrease of $31,814 from last year's receipts for the same period. Of this falling off $30,292 is in legacies.

MISSIONARY.

—The American Board of Commissioners for Foreign Missions met last week in Columbus, Ohio. The sessions were held in the Second Presbyterian church, and Mark Hopkins, D. D., presided. During the year eleven missionaries and twenty-one assistant missionaries have entered upon the work in foreign fields. Of these five go to Africa, four to Turkey, five to India, nine to China, four to Japan, one to Micronesia, one to Austria, and three to Mexico. Twenty-seven laborers, after a period of rest in this country, return to their posts. The following are interesting facts from the general survey of the foreign work during the year. The revival among the Zulus shows permanent result in a higher tone of Christian life and a remarkable movement in behalf of temperance. Portuguese traders have succeeded in temporarily driving missionaries of the west central African mission from Bihi and Bailunda down to the coast, but the mission will continue to be vigorously prosecuted. The labors of missionaries in Micronesia are attended by a remarkable transformation of character among the natives. More than five hundred additions have been made to the churches in Turkey, and the outlook in European Turkey was never more hopeful. Eighty thousand copies of the Scriptures, or portions of the Scriptures, were issued from the press at Constantinople, amounting with other Christian literature to over 11,000,000 pages. In India forty-three out of seventy native churches are self-supporting. No detriment as yet has come to missionary work in China through the invasion of the French. The government officials are much more friendly in attitude than formerly, and the rapid advance of the Gospel leads this mission to call for a reinforcement at once of twelve or fifteen missionaries. Great spiritual awakenings have come upon the churches in Japan, which have added to their number, in converts, the past year, more than 60 per cent. The year has been one of large promise in the missions in Mexico, Austria and Spain. The missionaries of the board preach the Gospel in twenty-five different languages, in more than eight hundred towns and cities. It has nearly four thousand young men and women in colleges and high schools, and more than thirty thousand children in Christian common schools. Fourteen new churches have been organized, and about twenty-four hundred converts have been received into Christian fellowship—a larger number than in many preceding years.

—The Queen of Sweden has sent $10,000 to the English fund for translating, printing and distributing Gospel tracts among the children of different lands.

—A four-o'clock morning prayer-meeting at Akashi, one of the American Board missions in Japan, is one of the features of the late revival there. The city has 17,000 inhabitants, and three of the largest liquor-dealers have attended the meetings. One has reached the point of considering a change in his business.

—Horace G. Underwood, who graduated last Spring from the Theological Seminary at New Brunswick, has been appointed by the Presbyterian Board of Foreign Missions, to Corea. He is expected to start for Japan about December 1st, remaining there some time to study the language before entering Corea.

—The first missionaries to establish themselves in Corea will be Rev. John Ross and a colleague of the Scottish United Presbyterian Mission in China. Mr. Ross, it will be remembered, translated a considerable part of the New Testament into the Corean. The British treaty with Corea is said to be more favorable than the American, giving British residents larger privileges, and opening to them more cities, including Seoul, the capital.

—At the Friends' Indiana Yearly held at Richmond, Ind., last week, the venerable Eli Jones, in demonstrating the practical workings of peace principles, gave some of his personal experience among heathen and semi-barbarous people in foreign lands. He had several times been placed in apparently very dangerous positions, but never found an instance where the possession of a deadly weapon would afford him any protection. On the contrary, in some cases, had he possessed such weapon this fact of itself would have undoubtedly caused the loss of his life. Several other earnest addresses were made on this subject. It was said there could be no doubt that peace principles throughout the world were becoming more generally accepted than ever before, mainly through the efforts of Friends, and they ought not to slacken their persistent propagation of them.

—Last week Tuesday there left Atlanta a party of missionaries bound for China, around whom centers more of interest than usual, owing to the high social position of the parties and their extensive acquaintance throughout the country. The party consists of Mrs. Young J. Allen and three children, Rev. W. B. Bonnell, wife, and four children, and Miss Laura Haygood, of Georgia; Rev. M. Dukes of South Carolina, Miss Jennie Atkinson of Alabama, Miss Dora Hamilton of Texas, and Miss Mildred Philips, Miss Lou Philips, and Miss Baldwin of Missouri. Mrs. Young J. Allen is the wife of the missionary of that name, who has been kept in the Chinese mission by the Methodist Episcopal church South ever since 1859. She is now returning to China after a visit home of two years, which has been also utilized by giving her children a term in American schools. Her husband's success in China has been phenomenal. He is now superintendent of the missions of the southern Methodist church in China. The salary to be paid Rev. W. B. Bonnell will be $1,200 per annum, and that of the ladies $750 per annum each. The ladies will at once take charge of a school for the education of girls in Shanghai, and will organize a girls' high school there. Miss Haygood is a sister of the well known Rev. Atticus G. Haygood, and was for many years principal of the girls' high school of Atlanta. The entire party will take the steamer at San Francisco on the 18th.

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Men who are the fastest asleep when they are asleep, are the widest awake when they are awake. Great workers must be great resters.

Every man who has clerks in his employ ought to know what their sleeping habits are. The young man who is up till two, three or four in the morning, and must put in an appearance at the bank or store at nine or ten o'clock and work all day, cannot repeat this process many days without a certain shakiness coming into his system which he will endeavor to steady by some delusive stimulus. It is in this way that many a young man begins his course to ruin. He need not necessarily have been in bad company. he has lost his sleep, and losing sleep is losing strength and grace.—*Hall's Journal of Health.*

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IN BRIEF.

Norwegians are said to excel all other ontinental countries for the number of atives who can speak English. They pend their long winter evenings in study.

The Brooklyn bridge expanded over welve inches at the hip-joint in the cen-er during one hot day this summer. With the 6,600 tons of iron in the super-tructure and the heavy planking it works rcely and is wonderful for its delicacy.

In eight years the four-hundredth an-iversary of America's discovery will be elebrated. The people of Genoa, Italy, re already discussing the contribution hey shall make. Some are in favor of ending over twelve Genoese sea captains s typical both of Columbus and Gari-aldi, to debark on the same spot that Columbus first trod. Others favor the hipping over, for temporary exhibition n the New World, the fine statue of the reat navigator that stands on the Piazza i Colombo.

A very pretty story is told in New York f Mrs. William Astor. She sat at her arlor window on Fifth avenue watching gang of one hundred men who were xcavating in the street for steam pipes. The day was hot, the labor severe. Toward noon she sent her butler to inform he foreman that when the men stopped ork she wished them to march past her ouse in single file. As they did so the utler stood at the foot of the steps and ave each man a dollar with which to urchase something extra for lunch. It s related that the men were very profuse n their thanks, and that one of them vho, having passed once, undertook to et into the line again, was instantly dis-nissed by the foreman.

Two young city ladies in the country ere standing by the side of a wide ditch hich they didn't know how to cross. They appealed to a boy who was coming long the road for help, whereupon he ointed behind them with a startled air nd yelled, "Snakes!" The young ladies rossed the ditch at a single bound.

There is need of prayer similar to that ade by an old colored woman, who, raying for one who had been guilty of lander, said: "O Lord, won't you be ind enough to take the door of his outh off, and when you put it on again, ust hang it on the gospel hinges of peace n earth and good will to men? Amen."

The happiest hit of the season was ade by a lady at Waverly the day Gov-rnor Bate and Judge Reid spoke there. The Judge became very nervous at the rying of a baby, and asked if it could ot be made to stop crying. Its mother acified the child and it was still awhile, ut it began crying again, and the Judge aid: "Let that child be taken out; it has o business at a public speaking." The nother promptly said: "Sir, my child is rying to hear Governor Bate speak."—*Memphis Ledger.*

Dr. Xenker, after a long investigation, oncludes that the strained, peculiar po-ition into which the legs and feet are hrown while digging and gathering po-atoes has been found to produce, in some ases, a singular disease, thought to be a eurosis of the locomotor apparatus of he feet and legs, the thighs and trunk ot being affected.—*Scientific Paper.* Dr. Xenker's observations have been of a very superficial kind if he has failed to notice the intcresting fact that neurosis of the locomotor apparatus usually occurs when the boy who digs wants to stop and go fishing, and his pa won't let him.

Beallsville, Ohio, Oct. 3.—For the ast ten days a strange and fatal disease has afflicted cattle in several portions of Belmont county. The discase killed in from one to two hours, and, what was a still greater wonder, rarely affected any stock but cows. No explanation could be given, but the brutes had all the symp-toms of mineral poison. Yesterday morning John R. Sweitzer, a dairyman, fed his seventeen Jersey and Durham cows dried bundles of sorghum blades, and in an hour fifteen were dead. This led to an examination and experiment, and it was found that the sorghum blades were the cause of the disease. The long drought has dried up all grass, and the corn fodder is not yet ready to feed. In this emergency many farmers prepared sorghum leaves for food for their milch cows. This shows why they almost ex-clusively were attacked. Sweitzer's loss is $1,200. The loss in the county from this source is estimated at from $5,000 to $7,000.

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—ON—

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

POLITICAL.

—The National Republican Committee has issued a circular in which they claim to have information from a reliable source that the Mormon church at a council in Salt Lake soon after Mr. Cleveland's nomination, voted to give one-tenth of the church tithings (a very large sum) to aid in electing the Democratic ticket. In return, the Democratic National Committee promised that if a Democratic Congress shall be elected Utah will be admitted as a State, the council pledging that in that event the State will send two Democrats to the United States Senate.

—Frank Reisch, the president of the Illinois Liquor Dealers' association is begging Thomas A. Hendricks to come and make a campaign in Illinois.

—The German Advisory Committee of the Democratic State Central Committee held a secret session in a saloon last week. Committees were appointed to canvass the several districts in the State, to labor for the success of the party this fall, and to secure funds from the saloonkeepers toward the defeat of candidates for the legislature who are known to be inimical to the interests of the liquor dealers.

COUNTRY.

—The United States Supreme Court meets next Monday. The number of cases on the docket is 1,025, or 54 less than at the corresponding time last year.

—Ten workmen engaged on the temporary crib of the new Hyde Park waterworks, near Chicago, were drowned last Wednesday morning in the sight of a number of residents of the village, who were unable to render them any assistance on account of the furious storm which was prevailing. The life-saving crew rescued four men, and a fifth swam ashore, using a plank to buoy himself up.

—The Burlington and Santa Fe Roads have organized the Chicago and Pacific Coast Fast Freight Line to take freight from here to the Pacific coast in nine days. Rates between Chicago and Kansas City are still growing smaller.

—In Elkhorn Cut, twenty-five miles from Omaha, on the Union Pacific, a light engine and a freight train dashed together Wednesday, one of the locomotives and several cars being demolished. The engineer and fireman of the freight were caught in the wreck and roasted to death.

—Near Marysville, Mo., Tuesday night, a bridge collapsed under a freight train laden with hogs, nearly all of which were drowned. The engineer was killed, and the brakeman and fireman badly injured.

—A section of the Calumet and Hecla mine, near Calumet, Mich., is burning fiercely, two men who were sent down to start a pump losing their lives, and a party of rescuers narrowly escaping. A number of men are still working in the lower levels, but are supplied with plenty of air, and no uneasiness is felt regarding their ultimate escape.

—The Grand Opera House and a number of buildings at South Bethlehem, Pa., were burned early Tuesday morning, the loss approximating $150,000. The firemen broached barrels of whisky and drank the liquor freely, many of them becoming helplessly drunk, and one breaking his back by a fall.

—A barrel of whisky exploded Wednesday at Canton, Miss., the liquid immediately taking fire, though there was neither light nor fire in the room.

—While John Sherry and family were at supper Saturday evening at Edenburg, Pa., five masked men entered, commanded all to hold up their hands, and then bound and gagged them. After securing $6,200 the robbers drove off in a carriage.

—Forty Italian railroad laborers, who demanded their pay, created a riot Monday at Tamworth, Ont., and with knives, clubs and revolvers chased one of the contractors about the town. The citizens armed themselves and took a hand against the Italians, the fight being a bloody one. The majority of the rioters were wounded, five dangerously, and half a dozen of the citizens were also painfully injured. The militia are now on duty.

FOREIGN.

—A terrific explosion occurred in the mills of the Hamilton Powder Company at Cumminsville, Ontario, Thursday. Nearly all the men employed in the mills were at dinner when the explosion happened, or else it would have been accompanied with a frightful loss of life, as the buildings were almost totally demolished, and large pieces of timber and parts of heavy machinery were hurled a quarter of a mile from the scene by the force of the explosion. Of the six men who were in the factory at the time, four were killed and two badly injured.

—Twenty-seven persons were killed and 400 injured by the cyclone in Catania on the island of Cicily. The damage will amount to 4,000,000 lire.

—The first portion of the British expedition up the Nile, en route to the Soudan, has passed the first cataract. The camel corps is encamped at the Pyramids waiting for orders to advance.

—At Esseg, Austria, Monday, fourteen children, while playing in a boat on the river Drave, capsized it and all were drowned.

—Premier Gladstone has issued a circular notifying his supporters to a the opening of Parliament, as he pr es at the earliest moment to subm portant and pressing business.

—Bismarck has prepared a proj be laid before Parliament the comi sion for the purchase by the Germa pire of all railways owned by the ent States, and placing the control of the same at Berlin.

—The university at Kieff has been closed by the Russian authorities, and will not re-open until January. One hundred and sixty-eight students have been arrested for alleged connection with the Nihilists. Three Socialist journals, which were suspended some time ago, are about to re-appear.

—Madagascar advices state the Hovas will resolutely resist the French advance into the interior of the island. The military preparations made by the natives indicate that a desperate struggle will ensue if the French make the threatened advance.

—The Paris *Temps* publishes a letter from Brussels which states that delegates representing the governments of England, America, France, Portugal, Spain, Holland, and Belgium, will attend an international conference in Berlin, probably the latter part of November, at which the West African question will be considered. The letter states that France and Germany have agreed to submit proposals to the conference securing freedom of commerce to all nations in the Congo country and upon the river Niger.

—The Bombardment of Tamsui, China by the French fleet was in progress last week. On the 6th inst. the fleet had destroyed the Chinese forts. The houses of Europeans in the city are riddled with shells, but the inhabitants have not suffered any fatal casualties. The Chinese are strongly entrenched.

—General Briere de L'Isle has telegraphed the French Government, confirming the report announced from Hanoi of an engagement between the French and Chinese in the valley of the Loo Chuan Rivet, in Tonquin. The encounter took place Monday, Oct. 6th. The Chinese were attempting to execute an offensive movement on the Upper Loo Chuan River. They lost 1,000 men.

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"*The Mission of the American Nation to Mankind,*" 18 pp., including John Quincy Adams on the *Duty of American Voters*, 4 pp. Twenty-five copies of this pamphlet of 22 pages will be sent during the campaign for fifty cents. 25 copies, postpaid, 50 cents.

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The *Christian Cynosure* will be sent to any address eight weeks on receipt of twenty-five cents.

Much of the progress made in this reform has been through individual efforts of old subscribers in introducing the *Cynosure* to their friends and neighbors. A single *Cynosure* sent by some old subscriber has been the means not only of securing a permanent subscriber to the paper, but also of setting to work agencies which have evangelized whole neighborhoods, and have broken the backbone of lodge power in that community.

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THE REFORM STORY, having waited long, begins in this mber. Being anxious that as much as possible appear is week and next, it is printed in finer type than will be ed thereafter. We can heartily recommend it to all our aders, even to those who scruple at facts presented in is form. The gifted author has chosen to elucidate the ature and operations of the Odd-fellow and some of the sser orders in this story, and derives its characters and ot almost entirely from actual life; more even than in er popular "Holden with Cords", though every careful ader of that work knows how little it depends on the nagination. Let no one take up the *Cynosure* without ading "BETWEEN TWO OPINIONS."

The result of the Ohio election dignifies the labor the political statistician, and every party organ has s own methods of marshalling the columns for the est effect. The average Republican majority for ongressmen over the Democrats was more than 18,-00; while Gen. Robinson, for Secretary of Stats, ad but 11,421 more voters than his Democratic opnent, and a thousand less than a majority of the hole vote. Mr. Robinson has been known as an pen and earnest advocate of temperance, which ould affect his standing among liquor-loving voters. udge William W. Johnston, candidate for re-election as Supreme Judge is also a temperance man, and is vote, though ahead of Robinson's, fell behind the est. In a decision awhile since he said: "If in the dgment of the General Assembly it be necessary, in rder to prevent evils resulting from the traffic, that ne sale and use of intoxicating liquors as a beverage e absolutely prohibited, we can see no constitutional round upon which such exercise of its judgment and iscretion can be reviewed by the courts of the tate." Such a decision is a fortress of strength for rohibition.

The reply of Gov. St. John to the letter of Prof. . D. Woolsey, Judge Noah Davis, Dr. R. M. Hatfield, ohn V. Farwell and others is one of the best argunents of the campaign. There is in it a touch of indignation, such as might be justly felt at a demand that a candidate of unimpeached honor, upon a platform confessedly superior, should withdraw at the end of a self-sacrificing and masterly canvass. Let now the same committee of gentlemen present their request to Cleveland; or let the representatives of thousands of Republicans who cannot vote for Blaine send a request of like character to that gentleman in the midst of his triumphal tramp about the country. With equal reason can the impertinence be shown either of them. If temperance men, or Anti-masons, or anti-monopolists have not the privelege of taking their convictions to the polls and expressing them there, let us know it.

The tragedy at LaCrosse, Wis., last Thursday evening suggests a word. A respected young man is shot by a rough character in the crowded street while marshalling a Republican torch-light procession. After the murder the crowd surrounded the jail for several hours before leaders of sufficient nerve could be found to attack the jail with determination, and lynch the murderer. During these hours of suspense the whole city was in a tremor of horror at the murder and dread that another life would be given up to the rage of men. That the leaders of the crowd were unknown it is not possible to believe, yet sheriff, police, and a number of eye-witnesses of the murder and lynching were examined before the coroner, and no one knew who did the lynching! There were doubtless scores of Masons in the crowd, possibly the murdered man was of the fraternity, and very possibly the leaders of the mob also. It cannot be doubted that many Masons were actively concerned, and the testimony before the coroner is such as might be expected from Freemasons. These men must at the same time be aware that the just impatience at the law's delay is largely the result of Masonic legerde main in our courts. They thus appear to be the supporters of a system by which justice is defied and set at naught, while at the same time they engage in a lynching protest at the very delay and defeat of law which their lodge occasions.

At the State convention of the Illinois Young Men's Christian Association in Joliet the other day earnest addresses were made by O. S. Lyford, general superintendent of the Chicago and Eastern Illinois railway, and T. M. Bates, superintendent of transportation of the Chicago and Alton road. The latter said that railroad managers had come to recognize the fact that to compete successfully for public patronage requires sober employes; that sober, Christian men would have less accidents, and that they made more money for the stockholders. He hoped to see still grander results in the Y. M. C. A. work accomplished all along the line with which he is connected. The same testimony would doubtless be given by Robert Harris, long at the head of the Burlington and Erie roads and now president of the Northern Pacific, by Marvin Hughitt, general manager of the Northwestern road, and by every other great railway manager; and the stringent rules of many companies show that this judgment has become law. The railway companies need also to recognize the fact that "God requires and man needs a Sabbath," and in obedience to this law of nature and revelation all running of trains should cease on the Lord's day. The example of our great railway corporations throughout the country taking a stand against intoxicating drink and in favor of the Sabbath would approach the moral sublime. Who could estimate the effect of their example upon the nation.

The approach of election brings out the fact that there are a few naturalized Chinese who can take part as American citizens. It is a stump argument against the Republican plank on the Chinaman that it condemns him because he cannot vote, as do the Irish and German political pets. Had he a vote his cue would be forever safe. This argument falls somewhat short of a demonstration from the very fact that the Chinaman don't want a vote. If he did he could have had it once, and *it* would have Americanized him. The strongest argument against the Chinese is that they will not conform to our civilization, but maintain their own, and the result would resemble that which came to pass in the South with its large class of slaves kept by infamous laws and customs outside the pale of American citizenship and social order.

Mr. Blaine has refuted the charge that he was a member of the Know Nothing order. In his speech at Flint, Michigan, last Friday he said he had never been connected with that order, and did not support Millard Fillmore, its candidate for President in 1856, as the files of his paper, the Kennebec *Journal*, will testify. His opponents have claimed that he did so, both on the stump and in his paper. The files exist somewhere and can be appealed to. It would have been pleasant reading, had Mr. Blaine said yet more of his relations to the secret lodges As he has kept clear of them a word to that effect would not, to the Anti-masonic ear, have been out of place; nor would the reason, in brief, for such disregard or contempt of the lodge been lost upon the young men who look to Mr. Blaine as a model.

These words were unsaid, but Mr. Blaine did not hesitate to give the patronage of a friendly visit and speech to the first Roman Catholic institution of the West on the Sabbath. He spent the day at South Bend, Indiana. In the morning he listened to Dr. Hatfield, a well known Methodist clergyman of this city who has disappointed many of his temperance friends by opposing St. John. The afternoon he spent in visiting one of the residents of the city and then called on Mother Angela, the superior of the Catholic academy of St. Mary, who is his cousin, and on an aunt and sister in the same institution. At Notre Dame University he was next warmly welcomed by the very reverend fathers in charge, the 800 students and their band, whom he addressed briefly after being formally escorted about the place. His remarks were similar to those at Ann Arbor University the day before. There was nothing that would offend the meanest political striker; whereas, the day, the audience, and Mr. Blaine's Christian profession would have permitted—nay, they required a positive testimony for Christianity. It is safe to say that Mr. Blaine would not repeat his Notre Dame Sabbath at Oberlin. Will he help to honor the day when he gets to Washington?

Mrs. Addie C. S. Engle has a fine portrait in the *Voice of Masonry* as representing the *Eastern Star* degree, initiated by Bro. O. M. Hatch. Every Master Mason may have access to this night lodge of women. A comely woman in that loathsome degree reminds one that the colors of a snake may be beautiful, nothing else.

THE LODGERY OF GOOD TEMPLARISM.

BY REV. J. D. GEHRING.

Of all the secret society follies, a secret temperance society is the silliest. But the worst part of the folly is the fact that these societies, "Good Templars." "Temple of Honor," etc., are evidently off shoots of Masonry and under Masonic control. And that these lodges are, generally, hot-beds of mixed mischief, I have no doubt whatever, for I have the personal experience to prove it, to my own satisfaction at least.

About twelve or thirteen years ago we lived in Fort Wayne, Ind. The Good Templars were quite active in that city at that time; that is, they were active in their efforts to increase the membership of their lodges. We were induced to join, my wife and I. We went and were initiated one evening. After that we never attended another meeting of the lodge. Why? We were both disgusted and ashamed before the ceremony of initiation was completed.

First, we were disgusted to notice the levity of the members, evidencing that they regarded the whole ceremony as a farce.

Second, we were ashamed to find that we had fallen into bad company. We found persons occupying prominent positions in the lodge with whom we would not have dared to associate in public, for they were "free lovers" and prostitutes. We also saw enough to convince us that social enjoyment was the chief object of the meetings, and that "temperance" was

merely the convenient cloak wherewith to hide their sins.

In the year 1877 we were living in Wisconsin. The town where we were located—in charge of the Presbyterian church—with only about 300 inhabitants, had seven, and part of the time eight, saloons, and *one* Good Templar lodge. This lodge claimed to be "in good running order" when we came to the place, and some of the best people in that community were members. We came to the conclusion that this, at least, was a lodge to which I might join myself without disgracing myself. Like many others who were earnestly striving to find the best way and method to work efficiently for the cause of temperance, I could then see no better way than to join a lodge of Good Templars—provided I found it to be composed of respectable people.

By this time I had had some Masonic experience, and, hence, I soon saw the ear-marks of the Masonic beast in all the ritualistic ceremonies and modes and usages of the lodge. Distrust soon grew into disgust; and disgust changed to indignation when I found a man who made no religious profession *occupying the chaplain's chair offering up prayer (?)* to God! I felt, too, that I had just cause for indignation when there were in the lodge *Christian* men who could have been elected to fill the place.

Moreover, I had joined the lodge to do temperance work; but the "work" of the lodge was, to go through the regular routine of ritualistic tomfoolery and tedious child's-play; temperance was there only in mottoes on the walls, and in printed forms. Thus the whole evening would be consumed in "lodge-work," and not a thing done, or a word said, which would *count*, effectually, for temperance. A minister of the Gospel must have an elastic conscience if he can thus idle away precious time, and aid and encourage others in doing the same thing. The phrase has become an American proverb: "Time is money," and we forget that it may, and should, be applied to the service of God as well as to the service of "Mammon," the god of this world.

As in Fort Wayne, so I found it also in this lodge: social enjoyment was evidently the principal thing sought after, and to this end everything else was subservient, even the tender conscience and love of principle of some of the members. Dancing was one of the regular pastimes of this lodge. I say *of this lodge*, because I do not mean merely that some of the members attended dances, but that dancing parties, or lodge balls, were planned and arranged in open lodge, and were held in the lodge room. Not only that, but they did not scruple to patronize a hotel (?) where the principal business was selling intoxicating liquors *every day in the week*, for the supper of the dancers.

In my next letter I shall, with your permission, relate how the lodge treated my protest against this kind of "lodge-work."

Parkville, Mo.

HONEST MONEY.

BY PROF. O. F. LUMRY.

There is no more pregnant source of deception, especially in the sphere of politics, than the catch-words that wily politicians or their dupes use to influence the public mind.

When the greenback was first issued by Secretary Chase all Republicans became at once Greenbackers, and notwithstanding the partial demoralization and consequent depreciation of the same by act of Congress at the dictation of bankers and gold gamblers and stock jobbers from Wall street, they still continued to be such, in spite of adverse legislation, till they were shamed and cheated out of their honest views by the above and such other flings as "rag baby," "fiat money" and the like. Men are only children of a larger growth. You shall see a little child tenderly caring for and talking baby-talk to her doll. Tell her that it is only a dirty rag, enforcing your words by a look of disgust, and see how quickly she will throw it away and assume your tone and manner toward it.

When our bankers, at the suggestion of British bankers, given in Hazzard's circular issued in 1862, wished to get the greenback, on which they could get no interest (and which, in spite of the violence done to it by legislation, had again justified the words of Jefferson, that it was the only resource of a nation in war or a money crisis, and, if had in sufficient amount, was adequate to the needs of a nation in war and peace), out of the way so as to make room for national bank issues based on our bonds, on which they could draw double interest, they induced Congress to legislate against it and put in the mouth of men of influence such epithets as the above. But by all of these means they have not yet succeeded; and, if God has in store any mercy for our country, financially, they will not succeed in entirely destroying the "people's money."

They know well that unless they do, it is only a question of time when their issues which profess to be money but are not will have to retire.

As the country could not remain "half slave and half free," so its currency cannot remain half the people's, or in the language of law, "lawful money," and half promises to pay money that have none of the qualities of money, but make a fraudulent pretense having them.

What then is honest money? A man is an honest man when he fairly meets his obligations. If he knows before hand that he cannot or will not do so, and still makes the contract, there is no propriety in giving him that title. Honest money is that kind of money that always does exactly that which on its face it promises to do. If I have made a purchase or owe a debt that requires dollars to pay, and have in payment for my property or labor received that which on its face claims to be dollars, but when I present it, it will not pay my debt or purchase, at all times and under all circumstances, such cannot be honest money. That farmer who had the misfortune to have a mortgage on his farm held by a Shylock of a money-lender, and who, by hard toil had scraped together at the latest moment enough of what professed to be money, National Bank bills, to pay it, and which, on presentation, had been refused on the ground that it was not money; and, as a consequence, had to raise five hundred dollars more of hard earned money, could hardly be made to believe that National Bank bills were honest money even though he should read it in the platforms of both the great political parties. No money of whatever material made is honest money that has not the fiat of government behind it, making it always receivable at its face value in payment of all debts and contracts. The eminent English banking house of Baring Brothers is responsible for the statement that after England demonetized gold in India, 20,000 pounds of that metal would not command a single shilling in money.

For over twenty years about one-half of the paper currency of the nation has been greenbacks, the first 60,000,000 of which are full lawful money and have always been above par in gold, for the good and sufficient reason that they would pay all debts and make all purchases that gold would. The rest have always been lawful and honest money as between individuals but were depreciated by the law, that made them not legal tender for duties and interest on the public debt. Ever since the so-called resumption of specie payments all the greenbacks have been above par in gold, and many millions of gold bonds and interest have bee paid in them at the urgent request of the holders. During the same time there have been in circulation about the same amount, some 350,000,000, in National Bank bills. The former, in the law creating the National Banks, is called "lawful money;" by the Supreme Court is declared to be money, always and in full amount, where not crippled by mischievous legislation, has performed perfectly the functions of money; is the representation not of one or two commodities, and those, from their nature, the most variable in quantity, but of all commodities, or of the power of government to tax all commodities, and has cost the people practically nothing.

The latter has cost the producing classes, all told, probably not less than three times their face value, or more than half our present national debt; has imperfectly performed the functions of money; has created a great, soulless, money monopoly that dictates all the financial legislation of the country in its own interest, and actually has a majority of the members of our national legislature that are personally interested in it.

When such patriots as John Quincy Adams were in Congress, and the question of recharter of the first national bank came up, they would not vote on it till they had disposed of their stock in the concern; holding, rightly, that they had no right to vote on a question where they had a direct money interest. Men have no such scruples now, but openly avow the fact that, when they want instructions as to how to vote on money questions, they go, not to their constituents but to the bank in which they are interested. Is such a concern an honest concern? and is what they issue honest money?

Eternal vigilance is the price of liberty. The handful of men interested in this great scheme of robbery have it in their power, and have very great money interest in perpetuating the system after the bonds on which it is based are all paid. The Comptroller of the Currency has actually been insane enough to propose to base our currency on British securities. If the people don't wake up to their interests in the case they may find themselves crushed in the folds of the monster they have warmed into life.

GOD'S WORD AGAINST SECRETISM.

I. *Secretism Unauthorized.* There is not a sentiment set forth by God's Word which gives encouragement to the formation of secret societies. Were such a sentiment taught what clans, cliques and endless divisions in families, churches and nations would be sanctioned! Do secret clans, honeycombing a nation, make it appear strong and solid for order? No. They look like conspiracy, and God's Word condemns the very appearance of evil.

He who approves secretism must show that Christ in word or deed approves it, for, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus," is divinely commanded. But Christ's word and deed are in direct opposition to secretism. Standing before Pilate accused of conspiracy against the Roman government, Jesus clearing himself said, "*In secret have I said nothing.*" John 18: 20. These words, declaring that Christ was not a conspirator, prove that secretism looks like conspiracy. Our exemplar, Christ, avoided the appearance of this evil, and should not we follow his steps?

The church should reject wrong doers and exclude false teachers,—Matt. 18: 14–18; Rev. 2: 14; 1 Cor. 5: 13. The Bridegroom, condemning secretism, should his bride, the church, practically approve it?

II. *Idolatry.* To join any secret society a candidate must pledge himself to conceal that of which he as yet knows not the moral character; thus he surrenders his conscience to the judgments of others, besides, he commits himself to the liability of concealing and abetting wrong. Who purposes to do only right cannot consistently commit himself to this liability.

This conscience-surrendering feature, vital to secretism, is despotism and idolatry. The Jesuits commit no greater idolatry when they surrender their consciences to the Pope than they who join secret societies. Secretism stands forth a vast, dark temple of idolatry. Shall we fellowship the works of darkness (Eph. 5: 11), binding ourselves with infidels, libertines and other un-Christian characters to keep their secrets? Can a Christian consistently surrender his conscience into the judgments of such men? "What part hath he that believeth with an indidel? * * * Ye cannot be partakers of the Lord's table and of the table of devils. * * * Flee from idolatry," says the Word of God.

III. *Mock Worship.* The Lord said of men, practicing for worship, rites and ceremonies invented by men, "But in vain they do worship me, teaching for doctrines the commandments of men." How vain are the invented ceremonies of secret societies falsely termed by them, worship! How empty of *adoration!* What matters it with them who performs the hollow mummeries,—a mocking priest or blasphemous infidel? What an easy step from this is it for lodge-loving preachers, when burying the worst characters that ever disgraced the earth, to say, "Gone to the lodge above!" What infidelity to God's Word! With such men as guides, is it any wonder that places noted for secretism are also noted for infidelity? Lodge-worship is "will worship," and, as such, unclean and full of death. Col. 2: 21–23. To fellowship it is to sanction mockery and encourage infidelity. "Be not ye therefore partakers with them." Eph. 5: 6, 7.

IV. *Revengefulness.* "Vengeance is mine, I will repay saith the Lord." But these secret orders without authority, assume the prerogative of the Almighty and impliedly or explicitly threaten those who for conscience' sake escape from and expose their fraudulent pretensions and festering corruptions with the infliction of vengeance upon their persons, business or honor. That this threat is not vain, is almost daily verified by facts. Should such a base, God-dishonoring, vengeful brood be sanctioned by the church of God? Not while the infallible Word declares, "Abhor that which is evil."

V. *Criminal Appearance.* Had secret societies no uninitiated community around them of which they could take advantage and upon which they could prey, of what account were their secrecy? The very face of secretism does not look honest. Some one says, "Marriage is not ashamed but adultery is. Were not the trials of the Inquisition conducted in secret? Are not all the lowest and meanest felonies committed in secret, and forty-nine fiftieths of them in the night? Where do counterfeiters ply their trade? Where does licentiousness breed its pollution? Do these seek the daylight, the open street, the market place, the common resort of virtuous men? No! they all belong as by the tie of natural affinity to the order of secret societies." Shall we sanction these orders the whole of which essentially wear the face of crime? Not while God says, "*Abstain from all appearance of evil.*"

VI. *Soul Robbery.* Secretism, judged by its fruits, is a robber of Christianity, robbing it of the soul energies which belong to it. The professed Christian who is a lodge lover attends the lodge in preference

to the revival or prayer-meeting, and is locked up with haters of Jesus while his place in the prayer circle is vacant. The world before the church! How Christianity has been traduced, the prayer-meeting despised, revivals checked and the house of God prostituted to pompous installations (advertising exhibitions of vanity) by these idolatrous institutions! Why then wonder at the thrift of infidelity keeping pace with the thrift of secretism? Churches fellowshiping secretists are victims of cliques, shorn of spirituality and dead in their forms of worship. "From such turn away," says the apostle. 1 Tim. 3: 5.

VII. *General Observed Bad Character.* Who carefully views secret societies observes that "they bind men together in brotherhood with wicked and unholy persons; they tend to produce jealousies and alienations in the church of God; that they employ the forms of religion in unwarranted services; that they enjoin under oaths and solemn obligations obedience to laws and regulations unknown to the civil government within which they are organized, or to any government divinely ordained; that they pervert the Holy Scriptures to foolish and unholy uses; that their ceremonies encourage many of their adherents in hopes of eternal life without a truly evangelical faith; that they are contrary to that openness of conduct and guilelessness of character enjoined by the Word of God, and that Christians should not be connected with them, for the apostle expressly says: "Be ye not unequally yoked together with unbelievers."

VIII. *Secretists' Defense.* From whom do anti-secret advocates receive opposition? From infidels, drunkards, adulterers and gamblers, assisted by professors of religion who are in brotherhood with these bad characters. What is their defense?

1. "Secretism is not directly mentioned and condemned by the Scriptures." Nor are gambling, dancing, the prize-ring nor many other evils which are shown to be sinful by the equitable principles of God's Word.

2. "Families are secret societies." Some are, but not all. Generally and essentially they are not. The privacy of a household is not secretism more than Christ's was. True, a family may in part become a secret society; for instance, three, in a family of twelve, may combine under a bond of secrecy to the exclusion of the others. Here is a secret society in a family, and how villainous does it look! Have not the other members of the family great reason to fear, and jealously watch this little secret society? A whole family may become a secret society, bound together by the strongest pledges of secrecy. But were this known to the public would not that family be justly regarded as a dangerous family? "*The meaner the family the more need of secrecy!*" To gravely charge a family with being a secret society is to lay upon it a grevious reproach, which an honest family, feeling the keen insult, would disdainfully repel.

3. "But many secretists profess to be Christians." So do Mormons, Catholics, Unitarians, slave-holders, Universalists, and man other errorists.

4. "Secret temperance orders do some good." So do Mohammedans, Jesuits and Spiritualists,—shall we sanction them? The fair pretensions of secret temperance (as well as other) orders are deceptive and make many dupes. Their secrecy does temperance no good,—rather harm by dividing temperance workers. In defense they affirm that their secrecy is very trifling. So it is, too trifling for an earnest (Rev. 3: 15) Christian to endorse; so is the work they accomplish for temperance, and so, too, is their foolish flare, fuss, feathers and fun (their chief attraction) furnished for their young. They prove vastly more effective as "fun-shops" and as nurseries for more reprehensible orders than for temperance. Sharks that under guise of lecturer or officer, or in other ways, manage to fleece them will of course encourage their existence and growth.

D. L. Moody, the noted evangelist, quoting Paul's words, 2 Cor. 6: 14, answering the question, "What do you say about these secret temperance orders?" said, "I say the same thing. Do no evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world; 'But,' you say, 'you had one of them in your church.' So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance and then they got up a dance and kept them out till after twelve at night. I was a partaker in their sins because I let them into the church; but they were cleaned out and they never came back. This idea of promoting temperance by yoking one's self up in that way is abominable. * * * Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. *Do not let down the standard* to suit men who love their secret lodges or have some darling sin they will not give up. * * * What right has a Christian man to be in some of those lodges where there are infidels and skeptics that care not and scoff at the Word of God? The Word of God pumps right through such a profession of faith." (Addresses at Chicago and Boston 1876, 1877.)

IX. *The Only Consistent Attitude.* To permit adhering secret church membership approves the moral quality of secretism as to willingly permit an unrepentant saloonist membership sanctions saloonism. Can these blackening, burning coals of fire be taken into the bosom of the church harmlessly? The blasting, corrupting power of these idolatrous orders is clearly seen where churches receive their adherents. How lukewarm and fruitless! Give them entrance and pastor and church are domineered into worldliness. Give the least harmful secret order an entrance and it proves the entering wedge for others,—votes and sentiment are quickly increased to receive the whole unclean brood. "*A little leaven leaveneth the whole lump.*" To protect itself the church must neither touch nor taste, but must exclude and stand aloof from the unclean, idolatrous thing. Read Rev. 2: 14–20.

Can an anti-secret Christian consistently remain in a church—(giving it his money and influence)—which practically sanctions this idolatry? Actions as well as words should speak loudly against it. Be consistent. Come out from among them and touch not the unclean thing. Stand on the safe side.—*W. H. Clay, in the Wesleyan Methodist.*

SOULS, NOT DRESSES!

Who shall judge man from his manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket,
May beclothe the golden ore
Of the deepest tho'ts and feelings,—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden, crush'd and overthrown.
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth and fame
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of other's foreheads,
Living only to rejoice,
While the poor man's outraged freedom,
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression with His titles
But as pebbles in the sea.

—*From Clark's Song Book.*

THE CREMORNE MISSION, NEW YORK.

Jerry M'Auley's death makes a large vacancy which cannot be easily filled, in a most necessary Christian work in this city. It is not true that the places of the dead are filled and that the work of the world goes on as before, after but a temporary interruption. The places of some men are not filled, or are only partially filled, and important enterprises go on with diminished energy and success, and often languish and die. Communities, classes of men, churches, and various organizations often suffer by death losses that are irreparable or only partially made good. Men can no doubt be found whose religious experience has been almost identical with that of Jerry M'Auley, and who have also many attractive qualities, but the men are rare in whom strength, courage, sympathetic tenderness, simple faith in God, self-denying love of Christ, strong common sense, clear and sharp discernment of the characters and purposes of men are blended harmoniously as they were in the departed evangelist. He was seldom deceived, and as seldom turned away a vicious man or woman for whom even a faint hope could be entertained. He was eminently endowed by nature and by grace for the most blessed work he has conducted in this city for twelve years. In that short period he has made a record of deeds of Christlike devotion and of success in winning souls that few men make in two or three times as many years. And this work of rescuing vicious and degraded men and women has been performed without ostentation, with a purity and simplicity of motive unsurpassed. Unknown to the metropolis and to the country and to Christian hearts the world around it could not be. Such heroic devotion cannot be hid. Such successful inroads upon the kingdom of darkness attract general attention by the fierce resistance of the powers of darkness, if by no other cause.—*Intelligencer.*

AN IMPORTANT QUESTION ANSWERED.

The following plain, straightforward answer to a question about the un-Christian work of secret societies is from the *Gospel Banner*, a Mennonite paper of Goshen, Indiana, whose correspondent, M. C. Boner, writes without circumlocution or hesitation of what he has seen and heard:

A brother stated "that he had occasionally seen in the *Gospel Banner* some very severe criticisms on secret societies, and I cannot help but believe that the influence of the paper for good is to a certain degree lost." He further says that he would not make a plea for secret orders or societies, but would like to ask radical anti-secret men this question: "Do you believe that all men belonging to secret orders are wicked and not Christians?"

I want to say that I have been a member of two different secret societies, and a part of that time I was a professed follower of Christ, and walked in what little light I had. I had but very little light, because I did not make an effort to get light. Neither was I taught by the ministers in charge, or other Christians, that it was necessary to our salvation to live close to God. At that time there was no special effort made by ministers or class leaders, to impress on the minds of believers, that to inherit eternal life, we must not be "unequally yoked together with unbelievers," that we must "come out from among them and be separate," that we should "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We never heard these and kindred passages of Scripture enlarged on. "Now we command you, brethren, in the fear of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

It was on account of ignorance, darkness, and wrong teaching, that I was then an Odd-fellow. It was for the same reason and the fear of bringing reproach upon my character, and injuring my practice as a physician, that I still remained a member of the lodge at Larwill, Whitley Co., Ind., after the Grand Master of the State visited that lodge, and in an address stated that he was authorized by the Grand Lodge of the United States, to forbid the members of subordinate lodges to use the name of Jesus Christ during lodge hours, because, he said, we have men belonging to our order, that do not believe in a Saviour, and it would wound their feelings to have this name mentioned in their presence. My father was then chaplain of the lodge, and on account of old age, we had to help him up the long flight of stairs to the lodge room. The Grand Master said unto him, Brother, when you close your prayer don't close it by saying for Christ's sake or Jesus' sake. At the close of the lodge that evening, I heard my father for the first time pray without using the name of the Blessed Master. I want to say that father was not an Odd-fellow at the time of his death. Praise God forever for light. Amen.

Was I a Christian during this time? Was I fit for heaven? In reviewing my life during that period, and until between three and four years ago, I don't remember of a single moment of time in which I could say to the living God, Thy will be done in my heart as it is done in heaven. I had a great desire to get to heaven, and likely as much so as anyone could have, but I had no positive assurance that I would, it was only a hope-so religion. There was no depth to it; it was not the saving kind, and I cannot help but think, that there is no more depth and saving properties in the religion of the members of secret orders of the present day. May God let the real saving, cleansing light on the hearts of his professed followers.

Since God has taken full possession of my heart, and given me grace to blow the gospel trumpet, I have met and become acquainted with a great many professed followers of Christ, in Illinois, Indiana and Michigan, and I have not found a single one that ever belonged to a secret order (whether Mason, Odd-fellow, or even the Grand Army of the Republic) that was saying *yea* and *amen* to God, and still remained a member of either order.

About two years ago I met an intelligent Mason in Knox, who told me that he had his feelings badly hurt the evening before, at what Bro. Welsh said during a sermon about the Masons. "Oh my, how he did go for us. Why," he said, "we could not be Masons and Christians at the same time. I have helped him a great deal, but I will never give him another dollar. I know you go straight, but I never heard you say a word on the subject. Now I want your opinion." I said to him, "Brother, you get real salvation, deep down in your soul, the kind that cleans a man all up, and you will find it will take all the love you have for the lodge out of your heart." He said, "Do you believe it?" I answered, "I not only believe it, but I know it to be a veritable fact, and if you will only kneel down on this sidewalk with me, and submit yourself to the will of God, I will prove it to you." As he walked away he said, "I don't want to talk to you." Since then I have had more to say about secret orders than ever before. Praise our God for victory.

I do thank God for the privilege of belonging to a church that does not admit members effected with the secret order malady. And I am real glad that there is an infallible remedy for everyone effected with the disease. I want to say to all who have had their feelings hurt on account of what is said against the order, that one drop of the precious blood of Christ, if applied to a willing heart, will so effectually cure anyone of secret orderism, that they will not have the least desire to again visit the lodge, nor participate in its follies. May God help us all to hold up the standard higher.

—There are nineteen councils or lodges of the Royal Arcanum order in Chicago.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER I.

A SON OF THE PURITANS.

His birthplace was an old-fashioned farmhouse among the New Hampshire hills; his parents an equally old-fashioned couple who believed in keeping the Sabbath, doing right by their neighbors and opposing evil wherever they found it. This uncompromising type of Christianity in the case of the Howlands seemed to be hereditary, descending from father to son in true apostolic succession. The Howland from whom the family dated its beginning was a Puritan clergyman, who, falling under the ban of the Star Chamber a few years before King Charles lost his head, sought for liberty of conscience in the colonies; but for all practical purposes of this history we need not go farther back than Josiah Howland, the sixth in lineal descent; a plain, hard working son of the soil, a good farmer and a good citizen, but with nothing about him that distinguished him to common eyes from the great mass of his fellow-men.

Though the family line boasted one or two judges, to say nothing of a score of ministers and deacons, Josiah Howland had never seemed to feel any earthly ambition beyond the desire to raise good crops and stand square with the world. He read much, especially his Bible; prayed much and talked little. He never sought office, nor did office come to him; his voice was never heard in town meetings or caucuses, yet it was a common expression with his neighbors "that though Josiah Howland never seemed to say or do much, there wasn't another man in the township that would be missed more"—which is, after all, the highest tribute that can be paid to any of us when we leave our earthly places vacant forever.

He had married early in life his second cousin, Phœbe Howland—a woman who combined with sound common sense and great practical energy of character, a deep, almost mystical type of piety. Had her lot been cast among the Quakers she might have developed into a female preacher, but being on the contrary born among those whose traditions and practice were all against a woman's voice being heard in any public assembly, the gift was stifled without anybody's suspecting its existence. Still, she was considered an uncommon girl; and when, instead of marrying a minister or foreign missionary she quietly united her lot for better or worse with a plain farmer, many people laid her choice to oddity; of which, however, Phœbe had no more than is common to human nature. The fact was she had a very keen spiritual insight and saw what other people did not see—that Josiah Howland, slow of speech and with none of the varnish of the universities upon him had the soul of one of God's princes who walk the earth encompassed with an invisible royalty.

Such a couple would not fail to give their children religious training, and the best education their means could afford. One of their sons at the time our story begins was pastor of a small country church, while the second was teaching, with prospects of a professorship. But the youngest boy, Stephen, was a secret disappointment to both their hearts, especially his mother's. She had rejoiced with trembling over his queer, wise sayings when a little child, his strange questionings into the infinite mysteries of the life beyond, seeing in every new sign of spiritual precocity, that made old gossips shake their heads with lugubrious prophecies of an early grave, only another gracious indication that the Lord had heard her prayer as he did Hannah's, and her youngest and favorite son might yet prove a second Samuel called of God from his birth. He had passed an exemplary boyhood and youth without the sowing of a single crop of wild oats, but when it came to the choice of a profession, instead of treading in the steps of his elder brother, he shattered all her motherly dreamings and sorely confounded his father by declaring his intention to be a lawyer.

Now this good Puritan farmer had about as poor an opinion of lawyers as is anyway consistent with Christian charity. He believed that, like the Cretans of old, they were "always liars"; busybodies, meddling with other men's matters; keeping up quarrels between friends and neighbors just to fill their own pockets, and browbeating bewildered witnesses till they were ready to say black was white and white was black. Did not even the Bible say, "Woe unto you lawyers!"

But Stephen had fortified himself beforehand against all probable and improbable objections to his chosen career. He reminded his father that the Scriptures made honorable mention of "Zenas the lawyer;" that even if these things were all true of the profession generally, the more need that good men should enter its ranks; that for himself he would not stoop to any mean pettifoggery to win the most important case; that he meant to be always on the side of justice, the champion of the weak and oppressed against the powerful and strong; he quoted the resounding and classical words of Hooper: "Law hath her seat in the bosom of God"; and, in short, he argued the matter with a skill and fluency that promised great things for his future clients, and even staggered Mr. Josiah Howland not a little.

He put some more wood into the kitchen stove over which he was sitting, and by that time he recovered the ideas which had been nearly swept away in the rush of his son's eloquence—very old-fashioned ideas they were, and obtained from a very old-fashioned book, but not yet obsolete in the quiet hill districts of New England.

"Now, Stephen, I want you to be an honest man, and hen I don't care what else you are. I don't care how rich, or how smart, or how famous anybody is that ain't honest, and its next to impossible to be an honest lawyer. It may be there are some that are, but it is like the camel going through the needle's eye, or the rich man entering heaven—a hard rub. To be sure the Bible tells us that what is impossible with men is possible with God. But we ain't to be presumptuous. Because a thing is possible with God is no reason why we should always reckon on his doing it for us."

There was an unpolished logic in the words of the elder Howland which the younger found it hard to gainsay, but he had as yet advanced only a little way in that knowledge which an old heathen has somewhere declared to be the highest a man can acquire—"know thyself." So he accepted his father's last remark with some slight amendments—that because a thing was impossible with the majority of men, it by no means followed that it was not very possible and easy with Stephen Howland.

"Well, father, I must say as I have said before, I don't see why a really honest man should find it difficult to keep his honesty under any circumstances. The world needs lawyers, and the question is, what kind it shall have. Shall we leave it to the base and tricky to expound our national and State laws, to defend the innocent and unmask the guilty—to sit in the places of Story and Wirt and Marshall? Shall we have jurists on the bench or charlatans?"

"I've had my say, Stephen. You've got my mind about it," was his father's only response to this grandly sounding speech. "Now it is time we heard your mother's."

Mrs. Phœbe Howland had not joined in the debate, and even at this direct appeal continued her work of paring and coring apples as if she had not heard it at all. One who did not know her would have thought her indifferent to the subject; but the truth was she was a woman who never spoke hastily when any important matter was under discussion, and the more deeply her personal feelings were engaged either *pro* or *con*, as in the present instance, the more firmly did she hold by the rule which in her girlhood she had written out with a list of other resolutions by which to guide her daily conduct. It ran as follows: "Resolved, when my mind is not clear on any point affecting another's duty, never to open my lips until I feel that God has given me something to say." No wonder that in her family this Puritan woman was queen, Sybil, prophetess; that there was a deep, sweet gravity in her lightest speech, as of one who lived in the constant hearing of heavenly oracles.

So father and son waited, the one in reverential, the other in eager silence. Five, ten minutes passed, and but for the monotonous leaping of the quarters of apple into the bright tin pan in her lap it would have been still enough for a Quaker meeting. Then she spoke:

"It may be, father, that God has called Stephen to be a lawyer, and what are we that we should withstand his voice? I only want him to be fully persuaded in his own mind."

The point was settled. This Puritan couple, with their simple honesty, their unworldly faith in God and each other, had solved the vexed question of marital supremacy without quarreling with either Peter or Paul. Mrs. Phœbe Howland believed implicitly that her husband was the best man in the world, and though she had all the refinement and most of the book knowledge, she gloried in the opposite element in his nature as the vine glories in the rough-barked oak. Mr. Josiah Howland, on his part, looked on "mother" as a superior being who held constant communion with the unseen and the eternal; he followed reverently in the path of her lightest opinion, and would no more have thought of calling in question anything she said after one of those long, sacred "silences," than Dante would have thought of contending with Beatrice about the right road to Paradise.

It was under these circumstances that Stephen became a student in the law office of Judge Howland, a distant relative of his father's, where he remained the customary period; then, a full-fledged young barrister, opened a tiny office in a new-made western city, hung out his sign, and waited for fortune to chance that way.

The reader will please to consider this chapter as merely introductory to the story I have to tell, and pass on to the next, where he will find it begun in due and proper order.

(To be continued.)

GOOD WORK FOR LOCAL POLITICS.

THREE RIVERS, Mich., Oct. 15, 1884.

EDITOR CYNOSURE:—The wisest plan politically I believe to be this: In all of the little towns of our country let the Anti-masons circulate a paper and get as many to sign it as are opposed to Freemasonry. Keep agitating the question and circulating the paper for signers until a majority of the voters of the precinct are on the Anti-masonic side.

Then at the spring election vote for men to fill the local offices, justice of the peace, etc., who are free from all secret lodge affiliation. After a while we can have American party clubs in all towns, and lodge men will be out of office. I will do my share. Yours truly,

WILLIAM MACHEMER.

THROWING AWAY VOTES.—John Quincy Adams said:

"No vote can be lost or thrown away when it is cast against corrupt political parties, or to express desire for a reform in government. Always vote for a principle though you have to vote alone, and you can cherish the sweet reflection that your vote is never lost."

"He lies like a newspaper," is a German proverb. One may read the Blaine papers and scarcely know there were Prohibitionists in Ohio.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JOHN P. ST. JOHN,

OF KANSAS.

For Vice President,

WILLIAM DANIEL,

OF MARYLAND.

PLATFORM OF THE AMERICAN PARTY.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

ELECTORAL TICKETS.

American voters in the States named below can obtain electoral tickets for St. John and Daniel, or information respecting them of the following parties:

Maine; N. F. Woodbury, Auburn.
New Hampshire; Chas. H. Hovey, Manchester.
Vermont; J. R. Bartlett, Middlesex.
Massachusetts; H. H. Faxon, Quincy.
Connecticut; A. R. Heath, Danbury.
New York; Frederick Gates, Frankfort.
New Jersey; T. Edgar Hunt, Glen Gardner.
Pennsylvania; D. Swoger, 42½ Sixth street, Pittsburgh.
Delaware; Rev. Wm. B. Gregg, 412 E. Ninth street, Wilmington.
Maryland; Wm. Daniel, 34 N. Calvert street, Baltimore.
Virginia; Rev. Ramsey Smithson, Staunton, or Col. Thos. E. Taylor, Lincoln.
North Carolina; F. S. Blair, Summerfield, or Dr. D. W. C. Benbow, Greensboro.
Alabama; J. T. Tanner, Athens.
Louisiana; Walter S. Crawford, Box 185 New Orleans.
Texas; E. L. Dohoney, Paris.
Arkansas; J. L. Palmer, Little Rock.
Tennessee; R. L. Hayes, Nashville.
West Virginia; Frank H. Burt, Mannington.
Kentucky; Green Clay Smith, Louisville.
Ohio; Jay Odell, Cleveland.
Michigan; Samuel Dickie, Albion.
Indiana; Sylvester Johnson, Room 19 Thorpe Block, Indianapolis.
Illinois; W. I. Phillips, *Cynosure* Office, Chicago.
Wisconsin; T. J. Richmond, Madison.
Minnesota; L. Bixby, Minneapolis.
Iowa; A. W. Hall, College Springs.
Missouri; M. W. Watson, 517 Chestnut street, St. Louis.
Kansas; A. M. Richardson, Lawrence.
Nebraska; Frank J. Sibley, Lincoln.
California; Geo. C. Babcock, 529 Montgomery street, San Francisco.

Write immediately so that there may be no failure as Tuesday, Nov. 4th, comes soon. As the American party votes for St. John on the American platform, let the name AMERICAN TICKET be written or printed at the head of every ticket in all States where to do so is not illegal.

WHEN WRITING FOR TICKETS be sure to enclose postage stamps to pay for them. State exactly how many you want; and write *as soon as possible*. CANDIDATES FOR LOCAL OFFICES may have to be written or pasted on your ticket. Let everything be ready before election day.

—Remember next Wednesday, Oct. 29th, is recommended as a day of fasting and prayer for the election.

—College Springs, Iowa, has a St. John club, numbering fifty-four voters.

AMERICAN CANDIDATES.

STATE TICKET FOR ILLINOIS.

OR GOVERNOR: *James B. Hobbs*, of Cook Co.
OR LIEUTENANT GOVERNOR: Lemuel N. Stratton, of Du
e Co.
OR SECRETARY OF STATE: *Charles W. Enos*, of Jersey Co.
OR TREASURER: Peter Howe, of Marshall Co.
OR ATTORNEY GENERAL: Joel T. Buckley, of La Salle Co.
OR AUDITOR: Alexander Thompson, Cook Co.

FOR CONGRESS.

District—*William D. Gates*, Chicago.
" Jesse B. Blank, Chicago.
"
" *Henry W. Austin*, Oak Park.
" James P. Bartlett, Kane Co.
" Joseph Blount, Ogle Co.
" George B. Hopkins, Putnam Co.
" *Norman Kilburn*, La Salle Co.
" Jerome Howe, Marshall Co.
" Royal Hammond, Knox Co.
" *R. H. Broaddus*, McDonough Co.
" James A. Wallace, Adams Co.
" *George P. Harrington*, Christian Co.
" George O. Robinson, McLean Co.
" Ira Green, Vermillion Co.
" *J. Wiley Honey*, Jasper Co.
" Alexander Helton, Effiengham Co.
" James Mathews, St. Clair Co.
" J. B. Logan, Jefferson Co.
" W. S. Wisely, Randolph Co.

e that these names are on your ticket.

linois voters should see that these names are on their
ets. The State committee were instructed to corre-
id with the nominees on the State Prohibition ticket
recommend them to the American voters so far as in
r judgment deemed best. In the above lists the names
alic are the Prohibition candidates. The others are
cted and recommended by the committee.

VOTE AS YOU HAVE PRAYED.

Ye sons of freedom who have knelt,
And prayed for wisdom true
To teach you in this time of need
Just what you ought to do;
Have you not heard the answer
From the King of kings, conveyed
By his most cherished messenger,
"Go vote as you have prayed?"

You've prayed that this fair government,
The grandest ever given,
Might be a glory and renown,
An honor to high heaven.
But, ah, across her fair, white breast
Lie stains foul wrong has made,
That still must darker grow, until
Men vote as they have prayed.

You have prayed that souls which languish
In the prison house of sin
Might be rescued from their bondage,
And a better life begin.
But you never thought how safe a wall
Your own hands might have laid
Around these weaker brothers
Had you voted as you prayed.

The Almighty waits your action,
Time is hurrying to reveal;
He will read it on the ballot
You will cast for woe or weal.
Then shall haste heaven's swiftest angel,
With the answer long delayed;
Lodge and rum shall curse no longer,
When you vote as you have prayed.

Wives with pale and tear-stained faces,
Daughters with their cheeks of flame,
Are imploring aid for loved ones
Cursed beneath the cup of shame.
O, my brothers, can you hear it,
This deep cry from souls dismayed?
Are you truly friends to woman?
Then go vote as you have prayed.

—Adapted from Mrs. Anna Barton.

To DISSENTERS FROM ST. JOHN.—Sir Robert Peel's
nd was so filled with the state and opinions of par-
s, constituencies, etc., that it was said, "No door of
understanding was wide enough to let in a full-
wn principle." Garrison was so full of the non-
perty-holding of human beings that he smashed
urches, parties, governments even, which obstruct-
his one principle. We wish and hope, neither to
sake principle for policy, nor in our zeal for princi-
to forsake good sense. So did not Christ. He
tenced corrupt church-rulers to "greater damna-
n;" yet he commended to the people their orthodox
chings, and praised the poor woman who gave
m her two mites.

The *Cynosure* sustains St. John, because he loves
rist and stands square on every plank of our plat-
m (though he was nominated by another party),
ainst the rule: "Americans must vote only for out-
d-out Americans."

Now Secretary Stoddard intends to ask Rev. Jos.
avis, chairman, to call together the Directors of the
C. A. as soon as the election is over:

1st. To make clear the distinction between the N.
A. and the American party, or religion and poli-
s. Church and state are both divine institutions;
but the state includes Ingersoll and his followers, the church does not.

2d. Would it not be well for the American party to meet in connection with the N. C. A. as heretofore; to consider the state of the nation, reorganize, and provide for future operations? Will the National Committee call a meeting at the same time and place, to nail our flag to our top-mast, to repair leak if there are any, and put the American ship full on her course? Praying men have votes, and voting men need prayers. Let us hear from chairman Capwell.

IOWA ELECTORAL TICKET.

COLLEGE SPRINGS, Iowa, Oct. 12, 1884.

EDITOR CYNOSURE:—The following is the Iowa electoral ticket for St. John and Daniel, as agreed upon by the Marshalltown convention, to be used by both the Prohibition and American parties. The changes made will be manifest to those whose names have been substituted by those now appearing. No act of discourtesy has been intended to any one, believing all are interested in union of effort. The State American ticket will be reported by Rev. Geo. Warrington. Yours,

A. W. HALL, *Ch'n. Ex. Com.*

ELECTORS FOR IOWA.

At large; Joseph Steere, Samuel Boone.
1st district; George Heaton, Jefferson county.
2d " James Townsend, Cedar county.
3d " H. M. Woodford, Waverly county.
4th " William R. Morley, Fayette county.
5th " Nathaniel Bourne, Linn county.
6th " Charles Hutchinson, Mahaska county.
7th " Eugene I. Grinnell, Guthrie county.
8th " Joseph A. Reed, Page county.
9th " James Lytle, Fremont county.
10th " William Lewis, Story county.
11th " M. M. Gilchrist, Clay county.

THE CALL TO FASTING AND PRAYER.

A few short, pointed, direct words. "A word to the wise is sufficient."

First, thanksgiving to God for the call. "I was glad when they said unto me, let us go up to the house of the Lord." David felt this all the way through his soul and body. He danced before Jehovah when the Ark was brought to its place. Let us praise God that we are called by fasting and prayer to bring God, Jehovah of Hosts, into the center of the reform, to dwell there, our wisdom, our power, our defense, our joy. Such a call was never heard before from a political party in this land. Again I say, let us praise God. Let us be bathed in the depths of humility, sunk out of sight, for our want of faith and faithfulness; while we praise and magnify and glorify God because he has done *"exceeding abundantly,* more than we can ask or think."

What are we called to do? To fast and pray. It is not a little thing we are called to do. If it is really done, the whole moral condition of the nation will be grasped by an unseen, almighty power, and shaken with mightier vibrations than the solid earth by the recent earthquake. Blind eyes will be opened, deaf ears will be unstopped, stony hearts will be made flesh, iron wills subdued, dead souls brought to life, and the insane and bewildered and possessed of devils will be healed and cleansed, and delivered, and clothed and in their right mind and sitting at the feet of Jesus and learning of him; and in our political gatherings, instead of cunning and craft, and selfishness and deception, and appeals to all that is low in the human heart, there will be humility and prayer, and trust in God, and noble, heroic devotion to truth.

Is not the call a great one? Do not we all instantaneously cry out, "Who is sufficient for these things?" And yet it can be done. It has been done by men and women weak as we. I speak as unto wise men. You know it has been done. When God's truth, the world's hope, was thrown over with infinite crushing weight on to the souls of men and women like us for its existence on earth, O! how they cast themselves on God in prayer; and O! what wonders God has done in answer! How did Elijah pray! and he was a man of like passions as ourselves. How did David call on God and the whole earth has felt, and is feeling the answers of his prayers, and if any man was human like us David was! I need not repeat to you who read your Bibles, what God has done in answer to prayer.

But you say, these were exceptions. No, they were not. Take Edward Payson, Charles G. Finney, David Livingstone. But I will stop right here. Let prayer be prayer and fasting be fasting, and God will hear it, and answer in terrible things in righteousness.

But how are we thus to fast and pray? Brethren, be men. Don't let this call be a sham—a mockery. Rather die than trifle. Don't be lazy; don't be shiftless. Settle your individual cases with God as though it were the last act of yours on earth, so that there will be nothing in your souls individually that will shut you away from God, and prevent you from fasting and praying. Let God's judgments which he has been pouring out upon the land move you, as you feel that they should move everybody else. Look at the terrible wickedness of the world and the church, its selfishness, its greed, its indolence, self-love, corruption, and ruin. Look at the terrible havoc of human hopes and human life which flow from such God-defying, God-dishonoring disobedience and sin, and come

David, Luther, Knox, Finney, the crusade women, and hosts of others came, and God will hear and answer by terrible things in righteousness.

THE OLD CONGREGATIONAL MINISTER.

AN APPEAL TO OUR AMERICAN MEN.

Some time ago I sent an article to the *Cynosure* entitled, "An Appeal to Women." Now I want to say a few words to the men—to our men of America.

How many of you, husbands, fathers and brothers, are going to vote the temperance ticket this fall? How many will vote for "God, and home, and native land?" How many, in the face of "Blaine and Logan" clubs, will vote for St. John? My husband wears his badge and will vote for him, and were I a man I should do the same. There are two questions I should like to vote on—Temperance and Mormonism, and if these curses are not removed in any other way, please God, woman suffrage shall help to do it some time. But we need not wait for that time if you who have the power *now* will only vote as you pray.

Pray for purity in high places, but remember that prayer alone will not suffice. There is work to be done and the call has gone forth for workers. Who will answer? Who is on the Lord's side? "He that putteth his hand to the plow and turneth back is not worthy of me."

WISCONSIN WIFE.

A STRONG CLUB AT PAXTON, ILL.

God is doing wonders for us in Paxton. I thought I was the only one to cast a prohibition vote. God has been moving, and suddenly a Democrat, and he a Christian, has called on me to help him. The result: Last night the Rev. Mr. McClish, president of Grand Prairie Institute, gave us one of the best of prohibition speeches. It was good; no slang, no criminations, and twenty-five formed a Prohibition club, and still there is more to follow. Bro. Benj. Ferris opened the meeting with prayer. The Holy Spirit indicted his petitions, and God was in the assembly. Glory to his name. W. W. B.

A SHORT TALK WITH TEMPERANCE PEOPLE.

FAIRFIELD, Mo.

EDITOR CYNOSURE:—Under the above caption I desire to notice a few of the many things that might be said concerning the great evil of intemperance, and to point out some of the methods by which we may successfully combat it. The liquor traffic exists, and exists under the authority and protection of statutory laws. The effect of this traffic may be seen in thousands of ways: in the visage of the dram drinker; in the drunkard as he comes reeling forth from one of the legalized dens of this traffic, and an important station for carrying on the missionary system of Satan for the tearing down of all that is pure, and good, and for the preparation of material for the peopling of his dominion; but more forcibly in the horrid crimes and misdemeanors that it incites; the poverty, misery and want that it creates; in the scalding tears, heartaches and haggard looks of her who had pledged love and fidelity to him who had fallen from respectability and honor through the power of the drink habit to degradation and shame. Again, we may see its effects by the great number of jails, penitentiaries and prisons filled with the victims of this drink curse, and in the number of human lives taken and lost.

All these are some of the effects. The cause is the statutory, legalized, licensed liquor traffic. Is there no remedy for all these evils?

There is. Let all of God's people, all temperance people and all other people who love sobriety and good government, who desire to see an educated manhood and womanhood free from the evils of this drink demon, begin now to cease signing petitions for saloon license; and when druggists and merchants who have drug departments fall in with the habit of giving away, and resort to evil devices for evading the law, withdraw from them your patronage and tell them that they must come up to a higher plane before you can help them with your trade.

Then we come to the point directly at issue. As we are just on the eve of a great national election, we must analyze the platforms of the political parties who come before us asking our votes; see which party is contending for principles and which parties are struggling for no principle at all, but merely a scramble for power; and we will be found working with that party who are nobly struggling and battling against great odds for the prohibition of the liquor traffic. Let all who can engage in this conflict for principle, talk, write, preach and pray for prohibition; and on the morning of the election in November let all praying people be found in their closets, in the silent grove, or collected together, praying God to direct the minds and hearts of the people aright, that their ballots may be right, that we may elect a God-fearing man for our next chief magistrate. That man is St. John, who will not wince, but will have nerve and grace enough to throttle the drink monster, and say, "Thus far shalt thou go and no farther." Whisky is doubtless good in its proper place, and we propose to let Dr. Guthrie tell what that place is: "There is nothing like whisky in this world for preserving a man when he is dead; but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man put him in whisky; if you want to kill a living man put whisky into him." Let us look well to our duty here and be found endeavoring to save life and ameliorate the condition of our race and country by working for and voting prohibition both *now* and *on* until prohibition shall prevail and its benign influences are felt and recognized in every nook

WM. B. VANCE.

CORRESPONDENCE.

FREEMASONRY AND OUR RELIGIOUS JOURNALS.

A very fair sample of the courteous treatment of the secret brotherhood by religious journals more or less Masonized—say magnetized, like our party newspapers in regard to Mormon polygamy, or as they used to be in regard to slavery—may be seen by the following quotation from one of them. After noticing the meeting at Farwell Hall of the Grand Lodge, and nearly six hundred lodges represented, it closes with the statement that "the business, being confined mainly to the order, is of no great interest to the general public."

No? Perhaps, however, it ought to be of some interest to the *religious* public. The declaration of Rev. Dr. Thomas at the feast in the spring of 1882 of the Knights Templar that *Masonry is a religion and Templary its gospel*, ought to have attracted some sort of denial if it could be done, but it was easier to pass over the claim as if it was in harmony with Christianity, and so a Baptist reverend stood up and by his oratory shared in the applause of the worshipers of the gospel of Knight Templary! And yet, the religion of Masonry is as truly anti-Christian as Mohammedanism, and reverends and church members may as well profess to be Mohammedans or Buddhists or of any false worship as Masonry, and continue to profess that no salvation for man can be preached by God's authority except through the Lord Jesus Christ. Salvation by Masonry or "any other" is but a delusion of the wicked one.

Yes, send out missionaries and support preachers and churches and religious papers, but let them all be dumb dogs on Masonry or be shot at by the half million and sixty thousand in the United States. Senex.

NEW ORLEANS EXPOSITION.

Editor Cynosure:—I desire to express my approval of the project to maintain a stand at the New Orleans Exposition for the sale and distribution of anti-secrecy books and tracts. Nothing that we could do would attract the attention of so many people toward our reform from all parts of the United States and from every civilized nation on the globe. It would be better than the Weed Letter or the Pittsburgh riot in bringing it to the public notice. Remember this is what we want. The people must find us out, and as yet the vast majority of the American people know nothing of us. Besides it is highly appropriate that we make an effort in the metropolis of that misguided South, which, under the blinding, contaminating influence of slavery and Freemasonry, was led to strike a blow at her best friend and protector, the Federal Government. Slavery is no more, but Freemasonry yet remains, a menace to free institutions; and who knows how soon traitor hands, united in a brotherhood that recognizes no superior among the powers of the earth, will be again raised against the "best government under the sun." Freemasonry was undoubtedly a powerful factor in the great secession movement, as the events of the day clearly indicate. By all means, then, let the New Orleans project be carried out.

Columbian.

PITH AND POINT.

MAXIMS FOR THE MASONS.

The poorest of a poor thing is a poor bridge, and the worst of all bridges is an unsafe one over which the soul essays to change worlds. A bridge should reach from shore to shore, be wide enough to be secure, and strong enough to hold up. Masonry is a poor bridge to(?) heaven, but good enough, we presume, to the G. L. A., *i. e.*, to the gulf-lodge-abyss Ye lodgites, remember Ashtabula. N. C.

WHOM DOES GOD APPROVE?

Should not every *Christian voter* in our country ask the question in regard to the nominees for the Presidency: Which is the one that God approves? Will a Christian dare vote for one whom God does not choose lest he be found to be fighting against God? Some one suggests that prayer be offered on Sabbath P. M. for the election of a God-fearing man, but I would suggest that earnest prayer be not limited to that time, but at any time when the election comes into our minds silent prayer be offered that God would speed the right, and that our nation be so purified that the church will choose the right. M. P. N.

THE FOG ABOUT OATHS.

No one can see clearly in a fog, and thus it is with every Masonic deluded Christian who is content with the lodge oaths. This first step in Masonry is lost sight of in the talk about its good deeds and great benefits in comparison with those of churches. But if this first step was duly considered it would save many a simple soul from being snared by this anti-Christ. The oath in the civil court requires a witness to tell what he knows; or if a man is elected to an office, the oath requires him to faithfully perform its *lawful, well known* duties. But the Masonic oath binds a man to *conceal and never reveal* what he has yet to be told. There were right oaths and wrong ones under the law of Moses, and Jesus himself as under that law answered on being adjured. But the New Testament command, "Swear not" . . by heaven or earth, etc., assuredly includes and prohibits every and all Masonic oaths. It was declared to be sin to *swear to do* evil (of course), *or to do* good if "*hid*" (Lev. 5: 3, 4), and when such an oath-taker *knew* what had been *hid* he was guilty and had to confess and make his offering. When Eve was befogged by Satan's advice in Eden she was precisely as obedient to God as men are now when they take the oath of Freemasonry, and thereby profane that holy name by whom such oaths are condemned and utterly prohibited. T. H.

THE "INSURANCE" LODGES.

"The kings of the earth hated the whore, and burnt her flesh as with fire." If this is intended to be an *allusion* (it is not a quotation) to Rev. 17: 16, did not the writer notice the next verse?—"For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." "Business integrity and faith in Christ" will not immediately follow *that* charge. See Rev. 17: 12, 13, 14. A. H. Springstein.

HERE'S ONE—SEND ON THE REST.

You ask for the names of secret orders not commonly known. In 1868–70 there existed in Kalamazoo—and I do not know how far it did extend—a society known as "*Children of Light*," under the government of the Spiritualists. It was simple and silly. You had an unlighted candle on entering. Passing from one officer to another for a "lecture," you finally come to one who lights your candle, and you become a "child of light."—O. H. P., *Banfield, Mich.*

LITERATURE.

Shoppel's Building Plans for Modern Low-cost Houses gives in an expensive form some forty plans of cottages and villas, houses of moderate value, many of them of attractive construction and convenient arrangement. Working plans are supplied for all at ordinary rates. While many of the plans drawn in this work are doubtless too elaborate in detail and fanciful in exterior to please many who wish a house for a home, yet every builder and mechanic will find a hundred valuable hints which will well repay careful study. Published by the Co-operative Association, 24 Beekman street, New York.

Choice Literature for October reprints a very important contribution to the discussion now agitating British politics most profoundly—What shall be done with the House of Lords? Prof. Goldwin Smith, who writes, is among the ablest students of historical and economic questions. He shows that the Lords as a body are no longer needed in national affairs, their hereditary character effectually interfering with their usefulness, and with the sense of responsibility which such a grave body should feel. Elective bodies only are suited to our age. Other articles in this valuable magazine are "The Women of Chaucer," "Longer Life," "Mohammedan Mahdis," "Jacob's Answer to Esau's Cry," "The Steppes of Tartary," "About Old and New Novels," "Greece in 1884," "Afoot Across St. Bernard," "Dynamite" and "Beaumarchais." John B. Alden, New York.

Home Science is a new candidate for public favor among the monthlies, and deserves an honorable place in the home reading. Among the contributors to the October number, ex-Governor St. John, Mrs. Julia McNair Wright the well known authoress, Mrs, J. A. Froiseth of Salt Lake City, Dr. Felix L. Oswald and Rev. Dr. Hugh S. Carpenter will be recognized and greeted. Dr. Oswald's plea for pure air and loose clothing in the nursery; St. John's argument for prohibition as a necessity for American homes; Mrs. Froiseth's analysis of Mormonism as a home-destroyer; Mrs. Wright's department, "A Mother's Portfolio"; and Prof. E. P. Thwing's "Evening Home talks"—these articles make a journal that should be welcome to many firesides. These contributions fill about half the october number, which is published at 29 Warren St., New York.

"The proof of the pudding," etc., is verified in the bright pages of *St. Nicholas*, which furnishes the eager eyes of young readers with attractive pictures and some good reading, and some that is not so good. The pages given to Captain Pratt and his Indian training-school at Carlisle, Pa.; to a description of a Breton *fete* day; to a little menagarie story; and to a few hints on the first principles of perspective, will be useful and entertaining to every reader.

The B. & O. Red Book for Illinois is replete with political statistics and condensed data, not only as regards the latest Presidential, State and Congressional elections in this State, but relating as well to elections since admission into the Union. The forwarding of a stamp to C. K. Lord, Baltimore, is all that is necessary to secure a copy.

The *Christian Cynosure* for Sept. 11th is before us. As usual it is strong in its opposition to secret societies and intemperance. It gives no uncertain sound in reference to these evils. Its mission is a good one, and we wish it abundant success. Our people would read this paper with interest and profit.—*Gospel Messenger, Huntingdon, Pa.*

There were thirty temperance camp-meetings held in the State of New York this year. A few seasons like that ought to make an impression on even the Empire State, with its large foreign population to educate in the principles of total abstinence.

—On Thursday, September 26, a conference of representatives of the United and the several Reformed Presbyterian churches of the country, called by the Associate Reformed Synod of the South, was held in Pittsburgh. Sundry resolutions looking toward greater unity and cooperation of the psalm singing churches, but not toward organic union, were passed. Also a resolution recommending the denominations represented to take no part hereafter in the Presbyterian Alliance unless only the psalms are used in its devotional exercises.

BIBLE LESSONS.

LESSON V.—Nov. 2, 1884.—The Temple Dedicated. 1 Kings 8: 22-36.

GOLDEN TEXT.—Behold, the heaven and heaven of heavens cannot contain thee. 1 Kings 8: 27.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Obedience to God a condition of national life.* V. 25. The promise, "There shall not fail thee a man in thy sight to sit on the throne of Israel," was a pledge of national continuance, based like all God's promises, on a condition, "so that thy children take heed to their way." Open to almost any chapter in the prophets and we shall see that while God was faithful to his part of the covenant, pride, luxury, oppression of the poor, false worships, drunkenness, profanity and Sabbath-breaking became common national sins among the Jews, and in time "the sceptre departed from Judah." "The sin of Sodom, pride, fullness of bread and abundance of idleness" will always bring the fate of Sodom. The great Assyrian Empire fell through a drunken debauch; Greece and Rome, when they left their early republican simplicity to copy the luxuries and vices of the effete monarchies of the East. Our own Republic is to-day threatened with a similar danger. There is a very general inclination to copy European fashions, especially as regards making the Sabbath a day of diversion and pleasure-seeking. Emigration is not entirely responsible for this change. If many of our American-born citizens had not themselves drifted away from the Bible principles of their forefathers there would be little or no danger to our institutions from foreign sources. But if we copy the morals of the nations of the Old World we shall find ourselves gradually sinking to their level politically and socially. If we graft a monarchical institution like Freemasonry on the tree of our republican liberty we must expect strange fruit—Nihilism, communism and atheism, with anarchy and national ruin at last.

2. *God the true author of all civil government.* Vs. 31, 32. Solomon here recognizes Jehovah as the true King of Israel, the great Judge and arbiter between the righteous and the wicked. The first plank in the American platform is but a return to an old truth, that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." To ignore this truth is a dangerous experiment for any government to make, especially one like our own, on whose shores the Old World pours its surplus population, and which from the freedom of its institutions is beset on every hand by peculiar dangers.

3. *God is a hearer of prayer only when our actions and prayers agree.* Vs. 33–36. "If they confess thy name and turn from their sin," is an important condition often overlooked. Drink is an enemy before which, as a nation, we are smitten down. Christian men who pray, "Thy kingdom come," and then vote for rulers pledged to support the rum power, or what is the same thing, not pledged against it, must not expect that their prayer will be answered. Oath-bound secrecy is another foe which will continue to triumph over us unless the Christian's vote and prayer go together. Prayer and action are like a pair of oars, one useless without the other.

LIGHT FROM THE WORD.

How did the Jews copy the luxuries and vices of heathen nations? Amos 6: 1–6; Jer. 2: 18; Is. 28: 1, 7. What was their punishment? Jer. 26: 18; Mi. 8: 12; Math. 24: 2. What text is applicable to those who pray against great evils but *do* nothing? Jas. 2: 20.

NOTES FROM PELOUBET.

The Dedication Ceremonies. The Temple and its courts being completed, the solemn dedication took place with the greatest magnificence which the king and the nation could display. It was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days of Jewish history—

"a day in golden letters to be set
Among the high tides of the calendar,"

for on that day the holy and beautiful house, which had been seven and a half years in building, for which preparations had been made for a much longer period (1 Chron. 22: 5), and on which a force of some one hundred and sixty thousand workmen had been in different ways employed; on that day of days this house of houses was solemnly dedicated to the service of Almighty God. It is an enormous concourse that is gathered in and about the holy city. From "the entering in of Hamath to the river of Egypt" (ver. 65), every town and hamlet had sent up its tale of men. No Israelite who could be present—and in the seventh month the labors of the field were well-nigh over—would be absent. We must not think of the heads of the tribes alone; it is a nation keeps festival to-day. And such a nation, with such a history! And its glory culminates to-day in the dedication of its temple. What child of Israel, then, but would be there? With early morning all Jerusalem and its neighboring hills and valleys (Ps. 125: 2) was instinct with life. The Easterns always rise early, and that day was a high day. It is still early when the great procession is marshalled. At its head is "Solomon in all his glory." The dignitaries of the state, of the church (chap. 4: 1–19) all are there. —*Pulpit Com.*

"In the presence of all the congregation." Note the fact that it is a king who leads his people to God's footstool. The influence of earthly rulers degrades or exalts the moral life of their people. Apply the same principle to other kings of men, *i. e.*, to rulers of thought in literature and science. How heavy the responsibility of those who use their kingliness to lead men from God into the dreariness of skepticism; how glorious the powers they may employ to exalt the Lord our God.—*Pulpit Com.*

"The heaven of heavens." That is, the heaven in its most extended compass. Although the heaven of heavens cannot contain the Unmeasurable and Infinite One, and no building how great and noble soever can suffice for him, yet in his mercy he will make his dwelling place in the heart of that man who loves him and keeps his word, and it will truly become a temple of God (1 Cor. 3: 16).—*Bahr.*

"The place of which thou hast said, My name shall be there." The reference seems to be, not to any single text, but to the many passages in Deuteronomy where God speaks of a place which he will choose in one of the tribes to "set his name" there, to which the Israelites are thenceforward to bring their offerings (Deut. 12: 5, 11, 18, etc.; 14: 23; 15: 20; 16: 2, etc.). The choice of Jerusalem as the place seems to have been made by special revelation to David. (See Ps. 78: 68; 132: 13; and comp. 1 Chron. 22: 1.)—*Cook.*

The Dedicatory Prayer—Special Petitions. Vs. 31–36. Like those in the Lord's Prayer, they are seven in number.

"If any man trespass against his neighbor." The king implores the covenant-keeping God to watch over the covenants of words made in the now consecrated sanctuary, and to protect their sanctity by punishing the false swearer. Now every oath, whatever its form (Matt. 23: 16–22), is in reality an affirmation "by the God of truth" (Isa. 65: 16); it is an appeal to the knowledge and power and justice of the Most High (Lev. 19: 12; Deut. 6: 13; 10: 20; Isa. 48: 1; Jer. 12: 16; 44: 26). A false oath, consequently, dishonored the divine name, and polluted the sanctuary dedicated to that name; and, if it went unpunished, encouraged falsehood and impiety. It is, perhaps, because of the direct dishonor which perjury offers to the divine name that, as Bahr suggests, this prayer stands first among the seven, thus corresponding to the "Hallowed be thy name" in the Lord's Prayer.—*Pulpit Com.*

The Answer to the Prayer. See 2 Chron. 7: 1–22; 1 Kings 9: 1–9. As the king concluded, the cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices (2 Chron. 7: 1); the priests stood without, awe-struck by the insupportable splendor; the whole people fell upon their faces, and worshiped and praised the Lord, "For he is good, for his mercy is forever."—*Milman.*

EDUCATIONAL NOTES.

There are 104 college graduates in the present House of Representatives.

The average salary of all college professors in the United States is $1,530.

There are 276 schools in the United States in which short-hand writing is taught.

The oldest student at Berlin is 69 years of age, and the oldest at Notre Dame University is 55.

Prof. Alpheus Packard, of Bowdoin, died recently, after being connected with the institution as a teacher for the past sixty-five years.

The attendance at Ann Arbor last year was 1554; at Columbia, 1520; at Harvard, 1522; at Oberlin, 1474; at Yale, 1070; at the University of Pennsylvania, 1044.

"Who wrote the most—Dickens, Warren or Bulwer?" Warren wrote "Now and Then; Bulwer wrote "Night and Morning," and Dickens wrote "All the Year Round."—*Ex.*

Charles L. Colby has given a round $1,000,000 to establish a new university in Wisconsin. It was his father, Gardner Colby, who endowed Colby College, at Waterville, Maine.

Extensive preparations are making for a fine educational exhibit at the World's Exposition. The Commissioner of Education, John Eaton, is sparing no pains in trying to make the exhibit worthy of our school system.

The *Railroad Gazette* reports a total of 147 miles of new railroad constructed, making 1,859 miles reported to date for the current year. The total track reported laid to the corresponding date for five years past is as follows: 1883, 2,796 miles; 1882, 5,667 miles; 1881, 3,115 miles; 1880, 2,631 miles; 1879, 1,273 miles.

An American traveling in Australia thus describes the famous Wentworth Falls: At first the water leaps a distance of 700 feet, as though falling over the back to the seat of a great arm chair cut out of the face of the mountain by some giant of nature. Falling in spray, it gathers itself for another run and leap, the second time falling over 800 feet into the great gorge below. The fall is so far and the foliage so dense at the foot that the eye fails to see the second gathering place of the clouds of spray glittering in the sunlight 1,500 feet below. The valley below the falls spreads out into a great amphitheatre fifty miles across, and hemmed in on every side but one with the perpendicular walls of the mountain. No human foot has ever been known to tread this valley.

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OR

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This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason *—and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. Price, fifteen cents. *Ten for a dollar.*

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Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards Clarkville, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

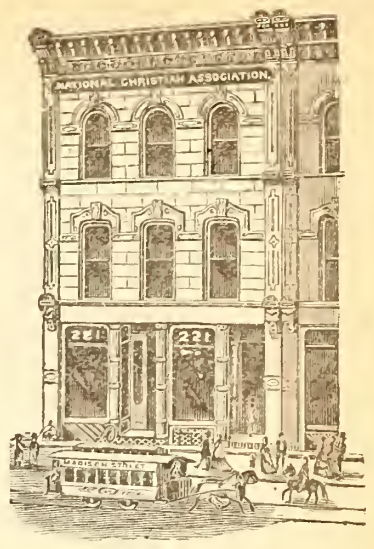
Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, Greece.

C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.

Vice-Pres.—O. F. Lumry, Wheaton, Ill.

Rec. Sec.—John D. Nutting, Oberlin.

Cor. Sec. and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

Directors.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.

Secretaries.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

Alabama.—Pres., W. A. McAlpine; Sec., G M. Elliott; Treas., E. Fishel, all of Selma.

California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

Illinois.—Pres., Wm. H. Chandler, Dover; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

Indiana.—Pres., William H. Figg, Reno; Sec., S. L. Cook, Albion; Treas., Benj. Ulsh, Silver Lake.

Iowa.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.

Kansas.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillen, Olathe; Treas., S. Alexander, Linden.

Massachus tts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

Michigan.—Pres., C. C. Foote, Detroit; Rec. Sec'y, W. H. Ross, Williamstown; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.

Minnesota.—Pres., E. G. Paine, Wasioja Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

Missouri.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec. M. N. Butler, Albany.

Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, OCTOBER 23, 1884.

The *Voice of Masonry*, Oct. 1, says: "Evidence absolutely conclusive," proves "the origin of symbolic Masonry in a society of operating mechanics," *p. 801.*

Dr. Herrick Johnson, Presbyterian, votes for St. John. He says, "If, in getting a few saloons closed I must sanction the whole saloon business, by license high or low, then let my tongue cleave to the roof of my mouth before I speak the word."

The first last.—The Chicago *Tribune* swallowed the old Abolition organ, *Western Citizen*, and was the first political reform paper in Chicago. It is now the lowest and most depraved.

Elbrige Gerry of Massachusetts, dishonestly districted that State to favor his party. Hence originated the word "Gerrymander," in use ever since.

St. John at Lake Bluff, said: "Twenty-two years ago I was indicted in Pope county for feeding a negro." (Under the Logan Black Law.) "To-day I could not be indicted in Illinois for feeding a dog." "*Mutanter tempores et nos mutamur cum illis.*"

Miss Florence Chidester writes, "The more positive the evidence that St John is not a Mason, the surer some are that it is false." Well,

"A man convinced against his will
Is of the same opinion still."

Prohibitionists who pretend that St. John is a Mason and so vote for Blaine are entirely insincere.

Pomeroy's Political Assassination.—We call the attention of the editor of the *American* (Prof. Bailey) to the general and special denial of the facts concerning Senator Pomeroy's betrayal by York in the Kansas Legislature, 1873, by John H. Brown, Grand Secretary of Kansas in the *Voice of Masonry* for Oct., p. 863, who gives the *Cynosure* credit for Prof. Bailey's facts, and pronounces them false. He shows, and gives the names of the persons, that the Masons were the firm friends of Pomeroy and that the Anti-masons or "Cynosurists," as he calls them, were traitors to Pomeroy and forsook him when the man York attacked him. This does not surprise us. Masons stimulate and get up mobs, and then surround the lecturer to protect him against their own mob! Five Mormon-Masons called Dr. Robinson to set a broken leg; shot him dead in the streets of Salt Lake, and the Deseret *News* next morning offered a reward "for the murderers of Dr. Robinson!" Will Prof. Bailey get the October *Voice of Masonry*, consult Senator Pomeroy, and prick this windy article by the Grand Secretary of Kansas.

OUR RELATION TO THE CATHOLICS.

This is very complicated and, to the last degree, important. The *Cynosure* is intensely Protestant. It protests against the doctrine of salvation by human ceremonies, wherever and by whomsoever taught. It abhors the complete subordination and subjugation of man to man, and regards war which absorbs the free agency of soldiers into officers as a "temporary repeal of all the virtues;" in short, a judgment of God, and so no justification for the same complete annihilation of manhood, by Jesuits, Masons, Mollie Maguires, Ku-Klux, Nihilists, etc., etc.

But over, above, and beyond all, the *Cynosure* regards all priests, since Christ, who "hath an unchanging priesthood," as mere errors, mistakes and counterfeits. Christ is the only High Priest we have, or need.

Now, on the contrary, while we loathe and detest all sham Protestantism, with its "step toward modified Universalism;" "restatement of Christ's words of future retribution, post-mortem probation," etc., we consider the whole secret lodge system a foul conspiracy against God, and goodness, the Bible, order, and morals. And this system of Masonry numbers in its dark lists thousands of members and ministers of Protestant churches. We look upon the whole Masonic horde, little and large, as one complicated, collective anti-Christ of the last days. Knight Templary, originally a Popish institution, now pervades Protestantism, and mocks Christ with its "cup of devils," drunk from human skulls, etc., harlot finery, and sword-worship. This is embarrassing enough.

Now the American party proposes to withdraw these lodge-charters, and prohibit their oaths by the votes of the American people; and the *Cynosure* believes it can, and will be done. God is everywhere "raising up a standard" against these dreary abodes of darkness and moral death.

Prof. Claudio Jannet of the Catholic University of Paris, sent us four French volumes against secret societies as the enemies of society. A bright monthly, entitled "*Freemasonry Unmasked*," is sent us also from Paris. And now we have the two letters below; one from a polished gentleman in Tours, South France, and the other from the Rev. Joseph P. Roles, a Catholic priest in Chicago. The letters explain themselves, and we will endeavor to recur to our relations with the Catholics next week.

This much is certain, the Romish church, all things considered, is the strongest human organization on earth; and it insists on Christ as King. It insists on marriage between one man and one woman. It gives us the Father and the Son; while the lodge denies us both; and every Catholic paper which appeals to the people against the lodge is on the right track, for appeals to the people are American.

But here are the letters. Read them:

[*Translated by Prof. W. H. Fischer.*]

Tours, France, Sept. 17th, 1884.

Rev. Doctor Blanchard, Wheaton College, Ill.

Rev. Sir:—We have learned that, seeing the dangers caused to Christian society by the immense Masonic Associations, you are at the head of a prosperous party which applies itself to weaken and diminish the destructive effects of Freemasonry, and to cauterize the wounds inflicted by this dangerous society, as well on the moral as on the material existence of Christian society.

Under the name of "Society of Historical Research" we have founded at Tours a nucleus of resistance and exposure which we hope to extend and increase towards the same object which you pursue. Also we would request your favor in corresponding with us, and giving us valuable information concerning the means most favorable to your benevolent endeavors, as well as concerning results already achieved.

Your elections of next November interest us very much; and we desire to follow them in order.

Accept, Rev. Sir, the expression of our respectful consideration. Yours for the truth, A. Schmid.

Here follows the courteous letter of a priest of thirty-one years standing, twenty-five of which he has passed in Chicago; a gentleman of much travel and intelligence:

Chicago, Ill., Oct. 4, 1884.

Rev. Dr. Blanchard,

Dear Sir—Recently in Tours, France, I made the acquaintance of Mons. A. Schmid, the editor of the *Independent*, a gentleman well versed in antiquarian researches, but now directing his attention chiefly to the influence that secret societies are exercising on order and morals.

He was very much interested in the work that you had performed in America, for his views in the main are yours, but in some details he had noted of your career, I think he was misinformed.

I. Could you give me, to be transmitted to him, any pamphlet or work of yours likely to put him right on all?

II. As he is the leader of an *organized* movement against secret societies would you like to be placed in correspondence with him? Yours respectfully, Jos. P. Roles.

THE COLLEGE LEPROSY: KNOX COLLEGE.

"Prof. Henry L. Boltwood, formerly of Princeton, now principal of Evanston High school, says in a respectful note that Dr. Bateman of Knox College never said anything to him on the subject of Masonry; but that Prof. Wm. M. Baker of Champaign did advise him to join the Masons, for "they are a power in Illinois." The *Cynosure* published the statement on the authority of an old and respected Congregational minister."

The above paragraph was inserted in the *Cynosure*, Oct. 2d, at the instance of Mr. Boltwood, during the absence of the senior editor. It requires a word of explanation.

The senior editor graduated the first thirteen classes from Knox College. There have been four presidents of that institution since he left. The first three successors, two Curtises and Dr. J. P. Gulliver, were neither of them Masons. Dr. Gulliver was openly opposed to college secret societies. Dr. Bateman, the present incumbent, was a Mason; had been "Grand Orator," etc., and when he came to the presidency he was gazetted as such by G. C. Lanphere in the leading Galesburg paper; and the lodge was congratulated on having Dr. Bateman at the head of the College.

As it is customary for Masons to mislead and conceal, anxiety was felt lest the cause of education in Illinois should suffer from Masonic defilement and corruption; especially as Dr. Bateman had been Superintendent of Public Instruction in Illinois. Mr. Boltwood was then in Princeton, Ill., where I called on him; stated to him my anxiety concerning Dr. Bateman's influence on our system of education, and asked him (Boltwood) whether he belonged to the Masons? He said, "No," that he had declined to join the lodge while in the army; and that since coming to Illinois Dr. Bateman had advised him to join the lodge as "no young man in Illinois could rise in the profession of a teacher without its aid." Soon after, I stated the above facts to Rev. Dr. Bascom, and he said, "Boltwood told me the same thing."

Now, after some ten or fifteen years Mr. Boltwood writes, and comes in person to the *Cynosure* office, and says it was not Dr. Bateman, but a young man, Baker, who was in Bateman's office, and not himself a Mason, who advised him to join the Masonic lodge. Of course, Mr. Boltwood's memory or my own is at fault.

My reasons for thinking that he (and not myself) is mistaken, are these: I am an Anti-mason and Mr. Boltwood is not. I was concerned and anxious about Dr. Bateman and knew nothing about any such person as Mr. Baker. It was Dr. Bateman and not Baker whom I mentioned to Boltwood. I attached great importance to the subject. My memory is therefore clear and distinct, and I am ready to support with my oath the facts as I have given them. This explanation is due to the readers of the *Cynosure*, especially in Knox and Warren counties.

But the question of a slip of memory is not the material point involved in this case, and does not explain Mr. Boltwood's anxiety to shield Dr. Bateman from the charge of advising him to join the lodge. The question in which the Christian public is concerned, is, whether Knox College, built and endowed by Anti-masons, is now a home and headquarters of secret societies.

The painful proofs that it is, are the following:

1. Dr. Bateman was, on his coming to Galesburg, gazetted by Masons as a member of their order. He stood then and stands now as a high Mason in the esteem of the public; and has given no public intimation, as Gov. St. John has, that he has left the lodge.

2. A Mr. Hurd, who is a member of the Presbyterian church where Dr. Bateman worships, said in Fairfield, Iowa, some two or three weeks since, that Dr. Bateman was known and esteemed by Galesburg Masons as a member of their order.

3. A merchant of high character in a neighboring town to Galesburg, was induced to join a secret society in Knox College, which he attended but one night. Ten years afterward, he had been yearly summoned to attend the annual meetings, and pay money to that secret fraternity.

4. At Monmouth College, where five secret oath-bound societies gave up their secrets and their books, it was stated by the students that members of Monmouth College were first initiated by three students from Knox College, against the laws of Monmouth College, and the tenets of the United Presbyterian church. Thus Knox College had become an illicit fountain of corruption to other institutions.

5. Among the secret societies which have troubled and defied the Monmouth College senate, were two chapters or clans of girls, pledged or sworn to concealment even from their own mothers!

Dr. Hitchcock's "Reminiscences of Amherst College" contains the letters of eight or nine heads of the principal colleges, condemning these secret orders in colleges as pests.

The object of this writing is to induce Dr. Bateman, who is highly esteemed as an educator and a man, to withdraw his influence from the abominations of the lodge, to restore the noble foundation of Knox College to the principles of its founders, and to save the coming millions of school children in Illinois from being led by Masonic teachers into those dens of secret false worship which bring the wrath and curse of God on nations. J. B.

—C. W. Long, Fennimore, Wis., has been told by an Odd-fellow that St. John holds a high position in that order. Gov. St. John was never in that order, veracious Odd-fellows to the contrary notwithstanding.

—Friends in New York State can secure the services of W. B. Stoddard, State agent, by writing to F. W. Capwell, Dale, Wyoming county, chairman of the State committee. Let there be a vigorous canvass for reform throughout the season.

—The *Golden Cresset* of Manhattan, Kansas, is a small religious monthly professing to speaking "fearlessly and freely," and it "fully pledged to always reveal and never conceal the truth."

—Rev. R. M. D. Feemster, brother of Paul S. Feemster, the Kansas State agent, is preaching for the Congregational church at Robert, Kansas. The church has lately adopted a testimony against secret societies as unchristian.

—The New York State Agent got this kind notice the other day from the Steuben *Sentinel* of Woodhull, N. Y.:

"An Anti-masonic fanatic drew quite a crowd to the town hall on Monday evening to hear him lecture."

Give us the crowd and the lodge may have all the epithets and vile names in the Billingsgate vocabulary.

—The *Cynosure* welcomed during last week as visitors, Elder J. L. Barlow of Lima, Ind.; Robert Shemeld of St. Paul, who with his wife is on his way to West Africa as a missionary, sent out by the Free Methodist brethren; and Jasper J. Tucker, a seceded Mason of Spring Arbor, Mich., whose experiences and method of dealing with Masons would make him an excellent colporteur agent. The *Cynosure* hopes he may be put into the field.

NATIONAL REFORM.

)ear Cynosure:—Bro. R. C. Wylie and I feel te good over the success of our Iowa and Illinois te conventions. Scarcely any of our speakers dis-ointed us, and we secured the assistance of some the ablest men in the different churches. The estions discussed were those bearing on the duty government to recognize God's law as its standard legislation.

Our movement attaches great importance to the nstitution of the United States, because it is the y document in which the whole nation can declare relation to God.

As Judge Strong, formerly of the Supreme Court the United States once said of the Constitution, ll laws, all customs, all forms of administration, shaped by it. Everything in any State, corpora-n or business that affects a citizen in the remotest rce, as to life, liberty, and the pursuit of happi-s, is tested by it, and stands and works only as it ees with it. Our statesmen and our whole people learning their Americanism, as to its letter and rit, from this great instrument."

We hold that our Constitution, in making no men-n of God or Christianity, ignores the prime factor our national prosperity and the principal object of vernment, which is the glory of God.

At Monmouth, President McMichael, the professors l pastors, did everything possible to open up the y for our convention. They also took an active t in the discussions. Drs. McMichael and McDill of the Scotch-Irish Presbyterian stock, of whom Blanchard says, they can make such fine distinc-ns on questions of civil government, that they can ow a broad-ax e ten rods, and hit a hair and split it. Dr. McMichael put the following syllogistic state-nt in the question box, as an expression of his ws on the subject: First, "Whereas, God and his are clearly within the pervieu of conscience and light of nature;" and second, "Whereas, the State n institution founded in nature, she is therefore nd to acknowledge God and his law in her Con-ution;" but third, "Whereas, Christ is a subject of e revelation, wholly indescribable by the light of ure, therefore, is a State bound to do that which y an institution founded in grace can do, namely, nowledge the Lord Jesus Christ in his Mediatorial ce." The Dr. emphatically denied that it should. admit with him that nations are founded in na-e, and that Christ is not revealed by nature. But hold that Christ reveals himself to nations in his rd, and therefore they are under the same obliga-n as the individual to own him. The Dr. might as l say that individuals while in a state of nature uld not confess Christ, because he is not revealed nature. We do not ask either the individual, or nation to confess Christ as King, until by the in-ence of Christ's Word and Spirit, they are changed m a state of nature to a state of grace. It is true t governments founded in nature are not obligated Christ as Mediator for their origin. But all such rernments are doomed to destruction, unless they ure a permanent foundation in grace by owning rist. We admit that governments founded in na-e have not the capacity or disposition to know or Christ's will; and for the same reason they cannot ow or do even the will of God. But what the Na-nal Reform Association aims to effect is, to influ-e the nation by the Word and Spirit of God to l and to do that which is requisite.

t is unjust, some say, to deprive an un-Christian nority of citizenship, by government making such onfession. Is it not more unjust to deprive Christ his rightful authority, and to deny the privilege citizenship to his loyal subjects?

n working up these conventions we have circulars nted with the call on one side and program on the er. These we send to ministers and newspapers oughout the State. Then on the Sabbath preced-the convention, Bro. Wylie and I preach in the ding churches, presenting the claims of the move-nt. We thus succeed in reaching the ear of the ss of the Christian people. We feel after each vention that we are getting down to more effective thods of agitation. Pres. C. A. Blanchard made closing speech at Monmouth, on "The Pre-emp-n Right of Christianity." It was a good address l will be published in the *Christian Statesman*.

A similar convention will be held at Hastings, Neb., . 20th and 21st, at which Pres. Ringold of Mc-rmick College, Rev. J. S. T. Milligan, Rev. E. B. ham and others will speak. M. A. Gault.

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ight papers in Illinois have lately pronounced for St. n and Daniel, as follows: The Fulton *Democrat*, Green nty *Union*, Vandalia *Chronicle*, Buckingham *News*, sville *Times*, Yates City *Banner*, and another paper Warren county. Of these, four are reported as Demo-ic, two as Republican, one Independent, and one enback.

Reform News.

FROM THE GENERAL AGENT.

Fond du Lac, Wis., Oct. 18, 1884.

Accompanied by Dea. M. R. Britten of Vienna, I reached this city on the evening of the 15th, and found a cordial welcome at the home of Daniel Varney. The 16th we devoted to the examination of property in which the N. C. A. has an interest, and agreed that it was advisable to sell rather than hold for an advance. Having given the benefit of his experience and cool business judgment, Bro. Britten took the P. M. train for home, and I remained to push the plans upon which we had agreed. One house and lot has been disposed of and the others insured and put on the market. One house is at present without a tenant, but the prospect is for a renter soon.

Fond du Lac, like many other towns in the interior, has suffered from the depression of trade and removal of business to new openings, but its citizens are still hopeful of the future, and claim an improvement and increase of 2,000 in population in the last two years. Politics is of course the all-absorbing topic, and although saloons are plenty, I find some who are going to vote for St. John.

J. P. Stoddard.

THE CONNECTICUT CONVENTION.

The Connecticut Christian Association opposed to secret societies met Oct. 7th at 7 P. M. in Mission Hall, Willimantic, Connecticut. It was called to order by the president and after half an hour spent in devotional exercises, was addressed by H. H. Hinman on the relations of secret societies to Christianity.

On Wednesday, Oct. 8th, met at 9 A. M. After half an hour spent in prayer and remarks, the secretary reported proceedings of last meeting, which report was approved. The chairman then announced the names of committees on enrollment, on nominations, and on resolutions. The committee on nominations recommended the names of J. A. Conant, Willimantic, president; Jas. Reid, of Simsbury, vice-president; Geo. Smith, of Willimantic, secretary and a vice-president for each county, which report was adopted.

The committee on resolutions presented the following, which after due discussion was adopted without dissent:

Whereas, It is the indispensable duty of Christian citizens to labor for the promotion of pure Christianity and just civil government; and,

Whereas, Christianity and good government are both obstructed and imperiled by the prevalence of secret societies; and,

Whereas, The great evils of the liquor traffic are justly attracting a large share of public attention, therefore

Resolved, That we, members of the Connecticut Christian Association declare our conviction that the anti-secrecy and temperance reforms are kindred and inseparable, and that so long as the officers of the law and those engaged in the liquor traffic belong alike to a sworn and secret brotherhood it will be impossible to enact and enforce prohibition.

Resolved, In view of the fact that for more than half a century the internal and unchristian character of Freemasonry has been fully revealed and that this knowledge has been accessible to all, there is no excuse for ignorance on this subject and that we regard the failure of any religious teacher to bear testimony against this iniquity as indicating either criminal ignorance or positive disloyalty to Christ.

Resolved, That we heartily commend the *Christian Cynosure* of Chicago, and the *American* of Washington, D. C., and urge their enlarged circulation as indispensable to the success of our reform.

H. H. Hinman reported three weeks' work, in which he visited the counties of Windham, Hartford, Middlesex, New Haven and New London, also Rhode Island, and had spoken eleven times. The amount raised on the field was $65.45. The expenses of convention, including services of agent, $65.45, which report was approved.

Rev. A. M. Ahgren, of Hartford, addressed the convention and miscellaneous remarks were made by several gentlemen and a lady.

In the afternoon of the 8th the convention took a recess and the American party convention took its place, which voted to endorse the nomination of St. John and Daniel, and nominated a State ticket composed in part of the candidates of the Prohibition party, to be supported at the ensuing State election as the American candidates.

In the evening the Association again met and was addressed by H. H. Hinman on the relation of secret societies to civil government, after which it adjourned *sine die*.

GOOD WORK IN SOUTHERN IOWA.

Beaconsfield, Iowa, Oct. 12, 1884.

Editor Cynosure:—I will endeavor to give you a few items that we trust will be of interest to the friends of the anti-secrecy cause.

Mr. M. N. Butler has been here. He has given eighteen lectures in this county (Ringgold, the one in which Elder Rathbun was mobbed) and six in this neighborhood.

He spoke on Grand Lodge Masonry, the religion, the government and the antiquity of Freemasonry, and other important phases of the subject.

Mr. Butler is a good speaker, and the *fairness* with which he handled his subject none could question. And although there was a man (?) in the west part of the county who was kind enough to inform him he had a wooden overcoat for him, he was not inclined to receive it. Here he was greeted with good audiences and order, none daring to molest or make us afraid.

Throughout the entire discussions great interest was manifested, some coming five or six miles; and friends were added both to himself and to the cause. Persons who before neither knew or cared, now are the avowed friends of the cause.

During his stay with us Mr. Butler distributed thousands of pages of literature, including the *Cynosure*, *American*, etc. Let this work go on, and "with a school-house on every hill-top and no saloon in the valley," we will by-and by be able to overcome all of the unfruitful works of darkness.

Having ended his short and pleasant visit Mr. Butler took his departure for other parts of the field, with the promise of his return in the near future. May his labor be crowned with success wherever he may go.

Yours for the war, Calvin Ogier.

TRUTH TRIUMPHANT IN SOUTHERN MISSOURI.

DADEVILLE ANTI-SECRET CONVENTION.

Mr. Editor:—I have been, during most of the time for the last sixteen years, a resident of Dade county, Mo. I found it, as is too much the case everywhere, completely under the control and influence of secret orders, and from a sense of duty commenced the circulation of literature antagonizing all such things. As a natural result I soon brought upon my devoted head the anathemas and opposition of all such combinations. Since my avocation was that of school teacher, in more than one instance have I been made to experience, to my hurt, the power of the lodge. However, I still endeavored, by God's grace, to pursue my even tenor in sowing the seed of anti-secrecy. Thus things went on for several years, my humble self being the target at which all these secret orders had to shoot. About three years since the work that I was so hopelessly engaged in, as my Masonic friends would frequently tell me, received quite an impetus by the labors of Bro. H. H. Cannady, who came to our neighborhood from Kansas.

Thus things went on until the 24th of June last, at which time, as is their custom, the Masons came out to exhibit their "Vanity of lies"; which they did so effectually as to disgust all sober-minded men and women who were to any extent acquainted with their *real* character. What few "Antis" were in the community now concluded the time had come, if ever, to show up the other side of the question. A few of us got together, looked the situation over, and resolved to make the effort. Accordingly, one party was authorized to procure speakers; a second, a place to speak *from*, or *at*. The labors of Wm. M. Love, of Osceola, Mo., and J. K. Glassford, of Carthage, Mo., were secured. The 1st of October was the time set to open out on the opposing forces. The second party had, however, a rather more difficult part to perform than the first. The place (M. E. church) most desirable for giving attack was surrounded by six pickets (trustees), who of course had to be captured. The man appointed for the work in the most frank, open, artless way possible, approached them: and to his infinite delight one after another of the number fell, until the entire number were captured; *i. e.*, frankly and freely gave their consent that the house might be had for the purpose desired, after said purpose had been clearly and fully set forth; one of them signing the agreement while he held a number of our bills in his hand.

But lo! strange things will happen. It must not be forgotten that the occupant of the pulpit of said house, poor fellow! had been, some time during his life, killed and raised, alas! as was poor Hiram of old. He at once, upon realizing the situation, set to goading his trustees with his Masonic horns back to their proper positions; and, strange to say, he effected his purpose most effectually with three of them; while two of them agreed to go back, upon condition they could compromise the matter, one not going to his meeting at all. Our man now rallies

(*Continued on 12th page.*)

THE HOME.

SONNETS OF PRAISE.

THE VALES.

The nestling vales lie sheltered from rough winds,
As little babes in tender keeping grow,
Some narrow gorge each flowery limit binds;
Thus we from childish eyes hide elder woe.
The vales are thick with corn, with plenty shine;
Thus should the children smile in sunny glee,
For One hath blessed them with a love divine,
The untried pilgrims of life's stormy sea.
Though rough winds cannot enter, gentle rain
Refreshes the green vale, till springs arise,
Their source the snow-clad hills; so age should gain,
By gentle teaching, childhood's eager eyes.
Rain fills the pools, the thirsty vale is blest;
Thus should the children thrive, by love caressed.

THE MOUNTAINS.

The lofty mountains with their snowy crests,
God's ensigns, praise their Lord throughout the land:
Their heights, which few can reach, in human breasts
Inspiring awe, yet quake beneath his hand.
Oft twixt their summits and the lower earth,
The wreathing cloud-mists roll, alone they dwell
As sight-dimmed age. Our cries of pain or mirth
Molest them not; thus age with deadening spell
Benumbs our ears, yet near each lonely peak
Sing mountain birds, sunbeams each summit crown.
From highest heaven thus God's saints may seek
Refuge in thoughts divine, though long years drown
Earth's rounds; on mountain crest reposed the Ark,
Our home above shines clear, as earth grows dark.

—*Chamber's Journal.*

JERUSALEM.

It is not strange that my first night on the Mount of Olives was sleepless, though the preceding night had been spent in the saddle, and the preceding day in fatiguing travel, yet the vision of Jerusalem, which I had that day seen for the first time, remained so vivid before my mind's eye, that it banished all thought of sleep and all sense of fatigue.

For hours I lay absorbed in the stirring memories of the distant past, which holy scenes had called up and invested with a charm of reality—Mount Zion, —Moriah crowned of yore with a halo of the Shekinah's glory,—Gethsemane, bedewed with the tears and stained by the bloody sweat of the Son of Man, —Olivet, where Jesus so often taught and prayed,—they were all there, each with its wonderous story written as if in letters of light. Longing for the morning, I once and again rose from my bed and threw open the lattice; the stars hung out like diamond lamps from the black vault of heaven, shining with a sparkling luster unknown in our hazy west and revealing in dim outline the walls and towers of the holy city sleeping peacefully away below.

I was specially favored during my first visit to Jerusalem. An old friend had rented a little tower high up on the western side of Olivet,—commanding a noble view of the holy city and surrounding country, from Bethlehem to Mizpeh. It was one of these square turrets which in recent, as in ancient times, proprietors sometimes built in their vineyards as residences for keepers and temporary store houses for fruit. (Isa. 5: 2.) Here I took up my quarters, and from the open window or the terraced roof at all hours, day and night, I gazed on the wondrous landscape.

During the soft ruddy morning twilight,—at the full blaze of noon-day,—in the dead stillness of the night, when the moon shed her silver rays on the white walls and roofs of the city, my eyes were upon it,—never wearying, never satisfied, but ever detecting some new beauty in tint or form, some fresh spot of sacred interest, or historic renown. While I live, I can never forget that view of Jerusalem from the Mount of Olives.

Morning dawned, and with my kind host, to whom every spot in and around Jerusalem was familiar, I ascended to the terraced roof. Behind Olivet, in the east, the sky was all aglow with red light, which shot slanting across the hill tops and projecting cliffs, and upon the walls and prominent buildings of the city, throwing them up in bold relief from the deeply shaded glens. No time could have been more opportune, no spot better fitted for seeing and studying the general topography of the holy city.

The whole site was before us, distinct and full, like a vast and beautiful embossed picture. At our feet along the base of Olivet, was the Kedron, a deep and narrow glen coming down from an undulating plateau on the right, and disappearing around the shoulder of the hill on the left; its banks terraced, and dotted here and there with little groves, and single olive trees. Directly opposite to us was Mount Moriah, its bare sides rising precipitously from the bottom of the Kedron to a height of some two hundred feet. On its summit is a rectangular platform, about thirty acres in extent, and taking up fully one half of the eastern side of the city. It is encompassed and supported by a massive wall, in some places nearly eighty feet high. This platform constitutes by far the most striking feature of the city. It is unique; its history too, is wonderful. It has been a holy place for more than thirty centuries. Its cyclopean walls were founded by Solomon. Upon it stood the temple, in whose shrine the glory of the Lord so often appeared, and in whose courts the Son of God so often taught,—and when I stood that morning on the brow of Olivet, and looked down upon the city crowning those battlemented heights, encircled by those deep and dark ravines, I involuntarily exclaimed, "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the Great King." (Ps. 48 : 2.) And as I gazed the red rays of the setting sun shed a halo round the top of the castle of David; then they tipped with gold each tapering minaret, and gilded each dome of mosque and church; and at length bathed in one flood of ruddy light the terraced roofs of the city, and the grass and foliage, the cupolas, pavements, and colossal walls of the harem. No human being could be disappointed who first saw Jerusalem from Olivet.—*Giant Cities of Bashan.*

CHINA IN OCTOBER.

Our chapels in China are chiefly Chinese houses or shops, which are fitted up to accommodate a number of listeners who are eager to learn the way of life. Every one of these structures has its regular audience-room, sleeping apartments and kitchen, and these are always and everywhere united. The Chinese have a general plan upon which they build all their shops (stores). The length is usually twice or three times the width, so that it can be easily divided into chapel, bedroom and kitchen. This one into which we entered was about four times the width, and in addition to the three regular departments had also a place for drying clothes. It was in the afternoon as we entered this welcome retreat, and we were quite ready for our dinners which our Chinese friend quickly cooked for us; but as we sat down to our meals, not a knife, fork or spoon was to be seen, but a pair of fal-tsz (chop-sticks) lay beside our bowls of rice. We looked at them a little anxiously, fearing lest we should not be able to satisfy our hunger, unless we adopted the primitive method of the Hawaiians, to eat with our fingers. Carefully we took them up in our hands, still more carefully we placed them between the thumb and the forefinger of the right hand. Then we commenced to open and close them till we were able to pick up our rice and fish without losing them on our way to our mouths. It requires a pure Chinaman to eat rice as a Chinaman does, for he does not pick it up and gently put it in his mouth, but he crowds it in as fast as he can, making anything but a pleasant sound while he is doing it.

We are glad to rest here for a few hours and spend the night in this quaint but secure house, and though our bed consists of nothing more than a few hard boards covered with a mat, still we are very grateful that God has given us even this poor shelter. One needs to be hardened to this sort of life before he can appreciate it, and sleep as soundly as upon our own hair mattresses. The hours of the night wear slowly away, and it is past twelve ere slumber comes to our eyelids. The morning dawns and we hastily prepare ourselves for the day's journey. The chair-bearers are all away, and so we are compelled to make the journey on foot. Twelve miles is not a very long journey, still it seems to us quite an undertaking, for it is still in the warm season, and we are not altogether in the best time. But we set out to accomplish the task. Slowly we pass through waving fields of rice, along the banks of murmuring streams, resting now and then under the shadow of some tree. Our road is not a highway, but simply a path which leads us on our way. Now and then we meet fellow travelers, who are surprised to see two white men in their country. The women turn their heads to one side and allow us to pass without looking at us, though some of them do try to catch a glimpse of us when our eyes are turned away from them. Here it is our privilege to see what large crops of rice are produced by irrigation. There are no fences to obstruct our view, so that we can even note the small paths that separate the ricebeds of the different owners from each other. How small are some of them! No need of a reaper here, for it could scarcely turn around on some of these plots of ground owned by a single man. The grain, as it is growing, appears very much like our American oats, though the rice kernel is in the shape of the barley corn. As far as we can see, reaching even to the distant ranges of mountains, our eyes behold these fields of rice. It is a lovely scene, and gives us a different idea of China than we had before. Everything seems to be teeming with the verdure of our Californian spring, and yet here it is the middle of October. How homelike everything appears. There is nothing of the desert here; even the mountains have a gentle and soft appearance, and the number of villages surrounded with so many clusters of trees, remind us of the villages scattered along the Rhine. There seems to be no end to these hamlets, but on every side a short distance from each other they may be seen. Certainly this part of China has no solitary appearance, but it teems with verdure and human life.

A few new and interesting sights are seen as we wend our way along the narrow path, and one of these is a woman dressed in all the paraphernalia of Chinese ornaments. She is loaded with trinkets of all sorts from head to foot. Upon her head she wears a small head gear with little tiny bells, in her ears are the usual ear-rings, while around her neck hangs a large metal chain. In wonder and amazement we stop and look at this country queen. "What is she?" and "where is she going?" are questions which rise simultaneously to our lips, when we are told that she is going home to see her mother from whom she has been separated for some months on account of her recent marriage.

But we are nearing a market village where we have opened a chapel, and where for some months Mr. Jones has preached on market days, and conducted a regular evening Bible-class. We will pass over the numberless other incidents that occurred on the way, such as crossing ferries, village boys calling after us all manner of names, and only say that this little market town with its chapel of two rooms was a very welcome sight to two tired and foot-sore travelers, and although no palace awaited us, still I doubt whether anything could have caused us greater joy than this inviting but comparatively bare dwelling.—*Missionary Letter in the Pacific.*

Scandal, when it has truth in it, is like a grease-spot on new cloth; but when there is no truth in it, it is like a splash of mud, which will come off easily when dry.

The true motives of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front of the show.

Bad books are worse than bad words. Like evil deeds, they mould the thought and will of future generations.

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

THE TABERNACLE. Read Exod. 40.

For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

1. What was the tabernacle? Exod. 39: 32–43.
2. How long did the ark of the covenant remain in the tabernacle? 1 Kings 8: 2–11; Acts 7: 44–47.
3. Why are our earthly bodies compared to the tabernacle? Num. 1: 51; 2 Pet. 1: 13, 14.
4. What glorious temple is prepared for the believer when his earthly tabernacle is taken down? Phil. 3: 21.

MR. LINCOLN AND THE LITTLE BOY.

Ex-Gov. Rice tells this story of Lincoln: On an occasion (while he was in Congress) when he and Senator Wilson found it neeessary to visit the President on business, he says:

"We were obliged to wait some time in the ante-room before we could be received; and, when at length the door was opened to us, a small lad, perhaps ten or twelve years old, who had been waiting for admission several days without success, slipped in between us, and approached the President in advance.

"The latter gave the senator and myself a cordial but brief salutation, and turning immediately to the lad, said, 'And who is the little boy?'

"During their conference the senator and myself were apparently forgotten. The boy soon told his story, which was in substanee that he had come to Washington seeking employment as a page in the House of Representatives, and he wished the President to give him such an appointment. To this the President replied that such appointments were not at his disposal, and that application must be made to the doorkeeper of the house at the Capitol.

"'But, sir,' said the lad, still undaunted, 'I am a good boy, and have a letter from my mother, and one from the supervisor of my town, and one from my Sunday-school teacher. They all told me that I could earn enough in one session of Congress to keep my mother and the rest of us comfortable all the remainder of the year.'

"The President took the lad's papers, and ran his eyes over them with that penetrating and absorbent look so familiar to all who knew him, and then took a pen and wrote upon the back of one of them, 'If Capt. Goodnow can give a place to this good little boy, I shall be gratified,' and signed it, 'A. Lincoln.'

"The boy's face became radiant with hope, and he alked out of the room with a step as light as though all ne angels were whispering their congratulations.

"Only after the lad had gone did the President seem to ealize that a senator and another person had been for ome time waiting to see him.

"Think for a moment of the President of a great na-ion, and that nation engaged in one of the most terrible ars waged against men, himself worn down with anx-ety and labor, subjected to the alternations of success nd defeat, racked by complaints of the envious, the dis-oyal, and the unreasonable, pressed to the decision of rave questions of public policy, and encumbered by the umberless and nameless incidents of civil and martial esponsibility, yet able so far to forget them all as to ive himself up for the time being to the errand of a lit-e boy, who had braved an interview uninvited, and of hom he knew nothing, but that he had a story to tell of is mother, and of his ambition to serve her."

BE A GOOD READER.

There is one accomplishment in particular which I ould earnestly recommend to you: Cultivate assiduously ne ability to read well. I stop to particularize this, be-ause it is so very much neglected, and because it is so legant, charming and lady-like an accomplishment. Where one person is really interested in music, twenty re pleased by good reading. Where one person is cap-ble of becoming a good musician, twenty may become ood readers. Where there is one occasion for the exer-ise of musical talent, there are twenty for that of good eading. The culture of the voice necessary for reading ell, gives a delightful charm to the same voice in con-ersation. Good reading is the natural exponent and ehicle of all good things. It is the most effective of all ommentaries upon the works of genius. It seems to ring dead authors to life again, and makes us sit down miliarly with the great and good of all ages. Did you ver notice what life and power the Holy Scripture has hen well read? Have you ever heard of the wonderful ffects produced by Elizabeth Fry on the prisoners of ewgate by simply reading to them the parable of the rodigal Son? Princes and peers of the realm, it is said, ounted it a privilege to stand in the dismal corridors mong felons and murderers merely to share with them ne privilege of witnessing the marvellous pathos, which enius, taste and culture could infuse into that simple ory. What a fascination there is in really good read-ng! What a power it gives one! In the hospital in the hamber of the invalid, in the nursery, in the domestic, n the social circle, among chosen friends and compan-ons, how it enables you to minister to the amusement, ne comfort, the pleasure of dear ones, as no other art or ccomplishment can. No instrument of man's devising an reach the heart as does that most wonderful instru-ent, the human voice. It is God's special gift and en-owment to his chosen creatures. Fold it not away in a apkin. If you would double the value of all your ther acquisitions, if you would add immeasurably to our own enjoyment and to your power of promoting ne enjoyment of others, cultivate with incessant care is Divine gift. No music below the skies is equal to nat of pure silvery speech from the lips of a man or oman of high culture.—*Prof. John. S. Hart.*

A RIDDLE.

The following compound riddle was composed by the Bishop of Clifford:

1. I have a box.
2. This box has two lids.
3. It also has two caps.
4. It contains two musical instruments.
5. It has also in it two established measures.
6. It contains a great number of articles a carpenter ould not dispense with.
7. This box always has about it two good fish.
8. Also a great many of smaller size.
9. In it you will find lofty trees.
10. Also some gaudy flowers.
11. The fruit of an indigenous tree.
12. Two gentle little animals are found in it.
13. Also a number of smaller and less tame animals.
14. A fine stag is found within it.
15. A great many small whips without handles.
16. It boasts of two halls or places of worship.
17. Some weapons of warfare are always found in this ox.
18. And in it you can find a number of weather-cocks.
19. The steps of a hotel are also found in it.
20. The House of Commons resounds with two of my ssential articles when on the eve of a decision.
21. In the box you can find two scholars.
22. And then find ten Spanish grandees to wait upon hem.

All pronounce me a wonderful piece of mechanism, ut very few have remembered the strange things that nake up my whole.

ANSWER.

1. The box is the human body.
2. Eyelids.
3. Knee-caps.
4. Drums.
5. Feet.
6. Nails.
7. Soles.
8. Muscles.
9. Palms.
10. Tulips (two lips).
11. Apples (of the eyes).
12. Calves.
13. Hares.
14. Hart.
15. Lashes.
16. Temples.
17. Arms.
18. Vanes.
19. Insteps.
20. Ayes and noes.
21. Pupils.
22. Tendons.

An Ingenious Expedient.—The telegraph wires in London are not all above ground, as is the case here, but belong to the underground system. The main wires are laid through the big tunnels, in which are the gas and sewer pipes. These tunnels are big enough for a man to walk through easily. The branch pipes, containing the side wires, running off from the main line for several miles, are much smaller, of course; and the workman must be very careful not to lose the connections between the larger and smaller wires. Not long ago, however, some men who were repairing one of these lateral wires failed to attach to it a leading line by which the wire could be drawn back into its place. The blunder seemed to involve great loss, for it looked as though the whole side pipe would have to be dug up to replace the wire. In this dilemma, a remarkable step was taken. A rat was caught, and around him was tied one end of a very fine steel wire. He was placed in the pipe, but, after running a few yards, he stopped. Then came another curious step. A ferret was put in after the rat. As soon as the rat heard the ferret coming behind it, the fine wire began to play out. It was feared that the rat would show fight, but it did not; and the complete circuit was made by both rat and ferret. When the rat came out at the other end of the pipe it was caught, and by means of the fine wire the telegraph wire was drawn through. So the rat saved the telegraph company thousands of dollars.

TEMPERANCE.

WHAT LIQUOR DOES.

The *Herald* of the 23d inst. contained an article entitled, "What Prohibition Would Do," setting forth the material loss to the various trades and pursuits engaged in the liquor business if prohibition should be adopted and enforced. The conclusion is reached that the country would lose over $200,000,000 of property. The following, entitled "The Drink Bill," is a complete reply:

According to the statistics of the liquor men themselves there were consumed in the United States during the fiscal year ending June 30, 1884, the enormous aggregate of 79,616,601 gallons of distilled liquors and 18,995,616 barrels of fermented liquors. Allowing that 5,000,000 gallons of the spirituous liquors were used for medical and mechanical purposes (there were but 4,269,978 gallons thus used the year before) and we have left 74,616,601 gallons of spirituous liquors used for drinking purposes, and, of course, the entire amount of fermented liquors. Reducing this to saloon-keepers' estimate, one-half a gill of distilled and one-third of a pint of fermented liquors per drink, and placing the cost to the drinker at 10 cents per glass for the former and 5 cents for the latter, and we have $478,546,246.40 spent for spirituous and $636,252,798.53 for malt liquors the last year, making a total of $1,114,799,044.93 as the nation's drink bill for a single year.

Only save by prohibition this vast sum spent for liquor, and fully as much more required to take care of the criminal and pauper, idiot and insane, whose condition may be traced directly or indirectly to alcohol, and the nation can well afford to pay the two hundred millions of dollars swept away by prohibition and have about twelve or fifteen hundred millions of dollars left. But the government is under no obligation to do anything of the kind. Suppose, under the stimulus of a high tariff, millions of capital go into large factories that prosper for years. Suppose, by the will of the majority, a new administration comes into power which adopts free trade. The effect is disastrous. These mills are idle, and the owners ruined. Whose fault is it? They took the chances of the will of the majority changing the administration. So did the liquor men when they invested their money in a business destructive of the welfare of society at large, and must take the consequences if the omnipotent people so decide by ballot. These liquor men have had notice—long and faithful warning—that the people will not always submit to the enormous waste and drain on their resources resulting from the traffic. The change must necessarily be more or less gradual, but is as sure to come as the seasons roll round.—*Letter to Chicago Herald.*

THE WAIL OF THE DISTILLER.

A gentleman who attended the recent meeting of the National Brewers' and Distillers' Association says that all hope of avoiding the payment of the excise duty by shipping the whisky abroad has been abandoned, as the Washington Government will not permit such exportation to be treated as *bona fide*. The attempt to evade the excise has cost the National Association an immense sum of money. Over $60,000 were spent in an effort to induce the Canadian Government to yield to the distillers' terms, but with very poor success. This gentleman states that while the Canadian Parliament was sitting last year agents were sent by the Distillers' Association to Ottawa to ask for permission to send whisky into Canada in bond for re-exportation. These agents secured the influence of a number of members of Parliament and others who professed to have influence with the administration. Counsel were retained to draw up memorials, etc., and others were engaged to do nothing. Stock was taken in a number of enterprises, including a large warehouse company, in which it was presumed the whisky would be stored. The influence of several newspapers supporting the Government was secured, but while the manager of one paper pretended to be doing his utmost to induce the Government to yield to the demands, his journal actually published an article endorsing the Government's refusal. On being remonstrated with by the agent of the distillers, the manager seemed greatly annoyed, and threatened to dismiss his editor. Then the association was requested to furnish funds to enable the Government party to carry some by-elections, but, says the distiller referred to, "After bleeding us in every possible way the Canadians did nothing for us. The Cabinet was divided on the question, and at last apologized for their refusal by pleading fear of the temperance sentiment." The payment of the large sums laid out in attempts to get whisky into Canada caused an animated discussion in the executive committee of the association, the Canadians being denounced as frauds and the agents of the association as silly dudes. The investments made by the association in newspapers and warehouses in Canada will, no doubt, be abandoned, as no return is ever expected from them.—*Buffalo paper.*

IT DON'T PAY.

It don't pay to hang one citizen because another citizen sells him liquor.

It don't pay to have one citizen in the county jail because another citizen sells him liquor.

It don't pay to have one citizen in the lunatic asylum because another citizen sold him liquor.

It don't pay to have fifty workmen ragged, to have one saloon-keeper dressed in broadcloth, and flush with money.

It don't pay to have ten smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to have fifty working men and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes blasted, ruined, defiled and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to give one man, for $15 a quarter, a license to sell liquor, and then spend $5,000 on a trial on another man for buying that liquor and committing murder under its influences.—*Christian Secretary.*

TEMPERATE TEACHERS.

In an excursion train to Madison, recently, there were three hundred and sixty-six persons, nearly every one teachers, of whom one hundred and twenty-five or one hundred and fifty were men. Of these it was learned that but six used tobacco in any form. It seemed to me a remarkable though welcome fact, which should be known in these days of smoking and chewing. The use of tobacco has a very injurious effect with youth– physically in retarding growth, mentally in loss of memory, and morally it seems especially baneful, causing untruthfulness and kindred vices, taking away will-power. I hope stringent laws against its use by youth will soon be enacted here, as in Germany and France.—*Nath'l N. Allen, in Journal of Education.*

There are 11,000 saloons in Berlin. The *Gazette* of Cologne says that 10,000 persons die of delirium tremens every year in Germany.

A principal of one of the New York public schools, complains to a prohibition association that teachers dare not talk about temperance in school because the trustees are elected by the rum interest and are controlled by it.

The Chepeyan Indians would not touch intoxicating liquor; and at one time the Crows would not allow it to be brought into their territory. They call it "fool's-water." If they could have held out against civilization!

The ease with which temperance law may be enforced, when its enforcement is in the hands of earnest men, is shown by the fact that six young men of Prince Edward's Island have banished every saloon from one county of 40,000 inhabitants. In a town in this county not a single arrest for drunkenness has been made in six months, and the docket of the last circuit court did not contain a single criminal case.

The New York Assembly has passed the bill in the interest of temperance, authorizing a provision to be made by the proper local school authorities for instructing all pupils in all schools supported by public money or under State control in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system. No certificate shall be granted to any person to teach in the public schools of the State of New York after the first day of January, 1885, who has not passed a satisfactory examination in physiology, and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system.

The "fruit of the vine" in Palestine is not always the harmful drink which so often fills the sacramental cup of to day. The Rev. Chalil Jamal, a native missionary in Salt, a city supposed to be one of the three cities of refuge east of the Jordan, writes to an English missionary periodical that in that locality there are upwards of 2,500 vineyards, and yet intoxicating wine is not known to the natives. The grapes that are not consumed fresh are either made into raisins or pressed, and the juice made into dibs (a kind of honey) and milban (a kind of sweetmeat) which are stored up for winter use. They are used also to make the madcoca of raisins, which is composed of crushed and mashed raisins made into a good sized lump, which also is stored against the winter. Salt is famous for its grapes, which are very fine indeed, and their deliciousness and beauty are known only to those who have seen and tasted them.—*Signal.*

(*Continued from 9th page.*)

forth upon them again, and by the dint of putting the question fairly, squarely and honestly before them, in connection with incessant prayer (made by those without) that their hearts might be touched, was the key obtained. But not then until it had been packed off by a good sister to prevent it falling into our hands. Thank the Lord, truth eventually prevailed, and we got into the fort. The time, also, for the attack is at hand. We concluded we would try a charge from the battery of Love first. This we found so affected their ranks that dismay and demoralization were evidently manifested from every quarter. Hence we concluded we would give them Love by day and Love by night, and Love by night and Love by day, with just enough of Glass thrown in to make the charge perfectly *clear* and *transparent*. Thus the attack was kept up for three days and four nights, resulting, as it could not well otherwise, in the complete discomfiture and rout of the foe; as evidenced from the following facts, ascertained as soon as the din and smoke of the battle had sufficiently passed away to take in a view of the situation; viz.: two Masons, one of eighteen degrees and another of three degrees, were found slain upon the scene of carnage. Odd-fellows were consumed in like manner, while the numerous train of minor secret orders hurried to their hiding-places just as do the owl and bat at the approach of the rising sun.

This may appear like an overdrawn picture. Nay, verily, the facts in the case will fully substantiate every particular of the above. Southwest Missouri never saw the like. Effects outside the immediate scene were something like the following: On one occasion, while the battle was waxing hotter and hotter, a stalwart (physically) Mason, a professed Christian, too, exclaimed, "He," referring to Bro. Love, "might be mobbed"; and then, with opened knife in hand, further said, "I would as lief cut his throat with that as not"; exhibiting the knife. Another Mason (a non-professor), whose attention was called to what I have just related, responded by saying, "Well, if he is a *good* Mason he can do it." Upon being expostulated with, how he could do so, and he professing to be a Christian at the same time, he repeated, "If he is a GOOD Mason he can do so." "But mark," said he, "I don't say that is Christianity."

Another evidence of the great work. A worthy young man was given, a short time before the meeting, some Anti-masonic literature. He was so incensed thereat that before arriving home he threw it to the ground, and would not read it farther than to learn what it was. Through the earnest persuasion, however, of a highly esteemed friend, this same young man was induced to attend the last two evenings of our meeting; and such was the effect of truth upon his mind that within less than three days thereafter he is heard pleading with his brother (in the flesh) to quit the lodge. Thus it is I might go on and instance demonstration after demonstration of the mighty power and force of truth.

Since the character of my letter is "As news from a distant land," I humbly trust that it will be forthcoming in due season not only in the columns of the *Cynosure*, but also in the *American Wesleyan*, *Telescope* and *American*. This they will please accept as an invitation to copy. Bro. Love, I am told, is threatened with a suspension from some noted locust trees, that occupy our court-house yard, in case he should ever presume to address the citizens of Greenfield as he has those of Dadeville. Yours in reform, J. W. THOMPSON.

A WEEK'S EXPERIENCE IN NEW YORK.

DALE, N. Y., Oct. 15, 1884.

DEAR CYNOSURE:—Taking the train at Dale Friday morning, Oct. 3, I soon reached Hornelsville, a city of some 10,000 inhabitants. I noticed that almost the entire street next to the depot had been given over to the demon of strong drink. Another train took me on to Rathboneville, where I was met by Bro. Philo Millard, and conveyed to Woodhull, seven miles distant. Arrangements had been made for me to speak in the Baptist churches of Woodhull and E. Troupsburgh, Monday and Tuesday evenings. Bro. Millard and myself went to Hedgesville, saw several friends and made arrangements for a meeting there on Wednesday evening.

After our return, just at dark, the Baptist minister called and said that some of the brethren thought on the whole it would not be wise to have a lecture in the church, as there were other places where meetings could be held. Bro. Millard assured him that the trustees had all given their consent. Rev. Mr. M. replied that in the Baptist church it was customary for the brethren to rule. We saw the situation at once—brother Masons in the church, of course. It was Saturday night. How should we arrange for a meeting on Monday evening? Finally, as the Reverend gentleman wanted to do all that he could to help us along he consented to see the trustee of the town hall, secure it if possible, and arrange notices.

On Monday Bro. M. went with me to the old cemetery, where among others we found a stone erected to the memory of his father who died in his 91st year. Some of the brethren, seeing that I wore a St. John and Daniel badge, were afraid that we might talk on that subject and remarked that such politics did not take well in that community. There had been a prohibition lecture a little before, and it created quite a disturbance.

Evening came, and at 7: 30 the hall was full and many were standing up. Good attention on the whole was given, and the usual Masonic arguments were given by the "boys" at the close.—"Ride him on a rail", "mob him", rapping on the fence, etc.

Tuesday we went to E. Troupsburgh, where in the evening we met a smaller but more intelligent audience in the Baptist church. Several expressed a desire to hear us again in the future. Sold some books and on the whole had a pleasant time.

Wednesday it rained; notwithstanding we went to the appointment at Hedgesville, but as the night was very dark and rainy the lecture was adjourned until Saturday evening.

Thursday we drove out to Borden, south-west of Woodhull, and secured the church for Friday evening.

Friday afternoon I started on foot for Borden, notifying everyone I saw of the meeting. As I came into the town the Republicans were having a pole-raising in honor of a Mr. Baker, who was on a stand begging them to send him to Congress. There were some one hundred or more men, women and children, either playing, racing horses, or listening to the sweet words that fell from the speaker's lips. At the close of his speech I asked if I could give a notice Consent being given, I announced a speech in the Presbyterian church that evening on prohibition.

At 7: 30 I was happily surprised to find the house well filled with some two or three hundred Democrats, Republicans, Greenbackers, etc., etc. The subject was new to me, but the Lord helped me wonderfully. I spoke for about two hours with very few interruptions. Occasionally a Republican or Democrat felt it his duty to speak for his cause. At the close we presented the *Cynosure* to them. A young man by the name of Rufus Brown, came forward, shook hands, said he was with me in my work, and at the same time he laid twenty-five cents on the table, saying, "I want that paper." Immediately his father, Joseph Brown, came to the front, took up the money and in a very harsh way informed his son that he would get plenty of papers for him to read. Another man said he belonged to the "United Order of Ancients", (or some such society) and wanted to know what I was going to do with them. I told him it was pretty hard to tell, but I was going home. "Well, won't you go home with me?" he said. On our way home I found that the man's name was Morgan, a wealthy farmer, an easy-going Christian, and an agreeable conversationalist. He had horses from Mr. Dunham's, Wayne, Ill., was very kind to me, showed me his farm, stock, etc., and was very fond of quoting how the thief on the cross was saved, and that other passage of Scripture: "Go thou and do likewise." He was a prohibitionist. Yes! But he did not want to let the naughty Democrats into power.

Saturday morning I made my way back to Woodhull, getting a few trial subscribers on the way. Passing Woodhull I stopped on the large bluff about two and one half miles above Hedgesville. The sun was just setting in the west. To the north some twelve miles a like bluff towered above its fellows. To the north-east we see the headwaters of Seneca Lake, bordered with all the beauties of nature. To the north-west, Jasper's church spires may be seen. Troupsburgh in Pennsylvania, occupies a south-west station. Looking south-east for twenty miles we see Tuscarora, S. Addison and Corning. To the south the Pennsylvania woods, with their various beautiful colored foliage stand out in bold relief. As we behold these beauties, who would not exclaim, how blind the infidel!

Meeting time comes. The house is filled, good attention given, and a good collection at the close.

Sabbath is a beautiful day. In the morning we go to hear Elder Gates, a young man of remarkable abilities, preach. In the afternoon at 2: 30 I addressed a good audience in the Methodist church, on the Religion of Masonry. Praise the Lord that he helped me to tell men the truth. On Monday evening I spoke again to a full house; subject, Masonic claims. As I left the town, Elder Gates said that I had made a great many friends for the cause in Hedgesville. More anon W. B. STODDARD.

THE CHURCHES.

—The United Presbyterian Congregation of Wooster, at a congregational meeting held lately, elected as their pastor, Rev. W. G. Moorehead, D. D., of the Third U. P. church of Xenia, and professor in the Theological Seminary there. Dr. Moorehead is one of the ablest men in the denomination, and the Wooster people hope that he will be induced to settle among them as a worthy successor of the lamented David L. Wallace.

—Mr. Moody preached to large meetings in Brooklyn on Sabbath, Oct. 12th, and concluded with a request for $20,000 to complete the fund necessary for the erection of a suitable Y. M. C. A. building in the third city of the United States.

—The pastors of the evangelical churches of Portland, Me., have unanimously voted to extend an invitation to Moody and Sankey to conduct a series of meetings there; also the pastors of Troy, N. Y., have invited Mr. Moody to labor for two weeks in that city.

—Ten thousand persons gathered in the Northampton (Mass.) camp-grounds on the 8th inst. to celebrate the centennial of the independence of American Methodism.

—The Woman's Foreign Missionary Society of the M. E. church for the Northwest assembled at Jacksonville, Ill., Oct. 8th, with 200 delegates present, the president, Mrs. Isaac Hitt, of Evanston, delivering the address.

—The Rev. George C. Needham, who will be remembered as an evangelist laboring in New York and Brooklyn in the days of Moody and Sankey's great campaign, and who was later the esteemed pastor of the Moody church in Chicago, has become pastor of the Delaware Avenue Baptist church, Wilmington, Delaware.

—The United Presbyterian Synod of Illinois met in Rock Prairie, Wis., on the evening of October 2d, with an attendance of about thirty. Dr. Meloy of Chicago, the retiring moderator, preached an eloquent sermon. Rev. T. G. Morrow of Paxton, Ill., was unanimously elected moderator.

—Rev. James Barnett, D. D., died in Emporia, Kansas, Oct. 2d. He has been a prominent figure in the United Presbyterian church for many years. He was appointed and ordained as a missionary to Palestine in July 1844. He labored as a missionary in Damascus, Syria, from 1856 to 1854, when he and Rev. Thomas McCague went to Egypt and founded the mission that has since been so prosperous there. In 1875 he returned from the foreign and has since been laboring in the home field.

—The Danish Lutherans of America, who have hitherto belonged to the Norwegian Danish Conference, have recently decided, at a meeting held in Omaha, Neb., to constitute a synodical body for themselves.

—We are glad to announce, says the *Congregationalist*, that the appeal of the American Missionary Association has been responded to so promptly and generously that the debt, which two months since threatened to reach $50,000, has been reduced to $13,785.86. This is a source of sincere gratification, and we venture to suggest to the many friends of this society that at the coming annual meeting at Salem, or before, this comparatively small remainder be wiped out. The next year's work should not be hindered by a single dollar of indebtedness. The total receipts the last year have been $287,594. The donations were $223,034, against $186,200 the previous year; but the legacies fell off from $126,366 for 1883, to $64,559 for 1884. It is a matter for congratulation that the gifts from the living have made such a decided gain.

—The growth of the Scandinavian Lutheran church in the great Northwest is simply marvellous. In 1850, in that territory, there were no more than ten Scandinavian pastors—namely, two Swedes and eight Norwegians. Now, only one generation later, we find there no less than 570 Scandinavian pastors, over 1,600 congregations, with a communicant membership of about 170,000. And when we remember that nearly all these people were immigrants, poor in this world's goods, and that but very little assistance, financially or otherwise, was received from mission societies or other sources, this growth is all the more astonishing. In educational work and the publication of periodicals the Scandinavians are fully awake to the demands of the hour; the institutions at Rock Island, Ill., and elsewhere, are enjoying a prosperous career, and their press is doing good work.

—A correspondent writes to the New York *Observer* that "the little church of Centre, N. C., is deeply stirred. Three weeks ago last Sunday, the minister preached on the revival at Antioch, and the exhortation which Barnabas gave the young converts to 'cleave to the Lord;' and the work has been going on ever since. The church is crowded almost every night, and the interest is so deep that the meetings are often continued till after midnight."

—In the open air services and other special efforts in England, many leading ecclesiastics are taking an active part. One of our contributors, some months ago, gave an account of an address in a mission hall, by the Bishop of Carlisle. One of the English papers speaks of a recent open-air service on Douglas Head, Isle of Man, at which the bishop of the diocese delivered an address. Some six thousand persons were present.

—The organ of the McAll Mission in Marseilles says that the members of the mission in that city were at their posts during the height of the cholera, and that none of the meetings have been given up. The plague is now abating, and it is satisfactory to hear that the devotion of the Sisters of Charity, of whom we have heard so much in the newspapers, has not been singular. No panic seized any of the Protestant missionaries, who continued to do their duty, probably all the more earnestly that eternity seemed so near.

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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FARM NOTES.

HINTS TO FARMERS.

A cow that produces only half a pound of butter per day will cost as much for its keeping as one that produces two pounds. This indifference in a herd of fifteen or twenty cows is sufficiently large to make all the difference to a farmer's family between poverty and wealth.—*Rural Canadian.*

An experienced sheep-raiser says that a good way to control a flock of sheep is to take a ewe lamb to the house and make a pet of it. Use nothing but kindness, and give it a name, teaching it to come at the call. When the lamb is grown, place it in the flock and you will need only to call that one sheep, when all the others will follow. As sheep follow their leader, the training of one is the training of all, and it is a saving of time and labor to do so.

The Pennsylvania dairies of the best class often use red earthenware pots, glazed inside, about eight inches deep and ten inches in diameter on the top, for setting the milk in cool running water. This plan is also common in the best dairies in Normandy, France, which are noted for fine butter. The milk is never heated excepting when very thick or "clouted" cream is desired for special purposes. It is wholly unnecessary in ordinary dairying.—*Country Gentleman.*

To remove lice from hen houses, and also from the fowls, the following method is recommended as one of the best that has been tried: Take flowers of sulphur five pounds, liquid carbolic acid one dram. Rub the acid in the sulphur thoroughly with a small paddle, and apply through the pluff and feathers of the hen with the hand, and it will not only prove an effectual application, but also a safe one, as it will not interfere with the hatching of eggs or endanger the life of the chicks.

MISTAKES IN FEEDING MILCH COWS.

Professor Arnold says that cows fed upon ensilage do not do as well as when fed on clover, wheat bran, oil cake, etc. Both in milk production and fat production we must get rid of the too prevalent idea that there is but one object to accomplish—the production of the most of either, as the case may be, wholly regardless of everything else. The health and vigor of our cows is the first thing to be sought. In a sense everything else is secondary. More properly speaking, that is the basis of successful milk production. We may force our cows to give a great deal more milk for the time being by feeding a one-sided food, perhaps; but it cannot last, and we may lose both milk and cow. Heavy milkers are peculiarly liable, too, to some of the most fatal diseases to which cows are liable. Mercedes, the champion butter cow of the world, died recently from milk fever, just the disease that such cows are particularly susceptible to. And if we increase this natural susceptibility by starving one part of the system we place our cow right in the very jaws of death and hold her there.

A milch cow should have an active circulation. There cannot too much blood pass through the udder. This cannot be secured unless the system is vigorous. It cannot be secured without exercise. A few days ago we saw it stated by a gentleman at a dairymen's convention that a cow did not need exercise; that all she had to do was to keep still, eat and give milk. We can hardly conceive how anybody with common experience could make such a mistake. Health is utterly out of the question without some exercise. It is not uncommon to find the lack of exercise to be the cause of disease among cattle. This is especially true of bulls, which do not, as a rule, have exercise enough. Whenever an animal is deprived of exercise we may look out for trouble sooner or later. Professor Arnold in a recent speech said with reference to the circulation that the best authorities agreed that the fat was immediately carried to the blood vessels and assumed the shape of cells, and from these again passed into the milk ducts and mammary glands, the latter being composed of an immense number of cavities or cells. These are surrounded by blood vessels, from which the proteine of the milk exudes and is absorbed into the interior of the cells through small tubes. These were the fat globules found in cream. These cells were analogous to rennet cells. We were, however, left in the dark with regard to the development; but the globules in the blood was the only rational theory, as the decomposition took place in the udder and where the separation was made.—*Western Rural.*

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IN BRIEF.

The Cornell University last year had 1 students, of whom forty-seven were omen. The productive endowment of e university is $3,700,000. The value its property, excluding the Fiske es-te, now in litigation, $4,900,000. In-me last year, $217,700.

Mrs. Ayer, the widow of Dr. Ayer, the mous patent medicine man of Lowell, ass., arrived at New York from Paris cently. She had six trunks. Among e articles declared by her were two fans lued at $500 each and three dresscs at ,200 each.

List of prominent lambs slaughtered ice January in Wall street: Henry Vil-rd, railway president; Jamcs R. Keene, ofessional speculator; Henry D. Victor, ilway magnate; Ulysses S. Grant, ex-resident, and his three sons; E. Morgan Sons, banking house; Ferdinand Ward, fall strcet adventurer; James D. Fish, esident Marine Bank; O. M. Bogart, ote broker; John C. Eno, president Sec-nd National Bank; F. D. Dickinson, shier Wall Street Bank; W. E. Scovill, wyer's clerk; A. R. Warwick, president ank of Albion, together with others too merous to mention.

A shoemaker of Utica, N. Y., has com-eted a mechanical curiosity, consisting two houses each six feet square. In-le of these houses are different wooden gures working at trades. There are early 200 of these figures. The motivc ower is a small three horse power gine.

Twenty-two thousand dollars' worth of ine was required to bind the 1884 crop wheat in Ransom county, Dakota, here the first furrow was turned in 1881.

On appeal from the Jews in Jerusalem e Sultan has annulled the sale of a part the Mount of Olives, which contains e graves of the prophets Haggai, Zach-iah and Malachi. The purchasers were e Russian priesthood. The burial place the prophets has been secured to the ews in perpetuity.

In the county of Ximenes, Mexico, five rge springs of living water have sud-enly burst forth on the open plains here has been a continual drought for n years, and where a month ago a bird ould not find sufficient water to quench s thirst. It is also stated that in the ad-ining county a spring which one year go did not afford sufficient water for a ngle animal, now satisfies the thirst of 000 head of cattle.

A Montpelier five-year-old was once vited, with the rest of the family, to ke tea at the house of a friend. The ead of the family had taken pains to repare a tempting supper for his guests, id when all were seated at the table and came five-year-old's turn to be helped e host said: "Well, Johnny, what will ou have?" Johnny looked over the ble a minute and then made this crush-g reply: "When I am at home and on't see anything good to eat on the ble I have crackers and milk, and I uess I'll have crackers and milk now."

A short time ago a young woman re-ding not far from Whitby was telling in neighbor's house how her husband had een troubled for several days with a se-ere pain in his head, that she had done verything she could think of to relieve , that even the doctor's medicine didn't em to do any good, and that she was out tired out. Thereupon a new eighbor, who had just been introduced her, kindly asked if she had tried aking his feet in mustard and hot water. reatly to the astonishment of the woman ho had made the suggestion, the wife rned upon her like a tigress. "Insult y affliction, will you, you shameful ussy!" gasped the wife of the sick man, orking her fingers convulsively, her lood rising to boiling heat and her voice etting higher and higher. The hostess t this point interposed in the defense of he new neighbor, and quiet was finally estored. After the wife had retired, and xplanations were entered into, it ap-eared that some years before, the sick usband had been deprived of both his egs by a piece of machinery, and there ad been a story that his present wife arried him for his money. People hould be more careful in giving medical dvice to strangers.—*English Exchange.*

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NEWS OF THE WEEK.

POLITICAL.

—Complete returns show the total vote last Tuesday, in Ohio, to have been 780,373, of which Prohibitionists and Greenbackers combined cast 12,447. The Prohibitionist vote increased 1,146 over last year, while the Greenback increase was but 762. The Republican majority over the Democratic ticket was 11,431 for Secretary of State to 17,000 for Congressmen, of whom 10 are Republicans and 11 Democrats. The Prohibition vote was about 6,000.

—Policeman Gorman died at Cincinnati Saturday from the effects of wounds received election day. His sister fell ill on hearing that her brother had been shot, became unconscious when she heard of his death, and expired in a few hours.

COUNTRY.

—The note extending an invitation to the United States to be represented at the Berlin conference to discuss matters in regard to the Congo country will be presented to President Arthur in a few days.

—President Riddle, Cashier Reiber, and T. J. Watson, an oil broker, were indicted Monday at Pittsburgh for conspiracy in wrecking the Penn Bank, and the two former were also indicted for embezzling $1,200,000. In the case of the New Brunswick (N. J.) National Bank, the United States Grand Jury made a presentment, averring that more than the surplus of the concern had been swallowed up before the end of June by the cashier's frauds and possible countenance of the President, both of whom it will be remembered committed suicide.

—James Collinan, charged with the murder of Herbert George Nichols, was found guilty in this city, and his punishment fixed at five years' imprisonment in the penitentiary. General disgust was manifested at the lightness of the sentence, and the jury severely reflected upon.

—While a Republican procession was being formed at LaCrosse, Wis., Thursday evening, F. A. Burton, President of the Blaine and Logan club, was shot dead by a rough. The criminal was at once arrested and hurried to the jail, where hundreds of men shortly afterwards gathered, determined upon lynching. After battering down the doors the culprit was brought out and strung to a tree, but the rope broke. Another was at once procured, and the lynching was completed.

—The town of Bannersville, Ga., was entirely destroyed by fire Friday, the loss being estimated at $400,000. Details are limited, as the telegraph offices are in ruins.

—The engine, baggage-car and first coach of a train on the Cincinnati and Eastern Narrow-gauge Railroad, plunged through a bridge near Batavia, Ohio, Friday evening, two persons being killed, and a number injured, a few of them fatally.

—Since July 9 a drought has prevailed in lower East Tennessee, North Georgia, and North Alabama, and all farming interests are seriously imperilled, and unless there is rain soon the result will be disastrous. Grazing lands are burned and creeks are dry. The Tennessee River at this point is within three inches of the lowest point known.

—Snow fell in New Hampshire Thursday morning to a depth of three or four inches.

—At Harrisburg, Pa., Thursday, Miss Lizzie Wallace stepped from the cars in front of a moving train. Harry Foster, a check clerk, rushed to the rescue, but both were cut in pieces.

—A double tenement house at Racine, Wis., was destroyed by fire Tuesday morning, caused by the explosion of a lamp, two men being fatally burned.

—Near Monongahela City, Pa., Tuesday morning, a steer wrecked a coke train, one man being killed, another fatally scalded, and a third seriously injured. The locomotive and twelve cars were demolished.

—Willie Webster, a 15-year-old bootblack, confessed at St. Louis Saturday that he was one of the six boys who caused the great lumber-yard fire at Cleveland on Sept. 6.

—A train struck a wagon containing three persons Wednesday morning at Elkton, Ind., all being instantly killed and the horses and wagon destroyed.

—Unknown persons wrecked a train at Kinderhook, Mass., Friday night, by wedging a number of rails and sleepers on the track, the locomotive, express, baggage and smoking car being demolished. One man was scalded to death, a second fatally hurt, and two others painfully wounded.

Cook E. A. Wabash Ave. Jan. 85

—Two months ago, in Franklin county, Georgia, Leila Burgess and her father were preparing for church; but the girl taking a long time to arrange her hair irritated the old man, who attempted to chastise her, when she took up an ax and split his skull. Friday she was sentenced to the penitentiary for life.

FOREIGN.

—The railway laborers and whisky sellers hold sway in Michipicoton, a Canadian town on Lake Superior, and are driving out the respectable population. They have broken the jail and let the prisoners escape, and have killed two constables. An armed force is being organized at Sault Ste. Marie to overawe the rioters.

—The steamer Oceanic arrived Oct. 13 from Japan and China, bringing intelligence of a terrible typhoon which visited Yokohama and Tokio on the 15th ult. In the latter city 3,000 houses were wholly or partially destroyed and twenty people killed. The loss of life at sea was appalling, and no estimate could be made of the number. The typhoon was followed by another of great force on the 17th, but of brief duration.

—The Guion line steamer Nevada arrived off Queenstown Oct. 17, having been on fire two days. The passengers were in a state of semi-panic from the time the flames first appeared. One lady died from the shock. It is supposed the fire was caused by spontaneous combustion.

—A correspondent of the London *Times* telegraphs that the news of the defeat of Admiral Lespes and the French fleet at Tam-sui is confirmed. The Chinese, by hiding in brushwood, suffered some six hundred of the French fleet to land and come within easy range of their guns before they appeared. The Chinese General, Tso, then led the attack upon the rear of the French and the troops became panic-stricken. The Chinese killed seventy men and captured one gun. The Chinese loss was 200 killed and wounded. The fighting lasted five hours, at the end of which time the French retired to their ships.

—Osman Narreddin reports from Khartoum. He was present at Khartoum during the whole seige, and saw Gordon capture a quantity of guns and rifles from the rebels. He says the road from Khartoum to Sennaar is free of rebels. Kashmil Pasha has undertaken to occupy Berber with the force which Gordon was getting in readiness at the time when Narreddin left. The Mahdi came to Shatt, only six days' journey from Khartoum, but on hearing of the insurrection at Geb-el-Deir, was forced to turn back. Before starting he summoned the tribesmen and villagers to accompany him, but very few obeyed. They, rather, remained loyal to the khedive.

—France and Germany will propose at the Congo conference of the powers in Berlin that the Danubian system be applied on the Congo. Baron de Courcel, the French Ambassador at Berlin, in a letter dated Sept. 29, to Prince Bismarck, says France is anxious to settle, in a good, mutual understanding, her relations with Germany as a neighbor in Africa, and she favors freedom of commerce on the Congo.

—The West African Conference will discuss the matter of free commerce on the Congo River, and will revise the stipulations of the treaty of Vienna in regard to the free navigation of International streams. It will also define the formalities necessary to legalize future commercial operations in West Africa. The *National Zeitung* says, Emperor William has sent an autograph letter to the king of Portugal notifying him of the intentions of Russia, Germany and Austria on the Congo question.

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Winter No 2		75
Corn—No. 2		@47½
Oats—No. 2		@25½
Rye—No. 2		54
Bran per ton		10 75
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 00
Mess pork per bbl		16 00
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@2 00
Eggs		20
Potatoes per bus	25	35
Seeds—Timothy	1 20	@1 33
Flax		1 36
Broom corn	02	@ 06
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 40	@7 15
Common to good	2 50	@6 15
Hogs	3 50	@5 25
Sheep	2 50	@4 50

NEW YORK.

Flour	2 95	@5 75
Wheat—Winter	83	@ 85½
Spring		82
Corn	54½	@60
Oats	30	@36
Mess Pork		16 87
Eggs		18
Butter	8	24
Wool	14	@40

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Hogs	4 50	@4 95
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"Be Thou for the People to Godward."

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The report of the Parliamentary Commission upon intoxicating liquors quotes the story that the Duke of Wellington, on being asked by Lord Wharncleff, "Is drunkenness in your opinion the great parent of crime in the British army?" replied, "*Invariably.*" The report of Commander Schley of his relief expedition in search of the Greely party says the whole expedition worked smoothly, the crews did well and there were no punishments on board until the return from the north to the borders of civilization, and then the only cases were those produced by rum. When prohibition shall have become a successful national issue the navy of the United States will be put under a different regimen respecting intoxicants; and the army, too. Liquor is now freely sold in the vicinity of our frontier posts and the most disgraceful drunkenness is the frequent result among the soldiers.

An international convention of considerable importance, though attracting little public notice, has been sitting in Washington since October 1st. Its object is the settlement of the question of the prime meridian, and providing for a uniformity in the reckoning of longitude. The meridian of Greenwich, near London, has long been the standard for four-fifths of the geographers and navigators of the world, but ancient geographers drew the first meridian through the island of Ferro, one of the Canary group, and this is still followed. The French use the meridian of Paris, the Spaniards that of Madrid, while in the United States the meridian of Washington is used with that of Greenwich. Twenty-four governments sent forty agents to Washington to discuss the adoption of a standard meridian. All Europe and America were represented with the Sandwich Islands and Japan. The French made the principal objection to the adoption of the Greenwich meridian as seeming to accept an English standard, but were finally overruled, and that was last Wednesday adopted as the initial meridian, longitude to be counted in both directions for 180 degrees. It is estimated that a change would have caused an expense to navigators of some ten million dollars.

The last annual meeting of the Woman's Christian Temperance Union at Detroit, resolved: "We will lend our influence to that party, by whatever name called, which shall furnish the best endorsement of prohibition principles, and will most surely protect our homes." The *Cynosure* showed at the time how far superior to any other national declaration was the American platform as an endorsement of prohibition principles. If our hands were weak our hearts were strong for the protection of the home also. The *Union Signal*, and the president of the National W. C. T. U. thought the Prohibition party more nearly allied to their work, while a considerable minority, led by Mrs. J. Ellen Foster of Iowa, gave their voice for the Republican party. The national meeting at St. Louis last week quickly settled the controversy by re-electing Frances E. Willard by a nearly unanimous vote and the adoption of the following resolution by a vote of 182 to 72: "That we heartily endorse the course of the national committee in keeping faith with the obligations made at Detroit to support with women's influence whatever political party would incorporate the principle of home protection from saloon destruction. We are not in any way a political organization, but workers for the upbuilding of every grace that will make the people happier and foster public sentiment for total abstinence and total prohibition."

The New York *Herald* says that Indiana has one illiterate voter in every thirteen; Massachusetts one in every sixteen. The Northern States range from one in ten in California to one in thirty-one. In the Southern States, the illiterate voters in South Carolina are more than one-half; in Alabama, Florida, Mississippi, Georgia, one in two; while Missouri with one in nine presents the best record. The result of such a vast proportion of ignorance among voters cannot be hidden to any observing and thoughtful person. We must permeate and dissolve this mass or see it produce such diseases in our national life as to bring destruction. Four years ago it was urged that this must be the next great work of the Republican party. Later, Mr. Logan wanted to turn upon it the streams of revenue pouring from the distilleries. Mr. Blair's bill has already passed the Senate providing for government appropriation to the different States. But the shortest, cheapest, best way is to close the saloon and the lodge; stop the one from wrecking the home-life and ruining the brain of the nation, and the other from despoiling religion of its holy light. The millions wasted by these two institutions would employ a private instructor for every ignorant voter. There is great national economy in the platform of the American party.

Our government spent some $750,000 for the rescue of the Greely exploring party, supposing it was in duty bound to save the lives of men engaged in its service. But the more the public learns of that misconceived and fatal expedition the more distrustful has it become of the whole affair. It was boasted as a grand result of the expedition that it carried the American flag a few roods nearer the pole than any other. But it comes out that it was not the American flag after all, but Albert Pike's. Greely carried with him a Masonic flag (what kind of a pirate standard that is let Congress inquire). *This* flag, with its square and compass instead of the loved stars and stripes, was the one taken by the detachment which reached the nearest point to the pole; and Greely is proposing to put it in the archives of his lodge. Next time our government sends out an Arctic expedition—which may it never do—let us know under whose colors it sails.

One of the greatest speeches ever delivered in the Canadian Parliament was that by Hon. Edward Blake last March, upon the bill for the incorporation of the Orange lodge. It was widely published in the Dominion press, and drew profound attention, not only because of its opposition to the incorporation, but to secret societies in general. After such a bold proclamation of views unusual among public men, we have expected that the lodge would in some way reply, as it did to Senator Pomeroy after his Chicago speech in 1869. It came the other day in the following editorial notice of the "great Canadian orator" in a Canadian paper: "The Hon. Edward Blake, leader of Her Majesty's Loyal Opposition in the Canadian House of Commons, is a man of superior literary ability and refinement of taste; his style of oratory is finished and pleasing, and his rhetoric choice and elegant. Among the cultured classes Mr. Blake is regarded as an idealistic politician; but up to the present time he has failed to touch one responsive chord in the breasts of the great mass of Canadian electors." The insinuation of unpopularity is the usual lodge method of destroying a public man.

The young Republicans of Chicago numbering a thousand have formed a club, and were the other night properly instructed in the "password of the organization," which, says the *Inter Ocean* is known to the members as the "Ohio yell." Their password is:

Blaine, Blaine, Blaine of Maine.
Blaine, Blaine, Blaine of Maine.
Blaine, Blaine, Blaine of Maine.
Sho-o-o-o,
Boo-o-o-o-m,
Hurrah.

If any one of these thousand intelligent young men, who have some pride about their clothes, their business, and their social relations can inform us what there is manly, or respectable, or rational, or American about such hoodlumism as this we shall be happy to print it.

THE TEMPLE OF HONOR.

BY ALBERT M. PAULL.

In W. F. Tait's communication in the issue of 9th inst., a reiteration of former statements is made. In such an article, the second of its kind from the same pen, some corroborating proof would have been in order. However positive the assertions, if unsupported by proof, they carry no conviction to thinking minds. In the absence of proof, however, it is natural to substitute reiteration.

The writer of the article and myself take exactly opposite views of the Temple of Honor. We cannot both be right. He claims temperance and not salvation is the end of the order. I claim salvation and not temperance is its end. He claims further that "it bears the same relation to the temperance work that the church of Christ bears to the salvation of men's souls," by which I understand that to make men temperate, and not to place them in heaven is the ultimate object of the order, as my opponent views it.

I am disposed, for the present, to favor his conceit and to suppose that the Temple of Honor fulfills that end more or less satisfactorily to itself, and thus rears up "a monument of its work of which it is justly proud." The imaginary picture is that of a monument composed of blocks of work from different States. I wish by and by to direct attention to the Rhode Island block, but first I wish to tell how the Temple of Honor makes a man temperate. If we study the method, we can intelligently read the result as recorded on the R. I. block.

First, like some doctors, it takes a fee in advance of from three to five dollars from the poor drunkard in whom it inspires the hope of relief; then it requires an assent to its creed; then blindfolding him, it initiates him into the order, imposing upon him an oath or promise of secrecy. When he becomes a fully-fledged Templar, he finds most of the time is spent in mouthing over the same words again and again, week after week, and if he visits another temple, it is the same thing, the same words. Strange and bewitching at first, the novelty soon wears off, the interest is lost, his place is vacant in the hall, then he is soon charged with, and tried for, violation of pledge, and perhaps restored, only to fall again and again until he is finally expelled, and his name, along with many others, graces the black book.

I am aware that here and there one of strong will is able to resist every temptation and stand an upright pillar in the temple, but it is a question if he would not have stood just as surely without the machinery of the Temple of Honor. Of the five hard drinkers taken into my own temple only one was retained, who also joined the church; so it is fairly a question whether the temple or the church held him. Many devices are resorted to to boost up a fagging interest in the order, but it is my conviction that with all its props, the order seldom retains a reformed man, so-called, more than a few years at most.

With this little insight into the *modus operandi* we are prepared to examine the R. I. block, so, if you please, we will move a little closer to it. Before I uncover it, I wish to say that the task I have to perform is to me a very unpleasant one, viz., to speak of the failings of others, for I am not unmindful of my my own deficiencies; but the interests of truth sometimes demand it, and for this cause only I present to view

THE RHODE ISLAND BLOCK.

1. H. W.—S. C.; G. T. Public Lecturer. Sent to Washingtonian Home. All right now and lecturing. Remains in the order.
2. N. B.—C. Fell, and afterwards kept the worst place in the city, and died of delirium tremens.
3. J. T. B.—D. G. W. T. of R. I. Died a confirmed sot
4. —B.—G. T.; W. C. T. Drinks lager beer every day.
5. D. P.—G. T.; W. C. T. After his installation was found so drunk before midnight that he did not know the way home. Common drunkard to-day.
6. — H.—G. T; W. C. T. Confirmed drunkard.
7. — W.—C.; G. T. Public lecturer and at one time editor and publisher of a temperance paper in the State—now a common drunkard.
8. — B.—C. Common drunkard.
9. F. A.—C. Public lecturer. Furnished liquors for his table, drank himself and boasted that he gave drink to his child.
10. D. C.—C. Died of delirium tremens.
11. N. O.—C. Extremely dissipated.
12. J. F. D. Public lecturer; very gifted. Sent to the State farm as a common drunkard. Until too reduced, a proprietor of a drinking and gambling saloon and brothel.

If the Temple of Honor is proud of that block I am sorry for it. Sit down with me, reader, on the grass before the monument and read that block over carefully. The first initials are of the names, those following to the right, are of titles, as:

S. C., should read member of Supreme Council of U. S.

C., should read, member of Council (local.)

G. T., should read, member of Grand Temple (State.)

D. G. W. T., should read, Deputy Grand Worthy Templar (of Grand Temple.)

W. C. T., should read, Worthy Chief Templar (of a local Temple.)

All the names inscribed thereon were at one time shining temple lights in the one city of Providence. The order took their money to make them temperate, but in every case before us it utterly failed to do so. If this work is the end of the order, what a sad failure! And nothing is said here of the hundreds in the lower grades who fell; nothing of the shrinkage of one temple from eight hundred members to one hundred and fifty in two years!

If, as my opponent says, the Temple of Honor is inferior to the church of Christ; if, as the R. I. block shows us, it is inferior to the Washingtonian Home; if, standing at least third rate, it fails to accomplish its end, where is the necessity for its existence? What gap in the temperance work does it fill? These questions my opponent may essay to answer, I cannot.

Sitting here and looking over the old familiar names, my mind is carried back to the time when I believed, as my opponent does now, that in working for the Temple of Honor, I was working for temperance, and nothing else. Sometime I may meet you again in this same place, and then I will tell you all about it. I will not detain you longer now.

I purpose at another time to show that temperance is not the end but the beginning of the Temple of Honor, that its end is salvation, that it does not bear the same relation to temperance that the church of Christ bears to the saving of men's souls, and I shall back up all these statements by incontestible proof from unquestioned sources.

Providence, Oct. 11, 1884.

Is it not a fact that when professors join those societies, they get above their Master? He wants our time, talent, and money in the church. Shame on the professor who takes the Lord's money and pays his annual dues, with which to make a sacrifice to idols.

Dear reader, if you are a Mason, you can't be married to Christ. You cannot serve two masters. If you marry another, you commit adultery, and how will you escape the damnation of hell? Some say that the opposition to secret societies is of human origin. Remember that the church is a spiritual body, and that Christ has said, The gates of hell shall not prevail against her. Those secret conclaves are carnal, and God has officials in his church whose duty it is to see that it is kept pure and that carnal things be rejected. We have a right to reject such members, because they belong to a carnal institution. To admit them would be to throw the church into the jaws of death, and the gates of hell would prevail against her. If a man strive to be a Christian, let him strive lawfully.—*Gospel Banner.*

THE EVE OF ELECTION.

From gold to gray our mild sweet day
Of Indian Summer fades too soon;
But tenderly above the sea
Hangs, white and calm, the hunter's moon.

In its pale fire, the village spire
Shows like the zodiac's spectral lance;
The painted walls whereon it falls
Transfigured stand in marble trance!

O'er fallen leaves the west-wind grieves,
Yet comes a seed-time round again;
And morn shall see the State sown free
With baleful tares or healthful grain.

Along the street the shadows meet
Of Destiny, whose hands conceal
The moulds of fate that shape the State,
And make or mar the common weal.

Around I see the powers that be;
I stand by Empire's primal springs;
And princes meet in every street,
And hear the tread of uncrowned kings!

Hark! through the crowd the laugh runs loud,
Beneath the sad, rebuking moon.
God save the land a careless hand
May shake or swerve ere morrow's noon!

No jest is this; one cast amiss
May blast the hope of Freedom's year.
Oh, take me where are hearts of prayer,
And foreheads bowed in reverent fear!

Not lightly fall beyond recall
The written scrolls a breath can float;
The crowning fact the kingliest act
Of Freedom is the freeman's vote!

For pearls that gem a diadem
The diver in the deep sea dives;
The legal right we boast to-night
Is ours through costlier sacrifice;

The blood of Vane his prison pain
Who traced the path the Pilgrim trod,
And hers whose faith drew strength from death,
And prayed her Russell up to God!

Our hearts grow cold, we lightly hold
A right which brave men died to gain;
The stake, the cord, the ax, the sword,
Grim nurses at its birth of pain.

The shadows rend, and o'er us bend,
Oh, martyrs, with your crowns and palms,
Breathe through these throngs your battle-song,
Your scaffold prayers, and dungeon psalms!

Look from the sky, like God's great eye,
Thou solemn moon, with searching beam;
Till in the sight of thy pure light
Our mean self-seekings meaner seem.

Shame from our hearts unworthy arts,
The fraud designed, the purpose dark;
And smite away the hands we lay
Profanely on the sacred ark

To party claims and private aims,
Reveal that august face of Truth,
Whereto are given the age of heaven,
The beauty of immortal youth.

So shall our voice of sovereign choice
Swell the deep bass of duty done,
And strike the key of time to be,
When God and man shall speak as one!

—*John G. Whittier.*

THOUGHTS AFTER VACATION.

BY REV. J. F. AVERY, EDITOR OF BUDS AND BLOSSOMS.

The summer months are not generally the time when we can best discern spiritual progress and increase. In city life it is a time of going to and fro, and who can tell the amount of good done, if when the traveling valise is packed some good seed is placed therein to be dropped by the way. The writer believes once a Christian, *always, and everywhere a Christian.* We can bathe our weary feet in the rippling brooklet that winds its way by the old farm house, carrying in its course some of the mountains' freshness and coolness. Or if nature and circumstances favor, we can allow the cool and invigorating splash and dash of the briny ocean to play upon us, and from the brightness and freshness of the one, and the fulness and beauty of the other find inspiration for a psalm of praise and thanksgiving unto the Lord God, who is the maker and creator of all things. Vacation time to the Christian, whilst a time for unbending and relaxation should never be a time of laxness in spiritual duties. We are known by our fruits; men take knowledge of us; the thought that the eyes of the Lord are in every place, should inspire us at all times, with a filial inspiration to do good unto all, and in everything to give thanks, that others seeing our good works, may take knowledge of us that we have been with Jesus and learned of him.

Friend, what seed did you sow during your vacation trip? where did you go? what did you do for Jesus?

Now the past is past, and beyond recall. If we are wise let us plan to redeem the time, for the days are not less evil than the times of the past, we need to watch and pray, lest we enter into temptation. An idle do-nothing Christian is a libel on the name of the Christ, who went about doing good. The King's business is urgent, souls are perishing for lack of knowledge. Knowledge which comes not simply from the word preached, but from religion practised and demonstrated by men and women, who show that they care for souls, by looking unto Jesus, and crying unto others as they run the race of life and for life. "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." To-day, not only thinking men, but the unthinking crowd, demand some new thing in religion to feed and please the fancy. Nevertheless, the old fashioned theology well practiced, saint and sinner, old and new fashioned have to confess, practically as far as it concerns holy living and active service in the cause of Christ, is a good thing, and does not appear as effete as some modern idea men proclaim, men who find it worth their while to stay in sheep's clothing among the sheep, because the good shepherd leads even his rebellious flock in pastures green. Wresting the Scriptures is not a new trade. It started before apostolic time. Satan tried it both with and in the days of Adam the first and second. Satan by his own lying interpretation sought to use Scripture to his own end and purpose. Let us pray, "from all error and false doctrine good Lord deliver us."

Justification by faith is a truth and doctrine older than Luther. The precious blood which cleanseth from all sin, was typified long before the Lamb of God was offered on Calvary. He, whose great heart swelled with forgiving love until it burst, and who in death's agonies, crushed with a burden heavier far than the cross, cried, "Father, forgive them, they know not what they do," taught if men, like the sinners at Jerusalem, despise the gathering purpose of him who would gather, as a hen gathereth her brood under her wing, then the accumulating of evil within and without, shall like a flood sweep men away. Now *the door of mercy stands open.* Then the righteous, made so by the cleansing, atoning blood of Jesus Christ, shall be safe and the door shall be shut. The awful, hopeless condemnation of the ungodly stands out clear and distinct in the written unalterable words: "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; Rev. 22: 11. *Poor hope of final and future salvation for sinners who reject salvation now;* FOR NOW IS THE DAY OF SALVATION.

Halifax, N. S.

LODGE THEOLOGY.

Though not a member of the lodge, observing readers of Prof. Swing's sermons in this city have often marked their attempts to destroy all evidence of any distinction in religion made by the life and teachings of Jesus Christ, and level down all belief to the loose heathenism of Freemasonry. The London *Saturday Review* attributes Mr. Swing's peculiarities to the demands of his hearers; are they not rather the natural result of the teaching of Masonry in its ten thousand night schools of pagan philosophy? Says the *Review:*

"To read a few of Mr. David Swing's *Sermons* is to get an alarming idea of the strain put upon a popular preacher by a fashionable audience in America. (We partly guess these conditions of their delivery from internal evidence.) As we found fault just now with essays for being sermons in disguise, we have in this instance to complain of sermons being little more than essays. In those we have read we have found very little of the essence of a sermon which may be expressed as an attempt to convince a congregation 'of sin, of righteousness, and of judgment,' but interesting discourses, for the most part, about the sins of other people, loaded with references to science, literature, and politics, and bristling with great names. Here is a list of names occurring in one sermon:—Plato, Antony, Cleopatra, Alexander, Cæsar, Whittier, Cowper, Heber, Confucius, Louis XIV., Henry VIII., Calvin, Luther, Edwards, Wesley, Wellington, Antonius, Pius, Hamlet, Gray, Thomas a Kempis, Bunyan, Fenelon, Mme. Guyon, George Fox. The sermon is on spiritual-mindedness, but the writer seems nowhere in spiritual touch with his hearers. This sort of thing is, no doubt, very interesting to people who go to church because it is the fashion; but in England, at all events, there is a robuster appetite among churchgoers; and when men, good or bad, do go to church, they like stronger meat."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER II.

IN WHICH THE READER IS SHOWN A RELIGION THAT IS BETTER THAN CHRISTIANITY.

Stephen Howland was waiting for clients with what patience he could muster one raw, cloudy, chilly day, when he heard the welcome sound of feet pausing at his door, and a stranger entered who wanted a deed drawn up.

Even so trifling a job as the drawing up of a legal paper the young attorney did not consider despicable at the present low ebb in his affairs and spirits. So he proceeded at once to write the required instrument, duly sprinkled with that peculiarly bad English in which the legal mind so unaccountably delights. The stranger, whose name was put therein as Felix Basset, had apparently reached five and forty, was good-looking, well dressed, and agreeable; a man evidently on the best possible terms with himself, as could be seen by the air of self-possession with which he took a seat and let his eye roam over the rather meagre appointments of the little office, hardly larger than a monk's cell and nearly as bare of luxuries, in a way that seemed to render superfluous any answer to his careless inquiry, "How goes business with you, Mr. Howland?"

"I haven't been troubled with any rush of clients as yet," returned Stephen, rather dryly.

"Well, I suppose not. A lawyer's practice is like Rome. It can't be built up in a day. But some men nake a life-job of success, and never get fairly on to heir feet. I don't believe in that, because I think there s no need of it. We are fast learning the truth that nankind are brothers, and as a consequence there are organizations in every city and town founded on this idea, and anybody that wants to get on in the world should oin one of these. Now I started in life with scarcely a lollar in my pocket, and I shall always say that I owe nore of my success in business to having joined the Odd 'ellows than to all other causes combined."

Stephen only said, "Indeed!" but Mr. Felix Basset was oo full of his subject to need any other encouragement o go on.

"Yes; I consider Odd-fellowship incomparably the best order that a young man can enter. It is a system of the nost rigid morality as well as the most perfect benevoence. It is even better in some respects than the church tself."

Stephen had grown up with that idea of the Christian church which still prevails in some unsophisticated souls, as the pure and spotless Bride, clothed with the sun and crowned with stars; persecuted, yet full of divine vitality hat could triumph over all the fury of her dragon foe; before whose mighty tread every idol should fall, every superstition crumble, every wrong flee away, and the renovated, purified earth become once more a fit dwelling-place for Eternal Love. It was no wonder then that he gave a little start, and fixed his eyes inquiringly on Mr. Basset. Both movements were observed by that gentleman, who made haste accordingly to define his opinions with more strictness.

"I see you are surprised to hear me say so, but it is the ruth, and the truth ought to be spoken even when it cuts he wrong way. The Odd-fellows take care of their sick nd poor. What does the church do for her's? Why, in ine cases out of ten she just lets them alone to suffer nd die, or be thrown on public charity. It is a fact that have heard more than one minister say, both of Masonry and Odd-fellowship, precisely what I am saying now, hat they accomplish more good than the churches do."

"I suppose these two orders bear considerable resemblance to each other," observed Stephen, both for the purpose of saying something, and because he really had vague, indefinite idea that such was the case.

"Oh, no; they are independent organizations, entirely eparate in everything. A man can join both if he hooses, and so get a double benefit. Now a member of he lodge where I belong is not only an Odd-fellow, but a Mason, a Knight of Pythias, a Good Templar, and I now not what besides. But I don't believe in joining o many orders. Odd-fellowship contains enough to satsfy me, and it ought to any reasonable man."

Now it must be confessed that Stephen Howland had vague suspicion of anything Masonic. He remembered when a boy, eating his luncheon with his father one hot lay under the shade of the big oak in the south pasture, nd inquiring between the savory bites of doughnuts and heese, "Father, what is Freemasonry?"

"It is a bad thing, Stephen, bad clear through. I hope *ou'll* never have anything to do with it."

"But what makes it bad, father?" persisted the boy, whose young curiosity was fully aroused.

"Why, the terrible oaths they have to take, for one hing. There used to be a little book with a blue cover p in the attic, when I was a boy, that had them all writen out, and the signs, and grips, and everything."

"Do you know where that book is now?" asked tephen, eagerly.

"Hain't a notion. I suppose it got scattered along vith the other things when we broke up after father ied."

"But why do they have to take such oaths?" inquired tephen, going on with his catechising.

"That's a question, now," said the elder Howland, uminatively. "Folks ain't generally to all that pains to over up good deeds, and this is one great reason why I ave always stood to it that Masonry must be bad They say that if a man takes these oaths and then lets out the secrets he is liable to lose his life, and if that is so it is an institution only fit for thieves and murderers. I don't suppose there's a doubt but what they murdered William Morgan out in Western New York for writing that little book I told you of. They took him out in a boat at night and drowned him in the river. This was something that happened before my day, but father used to tell about it. It's queer now that there ain't anything about it in the school histories. There ought to be, for it made an awful excitement all over the country, so that the lodge went down everywhere and men were ashamed or afraid to own they ever had been Masons. Somehow the thing had a big tap root, and it beats all how it has started up again. But I tell you, Stephen, don't you ever join the Masons. It is no place for an honest man."

So believed this worthy New Englander, the Puritan of many generations, and so according to his best knowledge and belief did he teach his twelve-year-old son, whose mind, accustomed to consider the taking of human life as the most dreadful crime in the catalogue, was filled with horror at these revelations. So far and no farther could Josiah Howland throw his red light of warning. It is true that on general principles he was opposed to the lesser secret orders, but in his eyes Masonry was the Moses' rod that swallowed up all the others, leaving him with a merely negative opinion about them as of something foolish, but not so absolutely bad and mischievous as to need any special combating. Thus it was that Stephen, as soon as Mr. Basset assured him that Odd-fellowship had no connection with Masonry, felt a sudden revulsion of his previous prejudices, and was perfectly willing to hear more about it.

"I am glad to know I was mistaken in supposing them to be alike," he said, after a moment's pause. "The fact is—I may as well say it—I have heard some things about Masonry not at all to my taste."

"O, you will find that Odd-fellowship has nothing in it to trouble the tenderest conscience," returned Mr. Basset, with easy cheerfulness. It requires no oath of its members, only a simple obligation. "Between ourselves," he continued with an air of mingled confidence and candor, "There are objectionable features about Masonry. I don't mind saying so, and this is why I recommend Odd-fellowship so highly. It has all the advantages of Masonry and none of its drawbacks. Here you are a stranger in a strange place. You need friends who will stand by you if you are sick or in trouble, and be interested in your obtaining a practice. Now this is just where Odd-fellowship fulfills the divine law better than the churches do:—'I was a stranger and ye took me in, naked and ye clothed me, sick and in prison and ye visited me!' That is the kind of religion that men understand."

Now in Mr. Felix Basset's coat pocket reposed at that very moment a small volume brim full of instructive facts for all good Odd-fellows, one of the aforesaid facts being stated as follows:—"Chinese, Polyncsians, Indians, half-breeds or mixed bloods are not eligible to membership! And if any earnest seeker after the truth as it is in Odd-fellowship had looked still deeper into its pages they might have learned that not only were the above-named class excluded, but all men of African descent, all women,—none, in short, being admitted but the free, white males; while even of this favored class the deaf, dumb, and blind, the aged and poor, the halt and lame, might as well, for all their hopes of ever sharing in the exhaustless stream of Odd-fellow beneficence, have been Chinese coolies, or negroes whose shoulders still bore the marks of the overseer's whip.

But it is the tendency of human nature to like the sound of certain words. Men have thrown up their caps and shouted themselves hoarse at the name of Liberty, while her most devoted sons were gasping in dungeons or expiring on the scaffold. And Charity, with many people, is almost as potent a watchword. They swear by her name and sound trumpets in her honor at the very moment that she wanders outcast, frightened away by the noise and blare. Stephen Howland believed in mutual helpfulness. He had a generous nature and was besides in that situation which is best calculated to nurture any proud independence of one's fellow beings. He considered Mr. Basset very kind and friendly, and felt grateful accordingly; and though he could not yet see that it was both his duty and privilege to become an Odd-fellow with all convenient speed, he was willing enough to think about it.

"Now there are some people," resumed Mr. Basset, "whose idea of Odd-fellowship is just a mutual benefit society and nothing else. But that is a very wrong impression. The material good it does is the least part of it. The fact is it is a great moral and religious teacher, and above all it is a temperance order. Now that is a subject in which everybody ought to feel interested. The crime and misery caused by the rum traffic is frightful to contemplate—perfectly terrible."

"It is indeed," answered Stephen, feelingly, for he had been educated in the strictest doctrines of temperance. He believed that the legalized sale of intoxicating liquors was the curse and shame of our Christian civilization; that it was the solemn and bounden duty of every man, woman and child to organize and fight to the death the monster Alcohol; that it was the old medieval battle between St. George and the dragon acted over again in the living issues of to day; and he had even dreamed of grand and heroic deeds that his own right hand might some day perform in the aforesaid warfare. Mr. Felix Basset could hardly have touched a more responsive chord.

"I am a very strong temperance man myself," continued that gentleman, "and though I think the Good Templars and other similar orders are very useful, I really believe there is no better organization to promote the cause than Odd-fellowship rightly understood. You see it is just this way"—and here Mr. Basset lowered his voice with the air of one about to impart information on a deep and profound subject—"everybody don't understand, not even the majority of the members themselves, that as its teachings are based on the broad foundation of universal truth, and the greater always includes the less, it follows that they must in the nature of things cover all truth that humanity needs to know. Considered in that light it is, as I said, a temperance order—nothing less, and every one who enters it stands committed to prohibition principles. But to come back to the subject we started on;—I believe in the church. I have been a member fifteen years, and I assert that no single church has a sphere wide enough to do all the charitable and benevolent work that the world needs done. An Odd-fellow who lives up to the requirements of the order can't help being a good Christian, though as a matter of actual practice it is with Odd fellowship just as it is in the church—inconsistency even among the best."

Mr. Basset sighed, though whether for the inconsistencies of church members or lodge members, or both, was not quite apparent; and, after a moment's silence, he paid the young attorney's modest fee, and left him to his own reflections, which amounted substantially to this:—that an institution which could thus combine a man's interest for both worlds must be a good thing, and if clients did not come in any faster, he, Stephen Howland, would be standing very much in his own light not to heed the advice so freely and disinterestedly given.

CHAPTER III.

WITHIN THE CIRCLE.

A strange scene now rises before us, and though the reader, at first sight, may be disposed to shrink back, we bid him follow, in all good courage; for this is no assembly of Southern Ku-Klux, meditating a descent on some defenseless negro cabin, but a company of peaceful citizens, who will lay aside their masks and disguises when the business which calls them together is over, and separate without the deliberate planning of a single deed of darkness.

But *our* business just now is in an ante-room, where two men stand fronting each other, the older of the two with a blank book before him, in which he is writing down to the following questions the answers given him by the younger, who proves to be no other than our friend, Stephen Howland:

"What is your name?"

"Where do you live?"

"What is your occupation?"

"How old are you?"

"Do you hold membership in, or are you suspended or expelled from any lodge of this order?"

"Are you, so far as you know, in sound health?"

Stephen Howland had a good deal of what we may call "the pride of life." He had never wronged his pure and temperate ancestry by a single youthful excess, and his happy New England heritage of mingled plenty and toil had developed in him a vigor and hardihood which never knew a day's sickness. So he may be pardoned for answering in the affirmative, with a pleasant consciousness, meanwhile, that his well-knit, manly figure and fine proportions made him goodly to look at, both in the eyes of men and women.

"Do you believe in the existence of a Supreme, Intelligent Being, the Creator and preserver of the Universe?"

And again Stephen answered in the affirmative, forgetting that he called himself a Christian, and was now giving his assent to a creed that left out the most essential part of his faith; and which, thus emasculated, neither Jew, Mohammedan or deist could possibly quarrel with.

The recording angel of the lodge, who, by the way, bore the uncelestial title of Past Grand, here put down his pen and shut his book; but he had one more inquiry to make of the young neophyte:

"Are you willing to enter into an obligation to keep secret all that may transpire during your initiation?"

Stephen Howland felt, for an instant, a trifle uncomfortable; but had he not been assured, time and again, of the highly moral and religious nature of the institution with which he was now connecting himself? So he swallowed his scruples in their first beginning, gave once more the expected affirmative, and repeated, in a clear, firm voice, after his examiner, "I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation."

His catechizer then blindfolded his eyes—which gave Stephen another uncomfortable feeling, for he was naturally one of the wide-awake kind, who like to know what is going on about them—and, leading him to the door of the hall, gave three resounding raps. "Who comes there?" was responded from inside. "The Outside Conductor, with a stranger who desires to be initiated into the Independent Order of the Odd-fellows," answered his guide. And thus introduced, Stephen was led into the hall to where stood three figures, the one on the right and left being clad in long white robes, like grave shrouds, and each holding an unlighted torch. The middle figure was similarly attired,—only in a black robe instead of a white one. The rest of the company wore semi masks, the upper part reaching to about the middle of the forehead, and the lower part covering the mouth; the funereal aspect of the whole scene being much enhanced by an open coffin, containing a very death-like representation of a skeleton, which was placed in the center of the room.

"You are now within a lodge of Odd-fellows," spoke the black-robed figure, in a kind of recitative singsong, "here the world is shut out; you are separated from its cares and distinctions, its dissensions and its vices. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace

(*To be continued.*)

and soften the heart with sympathy. Those who surround you have all assumed the obligations and endeavor to cherish the sentiments peculiar to Odd-fellowship; but before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth."

(*To be continued.*)

THE SERMON.

THE CHRISTIANIZED VOTE.

From Dr. Talmage's Sermon, Oct. 14, 1883.

O'Connell and Grote and Cobden and Macaulay and Gladstone fought great battles in the introduction of the ballot-boxes in England, and to-day it is one of the fastnesses of that nation. It is one of the corner-stones of our government. It is older than the Constitution. In it is our national safety. Tell me what will be the fate of the American ballot-box, the ark of the American covenant, and I will tell you what will be the fate of this nation. Give the people once a year, or once in four years, an opportunity to express their political sentiments, and you practically avoid insurrection and revolution.

Either give them the ballot or they will take the sword. Without the ballot-box there can be no free republican institutions. Milton visiting in Italy noticed that on the sides of Vesuvius gardeners and farmers were at work while the volcano was in eruption, and he asked them if they were safe. "Yes," said the farmers and the gardeners, "it is safe; all the danger is before the eruption; then come earthquake and terror, but just as soon as the volcano begins to pour forth lava we all feel at rest." It is the suppression of political sentiment, the suppression of public opinion that makes moral earthquake. Let public opinion pour forth, and that gives satisfaction, and that gives peace, and that gives permanency to good government. And yet, though the ballot-box is the sacred chest and the ark of the American covenant, you know as well as I know it has its sworn antagonists, and I propose this morning in God's name and as a Christian patriot to set before you the names of some of the sworn enemies of this sacred chest, the ark of the American covenant, the ballot-box.

THE FOES OF THE BALLOT-BOX.

First, I remark, *ignorance is a mighty foe.* Other things being equal, the more intelligence a man has the better he is qualified to exercise the right of suffrage. You have been ten, fifteen, twenty, thirty years studying American institutions; you have canvassed all the great questions about tariff and home rule, and all the educational questions, and everything in American politics you are well aquainted with. You consider yourself competent to cast a vote in November, and you are competent. You will take your position in the line of electors, you will wait for your turn to come, the judge of election will announce your name, you will cast your vote and pass out. Well done.

But right behind you there will come a man who cannot spell the name of controller, or attorney, or mayor. He cannot write, or if he can write he uses a small "i" for the personal pronoun. He could not tell on which side of the Alleghany Mountains Ohio is. Educated canary birds, educated horses know more than he. He will cast his vote, and it will balance your vote. His ignorance is as mighty as your intelligence. That is not right. All men of fair mind will acknowledge that that is not right. Until a man can read the Declaration of Independence and the Constitution of the United States, and calculate the interest on the American debt, and know the difference between a republican form of government and a monarchy or despotism, he is unfit to exercise the right of suffrage at any ballot-box between Key West and Alaska.

In 1872, in England, there were 2,600,000 children who ought to have been in school. There were only 1,333,000, in other words about fifty per cent., and of the fifty per cent. not more than five per cent. got anything worthy the name of education. Now, take that foreign ignorance and add it to our American ignorance, and there will be in November thousands and thousands of people who are no more qualified to exercise the right of suffrage than to lecture on astronomy. How are these things to be corrected? By laws of compulsory education well executed. I go in for a law which, after giving fair warning for a few years, shall make ignorance a crime.

Another powerful foe of that sacred chest, the ark of the American covenant, the ballot-box, is

BRIBERY.

You know something of the hundreds of thousands of dollars that were expended to carry Indiana in 1880. You know something of the vast sums of money expended in Brooklyn and New York in other years to carry elections. Bribery is one of the disgraces of this country. It is often the case that a man is nominated for office with reference to his capacity to provide money for the elections, or with reference to his capacity to command money from others. You know the names of men who have at different times gone into the Gubernatorial chair or Congressional office buying their way all through. I tell you no news. Your patriotic heart has been pained again and again with it.

Very often it is not money that bribes, but it is office. "You make me President and I'll make you Secretary of State, or Attorney-General, or something else; you make me Governor and I'll make you Surveyor-General; you make me Mayor and I'll put you on the Water Board; you give me position and I'll give you position." That is the form of the bribe often and often in these great cities. I do not say it is in our city, but you know again and again throughout the land these have been the forms of bribe offered. So it is often the case that by the time a man comes to an office to which he has been elected, he is from the crown of head to the sole of foot mortgaged with pledges, and the man who goes to Albany or to Washington to get an office is applying for some position which was given away three months before the election. Two long lines of worm fence, one worm fence reaching to Albany and the other to Washington, and there are a great many citizens astride the fence, and they are equally poised, and they are waiting to see on which side there is most emolument, and on this side they get down. But *bribery kicks both ways.* It kicks the man that offers it and it kicks the man that takes it. Bribery to-day you will admit to be one of the mightiest foes of the Amerian ballot-box.

Another great enemy of that sacred chest is

DEFAMATION OF CHARACTER.

Can you find out from the newspapers when two men are in office which is the best? How often in the autumnal elections the good man is denounced and the bad man applauded, so that you can come sometimes to no just opinion as to who is the best man; and there are hundreds and thousands of electors who go up to vote so utterly befogged they know not what they do. Is not that a fearful influence to be brought upon the ballot box of this country? It has been so ever since the foundation of this government. Defamation of character.

Thomas Paine writes Washington a letter, and publishes it, saying: "Treacherous in all private friendship and a hypocrite in public morals, the world will be puzzled to know whether we had better call you an apostate or an imposter, and whether you abandoned good morals or never had any." That is Thomas Paine's opinion of George Washington.

John Quincy Adams declared that he was solaced in regard to the scandals and anathemas inflicted upon him by the fact that his father, John Adams, had to go through the same process; and John Quincy Adams declared he really thought in that present election there were men who gave their entire time to manufacturing falsehood in regard to him. Martin Van Buren was always pictorialized as a rat. Thomas H. Benton and Amos Kendall were always pictorialized as robbers, with battering-rams, breaking in the door of the United States bank.

On the day on which Thomas Jefferson was inaugurated President of the United States, March 4th, 1801, the following appeared in the *Sentinel* of Boston: "Monumental inscription. Yesterday expired, deeply regretted by millions of grateful Americans, and by all good men, the Federal Administration of the Government of the United States, animated by Washington, Adams, Hamilton, Knox, Pickering, McHenry, Marshall, and Stoddard; aged twelve years. Its death was occasioned by the secret arts and open violence of foreign and domestic demagogues. As one tribute of gratitude in these times this monument to the talents and services of the deceased is raised by the *Sentinel.*" Under such defamation as that Thomas Jefferson went into office.

My father told me that when Andrew Jackson was running for President of the United States the whole land was flooded with coffin handbills—pictures of six dead men, in allusion to six deserters whom Andrew Jackson had had shot; and all the pictorials of those times represented Jackson as taking his office from the hand of the devil.

I saw, a few summers ago, in Put-in-Bay, Ohio, in a museum, a prominent paper of 1844, which spoke of Henry Clay as a gambler, a libertine, and a murderer; and the manner in which he was defamed, and the outrages which were heaped upon him may well be guessed from Mr. Clay's eulogy of his native State, Kentucky. He said: "When I seemed to be assailed by all the rest of the world, she interposed her broad and impenetrable shield, repelled the poisoned shafts that were aimed for my destruction, and vindicated my good name from every malignant and unfounded aspersion."

Defamation of character is one of the curses of the American ballot-box to-day. In your Presidential elections who can tell, from what he reads, who is the man he ought to vote for? Bad men sometimes are applauded, good men denounced.

Another powerful foe of the sacred chest, the ark of the American covenant, the ballot-box, is the

ROWDY AND DRUNKEN CAUCUS.

The ballot-box does not give any choice to a man when the nominations are made in the back part of a groggery.

In some of the States politics has got so low that the nominees no more need good morals than they do a bath-tub. Snatch the ballot-box from such men. Where is the David who will go forth and bring the ark of the covenant back from Kirjath-jearim? Do you not think politics have got to a pretty low ebb in our day, when a Tweed could be sent to the Legislature of New York, and a John Morrissey, the prince of gamblers, could be sent to the American Congress?

HOW ARE THESE THINGS TO BE REMEDIED?

Some say by a proper qualification. They say that after a man gets a certain amount of property—a certain amount of real estate—he is financially interested in good government, and becomes cautious and conservative. I reply, a property qualification would shut off from the ballot-box a great many of the best men in this land. Literary men are almost always poor.

Property qualification will not do. The only way these evils will be eradicated will be by more thorough legal defense of the ballot-box, and a more thorough moralization and Christianization of the people. That ark of the covenant was carried into captivity to Kirjath-jearim; but one day the people hooked oxen to a cart, and they put this ark on the cart, and the cart was taken to Jerusalem—the ark of the covenant coming with the shouting and thanksgiving of the people. And through the American ballot-box, the ark of the American covenant, our sacred chest, has been carried again and again into captivity, by fraud and iniquity and spurious voting, I believe it will be brought back yet, by prayer and by Christian consecration, and will be set down in the midst of the temple of Christian patriotism. "*Whose responsibility?*" Yours and mine.

I charge you, then, as American citizens, remember your responsibility on the first Tuesday of Novembe. It will begin early.

THE SNOW-STORM OF SUFFRAGES.

It will snow all day—snow on until noon, snow on until night. The flakes will fall in every town and village and neighborhood; the white flakes—a snow-storm of suffrages—when these white flakes will be gathered together and compacted into an avalanche that will slide down in expression of the will of the people. Stand out of the way of it! In the awful sweep of this white avalanche let political fraud go down a thousand feet under.

You have not only a vote, you have a prayer. The prayer may be mightier than the vote. Oh, as citizens of this beautiful city, and of this State, and of this nation, let us do our whole duty. We cannot live under any other form of government than that which God has given us in this country. The stars on our flag are not the stars of a thickening night, but the stars sprinkled amid the bars of morning cloud.

Exclude God from politics and you might as well exclude him from the world.—*A. J. Chittenden.*

—A St. John and Daniel American Club was formed at Waupun, Wis., a few days ago.

—We cannot well grant the request of Bro. Avery, and print the Prohibition platform again, for want of room.

—E. E. Browne, of Martin, Wis., asks: 1. Would you advise the anti-secretists of Wisconsin to vote the Prohibition State ticket? 2. Have the Americans of Wisconsin nominated a State ticket? 3. What members of the Prohibition ticket are members of secret societies? 4. Have the Americans an electoral ticket?

Answer.—1. Yes, substituting names of unforesworn men in place of the lodgites. 2. No. 3. We do not know, except Samuel D. Hastings, who is a secretist. 4. No. It is just as well to vote for the Prohibition electors.

—The American State ticket in Iowa is unchanged:
For Secretary of State, William Pitt Norris.
Attorney General, William Bell.
Judge of Supreme Court, Jacob Rogers.
Auditor, Asa C. Staples,
Treasurer, Joseph A. Laird.
For Representative 1st District, John Palmer.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JOHN P. ST. JOHN,
OF KANSAS.

For Vice President,
WILLIAM DANIEL,
OF MARYLAND.

PLATFORM OF THE AMERICAN PARTY.

Ve, therefore, solemnly adopt and present the follow-
, as containing a brief synopsis of the principles of
government, by which we intend to be governed in
ing our votes. We hold:
. That ours is a Christian and not a heathen nation,
that the God of the Christian Scriptures is the author
civil government.
. That the Bible should be associated with books of
nce and literature in all our educational institutions.
. That God requires, and man needs a Sabbath.
. We demand the prohibition of the importation, man-
ture, and sale of intoxicating drinks.
. We hold that the charters of all secret lodges granted
our Federal and State Legislatures should be with-
wn, and their oaths prohibited by law.
. We are opposed to putting prison labor or depreci-
l contract labor from foreign countries in competition
n free labor to benefit manufacturers, corporations or
culators.
. We are in favor of a revision and enforcement of
laws concerning patents and inventions; for the pre-
tion and punishment of frauds either upon inventors
he general public.
We hold to and will vote for woman suffrage.
That the civil equality secured to all American citi-
s by Articles 13, 14 and 15 of our amended National
stitution should be preserved inviolate, and the same
ality should be extended to Indians and Chinamen.
0. That international differences should be settled by
tration.
1. That land and other monopolies should be dis-
raged.
2. That the general government should furnish the
ple with an ample and sound currency.
3. That it should be the settled policy of the govern-
t to reduce tariffs and taxes as rapidly as the necessi-
of revenue and vested business interests will allow.
4. That polygamy should be immediately suppressed
law, and that the Republican party is censurable for
long neglect of its duty in respect to this evil.
5. And, finally, we demand for the American people
abolition of electoral colleges, and a direct vote for
sident and Vice President of the United States.

ELECTORAL TICKETS.

American voters in the States named below can ob-
electoral tickets for St. John and Daniel, or infor-
tion respecting them of the following parties:

aine; N. F. Woodbury, Auburn.
ew Hampshire; Chas. H. Hovey, Manchester.
ermont; J. R. Bartlett, Middlesex.
assachusetts; H. H. Faxon, Quincy.
onnecticut; A. R. Heath, Danbury.
hode Island; A. M. Paull, 5 Steeple St., Providence, R. I.
ew York; Frederick Gates, Frankfort.
ew Jersey; T. Edgar Hunt, Glen Gardner.
ennsylvania; D. Swoger, 42½ Sixth street, Pittsburgh.
elaware; Rev. Wm. B. Gregg, 412 E. Ninth street, Wilming-
aryland; Wm. Daniel, 34 N. Calvert street, Baltimore.
irginia; Rev. Ramsey Smithson, Staunton, or Col. Thos. E.
lor, Lincoln.
orth Carolina; F. S. Blair, Summerfield, or Dr. D. W. C.
bow, Greensboro.
labama; J. T. Tanner, Athens.
ouisiana; Walter S. Crawford, Box 185 New Orleans.
exas; E. L. Dohoney, Paris.
rkansas; J. L. Palmer, Little Rock.
ennessee; R. L. Hayes, Nashville.
est Virginia; Frank H. Burt, Mannington.
entucky; Green Clay Smith, Louisville.
hio; Jay Odell, Cleveland.
ichigan; Samuel Dickie, Albion.
diana; Sylvester Johnson, Room 19 Thorpe Block, Indiana-
s.
linois; W. I. Phillips, *Cynosure* Office, Chicago.
isconsin; T. J. Richmond, Madison.
innesota; L. Bixby, Minneapolis.
wa; A. W. Hall, College Springs.
issouri; M. W. Watson, 517 Chestnut street, St. Louis.
ansas; A. M. Richardson, Lawrence.
ebraska; Frank J. Sibley, Lincoln.
alifornia; Geo. C. Babcock, 529 Montgomery street, San
ncisco.

Write immediately so that there may be no failure
Tuesday, Nov. 4th, comes soon. As the American
ty votes for St. John on the American platform,
the name AMERICAN TICKET be written or
nted at the head of every ticket in all States where
do so is not illegal.

When writing for tickets be sure to enclose postage
mps to pay for them. State exactly how many you
nt; and write *as soon as possible*. Candidates for
AL OFFICES ma y have to be written or pasted on your
ct. Let everything be ready before election day.

To Rhode Island Voters:—It is thought best, owing
our small numbers, for R. I. Americans to vote the
tional Prohibition ticket this time. Tickets can be
nished by me, if desired, upon application by mail or
erwise. Albert M. Paull,
5 Steeple St., Providence, R. I.

CONNECTICUT CONVENTION.

The Convention of the American party for Connecticut was held at Mission Hall, Willimantic, Wednesday, Oct. 8th, at eleven o'clock, A. M. John A. Conant, of Willimantic, was elected as chairman, and Charles T. Collins, of Windsor, secretary.

After prayer, remarks were made by J. A. Conant and Rev. H. H. Hinman indorsing the nomination of St. John and Daniel for President and Vice President of the United States. Resolutions were passed re-affirming the principles embodied in the American platform adopted at Chicago, Ill., June 20, 21, 1884, and pledging our support to the nominees of the National Prohibiton party, St. John and Daniel.

A ticket for State officers was adopted; namely:
For Governor, Elisha H. Palmer.
Lieutenant Governor, H. L. Johnson.
Secretary of State, Edwin M. Curtis.
Treasurer, Edmund Tuttle.
Comptroller, Charles T. Collins.

John A. Conant of Willimantic, Philip Bacon of Weatogue, and Charles T. Collins of Windsor, were appointed a State Central Committee.

Convention adjourned by singing the doxology, and benediction by Rev. A. M. Ahgren.

Charles T. Collins, *Sec'y.*

ST. JOHN AT SILVER LAKE, N. Y.

Dale, N. Y., Oct. 22, 1884.

Dear Cynosure:—My heart is full of love to God for the glorious way he is leading. When it was first announced that our respected nominees had resigned in favor of St. John and Daniel, I had some misgivings as to the results. But I was thoroughly convinced after hearing the Governor yesterday that it was the wisest thing that could have been done. The hand of the Lord is in it. Notwithstanding the excellent opportunity for farmers to secure crops, and the false notice circulated by some who claim to be temperance men (and vote with the old parties), that they had received a dispatch stating that the Governor was not coming, some three thousand assembled at Silver Lake. The day was cloudless, all nature seemed in harmony with the spirit of the meeting. After the arrival of trains, the Bradford club (in uniform), numbering 175, with banner flying and martial music led the procession. The meeting was conducted very similar to the one reported by Bro. C. W. Hiatt at Oberlin.

At 2 o'clock, after a short and witty address by Prof. A. A. Hopkins, Gov. St. John stepped to the front amid loud cheers. He spoke in clear, distinct tones. One thought I must mention: the Republican speakers are yet proclaiming that there is a solid South and a solid North; that the North being in a majority Republican, holds in check the South; and thus, breaking open the old sore, hope to perpetuate themselves in office. Had they spent half the money that they have spent in Ohio and other Northern States to perpetuate this hatred, in educating the Southern brethren, the breach would have been healed long ago. Instead, they have left the emancipated race largely to their former holders. The Governor went on to show that if the North and South would unite on some great question, as the prohibition, they could be brought together as in no other way.

Mr. J. B. Finch followed with a very able address. At the close, all who were going to vote for St. John were called on to rise; nearly all the voters sprang to their feet, at the same time giving three cheers for St. John and Daniel. Parties at Arcade have been claiming to have met St. John in fraternal relations in the lodge recently. Our president, F. W. Capwell, accompanied by witnesses, had an interview with him yesterday. The Governor re-affirmed his former statements: *that he had not been in a lodge for 17 years, held a demit, and that he favored open work only.* There is another rumor afloat here. Somebody had a friend, who had another friend, who was friendly to somebody else that had a friend who saw Governor St. John go into a store and buy three cigars for twenty-five cents and go out behind a shed and smoke them! We hope that other friend will profit by his example and not smoke in public.

When the meeting had been dismissed with the doxology and benediction, a Mr. L., who had kept up a vigorous clapping during the meeting, came forward, half drunk as he was, to greet his old friend Mr. Finch. It seems that Mr. L. had been a reformed drunkard; was well known by Mr. Finch; had been very active in organizing Sons of Temperance lodges; but as he relied only on human aid had again fallen. He told me he should vote the Democratic ticket. Like many other men he had been converted to the evils of intemperance, but not to the God who alone can save the drunkard. May God open the eyes of Mr. Finch and like men, to the folly of trying to accomplish by a man-invented institution what he alone can affect. W. B. Stoddard.

HOW SHALL WE DO?

Thompson, Pa.

Dear Cynosure:—Allow me the space to speak to some of our excellent brethren, with whom I am in sympathy as to their views of the political situation.

Dear brethren of the more radical type, permit me to submit to your consideration some of my own trials and reflections. Since the action of the committee of the American party, accepting the resignation of Pomeroy and Conant as the nominees of said party, *we* have no candidates in the field running for President. Now we are called to act in a dilemma, and are at liberty to act with the very best light we can get. We are for reforms, *all* we can effect. We cannot embrace, in our voting, the anti-lodge reform, unless the platform and the candidates we support embrace it. Ex.-Gov. St. John is not a *pronounced* anti-lodge man, and his environments forbid him to be such. If he has stepped onto "every plank of the American platform," he has stepped on so lightly, and so cautiously that those of the more radical make-up cannot feel his tread. We must not be deluded into the hope that he will support our anti-lodge reform, if he is too cautious to commit himself to it now. He knows it would be suicidal for him to step boldly onto the American platform. I do not expect him to do so.

Now what is best for radical, outspoken anti-lodge men, in this case? This is the question of the hour. We cannot nominate anew, and it would not be wise to attempt this measure now. Is not the best alternative to support such reforms as are embraced in the prohibition platform in *this* campaign? Prohibition is a momentous issue. The American party is every inch prohibitionist, in theory and practice—more so, in our humble opinion, than the party known as the Prohibition party. Shall it be said by our *sworn* enemies that we had a chance to vote prohibition and refused to do it? Tens of thousands, led by the "secret empire," will fail to comprehend our position, and will use such refusal to our disadvantage in subsequent campaigns. Can we afford this? We can vote sincerely, and with a will, the temperance ticket, though tens of thousands of lodge-men vote the same ticket through sinister motives.

Truth can afford the grandest magnanimity, while lodge-shrivcled souls, pinched up by a thousand profane oaths, cannot endure one ray of light without hissing down its medium. The mills of God grind slow and exceeding small. Prohibition is in the hopper and we may help grind it out, though it should prove to be only *chop* to feed some lodge cattle. The anti-lodge reform is moving on grandly, Four years of vigorous work will so educate this people, on the lodge issue, as to create a grand tidal wave, that will swallow up every lodge toad that hops, from the mere bioplast to the Ku-Klux-Klan of the West and Nihilists of the East.

With St. John's avowal of anti-lodge proclivities, and Daniel's clean-cut record from all lodges, we can better afford to support them than can the lodge-men—if we can believe them true to their words. I am inclined to trust and try them.

Since writing the foregoing pages I have read, in *Cynosure*, our editor's "Reply to Several Letters," with satisfaction and benefit. We should not use epithets on the guilty, far less on the innocent, and least of all on one like our editor, who has for fifty years stood like a Daniel, and bearded the lions in their dens, *through* the slavery conflict into the whisky and the lodge struggle, and I believe has never shown the "white feather" on any one of the battle fields. To him, under God, we owe a debt of gratitude which *we* will not be able to pay. He inaugurated the new conflict with the Secret Empire, with the boldness and the self-denial of a Luther, and turned the lodge inside out; and secretism is already withering under the focal rays of the light invited and set in motion by his self-denying agency. Many noble men have come into line of battle, and are doing valiant work for God and truth. *We must not "fall out by the way."* Few, if any, will believe our venerable brother capable of duplicity.

If any should regard these words extravagant laudation, I beg leave to say that I regard them only as an expression of righteous appreciation, due to a character as transparent and as useful as any in the last half-century. This is my deliberate opinion, and if I am in error you can ascribe it to my weakness.

Nathan Callender.

CORRESPONDENCE.

PITH AND POINT.

WHY NOT UNITE ON PAPERS AS WELL AS ON PRESIDENTS?

To all true reformers:—To save the nation, the church and the family, we must be unselfish in all our movements. If we can unite on St. John as our President, can we not agree as to what papers we should sustain in our reform work? The work before us is truly great. It will not do to be separated one far from the other. Yours for God's order in all reform work.—R. Smith, *Maryville, Mo.*

TRACTS IN THE SOUTH.

Thank you for the tracts. I am expected to keep the lecturers in tracts, and my supply suitable for them is getting low. They say the people are very eager for them. I saw some time since something about tracts for children. I think perhaps they would just suit many of the colored people. I wish there were more pictorial tracts, they attract so much attention. I heard one man to whom I had given the tract for boys, saying: "This man is gettin' religion. He's down on his knees a prayin'." We are crowded with business and cares, but as we feel that we can, we are talking and praying and distributing tracts, not doubting that the Lord will say to the mountains of lodgery and intemperance, "Be thou removed." M. Tapley.

HE KNEW ABOUT MORGAN.

While visiting a relative a short time ago, the obligation taken in the Masonic oath was brought strongly to my mind, "always conceal and never reveal" no matter how true. I asked Mr. M. at his table, "Did you ever see the Morgan monument at Batavia, N. Y.?" He chuckled with a little laugh, and said, "There is no such monument." I simply replied, "I have heard there was." He said Morgan went off to Canada. He further said he had been a Mason thirty years, and his father before him. The lady, his wife, looked across the table at me, and I saw how she understood it. She afterward said to me, "My Uncle John would have talked on Masonry all day with my husband. My family helped to make Joseph Ritner Governor of Pennsylvania."—A. C. Wiggins, *Footville, Wis.*

THE BEST OF ALL.

I have been a subscriber for several years, and the weekly visits of the *Cynosure*, among all the papers that I take, are the most appreciated. I like the paper very much; long may it wave to battle in the front rank for God and humanity until the principles for which it is contending shall triumph and we shall find ourselves free from the curse of false worships and the drink demon, with a full recognition of the God of the Christian Scriptures in our State and Federal Constitutions.—Wm. R. Vance, *Fairfield, Mo.*

MASONIC CHARTERS.

Will you kindly give us, through your paper, if to your knowledge any State has granted charters to "Masonry?" I say, no! The law-makers and pseudo law-administrators wink at it and let it rule, I admit; but my Masonic friend says the law charters the "Grand Lodge," and it forms or charters subordinate lodges.

Did Morgan's wife marry a Mason (adhering)? I have read, and my impression is, no! but I cannot turn to it in my documents, and my said Masonic friend says yes, and asks, If she believed that the Masons murdered Morgan would she marry another of that clan? I hope to bring my man to bay, and have him renounce the accursed thing.—J. C. Young.

The State legislatures do not charter Masonry in the direct way of giving lodges a legal right to go through their infamous stripping and swearing of men, but they charter Grand Lodges to sell charters, dispensations, etc., to their subordinate lodges, to do the business. The Rhode Island legislature once ordered the withdrawing of Masonic charters. Congress has virtually chartered secret orders in the District of Columbia, and our State legislatures are all the while chartering some side issue of lodges, as insurance societies, building associations, which are good for little but to bolster up the orders. There is a body of Knight Templars in Chicago which has got out a charter as a military company.

Mrs. Morgan married a man who afterward joined the Mormons. We do not know why the Masons claim him, except that they know the Mormons were Masons, having got the stuff in Morgan's book.

BABEL AND MASONRY.

Both are marked by the fact that each seeks its way to heaven by its own wisdom. Each allows every man to speak, and act, and worship as he pleases, provided he helps to build it up. He may speak any other language, he may teach any faith in any prophet, priest or king who has ever been or ever may be spoken of among men. That which made Babel an impossibility in obtaining its professed object, viz.: the reaching to heaven, does the same for Masonry. There is utter confusion of tongues. Its builders may claim divine honors for Confucius, or for Christ, or for Mohammed, or believe in the book of Mormon, or in the Bible, or in the Shastas, or in the endless variety of theological teachings from paganism to Christianity, but if each and all of the builders unite to build up Masonry, as once Babel was attempted, as the way to heaven, then all is well in lodge morals.—T. H.

CHARITABLE ODD-FELLOWSHIP.

While attending court as a juror at one time, there came in a man with his boy, and a poor, ragged-looking lad he was. His father wanted the judge to sign a petition for him to be sent to the reform school. This father was well-dressed and had on an Odd-fellow pin. I thought, O, blessed charity; an institution claiming to care so bountifully for the widows and orphans, instead of doing one tithe of what they claim, are sending them off to poor houses and reform schools. Still claim your rights, my Odd-fellow brethren, but do not let the brethren keep on their pin when in court on such occasions.—T. K. Bufkin.

A VALUED COMMENDATION.

I have read and circulated our excellent *Cynosure* for upwards of ten years, and although I read many good papers, there is no other that takes the place and fills up the wants, not only of myself, but of the people, as does our national reform paper, giving saint and sinner their portion in due season. It grows better and better towards the mark of its high calling, viz., the subjugation and uprooting of the evils in church and state, especially the lodge, that pestilence that walketh in darkness, the secret empire of *death*. Thank God, who has sent forth a host to battle for the right, who are not afraid to die; men of ability, talent, and courage to meet the foe in his stronghold.—F. Leyde.

LITERATURE.

Great Thoughts from Greek Authors. By Craufurd Tait Ramage, LL. D. pp. 455. Price 50 cents. John B. Alden, New York.

It is one of the greatest delights of literature that we are by it made quiet companions of the great minds of all ages: and as the stereoscope gives us vivid glimpses of a thousand interesting places we can never hope to see, so in books we hold communion with minds of the past, the grandeur and originality of whose character will forever be impressed upon mankind. Such are the first thoughts on opening this tasteful little volume of extracts from sixty or more Greek writers. Beginning with Æschines, the orator, the generous rival and opponent of the great Demosthenes, down through Aratus, the poet from whom Paul quoted on Mars Hill, and scores of familiar or of almost unknown names, the list closes with Xenophon, the school-boys' favorite, in whose pages he finds an introduction to the choicest of human writings. This is a book which should be popular with students, and more so with those who have never studied Greek, for in brief compass and cheap form they have much that others have gained with long study and much care.

Edward Everett Hale, in the November number of the *North American Review*, makes a plea for "Half-Time in Schools," which every parent and every school board ought to consider seriously. His argument is based upon the assumption that our educational methods have been growing in system and severity, if not in perfection, for many years; and that the demands upon the pupil have constantly increased, until the necessities for grading have become imperative, and the peculiarities of the individual are almost entirely ignored. He makes a strong argument against the whole system, a protest against the grading and cramming that take so much of the vitality out of the education we are giving to the rising generation. "Woman as a Political Factor," by Judge Robert C. Pitman of Massachusetts opens the number, and takes substantially the ground advocated in the *Cynosure* in favor of the ballot for women. Judge Pitman does not think the decision of the question of the destruction of the home by woman's enfranchisement is involved in the right of suffrage. Prof. E. V. Gilliam, evidently a Southern writer, takes a dark view of "The African Problem." The facts that he gives as to the increase of the negroes in the United States, their peculiar situation and disposition, and the problem they will force upon us in the near future, call for consideration. We can commend "Progress in Naval Armament," by Hobart Pasha, who thinks the United States Government has been wise in not constructing a costly navy. Other articles are: "Friendship in Ancient Poetry," by Principal J. C. Shairp; "Herbert Spencer's Latest Critic," by Prof. E. L. Youmans; "Over-Illustration," by Charles T. Congdon; and "Restriction of the Suffrage," by William L. Scruggs.

The Faith Missionary, by Dea. O. M. Brown of Oberlin, O., appears in its last number for the year, and will interest every Christian who is engaged in fulfilling the last command of Jesus. The Faith missions in India and Bulgaria are especially reported.

Purdy's Fruit Recorder, Palmyra, N. Y., is a seasonable number, full of good things for the gardener, and the careful housewife who is arranging for the beautifying of her rooms will also find much to profit and instruct.

—It is stated that Mr. Arthington, of Leeds, has given another $10,000 toward African missions. His last gift is to the English Baptist Society, which had advanced from Stanley Pool to the Equator on the Congo, and proposes to establish stations on the chief southern tributaries. The first station above Stanley Pool will be Lukolela, which is 300 miles from the Pool. The society makes an earnest appeal for young men to go out as missionaries.

—This year the Zulus have for the first time had the whole Bible in their own language, and it has been exceedingly interesting to see the joy with which the native Christians received it. The year has been marked by a great temperance movement among the colonists, and also the native Christians. It has been preceded and followed by especial religious interest, and by a marked development of Christian character.

BIBLE LESSONS.

LESSON VI.—Nov. 9, 1884.—The Wisdom of Solomon. 1 Kings 10: 1-13.

GOLDEN TEXT.—Behold, a greater than Solomon is here.—Matt. 12: 42.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Largeness of heart a characteristic of true wisdom.* Vs. 1–5. We are told (chap. 4: 29) that God gave to Solomon not only wisdom and understanding, but *largeness of heart*. He did not keep his wisdom to himself either as a means of aggrandizement or as a mere selfish gratification, but seems to have acted on the sentiment of Garfield's favorite hymn:—

"Keep back no word of knowledge
That human hearts should know."

To his generous giving out of the treasures of wisdom with which God had endowed him (chap. 4: 34) we owe this most graceful episode in Bible history—the visit of the queen of Sheba. Largeness of heart, a universal benevolence including all mankind, is an unfailing characteristic of the wisdom which cometh from above. We see it in its highest manifestation in the Christian church. The wisdom which cometh from below is just as invariably narrow and clannish, seeking to benefit only itself, or at most a single race or class; and here again we find this opposite trait most clearly manifested in the great enemy and rival of the church—the secret lodge—which, pretending to impart knowledge of the highest importance, both for this life and the next, makes the candidate swear to hide it in his own breast from his neighbor, his brother, or even his wife. The fact that "he told her all her questions; there was not anything hid from the king which he told her not," is enough in itself to give the lie to the impudent lodge fable that Solomon was a Mason. There is no such "largeness of heart" in Masonry. No woman, white or colored, rich or poor, queen or slave, can be a recipient of the least of its mysteries. But here we notice another resemblance of Solomon to the great archetypal Wisdom as manifested in Jesus Christ. Women followed him, listened to his teachings, sat at his feet. The heavenly wisdom welcomes woman as the lower wisdom excludes her.

2. *Christ the great Teacher.* Vs. 6–10; Golden Text. Solomon was a sage, a poet, and a natural historian; yet the queen of Sheba seems to have been attracted chiefly by "his fame concerning the name of the Lord." Though probably herself a stranger to the true God, yet "she came from the uttermost parts of the earth" to learn about him. How many of us are filled with such a burning desire after God! Yet One greater than Solomon has appeared to tell us, not from inspiration, but from personal knowledge as a son, far more of his character and attributes than Solomon knew. This gentile queen in her parting speech recognizes two great principles: first, that wise rulers make a happy and prosperous people; and secondly, that a just and free government, like every other good thing, comes from God. In her gifts of gold and spices and precious stones, we see Solomon as a type of the Messiah, receiving the homage of heathen lands. "To him shall be given of the gold of Sheba." The rarest and most precious things shall be laid on his altar, not as a tax or as tribute, but as freewill offerings from hearts filled with praise and love.

LIGHT FROM THE WORD.

What was Christ's command to his disciples? Matt. 10: 8, l. c. How freely did *he* give? Matt. 6: 31–34. What woman sat at his feet and heard his word? Luke 10: 39. What is woman's place in the Christian church? Gal. 3: 28; Acts 21: 9; Rom. 16: 1, 2. *In the Masonic lodge?*

NOTES FROM PELOUBET.

"When the queen of Sheba" (*Siren* or *an oath*). Sheba or Sabæa was a wealthy region in Southern Arabia (Yemen), on the Red Sea. It was reckoned to be the richest, most highly favored and glorious land in the ancient world, and therefore was given the unique name of "The Happy."—*Bahr.* Her fame spread with and through that of Solomon, who was the beau ideal of a king throughout the East, for even the Koran mentions her visit to Solomon, and there are many legends about it among the Arabians and Abyssinians.—*Bahr.* Her visit has been rendered doubly memorable by the allusion made to it by Christ (Matt. 12: 42; Luke 11: 31).—*Peloubet.*

"She came to prove (to test) him with hard questions." Either with the riddles and enigmas so common in the East, or, more probably, in addition to these, the great religious and moral questions which will keep asking themselves in the heart of every thinking person. How many there are that are unanswerable except to Jesus Christ! This kind of question is implied (1) in the fact that she came because of his fame concerning the name of the Lord (ver. 1); and (2) in the fact that she communed with him of all that was in her heart (ver. 2).—*Peloubet.*

"And very much gold." According to ver. 10, a hundred and twenty talents. As a talent of gold is worth $26,280, her present of gold would amount to over three million dollars. Gold is not now found in Arabia, nor are there any traces of gold mines; but Strabo and Diodorus both state that it *was* found there, and, according to the latter, in nuggets of considerable size. (Dict. Bib. i. p. 767.) It is quite possible, however, that much of the "gold of Arabia" came to its emporiums from other lands. This particular present was doubtless brought by the queen because she had heard of the extensive use made of it by Solomon, and of the enormous quantities he required. "Strabo relates that the Sabæans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even

on the walls, doors, and roofs of their houses."—*Rawlinson.*

"Blessed be the Lord thy God." We cannot conclude from these words that the queen had formally confessed the one God of Israel. What she saw and heard excited her wonder to such a degree that it seemed to her directly imparted by the God Solomon adored, and for whom she became filled with reverence.—*Lange.* But it is quite possible, as Jewish writers say, that this queen was converted through Solomon's influence to the worship of the true God. But there is no record of her making any gift or offering in the Temple. —*J., F. and Brown.*

"Solomon gave.....whatsoever she asked." She was not the loser either by her long journey or her costly presents. Solomon's generosity must exceed hers. So he gave her "all her desire," "whatsoever she asked," "according to the hand of the king" (so the Heb.). We see here a picture of the recompenses of our God. "According to His riches in glory" (Phil. 4: 19). "Exceedingly abundantly above all that we ask or think" (Eph. 3: 20). His gifts, too, are "according to the hand of a king," and what a king! He cannot remain in any man's debt. "A cup of cold water only" he will abundantly recompense.—*Hammond.*

Great as Solomon was, Christ is far greater. (1) In glory, riches, fame. (2) In wisdom, which is divine, not human; spiritual as well as worldly; he renews the heart, not merely guides the conduct. (3) In generosity. (4) In power.

The queen of Sheba went to Solomon (1) in order to hear his wisdom. (2) She finds more than she expected. (3) She worships and praises God. (4) She returns in peace with rich gifts. So, in much higher degree, our going to Christ.

Solomon receiving the queen of Sheba a type of Christ. (1) He did not reject her. (2) He solved her questions, as Christ will solve all the mysteries and life questions we bring to him. (3) He showed her his glory. (4) He accepted her gifts though he was far richer than she. So Christ accepts our poor gifts, which are a token of our love and regard. (5) He gave her far greater gifts in return. So *Christ loads us with benefits.* Pardon, peace, strength, joy, etc.—of greater worth than gold or precious stones.

OBITUARY.

Another veteran soldier of the cross has laid his armor down.

Died at his residence at West Branch, Cedar county, Iowa, on the 28th of 7th month last, Elisha Stratton, in the seventieth year of his age.

The deceased was born in Columbiana Co., Ohio, where he lived until his removal to Iowa in 1851, being among the earliest settlers of this part of the county. It was here, amid the rigors of a pioneer life, that the writer first knew him; and knew him to be a friend and a helper to the sick and the afflicted. He was naturally possessed of a quiet and amiable spirit, yet few have borne a more uncompromising testimony against all popular evils of the age. Slavery, war, intemperance and oath-bound secret orders he long regarded as among the greatest hindrances to Christian civilization. He was very fond of reading, and when feebleness and dimness of vision made it difficult, his Testament and the *Christian Cynosure* were among the last to be given up. He was a birthright member of the religious society of Friends, in which faith he lived and died. His widow, with whom he lived forty-five years under the marriage covenant, survives him.

A. C. Staples.

—Chief Justice English, of the Arkansas Supreme Court, died lately. For twelve years he had been Masonic Grand Master of the State. Such an incongruous combination of offices must have produced a hidden history which would be valuable as a warning to honest men.

The Boston *Globe* says: "Recently at Birmingham, Eng., a terrible sudden death occurred at a spiritualistic *seance.* It was a Sunday night, and a *seance* was being held in the Athenæum Assembly Rooms, quite a number being present. In the course of service, a medium, Mr. Benjamin Hawkes, a toy dealer, of New street, addressed the audience. He averred that at one *seance* he and Peter the apostle had clasped hands, and that he felt the firm clasp of Peter's hand in his own. From this manifestation he went on to argue that it was quite possible to understand how Thomas, the apostle, thrust his hand into the side of the personification of the Divine Lord. The instant these words were uttered, the speaker fell back on a chair behind him —dead. The meeting broke up amid the wildest excitement. At the inquest held subsequently the medical evidence was that death resulted from syncopal asphyxia. A verdict was rendered: He died by the visitation of God.

Hutchins, the strangler who was hanged in San Francisco last Friday, said Ingersoll's teachings was one of the influences that brought him to the gallows.

A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

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This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* by his wife. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. Price, fifteen cents. *Ten for a dollar.*

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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St, Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Seandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

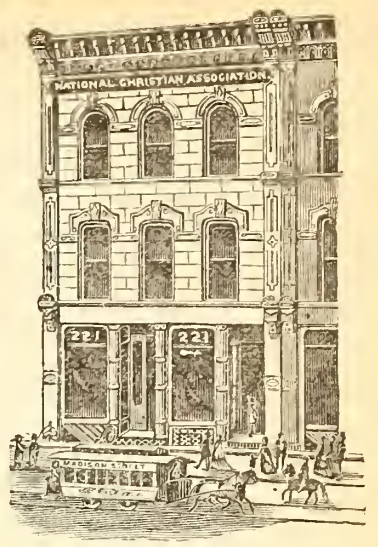
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C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretaries.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, OCTOBER 23, 1884.

Miss Flagg's introductory chapter to her story is simply charming. Mrs. Stowe wrote well before she produced Uncle Tom's Cabin. Miss Flagg's genius resembles Mrs. Stowe's, while her religious principles are better, far better.

Before another week the election, which has wavered like a balance, will be decided. The votes east for St. John will effect the country far more than either of the other parties; and the mixing of the American votes with the Prohibitionists is filling the Masons with dread and distrust of that party, and so purifying it. Let the last nerve be strained and fervent prayer be offered for Nov. 4th, and the voting that day.

Every act of Christ's hands was as if God had done it, and every time he opened his lips it was Eternity speaking; and he said the power of devils in and over men could only be dislodged by "prayer and FASTING." The reluctance of modern Christians to fast is sad proof that religion degenerates. There are two sorts of spirits, bad and good; and we wrestle against the first sort, and they are mighty. Assailing the lodge worship we assail them; and unless we fast, we are sure of defeat. Multitudes eat more on fast days than on others. They fear to hurt their health, while enthusiasts of science undertake to fast forty days, and claim that they do it. Read again the letter on fasting and prayer in last *Cynosure*.

THEORETICAL THEOLOGY.

We clip the following from the *Interior*, and second its severest condemnation of it:

"President Northrup, of Yale, gave the Congregational Club of St. Paul an account of the revolution which has quietly been accomplished in the Congregational churches of the East. He said:

It is a fact that the church has made a step toward a modified universalism. The revolution is not the effect of preaching, nor the work of any sect or school; hut of a silent change in the thoughts and methods of modern life.

Second, the sense of sin—the intense conviction of sin that prevailed in preaching and religious experience and literature—has almost entirely gone.

Third, a very diminished importance now attaches to creeds. Whether this has made Christianity more or less aggressive and effective remains to he seen."

The *Cynosure* confesses ignorance as to who "President Northrup of Yale" is. We have not heard of President Porter's death or removal. And a later *Interior* tells us that he disavows the doctrines imputed to him. But some such things have been said somewhere and by somebody, and we are thankful for the *Interior's* ability, clearness, and fidelity in meeting, exposing, and condemning departures from the simple Word of God, under pretence of improving human theories in theology. Andover professors, where we studied theology from the Bible, now speak of the necessity of "restating" eschatology, and "the future retribution of men." To us this seems to mean, restating and improving the doctrine of Christ, "These shall go away into everlasting punishment, but the righteous into life eternal:" and one of these professors, and his outside supporters, more than hint the possibility of a post-mortem probation and conversion after death. Of course, when this is believed, prayer for the dead will be in order. Such talk is simply "vain babbling," in the Scripture meaning of the word.

The craftiness of Satan is fearful. In 1831–2 the slave-question opened on the churches, and the greatest power to suppress slavery and save the country from blood, was in the piety, learning, and sound doctrine of the Presbyterian church. Just then a deluge of theological discussion about abstruse points, split the General Assembly in 1837–8; the serpent of slavery lay sheltered under theological discussion, till it hung crape on every other door in the United States; and even the death of their first-born did not cure the Egyptian discussion, till in 1870–1 the split fragments united without recanting a word.

God is now putting the secret lodge system, with its denial of Christ. its dynamite, its blasphemy, its horrible subjugation of man to man, its blasphemy and mock salvation by ceremonies, on the anvil of discussion; and behold! we are threatened with another deluge of theological discussion to give church-leaders an excellent appearance of doing something while their young men by thousands and their money by millions are gliding ignorantly into the lodge.

Governor Yates on one occasion during the dark days of the war telegraphed to President Lincoln a brand new plan of his own for saving the country. Lincoln's telegram in reply was, "Wait, Dick, and see the salvation of the Lord!"

ALBERT PIKE VS. THE POPE.

A criticism and condemnation of the Pope's Encyclical has been written by the ex-confederate general Albert Pike. It runs through fifteen large double-column pages in the October number of the *Voice of Masonry*, and is an able and learned article. We can only compare and contrast the two.

The Pope teaches the fall of man, thus: "The human race, after its most miserable defection, through the wiles of the devil, from its Creator God, divided into two factions, the kingdom of God on earth and the kingdom of Satan."

General Pike's creed is stated thus: "By the ancient ritual and fundamental law of Masonry, no atheist can be made a Mason, any more than a woman ean, and no person can be initiated without kneeling for the benefit of lodge prayer, and professing that he puts his trust in God." *Voice, p. 853.* On page 849, Gen. Pike says: "It is the crowning glory of Freemasonry that it receives the Christian of every sect, the Moslem, and the Parsee, and unites them in the holy bonds of brotherhood." The god of the Parsee is fire.

Thus this false teacher completely annihilates and brushes aside the Bible revelation of God, and then presents himself as the champion of Protestantism against the Pope, and the defender of the "human race" against the Encyclical Letter!

But this head of Freemasons is not only the champion defender of the churches which Masonry disintegrates; but, with a cool effrontery which no harlot ever excelled, this man, who brought some fifty Indians to Washington, swore them to obedience in Federal Lodge, No 1, and by their aid raised two Indian regiments to scalp our wounded at the battle of Pea Ridge,—this man condemns the Pope for endangering "the principles dear to the people of the United States on which their system of government is builded!" That government which this false pretender and traitor sought to overthrow by the tomahawks of Indians, made more savage by Masonic cut-throat-oaths; and, in the words of Alex. H. Stephens, vice-president of the Confederacy, establish an empire with human slavery for its corner-stone! Surely, if the American people, above all, if the American churches, can endure such an imposture and sustain such wickedness, we have reason to expect another such scourge of God "as that brought by slavery.

WHAT KILLED SLAVERY?

In the Congregational Club, Dr. Hatfield, Methodist, scouted the idea advanced by Robert West, editor of the *Advance*, that the breaking of the Abolitionists from the Whig party, as the Prohibitionists now leave the Republican, for the sake of principle, formed the Republican party, and under God, destroyed slavery. Let us see.

The Democrats boldly championed slavery, and the Whigs nominated slave-holders as Tyler, Taylor, etc. Birney, mobbed out of his native South, started his paper in Cincinnati and abvocated abolition. He removed to New York, as Secretary of the American Anti-slavery Society, leaving his paper, the *Philanthropest* to Dr. Bailey, who took it to Washington and published it as the *National Era*, with three-inch planks in his office windows to guard his type-setters from pistol-balls.

Myron Holley, Gerrit Smith, Leavitt and the Tappans nominated Birney for the Presidency in 1840, and he received 7,000 votes. In 1844 he received 67,000 votes. In 1848 Lovejoy, Chase, the Tappans, etc., the same party east and west, cast above 200,000 votes for slavery-restriction, which was the equivalent of abolition; so regarded by slave-holders, and non-slave-holders, as restricting horses within county lines, forbidding their sale out of the county, would kill horse property in that county. There was a small dissent under Gerrit Smith. In 1852 we gave a strong vote for John P. Hale; in 1856, gave Fremont more votes than Buchanan received; and, in 1860, elected Lincoln by the same party, under the same leaders, viz., Chase, Lovejoy, Giddings, Wade, and others. The *National Era, Emancipator, Western Citizen*,—all our Abolition organs, and all our leaders in the West, with Sumner, Gillette, Palfrey, Pomeroy, and the rest in the East, manned, guided, and, with their converts, made up the party right through from Birney in 1840 to Lincoln in 1860. That the party was the same throughout, every national reader of the papers of that day knows, as the fact that "Black Republicans" and Black Abolitionists meant the same party, proves. Our first accessions were from the "barn-burners" (Democrats) from New York, Senator Morris (Democrat) from Ohio with Abolition Whigs on the Western Reserve under Wade and Giddings. Even the Garrison clique, though non-voters, hailed our triumphs as theirs when achieved. The party organs, party doctrines were the same throughout, only changed by increase, from Lovejoy and Birney to Lincoln. Lincoln's famous saying, "If slavery ain't wrong, then nothing's wrong," is simple abolitionism; and though he changed the word to "abolishment" and shrunk, at times, from its application to the South in its wrath, through most of the South, he and Thad. Stevens were supposed to be negroes. We saw and conversed last year with intelligent educated men in the South, who, till told the contrary, supposed Stevens was a mulatto, and "Black Abolitionist" was the name the Republicans went by from the Senate to the bar-room, and proves the moral and actual identity of the Republican with the Free Soil and Liberty parties. To deny that identity discredits a man's candor or intelligence. A party or a river is the same after as before it has received accessions. And if we had not voted on principle, in small but increasing minorities, there would have been no Republican party and slavery would not have fallen. We are sorry to see men like Dr. Hatfield, good men, and candid, in other things, carried by partyism away from reason and historic truth. Mr. West was right.

—An error at the bottom of the 3d page seems to cut off our story before the time.

—Pres. J. Blanchard spoke at Pullman and LaGrange, suburbs of this city, last week. Secretary Stoddard preached on the Sabbath at LaSalle, Ill.

—We are happy to publish, as a good example to others, that the College Springs, Iowa, Congregational church, Rev. Henry Avery, sends $12, and the College church and Sabbath school at Wheaton about the same amount, which has been forwarded by the N. C. A. treasurer to Rev. John G. Fee, at Berea, Ky.

—A number of letters on the political issues received too late for our present number, the last before election, will be used if possible hereafter. For our contributors' sake we should be glad of a supplement.

—Rhode Island friends will note the request of Bro. A. M. Paull, on another page. His excellent, courteous and convincing reply to the assertions of Dr. Tait, the temberance lodge champion, will be continued in another number. We are happy also to say that he promises a little on the anti-secret work in Rhode Island. Through his efforts a Prohibition meeting was held at his Riverside home, last week, which will have its effect next Tuesday.

—Thos. W. Organ is denounced by the New York *Witness* for a fraudulent circular sent out to temperance voters, Father Lyman writes, urging that American voters be warned not to respond to his circular.

—The *Weekly Review*, Birmingham, Alabama, prints the American platform, after the names of St. John and Daniel and the State electors.

—During the past week it has heen interesting to note the able contributions to the *Wesleyan*, on prohibition in in politics. The *Advance* New York letter says the Congregational ministers of that city will give St. John a strong vote. The *Midland*, of St. Louis, the *Standard*, of this city, the *Baptist Weekly*, of New York, all speak for prohibition; while among prominent clergymen the past few days has given to the world such St. John voters as these: Bishop Whipple, of Minnesota; Joseph Cook, Washington Gladden, of Columbus, O.; Dr. Scudder, of of the Plymouth church, Chicago; Phillips Brooks, of Boston; Drs. Talmage, Justin D. Fulton, Jesse B. Thomas and Chas. F. Deems, of New York and Brooklyn.

There is no such thing as a party, properly understood, without a principle. When it ceases to advocate some principle, it becomes a faction, and factions are essentially selfish. A faction viewed in this light is simply a party gone to seed—a party afflicted with dry rot. To factions no honest man owes loyalty. Let every man save his vote by casting it "where alone broad principles, deep convictions and earnest advocacy are found"—that is with the Prohibition party.—*Wisconsin Prohibitionist.*

The Brooklyn *Daily Times*, one of the leading Republican party papers of the country, referring to the Prohibitionists, says:

"They know that the Republican party is not and cannot be made a Prohibition party. The Republican party cannot and will not accept their platform."

Very well, then, please stop denouncing Prohibitionists because they do not vote your ticket. Cease asking Prohibitionists to vote with the Republican party when you say distinctly you will not do anything for them. Now that Prohibitionists know exactly what you will do, as well as what you will not do, they will know exactly how to vote without your advice.—*Nat. Temp. Advocate.*

WASHINGTON LETTER.

Dear Cynosure:—The noteworthy events in this city during the past week are the address of the Hon. Wm. Daniel before the Prohibition Club of this District in Masonic Temple on the 17th. The club has been growing, and its regular meetings on each Monday evening are full of interest. We had hoped to have gotten St. John, but found in Mr. Daniel an able representative of the cause. The meeting, which was not large, was made up of earnest people and the address was able and timely. It was followed by able remarks by Dr. Munson of this city, Rev. Dr. Harris of New York, and Prof. E. D. Bailey. Mr. and Mrs. Daniel left the same night for Alabama, where he has engagements for some time to come.

On Sabbath afternoon Mrs. Pearson, vice-president of the British W. C. T. U. gave a most interesting address in the Congregational church, nor should I forget that another distinguished Briton, Dr. Newman Hall, gave two most able and excellent sermons in the Congregational and New York Avenue Presbyterian churches.

But in Job's time, when the sons of God came together Satan came also —and it has been so ever since. This is Masonic week. The Ancient and Accepted Scottish Rite Masons are holding their biennial convention at their new temple on Third street, N. W. There is said to be a large attendance from numerous States, and the delegates are taking in the sights of the city. The "allocution" was pronounced on the 20th by Gen. Albert Pike, Most Puissant Sovereign Grand Commander. On the 22d they dedicate their new temple, and on the evening of the 24th the Mithra Lodge of Perfection is to celebrate a Lodge of Sorrow in the First Congregational church!

Nor are these the only Masons that are attracting public attention. The Provincial Grand Lodge of the Royal Order of Scotland (distinct from the Scottish Rite) have been in session and initiated many into their mysteries. On the 21st they held a grand entertainment at the Riggs House, at which the same distinguished Pike presided. It is said that ladies were present, which was an innovation on established usage.

Of the character of Gen. Pike; his inciting by means of Masonry the peaceable Creek Indians to savage warfare against the nation; that he led them in that war; and that they have had twenty years war amongst themselves as the result, are facts well known to your readers; but no one can estimate the wrong done to the Indians and to the cause of Christian civilization.

The officers of the Congregational church are doubtless aware of these facts, and that Gen. Pike and other prominent leaders are as noted for their infidelity as for their Masonry; and nothing is more patent in our national history than that every revival of Masonry has been attended with a decline in religion and morals. They ought to know, too, that besides building up a privileged class to prey on society at large, Masonry constitutes a heathen religion, and is in every sense destructive to Christianity. They have been very jealous of the sacredness of their house. They refused it for Mr. Daniel to speak in, and have, I believe, granted it to no outsiders, except this and one other secret society. They evidently pay their respects to the Masons on the same principle that heathen offer sacrifices to devils. They fear to offend them.

But, seriously, when a Christian church comes under such influences it is quite appropriate that there should be a convocation of sorrow, so only, they *sorrowed for sin.* Oh that some one would "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, and let the priests, the ministers of the Lord, weep between the porch and the altar. Let them say, Spare thy people, oh Lord, and give not thy heritage to reproach; why should the heathen rule over them?"

The Mormon question continues to be perplexing. It will become more and more so. It is the rod held over a guilty nation until we renounce our other forms of national wickedness. The recent trial for polygamy before the U. S. District Court for Utah, discloses two facts: 1, that no records are kept of Mormon marriages; and 2, that Mormons regard their oaths of secrecy as justifying sworn falsehood in the civil courts. In this respect they are not peculiar. Freemasons everywhere speak of their obligation of secrecy as more sacred than any other oath could impose. In the Pennsylvania legislature and elsewhere they refused to give testimony that implied a violation of Masonic obligation. So generally have the people been educated in the false notion that these extra-judicial oaths of secrecy are inviolable, that they are ready to excuse even Mormons in positive perjury.

There are two things essential to success of any law against polygamy; first, that all marriages be made a matter of public record; and second, that all institutions be open to governmental inspection. But this would be a fatal blow to the whole lodge system. It is not strange that our Masonic legislators hesitate to strike it.

H. H. Hinman.

Reform News.

CONNECTICUT STATE CONVENTION.

The Connecticut Christian Association, opposed to secret societies, met Oct. 7th at seven P. M., in Mission Hall, Willimantic, Conn. It was called to order by the President, and after half an hour spent in devotional exercises, was addressed by Rev. H. H. Hinman of Washington, D. C., on the relation of secret societies to Christianity.

On Wednesday, Oct. 8th, met at nine A. M., and after half an hour spent in prayer and remarks, the secretary's report was approved. The chair then announced the names of committees on enrollment, on nominations, and on resolutions. The committee on nominations recommended the names of John A. Conant, Willimantic, for president; James Reid of Simsbury, vice-president; George Smith of Willimantic, secretary; Charles T. Collins of Windsor, treasurer; and a vice-president for each county; which report was adopted. The committee on resolutions reported a set of resolutions which were adopted. [These were printed last week.] The president and secretary were instructed to correspond with the officers of the Massachusetts Association and the friends of reform in Rhode Island in reference to the organization of a Southern New England Association, embracing the States of Massachusetts, Connecticut and Rhode Island, and the appointment of an agent and lecturer for the same.

Rev. H. H. Hinman reported three weeks' work, in which he visited the counties of Windham, Hartford, Middler, New Haven and New London, also Rhode Island, and had spoken eleven times. The report was approved.

At the afternoon session addresses were made by Rev. A. M. Abgren of Hartford, Rev. H. H. Hinman of Washington, Edwin M. Curtis of Bristol, Charles T. Collins of Windsor, Mrs. Windmiller of Willimantic, and Philip Bacon of Weatogue.

A vote of thanks was passed to Ezra A. Cook of Chicago for his donation of books to the convention; also a vote of thanks to the friends in Willimantic for their generous entertainments. At the evening session Rev. H. H. Hinman delivered an address on the relation of secret societies to civil government, after which the convention adjourned.

Charles T. Collins, *Sec'y pro tem.*

THE ATTACK UPON STARRY.

REPORT OF THE COMMITTEE APPOINTED AT THE KANSAS STATE CONVENTION.

At the annual meeting of the Christian Association of Kansas opposed to secret societies held in the Senate chamber at Topeka, Sept. 26th, 1883, Rev. Jos. Collins, D. D., of Emporia, presiding, Rev. Paul S. Feemster was unanimously elected agent for said Association to prosecute its work by such means as would promote the objects of the society.

Mr. Feemster opened correspondence with officers in several ecclesiastical bodies, and subsequently received official indorsement and assurance of co-operation from conferences, presbyteries, etc., at their stated sessions. Pastors of Free Methodist, Wesleyan, Associate Presbyterian, Reformed Presbyterian, United Presbyterian and other churches invited Mr. Feemster to address their people, and churches took collections in aid of the work. His expositions of the secret system were acceptable and his deportment as a minister and Christian gentleman above reproach.

There were some who desired to witness degree work in open lodge, and at the request of such brethren the assistance of Samuel E. Starry was obtained for one month. Pursuant to arrangements Bro. Starry began his work in the Congregationalist church at Pearlette, where Mr. Feemster and family worship. From this point they went to Garfield, Sterling, Kingman City, reaching Dunlap, Morris Co., on the 19th of September. They were cordially received by Christian friends, at whose solicitation they came to work the first and third degrees of Freemasonry.

Up to this time nothing had occurred seriously interfering with their plans, or curtailing the freedom of speech which every citizen of Kansas is supposed to enjoy, since the expulsion of Quantrell and his followers from the State.

Giving little attention to rumors and threats afloat, friends proceeded with preparations for the contemplated services. There is in Dunlap a school for the freedmen under the general care of Associate Presbyterians, but including in its board of directors Rev. Richard Cordley, D. D., of Lawrence; Hon. A. B. Jetmore of Topeka; Rev. H. L. Browlee of Newton, and nine other distinguished clergy and citizens of Kansas, with a roll of 175 pupils in attendance the past year. On the ground floor of the building owned and occupied by this freedmen's school is a chapel, which was obtained for the purpose of giving illustrated lectures on Freemasonry. Notice was given and at 7: 30 o'clock P. M. a fair-sized audience, composed of teachers, pupils, and men, women and children from the town gathered, little thinking that their peaceful assembly was so soon to be broken up by a boisterous and lawless crowd.

Mr. Starry, assisted by Rev. P. S. Feemster and others, proceeded to give the programme announced for the evening. That men of the "baser sort" were there very soon became apparent from the tumult and threats in the rear of the hall and outside the building. Finding remonstrance vain and the services seriously interrupted, Mr. Starry asked if there was an officer of the peace present. On being informed that there was he requested him to assist in keeping order, to which request his Honor (?) the justice replied, "I am not running this institution." Encouraged by evident cowardice, if not the active co-operation of an officer of the law, the crowd grew more turbulent, mingling eggs with threats, yells and curses, until the scene became too exciting for his Honor (!) and so he withdrew, leaving Mr. Starry and his associates along with the women and children to protect themselves as best they could. Fortunately, all escaped without serious injury, though some were in a "sorry plight" from the effects of "Masonic charity."

The riot of the night preceding was the all absorbing topic in Dunlap Sept. 20th. As usual in such cases there were "diversities of tongues," but the rioters conceded that the expose was correct, and that for *that reason it was an unlawful proceeding,* and declared that the third degree should not be given. The principal of the public school in Dunlap, and school examiner in Morris county, was very active and assumed to control the movement when he proposed a compromise by allowing the discussion to go on undisturbed provided degree work was omitted. Friends were unwilling to make this concession but respectfully insisted on their right peacefully to assemble and conduct the exercises of their meeting as they saw proper. They were not as yet convinced that free speech was not a right to be enjoyed in Dunlap without peril to the property and persons of its Christian citizens.

As threats were made it was deemed prudent to take all reasonable precaution and avoid giving the slightest provocation to harsh or violent proceedings. The rostrum was protected by nailing a heavy blackboard over a window from which it could be reached with missiles thrown from outside, and the services of a constable or some officer who had authority to keep the peace was sought, but no such person could be found.

At the hour appointed, Bro. Starry began work on the third degree of Masonry. The hall was well filled and a large crowd had gathered outside. Desperate men who had nursed their anger through the day were there under cover of night to incite those who were less malignant to deeds of violence and fire the motley crowd with the spirit of a reckless mob. Reports from firearms mingled in wild confusion with "border ruffian" yells infuriated the frenzied rabble until brutal passions overleaped every barrier of law or humanity. Dashing a stone of many pounds weight through the window and clearing the way of obstructions, these defenders of "Ancient and Honorable Freemasonry," exemplified their "brotherly love" by pouring a volley of eggs and stones in upon the stage where the work was quietly proceeding, and upon a promiscuous audience, whose cries of terror added to the roar and rage of the mob, can better be imagined than described.

The candidate was just emerging from the preparation room, "duly and truly prepared," when a jagged stone, weighing ten ounces, struck Mr. Starry on the left cheek, just below his eye, with such force that he would have fallen to the floor had not friends sprang forward to protect and assist him. Doubtless thinking their purpose accomplished in adding another victim of Masonic vengeance to the list of brutal murders, the mob retired, and Bro. Starry was removed, without interruption, to a room above the hall, and medical aid immediately summoned. Dr. Showers examined and dressed the wound, remarking that had the stone struck half an inch further back, instantaneous death would have resulted.

When, after the lapse of several hours, Bro. Starry returned to consciousness, he was greatly surprised to find himself in bed surrounded by friends, and inquired what it all meant. So great was the force of the blow that he became instantly oblivious of all that subsequently transpired in the hall.

Although the mob had dispersed, there were occasional reports from pistols and other "signs and tokens" which caused apprehensions of another attack, should it come abroad that their intended victim was only stunned, not dead. What had transpired already made the law-abiding citizens of Dunlap suspicious of that school of "curious arts" which had graduated men from the "secret chambers of its imagery" fitted to do the work of assassins. Perhaps, too, memories of the raiding and sacking of Lawrence by Quantrell and his riders may have suggested what bad men are capable of doing, in defense of a bad cause, and that it is not safe to confide in the generosity or humanity of those who "hate the light," even though they are neighbors, or members of the same church. At any rate guards were set, and suspicious points carefully watched, so as to intercept any attempts of further violence. And it is quite possible that these precautionary measures were wise, for just about the day's dawn there appeared at the foot of the stairs a rough and mysterious person, who wished to know how Mr. Starry was, and said, "I wish to see him." When asked what he wanted his reply was, "I have heard that Starry is a great man, and I want to see him." The

(*Continued on 12th page.*)

THE HOME.

I GO TO LIFE.

I go to life, not death;
From darkness to life's native sky;
I go from sickness and from pain
To health and immortality.
Let my farewell, then, be tearless
Since I bid farewell to tears;
Write this day of my departure
Festive in your coming years.

For toil there comes the crowned rest;
Instead of burdens, eagle's wings;
And I, even I, this life-long thirst
Shall quench at everlasting springs.
Let our farewell, then, be tearless,
Since I bid farewell to tears;
Write this day of my departure
Festive in your coming years

God lives! Who says that I must die!
I cannot while Jehovah liveth.
Christ lives! I cannot die, but live;
His life to me He ever giveth.
Let our farewell, then, be tearless,
Since I bid farewell to tears;
Write this day of my departure
Festive in your coming years.

—*H. Bonar.*

RECREATION.

We talk about recreation. Prayer is the Christian's recreation. It recreates him by bringing the Divine life within him. And the only way for us to get rested when we are tired is to go to God. It is the plainest and simplest thing possible that we are to do when we are weary. We are to take a day's vacation, and retire with the Lord. I will not glory, save in mine infirmities, but I can say, truly, that the happiest days I have ever known have been those of such retirement—going apart with only three present: God and the Bible, and myself. These seasons of waiting on God are not so common as they have been in other days. And that is the reason Christians are so jaded and dull. Honest old Scotch saint was she who said that her idea of heaven was that it would be a place where she could sit all day long in a clean white apron and sing psalms. Don't you see how the idea came to her? She knew what good times she had with the Lord were when her kitchen work was done for the day, and she had put on her clean attire and sat down with her Bible; and what better could heaven be than just an extension of all this? O, we do not have good times enough with our heavenly Father; we don't stay with him, and get refreshed and re-invigorated by him, and that is the reason we are so dull and weary. "They that wait upon the Lord"—that means, you see, to tarry with him. Not a few moments snatched in the morning and a hurried and fragmentary greeting, as two friends salute each other when they are hurrying to business—but a real all-day's or all-week's visit with the Lord; that is resting. And I do not believe a man ever tried this who was not strong and tireless, and well-equipped for service. Luther used often to spend three hours a day with God. And that is where he got strength to wield such sledge-hammer blows against bigotry and superstition. John Welch, son-in-law of Knox, often prayed seven hours a day; and if anybody had worked miracles in modern days, you will find them in the mighty deeds of preaching and soul-saving which he wrought. And this is the promise, that "they that wait upon the Lord, shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint." Strange is it that they begin with flying and end with walking.—*Rev. A. J. Gordon.*

PREPARED VESSELS.

"Prepared unto every good work." What is this preparation? In other words, if the vessel is set apart and purified, is it not prepared? Truly, it is ready for use, but not as yet prepared for service.

When visiting the pottery, I observed the various processes through which the vessel passed till completed. Having made a purchase, the vessel was ready for usefulness in the home, but must needs be *prepared* for its special work through *being filled.* While empty, though cleansed, it could not serve its purpose nor fulfill its mission. And hereby the lesson was enforced upon me, that we fail in recognizing the Sovereign Potter's design when we desire only an abiding *emptiness.* It is of paramount importance that *self* should be thrust out, and kept out, but the filling up with divine material is an absolute essential.

"*None* of self, but *all* of Thee."

A *filled* vessel, then, is a vessel "prepared for every good work." Nor is consecration a *fact* in personal experience until the emptying of every defiling element becomes ensured by the filling up out of the fullness that is in Christ. This essential feature of consecration was typified by the priest's presentation of sacrifice, and incense, which filled his hands. When Moses was ordained of God to consecrate the priesthood, one part of that act was in filling their hands, as symbolic of the powers and ministry of the office with which they were invested. (Exod. 28: 41; 19: 9, margin.)

So, then, the consecration of the priests was the action of another upon them; as also their priestly act upon others, as, for instance, upon the cleansed leper was for their consecration. And we must insist on this, that while the believer is said to consecrate himself by a hearty submission to Christ, yet, truly, consecration is the action of the Great High Priest upon him in separating, cleansing and filling that believing soul with the Spirit of purity and of truth. Nor is this consecration an undefined and ecstatic emotion, called by some "full salvation," an expression un-Scriptural in that application of it. *Full* salvation will not be an accomplished result until the coming of the Lord, when this mortal shall have put on immortality, and the corruptible body sleeping in death be crowned with incorruptible life. Not until we are like the Son of God, when glorified together with him, shall we have attained unto *complete salvation*, to be revealed in the hour of his second advent. Blessed be God, we have the earnest of that salvation now, in his life communicated to us, and by the Spirit dwelling in us. (John 5: 24; 1 Cor. 6: 19, 20.)

In Rom. 15: 13, Paul prayed thus for the saints: "Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." The Holy Spirit makes the hope real to the instructed heart, and its anticipations fill us with joy and peace in believing. Joy and peace—the peace that floweth as a river, the result of quietness and assurance; and joy, like the bubbling brook fed by unseen sources, welling up within, giving strength for labor, and gladness in service. The fullness of joy and peace is our birthright privilege. "Being justified by faith, *we have peace* with God. . . . . And not only so, but we also *joy in God*, through our Lord Jesus Christ." These are, however, but results in themselves which flow from an acquaintance with the truth of the Gospel and faith in the Son of God.—*Geo. C. Needham.*

WHAT THE BIBLE IS FOR.

A thoroughly sensible answer was that given recently by Rev. M. C. Stebbins, when examined for the pastorate of the Congregational church at Cornwall. President Hamlin asked him if we have the right to fix the Bible over to suit ourselves. Mr. Stebbins replied: "I am accustomed to look upon the Bible as intended to fix us over." The incident was encountered in the *Congregationalist* last Sabbath afternoon, and in the evening an article was found in the *Advance* asserting, with reason and truth, that the internal evidence of the Bible is unanswerable, and closing with these words: "The prevailing argument in defense of the Gospel will always be its adaptation to the needs of man. So the fitness of Christ's words to the soul which seeks for God is the sufficient and the highest possible evidence of their divineness." Not long after, the last number of *Jerry McAuley's Paper* was taken up, and there were recorded, not one or two, but columns of testimonies from once vicious men and women to the power of the Gospel to make men new creatures in Christ. One had been a believer ten years, another five, another four, and though each had passed through severe struggles, strong temptations and sore trials, he or she had been kept by the power of God through faith, unto salvation.

The world is becoming more and more practical every day, and becoming so through the spirit of the Bible, which more and more enters into the intellectual and moral life of the world. "By their fruits ye shall know them," the immortal word of him who spake as never man spake, is becoming more and more the rule of judgment the world over. Speculations that make no one better give no consolation in trouble, no strength under trial, no hope for the future, will prove to be only a temporary amusement. Men will soon return to the true light and life of the world.

Some one weary with doubts, perplexed by conjectures, by the oppositions of science, troubled by theological novelties, may read these lines. He or she may have found no support, no life, no purifying power, no comfort in the partial or total unbelief which has been listened to and entertained. We entreat that soul to read the Gospel, to accept the Gospel, to look to Jesus, to cry to him, to cast itself upon him. He can and will do all that is needful for every one who trusts in him. He can and does save to the uttermost all who come unto God by him. Give up, friend, every attempt to fix the Bible to suit yourself, and submit yourself to it to be fixed by it for this life and the life to come.—*Christian Intelligencer.*

THE JAPANESE CONVERT'S STORY.

One of the converts of a recent revival in Japan relates his experience as follows: "For thirty years I have been seeking rest for my soul. I sought it first in Buddhism, then in Shintoism, but found it not. In my happiest moments I *felt* that there was *still a lack.* I could not tell what it was, but I knew I needed something I did not have, and did not know where or how to get it to make me happy. I heard of Christianity, and determined to come to Nagasaki (he lived a hundred miles distant) to see if I could learn how to obtain it. I came into this church and heard the Christians tell what joy and peace they felt in their souls, and I said, 'That is just what I want.' I determined to pray to the Christian's God. He heard my prayer, and has given me what my soul has so long been crying for—peace, joy. During any one hour since I believed, I have had more joy than in all the years I was a Buddhist. The Christian religion is the true religion."—*Selected.*

The grandest motive power for the death of sin, is the death of Christ; and nothing makes us so eager to die *unto* sin, as Christ's death for sin. Off goes the filthy raiment at the sight of the glorious, spotless righteousness, which is freely presented to every needy sinner in Christ Jesus.

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one *dare not* give up!—*Mrs. C. H. Spurgeon.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

INCENSE. Read Exod. 30.

Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Psa. 141: 2.

What was incense? Exod. 30: 34–38.

What did the offering up of sweet incense signify? Mal. 1: 11; Rev. 5: 8; 8: 3, 4.

Why was incense offered up every morning and evening? Psa. 5: 3; 55: 17; Luke 1: 9, 10.

Why must it be offered upon the altar? John 16: 23; Eph. 2: 18.

What did the sweet fragrance of the incense represent? Acts 10: 4; Dan. 10: 12.

UNNECESSARY WORDS.

The habit of using more words than are necessary in the expression of thought is almost universal. Sometimes it takes the form of employing unmeaning exclamations; sometimes that of putting into a sentence words or phrases which do not add to its force or make it clearer; sometimes that of constructing long phrases when short ones would be better. As an example of the first, let any one make a record of the number of times he will hear sentences begun with a "Well!" or an "Oh!" or a "Say!" or some other idle word, during the next hour after reading this article.

To say "Well, I don't think so," means exactly the same as "I don't think so." "Say, will you come with me?" The person addressed will be likely to "say," whether he is commanded to do so or not.

Perhaps there are no more common faults of speech than the unnecessary use of the word "got," and of the phrases "you know," and "says he," or "said I." A story is told of a Frenchman who had been talking with a lady much given to the use of "says he," and its sister phrases. "Do you understand me?" she asked.

"*Oui, oui,*" he replied; "but vat ees dat *sezai, sezee?* Ees it vat you call to *swear?*"

The same Frenchman, or another, became much irritated with a gentleman's "you knows," and at last interrupted him.

"Pardon, monsieur, but you say to me, 'You know, you know,' but I do *not* know. If, zen, I do not know, why say you to me, 'You know'?"

How many of us say "I have got it," when we mean "I have it?" The inveterate use of "got" is illustrated by the manner in which a man once aroused his wife in the morning: "Get up, Jane! Breakfast has got to be got, and you have got to get up and get it."

Bad habits of speech are much easier to acquire than to abandon. One hears "well," "got," and "says he," from a hundred mouths, and unconsciously drops into the habit of using them. As proof of this we suggest that families make an agreement to keep a record for one day, or for one week, of the number of times each member uses either one or all of the needless words we have mentioned. We venture the prediction that if the account be faithfully kept, few of our readers will have an average of less than ten black marks a day, however hard they may try to avoid *welling* and *you knowing.*—*Youth's Companion.*

HOW PRESIDENTS ARE ELECTED.

In this year of the presidential election it may be well to describe the process by which the people of this country make choice of their chief magistrate. As is well known, although party conventions designate the candidates, the people do not vote for them directly.

Each State is entitled to a number of "Electors" equal to that of its Senators and Representatives in Congress. These Electors are chosen by the people upon a general ticket in each State, so that all the Electors from one State will be Republicans, and all those from another State Democrats. The choice of Electors is made in every State on the Tuesday next after the first Monday in November, this year the 4th of the month.

The Electors then meet on the first Wednesday of December, this year the 3d, and vote for a President and Vice-President. Their votes are transmitted to Washington, where they are counted in the presence of both houses of Congress. If no person has a majority of all the votes for President, the election devolves upon the House of Representatives.

In that case each State has one vote, and a majority of all the States voting is required to effect a choice. The vote of a State is given as a majority of the Representatives of that State direct. If the delegation is equally divided, the vote is cast blank. Thomas Jefferson, at his first election, and John Quincy Adams, were elected by the House of Representatives.

As there is now only a very small chance that the Electors to be chosen in November will fail to make a choice, it is not necessary to go further into that alternative method of election. But it may be interesting to give some facts about early elections, when the system of choosing Electors was different from what it is now.

The Constitution says that the Electors shall be appointed by each State, "in such manner as the Legislature thereof may direct." The first election was ordered, by the Congress of the Confederation, in a resolution adopted on the 13th of September, 1788, to take place on the first Wednesday of January, 1789. There were then no railroads or steamboats, and there was barely time in the three and a half months intervening for the Legislatures to be assembled.

It would have been wholly impossible for the Legislatures to have passed laws giving the people the right to choose Electors, and to make the needed preparations for the election, before the time appointed for it to take place.

Accordingly *all* the Electors, without exception, who voted for Washington in 1789, were appointed by State Legislatures.

The system of popular elections made slow progress. A few States adopted it early, but the most of them continued to make the choice through the medium of their Legislatures. As late as 1820 nearly one-half of the States clung to that system. The voters of New York did not choose Electors directly until 1824.

But even those States which allowed the people a vote for the Electors, had not a uniform system. In 1820 Maryland and one or two other States chose electors by single districts. Maryland had nine districts for the choice of Congressmen and eleven districts for Electors: Each voter gave a ballot for one Elector only.

At the same time Massachusetts, with some other States, also chose Electors by districts, but these districts were the same as those for the choice of Representatives; so that each voter cast a ballot for one district Elector and for two "at large." In still other States the choice of all the Electors was by general ticket.

The tendency has been pretty steadily to uniformity; but in some cases acts have been passed which would now be regarded as atrociously unfair. In the early part of the century the New Jersey Legislature passed a law permitting the people to choose Electors. Just before a certain election was to be held, the Legislature, which was controlled by one party, foreseeing that under the new system the opposite party would be successful, repealed the law only a few days before the election was to take place, and chose the Electors itself.

At the election of 1860 all the States except South Carolina chose Electors by popular vote. After the war the Florida Legislature chose Electors for a time. In 1876 the Legislature of Colorado chose the first Electors for that new State. At present every State has the system of a popular vote and general ticket. But the Legislature of any State may adopt a different system at any time at its pleasure.—*Youth's Companion.*

RED CLOUD TO THE SIOUX SCHOLARS.

Red Cloud, the well-known Sioux chief, lately visited the government school for Indians at Carlisle, Pa., and addressed the scholars in his own language. A prize of $3 was offered for the best translation of this speech. We give a portion of the successful report, made by Luther Standing-Bear:

"You seem like my grandchildren; and now I went pass through the shops and saw what you can be done. I saw the shoemaker, harnessmaker, tailor, carpenter, tinner, blacksmith, and they all doing well. Here you see I wear a boots which is you make it. I was surprise that the blacksmith doing very good. Also the girls can washing clothes and sewing. Also I went pass through the school-rooms and I saw some of you can write very fast, and read, and I was glad. Now, this is the thing what we send you here for, to learn white men's way. There is two roads, one is good and one is what we call a devil road. Another thing is you know, if who do nothing, just put his hand on his back and lie down, so any dime not come to in his pocket itself, so you must do something with your hands. Now you must not homesick any, but you must try to be good and happier."—*St. Nicholas.*

TEMPERANCE.

"SHE DIED FOR ME!"

"She loved him!"

So said one neighbor to another, as they stood by the bed on which they had laid all that was mortal of Rebecca Marvin. It was the old story. She had married Joel Marvin five years before, and for a time all went well. But Joel loved a social glass; at first for company's sake, to be sure, but at last for the liquor's sake. And what infernal helpers are those saloon companions! With moral sense so deadened that they no longer feel pity, they drag a man, with blear eyed persistency, down the road to ruin, and think themselves the gainers if they make five cents out of the wreck. They are worse than brutes, for even brutes have pity on one another. But God knows what to do with such men. Their place is prepared. And when, at the final judgment, they are consigned to eternal fellowship with the demons whose work they did at the saloon door, all the saved universe shall cry, "Amen; it is just!"

The first time Joel staid out late at night was when two cousins came to see him. Why they were not smitten with the leprosy, or palsied in their tracks, before they came, we do not know; God knows. They proposed to go out and get a glass apiece; in memory of old times, they said, but really as a foretaste of everlasting woe; and they staid out until after midnight. Joel was ashamed of himself, but what good did that do? He did not say no, the next time he was asked. It would have been wrong to have knocked his tempter down, but not as wrong as it was to go with him. And so he slipped along until he had a drunkard's throat, that itched for liquor.

At last matters got so bad that Rebecca's father took her away, but she was not at rest.

"He'll be worse if I'm not there, father," she said, "for he has no one else to live for."

"Then let him die!" retorted her father.

"He's my husband," was all she could reply, as tears welled up in her eyes. "If only there were no saloons!" she continued, after a little. How many helpless women and children have wished the same? And some of them are God's own. And yet those saloons are authorized to run by the votes of Christian men. Christian men! Who shall dare to take counsel of that God who is the Avenger, and then assure any such man that it is good for him that he has been born? See that fearful PROMISE OF THE MILLSTONE in Matt. 18: 6.

The end of it was that Joel made a solemn agreemeet to reform, and Rebecca returned with him. But it did not last. He often "reformed," indeed, but some cursed acquaintance would waylay him, and then he was sure to come around to the saloon again. Perhaps the saloon-keeper was an honest, God-fearman, who would not sell liquor to a customer who was being ruined by it! Did you ever see such a saloon-keeper? *Joel Marvin never did.* Health, wealth, home, character, even love of life and hope of heaven, went remorselessly into the dramseller's till. All chance of livelihood seemed gone; work, credit, everything. All gone but Rebecca. She went last—to her father's again.

But Joel repented, with every appearance of sincerity. He quit drinking, and found work, and from love to him, and new hope in him, Rebecca again returned. Did he do better? Yes, for a time, until the saloon-keeper had a wedding anniversary party, and there was free beer. Then Joel fell. Slowly Rebecca wasted away. She worked hard; she fared hard. Joel never abused her, but with trouble and toil she was wearing out. They sometimes talked it over.

"I am not worthy of you," Joel would say.

"Only for the drink," Rebecca would reply. "O Joel, do quit it, and I will stay with you still." And he would promise again. For a time he would keep it, and would even fight hard against the unnatural craving of a burned stomach, but at last he would be over tempted, and fall to drinking. And then, as if for very shame, he would seem to go lower than before. It was this cruel living in hope and then pining in hopeless sorrow that did more than cold or hunger to sap Rebecca's life.

One day a neighbor came in, and Rebecca was dead. She had sat on the bed, as if exhausted, and never moved again. Joel, at this time, had regular work and was trying to reform, and was so much in earnest that he used to come home by a circuitous way to avoid the familiar dramshops. Shops that his neighbors had put there to tempt him, that through his blood money their taxes might be lessened. And God remembers it. Pitiful sight! when a human fly is caught in the web of a human spider; a web spun in a corner set apart by sympathizing citizens for that purpose, on condition that they share in the proceeds.

When Joel, on returning in the evening, found Rebecca was dead, he seemed struck dumb, and moved about as one dazed.

"You've killed her," said a woman, one of the neighbors.

"You drunken sot!" exclaimed the father, "she died for you, and your miserable life is not worth the dust she trod on!"

But the reproaches of the neighbors, and the scorn of the father, fell apparently unheeded. He shed no tear, and spoke no word, except when spoken to, but would sit motionless for hours, as if absent fromhimself. At the funeral he followed on foot, and when all had gone he returned and spent the night at the grave. The next day he resumed his work again, but at night he returned to his vigil, at the grave, as if watching by the bedside of his wife. So he continued for several days and nights, becoming so gaunt and wretched as to excite pity even in those who despised him. One morning the sexton found him by the grave, dead; and at the head of the fresh mound was an oak board, on which was carved Rebecca's name and age, and underneath, in rude letters, this inscription:

"*SHE DIED FOR ME.*
J. M."

But that did not save him.—*Rev. E. W. Hicks.*

THE PORTLAND VASE.

This is a celebrated work of art in the British Museum, where it is preserved with extreme care. It is not large, being only about ten inches high, but it is considered the most precious thing of the kind ever fashioned by man. Before its value was understood, the Duchess of Portland gave a thousand guineas for it, but ten times that sum would not buy it now. It is one of those urns which the ancient Etruscans, the people who inhabited Italy before the Romans came there, used to make in order to hold the ashes of their dead. From one of these old cemeteries it came into the hands of Alexander Severus, emperor of Rome, who used it for the ashes of one of his family. Sealed up in a magnificent sarcophagus, it reposed in the Monte del Grano, near Rome, from the third to sixteenth century, when it was brought to light fresh as when first made between two and three thousand years ago. The material of the vase is a sort of dark blue glass, over which has been laid a coating of transparent white enamel, which has been cut away like a cameo, leaving an exquisite representation of the marriage of Peleus and Thetis.

In the year 1845, a drunken man happening to be in the Museum, seized a rock specimen near by, and aiming at the Portland Vase shivered it into a thousand fragments. Some of our older readers may remember the cry of execration which arose from the lovers of art all over the civilized world at the news. What could be done? They hustled the drunkard off to prison, and then with reverential care they gathered up all the splinters and cemented them together in the old shape, doing what they could to conceal the fractures.

We were thinking over the circumstance the other day, when it occurred to us: "Why, that was a representative act. What that drunkard did forty years ago, in the British Museum, is being done all around us continually. Strange to say, the Portland Vase was shaped very much like a heart. Ah! take a human heart, inside filled with the ashes of departed joys, and outside a network of cameos cut in deep by sorrowful experience, what more exquisitely tender? what less fit for rough handling? We have seen a drunken boy reel into the presence of his widowed mother. That look of agony!—it meant that a stone had crushed into a heart worth ten thousand Portland vases! Perhaps the most sensitive and charming thing God ever fashioned on earth is a young wife's sweet affection; yet stones prepared in our saloons and hurled by a drunken husband's hand, are shivering them on every side.—*The Amendment Herald.*

—The *Christian Advocate* says Rev. Williams Summers, M.D., a graduate from Pennington Seminary, is about to lead a party of Christian missionaries into Central Africa, under the lead and general supervision of Missionary Bishop William Taylor. The plan of Bishop Taylor, concisely stated, is to plant about twenty mission stations on a line running through the rich belt of country which lies just south of the Congo River, and stretches from the Atlantic to the Pacific Ocean. For this gigantic enterprise forty missionaries are needed to open the work. Of this number about twenty have been secured. Bishop Taylor himself will enter Africa from the Atlantic coast with twenty missionaries about October or November, and Dr. Summers will enter Africa from the Indian Ocean with twenty more missionaries in May or June next. Both parties will advance toward the interior until they meet, thus completing the chain of mission stations across Africa from the mouth of the Congo on the Atlantic Ocean to the mouth of the Zambezi on the Indian Ocean.

(*Continued from 9th page.*)

reason given was not satisfactory to the guard, and the stranger departed without gratifying his curiosity to "see a great man."

Those familiar with the history of Morgan's taking off will remember that on the night after he was drowned in Niagara River, there came to the house of Colonel King, in Youngstown, a man who told the Colonel he had been sent by the "eastern lodges" to execute upon Morgan the penalties of his Masonic obligations, and inquired where he could be found. When informed that he came too late, that his victim was already disposed of, he flew into a rage, and brandishing an ugly knife he had brought, with which to do his work, disappeared as suddenly as the mysterious stranger left Dunlap. There is certainly a very striking coincidence in the two cases; but for humanity's sake let us hope that the latter had not a commission from western lodges to perform like sanguinary deeds; but it would certainly be gratifying to know who this stranger was, why he was there, and where he went to. Taken in connection with the occurrences of the day and evening previous, it has about it a very suspicious look. Can the craft of Dunlap give us any light?

Among the "instruments of cruelty" prepared for use on the second night of the mob, which were found near the hall on Sabbath morning, were pieces of barbed fence wire, some four feet in length, which showed the diabolical character of the work intended, and the deliberation with which it had been planned. A quantity of eggs remained and were taken away in the morning. Stones of all shapes and sizes convenient for the purposes of a mob were scattered around, and the stained and battered side of the building gave evidence of the strength of arm and vigor of purpose with which the assault was made.

Bros. Feemster and Starry remained quiet with friends during the Sabbath, receiving every attention that sympathizing hearts and skillful hands bestow. Further trouble was feared by some, and it was thought advisable to quietly remove the object of Masonic hate to some place of greater security. Arrangements were made for a night voyage to Americus, and when the friendly shadows fell upon the historic plains of "Bleeding Kansas," Bros. Starry and Feemster were not "let down by a basket from the wall," but were taken by a circuitous route to a neighboring town, and thus escaped with their lives.

The Freemasons of Dunlap made good their declaration that the 3d degree should not be publicly worked in their town, and defying all law, and assailing a peaceful assembly, and making a murderous onslaught upon defenceless women and children, have voluntarily placed themselves on a plane with those border ruffians whose cruelty and cowardice was unparalleled by any other atrocities committed during the Southern rebellion.

REPORT OF THE OUTRAGE FROM DUNLAP.

In connection with the above report, the letter of Mr. Atchison, principal of the Freedmen's Academy of Dunlap, to the *Associate Presbyterian* and *Christian Statesman*, has a special interest, showing the local feeling in respect to the outrage:

The lecturers came on Friday, September 19th. They were kindly received, and arrangements were made to hold the meetings in the Freedmen's Academy. The white people became excited about the matter through the influence of the Masons, and everybody came. The first evening was occupied chiefly by Mr. Starry, who worked out the first, or Entered Apprentice degree, giving frequent comments and answers to questions. The Masons and Odd fellows became very angry, and indulged in threats and terrible abuse. During the lecture a number of eggs were thrown through the windows and broken over the speakers and audience. They smelt quite too good to express the corruption of the lodges. When they were thrown the justice of the peace, who was present, ran away, saying he would not protect the institution.

On Saturday the Masons were asked for an interview, that we might arrange the meetings so as not to give too high an offense. But they were so angry that they refused to be consulted, and spent their hot rage in contriving slanders, abuse and violence. On Saturday evening we boarded up the window next to the speakers and proceeded with the exercises, opening with Scripture reading and prayer. A number of the negroes were brave enough to be present, although many had been frightened, and others had been persuaded to stay away. About two-thirds of the audience were women and little children, some infants. These we regarded as sufficient security against rude violence. But no! we had not proceeded above half an hour, when heavy stones were hurled through the closed window, dashing boards, sash and glass over the speakers and audience. Then came another volley of stones through the open window. Strange providence of God! although several were hit, yet none were badly hurt except Mr. Starry, who was struck in the face by a stone, which would have killed him had it been an inch higher. Some of the women were frightened to delirium, and quite a panic was produced. A number of shots were fired at the time of the attack and we have since ascertained proof that at least two attempts were made to shoot Mr. S. before the stones were thrown, and that similar violence was intended toward some of the Academy teachers. Some of the mob brought to the meeting scourges made of *barbed fence wire*. Who could imagine more horrid cruelty?

After the riot Mr. Starry was taken up into the library room of the Academy, his wounds dressed by a physician, and then he was carefully nursed through the night by the Academy teachers, and the building was well guarded by some honorable negroes. We were not molested again except by some suspected spies.

On Sabbath morning a great many colored friends called to express their sympathy with Mr. Starry. In the forenoon Rev. Mr. Snodgrass preached a good sermon on the duty of the church toward the secret orders. In the evening Rev. P. S. Feemster lectured on the lodge religion; contrasting it with Bible truth and Christ's example. It was a grand discourse; every sentence was like a thunderbolt. The fact that the lodge pretends to take men from the state of sin and fit them for heaven was clearly proven. The sole authority of the true Saviour and his supreme right to our undivided service, were shown with an eloquence that needed not the support of the surrounding signs of Masonic vengeance to impress itself never to be forgotten.

We secretly conveyed the brethren to Americus, eight miles distant, when night had fallen over the scenes of sin and danger.

We ask you, dear friends, to thank God for our deliverance, and to stand by us now as your representatives in a conflict that is very important to both church and state. The entire colored population will be swallowed up by the secret orders if they are not protected. We are few and feeble, but we look to our Leader; even death means victory to us and our cause. Already fifteen churches, in whole or in part, condemn secret orders. Ten thousand Christian men in Kansas, and a multitude of women, pray that these orders may be driven from the face of the earth. We do no superficial reform work here! We follow, as closely as we can, the footsteps of our Master.

Cordially, Andrew Atchison.

The Churches.

—A series of evangelical meetings are in progress at Chicago avenue church. Major Whittle is preaching every evening. Pres. C. A. Blanchard, who has for some time been preaching at this church, has been for two weeks detained at his home in Wheaton because of the dangerous illness of his wife.

—Miss E. Dryer, whose name has for many years been associated with the Bible work of Chicago, has 150 men and women every Sunday afternoon in her Bible class in Moody's church, and there is room for more.

—The new dormitory building of the Presbyterian Theological Seminary of the Northwest was formally presented to the Board of Trustees, Tuesday, October 14. There was a very large gathering of gentlemen and ladies, not only of the Presbyterian, but many brethren from the Baptist, Congregational, and Methodist churches were present. Mr. C. H. McCormick, Jr., formally presented the keys of the new dormitory to the Board of Directors. On behalf of the Board of Directors, the Rev. Dr. Cleland accepted the tokens of conveyance of McCormick Hall to their custody. A dedicatory prayer was offered. Speeches were made by the Revs. Dr. Halsey, John Hall, and J. H. Marquis. Dr. Hall, of New York, had just returned from London for the purpose of being present on this occasion. Dr. Halsey gave a short history of the seminary, which is an institution of the Northwestern synods. It was founded fifty years ago in Indiana, and was for a long term of years at New Albany. Twenty-five years ago the late C. H. McCormick offered a donation of $100,000 if they would permanently remove to Chicago. Twenty-five acres of ground were donated by Messrs. Sheffield, Ogden, and Diversey, and the work was begun. The new addition, which cost $80,000 to construct, was also the gift of the late Mr. McCormick, and he had arranged for the presentation to take place formally on the date of the twenty-fifth anniversary of their work here. The building is of red pressed brick with stone trimmings, four stories high, size, 40x130 feet. There are fifty-two suites of rooms for students, and each suite is finely furnished by the various Presbyterian churches of the Northwest.

—The seventh anniversary of the opening of the Pacific Garden Mission, Chicago, conducted by Colonel and Mrs. George R. Clarke, was celebrated Oct. 14, in the mission room, at the corner of Van Buren street and Fourth avenue. In a resume of the work of the mission, Colonel Clarke read the following statistics: Since 1877 there have been held 2,440 meetings; in the last twelve months, 453 indoor and 56 street meeetings; total, 509. the aggregate number of hearers at the meetings since the mission was founded has been 85,560. The total attendance, in addition, at the Sunday-school has been 8,500; the kindergarten, 6,600; the sewing school, 1,000. Grand total, 100,960. There have been distributed 220,000 tickets of invitation and 35,000 tracts. There have been in all 3,200 seekers of religion, and there never has been a meeting without some. In addition to this mission work proper, Mrs. Clarke has paid 104 visits to the county jail, and distributed 4,000 religious papers there during the last year. The expense of conducting the mission during the last year, exclusive of the Sunday-school, the sewing school and the kiudergarteu, has been $4,727, of which only $647 has beeu contributed by outside parties and the balance borne by Colonel Clarke.

—The meetings held lately by the evangelists, Moody and Sankey, in the Academy of Music, Brooklyn, were under the auspices of the Young Men's Christian Association. No special effort had been made to advertise the meetings, yet in the afternoon the large building was crowded, and in the evening it was as full as it could hold, and hundreds were unable to obtain admission. Over 500 persons were on the stage, and in the gallery men stood in lines twenty deep. Mr. Moody exhorted his hearers with great fervency to lay hold of eternal life now, while it is offered. Mr. Sankey's singing made a deep impression. On Monday, meetings were held in Dr. Cuyler's church. A large audience was present in the morning. In the afternoon the church was literally crowded, and in the evening hundreds were unable to secure even standing room. The services were exceedingly impressive. These meetings are the beginning of a series to be held in central localities, intended to arouse Christians, and arranged in the hope that they may lead to a general revival this winter.

—The workers at Farwell Hall seem stirred, of late, upon the subject of divine deliverance from bodily ailment. It is a theme frequently upon their lips as they pursue their evangelistic labors in various parts of the city, and several remarkable cases of recovery from physical ailment have occurred which have called the attention of not a few to some study of the matter. The particular subjects of such curative power referred to in a noonday meeting, recently held, were men under the influence of strong drink. Several instances were narrated by eye-witnesses wherein men already under the stupor of drink were, in immediate answer to prayer, smitten with a clearly manifested and sobering conviction of sin, and abandoned the cup on the spot, to start out with meek and chastened spirit upon a uew life. What the power of God can work in answer to believiug prayer, it is not for mortal to conjecture; and certainly, while we examine such examples with needful caution, we are not allowed to pass them by indifferently or undevoutly.—*Chicago Standard.*

—At the Copenhagen Conference of the Evangelical Alliance, among other topics that of religious indifference was discussed. The picture Dr. Christlieb presented of Germany was appalling. In Berlin, with a population of 1,000,000, only 20,000, or two per cent., attended public worship. In Hamburgh, with near 400,000 people, only 5,000 attended. In certain districts of North Germany there were suicides at the rate of thirty to forty a week. The state of things in the rural districts was also bad. The working classes were so hard pressed during the week, and had to work at such small wages, that they thought they were bound to labor on the Lord's Day in order to increase their income. The study of infidel books he represented as very common. In London it is said that over one million out of its four millions never attend church. In Glasgow, 200,000 out of 700,000 neglect public worship. It is probable that New York and other American cities would show figures which indicate a like indifference.—*Intelligencer.*

—At the meeting of the American Missionary Association in Salem, last week, Rev. Dr. Striedy read a paper on the conference between the American Home Missionary Society and the American Missionary Society. The committees had found a satisfactory solution of the differences. It has been agreed that both societies were National, and not limited by sectional or geographical lines; that the American Home Missionary Society's special work was church planting in the new regions of the West and Southwest. It has also done some important work in some of the Northern States. Neither society will establish in any locality a church that will not admit colored persons to membership if suitably qualified, nor will it sustain any church that will not keep fellowship with neighboring Congregational churches, or unite with the conference of that association. The appeals of the two societies to the common constituencies shall be on this basis: that contributions for the South should flow mainly through channels to the American Missionary Association, and that no large proportion of the funds of the American Home Missionary Society should be spent on Southern fields, as there are pressing demands in the West and Southwest for all and more than can be raised.

—The sum of $151,752,000 is expended annually in China for the worship of ancestors.

—The Union Theological Seminary dormitory accommodates 150 students, and its library contains 50,000 volumes. Its new buildings have cost $750,000.

—From 1810 to 1820 the Protestant denominations of this country gave $206,210 to home and foreign missions. During the last two years they gave $56,186,636, and yet there are people who say the world is growing worse.

—The skeptics are as enterprising as the Christians, for we are told that in India and Ceylon they have presses and uewspapers by which to propagate their opinions. In Madras there is a society managed by American infidels, and their two papers call religion a "cancer," and Christians "superstitious fools."

—Mr. Henry Bergh's Society for the Prevention of Cruelty to Animals is the legatee of a handsome sum ($250,000) by the will of Miss Welton, who lost her life some time ago in making the descent of Long's Peak, in Colorado.

—A Pennsylvania correspondent of the *Christian Advocate* says that the Moravians of Bethlehem, Pa., have decided to undertake a mission to the Esquimaux of Alaska, their reason being, beyond the general obligation to preach the Gospel to every creature, that the field is a particularly difficult and uninviting one. A veteran missionary and a young graduate of the Theological Seminary at Bethlehem were set apart for the work, and last April were sent out to prepare the way for the establishment of regular mission stations. At Oonalashka they met an Esquimaux woman, and from her learned the important fact that the Alaskan Esquimaux speaks almost exactly the same language as those of Greenland and Labrador, among whom the Moravians have had successful missions. This will enable them to make use of the Christian literature already prepared in that language. At the latest accounts, the two pioneers had left the last trading-post for a journey to the North, and are now, the correspondeut says, no doubt hundreds of miles away from any white man's dwelling, alone in the Arctic wildcrness, with only the wild Esquimaux around them.

—Moody and Sankey held, last week, a short meeting in Boston. This week they are to be in Worcester, Mass., from Thursday through the Sabbath. The Worcester *Spy* says of the meeting: "The convention will include the whole of Worcester county. Circular letters will be sent to all the evangelical clergymen in the county, inviting the co-operation of their churches. The meetings of the convention on Friday and Saturday will be for the discussion of topics relating to the spiritual work of the churches and of the individual members, and to means for increasing their activity in reaching the unsaved, with pertinent addresses from Mr. Moody and others. Services under the direction of Mr. Moody will be held Sunday morning, afternoon, and evening. Mr. Sankey will have general charge of the singing. The convention will be similar to the one held in Boston last week, and some of the most earnest and consecrated Christian workers of Massachusetts will be present and have a place upon the program."

—Pastor Seguin, of the French mission of this city, was admitted to the Presbytery of Chicago, at its late meeting at Joliet, and will receive the assistance of the Presbyterian churches in his work. He had been arranging for a series of meetings, and had engaged Father Chiniquy's assistance; but the latter is unable to come, at present, and the special effort has been postponed until December.

—The Central Illinois Congregational Association took final action, at its late meeting, respecting J. B. Shay, of the Streator church, which seceded, a few years ago on account of the testimony against the lodge of the Independent church. Shay was heavily supported by Col. Ralph Plumb, the present Republican candidate for Congress in that district, who is reported as of infidel tendencies and a Mason. The Association found that Shay had deceived them about his ecclesiastical relations, and has shown himself unworthy of recognition as a minister of Christ. They therefore withdrew fellowship from him, and struck off his name from their roll.

—It is proposed in England to furnish the Moody schools at Northfield, Conn., and the Y. M. C. A., at Newcastle Pa., with libraries as a testimonial of gratitude for the work of Messrs. Moody and Sankey in London, last winter.

—The Five Points Mission, of New York, served during the last year 99,200 dinners to needy people, and sent 315 children into the country. The receipts, in cash and goods, were $42,617.18.

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Rye—No. 2		52
Bran per ton		10 75
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 00
Mess pork per bbl		16 00
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@2 00
Eggs	20	22
Potatoes per hus	25	35
Seeds—Timothy	1 15	@1 29
Flax		1 38
Broom corn	02	@ 06
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 30	@7 10
Common to good	2 50	@6 00
Hogs	3 50	@5 15
Sheep	2 50	@4 25

NEW YORK.

Flour	3 05	@5 80
Wheat—Winter	68	@ 89
Spring		83
Corn	53	@57¼
Oats	32	@38
Mess Pork		16 87
Eggs		18
Butter	8	24
Wool	14	@40

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Hogs	4 50	@4 90
Sheep	2 00	@3 25

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FARM NOTES.

THE BEST HORSES.

If I were called upon to name the two requisites most necessary for a farmer to possess, in addition to a good farm, I should say a good wife and a good team; and when a young farmer becomes possessed of these, he has made a good start on the road to success While no industry of the farm pays better than raising good horses, none is more unprofitable than raising inferior ones. It costs but little more to raise a horse which, when six years old, will command a ready sale of $400 or $500, than one which can with difficulty be disposed of for $100, or than it does to raise a heifer or a steer which at maturity is worth $50 or $75. The best team for the farmer is the one which will best answer all the purposes of the farm—plowing, hauling, taking the farmer and his family to town, or his boys and their sweethearts for a lively sleigh-ride; and in addition to all this, will give him a pair of colts every year, which will earn their keep from the time they are two years old until they are sold for $800 or $1,000 at five or six. The team to do this is a pair of handsome bay mares sixteen hands high, weighing 1,000 to 1,250 pounds each, with small, bony heads, large nostrils. broad forehead, large, bright eyes, small, tapering ears, long necks nicely arched, deep as they spring from the shoulders and small at the throat-latch; long, oblique shoulder-blades; moderately high withers; short backs and deep but not over-broad chests, because a horse with a very wide breast, although usually of good constitution and great strength, is seldom a graceful or rapid trotter; is apt to have a "paddling" gait, and if used for road work will generally give out in the forelegs from the extra strain put upon them by the weight of the broad chest. Our team must also have long, muscular thighs, large knees and other joints; short cannon (shin) bones; legs broad below the knees, and hocks with the sinews clearly defined; fetlocks free from long hair; long, moderately oblique pasterns; rather small though not contracted feet; broad loins; wide, smooth hips, and long, full tails. They must have plenty of nervous energy and good knee action; must be prompt, free drivers, capable of trotting a mile in four minutes; be fast walkers and good, hearty eaters; must not "interfere," and must carry their heads well up without checks when on the road.

ANEXPERIENCE IN TRANSPLANTING TREES.—There is an interesting passage in the annual report for 1884 of Mr. Edward Clark, architect of the Capitol, concerning an experiment in tree culture begun on the Capitol grounds ten years ago. Over one hundred trees, whose trunks averaged one foot in diameter, were transplanted. To adapt them to removal their roots were cut off at a distance of three and one-half feet from the trunk. The operation was regarded as hazardous, and was characterized as an injudicious and disastrous one. It is now reported that all of the trees, with two exceptions, have flourished, and are growing more rapidly than others in the same park.

ONIONS IN THE FALL.—It is a good plan to sow onion seed or put out the sets in the fall. Onions, to do well, want to make an early growth. It is often difficult to sow the seed in the spring as early as is desirable. While if the work is done in the fall they will start to growing very early in the spring, and will come into market earlier than spring planting. Every gardener has noticed that if in harvesting onions in the fall a few are left how quickly in the spring they will start to grow and how much earlier they will be ready for the table. The soil for onions should be rich, well ploughed and harrowed, and made as soft as possible. Whatever manure is applied should be worked in the soil near the surface. Sow the seed or set out the sets in the fall, say in the last of September. In October mulch with a good dressing of stable manure; it will not only protect the plants, but be a valuable stimulant. It can be well worked into the soil in the spring after the plants begin to grow. Where manure cannot well be procured, mulch with straw, and then at the first favorable weather in the spring rake off the straw. Ashes, whether applied in the fall or spring, I find to be a valuable fertilizer for onions. They should be applied on the surface and merely worked in so as to mix with the soil, as shallow as possible. Onions feed near the surface, and in order to be beneficial the fertilizers must be kept on top. The soil should be worked fine and put in a good condition before sowing the seed.—*N. J. Shepherd, in Fruit Recorder.*

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THE SECRET EMPIRE.

—The old Masonic Temple of Philadelphia is to be transformed into a dime museum. Civilization is making some progress in the Quaker city. From a heathen temple to one of amusement is certainly a step upward.

—The Great Council of Red Men of the United States convened lately at Springfield, Ill. The organization numbers 40,588 persons, has 507 subordinate branches, and paid out for the relief of members last year, $132,814.98.

—A note from Norfolk county, Mass., tells of the elopement of James R. Stevens of East Weymouth, with a disreputable woman. He was a man of affairs, as he was married, was a church member, and a Freemason. Several other secret orders were also patronized by him.

—The Chicago Sirup and Food Company, which purposes to manufacture articles of diet and sirups from vegetables and cereals, was incorporated by the Secretary of State Wednesday, the capital being placed at $2,250,000.

—The National Executive Committee of the Master Plumbers' Association, Andrew Young, of Chicago, president, held secret meetings Oct. 16th at St. Louis, and refused to divulge the proccedings. In Chicago it is almost impossible to buy material for plumbing without the order of a member of the plumbers' society.

—The colored Grand Lodge of Ohio has forty-six subordinates, with 1127 members; an average of twenty-five. It is recognized by the German Grand Lodge League, the Grand Orient of Peru, the Grand Lodge of Hamburg, the Grand National Orient of Dominica, the Grand Orient of France, the Grand Orient of Italy, the Grand Orient of Hungary, and St. John's Grand Lodge of Hungary. J. G. Findel, the Masonic historian, is an honorary member.—*Hebrew Leader.*

—The row among the Masons of Canada continues with increased fury. The Grand Lodge of England has chartered lodges in the provinces without regard to the pretended rights of the Grand Lodge of Quebec. It is now positively stated that the Grand Lodge of Quebec is about to take action in consequence of the Grand Lodge of England's continued hostility, and will forbid Quebec Masons communicating with or recognizing English lodges.

—The Supreme Lodge of the United Order of Honor, meeting in Indianapolis, Ind., Oct. 16, inst., elected the following officers: Supreme President, Thomas E. Boyd, of Noblesville; Vice President, R. L. Williamson, of Cleveland; Secretary, Everest Dudin, of Indianapolis; Treasurer, Henry F. Thompson, of Indianapolis; Chaplain, P. E. Culberson, of Jersey City; Conductor, H. W. Smith, of St. Louis; Inside Guard, H. M. Anderson, of Cincinnati; Outside Guard, E. W. Collins, of Pendleton, Ind.; Medical Director, Dr. D. Haggart, of Indianapolis; Trustees, George W. Powell, W. H. Doll, Matthew Roth, of Indianapolis; J. A. L. Tice, of Iowa City; J. B. Michener, of Kokomo, Ind.

—Early during the present month there was a great excitement reported from Beauharnais, in the province of Quebec, Canada, owing to the denunciation of a Catholic secret society by Father Jasmin.

—We reported lately the case of the Masonic Rev. W. M. Collins, minister of the M. E. church, Galesburg, Ill. Collins having suddenly disappeared some two months ago, it was reported that he had been foully dealt with at Cleveland, where he was last seen. But he being a Knight Templar and under process of trial before his conferen e for adultery, it was generally believed that his Masonic brethren were keeping him out of the way until after conference met. A Galesburg dispatch, dated Oct. 17, shows the conjectures to be true: "The Rev. W. M. Collins is in Toronto, Canada, under an assumed name, the Rev. William M. Myers, Myers being his middle name. He holds a life insurance policy of $5,000 in the C. M. B. A. The officers of the association sent Deputy Sheriff Richey to Toronto, having previously found clews pointing to his whereabouts. Mrs. Collins had not put in any claims for the insurance due her in case of his death. Mr. Richey saw the missing minister in the postoffice at Toronto, and saw him take mail postmarked Galesburg. This was before Mrs. Collins' last trip to Cleveland."

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen $2 00

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NEWS OF THE WEEK.

POLITICAL.

—The Hon. Thomas A. Hendricks, candidate for Vice President of the United States, on the Democratic ticket, arrived in Chicago last week, and spoke to nearly 10,000 people. All the Democratic marching clubs paraded in honor of the event.

—The great demonstration of the Republicans Saturday night eclipses all the Blaine receptions during the campaign. Blaine and Logan reviewed together the marching thousands, who were estimated to be from 15,000 to 20,000, while perhaps a hundred thousand people were on the streets as interested spectators. The enthusiasm was so great that no speaking could be heard, and after one or two attempts it was abandoned.

COUNTRY.

—Two-thirds of the employes of the State, War and Navy Departments in Washington are ill with malaria owing to the dredging of the Potomac. Chills and fever are almost epidemic.

—The expenditures of the Postoffice Department for the year ended June 30, 1884, exceeded the receipts by $3,593,137. Last year the receipts were $2,653,189 more than the expenditures.

—The patent examiners-in-chief at Washington Friday made decisions in the telephone case of Bell, Edison, and others in favor of Bell, one decision involving the principal feature of the telephone.

—The jury in the Clawson polygamy case at Salt Lake reported a failure to agree Wednesday morning, and Judge Zane ordered an immediate retrial of the case.

—A heavy snowstorm Thursday morning caused a number of vessels to lay to in the St. Clair flats, blockading the passage between Lakes Erie and Huron.

—A train on the Northern Pacific Road brought to Fargo, D. T., Monday, 110 cars filled with wheat—the greatest wheat train on record. At Duluth the same road delivered on the same day 216 cars of wheat.

—While driving to market at Cleveland, Ohio, Thursday morning, Charles Kimball fell asleep in his wagon. His horses became frightened near a crossing and dashed into a coal train, Kimball and his team being killed, four cars derailed, and a stretch of track torn up.

—While three men were examining a defect in the top of a coke oven near Funnelton, W. Va., Monday night, the cone caved in, letting the men drop into the fiery furnace. The oven was cleaned out after an hour's work, but no trace of the victims was found save little lumps of metal, probably melted buttons or coins.

—The boiler of a threshing engine, run by a carpenter, exploded at Beltrami, Minn., Monday morning, killing five men instantly and mangling and scalding three others.

—The Fall River mills closed Monday, rendering 10,000 persons idle. H. H. Fisher's pipe mill at Allentown, Pa., has suspended operations, throwing 800 persons out of employment. H. B. Scott & Co., barbed wire manufactuers at Pittsburg, have notified their 800 employes that wages will be reduced 10 per cent.

—Wednesday, at a point one mile west of Knoxville, Ill., a dastardly attempt was made to wreck the train conveying General Logan and party to Peoria. Upon rounding a curve the engineer noticed an obstruction on the track. He put on the brakes, but did not succeed in bringing the train to a halt until the engine had run over two of four ties that had been laid across the track.

—Fire in Carthage and East Carthage, N. Y., on the 20th, destroyed 200 dwellings, three churches, the hotel and opera-house, an academy and school-house, and some mills and factories, the loss being estimated at $500,000. Numbers of people were rendered homeless, and but few houses are left standing. The residences burned comprise the best in town and there are not houses enough to shelter the inhabitants. A greater portion of the furniture removed from the houses afterward took fire in the street and burned. The fire is to Carthage what the fire of 1871 was to Chicago. Assistance is asked for the destitute people. No lives were lost, but a number of people were badly burned.

FOREIGN.

—At Point Claire Station, Quebec, Wednesday night, a Grand Trunk express dashed into a stock train, the locomotives interlocking and their boilers exploding. An engineer was killed and his fireman fatally hurt, while a number of passengers were bruised. All the freight cars were completely wrecked and 120 sheep killed. The loss is placed at $100,000.

—While four children were alone in a farmhouse at St. Jacobin, Quebec, one of them placed a flask of powder on the stove, and also threw some in the fire. The explosion shattered the dwelling and fatally injured three of the children, but the other may recover.

—The latest advices from Madagascar state that it is believed to be too late in the season for the French to march upon Antananarivo, the capital. This will involve a delay of eight months. The sickness among the French is increasing. In deference to the influence of missionaries, Hova deserters from the Malagassy army are shot instead of being burned when captured.

—General DeLisle advises the French government an effective force of 20,000 men will be necessary to continue offensive operations and repel the invasion of Tonquin.

—France has declined England's overtures to mediate in the Franco-Chinese difficulty. Reports are current here that the Chinese are pushing their advance into Tonquin, and are about to besiege Hung Hoa. The remainder of the Chinese troops before Chu have been withdrawn. The Chinese there have abandoned their intrenchments.

—A St. Petersburgh dispatch says a desperate attack was made by a body of Nihilists on a train carrying the mail, in which there was $50,000. As the train was nearing Kharoff they attempted to wreck it for the purpose of robbing the mail pouches. The guards fired at the wreckers, the engineer put on steam and the train escaped.

—The British Cabinet has not yet sanctioned the advance of the Nile expedition to Khartoum. It will not decide the question before the return of Lord Northbrook. Wolseley will be ready to advance Nov. 1. Egyptian correspondence shows that the government offered a reward of $100,000, or more if necessary, to any sheikh who would secure Gordon's safe retreat from Khartoum. Among Lord Northbrook's recommendations to the British Government on his return to London will be that foreigners resident in Egypt shall be subject to taxation.

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The internal revenue collections for October in the district of which Peoria, Illinois, is the center, were $1,422,436.79, against $1,312,551.17 for the some month last year; increase, $109,885.62. There were also 293,705 gallons of liquor imported into the district. These figures show the power of the drink traffic. But a greater power is against it. Prohibition must conquer.

A great Roman Catholic council is about to meet in Baltimore which will be attended by some 700 ecclesiastics and remain in session probably for weeks. But while the ostensible object of the meeting is the welfare of mankind, the whole conference, excepting on Sabbaths and Thursdays, will be entirely secret. Such a part as the members choose will be published at the close. If the Catholic church is opposed to secretism this is not consistent.

Philadelphia made a good beginning Tuesday against the practice of betting on elections. The Pennsylvania law of 1839 declares that any one betting on the result of an election is disfranchised thereby from voting. At the polls in Philadelphia a man was challenged under the old law and the judges refused his vote. Let us have such a law well enforced in every State.

Hon. Hiram Price, Indian Commissioner has prepared his annual report. No miserable, cruel and expensive Indian wars have darkened the history of the year, and much progress has been made, not only by the Indians themselves, but by the whites who exercise authority over them. A better understanding of the Indian character and habits, and a more general and pronounced recognition of them as human beings, entitled to all the rights granted to other men, is taking the place of the old Custer war-cry of extermination. Mr. Price urges an increased and early appropriation, and a stringent law forbidding the sale of arms and the enforcement of the law against liquor. The establishment of courts for Indian offences has proved of great use, and in addition the establishment of a United States court in the Indian Territory is urged. The great value of the school work is demonstrated by the report, and a much greater amount of money asked for to carry it on. The solution of one part of the Indian problem is noted in the removal of the Crow Indians in Montana and the addition of 3,000,000 acres of their reservation to the public domain, from the sales of which the tribe may become self-supporting. In all these measures, it is of the greatest satisfaction to note that the spirit of the Gospel is prevailing over that of war in the settlement of the Indian question.

The latest report from the Soudan causes apprehension in England. It is that General Gordon is again in danger of being overpowered and captured by the forces of El Mahdi, and that the relief expedition of Gen. Wolseley cannot hope to penetrate to him before December on account of the difficulties of transportation. Wolseley's instructions are to bring General Gordon and Colonel Stewart from Khartoum. No further offensive operations than should prove necessary to serve this end would be permitted. Neither the English nor the Egyptian government was prepared to assume the responsibility of the government of the Nile Valley beyond Wady-Halfa, though they would be glad to see an independent government at Khartoum which would keep peace with Egypt, would encourage commerce, and would prevent the slave trade. The successes of Gordon inspired the hope that he would be able to extricate himself and bring away the Egyptian garrisons from the Soudan without other help, and the British expedition may have been more tardy from an expectation of the same kind. The jealousy of France has been also a great hindrance. President Ferry lately said France was prepared to make arrows of every sort of wood to fire at England unless she gave France satisfaction in Egypt. Sometime the latest republic will realize that nations need as much to recognize the demands of humanity as to follow their own ambition and greed.

Two State Supreme Courts published decisions last week that are of peculiar interest to temperance reformers. In Iowa the court at Des Moines unanimously decided that justices of the peace have jurisdiction to try certain cases under the altered constitution. The decision is a reversal of that of Judge Hayes whose brain is fertile in expedients for the benefit of crime. Hayes ruled that the justice court had no jurisdiction because the costs as fixed by law were above the limit of that court; but the Supreme Court decides that the costs are no part of the punishment in a case, but are for compensation to officers for enforcing the law. When the Supreme Court gets around to Hayes's last decision, making the purchaser of liquor *particeps crimnis* with the dealer, we shall see its fallacies brushed aside.

The other decision in Ohio was probably a political move. It was made by three Democrats over the vote of two Republicans, Judge Johnson, just re-elected Supreme Judge, being one of the latter. It is a reversal of a former decision by the same court in favor of the constitutionality of the Scott law. The constitution of Ohio forbids the licensing of liquor-selling. The Scott law was intended to be some restriction upon the unlimited traffic which might otherwise be legal, and, with secondary provisions restricting sales on the Sabbath and to minors, its main point is as follows: "That every person in the State engaged in the traffic in intoxicating liquors, other than the manufacturer thereof from the crude material and who sells in quantities of one gallon or more, shall be assessed and pay annually a tax of $200 if he sells distilled liquors, and $100 is he sells fermented liquor alone. The law makes a lien on property in or upon which the liquor is sold, and punishes by severe penalties any person who sells on the premises of another without his written consent." The three members of the court who regard the law as unconstitutional published the decision very seasonably to produce the greatest sensation. As the taxes which have been collected amounted to several millions, the probable repayment of this amount touches a very tender spot. The Democratic managers estimated that to publish the decision would drive the German saloon interest into their ranks; the Republicans claimed that it would swell their vote from the enraged tax-payers; and the Prohibitionists, with better reason than either, looked for an increase because it was evident that neither of the old parties intend to more than play with the great temperance issue, always making it subserve their ambitious party ends. True temperance men need not mourn for the dead law; it was a temporizing scheme, planned to put off a little longer the day of vengeance that will soon arise against the drink curse.

The Masonic prayers said over the stones of the United States post office in this city ten years ago by Cregier, Gurney, Hawley, and their aproned companions, were but a part of the work which the lodge put upon the immense, but shaky structure. The *Current* comments thus upon the work during its earlier stages: "At Chicago there is a dark, forbidding-looking structure within a very beautiful plot of grass. This building has a history, and a history is all there is about it which promises any degree of stability. The united treachery of Chicago soil and Uncle Sam's office-holders has resulted in the erection, for $4,000,000, of an edifice which has 4,000,000 chances of falling down for every one it has of standing up. During the period of construction, a high and tightly jointed board fence concealed the operations of the builders, so that nobody could see the slow progress of the architectural monstrosity. Had it been open to popular criticism, as other improvements are while they are making, there is little doubt that the discovery of the architect's incompetency and the unsubstantial character of the foundation would have been made years previous to the appointment of the Sooy Smith commission, which to-day, as events prove, seems to have whitewashed the job out of pure amazement at the waste of so much money. Congress will now be asked for $100,000 worth of proppage."

"SUMPTUARY LAWS."

BY GEORGE W. CLARK.

This is another characteristic "dodge," trotted out and paraded around ever and anon by the liquor-dealers and their political satellites and allies whenever prohibition is brought before the people, a sort of galvanized ghost to frighten timid, hesitating souls and conservative old fogies and the morbid victims of drink. As though it was germane to the subject, or had anything on earth to do with the right of the government to suppress the crime of liquor traffic and its duty to protect society from its diabolical effects. Nothing can be more disingenuous, sophistical or absurd; and probably nothing is more utterly insincere than this stale, hackneyed, and, for that matter, oft-refuted and demolished subterfuge. Prohibiting the liquor traffic neither *prescribes* nor *proscribes* what people *shall* or *shall not* eat, drink or wear. If individuals can get, and are bound to take strychnine, sugar of lead, prussic acid, opium or alcohol, and dement, demoralize, disable and kill themselves, they *can;* and, it seems, *do;* but the government is under no obligation to supply them with these poisons. On the contrary, it is not only the right, but the duty of the government to prohibit the sale of such poisons for any such purpose. Just as it is the right and duty of the government to prohibit the sale of and protect the people from poisoned foods, tainted m
flour, small-pox infection, cholera, yell
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bawdy houses; or to prescribe which
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pends upon the exercise of this

It is a right which has been
government on earth and a
highest and most intelligent
civilized world; and it is
or, I should say sophistic
such necessary and legit
enacted solely for the pr
the most vital and sac
of human society, as "
a confounding of things
and deprave ideas, and

Neither government nor human society could long exist without the right and power to protect itself against the cupidity of the selfish, unprincipled and depraved. Liquor men and their political allies, who are flaunting this "sumptuary" and "personal liberty" bosh in the faces of the people, know it to be *bosh;* but use the sophism to pull the wool over weak eyes, to deceive weak minds, mislead and divert public attention; to raise a false issue and thereby avert if possible, the doom that awaits those who put the poisoned chalice to their neighbor's lips and make them drunken!

But the true, faithful and intelligent friends of God and man, those who properly estimate the value of a true and noble manhood, and of sober, industrious, peaceful and prosperous communities, and of true liberty as against license, will not be diverted from their high and holy purpose to banish this enemy of all that is good and pure and great and noble by any such weak transparent sophistry.

But now before dismissing this subject we will turn the tables upon these disinterested and profound defenders of the gross, sensual and devilish drink traffic, who prate so loudly about "personal liberty" and "sumptuary laws." The fact is, the very converse of their flaunting swagger is the truth! Our license system is not only in direct violation of God's Word, which pronounces a woe unto him who puts the cup to his neighbors lips and "maketh him drunken," but it is "sumptuary," both in its nature and effects. The government thereby fosters and feeds the liquor cormorants who corrupt and curse the country. It supplies the means and tempts to the "sumptuary" indulgence of the very worst and most impious and fatal kind. It panders to and pampers an unnatural, depraved, gross and sensual appetite, and to an indulgence which beastializes its victims and converts them into bloated, blear-eyed, swaggering, swearing loafers and bummers, bibblers, idlers, idiots, paupers and prowlers for outrage and plunder; reckless men, mad men, murderers of fathers and murderers of mothers! Our poorhouses, penitentiaries and prisons, our madhouses, hospitals and insane asylums are filled with the victims of these sumptuary license laws. While thousands of homes are made hapless and wretched, and a hundred thousand palsied and ruined souls are every year sent staggering into eternity unprepared thereby!

Is it not high time this inconsistent, inexcusable, anti-republican, un-Christian and barbarous system was abolished? Justice, righteousness, morality, religion, humanity, true statesmanship—all cry out against it, and every interest of mankind, every consideration connected with the peace, prosperity and happiness of the human race, the stability of our government, the perpetuity of our civil and religious institutions, imperiously demand not only the abolition of the barbarous sumptuary license system which has so long disgraced our statue books and stained our records with the most unnatural and revolting crimes; but as imperiously demands the enactment and enforcement of local, State and National prohibition. "*Righteousness* exalteth a nation but *sin* is a reproach to any people."

Rochester, N. Y.

WEEK DAY SERMON.

BY E. E. FLAGG.

Sometime in the perfect glory of a summer afternoon when "the south wind blows softly," and the elm tree over the way casts long shadows, a remembrance stirs in my heart of a burial in a country churchyard, and a little child holding fast her father's hand and gazing with wonder-filled eyes into the dark yawning recesses of the tomb where had just been deposited precious seed to await the harvest of the R[illegible]n. Death is a mystery to a child's heart, [illegible]le it is a bright mystery full of radiant [illegible]ssibilities, and the gravity of the [illegible]the cape-bonnet is rather the shadow [illegible]emnity than anything deeper. Be[illegible]one remembrance connected with [illegible] now passed to her "exceeding [illegible] soft hand placed on her head [illegible]exhortation to "be good and love [illegible], childlike words addressed to a [illegible] they echo across the fields of [illegible]he voice of bells that call to

[illegible]owhere uttered a truer word [illegible] are not so ill with you and [illegible] been is half owing to the [illegible]lly a hidden life, and rest in [illegible]who was thus laid quietly [illegible]ummer sunshine had lived

[illegible]ngland clergyman of the [illegible]inful preacher," who visited from house to house—the poor as often as the rich—who talked and prayed with all the sick and afflicted, who loved little children and preached every Sunday about election or the divine decrees or some other theological subtlety as taught in that old school of the prophets, headed by Edwards and Bellamy and Hopkins, her early conversion, her love for the Saviour, her joyful sense of his continual presence, her longing to win souls, her increasing devotion to every duty, seemed to mark her out from her girlhood as one especially destined to do some great work for the Master. Yet she never became a missionary, or even a minister's wife; her name was in no religious journal, was shrined in no memoirs, stood at the head of no benevolent societies. She lived a single life shadowed by sorrow and disappointment, and cut off by death in its meridian. It was simply hidden, as the body of Moses was hidden, by God himself.

The words uttered thirty years ago in the ear of the child, have become a vital and living power in the heart of the woman. For when we are tired with the length of the way and wearied with the continual assaults of the tempter; when we are pressed by foes from without and the weakness of our own hearts from within, that watchword of our childhood, "*Be good,*" is better than a thousand dissertations on courage and patience: and I am sorry for whoever gets beyond the need of it. He is farther from the divine source of goodness than he thinks, and must find his way back slowly and perhaps painfully to the first principles of that kingdom, which, whoever would inherit must become as a little child.

And so to-day I lay this flower, whose seed was sown so long ago, on one of earth's many "unvisited tombs." May it waft fragrance into some other "hidden life."

THE KEY OF THE BASTILE.

BY ALEXANDER THOMPSON.

'Tis only a key, but that key has a story,
Might cause you a shudder to tell,
For the door that it opened, led never to glory,
But was once as the gateway of hell.

The Bastile—what name on the page of the past,
Stands out with a meaning like this,
So pregnant with horror, so dreadful and vast,
Unspanned by one rainbow of bliss.

The Bastile—the tyrant but uttered the word,
And the dungeon threw open its door;
And who of the victim again ever heard
This side of eternity's shore?

Gone sweet air and sunshine; gone voices of men;
Died hope in that bed of despair;
And where life had been, there was only a chain,
And a skeleton bound to it there.

O mighty upheaval! O tempest of mind!
Like the rock-lifting forces below,
Ye came in a might that no tyrant could bind,
And the Bastile came down at a blow.

O t'was not in vain that the forces below
Shook stratas of granite and flint
And rushed like a torrent to grapple the foe,
Through every red fissure and rent.

O t'was not in vain when the Bastile came down,
And the bulwarks of tyranny crumbled,
When the people, instead of the king, won the crown,
And the pride of the noble was humbled.

O t'was not in vain, for a brighter to-day
Looks out from the rage of the past,
And the grand ship of freedom speeds on her good way
With the tri-color nailed to her mast.

Bartlett, Ill.

DARK LANTERN POLITICIANS.

Secret political parties are demoralizing and mischievous. Under a despotism they may be necessary, but there is no place for them under our free and popular government. They are a fraud upon the people, and the only motive for organizing them is that the purposes and the methods of the conspirators will not bear the light. If their objects were such as could be openly avowed and discussed they would be boldly presented, and adherents would be sought by reason and argument. It is as true now as ever that "men love darkness rather than light because their deeds are evil." In secret parties the leaders are more or less clever and ambitious tricksters, and their followers are generally dupes. Mystery has a strong fascination for some minds, and the consciousness that they are sharers in a secret is as enticing as the machinery of pass-words, grips and other flummery. Political secrecy is demoralizing, because the member of a secret organization surrenders his independence and becomes the slave, not merely of the majority, but of designing leaders, whose decisions take the shape of decrees, which the followers are compelled to obey. This vice of such organizations is illustrated by the letter which we published yesterday. "The orders may come even at the last minute to kill off Jefferson." Whose orders? Why, those of the leaders of the party, of course, who decide in secret conclave whether they will put up or pull down candidates, and call upon the members to execute their decrees. The members must "be on hand" awaiting orders. They may wish to nominate Mr. Jefferson, or may prefer some other, or they may be divided in opinion among several candidates, but the exercise of individual judgment is not tolerated. "Orders may come even at the last minute" to reverse all that had been previously determined. Decision is the function of the leader, obedience the duty of the individual member.

The organizatian is founded in fraud, and, of course, its masters have no scruples in using fraudulent methods when these will serve their purpose. The members at large may not be aware of this dishonesty, but they are its instruments and its victims. Because the whole concern is dishonest in its inception, mischievous in its aims, unsuited to popular institutions, and a fraud upon them, overbearing and despotic in its management and demoralizing in its methods, a secret party seldom flourishes long. American citizens will not long endure the yoke which is laid upon them. Exposure comes sooner or later, and the consequence of exposure is certain defeat and ignominy. Membership of a secret party is everywhere accounted a reproach. Who likes to be reminded that he was a Know-Nothing thirty years ago, and how many ambitious politicians every year are forced to meet this damaging imputation and repel it as best they can? In our local politics the presence of this evil thing has long been suspected. Its influence has been seen in many instances and it was always bad. Now it has been brought to light so that it can be seen in all its ugliness. No man whose judgment has not been misled by plausible sophistries or distorted by prejudice can fail to see that the first political duty now demanding attention is to crush out this un-American, un-republican, mischievous, ignoble and vicious little reptile. They can do it this very day by attendance at the caucuses in overwhelming numbers, and showing by their action that that they can and will do their own business, without the dictation of any such conclave. The dark-lantern party when confronted with the mass of Republicans who disdain concealment and resent dictation is impotent and contemptible.—*Worcester Daily Spy, Oct. 21.*

MINISTERS' CHILDREN.

Scoffers sometimes point to a rake who is the son of a minister and thereby seek to revile Christianity itself. It is very seldom they are able to do that, as most sons of ministers are worthy boys and men. The rare exceptions are readily accounted for without supposing that the holy example, wise teaching and fervent prayers of a pious father tend to make his sons worthless vagabonds. In rare instances there are ministers who are unholy, and though they may keep up a fair outside show, their children know them to be corrupt. The sons of such are likely to be infidels or worse. In other cases unwise ministers bring up their sons in idleness and pride, which is sure to spoil them. The most carefully prepared statistics show that as a rule the sons of ministers compare favorably for worthiness and ability with the sons of any other class. □This is only saying that the sons of pious parents start in life's race with unspeakable advantages over the sons of those who know not the great salvation brought to man by our Lord Jesus Christ.

"A gentleman, when challenged to show that more of the children of ministers than of others did not turn out ill, took for a test case the city where the challenger lived, Newark, New Jersey. After calling up the children of fifty ministers who had lived there the preceding thirty years, including nearly 150 persons, it was found that three or four had become permanently disreputable, and one or two infamous; twenty or twenty-two had not amounted to much; all the rest had occupied honorable positions, and some had risen very high. When the test was applied to other professions and kinds of business the challenger gave up in a few minutes. Try this thoroughly in any city, county, or synod, for a period of forty years, and it will soon appear that the sons and daughters of ministers, as a class, reflect honor upon their parents' vocation."

—The Rev. Dr. Sankey, of Rochester, N. Y., who has just returned from the Presbyterian Council at Belfast, is reported as having said a few days ago: "I believe the Presbyterian churches of England, Scotland and Ireland are tending toward ritualism very rapidly. This is especially so in the Scottish churches, surprising as it may seem."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER III.—*Continued.*

Stephen Howland, standing with his hoodwink over his eyes, doubtful, bewildered, curious, was in a receptive rather than critical posture of mind. It did not even occur to him to ask with Pilate, "What is Truth?" But how shall we excuse his pastor, the Rev. Theophilus Brassfield, who is one of that masked company, and only the previous Sabbath preached from the text, "*I* am the Way and the TRUTH and the Life!"

"The stranger now awaits our mystic rites," solemnly pronounced the figure in the black robe.

"Then at once the chains prepare," said the one on the right hand in a disguised and sepulchral voice. And a chain was accordingly thrown over his shoulders, brought around under his arms and tied behind. "Now! bind him to the stake!" chimed in the one on the left; but the black-robed figure interupted this cheerful proposition with, "Hold! Brothers! shall we proceed in these, our mystic rites, or shall we mercy show?" And from the masked assembly in a low hesitating murmur came the answer, "Mercy—mercy show."

All this did not appear to Stephen nearly as foolish as it probably appears to the reader. Whether it be a case of magnetism, or snake charming, or the mere influence of one set of minds on another, it generally makes all the difference in the world whether we are inside or outside the circle. And Stephen was inside, caught in the whirlpool of all this spiritual jugglery. He had not the smallest fear of any personal harm, yet his flesh crept with a cold shiver as the faint tolling of a bell struck on the silence. When he was a boy he well remembered that sound; how he used to count the strokes; one, two for the infant; eighteen, twenty for the youth and maiden; five and forty for the life gone down in its meridian; fourscore for the aged and full of days; how solemnly they floated out from the little country church, and reverberated amidst the quiet of those green hills; and how each one seemed like a separate voice out of the dim shadowy shores of eternity, as awful and mysterious as the voice of the Apocalypse! And by a curious but not extraordinary trick of memory as he was led slowly around the room the clank of his fetters brought to recollection an old hymn often sung by his mother about her work:

> "How sad our state by nature is!
> Our sin, how deep it stains!
> And Satan binds our captive minds
> Fast in his slavish chains."

Meanwhile he in the black robes delivered a melancholy harangue, intended to deepen still further the solemnizing effect. "Man in darkness and chains! How mournful the spectacle! Yet it is but the condition of millions of our race who are void of wisdom, though they know it not. We have a lesson to impart to him—one of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things—of the instability of wealth and power—of the certain decay of all earthly greatness." But Stephen hardly heard it in the sense of receiving any definite impression therefrom. It all mingled together—a bewildering, bewitching, stupefying draught of enchantment, till he felt the hoodwink slowly taken off, and was told "to contemplate the scene before him."

Stephen Howland looked. He saw the coffin, the skeleton, and the two sepulchrally attired figures, one at each end holding up lighted candles which threw into broad relief every repuguant feature of the sight on which he gazed—from the eyeless sockets to the fleshless mouth on which seemed to be set Death's horrible grin of triumph. In common with most healthy physical natures he shrank from all sight and contact with such emblems of human mortality. Coffins and graves, skulls and crossed bones he had no morbid fancy for contemplating, but his nerves were strong and he did not even change countenance, but looked steadily as bidden while the dreary harangues went on with their lessons on the instability of life and the certainty of death, which, divested of all their superfluous and high-sounding phrases might have been found in any child's primer.

Then he was again blindfolded and lead a short distance to where, the hoodwink being once more removed, he found himself confronted by an apparition hardly less startling. It was that of an old—a *very* old man, whose years to all appearance rivalled Methusaleh's. He was clad in a long black robe, tied closely at the neck and waist and reaching to the feet; his long grey hairs swept his shoulders, a beard of silvery whiteness descended to his waist, and he leaned on his staff for very age. To this personage Stephen was now introduced with due formality as the Venerable Warden of the lodge, and commanded to listen to his words of wisdom, which unfortunately lost not a little of their impressiveness from the fact that he discerned, or thought he discerned, the voice of Mr. Felix Basset under the trembling accents of this lodge Methusaleh. From thence he was led to the chair of another dignitary, the Worthy Vice Grand. At the mandate of this officer who was clad all in celestial blue, the chain and hoodwink were taken off and the obligation administered with the assurance that it would not conflict with any of the exalted duties he owed to God, his country or himself. And with his right hand on his left breast Stephen Howland promised: "never to communicate to any one unless directed to do so by a legal lodge, the signs, tokens or grips, the term, traveling or other passwords, belonging to the Independent Order of Odd-fellows; never to expose or lend any of the books or papers relating to the records or secret work of the order to any person or persons, except to one specially authorized to receive him; never to reveal any private business which might be transacted in his presence in this or any other lodge; to abide by the laws, rules and regulations of the lodge, the Grand Lodge of the State or any other Grand or working lodge to which he might be attached; never to wrong a subordinate or Grand lodge to the value of anything; never to take part or share directly or indirectly in any illegal distribution of the funds or other property of the lodge; never to wrong a brother, or see him wronged without appraising him of approaching danger, and should he be expelled or voluntarily leave the order to consider this promise as binding out of it as in it."

All this while the presiding officer of the lodge, the Noble Grand, had been hidden behind a red curtain, and pretended at first to be exceedingly busy, but finally condeseended to appear, dressed in a robe of Babylonish searlet, and instruct still further the young novitiate,—said instructions being supplemented by a long closing lecture from another officer, the Worthy Past Grand, in which he was told that the general design of the order was to teach the principles of universal fraternity, and improve and elevate mankind—in short, do for him what Christianity has always claimed to do, and actually *done*, in the judgment of many honest souls who will even point you in their simple credulity to numerous facts both of private experience and written history that would really seem to prove them right in their belief.

And then the farce was over. Stephen Howland was a duly initiated member of the Independent Order of Odd-fellows, entitled to the fraternal greetings and congratulations of his new made brothers, as a sharer with them in all its privileges, temporal and spiritual. Of these Mr. Felix Basset was naturally foremost.

"Now what is there in Odd-fellowship that a Christian man can possibly object to?" he inquired with a beaming smile of triumph. "You've found it just as I told you,—a teacher of morals and religion all through."

"I must confess that many times as I have heard its beautiful and instructive ritual," observed the Rev. Theophilus Brassfield, as he too extended a fraternal hand, "they strike me at every repetition with new force and beauty. In this changing age it is good to have a form of sound words which, like the old Episcopal liturgy, time and fashion cannot alter."

The fact that the Odd-fellow's ritual has been altered twice since 1844 was one of which the reverend gentlemen was either ignorant, or else it had slipped his memory. And Stephen Howland, who knew as little of the history of the institution he had joined as he did of Voudoohism, could only smile assent.

"That is what I always tell people," put in Mr. Green, a prosperous grocer and an enthusiastic member of the order. "I tell them that only we insiders know the first letter of Odd-fellowship; and as to there being anything ridiculous in the ceremonies I never felt so solemn in my life as I did the night I was initiated."

But Mr. Van Gilder, the keeper of a livery stable near by, who was looked upon by the brethren of the stricter sort, as rather a scandal to the lodge, through his convivial habits, to say nothing of other and worse ones of which he was suspected, seemed to look on the matter in a slightly different light.

"Hang it all, Green;" he interrupted. "What is the use of long faces? *You* like a jolly good time as well as any of us."

Some of the brethren chuckled at this hit, and one remarked, "He has you there, Green." While still another member, conscious perhaps, that the minister, who as chaplain of the lodge was generally present, was not yet out of earshot, took up the cudgels.

"Come, Van Gilder; that is no way to talk. If you don't want religion now you will some time. If Odd-fellowship didn't teach what I call pure religion I should'nt care anything for it. But I say it does. I always feel after seeing a candidate initiated just as solemn as though I had been to a prayer-meeting."

Stephen, on whom the "solemn" effect was fast wearing off, leaving him in a state of general doubt as to whether the whole thing was a religious ceremony ar a harlequin play, was glad to get out into the night air and feel its reviving breath on his face. But as the worthy members separated, or rather broke up into little knots which took different streets according to the direction of their several homes, his ears were greeted by another scrap of talk of a slightly different tenor. It was near enough to election for those political straws to be flying about, which show office-seekers whether the wind is to blow fair or foul on the all-important day that is to decide their destiny at that throne of King People, the ballot-box.

"Finch stands a chance to get a good many votes," said one lodge brother, "unless the Democrats can put up a stronger man than either he or Putney."

"Finch is popular with a few crooked sticks," responded the other with a knowing air, as he stopped to light his cigar; "but of course the third party can't carry the day. It's Putney that has got the inside track, you may depend on that."

"There'll be lots of bolting done."

"Let 'em bolt, then. It won't make much difference. We might get a worse man for Governor than General Putney. He's backed up by all the Grand Army Posts, beside. That's the way he came to be nominated. The thing was worked up neat by Putney's friends. You see I was there and I saw it all. They kept mum till nearly all the candidates were named, and then Judge Dorsey got up and proposed General Putney's name. There was some hissing then and a great deal of confusion, for if the General has got his friends he's got his enemies, too. But the judge kept cool. He had two strings to his bow, and he laid it on so thick about Putney's record in the war, and what a good friend he had always been to the soldiers—how he had worn himself out in their interests trying to get Congress to pass increased pension bills, I tell you when he finished his speech the boys in blue could have been heard a mile."

Only the last part of the talk reached Stephen Howland's ears in any corrected shape, but his mind had a natural bent in the direction of politics. He was interested in the movements of parties and the prospests of candidates, while hating political trickery and wire-pulling with all his heart. He had a sincere wish that the people should understand better who and what they were voting for instead of being made mere figure-heads, having a show of sovereignty, while the actual power was vested in a few unscrupulous party leaders, who manipulated the conventions, and nominated or rubbed out at their own sweet will without the least regard for what their constituents really wished. Though so young when the war ended that the roar of cannon and ringing of bells which announced the fall of Richmond had left only a faint echo in his memory, he had a genuine patriotic feeling of friendliness and respect for old soldiers who had ventured their lives for the Stars and Stripes, and he believed their claims should be ever held in remembrance by the government they had fought to save; and it was natural that he should feel a proportionate indignation when he saw them made the mere puppets of politicians who sought by playing on their selfish interests to make them stepping-stones on which to mount higher in the scramble for preferment. He had heard of Gen. Putney, and knew him to be a low, vulgar demagogue. So this was the way in which he was hoisted into office; by a trick of clap-trap oratory appealing to the selfishness or the gratitude—it was hard to say which—of the country's veteran defenders for whom he cared not a straw except as they could be made subservient to his own political advancement!

Stephen was thinking it over when a hand was laid familiarly on his shoulder—the hand of one of his new-made lodge brothers.

"Warmest evening I ever saw so late in the season. Step in here and have a glass of lemonade. I'll stand treat."

Stephen was not thirsty, but he accepted the invitation, thinking it would appear churlish to refuse; and followed his guide, nothing witting, into the fashionable restaurant, which was likewise one of the genteel drinking places that with others not so genteel, flourished under the very noses of the Sons of Temperance, Rechabites and Good Templars to the mystification of many of the worthy citizens of Jacksonville who could by no means understand why the mice should play when the cat was *not* away.

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An hour or two later Stephen Howland was kick-

ing off his boots in his office, which was also his only sleeping room, with the feeling of one just awakening from an opium dream.

(To be continued.)

WASHINGTON LETTER.

The Mithras Lodge of Perfection duly celebrated its "Lodge of Sorrow" in the Congregational church of this city on the night of the 17th. The ceremonies are described as very impressive; and, as an advertisement of the order it will have some commercial value. Its most marked effect will be the assuring of the Christian public that the First Congregational church of Washington, which aspires to be the metropolitan church, is fully in sympathy with the institution of Freemasonry.

It was needful that such a declaration should be made, for though a good many of its members are Masons, its leading supporters are pronounced opponents of the order. The late pastor, Dr. Rankin, Pres. Patton of Howard University and Hon. S. C. Pomeroy are all on record as Anti-masons. It was therefore a matter of some moment that some effort should be made to concilitate an arrogant, selfish and anti-Christian order, that has both money and influence, of which this church thinks she has need. One of the most important things is that the character of men and institutions shall be fully understood, that men may "discern between the righteous and the wicked," and "between him that serveth God, and him that serveth him not." It is exceedingly painful to see a church that was planted here as the representative of advanced Christian principles, and which has done much excellent service in opposing the spirit of caste, as well as in general missionary work, take sides with blasphemers and haters of Christ, but if their sympathies are on that side it ought to be known.

It is with great pleasure that I call attention to the labors of Bishop Wm. Taylor, who is now in this city. On Sabbath, the 25th, I listened to him in the Metropolitan M. E. church. Perhaps no man since the days of the apostles has done so much aggressive Christian work in so short time and with such limited means. Born in Virginia, he commenced his ministerial work as a street preacher in Baltimore. At the time of the most intense gold excitement in California he went to San Francisco, not to get wealth, but to save men. He asked no support from any church or missionary society, but labored with his hands and preached on the streets with wonderful power. The intense worldliness that surrounded him only stimulated to greater efforts. We next see him in South America, India and South Africa, preaching the Gospel, founding churches, schools and colleges, and planting missions; till now there are more than one hundred and fifty missionaries in these fields, all sent out and sustained without asking aid from any missionary society.

As a result of his labors in India a missionary conference was organized, which sent him as delegate to the late General M. E. Conference in Philadelphia, which made him Bishop of Africa, but left the details of the work as it has been heretofore, solely to his own discretion. He now proposes to take a band of missionaries into the heart of Africa, a thousand miles from the coast. It is hoped to establish a chain of stations across the continent by the way of the Congo, Lakes Tanganzika, and Nyassa, and the Zambezi. It is said that in the central equatorial regions of Africa there are a people that have made considerable progress in civilization, among whom there is a most hopeful field. He goes out soon with about twenty missionaries, who are to depend entirely on the support they will receive on the field. He asks nothing from missionary societies, though he does not undervalue their labors, but will accept donations for a Transit Fund.

Mr. Taylor has the advantage of a large, well-proportioned frame, a vigorous constitution and a well-balanced practical mind. His fifty years sit lightly upon him, and his experience and executive ability are indications of a grand success. The Christian world will watch with great interest this stupendous undertaking, a work which, considered simply in its commercial results, will be worth a thousand-fold more than all the Arctic expeditions, and will be in every respect of incalculable advantage to Africa and to mankind.

The very general celebration both here and throughout the country by both Jews and Gentiles of the one hundredth birth-day of that distinguished philanthropist, Sir Moses Montefiore, attests the respect that universal humanity always pays to practical benevolence.

The electric lights on Pennsylvania Avenue, which were sometime since discontinued, are now to be replaced, the wires running underground. It is quite probable that ere long electricity will take the place of gas in all our large cities.

The report of the Hon. Hiram Price, Commissioner of Indian Affairs, recommends an increased number of agents, increased appropriation for the support of Indian schools, and increased pay to agents. None but those who have made the Indian problem a study, can appreciate the extreme folly of the war policy, and the vast importance of thorough and persistent efforts for the education and civilization of this unfortunate people.

Just now there is a great exodus from this city. Department clerks and others are going by scores and hundreds to the States of which they are citizens, to vote. For the time being all else is held in suspense until the great political contest is decided. "Shall we turn the rascals out?" or, "shall we keep the rascals out?" Surely, we ought to do both.

H. H. Hinman.

THE U. S. GOVERNMENT BECKONS TO THE LODGE.

The following from the pen of Prof. Loy of Capital University of Columbus appears in the last number of the *Lutheran Standard*, and forcibly reminds the reader of the lodge farce in 1874 over the government building in this city:

"The United States government is erecting a new building in this city, the corner-stone of which was laid last week by the Masonic lodge. A number of Masonic documents were deposited in the box, a Masonic chaplain said a prayer, and a Masonic dignitary delivered a speech. Those who represent the United States government probably mean no kind of offence to any of their fellow-citizens in such a proceeding, but they ought to know that there are thousands of Christians who are insulted by the performance and prominence which is thus given to a deistic institution, and the opportunity which is thus afforded its adherents to flaunt their natural religion in the faces of Christians. That the opportunity is gladly embraced was again shown by the eulogy on Masonry pronounced on the occasion, just as if that were of course the religion of the American people. The speaker said, for instance: 'Religion must teach moral rectitude. A brother is in a Mohammedan lodge—the square, the plumb and the level are his emblems, and the speaker would recognize him. If a Mason practices the principles symbolized here and to be found in the grand old institution, he would at last stand at the right hand of the Grand Master of the universe. On the master's chart are found two parallel lines, one representing John the Baptist, or man's duty toward God, and the other John the Evangelist, or man's duty toward man. Inscribed within these lines is a circle, representing the path that a Mason must follow. When this path is followed the traveler cannot but be saved at last, even if he be a Persian fire worshiper, Buddhist, or Mohammedan, among whom there can be no connection except the noble contention as to who shall do the best work.' Such a religion has no word for Christ and Christianity, but Christians who know that Christ is the only hope of mankind therefore want none of it, and have reason to protest against its being disseminated under the auspices of the United States government."

A THRILLING REMINISENCE.

FROM THE ANNUAL ADDRESS OF MISS MARY ALLEN WEST AT THE ILLINOIS STATE CONVENTION, W. C. T. U.

What has the future in store? Let the past answer through its history of another struggle of the Christianity of the nation with another national sin.

About forty years ago I attended my first political convention, the first anti-slavery convention ever held in Peoria. I came with my father and mother and I love to remember that in the inception of that great reform as in this, father, mother, and children stood side by side. We reached Peoria the night before the convention, but no hotel or home dared shelter us, for fear of the mob which was even then gathering. Moses Pettingill secured an unfurnished, unfinished room in a warehouse, were we women spent the night in darkness, lest a light should betray us to the raging mob. My father, with my uncle, Levi Spencer, one of the earliest pastors of this church, and other men were guarding points liable to attack, and while engaged in this duty Mr. Spencer was wounded in the head by a brickbat thrown through the window. The mob seized a poor fellow whom they mistook for an Abolitionist, tarred and feathered him and rode him on a rail through your streets. The grim procession, heralded by oaths and lighted by torches, passed our retreat. I shall never forget the weird scene, nor the impression this first torchlight procession made upon me.

The convention met next morning in a small private room, because no church or public hall would open its doors to the Abolitionists. One row of benches against the wall of the little room accommodated all that attended that meeting. My father sat on the end of the bench nearest the door, with me on his lap. He was appointed secretary, and placing me on the seat took a chair at the rude table.

Soon the door opened and the leader of the last night's mob entered—a big burly butcher, armed with a club with which he had doubtless felled many a beef. He closed the door, took his stand in front of it, planted his club close beside be and leaned on it right over my head. For a time which seemed to me interminable, he stood there. Then restrained from doing the meditated violence by a power he did not know, he withdrew. Twenty years later I saw that same man in the streets of Galesburg as captain of a band of Wide Awakes, parading in honor of the Abolition President, Abraham Lincoln.

When such changes are wrought in the space of a short score of years, what may we not hope for in a cause as sacred and never so despised as was abolition. The fact that we meet here, in the strong hold of the liquor interest, that this beautiful church throws open its doors and decks itself with flowers for our reception, that we are welcomed to the loveliest homes in your city, all this indicates that our hopes are nearer fruition than were the hopes of the Abolitionists twenty years before the strong, clean hand of Lincoln struck the shackles from the slaves.

And the same God who commanded in that struggle is our leader. He it is that fighteth for us, for "the battle is not yours, but God's." We know not the way nor time when he will give the victory, but we know it will come.

He hath sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before his judgment seat;
Be swift, my soul, to answer him, be jubilant, my feet,
For God is marching on.

—The late Sovereign Grand Lodge of Odd-fellows voted 100 to 42 to retain the color line, excluding the colored races.

—The Grand Lodge report of New Hampshire Odd-fellows gives their total revenue for the past year as $61,251.85; total relief, $25,054.20, which shows that it cost $36,197.65 to run this benevolent machine. In other words, it cost each brother a little over $6.12 to give for charity $2.50.

American Politics.

PLATFORM OF THE AMERICAN PARTY.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

As we go to press, Wednesday morning, the election returns are too meager to forecast the final result with any assurance. The election of Cleveland is claimed in New York city, with some enthusiasm; but the Republicans are hopeful. The returns put Illinois and Wiscon-

sin among the doubtful States, with New York Republican by only 2,000. Pennsylvania gives Blaine 55,000 over Cleveland, and Ohio 35,000. In Illinois Carter Harrison is defeated. The vote for St. John is meagerly reported, but Wheaton, Ill., seems to be the banner town, with 61 votes, or nearly twenty per cent. The election is so close that it will probably be several days before either party can claim the victory.

—C. D. Coppock asks what were the Logan Black Laws under which St. John was arrested in Illinois. The first of the Illinois "Black Laws" are found in the statutes for 1845; but additions were made for ten or fifteen years subsequently. In 1853 John A. Logan, then a young man just entered the bar, was member of the legislature, and moved a resolution instructing the Judiciary Committee "to report a bill to effectually prevent the emigration of free negroes into this State." A little later, as chairman of that committee he reported, pushed and carried a bill embodying the blackest of the Black Code. General Logan has probably repented of that folly, but there are many colored men who voted for him who would be glad to know it.

OUR CHOICE.

"The Lord reigneth; let the earth rejoice; let the multitudes of the isles be glad." Yes, my Lord is my Chief Magistrate. I elected him forty-five years ago, and have chosen him anew every day since. I like his administration better every day. He will never be ex-President. As Ruler he puts all others in the shade. He has been slandered more than all the Presidential candidates put together. Man nor demon could find one spot on his holy character. Nay, demons themselves said, "We know thee, who thou art, the Holy One of God." His august presence wrung *one* truth even from the devils. Do the slanderers of Presidential nominees know that they will have to give an account for every idle word they utter in the day of judgment? Do the candidates themselves know they too will stand before our Chief Magistrate to be judged?

Ho! Blaine and Logan, Cleveland and Hendricks, St. John and Daniel, and all the aspirants to the White House, remember the Lord reigneth and rejoice with us.

"Jesus reigns where'er the sun
Does his successive journeys run."

Every plank in his platform is sound, and will endure while law and equity endure. Though clouds and darkness are round about him, judgment and justice are the habitation of his throne. He is right on the tariff, prohibition, the lodge, and all the moral issues, known and *unknown*, throughout his dominion—the universe. His laws are fundamental. All human laws which antagonize them are counterfeits. He prohibits lodgery: "*Swear not at all.*" He prohibits intemperance; and, of course, licensing intemperance. Human license to sell whisky as a beverage, is *law* just as counterfeit money is money—*no* law. Now, under his (Christ's) reign I am shouting happy, let who will be President of these United States. His administration, his providence, is my inheritance. As Spurgeon says, with such an inheritance we need not chafe over the price of wheat. "Let the people be glad." O ye party-shrunk souls! Will ye shout Blaine, Cleveland, St. John? Raise monuments to creatures "whose breath is in their nostrils." So the "people gave a shout and said, It is the voice of a god and not of a man." "So Herod was eaten with worms and gave up the ghost." Poor soul, he "gave not God the glory." The Lord God Omnipotent reigneth; let earth and heaven rejoice. Amen.

NATHAN CALLENDER.

"NOT GOOD AT THIS TIME."

A GOOD ARGUMENT TO REMEMBER FOR NEXT ELECTION.

Hushai, the Archite, said this concerning the counsel that Ahithophel had given to Absalom as to the best way to carry out his conspiracy against David. A great many good people say the same thing now concerning the urgent advice and entreaty to vote for prohibition and St. John. The advice is good, but not at this time, not because they are opposed to St. John or his principles and policy, but they don't want to endanger the dear old Republican party, lest something terrible may happen as a result. How many of these are in the habit of inculcating the duty of doing right and leaving results to God. They don't want us to throw away our votes. Now we intend to vote for prohibition, and want others to do it "at this time," not because we certainly expect that St. John will be elected now, but because we want to see a vote rolled up that will foreshadow beyond a doubt that he or some one like him will come to the Presidency in 1888. And we believe in God that very few if any of us will be left as was Ahithophel, to "hang ourselves,' just because our wishes are not complied with even four years or eight years from this time. Mrs. Stowe said at a gathering made in her honor a few years since, that in looking over the past she had come to the conclusion that somehow in God's providence what ought to be *will* be. So far as the rooting up of Satan's mulberry patch is concerned, it is true. And the liquor business is one of his most deadly trees. It will have to go.

W. W. AMES.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The refusal of Mrs. J. Ellen Foster, of Iowa, to act with the National W. C. T. U., because of its action in St. Louis, has called general attention to the position of that society as a factor in National politics, and has subjected it to unjust and censorious criticism from the bigots of the Republican press. Mrs. Willard, editor of the *Union Signal*, sends to the *Inter Ocean* an account of the political debate in St. Louis, from which the following is taken:

The resolutions of the body covered a wide range of opinion, including woman suffrage, the prohibition principle, and a reaffirmation of our sympathy with whatever political party declared in its platform for prohibition and home protection. These were all adopted with little or no dissent save the last. It was late on Friday afternoon when this was reached, and although the sentiment of the convention was largely in its favor, an adjournment was agreed upon unanimously, and the discussion of this resolution was made the order of the day at 10 a. m. on Saturday.

When this hour arrived it was recognized by all that no more important position was ever taken by the society than that which seemed the inevitable outcome of the debate. There was therefore a mighty impulse given to the prayers and songs which preceded the discussion.

The debate was frequently interrupted by an earnest prayer; lasted, with the exception of an hour of recess at noon, until nearly 6 o'clock in the evening. It was the finest exhibition of tender consideration, gentle firmness, keen logic, solid argument, and elevation of spirit that I have ever witnessed. The *Inter Ocean* speaks of it as a "squally time;" but a much apter and more truly descriptive expression, carrying out the nautical phraseology, would be that a good stiff breeze was blowing and all sails were set. There was no quarrel or disposition to quarrel. Every speaker was given five minutes till it came to Mrs. J. Ellen Foster, whose time was extended by common consent to fifteen minutes, after which it was decided by the convention that the same time be given to a speaker from the other side, and then the roll of States should be called and every State not already heard from should be given five minutes. Mrs. Mary T. Lathrop gave the main speech, and a dozen or more speakers followed her on behalf of their respective States, and the vote by yeas and nays was taken all in good order, but with very interesting incidents as the delegates arose and gave their votes somewhat after this fashion:

Miss Lucia Kimble—Yes, for the children's sake.

Mrs. T. B. Carse—Yes, for my boy's sake, who casts his first vote this year.

Mrs. J. Ellen Foster—No, for Constitutional prohibition's sake.

Others—Yes, for God and home and native land, and so on just about in this proportion of aye and no, for when the vote was counted the convention stood 182 for and 52 against the resolution, which reads as follows: We refer to the history of ten years of persistent moral suasion work as fully establishing our claim to be called a non-political society, but one which steadily follows the white banner of prohibition wherever it may be displayed. We have, however, as individuals, always alied ourselves in local and State political contests with those voters whose efforts and ballots have been given to the removal of the dram-shop and its attendant evils, and at this time, while recognizing that our action as a National society is not binding upon States or individuals, we reaffirm the positions taken by the society both at Louisville in 1882, and at Detroit in 1883, pledging our influence to "that party by whatever name called, which shall furnish us the best embodiment of prohibition principles and will most surely protect our homes." And as we now know which National party gives us the desired embodiment of the principles for which our ten years' labor has been expended, we will continue to lend our influence to the political organization which declares in its platform for National prohibition and home protection. In this, as in all our progressive effort, we will endeavor to meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

Not so very formidable or pugnacious a document surely, and one that might have been expected most certainly from any but the most craven cowards, after the repeated declarations of the last two or three years.

"With malice toward none and charity for all," the organization takes its stand on the structure of ten years' thought and effort along the lines of a creed which includes the removal of the dram-shop from our streets by law.

To do other than it has done would be to tear down that structure. It would be as was said in the debate by one honest speaker, "The W. C. T. U. deserting her own child." The position of to-day is but another form of the crusade. Eleven years ago, amidst more criticism than is now visited upon them, a band of almost despairing women invaded the saloons on the streets of Ohio. To-day, in as much faith in God, but equally despairing of help from those political parties which are dominated by the brewery and the dram-shop, the W. C. T. U. enters the crusade upon the saloon in politics.

THE MASONS ON ST. JOHN.

Mr. M. L. Knight, an attorney of Chicago, having addressed a letter to the editor of the *Cynosure*, through the daily press, asking his reasons for supporting St. John and leaving the Republican party, the reply drew out the following growl from the lodge, in the *Inter-Ocean:*

PAYS NO DUES.

BRAIDWOOD, ILL., Oct. 29.—In your issue of to-day appears the following: "Governor St. John says he has not been in a Masonic lodge for seventeen years, never shall be again, and pays no dues." Poor, unfortunate dude he must be, that is obliged thus publicly to announce that he has probably been kicked out of the grandest secret organization the world ever knew; one that gathers under one banner the pick and flower of every nation, from the honest Christian king or prince to the humble honest laborer in the field. Had the poor fellow but lived in another day he would doubtless have been a Judas or a doubting Thomas.

There are thousands and thousands of us who are rock-rooted prohibitionists, but we will wait until we can vote for a man with a brain and an idea.

We would like to know the true nature of his offense, if it is so serious that he never expects to be in a lodge again.

A MASON.

"The unprotected American hen still suffers from the pauper labor of Europe, the number of eggs imported free of duty in the year being, in round number, 200,000,000, or 16,500,000 dozen."

The above is another illustration of our need, as a nation, of a high tariff. Clapp a heavy duty on foreign eggs, and not ruin our whole chicken property.

A correspondent in Douglas county, Kansas, is roused by a Republican meeting to say a few words respecting it and his own vote:

One good old "soldier of the cross" talked at length, tears in his eyes, of his fidelity to the noble temperance cause, and said that if he thought it would win he would vote for it; but that he was a Republican and always expects to be one as long as he lives, and after as long as there is a Republican party. The last sentence was well timed, for I think he will soon be released from that responsibility.

The first ballot I ever deposited was as a Free-soiler. After the Republican bird was hatched in the political manger I tried faithfully to help hold up its unfledged wings until some cruel politicians severed the body from the wings four years ago; then I came over on the Lord's side, to stay, and voted for Bro. Neal Dow. I voted three times for St. John; and, by Hon. S. C. Pomeroy's permit, I will vote for him again.

CORRESPONDENCE.

THE POLE-STAR IN THE SOUTH.

NEW IBERIA, LA., Oct. 27, 1884.

EDITOR CYNOSURE:—For several successive weeks I have been the highly-favored recipient of your invaluable journal. Whether this has been the result of your benevolence or that of some other beneficent lover of humanity and right, I have no means of ascertaining; but to whomsoever the credit may be due, please allow me, through the *Cynosure*, an expression of my most sincere and heartfelt gratitude for so valuable a gift, and of my hearty concurrence with the principles which it so fearlessly vindicates. Would that I had suitable language with which to satisfy my ever-to-be-esteemed donor with the full assurance that by this generous act he has not "cast pearls before swine;" for I shall not fail to peruse each issue carefully, and, as far as practicable, advocate its—the *Cynosure's*—course.

My first acquaintance with your journal was formed in the young men's reading-room of Talladega College, Ala., where it made its weekly visits about seven years ago. At that time I was a student of the school just mentioned, and of the many worthy periodicals with which our reading-room was favored, the *Cynosure* received most of my attention. This fact, I must admit, however, was due chiefly to the mere curiosity which was excited by the then-appeared-to-be peculiar course of your paper; for never before had I seen or heard anything against lodgery. But, as I continued to peruse the columns of your journal I was conscious of a constant melting of my conviction into its manly course. These diffident convictions became fixed principles in my character when hearing two lectures from Mr. H. H. Hinman, while upon his tour in Alabama, in the interest of anti-lodgery. The lectures referred to were delivered at Marion, the place of my birth and childhood. By them, together with the information gained from the *Cynosure*, I became fully convinced of the propriety of your wonderful mission.

In 1881 I left Alabama, and allowed myself to lose trace of your journal till last year, when you honored me with it as an exchange for the *People's Weekly Inforuer*, of which I was editor and proprietor two years, at Paris, Texas. The greatest and only real antipathy with which my paper met (and there was no small amount of it) was due solely to my refusal to advertise for rum-dealers, and to publish anything that encouraged lodgery. I was called a fool for taking that position, and were that my merited title I deserve it more to-day than then.

During February last I responded to a call to the pastorate of a Congregational church in this place, and for this work in particular I find the *Cynosure* an inestimable aid. I feel more indebted to your journal than to any other means for not being to-day writhing in a labyrinthine slough of gross idolatry, as is the fearful misfortune of so many ministers (?) of Christ's pure gospel. My soul trembles at the mere thought of its ever having been possible for my feet to have made that fatal step into an abyss and delusion of ruined souls. God be thanked for my escape.

I did not think that my disgust against the lodge could be deepened, till a few Sabbaths ago, at the funeral services of one of its deceased members I saw non-professors of religion performing religious ceremonies, from the sacred desk of an edifice that has been dedicated to our Heavenly Father, for divine worship. And oh! how abhorrent it was to hear a minister of the gospel (?) and a member of the lodge to which the impenitent deceased belonged uttering such phrases as, "The secret chambers above," "The Grand Lodge of Heaven," "Christ, our Grand Worthy Supreme, will recognize our grips and passwords when we meet him in the air," etc, etc. And to me it was alarming to hear the loud "amens" from the vast, misled audience. Surely, "they know not what they do."

I feel called upon of God, by a deep sense of moral obligation, to protest against lodgery and rum, and I will do it. In this we are not alone; for God is for us, and "who can be against us?" Whatever others may think, say or do, my vote and influence will be for St. John and Daniel, the champions of national moral reform. Hitherto I was a Republican; yet I feel it honorable to announce my present stand. Yours for a square fight,

BYRON GUNNER.

INDIA CONFIRMS.

DEAR EDITOR CYNOSURE:—Since you sent me the anti-secrecy books and tracts I have been sending them ont. The following letter is from one of the grandest Christian men in India, who was converted about ten years ago, giving up the lodge at once, and having lived a spotless life during all these years before all men, in an important position of trust on one of India's largest railways. Bro. Geering has been a dear friend of mine ever since I came to India, in 1876. His confirmation of the exposure of Masonry settles the last doubt in my mind. Peter Geering cannot lie. Your Brother in Jesus,

C. B. WARD,
Editor India Methodist Watchman.

THE CONFIRMATION.

JUBBULPORE, Sept. 13, 1884.

DEAR BRO. WARD: Your letter, also the beautiful lot of books and tracts, came duly to hand. I have read some portions of the "Master's carpet," and from what I can see of it, as well as from the tracts, they are a clear exposure of the subject they treat of. If what is written in them is not Freemasonry, I must say I have never known it. *I passed seven degrees*, and was master of a lodge for two years. During that time I initiated several candidates. The ceremonies, as recorded in these books you have sent me, are the same as those I used on those occasions. You may circulate them in the fullest assurance that you are sowing the seeds of a genuine exposure. Your Brother in Christ,

P. GEERING.

P. S.—Bro. Geering has been an honored member of the Methodist church since his conversion. C. B. W.

ARE OUR SECEDERS ALWAYS MASONS?

EDITOR CYNOSURE:—Allow me, through the columns of your paper to ask George Warrington if that rule of the Wesleyan church is not a safe and consistent one? With such a rule would the U. B church have been in the terrible struggle with the lodge that it now is engaged in? With the universal claim of Masonry, "Once a Mason always a Mason," and the known fact that it is the obligation that makes the Mason, in taking the obligation does not the man admit the universal claim of Masonry to himself, let him do what he will? And when we see the best of Masons taking official oaths that are in conflict with their Masonic oaths, and they still loyal to the latter, can we expect our church covenants to hold them unless we know that the other bond is broken? And how shall we know in the Mason's case without the proof? I think the Wesleyans are right.

The church to which I belong makes opposition to secret societies a condition of membership. To oppose would be breaking the obligation. We look at it in this way: we are soldiers enlisted under Christ; soldiers are enlisted to fight as well as for other duties; and Christ's soldiers should fight his enemies; and if secretism is not an enemy of Christ, then I do not know of anything that is. R. J. WILLIAMS.

IS ST. JOHN'S CONSCIENCE BOUND.

WEST BRATTLEBORO, VT., Oct. 23, '84.

EDITOR CYNOSURE:—I am now at the home of C. W. Potter, secretary of the Vermont Association.

In the *Cynosure* for October 16, '84, page 8, is an article purporting to be a statement of Mr. St. John's whereabouts on the Masonic question, in reply to George T. Dissette. Permit me to say that an intelligent Mason would deem the matter unsettled until it were ascertained whether Mr. St. John believes or does not believe the Masonic oaths to be binding.

All that has been said in the *Cynosure* has more or less weight. But it is known that the doctrine of the lodge is, "once a Mason and always a Mason," In the lodge there is but one answer to the question, "What makes you a Mason?" and that answer is, "My obligation."

So I must insist that the question to be answered is—Has Mr. St. John renounced the Masonic obligation or oath as not binding. Faithfully,

A. H. SPRINGSTEIN.

BIBLE LESSONS.

LESSON VII.—Nov. 16, 1884.—Solomon's Sin.—1 Kings 11: 4-13.

GOLDEN TEXT.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4: 23.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The beginning of Solomon's sin.* Vs. 4–8 One of the saddest and strangest things recorded in Scripture is the apostasy of Solomon in his old age. Indeed, some commentators have thought it impossible he could have been an actual idolater, and suppose that he simply permitted these heathen orgies without personally participating therein. But the plain words of Scripture forbid any such interpretation. "His heart was not perfect with the Lord his God as was David his father." David sinned often and sinned grossly, but in his case it was the result of sudden and strong temptation, and not of any change in his loving loyalty to God. He could have said with Paul, "When I would do good, then evil is present with me." But Solomon, instead of thus keeping the inner citadel firm for the Lord (see Golden Text), let in pride, love of ease, worldly pleasure—three deadly enemies. He did not go after other gods till "his heart was turned away" from Jehovah by a course of persistent, wilful disobedience. In his desire to surround himself with the pomp and luxury of an Eastern despot, he deliberately broke every one of those laws by which God had meant to guard the liberty and oneness of the Hebrew nation. (Deut. 17: 16, 17.) And we see the outcome: in sight of that temple which he had dedicated to God with such fervent petitions, Solomon built a high place for the cruel and licentious rites of Baal worship. But is there less guilt in the pastor or professing Christian who supports the lodge side by side with the church, and even tolerates its heathen ceremonies in the very sanctuary?

2. *The punishment of departing from God.* Vs. 9–13. These entangling alliances—this trading and intermarrying with heathen nations—may have seemed to Solomon politically expedient. The Republican party leaders are to-day taking counsel of fleshly wisdom by entering into just such an entangling alliance with the rum power. Like Solomon this party began by obeying God and "doing judgment and justice," but like him it has now turned aside to worship the false gods of the saloon and the lodge; and if its leaders were not blind and deaf they would hear the same warning: "I will surely rend the kingdom from thee." Solomon's sin rent the kingdom in two and laid the foundation for that long period of national apostasy which culminated in the Babylonish captivity and the blotting out of ten tribes so completely that their disappearance has long been one of the mysterious problems of history. Every voter is a sovereign. He can worship God with his ballot as truly as with his prayers, but if party demagogues "turn away his heart" to pay homage at the polls to the lodge god and the saloon god, let him too heed the solemn warning, "I will rend the kingdom from thee." He is helping on anti-Christian and anti-republican forces which will not rest content till all justice and law is secretly or openly subverted,

"And the fair fabric of our liberties
A shapeless mass of wreck and ruin lies."

LIGHT FROM THE WORD.

What hill near Jerusalem was named from Solomon's sin? 2 Kings 23: 13; Jer. 7: 30–34. What did he become at last? Ec. 4: 13. What lesson should his fall teach us? 1 Cor. 10: 12.

NOTES FROM PELOUBET.

"That his wives." The chief queen, no doubt, was the Egyptian princess. But she was surrounded by a vast array of inferior wives and concubines from Moab, Ammon, Edom, Phœnicia, and the old Canaanite races. Such a system must have completely destroyed the character of the royal family, and brought with it the inevitable evils of the Oriental seraglio.—*Stanley.* He had 700 wives, princesses, and 300 concubines. *Why Solomon had so many wives. First reason.* For the sake of an alliance with the surrounding nations. *Second reason.* As Solomon grew in riches, esteem, and power, excelling all other kings in these, he wished also to surpass them in what, according to Eastern ideas even in the present day, especially belonged to the court and splendor of a great monarch, *i. e.*, the largest harem.—*Bahr. Third reason.* Partly from ostentation, partly from that sensualism which is the most common failing of Oriental monarchs, he established a harem on a grand and extraordinary scale.—*Cook.* In this he disobeyed God in two respects. (1) He was directly commanded not to multiply wives (Deut. 17: 17). (2) He not only multiplied wives, but took them from the nations with which Israel was not to enter into any close relationship whatever (Deut. 7: 1–4).

"Turned away his heart after other gods," *i. e.*, they succeeded in making him indifferent towards the strict and exclusive religion of Jehovah, and milder and more indulgent towards the worship of their gods.—*Bahr.* Solomon did not ever openly or wholly apostatize. He continued his attendance on the worship of Jehovah, and punctually made his offerings three times a year in the Temple (1 Kings 9: 25).—*Cook.* (1) It is nowhere said that he "*served*" other gods, the expression constantly used of the idolatrous kings (cf. 16: 31; 22: 53; 2 Kings 16: 3, etc.). (2) Had he formally worshiped idols his sin would have been greater than that of Jeroboam, which is so often alluded to, while there is no mention of the idolatry of Solomon. (3) The expressions, "his heart was *not perfect*" and "he *went not fully*" (ver. 6) are inconsistent with the idea of idolatry. The essence of this sin was that having permitted himself, for purposes of state and pride and ostentation, the love of many strange women, he permitted them, and possibly some of his subjects also, to worship their false gods. And by so doing he gave a direct sanction to superstition.—*Pulpit Com.*

"His heart was not perfect with the Lord," *i. e.*, not entirely devoted to the Lord (cf. chap. 8: 61). "As was the heart of David, his father." The sins which constituted Solomon's decadence appear to have been (1) POLYGAMY. Of all the institutions of an Oriental monarchy the most characteristic and the most fatal is polygamy. The life he lived was degrading to his manhood. Love became debased to lust. (2) EVIL COMPANIONSHIP. The Israelites were often warned against marriage with the heathen. (3) EXTRAVAGANCE. The wealth of Solomon was enormous. The king was proportionately extravagant. See the account given of his palaces, his gardens, and his retinue. No country could long bear such a strain. (4) OPPRESSION. He appears to have copied the Pharaohs not only in magnificence, but in disregard for human suffering. The Canaanites were reduced to the position of helots; multitudes were torn from their homes to fell timber in the forests, or hew stones in the quarries. Even the Israelites had to do forced labor. (5) IDOLATRY. Solomon erected temples to Ashtoreth, Milcom and Chemosh. All idolatry was sternly forbidden. The cultus of those deities was hideously cruel, dark, impure. Heathenism degrades man and dishonors God.—*E. De Pressense.* (6) A FALSE TOLERANCE FOR FALSE RELIGIONS. His wives, having joined him, should have laid aside their former idolatries; but from a false view of their rights, to the wrong of the whole nation, Solomon allowed them to worship idols. (7) HE ENCOURAGED IMMORALITY AND CRUELTY, which were an essential part of the idolatrous worship he allowed. (8) THUS HE DISHONORED AND INSULTED THE ONE TRUE GOD who had given him all his blessings. (9) He did all this in spite of repeated warnings, and great gifts, and remarkable privileges, and uncounted blessings bestowed by God upon him. (10) From whatever cause, the one institution of the Jewish commonwealth which received no visible growth or encouragement during Solomon's reign was the prophetical order.—*Stanley.* (11) He led Israel into sin by his example and influence. The seeds of sin and disaster were sown among his people.—*Peloubet.*

These sins were committed by whom? (1) By the wisest of men. (2) By the most favored and enlightened of men. (3) By the builder of the Temple. (4) By the teacher of the Church. (5) By a man who warned others. (6) By a man of age. (7) By one in no sudden or unexpected temptation.—*Pulpit Com.*

"Likewise did he (*i. e.*, he built high places) for all his strange wives." Having done it for one, he must needs do it for all. Each one must have her own religion in which she was brought up. "No hill about Jerusalem was free from a chapel of devils."—*Hall.* Incense and the smoke of sacrifices to idols—such sacrifices, in some cases, as even nature abhors—were thus seen rising close to the Temple of Jehovah, and under the very walls of the holy city.—*Geikie.*

"I will surely rend the kingdom from thee, and will give it to thy servant." It is well worthy of notice that in this announcement the oppression of the people by compulsory labor, and taxes, or despotism, is not given as the reason of the dividing of the kingdom by Jehovah, and of limiting Solomon's dynasty to dominion over one tribe; but only the sin against Jehovah, the "going after other gods." It was just the same in Ahijah's address to Jeroboam (vers. 29–39).—*Bahr.*

—Miss Mary Hilliard, who belongs to a well-known East End family, has been lame for twenty years, and has been unable to walk, unless she wore a boot and a steel rod fastened to her waist. One Sunday she visited the house of a friend, took off her boot, and joined with three or four others in prayers for her recovery. At the conclusion of the prayers she started for home, leaving her boot and steel supporter in the house. She walked without difficulty, and has since walked freely. She says the best physicians in London and New York pronounced her case hopeless, and that her instantaneous recovery is due to nothing but prayer.—*Christian Herald.*

MEMORIAL NOTICE OF MRS. H. W. PETTENGILL.

To one familiar with the horrors of war and death upon the battlefield, with all its aggravations, a Christian's exit from life in the sunny room with every comfort, and children and friends waiting around to hear each word and note each look, or sigh, or wish, death, though even then sad, seems robbed in great measure of its terrors.

It was in the month of June, 1821, in a quiet home in the town of Middlebury, Vt., almost under the shadow of those grand old Green Mountains lying east of it, that the subject of this notice was born. She was an active, sprightly child, though rather small and frail; delighted in viewing, even in very early life, the varied and romantic scenery of her native State. Blessed with pious parents who did not leave their duty to be performed by the Sabbath school teacher, she was early instructed from Watts' Catechism for Young Children, and his hymns and songs, and later from the Westminster Catechism, all in connection with the Bible, which was studied and referred to as the standard and umpire in religious instruction. The Sabbath-school, in the church she attended, formed an important auxiliary in her Christian education. She united with the Congregational church in her native town when fourteen years of age, under Dr. T. A. Merrill, its long-time, able and excellent pastor.

In the Female Seminary of Middlebury she enjoyed high intellectual advantages. Miss Nancy Swift, for years at its head, was a lady possessing rare qualities of mind and heart, with skill to use them, and our then young friend highly valued the training she received from her during a course of years, through all which her love of nature, fondness for flowers, fruits and minerals, and the grand scenery surrounding, helped to give elasticity and vigor of body and mind, and she was loved for her gentleness and purity of character.

After completing her education she accepted an invitation to visit her sister, Mrs. J. Blanchard, in Cincinnati, then called the Queen City of the West. She entered with zest into the scenes of that, to her, new world. She engaged in Sabbath and other schools, both in Ohio and Kentucky. In Oct., 1845, she was married to Mr. Silas Tyner, a merchant of Brookville, Ind., and an elder in the Presbyterian church of that place; a man of excellent character and spirit, but who was taken away very suddenly a few years after, leaving his widow, with an only son, to buffet adverse winds and waves. The husband and father being taken so unexpectedly out of an extensive business—his affairs unsettled—only a moiety of what should have been an ample estate could be rescued from the wreck for the support of Mrs. Tyner and her son. But the God of the widow and the Father of the fatherless left not himself without witness in their case. By diligent attention, industry and care, they lived for years in respectability, their means continually increasing.

In the summer of 1866 Mrs. Tyner was united in marriage to Mr. Moses Pettengill of Peoria, whose praise is in all the churches, and whose record as a Christian reformer and an earnest follower of him who went about doing good, sheds on his name a glory far above that which merely human princes or heroes attain. Mrs. Pettengill was in thorough sympathy and accord with her husband in his benevolent and reformatory work. She also delighted in giving, in a quiet, unobtrusive way; but it was a constant stream of good works and alms giving, as those who knew her most intimately can testify. The foreign and home mission work, the freedmen, the poor and unfortunate, temperance, anti-secrecy work, and church work at home, all received something from her hand and heart.

Her interest in Christian education was unwavering. Though for years an invalid, year after year did she accompany her husband to the annual meeting and commencement exercises at Wheaton College, and no one was more observant there and interested than she. Both Mr. and Mrs. Pettengill were anxious to aid that institution, as it set itself against this world's current by espousing each unpopular but *needed* reform as it came up. They wanted a ministry which would lead and guide public sentiment aright. They wanted institutions of learning that would not allow youth to fall *unwarned* into secret, oath-bound societies, absorbing both their time and money and then make them slaves for life. Mr. Pettengill, in his last visit with his wife to Wheaton, in the fall of 1883, remarked that what he had given to this college paid him better than any other investment he had made. Such a remark from one so good and so sagacious is heart-cheering. Let us "thank God and take courage."

The *Cynosure* had a prominent place in Mrs. Pettengill's house. She also contributed a number of very interesting letters to it, giving incidents of travel in California, Florida and Arkansas, which good critics pronounced beautiful and almost faultless in sentiment and expression.

She was esthetic in her tastes and aimed at perfection in whatever department of work she engaged, and so persistent was she that she seldom commenced a work which she did not complete. But life's work has now dropped from her ever-busy hands, the grave covers all of mortal imperfection which was hers; and Jesus, we doubt not, by his strong arm took her safely through, for she said near the close, "Jesus is with me in the ship." We would like to transcribe some of those fitting and forceful words uttered by her former pastor, Rev. A. A. Stevens, at her funeral (which by her request was held in her pleasant home), and to guide the reader, as Mary and Martha once did our Saviour, to her quiet resting-place in Spring Dale cemetery, where by the side of her husband she rests until the resurrection.

M. A. B.

A Wonderful Woman, A Wonderful Life, AND A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Elizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

SPEECH OF HON. S. C. POMEROY

"The Mission of the American Nation to Mankind," 18 pp., including John Quincy Adams on the *Duty of American Voters,* 4 pp. Twenty-five copies of this pamphlet of 22 pages will be sent during the campaign for fifty cents. 25 copies, postpaid, 50 cents.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

Other Local Churches

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

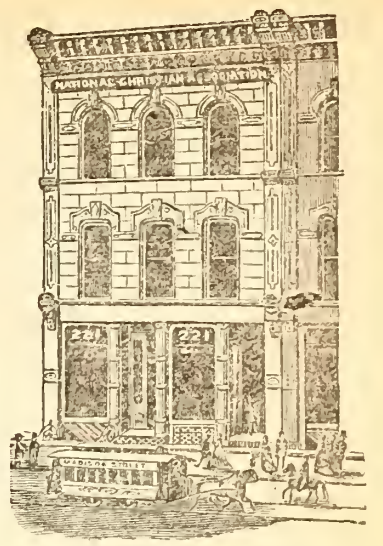
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Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
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J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, NOVEMBER 6, 1884.

A private letter from Mrs. Prof. Bailey of Washington gives an interesting and encouraging account of the anti-secret reform in our national metropolis.

The brilliant sunsets have returned again, and their cause is as mysterious as ever.—*The American.*

Star dust from a demolished globe; light reflected from a volcano, etc., were the weak suggestions of science, as possible causes of the rubicund evening light. Has any one attempted to explain the red Aurora Borealis seen toward the North Pole?

Mrs. President C. A. Blanchard, daughter of Dr. A. M. Milligan of Pittsburgh, Pa., died at her home in Wheaton, Ill., Oct. 31, 1884. Her loss is mourned and lamented, not only by her husband and four young children, but by the community in Wheaton. In her last hours she spoke with the power of inspiration to those in the room and some promised her, "with God's help," to become Christians. It was the end of a beautiful life.

"THE PARTHIAN ARROW" was poisoned and shot by men who dared not face their antagonists, but who fired back over their shoulders in full retreat upon their brave pursuers. Such are the Republican arrows shot at St. John on the eve of election, too late for the return-fire, till it is past. It is alleged that St. John married and was divorced in early life. The scavengers searched the old records, loaded their scandal blunderbuss and fired back on the pursuing Prohibitionists, too late for reply and explanation. There is no denial of his long years of integrity and piety such as the sainted Finney lived after his divorce.

THE SITUATION.

Every four years our country, politically, passes through an earthquake period. Such a period is now passing, and while the votes are being counted, and returns coming in, let us take our observations and lay our course anew, as the ship-master does after a blow. Let us see where we are.

1st. There is but one God and Saviour of this lost world, and our only deliverance depends, not on elections or convention, etc., but on "the Spirit poured upon us from on high."

2d. The opponents of secret societies have been all the time and steadily increasing. The American platform has been published by papers outside of the reform, and in many States, and not a plank of that platform has been successfully controverted; indeed, scarcely assailed.

3d. Dr. Pitt Norris of Iowa, says that hundreds of thousands now know of our reform who had not heard of it before the Pittsburgh convention and the change of candidates; and, with the exception of some Masonic mobs, we are treated with decent respect.

4th. The secret lodge system is seen by multitudes to be no local or particular issue, but fundamental to the world's hope, as against the Redeemer of the world; and it is so treated by learned and august organizations; as witness the Canada Presbyterians.

5th. A paper (the *American*), has been started in Washington under Prof. Bailey, with a fair and steadily increasing list, while the *Cynosure* list has not, as some feared, very materially diminished.

6th. Denominational differences have produced no dissension, but we have respected the conscientious convictions of each other in church matters, and tendered constantly the one issue, "Christ *vs.* anti-Christ," and labored together in love.

7th. Some few of our best men have doubted or denied the wisdom of voting for St. John, while the mass of the American party reasoned that, as Senator Pomeroy signified his wish to withdraw, as he had a right to do, finding St. John declaring personally that he stood "on every plank of our platform," though he was the candidate of the Prohibitionists; and, though he had given little attention to the argument on which our cause rests, we have voted for him, which has had a double or treble effect, viz., we have made the Prohibitionists friendly to us, made the Masons distrust and hate them and love Masonic distillers, etc., thus winnowing the nation, and opening a way for our arguments to reach new multitudes of minds.

8th. The dissent among the Americans is nothing so great as among the women. Mrs. Foster of Iowa, Elizabeth Cady Stanton, and Susan B. Anthony of New York, Mrs. Livermore of Massachusetts, and Phœbe Couzins of St. Louis, protested powerfully against voting for St. John, yet some of them still avow their adherence and co-operation.

Thus the party which surrounded and followed Christ while on earth, differed more or less through diversity of taste and judgment; but Christianity went on, and is now conquering the world.

The *Cynosure* now counsels joy and gladness, whether Blaine or Cleveland is elected. Let our wise men write for our papers and give their advice how best we may purify the communion table and the ballot-box. Let us now, as we did in Senator Pomeroy, seek some one to stand for our principles; unite all the reform elements; bring all Christian denominations to our cause, and elect a President in 1888.

INTERPRETING THE CONSTITUTION.

The Reformed Presbyterian and Covenanter, (Pittsburgh), says of the Prohibition party: "It has our warmest sympathy." It honors the platform of the American party, by inserting its principal articles with apparent favor; but dissents from the senior editor of the *Christian Cynosure*, who holds that the Constitution is to be sworn to, as the Bible is received, according to each man's "private judgment" or best understanding of it.

Our admiration of the history, testimonies, and fealty of the Covenanters to Christ, and our personal relations to some of them who are dear to us, make us reluctant to criticise any of their utterances. But we do not relish being put on a level with Mr. Garrison, whose one virtue of opposition to slavery does not, with us, atone for his setting aside the divine authority of the Bible and its Sabbath; and his personal neglect of Christ, his non-recognition of Christ's death, his utter contempt of churches as mere "corporations," and his rejection of voting and law-enforced government. (See his Declaration, Boston, Oct., 1838.)

Our nation is "Christian and not heathen;" or there is no Christian nation, there is no Christian church on earth; no, nor is their a Christian family, not even among the Covenanters; that is to say, no perfect Christian family.

Our Constitution is to "establish justice," Christian justice, equal justice between equal men, of which pagan despotism knows nothing; and though through human imperfection some unjust things were left in it, that no more makes it a "league with hell" than a wrong regulation in a family, or an omission of a right regulation, frees children in that family from the recognition of and obedience to the parents who made the wrong regulation. There are no perfect governments, churches, or families on earth; and if wrong customs, regulations and principles exonorate citizens, church-members, and children from fealty, save only where plain sin is required, then there are not only no Christian states, churches or families, but there are no states, churches or families at all! The flaw must be shown to be fatal, to vitiate either; as adultery kills marriage.

But our government is not fundamentally vicious. People have less to fear from the United States government than from absolute anarchy, which leaves each man's knife at the throat of his neighbor. Let us thank God for our government, and pray and strive to make it better.

The only justification of the Covenanters in their principle of non-voting, is, that God chooses some to testify and others who have, perhaps, less power of generalization or clearness of perception, to vote and make laws, and thus

> "Builds on wants and on defects of mind,
> The glory, peace, and virtue of mankind."

—Now the election is over what do our readers propose to do: 1st, To keep young men out of the lodge; 2d, To get those out who are in; 3d, To root out the unrighteous principles of secretism and implant in the heart of the nation the truth of Jesus Christ?

—One of the best means is in the wide circulation of the *Cynosure*. Read the letter from the young colored pastor in Louisiana in this number.

—The printing of the *Cynosure* and the election of President could not take place on the same day. Not because both are events too momentous to occur together; but the presses did not run Tuesday, so this issue is a day late.

—In next number we hope to print a fine portrait of Salmon P. Chase, the great Secretary of the Treasury under Lincoln and Supreme Judge. The biography accompanying it will make a valuable paper.

—Rev. J. A. Richards of Ft. Scott, Kansas, called on the *Cynosure* last week. This noble-spirited brother is as earnest as ever for reform, and rejoices in every foot gained from the enemy and held for Christ. He has been visiting a number of the Wesleyan annual conferences in the place of Rev. D. S. Kinney, the business agent of the denomination, who was compelled to return home on account of the sickness of his wife.

—The appointments of the New York State agent last week were at Hess Road, Price Hill church and Ransomville, with other places in view where meetings would probably be held.

—An esteemed Baptist brother writes that he heard it lately stated in a Sabbath-school class, on Masonic authority, that Hiram of Tyre appointed Hiram Abiff foreman of the building of Solomon's temple, and that the rejected stone referred to one prepared by the latter and refused by the building committee. A mind stuffed with the lies and follies of the lodge is one of the most pitiful ruins of a noble work of God.

—At a recent meeting of the Toronto Presbytery of the Canada Presbyterian church, the Masons and the Oddfellows received an unlooked-for blow. In the report on "the state of religion," the question, "What do you consider hinderances to the cause of Christ in your neighborhood?" the committee answered, "Dancing, tippling, Odd-fellowship, Freemasonry, and practical infidelity among professing Christians." Dr. Gregg, professor in Knox College, Toronto, said he was glad to see that at last the secret societies were mentioned as hindrances to religion. "I consider that Freemasonry is doing a great deal of mischief for the cause of Christ. They [Masons] are doing harm in one way, in that they ignore the mediation of Christ in their prayers to the Almighty."

—At the close of a lecture several years ago in Missouri, a Presbyterian minister arose and said: "A high Mason in this country once said to me, 'Masonry is evil, and only evil. No man can be a Mason for any length of time and have a conscience' I asked, 'Why are you a Mason?' He replied, 'I am often engaged in lawsuits, and I could not gain my suit without the Masons.'"

—To the above testimony of the powerful but utterly vicious operation of the lodge in courts, add one to its work in politics. A certain St. John club in Illinois is largely if not wholly composed of Anti-masons. A county nominating convention was held under its auspices made up of the same reform element. The committee on nominations reported in favor of putting one Democrat on the ticket already nominated by his own party, but opposed to lodge and liquor; they also selected one from the Republican ticket of the same character. But opposed to the latter on the Democratic ticket was a high Mason, a man of few redeeming qualities known to the public. Now there appears in the convention a man, little known to the body, who opposes most bitterly and strenuously the nomination of the Republican, and succeeds in getting a third candidate nominated, which he knew would draw off enough Republican votes to elect the Mason. It appears that this person has been acting all along with the Republicans and marched in their club; but professed to have been converted to St. John the day before the Prohibition convention. But beyond his political relations he has been into about every secret order where they would take him, is a Knight Templar and member of a Masonic consistory of the 32d degree, and is very friendly with the Democratic Mason candidate. He has been, moreover, working all the season to secure a Masonic candidate for the office in question, which is that of prosecuting attorney.

N. C. A. BOARD MEETING.

The directors of the National Christian Association are hereby called to meet at 221 West Madison Street, Chicago, Nov. 11, 1884, at 10 o'clock, A. M., in the office of said Association. There is business of importance to be considered, and the meeting should be preceded by earnest prayer, and every member of the Board should be present.

JOSEPH TRAVIS, *Chairman*,
A. J. LAIRD, *Sec'y*.

Will each member of the N. C. A. Board read the notice and make a note of the time, Nov. 11th, at 10 o'clock A. M. It is very desirable that every member should be present, that we may have the united wisdom of all in planning for the future. The Presidential campaign is over, and it is highly important that a line of policy be clearly defined, so as to avoid misunderstandings, and move with united strength against a common foe.

J. P. STODDARD.

—It cost the New Hampshire Rebekahs $58,366.30 to carry $12,573.01 to their distressed sisters during the past year. The "brethren" manage better than that.

Reform News.

INDIANA STATE CONVENTION.

Albion, Ind., Oct, 26, 1884.

The twelfth annual meeting of the Indiana Christian Association opposed to secretism will be held at Roann, Wabash Co., Indiana, the 25th and 26th of November, inclusive. This point will be easy of aecess from every direction via. the I. P. and C. and Eel Rlver railroads. A number of eminent speakers will be there; among others Elder J. L. Barlow. The election will be over, and we will have time to think of other important matters. Let the friends of reform in Indiana rally to this meeting. By agreement of Executive Committee,

S. L. Cook.

FROM THE GENERAL AGENT.

La Salle, Ill., Oct. 27th, 1884.

I preached in the Congregational church here yesterday and am waiting for a train to the city. The town is Democratic and its population very largely of foreign birth. The Catholic churches are the largest and by far the most wealthy in the town. "St. Patrick's" has been recently refurnished and renovated at an expense, I am told, of $20,000; the altar costing, in Rome, $3,000.

Yesterday the rain fell fast and the streets were exceedingly muddy, but the throng of children, women and men that gathered at this place at the five diffcrent services was, as scen from the streets, simply immense for a city with a population of only 10,000. It was in very striking contrast with the congregations in at least two of the Protestant churches, where I attended services. The Congregationalist church here is without a pastor and apparently very much in need of "a time of refreshing from the presence of the Lord." There are a few spiritually-minded members who have a mind to work, but most of them seemed depressed in spirit. At the M. E. church Sabbath-school I met Rev. Mr. White, who has recently come to this charge. He spoke in the language of the mystic order, so well understood by "a Masonic brother," and although the superintendent gave me a class to teach and asked me to speak to his school, and the pastor was very gracious at first, yet when I gave him my name, he asked, "Is it J. P. Stoddard?" I said "Yes." He replied, "I have heard of you"; and turned away very abruptly.

In the afternoon there came a "slack," and I took some copies of Pres. C. A. Blanchard's sermon on "The Duty of Christian Voters", and went out on the streets. The saloons were running openly and in full blast, and there were some wretched specimens of their work hanging around the entrances talking politics and apparently waiting for the "drinks." I gave a sermon to any one I met that had the appearance of Christian respectability, though the number, I am sorry to say, was very few, and spoke a few words where it seemed proper to do so, but received *not one* response favorable to temperance. At the hotel where I was entertained, and from other friends with whom I have conversed, I learn that there are very few business men here who meet the temperance issue squarely and openly contend against the accursed system of rum. There is one notable exception, and that is Mr. G. L. Blanchard, who favors open methods of work, is ceaselessly active, and will vote for St. John and Daniel if he lives.

I find here a few anti-secretists, but the pressure is so severe that they are constrained to keep quiet. May God hasten the day of their emancipation and the destruction of the rum and lodge systems. J. P. Stoddard.

THE DADEVILLE ANTI-SECRET CONVENTION.

SUPPLEMENTARY REPORT.

Dadeville, Mo.

Editor Cynosure:—If you please, I have an item or two of farther interest to communicate, in relation to our late "confab" with the minions of the lodges.

1st. I am authorized to announce to you the names of the following gentlemen as seceding Masons, viz.: A. Grinstead, eighteen degrees; A. Cantrell, three degrees, and S. H. Wheeler, two degrees. True, the last named, *Masonically* speaking, was not a Mason. Nevertheless, he was two-thirds of the way in that direction, themselves being judges. But on seeing the inherent wickedness of the institution, thank God, he had the moral courage to break loose therefrom, before going the whole length of the accursed ordeal.

2d. I wish to say a word or two in relation to the "spoils" taken on said memorable event, since in my former article, I only referred to the slain and prisoners captured. And, by the way, it often turns out that the spoils are by far the most important consideration of the whole affair; which I think, nay, I have not a shadow of doubt, will prove literally true in this instanee. I refer to the earnest attention, the unstopped ear, and unqualified approbation of the entire community that our meeting has secured for the great anti-secret reform—lo! in these dark ends of the earth. Praise God! I could enlarge in the above strain, to quite an extent, were it necessary. But for fear what I might say should not prove suffieiently interesting to the general reader to justify the occupation of that much space in the pole-star sheet of our reform, I forbear.

I will, however, with your leave, add a word or two in regard to our future, anticipated operations. We, like other counties, have a county-seat, or capital, which I don't think will reach two thousand inhabitants, though it may. Well, such is the power and control of the lodge there that but *one* signature could be obtained among the prominent citizens of said town, inviting an investigation of the subject of Masonry from an Anti-masonic standpoint; as the following directory will amply prove:

1st. "Constantine Commandery, No. 27, Knights Templar: T. J. Vanosdell, E. C., and S. B. Bowles, Rec."

2nd. "Greenfield R. A. Chapter, No. 37: J. W. McDowell, H. P., and S. B. Bowles, Rec."

3d. "Washington Lodge, No. 87, A. F. and A. M.: W. L. Bailey, W. M., and Alfred Kennedy, Sec."

4th. "Greenfield Lodge, No. 446, A. F. and A. M.: J. F. Lyngar, W. M., and Seymour Hoyt, Sec."

Grand Army of the Republic, I don't know how strong (numerically).

In regard to the Odd-fellows and minor secret orders, I shall say nothing, from the fact that I am not posted in refcrence to them. But the strong inference is, from the above, that their name is "Legion."

Notwithstanding all the above array of impenetrability, and appearance of invulnerability, I am happy to say to you that it has been resolved, in the strength of Israel's God, that the above stronghold *must* and *shall be* taken. The God of the Bible and his holy cause have been, by far, too long insulted! Up, up! Ye profcssed reformers, to the rescue! The survey has been made, the route deemed practicable, and the contract let. Hence I trust by the wisdom and grace of God alone, the undertaking has begun; and if heaven prove propitious, before many days the great Anti-masonic engine, followed by his numerous train, will whistle forth the clarion notes of emancipation and freedom in the very citadel itself.

J. W. Thompson.

MARGARET ELLEN BLANCHARD.

The death of this young wife and mother has brought a sore grief to the hearts of many whose names are familiar in the conventions of our reform. The wife of President C. A. Blanchard, the daughter of Dr. A. M. Milligan, niece of Prof. J. R. W. Sloane, of Rev. J. C. K. Milligan of *Our Banner*, and his brother and co-worker in Kansas, and sister of Rev. David McFall of Chambers Street Presbyterian church, Boston, she seems like a friend and aequaintance to an host of reformers who have never known her personally.

She was reared in the romantic hill scenery of Western Pennsylvania, studied at Vassar College, and maintained her place in her father's household and church (the First Reformed Presbyterian, Pittsburgh) with becoming graee and devotion. She was married to President Blanchard, who had not long before resigned the office of General Agent of the N. C. A., to enter the faculty of Wheaton College, Oct. 16, 1873; and at the same time her sister was united to Rev. David McFall.

As was excellently said by her pastor at her funeral, she made a choice like that of Moses—to "suffer affliction with the people of God." In the trials that came upon the College a few years later, her counsels were always wise, her heart calm, her faith strong; and in the succeeding triumph of the truth no mean share was hers. The churches in Paxton and Streator, Ill., where her husband ministered, will also remember her with affection and gratitude.

Her final illness began with a sudden nervous attack just before commencement in June last, which nearly proved fatal, and left a heart trouble which rapidly developed and caused her death. After her first attack she accompanied her husband to the Pittsburgh Prohibition convention in July, though not able to attend that meeting. She was with him also at the Bible conference at Harbor Springs, Mich., in August. She returned from there to her home to go no more from it. The last few days of her life witnessed glorious triumphs of faith. On Tuesday evening last week she called in the elders of the church to pray with her, and spoke of her spiritual state, of her desire to remain with her children, but above all her submission to the will of God. It was a season of great spiritual profit to all present. She lingered until early Friday morning, conscious, calm and clear, though suffering greatly. Her appeals to the unconverted who came to her bedside were most touching; nor could she release them without a promise to seek Christ; and her great desire was that her death might be profitable for the salvation of the living.

The funeral on Monday forenoon of this week was attended by a multitude of weeping friends. The Moody church in this city, of which Pres. Blanchard is acting pastor, manifested the deepest esteem and sympathy. Some thirty members of the large choir with their leader, Charles Herald, and some fifty others went out to attend the services. Rev. A. J. Crittenden of the College church preached most impressively from Philippians 1: 21, and Major D. W. Whittle, the evangelist followed briefly, using Christ's words to the disciples concerning Lazarus, "I am glad for your sakes that I was not there, to the intent ye may believe," to encourage believers and powerfully convince the unconverted. The occasion will not be forgotten by any present; and many have faith to believe that from the lesson of that hour and out of this heavy affliction will spring a blessed harvest of salvation.

LITERATURE.

The Reign of Law. By the Duke of Argyll. pp. 282. Cloth, $1.00. John B. Alden, New York, publisher.

George John Douglass Campbell, eighth duke of Argyll, has been called the "orthodox" scientist, and his contributions to the leading reviews, as well as his books: "Primeval Man", "The Unity of Nature", and the present volume, entitle him to this honor, while his clear, manly, dignified style, never dull and often eloquent, make his interpretations of scientific theories worthy of a wide popularity. "The Reign of Law" treats in its different divisions of "The Supernatural"; "Law: its Definitions"; "Contrivance a Necessity arising out of the Reign of Law—Example in the Machinery of Flight"; "Apparent Exceptions to the Supremacy of Purpose"; "Creation by Law"; "Law in the Realm of Mind"; "Law in Politics".

A single, brief quotation from the last chapter, shows the author's vigorous and wholesome style: "Step by step Legislation has retired from a Province once considered peculiarly its own: step by step it has advanced into another Province within which the Schools of Political Economy would have denied it a foot of ground. Since 1802 there have been passed a long series of laws removing, one after another, all restrictions which aimed at the guiding of the individual Will in its sharp and sagacious pursuit of material wealth. During the same period there have been passed another long series of acts imposing restrictions more and more stringent on the individual Will in its blind and reckless disregard of moral ends. In neither of these movements was Parliament impelled by the light of reason, but under the blessed teaching which belongs to the Reign of Law."

This work, though written in 1866, bas not had such an introduction to American readers as its merits deserve. The popularity of Mr. Alden's publications will help to remove this misfortune.

The Theatre: An essay upon the non-accordancy of Stage-plays with the Christian profession. By Josiah W. Leeds; pp. 85. Price, cloth, 40c., paper, 18c. Published by the author, 528 Walnut St., Philadelphia.

When a young man intends to become a rake he begins by going to the theatre, has been wisely said by an observing and candid writer; and similar are the testimonies from ancient and modern writers, heathen and Christian. quoted in this little book. The author takes up his subject with all the dispassionate spirit of his Quaker creed, which, while it may not arouse the enthusiasm of opposition, does compel a powerful conviction of the evil nature of the play-house. Young people whose eyes are fascinated by the glaring show bills on the streets should by all means send the money they have saved for the first entrance fee to a theatre to get this book. Let them read it with a determination to know something of both sides of the question, and the question is settled. It is a book eminently well adapted to be put into the hands of all instructors of the young as well as of young people themselves. We are glad to notice that the author, beside summoning the witness of the ages against the theatre, argues very ably against the spectacular performances in churches, Sabbath-schools and church fairs. These have the tinge of the pit upon them, and many times are lit up by the baleful fires of the pit. The Christian church should rejoice in the publication of such a work as this, and urge its circulation.

The November *Century* marks the beginning of the fifteenth year of the magazine (the fourth under the present name), and also the beginning of the most extensive enterprise yet undertaken by its conductors,—the recently announced series of papers on the Civil War, by Generals Grant, McClellan, Rosecrans, and others in high rank. The first paper, on "The Battle of Bull Run," is contributed by General Beauregard, who adds to his description of the engagement a postscript on the subsequent conduct of the war on the Confederate side, and his own relations with Jefferson Davis.

The frontispiece is one of Mr. Elihu Vedder's illustrations of the Rubaiyat of Omar Khayyam, the Persian poet, five others of which are reproduced, with text by Mr. Horace E. Scudder.

Bishop Potter discusses "A Phase of Social Science," and George Ticknor Curtis makes some apposite suggestions, and proposes an amendment to the Constitution in a paper entitled, "How shall we elect our Presidents?" "Topics of the Time" discusses "Lawyers' Morals," "The Bible in the Sunday-school," "Bribery in Politics," and "False Issues."

St. Nicholas for November begins a new story by Trowbridge to illustrate the evils of heedlessness. The young readers of this magazine will find an interesting series of articles begun by a former page in the United States Senate, entitled, "Among the Law Makers," with illustrations of the Capitol, the Senate Chamber and Hall of the House. "Ready for Business; or, Choosing an Occupation," is the first of a number of practical papers for boys. Another entertaining series of articles is begun on foreign travel, with the history and personal recollections which a tour would usually suggest.

THE HOME.

JESUS IS VICTOR!

Jesus is Victor! O so gladly we cry,
Jesus *hath* triumphed and gone up on high.
Jesus is Victor! We have nothing to fear;
The *foe* He has conquered—*deliverence is* here.

Jesus *is* Victor! Hallelujah! 'tis done;
In Him is our armor, in Him we o'ercome.
Jesus is Victor! and our shepherd will keep
From harm,—yea, from danger,—the weakest of sheep.

Jesus *is* Victor! His power and His love
Are met for our succor in earth and above.
Jesus *is* Victor! our watchword shall be,
Till in *His* dear image our likeness we see.

Jesus is Victor! He is coming again,
The cry of His loved ones is ever—Amen.
Jesus is Victor! If He calls through the grave
We'll follow Him fearless, the Mighty to save.

Jesus is Victor! So while under His wing.
We will say unto death, *where now* is thy sting?
Jesus is Victor! we will shout all our days;
Then crown Him in glory, while singing His praise.

—*Times of Refreshing.*

A SWEET SURPRISE.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified.

During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy.

Mrs. Judson was sitting by his side while he was in a state of great languor, with a newspaper, a copy of the *Watchman and Reflector*, in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauffler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to them to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, *it came!*"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know of the results of prayers and toils even while we sojourn here; but if not, what sweet surprises shall await us in the great Beyond!—*Sel.*

ANOTHER JOSEPH IN PRISON.

In the New York *Observer* of April 25, 1884, there was an article in regard to a young man in Tokio, Japan, who was imprisoned for the utterance of political views which were not approved by the government, and during his confinement he engaged in active Christian work among the convicts. After his release he sent a letter to the Home Department giving an account of the wretchedness and sufferings that prevailed in the prison, and his earnest convictions that there was great need of reform.

He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and it would be for the advantage of the country to have these doctrines taught. Without some such influence as Christianity exerts, it was of little use to attempt to make men better by the most severe punishment. Experience had shown that many only become the more hardened and desperate by being thus thrown together and treated like dogs. He believed that the prison government should be in accordance with Christian principles; and if possible Christian men only should be placed in charge. After some time had elapsed he was invited to the office of the Home Department and consulted in regard to the views expressed in the letter. Then he was asked to give up his business and take a position under the government where he could carry out in person the views he had so ably advocated.

He called at the Bible House and said: "I am now on my way to Hiogo to superintend the establishment of a new prison. I am to have the charge of the same with express permission to teach Christianity and it is hoped that all might be converted. I once thought that my imprisonment was a punishment from the Lord, and it filled me with great shame and sorrow. Now I see the goodness of God in it all, and I bless him that I have so large a field and so good an opportunity for Christian effort. I am very weak of myself, but with the help of God I hope to do much good.

He requested a grant of Scriptures for use among the prisoners. This was readily made, and he now goes forth with new zeal and power to shed more of the blessed light of the Gospel into the haunts of deepest darkness and degradation. This is none other than the hand of God.—*New York Observer.*

THREE REASONS FOR NOT BEING AN INFIDEL.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could find which assailed the religion of Jesus Christ. And he said he should have become an infidel if it had not been for three things.

First, *I am a man.* I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all that such books can tell me. They shed not one solitary ray of light upon the darkness. They shall not take away the only guide, and leave me stone blind.

Secondly, *I had a mother.* I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that it was not a dream.

Thirdly (and he said it with tears in his eyes), *I have three motherless daughters.* They have no protecter but myself. I would rather kill them than leave them in this sinful world, if you should blot out from it all the teachings of the Gospel.

Add to this testimonies like those that follow, and how can they fail to have weight with persons of thought and sound judgment?

The Bible is a book worth all other books which were ever printed.—*Patrick Henry.*

As to Jesus of Nazareth, I think his system of morals and his religion, as he left them to us, are the best the world ever saw or is likely to see.—*Benjamin Franklin.*

I have always said and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, better husbands.—*Thomas Jefferson.*

Christianity is the only true and perfect religion; and in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy.—*Benjamin Rush.*

Hold fast to the Bible as the sheet-anchor of our liberties. Write its precepts on your hearts, and practise them in your lives. To the influence of this book we are indebted for the progress in true civilization, and to this we must look as our guide to the future.—*U. S. Grant.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

The Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depths of my conscience.—*Daniel Webster.*

Christianity never lived in the hearts of so many millions as at this moment.—*George Bancroft.*

There is no book upon which we can rest in a dying moment but the Bible.—*Selden.*

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

There was never found in any age of the world either religion or law that did so highly exalt the public good as the Bible.—*Lord Bacon.*—*American Messenger.*

SEARCHING QUESTIONS.

What right has a Christian lady to give herself away to a skeptical scoffer—a man that hates her Bible, her Christ, and her God—a man that tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman that has no faith in God and the Bible? "Be ye not unequally yoked with unbelievers." Yet the moment you touch this question they throw up their heads and say, "I will marry whom I please." Well, we give you the Word of God, and if you go against that you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh, how many times I have had a mother come to me with a broken heart and say, "I want you to pray for my drunken son." "How came your son to be a drunkard?" "Well, my husband set a bad example. He insisted upon having wine upon the table." "How long have you been a Christian? Were you a Christian before you married him?" "Yes." "Did you know he was a scoffer before you married him?" "Yes, but I thought I might save him." You had better "save him" before you marry him; better see him converted before you risk your happiness, and possibly your own soul.—*Selected.*

THE ONE HELPER.

Wouldst thou have much power against sin, and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies and thy inability to resist, and desire him to suppress and help thee against them, that they gain nothing by their stirrings but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldst thou have thy pride and passions and love of the world and self love killed, go sue for the virtue of his death, and that will do it. Seek his Spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and unite it to himself, and make it like himself. And is not that the thing thou desirest?—*Leighton.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

THE FIRST-FRUITS. Read Deut. 26.

Honor the Lord with thy substance, and with the first-fruits of all thine increase. Pro. 3: 9.

What were the Israelites commanded to do with the first ripe sheaf of the land? Lev. 23; 10-14; Exod. 34: 26.

What did they acknowledge by offering the first-fruits to God? Deut. 26: 3-10.

Why must the priest wave the sheaf before the Lord? 1 Cor. 15: 20-23.

In what way can we now offer first-fruits to God? 1 Cor. 16; 2; 2 Cor. 9: 7.

Name some who were distinguished for their liberality. Luke 21: 2 4; John 12: 3; Exod. 36: 2-7.—*Notes for Bible Study.*

CONQUERED HIS ENEMY.

It is not every exasperated person that has the wisdom and Christian self command to remember that "a soft answer turneth away wrath." Most of us are too much carried away by the hot resentment of the moment, when angrily assailed or coarsely provoked by another, to think of choosing mild terms or moderating the tones of the voice. But the golden text is charmingly true, as all find it who really succeed in trying it. A well-known business man thus relates his own experiment and the result of it:

I once owned a large flock of hens, which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day when I came home to dinner I learned that one of my neighbors had been there, full of wrath, to let me know that my hens had been in his garden, and that he had killed several of them and thrown them over into my yard.

Greatly enraged at his proceedure, I determined at once to be revenged; to sue him, or in some way to get redress. I sat down and ate my dinner as calmly as I could; and by the time I had finished my meal I became more cool, and thought perhaps it was best not to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way being sure that it would do better.

After dinner I went to my neighbor, who was in his garden; and strange to say he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said:

"You have abused me. I will kill all your hens if I can get at them. I never was so abused. My garden is ruined!"

"I am very sorry for it," said I. "I do not wish to in-

jure you, and now I see I have made a great mistake in letting out my hens. I ask your forgiveness, and I am willing to pay you six times the damage."

The man seemed confounded; he looked up to the sky, then down to the earth, then at his neighbor, then at his club, and then at the hen he had been pursuing, and said nothing.

"Tell me now," said I, "what is the damage, and I will pay you six-fold, and my hens shall trouble you no more. I will leave it with you entirely to say what I shall do, for I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens or anything else."

"I am a fool!" said the neighbor. "The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine."—*Youth's Companion.*

PERSONAL STUDY OF THE BIBLE.

PRACTICAL HINTS TO YOUNG CHRISTIANS.

Without attempting to elaborate, I shall call attention to the following general rules:

DAILY READING.

First, make it an *invariable* rule to read some portion of the Word *every* day. Let it be as regular a feature of your daily life as the feeding of your body. If it be but a few verses, read some portion under all circumstances.

AS A WHOLE.

Secondly, read it, as you can make opportunity, by *whole books.* You will find this oft-urged and oft-forgotten rule a valuable source of pleasure and profit if practiced. It applies to the longer as well as the shorter books of the Bible.

A GOOD PRACTICE.

Thirdly, make a practice of memorizing Scripture. What a well-equipped soldier is he who is faithful here! With a mind richly stored with texts he has an answer to each quibble of the adversary—a shield against each dart of Satan at hand.

As the hunter needs different kinds of ammunition, so the Christian, watching a chance to fire here and there a shot, needs to have ready the right bullet to send from the quickly aimed gun, fired just at the right moment. The Scriptures are our source of help in winning souls. To them must each man go for the axe with which he may enter the world's great wood and hew timber for the temple of God. He is a wise man who carries his axe with him always.

RIGHT HELPS.

In our fourth rule the use of commentaries is commended. These useful helps to a right comprehension of divine truth no man can afford to neglect. Every family should have some good work of the kind upon the whole Bible. New light will often be thrown upon the sacred page when Matthew Henry or Scott is consulted. It is not necessary for every Scripture student, however, to go beyond these, and study such critical commentaries as Ellicott or Tholuck. It is well to remember, too, the value of marginal references—nor should any one neglect the text in studying the comments upon it. There was wisdom in the remark of the old lady who said the "coarse print at the top" explained the rest of the book so nicely. Do not neglect that coarse print.

TOPICALLY.

Our fifth rule is: Study the Bible *topically.* Take some particular subject, such as justification, or repentance, or sanctification, and go through the Scriptures, examining in their order the passages bearing upon it. A faithful compliance with this rule in the right spirit will make any one a good theologian and "*mighty* in the Scriptures." In this connection we may mention the suggestion so much urged by Mr. D. L. Moody—i. e., taking a single word: as blood, faith, love, and tracking it from Genesis to revelation.

THE WORD OF GOD.

Our sixth rule is: Study the Bible *as God's Word.* Remember always that its inspiration has been fully established, and handle it reverently. Remember it is from above, and where you cannot understand simply believe *and trust.* The great Father is all-wise and all-good, and what he has said *must* be right. The product of Infinite Wisdom, this glorious Book, may not be completely fathomed by the mind of man in time. Its continued study shall probably form part of heaven's employment, and on the bright hills of glory we may again raise the cry, "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

WITH PRAYER.

Our last rule is: Study prayerfully. There is a reciprocal relation between the use of the Word and the presence of the Holy Spirit. The Spirit ordinarily requires the Word as an instrument, and the Word requires the Spirit's presence in order to be of saving power. Pray, then, for the guidance of that mighty Expositor and Applier of divine truth as you engage in its study. So shall new beauties continually unfold upon the sacred page, and so shall your Bible study be blessed to your own good, to the good of those with whom you come in contact, and to the glory of the great God by whom and for whom all are created.—*Word and Work.*

TEMPERANCE.

THE DRAM-SHOP IN BUSINESS AND IN POLITICS.

The dram-shop stands the confessed waster of wealth, the disorganizer of labor, the degrader of the laborer, the destroyer of home, the disturber of social order, the ally of every vice, the fomenter of every crime, the paralyzer of every uplifting agency of education or religion,—in fine, the foe of civilization and the enemy of the human race. No one is shameless enough to advocate it, and yet it stands in defiant strength. What is the secret of its strength? The whole liquor interest feels and resents an attack upon any of its outposts. With a sagacity born of selfishness it sees that the whole traffic, in its varied ramifications, is a unity; and, as the Boston *Advertiser* said years ago, "The liquor interest, now that slavery is gone, is the strongest single pecuniary interest in the country." Strong, not merely in the enormous capital invested in it, but strong also in that cohesion which binds together those engaged in a traffic obnoxious to the general public. To the power of wealth, nowhere greater than in the United States, we must add the force of an army of employes, and a vastly larger army of patrons enslaved by appetite; and such are the most obedient of vassals. Then we must count as allies many who would be ashamed to be known as such—the owners of real estate that derive large rentals from the saloons. The traffic has thus secured a business recognition. Its chiefs are known on 'Change; it is a customer; it buys as well as sells. It has the sympathy of the commercial classes; not of all, to be sure, but of those who secretly believe that the chief end of man is "to buy and sell and get gain." As in the old days of the slavery contest, the names of merchant princes, the names of leading business firms, appear in defense of "vested interests," although those interests are in deadly hostility to human welfare. And now, thus supported, the dram-shop appears as a political power. Its employes and devotees have ample time to attend the caucus, and are never absent from the polls. Except in our largest cities, it rarely rises to the audacity of bringing bar-tenders to the front as candidates for responsible situations; its interest lies in presenting less offensive champions; but nevertheless, it knows its men and makes no mistakes. The law-abiding citizen is handicapped by his attachment to his party, and by his supposed obligation to support its regular nominees; while the liquor interest comes into politics as a free lance, knowing no party but the party that bids most for its support. Hence the politician regards the liquor vote with respect, the temperance vote with contempt. The "trade" is ready to sacrifice men or parties that stand in its way; its opponents are, as one legislator naively wrote, "willing to do as much for the cause of temperance as the good of the Republican party will allow." The result is inevitable; the trade have it their own way. Sometimes they insist on the enactment of shameless laws; sometimes they are content with the election of shameless officials that nullify the enforcement of decent statutes. The general result, either way, is the impunity of the grog shop. Ten years ago the Republican party of Massachusetts, in convention assembled, resolved that the dram-shop should suppressed. But, with its immense majority, it failed in the task that its shrewd politicians never intended to undertake; and to day the dram-shop is licensed instead of suppressed.—*Judge R. C. Pitman in North American Review.*

WHY IT IS NOT A LOCAL ISSUE.

If the liquor question is a local issue it need not be transfered from the limits of the family. Let each household settle it for itself. The trouble with that is that certain members of one household who may be in the minority will visit another household where the drinkers are in the majority and they will make merry and become drunken. The reformers believe that domestic laws and influences are powerless to stop the evil. Well, then, try local option. One town votes against liquor and the one adjoining votes in favor of it. People in the first named who feel that they must have it go to the second and get it. Perhaps they carry some home in a jug or a bottle and get into a fight and kill somebody in their own town. Then the reformers say that local option is a failure. They must have a higher law which will make prohibition general within the entire State and compel the license towns to go without liquor as well as the no-license towns. The State legislature passes the law. Distillery, brewery and saloon property is confiscated and a drink cannot be had. No one within the borders of the State has any to sell or give away. It is a great success. Presently it is noticed that men are getting drunk just the same, and rich men are found to have plenty of wine on their tables. Where does it come from? Indiana is a whisky State still. The people may have voted on the question of prohibition and declared against it. Indiana has whisky enough and to spare, and it will not prohibit the traffic in it. In fact, her people find many good customers in Illinois and they are making money out of them. They ship beer and spirits into this State in dry goods boxes marked "calico," or in barrels marked "mineral water," and any man who has a $5-bill may have his saloon in his cellar. Then the reformers discover that State prohibition is no good. Liquor is still to be had because adjoining States sell it. Only one thing remains. The Federal authority must be appealed to. They wonder why they never thought of that before. Prohibition can be made effectual only by amending the Constitution of the United States so as to force it upon unwilling States as abolition was forced upon the South.

These are the reasons why prohibition is no longer a local issue. When prohibitionists were at work in the family it was a domestic and personal issue. When they made a stand for local option it was, strictly speaking, a local issue. When they first made campaigns in States it was a State issue. Now that they are besieging the seat of Federal power it is a national issue. Timid men, infatuated partisans who are afraid some ancient party is going to be hurt, and interested politicians anxious for success on any policy cannot change the fact. The Prohibitionists make the issue; their enemies do not. The Prohibitionists have found that the various circumscribed movements which they have engineered have not stopped intemperance. They now say that it can and must be rooted out by national authority. The man who calls this uprising a local issue now does so in ignorance or deceit. If it was a local issue St. John would not now be in the field as a candidate for President. The fight which he is making is national in its scope, and it is one which is destined to grow.

The *Herald* believes that the temperance question is a personal one, and it is unchangeably opposed to the idea of legislating righteousness into any man. It sees in the St. John uprising, however, something more than a local movement. It is one which must be met and defeated in the broad domain of national polities. Men who undertake to dodge it will be ground to powder beneath the two hostile elements which are rapidly forming to do battle at the ballot box on this issue.—*Chicago Daily Herald* (*Independent*).

BRANDY THE CURSE OF SOUTH AFRICA.

Fresh from a journey of four thousand miles in a mule-cart and ox-wagon, up and down the most disturbed districts in South Africa, with the exception of Zululand, the Rev. Wardlaw Thompson, the traveling secretary of the London Missionary Society, reports that in all the tribes of South Africa bad brandy is the greatest curse of the natives. The brandy keg does more harm than the powder-barrel. In North Bechuanaland brandy has been kept out hitherto with considerable success; and in Basutoland, in the old times, the import of brandy was forbidden. Since the late Basuto war liquor has been introduced freely. As a result, half the chiefs in Basutoland are dipsomaniacs. They drink morning, noon and night, and many of their absurd actions are attributable, not to the inherent folly of the Basuto nature, but to the baleful influence of the white man's revenge.

DOES PROHIBITION PROHIBIT?

The *Mail and Express* of this city prints an extended interview with Mr. Richard Katzenmayer, Secretary of the United States Brewers' Association. In the course of it he says:

"In Kansas the Prohibition system has been in operation for two years, and all the brewers are ruined. No organization, therefore, exists in that State."

A little further along, speaking of Iowa, he says:

"The Prohibition law which has recently gone into operation there has made terrible havoc among the brewers, and many of them are completely ruined. As a consequence their political influence has been greatly diminished.

The Iowa *Prohibitionist* says in Linn County, that State, no intoxicating or evasive drinks are now sold openly, or to the knowledge of the Citizen's League. Before the Prohibitory law went into effect, on the 4th of July last, three breweries and seventy saloons in this county were in full blast. Now not one of these places for the manufacture or sale of strong drink remains.

Knowledge, the London journal of Richard A. Proctor, gives a new "wrinkle" in the dealings of the liquor men. A catalogue falling under the edittor's notice has an article called "Spirit Flavors," one pound of which added to fifty gallons of plain spirit will make immediately a fine old brandy. Then there is "Wine Aroma," with which a customer's bottle of "rare old port" is made within two minutes from the time of the customer's order.—*Caveat emptor.*

A Council Bluffs woman, it is said, followed her husband to a saloon, and just as he was in the act of taking a drink of whisky she rushed up and snatched the glass out of his hand, and then ran for a justice's office, where she deposited the glass and its contents before the astonished official. She swore out a warrant against the saloon keeper, and with the glass of liquor in her custody thinks she has outwitted even Judge Hayes.

A German settler in Kansas thus writes of his experience of Prohibition in that State: "Like most Germans I was very much opposed to Prohibition before it was adopted in our State. Indeed, my aversion was so great that I earnestly contemplated selling my farm and turning my back on Kansas. Fortunately for me I could not sell. I say fortunately, because I have since found that I was greatly mistaken. The State, instead of going down, as was prophesied by the liquor party, has experienced the height of prosperity. It was said that immigration would cease if prohibition was adopted; but the reverse took place. Immigration increases every day and the price of land has raised in value."

—Rev. Newman Hall says he had no idea of the enormous size of this of this country until after traveling westward at least a thousand miles he reached St. Louis, where he was "dumbfounded" on being asked if he intended to go West.

—Constitutional prohibition is a rising tide. I hope to see it a successful issue in both State and national politics.—*Joseph Cook.*

THE CHURCHES.

—Rev. J. A. Richards, after visiting a number of the Wesleyan annual conferences in the interest of the Publishing House, assisted in the dedication of a fine new church, at Quasqueton, Iowa. Although the day was rainy and the congregation thereby diminished, $300 was raised to make the last payment.

—The Evangelist Bell, of Ravenswood, near this city, assisted by Bro. B. Loveless, of Wheaton, has been engaged in a powerful revival in West Union, Iowa, in which all the churches joined. There were some 225 who came to a new life, and signified their purpose to join themselves to the people of God.

—At Ashtabula, Ohio, the Finnish Lutheran church recently received an accession of fifty members by immigration. The congregation will build a new church the coming winter. Student Luehde, from the Rock Island Swedish Seminary, is preaching to these people.

—It is said that invitations have been extended to Mr. Moody and his singing co-laborer, Mr. Sankey, to conduct evangelistic meetings at Rochester, Buffalo, Syracuse, Utica, and elsewhere, all of which have been accepted.

—The Presbyterian Board has sent into the Indian work 380 laborers, and expended more than half a million dollars in the cause, with rich and cheering results. In some instances the tribes have become wholly or partially civilized by means of the Word proclaimed.

—The Sandwich Islanders are such strict Sabbath keepers that M. D. Conway confesses, "Never, in Scotland or Connecticut, have I seen such a paralysis as fell upon Honolulu the first day of the week." Such testimony is demonstrative of the power of truth over the life.

—There was an interesting and suggestive tableau presented during the Friends' Yearly Meeting at Lawrence, Kansas. Steamboat Frank stepped to the front of the rostrum and commenced singing; Joseph Bean, of Iowa, stood by his side and laid his hand on his shoulder; almost at the same moment Noah C. McLain, of Ohio, stepped to the other side and placed his hand on the other shoulder. Thus standing, they sang together the praises of Jesus. The representatives of three races—the Anglo Saxon, the Indian and the African, and all three recorded ministers of the Society of Friends. It made a deep impression.

—Mrs. Mary Benson, member of a Methodist church at Augusta, Ga., who was afflicted with a tumor, hearing of many faith cures, became greatly impressed, prayed fervently, and arose from her bed a few days ago apparently in perfect health. Doctors had told her to prepare for death.

—At Worcester, Mass., Friday, the Convention of Christian Workers, led by Moody and Sankey, began its sessions in Mechanics' Hall, which was densely crowded.

—The Presbyterian Synod of South Carolina has disapproved Dr. Woodrow's teaching in the Columbia Theological Seminary, declaring his belief in Darwin's theory of the descent of man, and considering it not inconsistent with the Scriptures.

—The meetings in Portland, Maine, Oct. 19–21, under the direction of Mr. D. L. Moody, were thronged. Three times each day the spacious city hall was filled to overflowing; and two overflow meetings were held at the same time. A deep impression was made. Prayer-meetings were held after each preaching service, and addresses on special topics when many rose for prayers. The work of the Holy Spirit was clearly presented by Mr. Moody, and his power was felt.

—Joseph Cook contemplates a visit to Nova Scotia early in December. He is to deliver several lectures in St. John, and will probably speak at other points.

—The National Methodist Woman's Home Mission Convention was in session at Cleveland last week, Mrs. R. B. Hayes presiding at the opening session.

—It is reported from Japan that the government has withdrawn its aid from the Buddhist priests and temples, as well as from those of the Shinto faith.

—One hundred years ago there were five Baptist churches in Georgia, with 420 members. There are today 2,500 churches, with an aggregate membership of 255,000. Of this number 130,000 are white Baptists.

—Edmund Block, a young Hebrew, embraced the Lutheran faith Sunday at Fort Wayne, Ind., and will enter the Concordia Theological school at St. Louis to prepare for the ministry.

—The organization of the Japan Conference of the Methodist church has just been completed by Bishop Wiley. Twelve American and five Japanese elders, and one American and three Japanese deacons, are reported.

—Miss Josephine L. White and Miss Mary J. Campbell have accepted the appointment of the United Presbyterian Board of Foreign Missions to the work in India. They are expected to sail from Philadelphia on the 12th of November.

—The Ohio Presbyterian Synod meeting in Cincinnati last week resolved: "That the increased desecration of the Sabbath calls for prayer, and for a united and vigorous effort on the part of all good and law-abiding citizens to secure the faithful observances of the sacred day, the great end to be attained being the sacredness of the Sabbath and the entire prohibition of the manufacture and sale of intoxicating drinks as a beverage."

—From March 1 to Oct. 1 of this year the missionaries of the American Sunday-school Union in the Northwest, organized 388 new Sunday-schools, either in new settlements or in places in the older States where the children and youth were uncared for religiously. These schools had when organized 1,578 teachers, and 12,812 scholars; but besides doing this great work of planting schools, these missionaries aided 696 other schools, where there is a membership of 3,460 teachers, and 30,605 scholars. They also held 1,231 meetings, made 6,626 visits to families, and distributed 3,514 Bibles and Testaments, and religious books and papers valued at $4,095. This society has planted over 400 Sunday-schools in Dakota since the Territory was organized.

—A correspondent of the *Observer* writes from Yokohama of a young man who was imprisoned in Tokio, Japan, for the utterance of political views which were not approved by the government. During his imprisonment he engaged in active Christian work among the convicts. After his release he sent a letter to the Home Department, giving an account of the wretchedness and suffering that prevailed in the prison, and his earnest conviction that there was great need of reform. He declared also his belief that the prison government should be in accordance with Christian principles, and that, if possible, Christian men only should be placed in charge. The result was an invitation to give up his business and take a position under the government where he could carry out in person the views he had presented. He is to have charge of a new prison at Hiogo, with express permission to teach Christianity, and feels that his unjust imprisonment, which he at the time regarded as a disgrace, has opened to him a great opportunity for Christian effort.

—The Disciple churches are sustaining several missionaries in the Turkish empire. Their missionary board reported a year ago a church at Sevas, Asia Minor, organized with thirty members. They also report: "When Garabed Tavitian left Bardizag, he settled in Smyrna. In this city he did not cease to teach and to preach Christ. Some months ago Bro. Shishmanian made him a visit and aided him in a series of meetings, which resulted in the formation of a church of seventeen members. On the 18th of September the executive committee resolved, in view of the increased interest in the Turkish Mission, to grant $20 a month to Garabed Tavitian."

—The missionary committee of the Disciple churches report that a new mission has been established at Tocat, Asia Minor, where the American Board has long had a station and formerly a theological school which was burned by the Mohammedans. The missionary there is Mr. Garabed Kevorkian, who studied in this country for a medical missionary, completing his studies in Chicago. The *Christian Standard* speaks of this work thus: "On the 29th of October the executive committee adopted the following: '*Resolved*, That Garabed Kevorkian be employed as our missionary to Tocat, Asia Minor, and that we appropriate $1,500 for his support for one year, it being understood that he shall out of this sum provide himself a medical outfit and pay his passage to Tocat.' Bro. Kevorkian sends the following report of his work: 'Since my arrival in Turkey I have spent three months out of Tocat, and never lost an opportunity to speak a word for the Master, either in public or in private. On the 20th of July I baptized ten persons in Hajee Keny, and organized them into a church. I spent several weeks in Marsivan, and baptized two. In Tocat I baptized two. Our school is doing well. The demand for medical aid is very great. I am working in hope that I shall be able to win many souls to Christ. We need schools and chapels and fellow-laborers to help in this great work which God has put in our hands.'"

—There is a unique and useful organization in West Philadelphia, known as the Band of Mercy. Twelve thousand children belong to the organization in the city. Its beginning was due to a lady and gentleman who were extremely annoyed by the blasphemy and obscene language of a crowd of boys who congregated in a vacant lot opposite their residence every evening. This lady and gentleman concluded that they would try and win this crowd from the streets. They removed the furniture from the parlor, furnished it suitably for such children as they knew could be gathered there from the street, and invited the boys to spend the evening. Since that time the parlors have been open every evening, books are furnished, and two or three times a week entertainments are given. Instruction is given on two or three evenings, but no attempt is made to give the rooms the appearance of school, or to conduct the exercises in such a way as to give the impression that it is a school. The result has been most beneficial to the boys, and the good results following were so evident that it has resulted in the establishment of similar institutions in various parts of the city.—*Christian Union.*

THE CONGO MISSION.

In explaining the reasons which controlled the Livingston-Inland Mission of London, in recently making over its great enterprise on the Congo to the American Baptist Missionary Union, Mrs. H. G. Guinness said: "Fifty brethren and sisters in all have been sent out on the staff, and yet it consists to-day of only six-and-twenty. This may give some idea of the large amount of apparently fruitless outlay necessitated by work in such an unhealthy country. In spite, however, of a legion of difficulties, the Livingston Inland Mission has nobly made its way, carried out its original program, and planted mission stations at intervals through three or four hundred miles of country right into the interior. The terrible preliminary difficulties have been overcome, the heavy initiatory expenses met, the first fruits of the harvest reaped, much precious and costly experience gained, and the mission occupies to-day a position which we hardly dared to hope, when it commenced, it could attain so soon. The American Union takes the staff as it stands, together with all the stations, steamers and property of the mission. . . . As it happens, many, if not most, of the members of the staff of the Livingston Inland Mission, hold Baptist views, and the only other mission in the country is that of the English Baptist Missionary Society. We were partly guided in the matter by the conviction that it would not be wise to introduce a second denomination into the field. If it be objected that it is a pity to hand over to Americans that which has cost so much English life and treasure, we reply, What does it matter by whom work is done, if it only be done, and done well? Neither we nor the Council of the Livingston Inland Mission, nor the friends who have so liberally sustained it for the last seven years, had any personal, denominational, or national object in view. Our sole end and aim was to do good to men and obey Christ by proclaiming his Gospel among the fifty millions of the Congo country. If we have secured this, is not our object attained?

—We are indebted to Rev. Isaac C. White, of Newmarket, for a copy of the Minutes of the General Association of the Congregational and Presbyterian churches of New Hampshire. They have about 200 churches, 200 ministers, and 20,000 members. The report mentions skepticism, secret societies, dramatic entertainments, dancing, tobacco, and Sabbath-breaking as hindrances to the progress of the kingdom of Christ.

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POLITICAL NEWS.

—In the six weeks since Mr. Blaine left Augusta he has traveled by rail more than 9,000 miles, and made from ten to twenty-nine speeches per day.

—In the United States Court at New Orleans Friday, in the case of the supervisors of election demanding that the State Registrar expunge 7,000 names of dead or fraudulent voters, the judge decided that he had no jurisdiction, and denied the order to strike out.

—Members of the district committee of the State Liquor Dealers' Protective Association, at a late meeting decided to send a circular to every saloon keeper in Illinois, advising them to support Carter Harrison for Governor as well as the Democratic candidates for the State legislature.

—A great sensation was caused last week in New York by District Attorney Olney unearthing vast registration frauds. The greatest scandal was among the colored people. In one section of the colored quarter less than a thousand feet square, Pinkerton's detectives found 400 illegally registered negro voters. Warrants were out for several hundred exconvicts who were registered, and were expecting to vote.

—Lieutenant George M. Stoney, who was detailed by the Government to explore the great unknown river of Alaska, discovered by him last year, has returned. He says he ascended the river for 500 miles, where he reached a large lake through which the river flows. On account of the lateness of the season he was obliged to return. Stoney brings specimens of gold, copper and coal which he discovered, and also numerous specimens for the Smithsonian Institute.

—E. A. Burke, Director General of the World's Exposition at New Orleans, has announced its formal opening to take place at 12 o'clock, Dec. 16, 1884. Applications for space will be received until Nov. 25th and exhibits until Dec. 10th Main building, Horticultural Hall, Machinery, Extension and Saw Mill Building are now ready for installation. The building for Government and State Exhibits will be ready Nov. 15th, the Art-Gallery Nov. 25th, and the stock buildings Dec. 1st. Steam will be raised Nov. 25th.

—Two Indians were killed lately at Long Creek, Grant county, Oregon, by a party of unknown whites. The band had camped on the stream for the purpose of hunting and fishing, and the whites crept within rifle range and fired into their camp, killing two braves, and made their escape. It is said these Indians took an active part in the recent Bannock war, and committed several outrages and murders among the whites. In that county, hatred of the Indians is intense. The matter is to be investigated, as trouble is feared, and an Indian outbreak of serious proportions is thought very probable.

—A white church was dedicated at Parkesville, South Carolina, October 26. It is reported that colored men disturbed the services by firing pistols. A bad feeling has continued since, and culminated in the killing of James Blackwell, an officer, in attempting to make arrests, by a volley fired by negroes who were barricaded in a house. There is great excitement and further violence is expected.

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GOOD MEDICINE.—A correspondent of the New York *Evening Post* tells this story of Dr. Gray, a homeopathic physician, who recently died in that city: A poor sewing girl, who went to the late Dr. John F. Gray for advice, was given a vial of medicine and told to go home and go to bed. "I can't do that, doctor," the girl replied; "for I am dependent on what I earn every day for a living." "If that's so," said Dr. Gray, "I'll change the medicine a little. Give me back that vial." He then wrapped around it a ten-dollar bill, and returning it to her reiterated his order: "Go home and go to bed;" adding, "take the medicine, cover and all." He who takes account of the cups of cold water will not forget such deeds of kindness and charity. Oh, to hear him say, at the last, "Ye have done it unto me!"

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FARM NOTES.

IS YOUR POULTRY HOUSE READY FOR WINTER?

Cleanliness in all the details of the management of poultry is absolutely necessary to success. Unless there be perfect cleanliness the fowls will not only be constantly infested and worried by vermin, but they will be liable to many troublesome and dangerous diseases which check growth, development and productiveness in birds, and even cause death. This should prove, even to the most thoughtless person, that it does not pay to neglect the poultry in the matter of cleanliness.

Now is the best time to make a thorough cleansing of the house, if it has not been done before. If the roosts and the nesting-boxes are movable, as they should be, the work is much easier, and can be done much more thoroughly. Take everything from the house that is movable; burn the old nests, to destroy the lice and mites, and then with a broom sweep down the ceiling and sides or walls; clean the the floor thoroughly, and remove the droppings and other accumulations. Get ready some good stone lime, making a moderately thick whitewash. With a good brush go over the entire inside of the house, working the wash into the cracks and crevices. When the first coat is dry if it is not heavy enough go over a second time; and when this is dry, not before, let the birds occupy the house. Scrub off the roosting poles, and when dry smear them well with kerosene. Whitewash the nesting-boxes inside and out, make new nests of fresh, well-broken straw, and give them a good dusting of Flowers of Sulphur, and place tobacco stems in the bottom of the boxes before making the nests. Scatter sand and air-slacked lime liberally over the floors, and repeat the operation as often as necessary to insure pure air and cleanliness.—*American Agriculturist.*

TRANSPLANTING TREES IN WINTER.

Trees, fruit or ornamental, can be transplanted in November or December in perfect safety, if done properly; or we may say any time during the winter when there is no frost in the ground, care being taken to hill up the earth from six to ten inches around the stem, so as to turn off the surplus water which might otherwise damage it. Large trees can be transplanted from one place to another with more certainty of growing late in the fall, when the frost will admit of it, than at any other time. In all cases of transplanting—it may not be out of place to mention here—be sure to retain, in digging up trees, whether large or small, the rootlets, and when setting again spread them and all others out as carefully as possible, which will be following their natural position, and shovel among them the finest soil, and then mingle it among the roots with the hands, then firmly press down with the boot when the hole is filled up.—*Germantown Telegraph.*

RATS.

The country suffers the loss of millions of dollars annually by the ravages of rats, when by keeping one ferret farmers could rout the last one of the pests from their premises. Ferrets are similar to the weasel in habits and size, but they have been domesticated and used for expelling rats in England for centuries. Mine are white, very small in size, and so tame that I can call them to me and handle them as I please. If nurserymen are bothered with rabbits lurking about, gnawing their trees, with a ferret they can catch the last one. No matter where they burrow, the little fellows will start them in no time. If I can find where a rabbit has taken to a hole in the ground I place a sack over the hole, let in the ferret, and in less time than it takes to tell it the rabbit is in the sack.

LIVE STOCK IN NOVEMBER.

There will soon be a daily out-go of fodder, and the problem of winter feeding and the care of live stock is to so govern this expenditure that the best returns may be obtained. All the farm animals should be in good flesh and health upon the opening of winter. If these conditions are continued the stock are well kept, and will not come out "spring poor" at the end of winter. Manure is not to be overlooked in the winter system of farm management. Farmers, more than ever before, must feed for manure, and husband it when obtained. An abundance of wholesome food, plenty of pure water, warm, dry quarters, and sufficient fresh air, are four of the leading essentials in wintering farm stock. It does not follow from this that the animals must be kept in the stable or under the shed at all times. Frequent exercise in the open yard is profitable when the weather is suitable. Keep the work horses busy in the field, preparing for the coming spring, and feed them well with a variety of food. A few chopped apples serve as an appetizer. Colts need to be pushed in their growth with rich food and good care. Cows taken up from grass need a mixture of hay, corn-fodder, and meal—all they will eat up clean, or else the flow of milk will greatly decrease. One third of a cow's allowance is not too much for a calf. Sheep may be the last stock to go into winter quarters. Keep only thrifty sheep through until spring. Fattening pigs should now be growing rapidly. Grain is low and meat is high, therefore convert the former into the latter. There are many things that will add to the comfort and convenience of caring for live stock in winter. Provide ample feeding room for all animals. Place the feed racks, etc, where most convenient. —*American Agriculturist.*

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NEWS OF THE WEEK.

—President Arthur Tuesday last appointed Hon. Walter Q. Gresham to succeed Hon. Thomas Drummond as Judge of the United States Circuit Court for Wisconsin, Illinois, and Indiana, and has appointed Ex-Secretary Hugh McCulloch to succeed Judge Gresham as Secretary of the Treasury.

—In the case against Connelly at Salt Lake City for bigamy, the Judge instructed the jury to find a verdict of not guilty. Prosecuting counsel stated it as his firm belief that some of the witnesses had perjured themselves, in which the Judge concurred, the testimony being entirely different from what was given before the Grand Jury.

—Mr. Wilbur F. Storey, proprietor and editor of the Chicago *Daily Times*, died last week Monday. For several years past he has been unable to take an active part in the management of the paper, owing to his failing and feeble health. Several years ago he was stricken with paralysis, and from that time dated the gradual break-down of his system.

—George B Swift killed lately at his dressed-beef manufacturing establishment in Chicago 2,200 head of cattle. The value of beef dressed on that day was not far from $110,000. At this rate the dressed beef business of this firm would amount to about $30,000,000 annually.

—Mayor Edson, of New York, Tuesday appointed General Fitz John Porter Police Commissioner.

—Thursday fire destroyed the six-story building owned by C. E. Culver, corner of LaSalle and Michigan street, Chicago. The contents were also totally destroyed. The fire was caused by the explosion of benzine on the first floor, and spread so rapidly that the occupants, about one hundred in number, had barely time to escape with their lives. Twenty-one girls and eighteen men escaped from the fifth story through the coolness and courage of James Carr, who subsequently received fatal injuries by falling from the fifth story. The foreman of a printing establishment was smothered in the building.

—Judge Drummond announces his intention to spend his time on his farm, near Wheaton, Ill. When in the city he will make his headquarters in Judge Harlan's office. He will not practice law.

—Two police lieutenants and two patrolmen have been indicted by the United States Grand Jury at Cincinnati for preventing qualified persons from voting. They kept a number of negroes immured in a station-house from the night of Oct. 13th until the polls were closed the next day.

—Near Huntingdon, Pa., early Monday morning a house occupied by James Holt and George Rodgers and their families took fire. The men threw their wives and children from an upper window, and then jumped themselves. All were badly hurt, and the four children of Holt are believed to be fatally wounded.

—While driving across the track near Ellwood, Iowa, Sunday forenoon, a train struck a wagon containing Carl Whitmore and family. Mrs. Whitmore and two children were killed, and Whitmore was fatally hurt.

—About a dozen cotton-ginning houses have been burned within the past few days in the vicinity of Columbia, S. C., by fires set by incendiaries. Total loss about $100,000.

—At Reading, Pa., Wednesday, a locomotive and two cars jumped the track and fell through a trestle, the engine tumbling upon the Reading Iron Works boiler house, and demolishing it.

—Near Jackson, Miss., Thursday, William Harris shot dead Tom Phillips, a negro, because Phillips addressed him simply as "Harris."

—At a church dedication last Sunday in Parkesville, S. C., negroes, it is said, disturbed the ceremonies by firing pistols. Bad blood was engendered, and when an officer attempted to make arrests Wednesday he was shot dead by negroes, who were barricaded in a house.

—Elijah Henderson snapped what he thought to be an empty revolver in his wife's face in Indian Territory Thursday evening and shot her dead. He surrendered to the United States Marshal, and wants to be hanged.

—While intoxicated Wednesday in Rabon County, Georgia, Eugene Beck shot and killed his wife and her sister, and then threw himself on the floor and was sleeping beside the corpses when arrested. The indications are that he will be lynched.

—William Mitchell, of Chicago, struck a vein of gas north of Wheeling, W. Va., Friday, which will net him between $500,000 and $1,000,000.

—The capsizing of fishing boats lately in the Straits of Mackinaw and round there has resulted in the drowning of seven persons.

—At a crossing in Pittsburg, Pa., Tuesday evening a train struck a two-horse wagon, one of the men on the vehicle being fatally hurt. One of the horses was thrown forty feet.

—In attempting to arrest an incendiary Dane near St. Helena, Neb., Sunday forenoon, John Philips, Postmaster and Deputy Sheriff, was fatally shot and another citizen wounded. A mob went to the house where the Dane had barricaded himself Sunday night, took him out, and hanged him to a tree.

—Two fire-damp explosions occurred Monday evening in a mine near Uniontown, Pa., in a section where twenty-five men were at work. Windows for miles around were shattered, and flames burst from all the openings. The disaster resulted in the death of fourteen men. Seven others are wounded; some of them may not survive.

FOREIGN.

—Official advices from Pekin have reached the Chinese Embassy in London, which state that the Chinese Government is adverse to any mediation between that country and France. Rumors from Shanghai are that a severe type of cholera is spreading through the French squadron under Admiral Courbet, now blockading Formosa.

—At Colima, Manzanillo, and other towns on the western coast of Mexico, yellow fever of a malignant type is claiming many victims.

—Hurricanes, Sept. 29th and Oct. 7th, on the coast of Lower California, were the severest known. The steamer Estado de Sonora was lost, and the fifty-seven persons on board perished. The schooner Doralt was also wrecked, and nine sloops and coasters went to the bottom, but the number of lives lost is not exactly known.

—Parnell and his followers in the House of Commons have resolved to vote against the government on the franchise bill.

—The steamship Maasdam, from Rotterdam, was found burning 700 miles from the coast of Ireland, and deserted by the crew and passengers, of whom no trace was discovered. The vessel was enveloped in smoke and flames, and had evidently been burning for days. The crew and passengers reached New York Friday on the Rhein, which picked them up on the evening of Oct. 24. During a gale the petroleum tank on the Maasdam began leaking, and while a sailor was looking for the fissure his lighted lamp touched the tank, which exploded and caused the burning of the vessel.

—It was rumored last Friday that the rebels had captured an English reconnoitering party, mounted on dromedaries, south of Dongola. The defect in the commissariat is owing to the difficulty in making portages so as to avoid the cataracts. This will cause the postponement of the main advance from Wady-Halfa until the middle or December. It is said that Gen. Gordon has repulsed an attack by El Mahdi's troops. This dispels the uneasiness arising from the recent absence of news.

—The House of Commons, Friday evening, was mainly occupied in the discussion of the merits of fair trade versus free trade. In the discussion it was stated that complaints were made that rents were diminishing everywhere, that capital was leaving England for present investment in "protection" countries, and that the English trade was suffering from foreign countries and protective duties.

—The propaganda at Rome has advices from the province of Canton that many Catholic chapels have been sacked and destroyed, 200 houses belonging to Christians have been pillaged and burned, women outraged, and men tortured for refusing to participate in Chinese religious rites. Two bishops, 30 missionaries and 700 Catholic refugees have arrived at Hong Kong.

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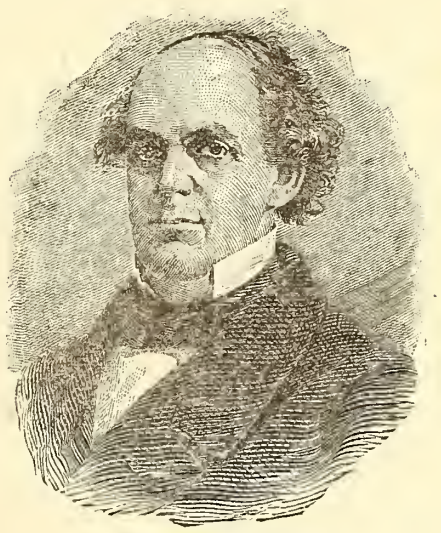
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It is said that the room used by the Arbitration Congress assembled in Geneva in 1872 is preserved unchanged, with table and chairs as left by the delegates, in commemoration of the first official effort to settle international quarrels without resort to the sword. It is one of the redeeming features of Mr. Blaine's campaign that he has spoken frankly of his international policy, as opposed to future settlement of difficulties by war, and the reference of all such questions to a committee of arbitration.

The report of Commissioner Evans of the Internal Revenue shows the share of the United States government in the whisky business. The receipts have been happily falling off, and may they continue to do so! In 1883 they were $144,500,000; in 1884, $121,500,000 and the estimate for next year is $6,000,000 less still. The production of whisky in 1881 is placed at 118,000,000 gallons; in 1882 at 106,000,000; while during last year less than 75,500,000 were produced and deposited in distillery warehouses. Perhaps prohibition is beginning to prohibit at last.

Secretary of War began well in the case of his Judge Advocate General Swaim. The misdemeanors of which the committee of investigation found him guilty, and on which Secretary Lincoln and President Arthur called a court martial were gross, and the evidence would have been convincing to an ordinary jury. But the case has been hanging off for months. The trial was finally set for the fifteenth of this month. But now comes in General Swaim, and objects to four or five of the officers selected for the court martial, and a further postponement is probable. Does Mr. Lincoln understand how many "Sublime Princes" and other Masons of high degree are concerned in Gen. Swaim's acquittal?

In 1876 General Hawley, as manager, insisted that the Centennial should be closed on the Sabbath. Under his wise control that exposition achieved a marked superiority and success among the great exhibitions of the world. The question of Sabbath opening has already been raised at New Orleans in connection with the "World's Industrial and Cotton Centennial Exposition," which opens Tuesday, December 16th. The official bulletin of the fair says that undoubtedly a large majority of people interested would decide in favor of Sabbath opening, and leans to their view. The management, it says, have decided to stop the machinery and business of the exposition, but whether the gates will be closed against visitors, or the Music Hall used for Sunday-concerts has not yet been determined. From the tone of the article it seems probable that Sabbath desecration will be tolerated. A public meeting, under the auspices of the Sunday League, was held last Sabbath in New Orleans, to approve a memorial against Sabbath opening; and similar leagues throughout the country are desired to take similar action. Let the protest of every Christian community be heard upon this important question.



SALMON P. CHASE.

[See 8th page.]

The Iowa Supreme Court having given a favorable decision for good morals on the temperance issue, follows it with another affecting the question of Bible in schools. At Bloomfield a man applied to the court for an injunction to restrain Bible reading and psalm singing in the public schools to which his children were sent. The application was based on the ground that the constitution of the State provided that "No person shall be compelled to attend any place of worship, or pay taxes for the building or repairing places of worship." His injunction was not granted, and the case going to the Supreme Court the decision was sustained, the Court holding that the reading of the Bible in the common schools does not make them places of worship, and therefore not unconstitutional. The decision is most reasonable. The presence of the Bible and occasional reading from it does not make a Masonic lodge a place of Christian worship; but prayers to a false deity, and religious rites and worship paid not to the God of the Bible but some other, do make it a place of pagan worship.

The miserable business which France has undertaken in China yet drags along without decisive action on either side. The fact that France has not declared war but has asked a large indemnity, classes her aggressions with the reprisals of bandits and pirates. The natural effect of the barbarous business upon such a nation as China, has been to arouse a violent passion against foreigners among the Chinese, and news by mail up to the 14th ult. shows that Chinese mobs have been committing fearful outrages in Canton and points in the interior. Twelve villages in the province of Canton have notified all Christians to leave. Fifteen churches in those villages have been already destroyed. At one place a mob and soldiers destroyed all the Catholic, English and Presbyterian churches. In another canton, Mr. Bagnall, colporteur of the American Bible Society, was murdered. In another four Roman Catholic and five Protestant churches have been destroyed and 120 houses of resident Christians looted and the inhabitants driven away. At other places Church of England and Wesleyan chapels have been destroyed. Christians are fleeing into Hong Kong, the Chinese giving them the alternative to sacrifice to the idols or leave. Many women also are caught by the mob and outraged, especially in Catholic institutions. It is impossible not to charge upon France the blame of all this suffering of innocent victims and the serious check to the progress of civilization and Christianity among the uncounted millions of China.

In the face of frequently threatened overthrow Mr. Gladstone has as often wrested a victory from his adversaries. The debate on the franchise bill has proceeded to the second reading and is likely to pass by an overwhelming majority before this week expires; nor is the House of Lords likely to venture again to oppose it. The dispatches report a collapse of the Tory opposition, who have undertaken without courage, without skill, and without concert, to defeat the measure. Their only hope is a failure in the Egyptian expedition which is slowly toiling up the Nile cataracts. The difficulties in the way of Gen. Wolseley may be too great for the powerful government of Great Britain to surmount, but it would seem that the desire to reach Khartoum is not so strong as the hope that Gen. Gordon may extricate himself.

THE TEMPLE OF HONOR.—II.

BY ALBERT M. PAULL.

I wish now to look for that temperance end.

My opponent says, "The chief end and aim of the Temple of Honor is not salvation, but is temperance." It properly devolves upon him to prove that assertion, but as he is pleased to give us only a plain, unsupported assertion, we will ascertain for ourselves if the statement is true. We will take with us the strong electric light of honest investigation and invite Mr. Tait to go with us. Fortunately he has directed us just where to go to find it, and so, of course, we shall have no trouble. He says, temperance "is what it was organized for at the outset of its career." Thus he appeals to the early history of the order. We will go there at once.

We read, "Many of its [Sons of Temperance] early members soon learned that the organization lacked some of the elements of perpetuity that had enabled older benevolent associations to bear up against the assaults of their enemies, and determined to avail themselves of all honorable means in their reach to make this equal to their elder sisters." What these "elements" were is shown in the next sentence to be, not temperance (*that* had never enabled the "older benevolent associations," Freemasonry, Odd-fellowship, etc., to bear up against the assaults of their enemies), but "degrees and signs." Objections to the degrees and signs are on record in these words: "The great prosperity of that order [Sons of Temperance] was owing to its simplicity, and to make it *more complex* would retard its growth. Those in favor urged that the order was so extremely simple in its construction it would soon fall by its own weight unless it had more strength to support and beauty to adorn it." While the Temple of Honor remained an adjunct of the Sons of Temperance these "degrees and signs" were all there was to it, but when at last a separation took place it became necessary to attach to it an underpinning of temperance. But "degrees and signs," and *not* temperance, was what the order was organized for at the outset of its career, and degrees and signs are not to make men temperate but to perpetuate the institution, as seen above, and to save their souls, as we shall see by and by. Besides, temperance was already the avowed object of the Sons of Temperance, and how can it be said that its adjunct became such to secure an object already secured! My opponent is at fault, and as he leaves us here, we are left without a guide. But let us not be discouraged. If the object of our search is to be found, we will seek high and low till we find it. Let us go to the Grand Temple.

In the years 1874–75 the order was in its prime in R. I. Here is a copy of the Proceedings of the Grand Temple for those years, covering two terms, and containing reports of all the principal officers, including two reports from the Grand Worthy Templar and two reports from the Sister Grand Worthy Templar. In all the book the only reference to temperance is a negative allusion in the first recorded report of the G. W. Templar in these words:

(P. 5), "There are *other virtues* besides Temperance and Total Abstinence that our initiation and degree obligations require and exact us to cultivate and practice," and again a little further on: "I pray that you may at all times exercise and have given unto you 'consistency of judgment, one heart and mutual love;' and that you continue in the great work of *moral reform*, and help to make the name of our Order and Temperance glorious in the world." "Moral reform" means something more than temperance as we shall learn by and by.

The Sister Grand Worthy Templar says in her first report: (p. 28) "Let us then * * * labor during the present term to bring our Social Temple to a higher eminence than it has ever before reached. Let it be the stepping-stone to a life of *strict morality*, true refinement and *Christian culture*." These terms do not mean temperance. They do mean something higher. In her second report we find: (p. 53) "It has been my whole aim and constant endeavor to raise our socials to their true position of *moral excellence*—an institution like ours should be second to no other organization, *not excepting God's holy church;* as I have said before, Fraternity like ours may clasp hands with the good everywhere, for it is only the True, the Faithful, Loving and Pure that are in sympathy with the angels and God who is over all." Such language does not apply to temperance—it means salvation. The highest plane a Christian can reach while in this mortal frame is to be in sympathy with God and the angels.

But let us look further. The dedication ceremony ought to show the principal work of the order. In that we find these words: "I therefore dedicate this temple to the practice of the cardinal virtues of our order—Truth, Love, Purity and Fidelity." Degrees and signs again but no temperance, and we are told further that "within the hallowed walls of the temple Temperance curbs his appetite, Love inflames his heart, Purity cleanses his mind, and Fidelity *guards his soul.*" In this panorama, temperance is represented as the beginning, as I have ever claimed, while fidelity is the end, and is supposed to possess the ability to "guard his soul."

We turn to the form for instituting a new temple. Nothing is said of temperance here, but it is said: "Worthy brothers, you are now built together in the principles of Truth, of Love, of Purity and of Fidelity."

We will glance at the installation of officers: Nothing of temperance here anywhere, but the closing words are—"May Love inspire your feelings, Purity direct your purposes, Fidelity keep you true unto the objects of our temple."

Let us turn to the initiation ceremony: The candidate is asked—"Are you then with us in. opinion and spirit, and desirous of laboring in the cause to which our temple is dedicated?" I will guarantee that every candidate supposes, when that question is put to him, that the cause referred to is temperance; but we are more enlightened. We have just seen that the temple is dedicated "to the practice of the cardinal virtues of our order, T. L. P. and F." The candidate answers "I am." He means one thing. The order means another. This is a snare. After a somewhat tedious initiation he is told it is all a type of *something.* Temperance you say. Not a bit of it. "The steps you have taken are a type of the *progress of a human soul from the imperfect up to the true and perfect.*" That is a delusion.

Turning to the closing ceremonies of the temple, we read: "Moved by the spirit which inspires the temperance cause, and bound together by the virtues of our order, Truth, Love, Purity and Fidelity, long may we meet within *this temple dedicated to honor.*" Honor is a short, comprehensive term expressing the four cardinal virtues of the order, and all that is contained therein, including the degree work, the theology of the order, and the salvation of its members. Honor is not temperance.

We have still one more source to look into, the opening ceremony. The Worthy Chaplain says, "May we be pure." That's not temperance. Past Worth Chief Templar: "Be fidelity our *aim.*" That's not temperance. Worthy Chief Templar: "We have been dedicated to truth, to love, to purity and to fidelity. * * * Here let us practice what our precepts teach, respect, forbearance and propriety." That's not temperance. All: "So may we live, *so may we die.*" That's not temperance.

And temperance is nowhere mentioned as the aim, the ultimate object of the Temple of Honor. In pursuing our search we have incidentally received some hints of what the ultimate object is. We will follow out that line in our next.

Providence, R. I.

STRAY LEAVES FROM THE EXPERIENCE OF A SECEDER.—I.

BY S. S. PALMER.

In 1876 the *Cynosure* contained a statement of my experience in retiring from the Masonic fraternity. From that time to the present there has been one unceasing round of slander, vituperation, and abuse in almost every conceivable form.

If any man wishes to know how to find a foretaste of "Hades" in this world, let him join the Masons, withdraw from them, and openly oppose and expose them. If his experience does not equal that of Carleton's, "Betsy and I are out," where he speaks of something "a thousand times as hot,"—he must lack in his make up for earnestness.

A recent experience is so full of interest to myself that it may possibly attract some of the readers of the *Cynosure.* Take the last year, and if not sufficient for one recital, we will try and find something more remote. About the first of July, 1883, the church to which I had acted as pastor two years and a half were apprised of my intention to close my labors at the end of three months. In spite of opposition intense and powerful, my pastorate had been very successful.

The church was in the act of transferring its affections and real estate to another denomination when I came to it, all the members save two, it was said, having signed papers to that effect. Through my efforts they were led to reconsider and withdraw their consent to such a step, a fine church was built, also another in an adjoining village; the membership was more than doubled, the attendance greatly increased even after the withdrawal of one swarm to a new hive built by the Methodists; and outwardly, at least, all things were prosperous. The secret society friends had been earnest and persistent in their effort all this time to break down the work and although they had failed they were not discouraged.

Following an extended revival they succeeded in crowding into the church an Odd-fellow and family much against my open protest. This was the entering wedge to my removal. Greatly enraged at their failure to retard or seriously injure the work up to the time of my resignation, they suddenly hit upon a new plan, and what slander had before failed to accomplish, it now secured through the active agency of the secret society church members. It aroused the church to act in opposition to my withdrawal, and failing for want of facts to bring anything to bear against me formally, they secured by insinuation and covert slander an increase of the bitter feeling against me to such an extent that I could count those who dared to show any friendly feeling toward me upon the fingers of one hand.

At the end of the three months I retired and accepted a situation as bookkeeper for a furnace company at a salary of twelve hundred dollars per year for one year. "This, they said," was entirely too good; they would soon get me out of that soft seat. At the end of thirty days they had stolen fifty dollars' worth of property and made me an expense of twenty-five additional; and within ninety days, for other reasons and their influence combined, I gave notice of change as soon as my successor could be secured. Two hundred and seventeen dollars of that hard earned salary is still unpaid and almost entirely through their efforts to prevent payment.

Engaging in active work on my timber land, they slandered me until I could not get a sack of flour without the cash, at a time when there was no money in circulation here scarcely, and they defrauded me out of hundreds of dollars by their combinations against me. A stranger came into the place who appeared very honorable and *honest*, a *lawyer*. He collected some accounts for me; but never a penny, as I since learned, from brother Odd-fellows, although he had a number such.

The last one was so manipulated that my eyes were opened as if by magic. He took an account of some $20 on a brother O. F.; called on him; met with refusal; advised me and at once took the case against me for the O. F. Through collusion with the justice, a brother O. F., he broke the case a third time, taking his five dollar fee each time, as he said, from his brother O. F. He made great claims constantly to sincerity and honest intentions on the part of his client and his own as well, and said so much that I suggested arbitration at this juncture. He assented with great show of willingness, said he would draw up an agreement which both of us should sign, and at my suggestion it was agreed and so written that neither party should appear by counsel but personally make their statements to the arbitrators and abide their decision. The first step taken after signing this agreement was to have his partner chosen as his client's arbitrator, an open violation of the written agreement, but finally assented to by me to secure action. It so happened that after the third arbitrator was chosen and the statements made, that the conclusions were all one side on the part of two and the lawyer arbitrator was not *one* of the *two.* It took some three or four days and I think a full week passed before the *one* was willing to submit the findings over his signature. When this was finally secured the paper was passed at once to his partner and he was ready to pay the amount, less offsetts *claimed* but *not allowed* before the committee. Two of the arbitrators positively asserted that their was no such intention in the language or intent of their findings, but this availed nothing and the case stood as at the beginning. At this point one of the arbitrators, and *not* the one who stood *alone*, said to me that he would buy my claim and pay me the face of it in cash, as he at once did, and immediately notified Mr. Odd-fellow Lawyer he could have eight hours in which to settle or be sued by him. This brought matters to a crisis and the money was at once handed over.

Mr. Odd-fellow Lawyer is now a candidate for prosecuting attorney on the Fusion Greenback ticket of Antrim Co. I would like to remove from the county before he is elected.

Mancelona, Mich.

THE PRE-EMPTION RIGHT OF CHRISTIANITY.

NOTES OF THE ADDRESS OF PRESIDENT C. A. BLANCHARD, AT MONMOUTH CONVENTION, SEPTEMBER 30, 1884.

At the last in the discussion of all questions men must reach a foundation of right. All talk is vain and all settlements delusion until this rock is reached. The religious question which includes and determines all others exhibits the progress which men must make on all lines of thought. At the beginning heathenism covered the world. After a time Christianity came as a little light in the midst of surrounding blackness. Through all the ages since conflicts and struggles have enabled men to see more clearly where the line of truth run. The world admits now the theory of the New Testament and before long a sleeping church and a wicked, gainsaying world will find that a king had come in righteousness and that the empire of sin is at an end.

THE QUESTION STATED.

Let us keep clearly before our minds the point at issue. It is whether or not Christianity has any special right, is entitled to any particular consideration here in America. There are on the one hand those who affirm that she is not. And, as they logically must, they denounce all laws and customs which are distinctively Christian as impertinent and offensive. Sabbath laws, prison chaplains, untaxed chunches, restrictions on profanity, etc., they declare to be inconsistent with that equality guaranteed to all men by the Constitution. We, on the contrary, hold and teach that the Christian religion is part and parcel of the law. That its customs are entitled to special respect and that all legal enactments which are derived from it have a special claim on the consciences of all good citizens. We believe that instead of modifying the distinctively religious character of our legislation, that character should be intensified and extended so that in all regards the law of God should be the law of the land. A single illustration may suffice. The present divorce system of the United States is an inharmonious, bungling contrivance without authority from the word of God or the reason of man. Along with this fact we find that crimes against the family are so inadequately punished that no jury will convict a man of murder who takes human life to avenge an outrage on wife or child. What a change would be wrought in these particulars by reenacting the regulation given to the Jews, which allowed divorce only on the ground of adultery, or that old sterner law which punished that offence with death. Lax laws and inadequate penalties are direct producers of crime. The fact that divorces are easily obtained, makes people think of and secure divorces; the fact that seduction or adultery are less severely punished than house breaking or stealing, explains the unpunished murders which punish such crimes. But let us return.

HERE ARE TWO OPINIONS,

and the truth lies with one or the other, or between the two. Where is it? There are various lines of argument which we might follow to our conclusion. We might ground our opinion on the sovereignty of God, and the duty which men and nations owe of con-

formity to his will. Or, we might show from the history of the world, and the nature of man, that Christian laws are essential to the well being of the individual and the advance of society. We choose at this time a simpler, but as conclusive a line of thought. We rest our case, for the present, on the proposition that Christianity has a pre-emption claim. She was first on the ground, and cannot lawfully be deposed without cause shown. The Jamestown settlement was commercial, but all other plantations in America were made by religious men for religious purposes, with the possible exception of New Amsterdam. The men who are now declaiming against a puritanic Sabbath, came to this country to secure its material advantages. They wanted to escape service in the army, to own a piece of land, to get higher wages for their labor. The men who made America a desirable place of residence for them, were Christians, many of them of property and social importance in the old world, who left their homes, and sailed three thousand miles of wintry sea to found a Christian commonwealth. They put their religion into their everyday life, and embodied it in the laws under which we now live. They did not do all that we can see that they should, but they did much, and those who come to enjoy the fruits of their labors and sacrifices, do not exhibit good taste, when they sneer at those rugged manful, and tender womanly pilgrims, who opened among savages this asylum for the oppressed from all the world.

But, says some one, do you mean to live always in the seventeenth century? Because the first settlers of this country were good men do you mean never to advance beyond their ideas? No, we admit that there

MAY BE CAUSE FOR CHANGE.

What we insist upon is that changes are not to be assumed; if made they must be argued to the satisfaction of the whole people and until the laws are altered they should be obeyed. Instead of this we find large bodies of citizens who are simply nullifiers. They quietly trample law under foot, and when remonstrated with raise the cry of fanatic and bigot. They seem to think themselves a conquering army of foreigners rather than law-respecting citizens. It is time that the Christian portion of our population should raise an emphatic protest against the talk about the German vote, the Irish vote, etc., etc. If men want to vote as Germans or Irishmen, they should remain in Germany or Ireland. If they desire to vote here, they should be wholly American and always loyal to American law.

If it be possible for them to persuade a majority of the nation that the Puritans were mistaken in their notions of government, it is their undoubted privilege to do so and when our laws are heathen we may live as such; but until then we are bound by the law of manhood as well as that of God to respect existing institutions, one of which is unquestionably a Christian code of law.

It ought also to be said that Christian people are much at fault that they do not secure the enforcement of many of the laws now nominally in force. A company of gentlemen lately called at a police station in Chicago to request the lieutenant in charge to prevent the carrying out of a circus programme advertised for the Lord's Day. He at once agreed to do so, and said: "You gentlemen, would secure more favors from the law officers if you more frequently did as you are now doing. The only men who come here are saloon-keepers and their patrons. And of course we go first where we are called." The fact is that if Christians would forget to quarrel about sectarian nothings, forget their petty ambitions and selfish schemes for personal aggrandizement, and bend themselves to the great work of saving men and making society safe, "the world would be the better for it."

Another thing that we should remember is that we are not to stand on the defensive. This world will never be subdued to Christ until he comes to lead his own hosts to battle. But he has sent us to disciple all nations and in place of being content to have things as they are we should seek to make them what they ought to be. The good laws which we have should be retained, better ones should be enacted; the government should cease breaking the Sabbath and selling whisky, and, above all, the Constitution should be so amended that an honest man could know what manner of men we are. All this may be accomplished if only the disciples of Jesus will follow their Master in faithful work and the work of faith.—*Statesman.*

Dr. Fairburn, in his lectures on the comparative history of the greater religions at Andover Theological Seminary, reported Max Muller as having said, some months ago, in conversation upon the Brahmanic philosophy, the following: "If the Bible were placed with these books, the contrast would be so great as to be the greatest demonstration of its truth. The extraordinary thing is this; you get almost priceless gems, but they are hidden in perfect mountains of rubbish; and the priceless gem is not the thing, strangely, that the people who possess the book most value, but it is the mountain of rubbish."

It is on precisely this ground that we rest the duty of supporting foreign missions. And those Christian ministers and teachers who select only the "gems" of heathen religions and philosophies for holding up before the people, show, it seems to us, both a lack of breadtn of conception and of honesty, and place dendrances in the way of one of the grandest enterprises of Christian chnrches—the evangelization of the nations of the earth.—*Sabbath Recorder.*

STRIKE OFF THE CHAIN!

Wake! wake! ye freemen all,
'Tis past the breaking dawn!
Rouse ye at duty's call,
Up with the rising morn!

CHORUS.—Come on, come on amain,
Ye stout hearts and ye free!
From mountain, vale, and plain,
From lake, and stream, and sea!

Redeem, redeem the land;
Break off the Cabal's chain!
Be strong in His right hand,
Whose strength is never vain.

Grasp. grasp with all your might,
Truth's bright and glitt'ring sword.
And let its blade of light
Leap forth at Freedom's word.

Strike! strike with manly blows;
Strike sure and strike it home;
Nor let this stealthy foe,
Up from the grave-dust come.

Shout, shout the victory
Earth's joyous realms around,
'Till the united cry
Back from the skies resound!

Down! down, the banner black,
Polluting freedom's air,
And drive the minions back
Who come to plant it here.

Lift, lift your ensign white
In Heaven's broad anopy,
And spread its fold's of light
Till all the world shall see.

—*From Clark's Song Book.*

THE RELIGION OF MASONRY.

The principal reason which impels many Christians to oppose Freemasonry is its opposition to the Lord Jesus Christ. The order, it is true, does not *profess* opposition but simply claims *neutrality*. There are, however, many thiugs in which neutrality is hostility. Neutrality between truth and error is hostility to truth. Neutrality between God and Satan is hostility against God. Professed neutrality between the religion of Christ and any other system of religion is hostility against Christ himself. "He that is not with me is against me." This dictum of the Holy Spirit cannot be reasoned away.

Any system of religion which has not Jesus Christ for its foundation and center is a false religion. "Other foundation can no man lay than that is laid, which is Jesus Christ." "There is one God, and one Mediator between God and man, the man Christ Jesus." "There is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. "If any man love not the Lord Jesus Christ let him be anathema maranatha."

Freemasonry constructively denies this fundamental principle of the Christian religion, and, in so doing, denies the whole system. Mackey's Lexicon, page 404, declares, "The religion, then, of Masonry is pure theism." Mackey's Manual, page 216, says Masons are obliged only "to that religion in which all men agree." Again page 40, "A belief in God is the sole creed of a Mason, at least the only creed he is required to profess.

Notwithstanding this exclusion of the name, person, atoning blood, righteousness, Spirit and grace of the Lord Jesus Christ from the lodge, the members are assured that by being "good Masons," or by obeying Masonic requirements only, they shall be saved. Town's System, page 184, "The Divine Being views no moral character in a man with greater complacency than his who, in heart, strictly conforms to Masonic requirements." So the "good Mason," though he be a Jew, Mohammedan, or if any other false religion, is the holiest man on earth. Mackey's Manual, page 203: "We may be received into thine everlasting kingdom, and there enjoy the just reward of a pious and virtuous life." Christians expect to enjoy heaven as the reward of Christ's obedience, sufferings death, and by being fitted by the Holy Spirit for that place. Masons are taught that heaven is no more than a "just reward" for obeying "Masonic requirements." Ahiman Rezon, page 63: "White" (the white apron spread over the stomach of a Mason) "is the emblem of that purity of life and rectitude of conduct *by which alone* we may, expect to gain admission into the Holy of Holies above."

It is often said by the ignorant that Freemasonry does not claim to be a religious but only a benevolent society. Why, then, its altars, priests, prayers, hymns, benedictions, moral lessons, illuminations, regenerations, and eternal rewards? Masonic authors are probably competent witnesses on this point. Webb's Lexicon, page 357: "The meeting of a Masonic lodge is *strictly* a religious ceremony." Mackey's Manual, page 41. "Masonry is a religions institution." Town's System, page 170: "In advancing to the fourth degree the Mason is assured of his election and final salvation. Hence opens the fifth degree, where he discovers his election to, and his glorified station in the kingdom of his father."

It makes but little difference how much of this nonsense and impiety Masons really believe. In judging of the order it is sufficient to know that this is what it teaches and what the members profess to believe. With "the deceitfulness of sin," and "the deceivableness of unrighteousness," and "the wiles of the devil" (we beg pardon of the more sensitive brethren of the order), combined against the salvation of the soul, it is not safe to "make believe" in regard to a false system of religion or to trifle with eternal truths.

There is no Saviour of men but the Lord Jesus Christ. There is no heaven but that which he has gone to prepare. There are none admitted into glory but those who have "washed their robes and made them white in the blood of the Lamb." There is no eternal bliss but in drinking from the "pure river of the water of life, clear as crystal, which proceedeth from the throne of God and of the Lamb."—*Rev. J. P. Lytle, in the United Presboterian.*

SECRET SOCIETIES IN COLLEGE.

The arguments *pro* and *con* for these societies (which usually are known by two Greek letters) may be briefly stated in the following facts:

C. P. was a poor lad who, by working on a farm in summer, earned barely enough money to pay for his board, clothes and tuition in college. He joined on entering a "Fraternity."

Many wealthy members of this society were among the alumni of the college. They had erected a dormitory where "the brothers" occupied comfortable rooms rent free; they had a club house, with library, reading-room, piano and luxurious study-rooms. All these advantages C. P. enjoyed, free of cost.

There was also a sum contributed by the society for the aid of poor members. In the junior year of his course P.'s health failed. His expenses during his senior terms were borne by the Fraternity, with the understanding that whenever he should be able, in his future life, he would repay it into the general treasury of the Fraternity.

P., who made good use of his advantages and was not unwilling to accept aid, has naturally much to say in defence of secret societies.

In another institution in New England most of the students belong to one of four fraternities, each of which has a chapter in the college. A few young men remain from poverty or choice outside of all. They occupy precisely the position of individuals in a city who undertake to struggle against rings or powerful corporations.

They are socially under the ban; there is no chance whatever for them to gain any of the offices or honors given by students to each other, and which are so dear to boys. But this is not all.

Not only is this, but in many other colleges, the tutors, instructors, and even the professors themselves are members of these fraternities, and (being human, like other men), are often influenced by old associations, and loyalty to their society, to be prejudiced in favor of fellow-members among the students and against those who belong to a rival society.

There are said to be colleges in which no member of a certain fraternity, whatever his merit, ever "passes" with honor, and in which the members of its rival find a flowery path before they to success. So flagrant is this evil, that in some colleges no professor or tutor is permitted to continue his connection with a secret society, and in others no chapter of such society can be maintained.

Much is to be said on both sides. But if such secret associations exist, they should be so controlled as not to interfere with justice. The *Companion* suggests the subject as one worthy the grave, honest consideration of the young men and parents who are its readers.—*Youth's Companion*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER IV.

STEPHEN HOWLAND'S FIRST CASE.

A stone's throw from Stephen Howland's office stood one of the few surviving landmarks that told of a time when the city of Jacksonville was a mere nucleus of log huts surrounded by unbroken prairie. Stephen had often employed his superfluous leisure in wondering why it was allowed to stand there; and finally reached the conclusion that the owner must be a miserly, grasping kind of man, who was holding on to this bit of primeval property in hopes of a fabulous rise in real estate—which was about as charitable and as near the truth as most of our conclusions regarding any eccentric or unusual action on the part of our fellow beings—little thinking that through this man he would secure his first client.

As he sits in his rude domicile, like a bear in his den, we will sketch his portrait. He is large and powerfully built, with eyes as blue and keen as an Alpine sky. His hair falls in thick, shaggy locks from an ample head, where a phrenologist would find plenty of those unamiable bumps which characterize the born fighter; especially if he be of the combative, destructive, aggressive Anglo-Saxon race; yet when his mouth, shaded by its bristling, grizzly beard, parts in a smile, it has the winning sweetness of a child. Taken altogether there is something in the general cast of head and face strongly suggestive of the portrait of John Brown. Martin Treworthy had often been told that he looked like the hero of Osawatomie, and no compliment could possibly please him better. In the old stirring days of border warfare he had been one of John Brown's men, and when the curtain fell on the tragedy of Harper's Ferry, the man who had marche dunder his orders, bivouacked with him, and listened to his strong, burning, fateful words, felt the burden of prophecy in his own soul, as if a portion of his beloved leader's spirit had descended upon him.

"It don't matter to me what folks call him, 'crack-brained,' or 'visionary,' or 'fanatic,' or anything else—that's one good thing; and it don't matter any to the captain, that's another. He was the only one that dared to *do* instead of writing and speechifying. He struck slavery right at its heart, and it will never get over the blow. He don't need *me* to stand up for him, but every time I read in Revelation I can shut my eyes and see him as plain as day, sitting on a white horse and following the One in the vesture dipped in blood, with the sharp sword going out of his mouth. Now I've pondered a good deal on that passage and similar ones. I tell you the American people have got a cup of trembling to drink before the Lord gets through reckoning with 'em. The time is coming when He shall tread the winepress of the fierceness of his wrath against this nation, and blood shall come out of the winepress, even unto the horses' bridles."

It was not long before the first gun fired on Fort Sumter startled the North from its dream of peace and safety, and Martin Treworthy, as he buckled on his knapsack and shouldered his musket knew that the hour of which he prophesied was casting its shadow on the dial. And when around hundreds of campfires rose the stirring strains of the John Brown song he only saw, plainer than ever, the soul of the old martyr-hero "marching on" after his Celestial Chief, who had waited in divine patience, while the cries of his enslaved children mingled with the prayers of his saints on the golden altar, till now "the day of vengeance was in his heart and the year of his redeemed had come."

He had been through all the hardest-fought battles of the war, Gettysburg, Antietam, James River and the Wilderness. He came out of the army as he had entered it, a private, his only badge of distinction some honorable wounds that disabled him from active labor. But he had his pension and a small sum laid up besides, and on this he lived very comfortably. He was one of the first settlers of Jacksonville, and though the price of the land on which stood his primitive dwelling would have added not a little to his worldly wealth he had steadily refused all offers to sell, though not everybody knew the reason why.

He had come to Jacksonville when its future greatness existed only in the speculator's brain, a middle-aged man, with life's summer just beginning—a summer like that of northern latitudes, without any spring; for he had been eft an orphan in early boyhood, and remembered nothing since but a succession of rough experiences in borderers' cabins, fighting wild Indians, prairie fires and Missouri ruffians; varied, however, we must remark, by one great episode, that reversed the whole current of the reckless backwoodsman's life—his conversion at a Methodist campmeeting, when among other "fruits meet for repentance" he had given up his favorite indulgence of tobacco; an act which had more of the genuine spirit of self-renunciation in it than many a comfortable, easy-going Christian ever dreams of. The pretty "school-ma'am" who had engaged his affections, an orphan likewise, was a woman as fair and good and true as any of the heroines of Scott or Burns. But alas for human hopes! Scarlet fever broke out in the school in which she was teaching; she caught the infection, and in one short week from the day set for their marriage he laid her to rest under the prairie roses, and tried to keep his heart from breaking by reading the fourteenth chapter of John, and thinking of those many mansions of which the Lamb is the light forever.

"Somehow all this happiness I've been looking forward to don't seem to be for me," he said, when he came out of that first trance of misery which succeeds every stunning sorrow, and realized with a kind of wonder that he could still live on when the desire of his eyes had been taken from him at a stroke. "But I won't murmur at God's dealings. They are all right and for the best. 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.'"

But while he bowed himself thus meekly to that mysterious decree which condemned him to loneliness and solitude for the rest of his mortal pilgrimage, he clung to the home that was to have been hers with a tenacity perfectly unintelligible to any one who did not know the story of his frustrated hopes. He had driven every nail with his own hands, exulting in the fact that it was the only frame house in the settlement. He had wrought into its fabric all the dreams and hopes which, in a nature like his, can have but one earthly blooming time; and now that she had gone for whose pleasure and delight he had planned and labored, it still seemed too much a part of her for him to feel contented anywhere else. For, while he had not a particle of superstition in his nature, and denounced unsparingly the rappings, table-tippings, and coarse materializings of so-called "spiritualism" as a fraud and humbug, directly inspired by the father-of-lies himself, he implicitly believed in a world of spiritual intelligences above and around him; nor would he have been startled at any time if soundless footsteps had crossed his threshold, and, looking up, he had beheld once more the blue eyes and brown hair, all transfigured with that tender, immortal light which only rests on the foreheads of the redeemed.

So much for Martin Treworthy, a real old Ironside, "born out of due season;" a prophet without honor save among a few who liked his rugged utterances, or as they would have expressed it, "his way of putting things." He now sits in his leathern arm-chair, engaged in earnest talk with a young man whose shop-apron and sleeves rolled up to the armpits, proclaim him a genuine son of labor; his shrewd, kindly face indignant and thoughtful by turns.

"So you mean to appeal to the law," said Treworthy, heartily. "All right. If you come short, call on me. I've got a little cash laid by—what I used to spend for tobacco. See here—" and Martin Treworthy took down a tin box from a shelf over his head, and opening it displayed a goodly store of shining silver coin—"so much for the Lord that used to go to the devil, and I say, take it to fight the devil. There's twenty dollars if there is a cent in good solid specie. Come, now."

But the young man shook his head in decided, though grateful refusal.

"No, Mr. Treworthy; your sympathy and advice is all the help I need. The evidence against Snyder is so strong that prosecuting the case cannot be very expensive. But poor Tom is pretty bad to-day. It seems they kept him drinking till he had taken enough whisky to kill an ox; and then in that condition he was arrested and put into a cold cell with only a little straw, and not a blanket to cover him—and it was one of the frostiest nights of the season. To-day he seems a little out of his head. It is an outrageous affair, and I'm bound to see what can be done about it. The first thing, of course, is to get a good lawyer to conduct the case—if I only knew what one."

"How many 'good lawyers' do you reckon on here in Jacksonville?" asked his counsellor, somewhat dryly. "Count 'em up on your fingers and see."

"There's Greggson. Folks call him smart."

"So is the devil, but I wouldn't want either of 'em to plead a case for me."

"Then what do you say to Simonds?"

But Mr. Treworthy looked no better satisfied.

"I say he is a high Mason, and a poor workingman like you had better keep clear of Sublime Princes and Knights Elect and all such fellows. What are big fish for except to swallow little ones?"

"O, if you come to that," said the other, as he uneasily shifted his left foot over his right," "every lawyer in Jacksonville, unless may be this young Howland that has just come into the place, is a Mason; and all our business men, to say nothing of the ministers, belong to that or some other secret order. If it is an evil I don't see but we shall have to put up with it or else go out of the world. I know you think all secret societies are bad things, and I am willing to admit that there are evils connected with Freemasonry, but whether they are a part of the institution or mere abuses that have crept into it, is a question that I must confess I am undecided about. I believe the trades unions and temperance lodges are doing a good work."

"Why are not labor troubles stopped and the saloons put down then?" queried Martin Treworthy, with blunt and most inconvenient appositeness.

"Oh, well;" replied the other, "intemperance is such a giant evil that no single man nor association of men seem powerful enough to grapple with it. And as for labor unions—where capitalists are growing more reckless of the laboring-man's rights every year—combination is the only weapon left. To tell the truth, I joined the Knights of Labor a short time ago, and as yet I have seen only good in the organization. The president and many of the members are Masons or Odd-fellows, and appear to be worthy and honorable men as far as I can judge—at least, most of them. Now, I really can't see where the practical difference comes in between a lawyer who is a Mason and one that isn't. Neither want to lose their cases."

Martin Treworthy's eyes flashed, and he brought his hand down on the table with considerable vehemence as he said—

"Nelson Newhall! I am older than you, and I have seen the workings of this vile leaven as I hope you will never have a chance to. Difference? It can make all the difference between sin and righteousness, truth and falsehood, justice and oppression, heaven and hell. I have seen rogues get clear that ought to have been hung, and far honester men sent to jail in their places; and right here in this very county I know of two murderers at large for no other reason than because Masonic sheriffs would not arrest and Masonic juries would not convict. Wasn't I in the war, from the time the first gun was fired till Lee's surrender? and don't I know a thing or two you young civilians who never smelled powder no more dream of than the babe unborn? I could tell some queer stories if I set out to. As for your Good Templars and Grand Army posts and farmers' granges and Knights of Labor, they are just so many wires to be pulled by Masonic politicians that want office, and Masonic sharpers that want to line their own pockets with the earnings of honest farmers and laborers. And if a Masonic murderer, or thief, or saloon-keeper wants to go clear of punishment, hasn't he got just as much right to pull 'em as the politicians? Then some innocent man has to bear the blame, for, as a general thing, if the law can't get hold of the right one it must have a scapegoat. These secret lodges, if they are let alone, will bring the country into such a pass as the prophet Joel tells of—we're dreadful nigh it now—'That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.' That's my mind."

Now, Martin Treworthy was a man who did his own thinking. He did not even, as is the case with the average American citizen, let the newspapers do it for him. Thus it followed that to be favored with "a piece of his mind" after it was once made up was a rather formidable thing, there being none of that malleable quality about it characteristic of minds that are formed of the odds and ends of what other people think and say, and then duly pressed and stamped into shape by that roller which we call "public opinion." So it was no wonder that Nelson Newhall winced under this speech, for he was really as honest in his way as Martin Treworthy, and had only joined a secret labor union for the same good and substantial reason that makes one sheep follow another down a precipice.

So he sat for a moment in uneasy silence, and wondered—for he was a simple, honest fellow, with large capacities for righteous wrath, but without a particle of guile or duplicity—how so many ministers and good men could uphold the system if it was really anything so very bad. For the large majority of mankind who are neither seers nor philosophers are apt to assume the existence

of any popular evil as the ground of its right to exist. Nelson Newhall was only like thousands of others. He saw the lodge in power. It was no abstraction, but a tangible, unquestionable, undeniable fact. It was palpable and material as the Scarlet Woman seated on her seven-headed beast. How came it there? popular, powerful—entrenched behind such a bulwark of custom, prejudice and fear. Had not wise men, good men, and great men, lent it their silent influence, bowed before it in slavish homage, seen no evil in it, and furthermore, refused to see any? And could such men be wrong, and a handful of fanatics like Martin Treworthy right? This is a style of reasoning which may not be strictly logical, but all reformers from Paul to Luther, and from Luther to Garrison, will testify that it is very common.

Martin Treworthy, having had his say, was content to let the subject pass, and return to the immediate theme in hand. So he remarked after a moment's silence,—

"Why not try this young Howland? You've got a good case, as plain and straight ahead as the Ten Commandments, and I wouldn't be afraid to trust him with it. Melroy, you know Moses Melroy that lives over in Fairfield, used to be aquainted with the Howlands before he came away from New Hampshire. Real nice folks, he says they were—folks that wouldn't lie nor cheat for their right hand. Such families will throw out crooked shoots sometimes just as a tree will, but it ain't the rule for 'em to as long as the main stock holds good."

Nelson Newhall fingered his hat for a moment with his eye on the modest sign, "S. Howland," just visible down the street. "I'll try him," he said decidedly, and took his departure. But like many of our human decisions, the factor which really determined him was one of which he was himself hardly conscious. The fact was *he* was born in the old Granite State within sight of those snow-capped hills which he remembered dimly as in a dream of some former life, and the flat, rolling Western prairies, with all their material abundance, had never been able to blot out the vision, or make him forget his early home with its stern, rocky soil, its piney odors borne on every passing wind, its streams of crystal clearness fit to be a type of the river of the waters of life.

(*To be continued.*)

American Politics.

Election Notes.—St. John's total vote is believed to be about 200,000. In New York it was over 17,000; in Massachusetts 10,000 to 600 four years ago; in Connecticut 2,256 to nothing four years ago. In 1876 the prohition vote was 9,757; in 1880, 10,305. The American vote both these years was from 2,000 to 3,000. Their union seems to have been a kind of chemical combination which has multiplied by twenty the size and influence of the former vote.

HOW TO HARMONIZE THEM.

Bro. Springstein says he cannot harmonize those Scriptures that declare the headship of the man over the woman, and the enjoined silence and subjection of the woman with the equality of woman in government, as set forth by the advocates of female suffrage. It may be I shall not be able to do it to his satisfaction, but as he desires me to do it, I will try, with your permission, to do it through your columns, that others may have the benefit of the explanation.

As to Gen. 3: 16, Dr. Conant, in a foot-note of his translation, says:

"*Unto thy husband shall be thy desire;* an expression of subordination and dependence. *He shall rule over thee* expresses, not indeed what should be, but what would be so generally the effect of the apostacy on woman's relation in the married state. The stronger party in this relation, instead of being the natural guardian and protector of the weaker, would use his superior power to oppress and debase her. Such has always been the case, except so far as the influence of revelation has counteracted the evils of the fall."

Says the old Comprehensive Commentary:

"The woman was made of a rib out of the side of Adam; not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

Paul says 1 Cor. 11: 3: "The head of the woman is the man." Now if we compare this with Eph. 5: 22, we see that the head of the wife is the husband—*her* husband, and not some other woman's husband;—that the husband is the head of the wife—*his* wife, and not some other man's wife. So the husband is to love his own wife as Christ loved the church, and gave himself for it. There is always trouble when a man, married or otherwise, falls in love with another man's wife, for it is a violation of the express command of God. Ex. 5: 21. Paul not only enjoins submission of the wife to the husband, but sets over against it the requirement of such ove and gentleness towards the wife as utterly forbids the exercise of tyranny and oppression, and constitutes the model husband and wife a "mutual admiration society"—and co operative aid and mutual relief association.

But I presume that Bro. S. would cheerfully admit that while a woman is required to be in subjection to her husband in the sense of this Scripture, it is her right, beyond all question, to choose for herself the man she will accept as her "liege lord." It would be set down as insufferable tyranny for a man to compel a woman to marry him simply because he wanted her, or because *her father* or *his mother*, or both, wanted her to have him. If marriages are made in heaven, they are surely not in violation of the free will of the parties, and the man must have the consent of the woman before he can assume the place and the authority of a husband, whatever that authority may be.

But to whom shall the hundreds of thousands of intelligent unmarried women and widows, freeholders and taxpayers too, many of them, be subject? Some one will say, "To the powers that be, which are ordained of God." The founders of our Republic declared that "governments derive their just powers from the consent of the governed." Are not the women of the land among the governed? Why do they pay taxes? and why are they punished if convicted of crime? What constitutes inconsistency? Surely, to profess one thing and to practice another and directly opposite thing. The women of the land, with few exceptions, have never been asked nor permitted to vote for the rulers under whose sway they wished or were willing to live? Now if a man cannot rule over one woman, even with tenderest affection, without first obtaining her consent, and that *publicly avowed*, what right have we to ask, or even to allow, if it were possible to prevent, any man or men to be set up to make laws for the government of thousands of women without their consent, and against their most earnest protestations? The golden rule itself would answer, None!

But some one will say that if the ballot were given to the women, many of them would be sure to vote in opposition to the wishes and votes of their husbands. But what right would a husband have to tyrannize over his wife in this matter any more than he has to oppose her entertaining any particular religious belief, or uniting with the church of her choice? Would not his refusal to allow her full religious liberty be a tyranny that ought to be "punished by the judges," and in utter violation of the golden rule? First give her the right to vote *with* her husband if she choose, and then say if she shall have no right to vote for good men and just laws, simply because she is the wife of a drunkard or saloon-keeper, who votes for free rum and wants no penal enactments against crime. And surely no one could justly complain if the unmarried and widows should vote for the magistrate they desire, or against those they do not approve.

The rule of men over the women has been exercised so long, and generally so poorly understood, that many good and conscientious men are afraid God will be displeased if women shall be allowed to vote. Otherwise they would be *so* glad to have their aid in accomplishing great and needed reforms. Let such remember that God has founded three institutions on earth to which men and women may properly belong: the family, the church, and the state. The man is the head of the family—his own and not another man's family—and over his own he must not tyrannize. And if he would like to vote, he should be willing that his wife should vote, for to vote is a privilege belonging to membership in the state for the general weal, and not to membership in the family as such. In the family, a man should be satisfied with the kind and degree of authority God has given him there, and not make it an excuse to deprive the purest and best half of our citizens of the privilege of the franchise in the state, which the Bible nowhere denies, but plainly, by the golden rule, enjoins and approves. With reference to the injunction of silence upon women in the churches, I will, with your permission, speak at another time. W. W. Ames.

HOW FINCH TAKES CARE OF IOWA.

West Branch, Iowa, 11-4-'84.

Dear Cynosure :—Last evening, less then twenty-four hours before the polls were opened, our village was flooded with numerous sheets, purporting to be *North-Western News* supplements. The last page contained a dozen or so of ballots headed St. John and Daniel, and a request that every one receiving said ballot should take them to the polls and see that they are all voted. The mysterious part of it was that no one seemed to know just where they came from, and the Electors and State officers were changed throughout from those nominated at the conventions held at Washington and Marshalltown.

This morning the mystery was partially solved by a gentleman who had just returned from the lecture field in Indiana, who said that the names were furnished the editor of the *North-Western News* of Davenport, Iowa, by the chairman of the National Prohibition Committee. It can readily be imagined what confusion would result from two Prohibition tickets being in the field, having different Electors.

Can it be that John B. Finch was ignorant of the Marshalltown proceedings, or was it an attempt to ignore the American element in the Iowa Prohibition ranks? If upon investagation it be found that such is the case, the National Prohibition party should select men that will not jeopardize the influence of a State ballot, for the sake of ignoring our party's vote upon prohibition, or we should keep clear of any alliance with it in the future.

Yours for the right,

A. C. Staples.

PRAY FOR RULERS.

A secretary of a department at Washington once said to us, "Good men ought to come here and talk to us. Their presence is needed. The devil is here all the time." Every man intimate with public life at Washington knows that corruption and robbery, selfishness and malice have their representatives at the capital constantly, watching for and diligently and with consummate skill improving their opportunities. The President is in need of our prayers, ought to have them, and will have them whether he be a Democrat or a Republican.—*Christian Intelligencer.*

THE CAMPAIGN OVER.

The late quadrennial dispensation of noise, show, splutter, and mountebankism, that usually attends a Presidential campaign, has passed away and has left its impress behind it. Show and sham, pretense and policy, are a little deeper impressed upon the mind of the average citizen as the desirable weapons of political warfare; and the burning disgrace of America, that money and influence are allowed to override everything else, is more firmly fixed upon us.

The thousands of dollars that have been spent in torches, and dresses that make the wearers look like clowns or harlequins, might have been better appropriated, and the necessities of our fellow beings might have been supplied therewith, while the gross appeals to sense rather than reason, to excitement rather than principle, could well have been spared.

We, as a people, are shammy and showy enough; we are sufficiently superficial and shallow; we are pretentious enough, and ready enough to substitute sight and sound for truth and principle, without making each Presidential campaign a special occasion for instruction in these things. We may have some confidence in the propositions of reform that interspace these elections, when the elections themselves are conducted upon better principles.

We would heartily recommend to our mouthy reformers whose schemes of revenue and education are of pretentious import and proportions, that charity begins at home, and that before they undertake to regulate the entire continent they institute a commission to ascertain campaign expenses, and make enactments that shall direct these monies to sensible and worthy purposes. Further, it would do some preachers good, and they might do their people good, by preaching against this abuse of manhood, occasion and money, instead of lending their hands to assist in these ill-fitting absurdities.—*Free Methodist.*

TOO MUCH OF IT.

Everybody must have been convinced long before this that the Presidential campaigns in this country are unnecessarily long. The disturbance has now been in progress, taking in the election of delegates to the national conventions, about six months, and election day is yet ten days distant. So far as the average voter is concerned the polls might have closed two months ago, without inconvenience to him.

The idea of extending a Presidential canvass over a greater part of a year evidently originated in the days when there were no railroads and telegraphs, and when it took several weeks to convey an item of news from one State to another. In these days a nomination and an election might easily be had in a month. Two months, at the outside, are all that anybody need ask. After the national conventions are held the telegraph and the railroad convey information to all parts of the country with such rapidity that if it was desired a vote might be taken a week later with a moral certainty that everybody entitled to a vote would be prepared to exercise the right of suffrage intelligently. As it is we put a premium upon all manner of tricks, slander, bribery and bargaining by giving the active workers an abundance of time to cook up their schemes.

The doing away with preliminary elections would exert a great influence in favor of the purification of elections, but the shortening of the campaigns would be better still. The time would be too short to admit of much dirty work. The people would vote as they pleased. The barbaric splendors of the marching clubs would disappear. Business would have a chance. Everybody would be better off. Nominations made in September would be plenty early enough. With these oft-recurring elections made less dreadful in this respect they would be shorn of half their terrors.—*Daily Herald.*

BIBLE LESSONS.

VIII.—Nov. 23, 1884.—Proverbs of Solomon. Prov. 1.

GOLDEN TEXT.—The fear of the Lord is the beginning of knowledge. Prov. 1:7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The true end of knowledge.* Vs. 1–9. The first six verses are a preface unfolding the general design of the book of Proverbs. One of its important uses is "to give subtlety to the simple." We are commanded to be "wise as serpents," in order that we may successfully combat the wiles of the great serpent, yet a large class of mankind are as simple as the foolish fly caught in the web of the cunning spider. It is in the simplicity, or, in common language, *the greenness* of their victims, that the saloon-keeper and the gambler rely; and while many unprincipled men enter the lodge because of the shelter it affords to crime, the great majority of Masons, Odd-fellows and other secret society men are "simple ones"—so very simple that they are willing to degrade their manhood by being led blindfold through the puerile catechising and silly ceremonies of a secret lodge; and then to insult their Maker by taking solemn oaths, of whose nature they are not allowed to know anything beforehand. "To the young man, knowledge and discretion," is another very important use of Solomon's proverbs. God's Word never palliates or excuses sin in young or old, but it tells us expressly that what a man soweth, that shall he also reap." Though the young cannot have the ripe experience of the aged, God's divine gift of wisdom is for all who seek it without respect of persons, as illustrated in the case of Solomon himself, who was but a youth when he made his famous choice. "A wise man will hear and will increase learning" This is in accordance with our Saviour's words, "To him that hath shall be given." Our Golden Text teaches us that many who lay claims to great wisdom are ignorant of even its beginning. The fear of the Lord is to be taught by family instruction. Sunday-schools are but the supplement. Nor can one parent leave the responsibility to the other. Verse 8 teaches the equality of woman with man as queen of the home to guide, rule and protect against the liquor traffic, and every other enemy that threatens its purity and peace.

2. *Warning against the enticements of evil men.* Vs. 10–16. The desire to make unrighteous gain at the expense of others is the root of the trade in strong drink. The rumseller swallows his victims "alive as the grave," and "fills his house with spoil" taken from their starving wives and children. "Come with us," he says to the young, the inexperienced, the unwary. Perhaps he baits his trap with a so-called "temperance drink," and step by step the fair-haired youth, some mother's darling, is decoyed into the great army of drunkards. To-day the liquor power has the audacity to say to American voters: "Cast in thy lot among us." And every man who does not vote directly against the saloon, virtually does this. The Masonic lodge is the chief patron and friend of the dram-shop, and its arguments are quite similar. "Let us all have one purse," it says to its dupes; but it is a purse made up of stolen gains—stolen from its own members. "Walk not thou in the way with them." Their murderous oaths, kept so well in the case of Morgan and others, their close affinity to the Ku Klux, the Invincibles, and similar orders, prove that "their feet run to evil and make haste to shed blood."

LIGHT FROM THE WORD.

State some instances of wisdom in the young? 1 Sam. 3; Ps. 71: 5, 17; Luke 2: 52. What was the law of family instruction among the Jews? Deut. 6: 7; 11: 19.

"The Proverbs of Solomon." A proverb is a pithy sentence, concisely expressing some well-established truth susceptible of various illustrations and applications. The word is applied, as in the present case, to *sententious* sayings or pointed apothegms where these, as usual, are composed in parallelisms or couplets.—*Stuart.*

"Wisdom." Wisdom usually means here not mere sagacity, but a considerate and discriminating state of mind in regard to the whole circle of duty—moral, religious and prudential.—*Stuart.* "The best use of the best means for the best ends." Hence, "true piety," in which sense the word is usually employed in this book.—*Peloubet.*

"Shall attain unto wise counsels." Literally, the power to steer his course rightly on the dangerous seas of life. This "steersmanship," it may be noted, is a word almost peculiar to Proverbs (11: 14; 12: 5; 24: 6). In Job 37: 12 it is applied to the guidance, the *steering*, with which God directs the movement of the clouds of heaven.—*Cook.*

"Dark sayings." Enigmas. Sayings hard to understand, but mines of gold when we once understand them. "That man is always happy who is in the presence of something he cannot know to the full, which he is always going on to know. This is the necessary condition of a finite creature with divinely rooted and divinely directed intelligence; this, therefore, its happy state; but observe a state not of triumph or joy in what it knows, but of joy rather in the continual discovery of new ignorance, continual self-abasement, continual astonishment."—*Ruskin.*

"The fear of the Lord is the beginning of knowledge." The fear of the Lord is that reverence of Jehovah as God which leads us to worship and obey him. The beginning of wisdom is not found in keen insight, nor wide experience, nor the learning of the schools, but in the temper of reverence and awe. The fear of the finite in the presence of the Infinite, of the sinful in the presence of the Holy, self-abhorring, adoring, as in Job's confession (42: 5, 6), this for the Israelite was the starting-point of all true wisdom. What the precept "Know thyself" was to the sage of Greece, that this law was for *him.* This fear is not the slave's dread of punishment. It has no "torment," and is compatible with childlike love. But this and not love is the "beginning of wisdom." Through successive stages and by the discipline of life, love blends with it and makes it perfect.—*Cook.* The fear of the Lord is further characterized in Ps. 19: 9; Prov. 8: 13; 10: 27; 14: 26, 27; 19: 23; 22: 4; Isa. 11: 3; 33: 6; Acts 9: 31.—*Peloubet.*

"But fools." The stupid and indifferent to God's character and government, hence, the wicked.—*Pocket Com.* From Jer. 5: 21; Ps. 14: 1; 92: 6; Prov. 10: 21; 12: 15; 14: 9; 16: 22; 18: 2; 24: 7, collect materials for the *fool's portrait gallery.* (1) They have eyes and see not; (2) they are atheistic; (3) brutish; (4) conceited; (5) disobedient to parents; (6) persistent in folly; (7) hating wisdom; (8) losing influence.—*Briggs.*

"My son." The relation of the teacher to the taught is essentially fatherly.—*Cook.* This is the natural address of a teacher to a learner, and is common throughout the East. The term "son" is merely indicative of affection, not of descent.—*Stuart.*

"Chains about thy neck." To the Israelite's mind no signs or badges of joy or glory were higher in worth than the garland round the head, the gold chain round the neck, worn by kings and the favorites of kings (Gen. 41: 12; Dan. 5: 29). The meaning of the whole is plain. "Obedience to paternal precepts will be to thy character and reputation what diadems and necklaces of honor are to the person." In other words, it will render thee conspicuous and admired for thy virtues.—*Stuart.*

"My son, if sinners entice thee." The first great danger which besets the simple and the young is that of evil companionship. The only safety is to be found in the power of saying "No" to all such invitations, however enticing they may be.—*Cook.* The defense prescribed is, "Consent thou not." It is a blunt, peremptory command. Your method of defense must be different from the adversary's mode of attack. His strength lies in making gradual approaches; yours in a resistance, sudden, resolute, total.—*Arnot.*

"For the innocent without cause." Now, though Solomon specifies only the temptation to rob on the highway . . . . he intends hereby to warn us against all other evils sinners entice men to. Such are the ways of the drunkard and unclean. They are indulging themselves in those pleasures which tend to their ruin, both here and forever; therefore consent not to them.—*Comprehensive Com.*

THE SECRET EMPIRE.

An unique case was tried to-day before Mr. Justice Galt at Whitby, a small village twenty miles east of this city. Richard Kinver, a chairmaker, brought suit against the Phœnix Lodge of Odd-fellows, of Whitby, for injuries received at the hands of the members of the lodge while he was being initiated into the mysteries of the order. The case is the first of the kind ever brought before a court of justice in this country, and has excited a great deal of interest. The court-room to-day was crowded with members of the Phœnix Lodge and curious outsiders, anxious to learn something of the secrets of the brotherhood. The plaintiff appeared in court leaning on crutches. He was badly bruised about the face and body, and appeared to be suffering severe pain. On the witness stand he told the story of events on the night of his initiation. He was met, he said, by a committee of the Odd-fellows' lodge, who first blindfolded him by drawing a black cap down over his face, so that he could not see the slightest thing, and then led him into the lodge-room. His entry was the signal for shouts of derision from the members present. He had hardly got inside the room when he was forcibly seized from either side and whirled around till he had become so dizzy that he had lost all idea of his surroundings. Then a chain was fastened about his body and he was dragged roughly about the room, the cap being still down over his head. When the brethren had tired of yanking him about at the end of the chain he was brought up standing, while a mysterious jargon was gone through with. Suddenly the candidate received a rough push from some one behind, which threw him over something, and he fell headlong on the floor, striking in falling upon a stool, which cut a deep gash in his head. He was partly stunned by the fall. He was just conscious enough to hear some one ask in a deep voice, "Brethren, shall we have mercy?" and some one else replied, "Have mercy." Then he was lifted up off the floor by the chain, and was led about the room for awhile, with the cap still on, until he had somewhat recovered from the effects of the fall. His initiation was not concluded, owing to his inability to endure more. Since then the witness testified that he had been sick, so that he had been unable to support his family by working at his trade. Physicians whom he had consulted said that his injuries would trouble him for several years, and that he might never get over them. The defendant Odd-fellows admit the truth of Kinver's testimony regarding his experience of the lodge-room. They said it was the custom of the lodge to lead candidates for initiation around with a view of bewildering or befogging them, so that when the cap is removed, they cannot find the door by which they entered the room. There is no intention of harming the candidate, and the initiation is not rougher than a healthy man could stand. The constitution of the order requires that candidates shall be of sound health. Plaintiff knew this, and procured his initiation by fraudulent representations and concealments regarding his health. Medical men testified that Kinver had received internal injuries from which he might die. The case was adjourned to a high court at Toronto.

—The Grand Lodge fight over Masonic spoils in the Canadian province of Quebec is developing all the beautifully benevolent spirit of Masonry. The action of the Grand Lodge of England in invading the territory of Quebec and attempting to grant charters and maintain lodges in the district controlled by the Grand Lodge of Quebec is likely to lead to a severance of affiliation between the two bodies. The Grand Lodge of Quebec will forbid all Masons under their jurisdiction from communicating with or recognizing the members of the English lodges. It is stated that lodges have been organized in the territory of Quebec, by authority of the Grand Lodge of England, and without a charter from the Quebec authorities. The Grand Lodge of Quebec has determined to rebuke this infringement upon their rights and privileges. In 1874 the Grand Lodge of Canada undertook to grant charters and establish lodges within the then recognized jurisdiction of the Grand Lodge of Quebec, and in consequence of this the Grand Lodge of Illinois, and all other grand lodges in the United States, severed all Masonic communication with the Grand Lodge of Canada. The Grand Lodge of Scotland also attempted at one time to invade the territory of Quebec. There seems to be no doubt that the Grand Lodge of Quebec will be strongly sustained by the United States bodies.

—The Odd-fellows of the State of Iowa have just had one of their big spreads. The so-called grand lodge of the State has been in convocation, and the newspapers in sympathy have given space *ad nauseam* to the silly tittle-tattle and trite platitudes that necessarily constitute the substance of a report of their proceedings. With the cunning characteristic of the secret orders generally, they spread forth in their report the wealth of the order; in real estate, some $409,695.48, with receipts for the year, $120,671.71; but cunningly hide the year's disbursements in relief; by aggregating the amounts paid in reliefs since the introduction of the order into the State they present this grand total. This, of course, looks a big thing—$409,695.48; but the year's relief account compared with the receipts would look very meagre; hence the ruse resorted to. If men want life and health insurance why don't they procure it of respectable insurance companies, and not spend so large a percentage upon false-faces, sashes, collars, etc., etc.? Barnum had it about right when he said, "The American people love to be humbugged."—*Free Methodist.*

—The quarrel between the two Supreme Councils of 33 degree Masons is raging in California. Dr. C. E. Pinknam, who has been attacking the Southern Supreme Council of the Ancient and Accepted Scottish Rite, addresses a letter to the San Francisco *Chronicle*, the pith of it being as follows: "The Supreme Council for the United States of America is a legitimate body. It was regularly organized, performed legitimate work and established subordinate bodies. It was the first to be recognized in this and foreign countries, and presents an unbroken record of descent from 1807 to 1866. Its commanders were: Joseph Cerneau, 1807–21; John W. Mulligan, 1822–23; DeWitt Clinton, 1823–28; Elias Hicks, 1828–46; H. C. Atwood, 1846–51; Jeremy S. Cross, 1851–52; H. C. Atwood, 1852–59; Edmund B. Hayes, 1859–65; S. W. Robinson, 1865–66."

—The National convention of Good Samaritans closed at Pittsburgh, Pa., lately. The final session was taken up with a discussion on the union of lodges. Heretofore the sexes have had lodges of their own, entirely separate and distinct, although the male and female lodges visited each other. For a long time the spirits in the order thought that a union of the two would be better for all, and the work of governing would be less complicated. The project has been talked of but full discussion of it has not been had until now. After three hours' discussion it was resolved to have a union of lodges, male and female, hereafter to work.

—Last Spring the higher degrees of Masonry were planted in Dakota by a General John B. Dennis, representing the Supreme Grand Council of the A. and A. Scottish rite of the thirty-third degree of Masons, who seems to have gone to Sioux Falls as a lodge missionary. He conferred the orders of the thirty-second degree upon twenty-one Masons, and steps were taken for organizing the following bodies: Khuran Lodge of Perfection, Albert Pike Chapter of Rose Croix, and Cœur de Lion Council of Kadosh.

—Past Grand Bourlet gives the total revenues of Odd fellowship for the past half century as $92,000,000; total relief, $34,000,000. Thus it costs an Odd-fellow $9.20 to carry $3.40 to a distressed brother—in his immediate neighborhood. The American Board expends a dollar to relieve distress in the remotest parts of the earth for about one dollar and six cents.

THE SENSE OF SMELL.—"Been to a political meeting, eh? Did it meet in your lodge-room?" indignantly asked a waiting wife at 2 A. M.

"Lodge-room! No; what in the old Harry put that in your head?" growled the late-comer.

"Oh! I noticed your breath smelled the same as when you go to your lodge."—*Brooklyn Times.*

—The annual session of the Illinois Grand Division of the Sons of Temperance was held lately in the Temperance Hall at Englewood. Eighty delegates, representing thirty-six divisions in the State, were present.

—Total revenue of the Odd-fellows of America for 1883 was $5,330,041.47; total relief, $2,015,832.32. Thus it costs an Odd-fellow $5.33 to give for charity $2.01½.

—Governor Frederick Robie, of Maine, is Master of the Grange of that State, which has kept up an ex-

istence evidently upon political favors.

—Last spring the following notice was sent to Freemasons in Minneapolis from St. Vincent de Paul chapter of Rose Croix:

"Maunday-Thursday, 10th April, 1884, V. E., in accordance with ancient custom, 'the lights will be put out,' and there will be darkness from the ninth hour in St. Vincent de Paul Chapter Rose Croix, No. 2.

"You are invited to be present at the Mystic Banquet.

"The Knights will assemble at the chapter-room at 2 P. M., and at 3 proceed to the Nicollet House.

"Inform the Venerable Secretary by inclosed postal if you will partake of the Lamb with us, that proper provision be made for the festival."

With such blasphemous ceremonies do the Scotch rite Masons mock at Christianity!

—In his address at the laying of the corner-stone of the court-house at Kalamazoo, Mich., last July 4th, Grand Master of Masons Clark said that Sir Christopher Wren, the architect of St. Paul's, London, was the most distinguished workman since Hiram, king of Tyre! Will this learned and intelligent Grand Master please tell us what structures were planned or erected by the king of Tyre? According to Rob. Morris, even the tomb of Hiram is only huge stones rudely set up, which the veracious Rob. had to supply with Masonic marks cut into the stones—a mark of honor (!) which was forgotten three thousand years ago.

—"O thou infinite and eternal God whom men call by many names. . . . O! thou only Creative Cause of All, Great Architect of the Universe! . . . Regard the whole world, unite all men by the subtle, sublime and unbreakable fellowship of Masonic love, and may we, when all earthly separations are closed forever, meet in the eternal brotherhood of the Celestial Lodge above."—*From the prayer of Rev. W. W. Brewer at Masonic Centennial at St. John's, New Brunswick.*

—The United Order of the Golden Cross was founded in Tennessee at Knoxville, by Dr. Morgan, May 9th, 1876. It has various lodges in Massachusetts, Tennessee, New Hampshire, Indiana, District of Columbia, New York, Pennsylvania, Rhode Island, Maine, Kentucky, Texas, South Carolina, Georgia and Mississippi. The Golden Cross is a beneficiary order, to furnish an insurance fund; also a fund for relief.

—The Grand Lodge of Illinois, Knights and Ladies of Honor met in biennial session at Litchfield, Ill., Oct. 21st. The Grand Chaplain is a Mrs. C. J. Davis, of Chicago. The Grand Lodge was organized in Chicago, Aug 10, 1881. At that time there were thirty lodges, with an aggregate membership of 900. The order now has 120 lodges, and nearly 6,000 members.

—The National Union order has been introduced into Michigan, at Detroit, where the first lodge or "council" was formed from the clerks in the Michigan Central railroad offices. Each council is formed from a single line of business, trade or profession.

—The Illinois Masonic Grand Lodge which met this year in Farwell Hall, elected John R. Thomas, of Metropolis, Grand Master. The Republican candidate for Lieutenant Governor, John C. Smith, was elected Senior Grand Warden, and Rev. George Scowthon, Murphysboro, Grand Chaplain.

—The twenty-ninth semi-annual session of Van Rensellaer Grand Lodge of Perfection (Masonic) was held in Chicago, last month, and forty-eight candidates were put through to the thirty-second degree. There were about four hundred in attendance upon the last day's exercises. Much remark is made respecting the *social* features of this lodge work. What *social* features are there away from the bar?

—The St. Bernard Knight Templar Masons of Chicago have a charter from the State for their drill corps. It began two years ago with thirty-seven members and has now sixty-seven. It drills four nights in a month; in a time of peace preparing for—what?

—A daily paper announces on Saturday: "The members of Everts Commandery, No. 28, Rock Island, will hold religious services in Masonic Temple to-morrow afternoon." And yet Masonry is not a religious society!

—The Ancient Order of United Workmen claims 14,569 members in Illinois. Oct. 28th the Grand Legion of Select Knights of this order met at Peoria, and indulged in street parade and prize drill.

—It is said that nearly all the members of the National Union lodges are also members of the Royal Arcanum; no rivalry existing between the two, but one supplementing and aiding the other instead.

A NEW PAMPHLET.

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E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D A. Richards Clarkville, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

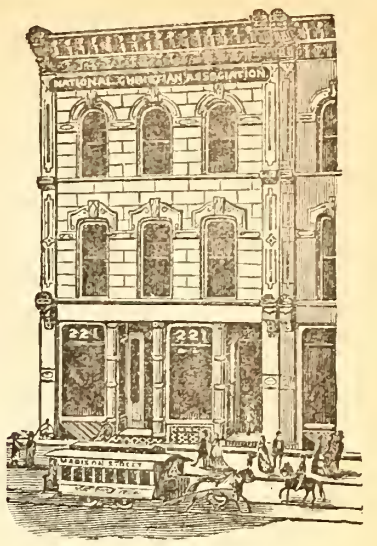
WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin.

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

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CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

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ILLINOIS.—Pres., Wm. H. Chandler, Dover; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

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The Christian Cynosure.

J. BLANCHARD,
HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, NOVEMBER 13, 1884.

ELECTION TEACHINGS.

Before the official count, the Albany *Argus* and the *Inter Ocean*, the one Democrat and the other Republican were screwing their parties up to fighting mood, if either party should attampt to seize the Presidency by fraud, and thousands of bullies were ready to respond to their call to wipe out rascality by blood. Thus "the wars of the Roses" drenched England in fraternal blood, and thus the old republics, and modern French and Spanish republics perished. False lodge-legends and religious inventions filling the popular minds and crowding out truth, and oaths without authority or sanctity, carried far enough will so heathenize any people, that society will crumble and break down with its own weight. No government but that of absolute force can survive universal distrust and loss of confidence among a people. When the people of Rome came to despise their puerile religions, so that one augur or priest could not look another in the face without laughing at the cheat, then "Jupiter forsook the skies, and virtue left the Roman Senate and people."

St. John has been burnt in effigy in several places in Kansas and Iowa, beginning at Topeka, where Jan. 9th, last year, every organized county, and some unorganized, sent representations to endorse his administration, then closed, and to do him honor. The great Opera House was crowded, galleries and all. "Hozannah" and "Crucify" with scarce a night between! But in this case, not by the same crowd. Churches and Sabbath schools sent delegates to the convention: blacklegs and ex-saloonists to the burnings. Hon. Thaddeus Stevens was burnt in effigy by the same sort. But each of those "*Auto de fes*" will yield him ten thousand votes in 1888, if he keeps his integrity and lives to see that year.

THEOLOGICAL BONFIRE.

"Fire! Fire! Fire!" The *Interior* and the *Advance* are kindling a theological bonfire and the crowd begin to gather around it, and throw on sticks, barrel-staves and shavings. Satan has more to fear from these two papers, and the minds that guide them and read them, than from any other two denominational papers in the country. In 1831 the great synod of Cincinnati appointed a fast against slavery, and the country was awakening to that evil. Dr. George Junkin started a theological fire, "the Albert Barnes case;" formed two parties, "Old School" and "New;" kept each bidding for the few slave-holders votes, and spiked the mighty Presbyterian press. Other denominations followed suit in its silence; and slavery fell by a war which sunk public morals half a century.

Are we to have this thing repeated? God is calling and the heavens and earth show signs of a reform and discussion to avert God's wrath from this nation for its false worships; and two men, W. C. Gray, and Robert West are kindling another theological bonfire. They are both good men of great abilities. Let us cry "Fire;" and get out the engines.

God willing, the *Cynosure* will explain this fire to its readers next week. But God only can quench it.

BLAINE BEATEN BY THE LODGE.

As predicted in these columns last week an official count will be needed to determine who is to be our next President, and even then the decision may go into the courts. The confidence of party managers the morning after election is a proverbial deception. Last Wednesday the claim that Illinois was Democratic by 10,000 votes and New York 60,000 gave a momentary joy to the Cleveland faction, but Illinois is Republican as usual; and, the whole Southern vote having gone Democratic with Connecticut, New Jersey and Indiana, Cleveland has thus 183 votes in the Electoral College. Blaine has the vote of all the other Northern States but New York, a total of 172 electors. But New York with her thirty-six votes decides the contest, and for the whole week the public expectation has been harrowed up with disappointing driblets of news, the telegraph playing with the trembling hopes of parties as magnetism with needle of a compass. The Associated press report conceded the State to Cleveland on Saturday by some 1,400 votes; but, among the million votes and more in New York, already errors are being discovered that give the Republicans hope that a few hundred will be left over for them at last. Both parties engaged or sent out lawyers all over the State to be present at the official count Tuesday and a prolonged contest in the courts is highly probable.

But generally accepting the verdict as against them the Republican party are showing very much of the old Southern mob spirit in their treatment of those who voted for St. John. In Kansas especially it seems to be understood that St. John had no right to run for the Presidency, as had Blaine or Cleveland; and the tone of the press and the threats of the mob are a disgrace to the party and the State.

But these gentlemen forget that the lodge is responsible for Blaine's defeat. Early in the campaign the *Cynosure* called attention to the demand of the printer's lodges in New York that the *Tribune* of that city be put under their control. They even went so far in their insolence as to send a committee to Blaine threatening that unless they were accommodated they would vote against him. Mr. Blaine indeed mentioned the matter to Whitelaw Reid, but the lodge was barred out of the *Tribune* office. *Three thousand printers*, therefore, bound by their lodge oath changed their vote from Blaine to Cleveland and that vote broke up the twenty-four years of Republican rule and put the Democratic party into power.

CHIEF JUSTICE CHASE.

Stars are God's emblems from the beginning of the Bible to the end. Those seen in the dream of the young Joseph, and in their visions by prophets, and those which beam and darken, blaze and go out, in the Apocalypse, all mean God's mirrors reflecting light on men.

SALMON PORTLAND CHASE

was a star of the first magnitude in the constellation which God brought into conjunction in our zenith during our great national agony. Lincoln, Chase, Seward, Stevens, Stanton, Sumner and Adams, with a host of others shining in the American horizon, were all believers in the true God and haters of the demon-worships of the lodge. Not an infidel or a Mason, known as such, appears above the horizon from the beginning of the war to its close. Lincoln asked his neighbors to pray for him, wished the nation to "be on the Lord's side," and called it to fasting and prayer. Seward was a diligent church-member and worshiper of God. Chase complained, in his diary, of "coldness in prayer," and once, at least, refrained from communion, from a sense of unworthiness. Stevens wrote, "Probably we are all of us somewhat deficient in our relations to our Creator, I know I am deplorably so;" and his groans and agonies in his private chamber, were like those of Cromwell's when calling upon God. Of Stanton, Sumner and Adams, in their private lives, the writer knows less. But they all loathed the lodge-worships of Satan. These stars led the nation to its Bethlehem.

Mr. Chase was a New Hampshire boy, a student dependent on friends, a graduate of Dartmouth, a law student of William Wirt and citizen of Washington, D. C., a lawyer in Cincinnati, Governor of Ohio, U. S. Senator, member of Lincoln's Cabinet as Secretary of the Treasury, and Chief Justice of the United States.

The Chicago *Inter Ocean* (Nov. 6, 1884) utters the verdict of the entire nation in the words: "Salmon P. Chase was one of the greatest men that America has produced. The old weather-beaten sign of Chase and Ball, Attorneys at Law, has hung before the eyes of old residents of Cincinnati for upwards of forty-eight years. It is a relic which should sacredly be preserved."

The young readers of the *Cynosure* are interested to know the secret of this man's greatness. He had neither the grasp and might of Webster, or the brilliant oratory of Clay, yet his achievements eclipse them both. Wherein lay the hiding of his power? This brief sketch hopes to show.

It has been said, "It is the cause which makes the hero." And surely Mr. Chase did not want for a resplendent *cause*.

In 1826 Salmon Chase was only 18 years of age. The popular storm which arose in that year, when the secret lodge revealed itself as the daring foe of popular government, and of all government and religion but its own, was quelled in 1832 by the rise of the stormier slave-question. Chase wished Wirt elected, but took little interest in the Anti-masonic tempest. His father had been a Mason, and he was an Episcopalian and vestryman for a time. He was younger than Seward, Granger, Fillmore, Stevens, Gov. Ritner, and others whom that popular movement brought before the nation. But he shunned and resisted every temptation to join the lodge. Nor did he join the Know-Nothings, though that ephemeral lodge-spawn sent him to the Senate years after.

His love and admiration for Wirt, but more still, his inherent, life-long integrity and open frankness, would doubtless have made him an Anti-mason if he had been ready to take part in politics. But he was a young lawyer. His first client gave him half a dollar for drawing a deed. His second got his services, borrowed half a dollar of him, and never returned it. Mr. Chase was 23 years old when these entries are made of his legal practice; Wirt was nominated that same year. Here is another entry in his diary at this time:

"I made this resolution to-day: I will try to excel in all things; yet, if I am excelled without fault of mine, I will not be mortified. I will not withhold from any one the praise which I think his due, nor will I allow myself to envy another's praise, or to feel jealousy when I hear him praised. May God help me to keep it."

His biographer says: "It appears to me that prayer was answered." This, at least, is one explanation of his greatness. But he studied incessantly. He wrote an essay for the *North American Review* on the "Effects of Machinery;" and four or five years later, when the writer of this sketch first made his acquaintance, Mr. Chase had edited, written, and published several large volumes on the laws of Ohio and the North-west Territory, which, with success at the bar, gave him the reputation of the first jurist west of the Allegany mountains.

It is a remark of Hon. B. C. Cook, now Solicitor General of the C. & N. W. railroad: "Men do not govern this world." The fall of the Northern lodges in the free States was followed by revivals of religion such as the world had seldom seen since Pentecost. These stupendous conversions to God of whole towns and cities was inaugurated in New York, where the lodge first fell before popular indignation, and under the evangelist Finney, who seceded from the lodge. The Spirit of God entered and saved those minds which had been filled and enslaved by the legends and falsehoods of Masonry. Scarcely a lawyer or public man in the city of Rochester was left unconverted.

The lodge became a Southern institution and organized the rebellion in its secret halls; and the stupendous attempt was made to wipe out free government, free labor, and free mind from the earth. Mexico was despoiled of her provinces to multiply slave pens, plantations and cotton, and fix forever a slave majority in Congress. Thus Satan sought to avenge the fall of the lodge, and re-establish his fallen worship in the North on the ruins of our Union and of free government. He has but partially succeeded. Mr. Chase met this attempt to nationalize slavery by self-consecration.

His sister, Mrs. Dr. Colby, was mobbed, and her house sacked for holding anti-slavery meetings. Mr. Chase prosecuted the mob. He defended slaves brought or sent into Ohio by their masters on the ground that slavery was local, and fell off when the slave set foot, with his master's consent, beyond the slave line. He defended Hon. James G. Birney, who was prosecuted, on the ground that the slave whom Birney harbored did not escape from one of the first thirteen States, and that the fugitive clause of the Constitution did not apply to the new States.

He addressed us Abolitionists in a pork house, where we sat on boards, and Mr. Chase's head was among the bacon and hams which hung over us.

Seven miles out of Cincinnati he addressed a few of us in Horace Bushnell's church. He said: "Think you, when freedom shall win and our country be delivered, think you it will irk us to have had some part, however small, in effecting this grand and glorious revolution for our country and mankind?"

He went down with Hon. Samuel Lewis to Cleves, near General Harrison's home, where we met and were repulsed by a savage mob from Kentucky, across the Ohio, led by Scott Harrison and men equally savage on the Ohio side. But all the while, "God was marching on;" and Mr. Chase became one of the most popular men in Ohio and the Union.

He was radical on temperance, and after awhile, as a councilman of Cincinnati, refused to vote to license saloons. While

A TEMPERANCE GOVERNOR

he re-organized the militia of the State, little thinking what service those regiments would be called to in the slavery war.

The military men held a convention at Columbus to re-organize and procure legislation. There were few temperance men, many Democrats and opposers of Governor Chase among them. They called to pay their respects to the Governor. A large pitcher of lemonade sat there for each to help himself. They recognized the pitcher by the pictures which had circulated through the State. Many respected the Governor's temperance principles, but a few refused to drink out of the pitcher, and quietly cursed it as they left. This is another secret of his greatness. Only think of a Governor who had gone from the city council to the U. S. Senate, a politician not indifferent to popularity, fifty years ago refusing to vote license in the city of Cincinnati, and setting a huge pitcher of cold-water lemonade before military

drinking men in the city of Columbus—men distributed throughout the State, and whose votes he wanted.

Mr. Chase had had little personal experience of money, but when called into office he studied finance, both in Ohio and at Washington. He dismissed a defaulting State treasurer, who was his personal and political friend, because he had concealed his defalcation. The same man did good service in command of a regiment in the war. The U. S. Treasury was terribly over-drawn, and our troops were almost mutinous; and Collamer, Fessenden, and Lovejoy opposed the act which issued legal-tender greenbacks. A rumor started that Chase was either opposed to the bill or dared not risk himself upon it before the country. Chase wrote a letter to Congress, and that letter carried the bill against such formidable opposition. The greenbacks were issued, the soldiers paid, and the war borne to a triumphant close.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

—*Longfellow.*

A THIRD PARTY MAN.

Mr. Chase had co-operated with the Liberty party from 1841 to 1847. Judge King, one of the most popular Whigs in the State, in a vote of 250,000 received only 5,000 votes for Governor; and Samuel Lewis, another able and popular man, six years later received only 11,000 votes for the same. Mr. Chase, stating these facts to John P. Hale, added:

"I see no prospect of greater future progress, but rather of less. As fast as we can bring public sentiment right, the other parties will approach our ground and keep sufficiently close to us to prevent any great accession to our numbers. So the Liberty party will only expound principles which others are to reduce to practice. Now it seems to me we can do better work than this.

"There are just now more abolitionists in the Whig party than in the Democratic party. But if we can get the Democratic party in motion for the overthrow of slavery, I would have no fear at all but it would be accomplished."

He then counseled to post-pone the abolition issue for slavery-restriction. This changed the base. The slave-holders came out against any restriction. They would have the whole country, and Toombs said he "would call the roll of his slaves at the foot of Bunker Hill." This gave every voter in the United States a personal interest in the issue. Chase wrote the Buffalo platform in 1848 on this new base; and slavery fell, by organizing a third party and voting with it.

To say, therefore, that slavery was not overthrown, under God, by Abolitionists, is to say that Judge Birney, Owen Lovejoy, S. P. Chase, Tom Morris, John Jolife, Dr. Bailey, etc., with whom the writer has often met mobs and slept in the hay in a stable-loft in Ohio, while the Tappans, Myron Holley, Leavitt, Phelps, Gerrit Smith, and others in the East, were founding and starting the Republican party, is to say that these men were not Abolitionists. Such vain assertions are weak and sinful and stupid.

CONCLUSION.

Judge Chase has no biography fit or worthy of him. The best of both of them is what is written by himself. Disgusted with his own (Episcopal) and other churches which stood aloof from the slave-question when God had brought it up and called for its discussion, Mr. Chase joined the M. E. church from political motives; and himself and family suffered in their piety. John Rogers wrote, "Few rare and worthy men continue such to the end, therefore let no man trust in men." But the majesty, integrity and greatness of his character and achievements entitle his life to our nation's gratitude and his memory to a national monument. While in the Senate, in reply to Butler of South Carolina, he said:

"No, I never proposed the resolution. I never would propose or vote for such a resolution. I hold no doctrine of mental reservation. Every man, in my judgment, should say precisely what he means—keeping nothing back here or elsewhere."

And in a single paragraph in a letter in August, 1849, he gives the key to the grandeur of his life:

"I am sure I had no idea that I was so bad a man as I have discovered myself to be since I was elected to the Senate. I always tried to pursue a straight forwrad. frank course; conciliating alwaysw here conciliation did not involve a sacrifice of principle; but always ready to avow and maintain whatever principles I really held, and to abide them, no matter how small the minority."

This is a true summing up of a sublime life.

—W. B. Stoddard, New York State agent, spoke nearly every night during the last week in October to good audiences. He was at Ridge Road the night before election.

—John C. Smith, elected last week lieutenant governor of Illinois by Republican votes, is a 33-degree Mason and holds, among numerous other offices in the Masonic and Odd-fellow bodies, that of "Deputy and Commander-in-Chief of the Illinois Council of Deliberation."

—The *Christian*, of Boston, the leading paper of its kind in America, has given, of late, some fine illustrations of the versatile genius of its editor, H. L. Hastings, the author and evangelist. Last month the story of the drink and tobacco curse was powerfully told by the picture of a pyramid, the lowest and largest tier of stone representing the drink bill, the next tobacco; then toward the apex the sums paid for bread, clothing, education, and last for religion. On each row of stones were pictured representations of the different subjects. The design was forcible and striking, and the illustration would have been exact if the drink traffic was really as fundamental as a pyramid's base must be. In the November number the amounts spent in Great Britain for rum, bread, etc., are represented by obelisks.

—The Wisconsin friends are agitating the subject of a State convention. The time and place will soon be announced.

—There are several items worth marking in our "Secret Empire" column, but especially the first, which should be credited to the Toronto *Mail*, opens the door of the lodge to the public eye and reveals iniquities that should be suppressed by law.

ANTI-MASONRY AND TEMPERANCE IN LOUISIANA.

MINDEN, Webster Parish, La.

I bought a large lot of Anti-maosnic literature when I first found out where it was for sale, and have bought other small lots since, and placed them where I thought they would do the most good. But this action has stirred up the Masons against me, and they have made it hard for me to make more than a bare living; and had it "not been the Lord who was on our side then they had swallowed us up quick, when their wrath was kindled against us." They have done what they could, but the Lord sends me sure supplies, *often* from unexpected sources. Nearly all my old customers have been *lied* away from me, and the front of my house is scarred with the marks of buck-shot, but I have searched out the midnight perpetrators of the outrage and exposed them to the public. The leader was the *sheriff*.

Am sorry you did not send ——— your paper, as I have more hope of his conversion than of any other. I gave him "Finney on Masonry" long ago, and he seems to be rather ashamed of his connection with the (dis)order, and tells his wife's father that he does not meet with them. He is our Presiding Elder this year, and *was* last year also. But you and the good friends have already been very liberal, for which I send many thanks again, and it is through *your* kindness that the gloomy thought of being *alone* in my warfare has been dispelled, and the hope has sprung up in my heart (though I am nearly seventy years old) that I may *yet* see the salvation of the Lord even in this place.

I have been working for years in the cause of temperance also, and not long since the fire broke out suddenly, and we had a vote on "local option" and came within a very few votes of gaining it, and would have gained it had it not been for the whisky and lies of those who "make merchandise of men's souls." The vote was taken too soon, but we will try it again next year, by God's grace, and will be better organized, and feel confident of success then. We voted only in the ward, but shall vote the parish next time. There are but five wards, and two have already voted prohibition—one almost unanimously.

Yours Respectfully, EDWARD ETTER.

THANKSGIVING PROCLAMATION.

WASHINGTON, Nov. 7.—The President has issued the following proclamation: "The season is nigh when it is the yearly wont of this people to observe a day appointed for this purpose by the President as the especial occasion for thanksgiving unto God. Now, therefore, in recognition of this hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving, Thursday, the 27th of this present November; and I do recommend that throughout the land the people, ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgment to the Giver of all Good for the countless blessings wherewith he has visited this nation."

—Miss Hor King Eng, daughter of a prominent Christian Chinaman at Foo Chow, whose family was the second one in the empire to embrace Christianity, has been lately admited to the Ohio Wesleyan College. She is 17, and intends to study mecicine and practice in China.

Miss Faithfull is special commissioner for Great Britain on woman's work at the World's Industrial Exposition at New Orleans, thus associated with Mrs. Julia Ward Howe, of Boston; Mrs. Julia Holmes Smith, M. D., of Chicago; Mrs. Sarah B. Cooper, of San Francisco, and Miss Clara Barton, who is now working in Europe in the interest of this department.

WASHINGTON LETTER.

THE SUPREME COURT OF THE UNITED STATES.

Yesterday it was my privilege to visit and listen to this highest judicial authority in the United States.

At 12 M. we entered the old Senate Chamber, where Webster, Clay, Calhoun and Sumner displayed their wonderful powers of oratory, and where the latter was stricken down by the assassin. Coming from the larger audience-rooms of the Capitol the chamber seems small, but is most commodious and highly ornate.

The form is that of a semi-circle. The base is occupied by the seats of the judges, the opposite semi-circular wall is nearly filled with marble busts of the previous Chief Justices. The main door opens directly in front, and a semi-circular bar encloses the space formerly the Senate, but occupied by attorneys, clerks and reporters. Outside the bar are elegant sofas for visitors.

At 12:10 the clerk announced "the Chief Justice of the United States and the Associate Justices." All present rose and remained standing while the judges, clad in their official robes, filed in at a side door, and took their seats, the Chief Justice in the center.

The crier immediately proclaimed, "Oh yez! Oh yez! All ye that have business with the Supreme Court of the United States, draw near and present your claims." At once, one of the justices commenced reading a decision which the court had directed him to make. At its conclusion he read a second and then Justice Gray read a third, which was quite elaborate and on a matter of general interest.

It was the case of John Elk, an Indian, who had abandoned his tribal relation and for two years been a resident of Omaha, Neb. He claimed that as being subject to the laws of that State he was a citizen, and asked to be enrolled as a voter. This was denied and suit was brought to compel registration.

The court held that having been born under the tribal relation, and never been naturalized, he was not by virtue of the Fourteenth Amendment of the Constitution a citizen, and had no right under the Fifteenth Amendment as a voter. This decision was sustained by elaborate argument.

Justice Harlan read the dissenting opinion of himself and Justice Woods. They held that an Indian born within the territorial limits of the United States is not a foreigner, and needs no naturalization or special enactment to make him a citizen. Whenever he became subject to the laws of any State or Territory and adopted the habits of civilized life, he was, *de facto*, a citizen, and entitled to vote in any State or National election.

Without professing skill in constitution law, it seemed to me deplorable that any impediment should be put in the way of Indian citizenship. It is absurd to regard Indian tribes as foreign governments. To make treaties with them as independent nations, and then habitually violate them, is a burlesque on diplomacy. There can be, strictly, no government within a government. The Indians are the wards of the nation. When these children of nature come to the station and manhood of civilized life, they are, or ought to be citizens. The sooner race distinctions are forgotten, and Europeans, Americans, Africans and Asiatics, are absorbed in the one great nation, the happier will it be for us as a people.

It struck me as strange that there should be no recognition of the Great Judge, nor invocation of Divine wisdom by the Supreme Court. Surely they need it, and it were well to publicly acknowledge their need.

THE REPORT OF GEN. JOHN NEWTON,

Chief of Engineers, makes a strong recommendation for an elaborate system of coast defence. Fortifications of the most extensive as well as expensive character, torpedoes and steel cannon are among the devices for depleting the overflowing treasury and keeping up the spirit of war. The latter is a far greater end that the former. The military spirit and war preparations make hostile collisions with foreign powers an imminent danger. Without such preparation we are not in danger of war. The man who carries pistols is usually most likely to get into difficulty and is really in greatest danger. The great multitude of unarmed citizens travel in safety.

Precisely so is the case of nations. A glance at European history for the last fifty years will show, beyond all question, that it is just those nations that have had the most ample and formidable preparations for war, that have suffered most from its consequences. As a friend of peace I earnestly hope that Gen. Newton's recommendations will be discarded.

H. H. HINMAN.

THE HOME.

THE DEADENED TREE.

BY J. W. MOSS.

Behold that deadened tree,
That now puts forth its leaves so green and fair,
And seems so full of life, while yet we see
Death's girdle there!

Alas, that noble tree!
The woodman's axe hath girdled it, and now
To death so soon, though glorious still to see,
It needs must bow.

Cut off from all supply
Of life-bestowing sap, yet still alive;
Now on self only having to rely,
Not long 'twill thrive.

Wounded to death, but still
Unconscious of its doom, it smiles abroad,
Like guilty sinner dreaming not of ill,
Or wrath of God.

Not that its wound's so *great*,
But that it is *incurable*, I sigh
To see it, for though now so all elate
It must—*must* die.

How like to man that tree
With some incurable disease attacked,
Still left a little while apparently
In health to act.

Or like some church, perhaps,
With doctrine and with ordinances right,
With little to the eye to speak its lapse
From spiritual might.

Cameron, W. Va.

THE HEART OF A STRANGER.

"There's some sort of a furrin body at the door wantin' ye, ma'am," said an Irish girl to her mistress.

There had been already half a dozen "furrin" and other sort of "bodies" asking favors that day; and the little lady of the house was weary, and had lain down on a lounge in her own room with a new book in her hand. "Tell her I am lying down, and bring up her message," she said, without taking her eyes from her book.

The girl returned, saying, "It's work she's wantin', like the rest uv 'em, ma'am; but I can't repate half the gibberish she tould me to."

"Tell her I have no work, and know of none elsewhere," was the answer.

The door closed heavily under the hand of the heartless girl; and the lady felt that she had done wrong, and almost heard the words, "For ye yourself know the heart of a stranger." And the days came back to her with strange power, when she, a young and beautiful orphan, had crossed the sea from England to gain her bread by her accomplishments; and she remembered how, after only one year of toil and loneliness, when a kind word was as a jewel to her, she became mistress of this beautiful home, and the mother of the lonely little ones who had been her pupils before. She wished she had seen this "furrin sort of a body" and listened to her story, if nothing more, and cheered "the heart of a stranger."

As the poor applicant descended the steps, after receiving the cool message, made cooler by the servant's heartless tone, she looked up the street and then down, as if not knowing which way to go; and then moved off in an aimless sort of way, and was soon lost to sight.

She went up one street and down another, occasionally ringing at a bell, only to be told that the lady was out, or that she could not be seen. She was a stranger in the city, and soon got confused in her wanderings; but she knew the street and number of her temporary home. She was weary at last with her ringing and inquiring, and asked a boy the way to H—— street. He directed her, and she turned her face thither, when she was seized with a sudden impulse to ring one more bell.

Ascending the long flight of stone steps before her, she did so, and was not a little surprised to see the same stern, cold woman, who repulsed her an hour ago—miles away as she thought.

Before she could frame a question, she was saluted with "What! are ye back again, after the lady tellin' ye to be gone, that she had neither work nor charity for ye! And I tell ye——"

"Catherine," called the lady, who had heard the heartless words, "I want to see that woman in my room. Send her up."

"She's the very same furriner ye sent away an hour ago, ma'am; she's just persistin' on yer helpin' her whether ye will or not," said the woman.

"Send her up, Catherine," was the soft reply.

The lady was surprised to see, in place of the rough creature she had pictured to herself, a well-developed girl of twenty years, with cheeks like roses, teeth like pearls, and with a flood of golden hair which the proudest belle might envy—a buxom, rustic beauty.

"Well, my girl, what can I do for you?" asked the lady, kindly.

"You gives me vork; I does it good for small moneys. I valk, valk, all days, four veek, and ask much lady vill she give me vork. But no vork yet! When passage is paid, I has twelve dollars, and I pays Ludvig Anderson vife two dollars veek, and vash and irons and sews for my home till I has vork. Now six veek gone, money gone, sleep gone; Ludvig sick, and must work hard for his childs and vife, and I can no more eat his bread for no pay. I talks some very good Anglish, cause I know girl in Sveden who had been five year in 'Merica; and more I learn on ship, and of 'Merican family in home vith Ludvig Anderson; so ladies have no trouble vith my Svede talk."

"What can you do?" asked the lady.

"All things. I spins and veaves this gown and shawl and all my clothes. I can sew for queens; I can knit stockings, vash good, makes breads, cooks dinner, all, all things for few moneys. I good to little childs and alvays smiles! I do all the cry in nights, when 'lone;" and here her voice broke, as if she were breaking this rule for once.

"But why do you ever cry, my good girl?"

"Oh, lady, Sveden so far away; my vun brother so long gone to sea; my mother so sick, and so hopes I vill send her money and some days bring her to me. But I gets no vork, and moneys all gone. My mother pray, pray to God, and myself pray all the time; but no vork, and no friend only Ludvig from my place, and he sick and poor. Svede minister home, and Svede minister here, give me good paper for honest, God-loving girl."

And she handed her recommendations from a clean envelope, wrapped in a snowy handkerchief.

"You may come to me to-morrow and stay for a week, and if you are a good seamstress I will get you all the work you can do," replied the lady kindly, after reading the "good paper."

Selma dropped a low courtsey, kissing the lady's hand, and said, solemnly: "God, he thank you; my sick mother, she thank you; and myself thank you."

"How strange," thought the lady, after Selma had gone to tell her joy to Ludvig's wife, "that no one engaged her before I saw her. Who could withstand her innocence and beauty?"

There was good reason why no one had lightened the poor girl's burden before. No lady had seen her! All had been left to the judgment of weary or thoughtless servants to decide whom they should see, and whom they should not!

When Selma had been a week in this house she was found to be a necessity there. No one could sew and darn like her; no one could so gently and tenderly wash and dress the poor little invalid boy of the house; no one could charm away a headache or sing a baby to sleep as she could. Another helper had not been dreamt of in the house; but once Selma was there, life took on new charms for the whole family. Home grew brighter for the father, because he saw more of his wife; she was relieved of much care, and had time to read and make herself interesting; and the children were entertained, and instructed, and loved by the girl who served them so faithfully.

When she had been two months in the house her friend Ludwig appeared one day with a letter from her mother in Sweden.

And after laughing and crying over it, and kissing it tenderly many times, Selma gave this English version of it to her mistress:

"When you go away from me, child beloved, my heart was dark like night-time. You on the great sea, and many days the sky black, and wind loud; and me lone and with pain. Neighbors come and talk kind, but I went only to God then. When you got to land I say in my heart, My child no home, no money, maybe Ludwig dead, and she be with bad strangers. Many day, many week, I cry and pray, and then come letter—you safe with Ludwig, but hard times and no work. I want wings to fly over the sea to my child, but I have no wings, so I must sit still. My heart near breaks. All days I think and all nights I dream of only Selma, Selma. My heart be a great load, and my tears a fountain like King David, and I know not how I will live cut in two from you, my child beloved!

"One day I sit, knit, knit, knit, for my bread, and sudden fell on my soul a great peace from God about you. I hear no voice. I sees no light; but only God's peace! Then I know it is well with you; that you have friends, and work, and his smile on you shine. All care go to the winds, and I have now wings for fly up to God's home, and thank him, for he has hide my Selma, beloved, under his wing. That the blessed day of all days. Its sun never set, and all time I am happy for my child."

Here Selma paused, and, looking at her mistress, said: "Perhaps that day I come two times to your door, and God said to you, 'Take her in.'"

"No matter whether it was that very day or not, Selma. He sent you here, and I thank him for it. That was my work to comfort the heart of a stranger, and yours to relieve me of a load of care and of work which I could not lay off on common hands. Be hopeful and faithful, and before long we will bring the dear mother over the sea; and she can trust and pray, and knit, knit, knit, here as well as there."

Let us be careful how we send the stranger, or any applicant for honest work, from our door. We may thus thrust away both the work and the blessing which God designs for us.—*Mrs. J. D. Chaplin.*

CHILDREN'S CORNER.

NOTHING IS LOST.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In Summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountain far away.

Nothing is lost; the tiniest seed
By wild birds borne or breezes blown
Finds something suited to its need
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words; or harsh or kind,
Uttered, they are all forgot;
They have their influence on the mind,
Pass on, but perish not.
So with our deeds: for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good!

—*Selected.*

BIBLE READINGS FOR THE YOUNG.

THE JUBILEE. Read Lev. 25.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. Ps. 89: 15.

What joyful sound ushered in the year of Jubilee? Lev. 25: 9.

What was the year of Jubilee? Lev. 25; 10–14.

What did the year of Jubilee typify? Luke 4: 18, 19; Isa. 59: 20.

Who are the people that *know* the gospel's joyful sound? Psa. 9: 10; John 1: 12.

What is it to walk in the light of God's countenance? Psa. 89: 16, 17.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

MRS. MARY MOFFAT, MISSIONARY FROM ENGLAND TO AFRICA.

Miss Mary Smith, afterward Mrs. Moffat, wife of Robert Moffat, the missionary to South Africa, was the eldest of four children of Scotch parents who had settled in Yorkshire, England. They were intelligent, reputable people. Mary was born at New Windsor, near Manchester, May 24, 1795. Her younger brother, John, was a successful missionary in India, and he owed his conversion to the fact of her devotion to the work of missions. Miss Smith was educated at the Moravian School at Fairfield, near Manchester, and had every prospect of wealth and position, as well as comfort and enjoyment, by remaining at home. But she met young Mr. Moffat, and when he decided to go out as a foreign missionary, Miss Smith not only encouraged him in that purpose, but after a few months of intimate acquaintance consented, with no reluctance, to go with him. It was no mere sentiment that moved her to that step. In the Moravian School at Fairfield it was the custom to read among the pupils accounts of the work of Moravian missionaries, and there she became deeply interested in the work.

The young couple were not married at once. Mr. Moffat was commissioned by the London Missionary Society in 1816, and went to Africa in October of that year. The work was new and the difficulties so great that it was better that he should first survey the field and secure a footing before she went out, and so well did he succeed during the first three years of his missionary work that one of the most desperate of the native chiefs was converted, and a good beginning in missionary work was made. In 1819 Miss Smith went out to Cape Town to meet Mr. Moffat. He had come down from his field, bringing with him the Africaner who had been such a terror to the country. At Cape Town Mr. Moffat and Miss Smith were married, and proceeded inland in January, 1820. They first went to Kuruman, but returned to Griqua Town and worked there some months. In May, 1821, they returned to Kuruman and settled there. It was not a most delightful thing to be a missionary in Africa, and even a missionary's wife was compelled to "endure hardness" no less than her husband. Do women

in Christian lands understand what it is to be a missionary's wife among the more degraded peoples of the earth? Notice some of the things endured by this refined, intelligent Christian young English woman among the natives at Kuruman. She must be her own cook, for none of the natives knew how to cook. If they did they would not help her for any consideration. She must do her own washing, for none of the natives ever heard of such an absurd thing as cleanliness, and they were far too lazy to even learn how to wash. And her domestic work must be done with few conveniences or none, in a wattled hut with an earth floor, with not even the dream of a "kitchen." Into this hut came one, two, or twenty native women, filling the space, prying into everything, nearly or quite naked, and leaving a daub of red or yellow ochre wherever their skin happened to hit anything. The Christian woman regarded as a curiosity to be laughed at, abused, or robbed, as it pleased them. When her back was turned they all with one accord seized any article they could lay their hands on, and made off with it. If she remonstrated, a stick of wood or a stone was thrown at her head. Whenever the hut was left alone they would steal all the food and whatever else they wanted. A few silver spoons taken out with them were quickly stolen as well as some of the plated ones that were substituted, until the natives found that the plated ones would not melt so readily into usable silver. Often the kitchen utensils were taken along to the place of public meeting to save them from being stolen. When the baby came to add to the care, there was no one to care for it but its mother. Sometimes a native girl could be persuaded to cover her red ochre self with a cotton gown and hold the child for a little while; but it was not altogether safe if she became offended, and more than once the future wife of David Livingstone was thrown at her mother's head across the hut by some angry native girl, who would run off, cotton gown and all, leaving behind nothing but streaks of red paint and insolent words. What a place and what surroundings for rearing children! And yet in such surroundings nine children were reared in this home of the Moffats, and well reared, too.

Often the wife was left quite alone while her husband went on a tour away from the station, preaching to the natives. Once while Mr. Moffat was away news came that hostile natives were near the station, and later word that they had turned in a different direction brought no relief to Mrs. Moffat, for their new course was directly toward her husband. For three weeks she neither saw nor heard of him, and had almost given up all hope of ever seeing him again, when he returned in safety.

Not the least difficult was the task of persuading these people to wear decent clothing. They laughed at the idea at first, and not until they were touched by Gospel truth, could many of them be made to see the need of clothing. Mrs. Moffat was not only an example, but a teacher of even the first principles in all these matters. Even the use of a needle must be taught to them, and the first real garments attempted were made by the native *men*, as the women had never thought of doing such work; their business was to build huts and care for the fields.

But all these hardships were borne in patience and cheerfulness, and at length the results of their work began to appear. The natives grew to respect the missionaries, and as one and another was converted there was a little circle of Christians who not only loved and honored them, but helped them in their work for others. And in all the successes as well as the trials Mrs. Moffat shared. After a few years she became the object of respect and kindness from the natives, and when left alone at the station was not only not molested, but was regarded as the adviser of the people no less than her husband when he was there. And she did a full share of difficult and dangerous work. Sometimes she went with her husband on his tours to the interior. Sometimes she went alone. More than once she went alone across the country to visit her daughter Mary, the wife of Dr. Livingstone; and more than once, before that, she went alone to Cape Town to make arrangements about the education of her children. Of the nine, two died in infancy; Mary, the eldest, became Mrs. Dr. Livingstone; Ann, the second, married Mr. Fredoux, a French missionary; Robert died from over-exertion; John took up his father's work among the Bechuanas; Elizabeth married Rev. Roger Price, a missionary. There are two other daughters.

In 1870 Dr. and Mrs. Moffat, worn out by over fifty years of hard work, returned to England with great sorrow, both to themselves and to the natives; and on the 10th of January, 1871, Mrs. Moffat died, overcome by the effects of the English climate upon a constitution enfeebled by a long life in Africa.—*Gospel in All Lands.*

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said: 'Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep.

"What does grandfather mean by that? I said to myself. I don't expect to have a sheep. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it: 'Never you mind who neglects his duty; be you faithful and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather,

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known Mr. James Geery, the old tea-merchant, called in to congratulate me, and said: 'You're all right now. I have only one word of advice to give you: Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates.

Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.—*Selected.*

TEMPERANCE.

LEGAL PROHIBITION.

Necessary legal prohibition is also just. Society has the right to protect itself. Druggists who compound and dispose of poisons under the name of healing remedies, may be punished. Society has an unquestionable right to remove beyond the city limits, any business which endangers the public health. It has the right to protect the mail bags from becoming vehicles for the transmission of obscene literature. It has the right to destroy my home if it has reasonable grounds for believing that by so doing it can stay the conflagration. The dies of the counterfeiter may be destroyed, and his business ruined, even though his family is beggared. Has society, then, no right to interdict the sale of intoxicants as beverages, even though by so doing it may destroy that which has money value, may lessen the rental of certain kinds of real estate and may diminish the loaf on the saloon-keeper's table? Is it just that the boy who steals a bushel of potatoes from my cellar, to save himself and his mother from starvation, should be imprisoned, whilst the man who made his father a drunkard and his mother a beggar, should be walking on tapestry carpet, and holding a seat in the legislature? Manifestly there can be no injustice in attempting the legal suppression of an evil which is extorting money from over-burdened tax-payers, manufacturing objects for the gifts of the liberal, increasing every form of crime, forcing an unnecessary amount of business upon the courts and dragging some professed Christians from the communion table into the gutter.

But it is said legal prohibition does not prohibit. Of course the mere presence of a law upon the statute book will do little good. Until temperate people become inspired with courage sufficient to insist upon the enforcement of a prohibitory law, it can accomplish but little good. The law is impotent unless its penalties are inflicted. It makes provision for the punishment of the guilty, and if this result is secured, prohibition ensues. But it may as well be admitted that Americans, and especially saloon-keepers, cannot be frightened by laws that have no existence except on the statute book.

The question whether prohibition laws, where they have been enacted, lessen the evils of intemperance, I make no attempt to answer; merely remarking that if they tend to render the business disreputable, if they remove the sale from beneath the public eye, if they force drinkers to hunt after their beverages in secret rooms or up dark alleys, if they educate public opinion, if they render just a little less likely that our sons will be invited by their equals or by their superiors to step into an elegant room and take a drink, something is gained, *indeed, very much.* Besides, without a law it is nearly impossible to create a healthy public sentiment condemnatory of any crime. Little is permanently gained till sentiment has become crystalized into law.

We hazard the assertion that legal prohibition is Scriptural. Law is designed of heaven to be "a Minister of God for good." "If thou do that which is evil be afraid; for he beareth not the sword in vain." "He is a minister of God, a revenger to execute wrath upon him that doeth evil." Is it not manifest, then, that we have a Biblical authority for the enactment of a law which shall inspire fear in every den of drunkenness? Certainly, Christians enjoy the rights of citizenship. Unquestionably the church has the privilege of recommending measures which are adapted to improve public morals. Ministers are serving God quite as effectually by striving to remove temptation from the unwary as in praying for their deliverance from sin. Indeed, it may be fairly questioned whether they are not guilty of irreverence in asking God to do for them what they are too cowardly or too indolent to do for themselves.—*N. Y. Observer.*

—The following complaints confined Smith to his bed for a week:

W–orms.
H–eadache.
I–ndigestion.
S–tomach ache.
K–idneys out of order.
E–rysipelas.
Y–ellow Jaundice.

INSURANCE RISKS IN INEBRIETY.

The well-known fact that life insurance companies find excessive mortality in their risks in certain sections of the South and Southwest has been the subject of some interest lately. Several of the Hartford companies who have examined the facts have found that this mortality came directly from inebriety, and was due to the liberal interpretation of the agents, who did not realize that any risk of inebriety was perilous unless the insured had suffered from delirium tremens many times. No use of alcohol, either moderate or occasionally immoderate, was thought to be dangerous.

The agents and examiners had no clear conception of the danger of alcohol, and treated the companies' views as extreme. The result was that special examiners were sent from the home office to cancel all the risks of ten thousand and upward where the insured were found using alcohol to any excess. Finally some of the companies withdrew their agents altogether, and do not solicit business in certain sections. In one case twenty-eight deaths were all traced to the excessive use of alcohol, and were all paid, simply because it was cheaper to settle than to contest. At a recent meeting of the Tennessee State Board of Health, the secretary reported that a Hartford life insurance company had ordered its agents not to issue any policies in six counties of the State, owing to the excessive mortality of the policy holders. The question came up of the cause of this mortality; as no reports indicated any special disease in this section, a letter was addressed to the secretary of the company to know the reason.

The answer was that from the amount of insured lives in these counties, the average loss to the company should be about sixty-eight thousand dollars, when in fact it was over one hundred and fifty thousand dollars—more than double the loss of any other section, and that without any special cause of epidemic disease.

The real explanation was the want of care in taking risks and the number of inebriates who had been taken as proper cases. It is the same old blunder of supposing inebriety to be a mere vice at the control of the victim, and in no way periling life unless used to great extremes. —*Jour. of Inebriety.*

—A minister who had lately occupied the pulpit of a brother, was dining with the family of the absent minister, when the conversation turned upon the subject of teetotalism. The lady who presided at the table said, "Ah! I do not like your doctrines; you go too far in refusing the good creatures of God." No notice was taken of the remark for some time; the minister kept on with his dinner, but at last he said, "Pray, madam, can you tell me who made this?" pointing to a glass of water that stood beside him. The lady replied, "Why, God, I suppose." "Then," said the minister, "madam, I think you do us an injustice when you accuse us of refusing the good creatures of God." Silence again reigned. By and by he said, "Madam, can you tell me who made yours?" pointing to the glass of beer that the lady preferred. "I can't exactly say I can." "Then, madam," replied he, "allow me to say there is some apparent inconsistency in your first remark. You prefer taking a thing that man has made to that which God has bountifully provided, and yet you accuse me of rejecting God's creatures, because I prefer water to beer. Madam, I leave the matter to your more serious consideration."

—The eleventh annual report of the London Temperance Hospital is just issued, and though the management are not bound by any rigid rule to reject alcohol, yet the second instance only of its administration since the establishment in 1884, occurred this year, followed, as was the first, with death of the patient. A confirmed judgment in favor of entire disuse of alcoholics in practice, is very rapidly extending through Great Britain, opposed by few physicians who are not addicted to its personal use as a beverage.—*Evangelist.*

—It is gratifying to see how well the temperance agitation is being kept up in England. It is stated that there were 6,126 petitions with more than half a million signatures sent up to Parliament this year in favor of the Sunday Closing bill, and there was not a single petition against the bill. It will be remembered that Scotland secured a Sunday closing law many years ago, so that, if the English bill is passed, Sunday drinking will be largely put a stop to, throughout Great Britain.

—The Chief of Police, in obedience to the orders of the trustees of White Plains, N. Y., undertook to enforce the Sunday law in that village; and the result was a perfectly quiet Sabbath. The grog-shops were closed, and all business suspended, as required by law. This was just as it should be in every village and city of the State.

Many a smoker throws away the stump of his cigar because he does not like the flavor of it. He does not know why the flavor is unpleasant to him, but it is caused by nicotine, the active principle of tobacco, and a violent poison. This accumulates in the base of the cigar with every draft of the smoke, and the man, noticing the unpleasant flavor throws the stump away. This reservoir of nicotine finds its way into the cigarette, and the person who smokes it, gets in a condensed form the poison which so often works mischief on the brains of habitual smokers. —*Exchange.*

There never was a stricter temperance pledge than that of Solomon. We think it sufficient to say, Drink not; but he said, "*Look not* on the wine." The color, the sparkle, the very sight of the intoxicating draught is enough to awaken the appetite in some men, so that it becomes necessary for them to make a covenant even with their eyes.—*Ex.*

THE CHURCHES.

—Dr. J. E. Rankin, formerly of the Congregational church, Washington city, which was lately opened to the Freemasons "Lodge of Sorrow," has just returned from Europe, and will be installed over the church in Orange Valley, N. J.

—The Illinois conference, Free Methodist church, meeting in Sycamore last month, took up a collection amounting to $209 30, to assist in starting the new African mission which has been undertaken by Bro. Robert Shemeld and his wife.

—The fifth annual convention of the American Inter-Seminary Missionary Alliance met in Princeton, N. J., Oct. 24-26, and was the largest and most interesting yet held. In the evenings and on Sunday addresses were given by G. R. Crooks, D D., of Drew Seminary; Wm. G. Moorehead, D.D., of Xenia, Ohio; Arthur Mitchell, D.D , of New York; T. H. Pattison, D.D., of Rochester, N. Y., and Wm. J. Tucker, D.D., of Andover. The chief effect of the meeting, says the *Advance* correspondent, is to *make missionaries.* Every paper and address led up to the question, "Will you go?" At a consecration meeting, at which there were over fifty present, nearly forty rose with the simple statement that they had decided to go to the foreign field, and naming the field they had chosen.

—Professor James McGranahan, the singing evangelist, has recently returned from London and sang Sunday morning and evening at the Chicago Avenue Church in this city. Major D. W. Whittle preached at the same service.

—Mr. Moody began a convention for Christian workers Thursday at Montreal.

—A gentleman acting for Mr. Moody states that he is arranging to spend his time this winter in holding Christian conventions in different cities. The following are the meetings already arranged for, and in which it is hoped that Mr. Sankey may be able to be present; Albany and Troy, November 6-9; Utica, 10, 11; Rome, 12, 13; Syracuse, 14-16; Rochester, 17, 18; Buffalo, 19, 20; Detroit, 21-23; Elmira, 25.

—According to the recent issue of the *Missionary Review*, the evangelical churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these the Presbyterian church contains 445, the American Board 432, the Methodist Episcopal church North 279, the American Baptist Union 190, and the Moravians 284. The income of all the societies reporting is $3,420,613, while the entire expenses for the management cost $233,595.92.

—The report in the *Wesleyan* of the Wisconsin Wesleyan conference includes a long and very able report on Christian reforms, in which the vices of Sabbath desecration, polygamy, intemperance and lodgery are ably considered; especially the latter.

—One of the topics for discussion at the Protestant Episcopal Congress at Detroit was "The Confessional." A paper was read by the Rev. J. H. Hopkins, of Williamsport, Pa., in favor of the practice. It was, he thought, the abuse and not the use of the confessional that was objectionable, and he favored absolution on voluntary confession as a power divinely conferred upon the "priest." This view was endorsed by Rev. Edward W. Osborne, of Boston, Revs. C. G. Currie, of Philadelphia, and Leighton Parks, of Boston; but George C. Foley, of Williamsport, Pa., spoke on the other side. Mr. Foley said: "Priestly intrusion into the holy of holies of a man's individuality is a stupid outrage. No such thing is possible as *keeping* the conscience of another."

—Mrs. Augusta M. Huntington, formerly Mrs. Shumway, of Cincinnati, leaves $300,000 in trust to Bishop Whipple, of Minnesota, directing that $100,000 be applied to the erection of Shumway Hall, on the Shattuck school-grounds, at Faribault, Minn., and $50,000 for the endowment of the school, which is for the education of boys. Another $100,000 is to be devoted to the building of Johnston Hall, at Seabury, in memory of her father; while the remaining $50,000 is given to the Divinity School at Seabury, for the purpose of aiding needy students.

—One effect of the French raids on China is seen in the following from a letter from a missionary: "Two days ago news reached us from Kucheng, a city about 100 miles north west from here, that placards of unutterable foulness had been posted up there against Christianity. The copy which was sent us shows them to be of such a character that I dare not tell you of their contents by letter. It would pollute the paper to write them. The arch-fend himself could imagine nothing more vile and malignant."

—What is the difference between the religion of the idolatrous pagan and that of the Mexican Romanist? A recent writer travelling in Mexico, says that he saw a long procession each person with a lighted candle. At the head of the column was to be seen something in the form of a man with long streaming hair falling loosley over the back and shoulders, with a crown. Could you guess what it was? It was the "Rain Jesus" of Mexico, being carried through to the fields and plains with hundreds of Mexican men and women following and praying for this Jesus to have the heavens open and rain to come.

—The most advanced and hopeful tribe of Indians in North America dwelt on the River Skeena in British Columbia. They sustained their own churches and schools, and some of them went as missionaries to convert other tribes, one or two of whom did good service in Alaska. This tribe's chief village was called Metlakahla, and all was peace, harmony and prosperity with them till a ritualistic bishop was placed over the Anglican Church of that province, who deemed it his duty to command all the Protestant Indians to attend his meetings and schools. He attempted to force them to do so, and tried to shut up their own, where the missionary ministered who had led them out of darkness into light. This oppression the great majority of the Indians resisted, but there were, as in all similar cases, two parties; and harmony and progress was at an end. Even civilization suffered. These Indians who were the admiration of all who heard about them, have now, so far as can be learned from brief telegraphic reports, become the terror of the Anglicans and of the miners near them. They have nailed up the door of Bishop Ridley's mission-house, and are joining for defence with the Blood Indians, a wing of the Piegan tribe, whoser eserve is in Montana.—*N. Y. Witness.*

WILLIAM TAYLOR, the well known founder of Independent missions, lately appointed Bishop of Africa by the Methodist General Conference, writes, in answer to the query whether he will now be paid a salary from the missionary treasury:

"Without the slightest reflection on the grand missionaries who are providentially supported by missionary money, I have only to say, that, according to my convictions of the responsibility God has laid upon me to found and develop self-supporting missions, I cannot receive a cent from any missionary treasury, nor in any way compromise the principles I represent, nor cease to care for my missions in India and South America, nor allow any mandatory authority to operate between the General Conference and my Divine leader, whom I am bound to follow and obey. No such interference has been intimated, and the General Conference carefully guarded my solemn commission against any such embarrassments.

"As to salary, I had none from any source for twenty-seven years, but supported myself and family by my authorship, and preached gratuitously. Of late God has made some provision for my family, and given me a private partner in the missionary business, who supplies my shortage. I am depending on God to touch the hearts of thousands of my friends who will feel it a privilege and pleasure to pour their sympathies, prayers, faith, and funds into this movement.

"Persons wishing to contribute to my 'Transit and Building Fund' may put it into the hands of any one of the following official receivers: Rev. Wm. McDonald, 36 Bromfield St., Boston, Mass.; Rev. Geo. Hughes, 64 Bible House, New York; Rev. T. T. Tasker, 921 Arch St., Philadelphia."

MISSIONARY WORK IN THE FIJI ISLANDS.

The following compilation of interesting statistics is from the "Australian Hand-book" for last year:

It has been said that the late history of Fiji may be almost considered identical with the record of missionary enterprise. In no place has missionary effort been more successful, or its fruits been more apparent. It is only forty-seven years ago (1835) that the first missionaries, the Rev. William Cross and David Cargill, M. A., landed at Lakemba. They found the Fijians at nearly the lowest depths of degradation—blood-thirsty, and addicted to cannibalism and all manner of vice. To-day finds the whole of them professing Christians; cannibalism has ceased since 1878, polygamy is abolished, and the idol worship of past ages has given place to the worship of the true God, and generally there is peace. Many of the converts are said to maintain a consistent walk, and in all a great revolution, in outward morals at least, has taken place, even if there has not been a real change of heart. These remarks scarcely apply, however, to the tribes of the interior of the Viti Levu, who are estimated at from 7,000 to 20,000. and who for some time held out against any advance of civilization into their territory. They have, however, been punished on more than one occasion, and there is every reason to expect that, with the establishment of British rule in Fiji, they will find it to their interest to keep on good terms with those surrounding them. The following are the returns of the Wesleyan church in the Fiji District, which includes the island of Rotumah (now annexed to the colony), for the year 1881: Churches, 776; other preaching places, 432; missionaries, 8; native ministers, 47; catechists, 21; teachers, 1,029; Sabbath-school teachers, 2,351; local preachers, 1,527; class leaders, 2,681; English church members, 36; native church members, 24,109; on trial for membership, 5,250; communicants, 19; Sabbath-schools, 1,391; Sabbath scholars, 40,728; day schools, 1,760; day scholars, 40,323; attendants on public worship, 102,639; deaths, 755. These results are due to Wesleyan enterprise alone, no other Protestant denomination having been present until within the last few years, when the Rev. W Floyd, D. D., a Church of England clergyman, was located at Levuka; Mr. Pool was appointed Assistant Reader in 1879. It is proposed to establish a Bishopric in Fiji in connection with the Church of England. The Roman Catholics have for some time had a mission in the islands. It is under the name of Prefecture Apostolique, and is governed by an Apostolic Prefect, under the French dependence of Rome. Their influence, and the body itself, is small, compared to that of the Wesleyans. The number of church members (Catholic) is stated at 8,000. Sir Arthur Gordon, the late Governor of the colony, speaking at Exeter Hall, in May 1878, said, "Out of a population of something like 120,000 more than 102,000 are regular attendants at Wesleyan churches, and the remaining 18,000 are not heathen, but for the most part members of other Christian churches. The people of Fiji are now a Christian people. Not to mention smaller and inferior places of worship, about 800 churches have been built. Out of sixty-two ordained ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school-teachers, numbering over 3,000, are natives also.

FIJI, PAST AND PRESENT.

Think, says Gordon Cumming, of the sick buried alive; the array of widows who are deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excrutiating agony; a time when there was not the security for life or property, and no man knew how quickly his own hour of doom might come, when whole villages were depopulated simply to supply their neighbors with fresh meat! Just think of all this and of the change that has been wrought, and then just imagine white men who can sneer at missionary work as they do. Now you pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound that greets your ear at dawn, and the last at night, is that of hymn-singing and the most fervent worship rising from each dwelling at the hour of family prayer.

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THE ROMANIST COUNCIL AT BALTIMORE.

A dispatch from Baltimore dated Nov. 9th says: It is doubtful if in the history of the Roman Catholic Church in America there has ever been religious ceremonies as grand and impressive as those attending the opening of the third Plenary Council at the Cathedral in this city today—certainly not since 1866, when the last Plenary Council was held in the same edifice. The ceremonies consisted of a solemn procession of the clergy, pontifical high mass and the formal opening of the Council. The streets in the vicinity of the Cathedral, long before the hour appointed for the procession, were densely crowded with people of all denominations. Ten thousand would be a fair estimate of the number.

At 10:30 a. m. the procession left St. Alphonsus Hall and proceeded to the Arch-Episcopal residence to receive the most reverend and right reverend prelates. The procession, numbering in all about 1,000, then left that point and moved toward the cathedral by way of Charles street, Mulberry and Cathedral streets, in the following order: Cross-bearer carrying the processional cross; seminarians of St. Sulpice; regular clergy; secular clergy; chanters; theologians of the council; officials of the council; superiors of religious orders; rectors of theological seminaries; very reverend and right reverend monsignori; right reverend mitred abbots; right reverend Bishops; most reverend Archbishops; censer bearer; Arch-Episcopal cross-bearer between two acolytes; assistant priest of the most Reverend apostolic delegate; Most Rev erend Apostolic Delegate (Archbishop Gibbons, of Baltimore), between his deacons of honor, insignia bearers of the Most Rev. Apostolic Delegate.

During the procession the hymns *Veni Creator Spiritus* and *Ave Maria Stella* were sung by the clergy. The Most Rev. Apostolic Delegate on reaching the altar sang the prayer to the Holy Ghost and to the Blessed Virgin. Pontifical high mass was then celebrated by Archbishop Kenrick, of St. Louis, the most Rev. Apostolic Delegate occupying the throne at the gospel side of the sanctuary. At the end of the mass Archbishop Ryan, of Philadelphia, ascended the pulpit and preached the opening sermon, his subject being: "The Church in Her Councils."

During the three weeks of the council public services will be held on each Thursday and Sunday. The council is composed of 256 members, including archbishops, bishops, theologians, etc. The public will not be admitted to any of the business sessions of the council, so that all the proceedings will be as a sealed book until after their transmission to Rome at the close of the council and approval of the Pope. Then the decrees will be promulgated and copies of the same will be sent to each member of the council.

—It is claimed that there are about 100,000 colored Roman Catholics in the United States. Statistics are given as follows by a recent writer: "At least two thirds reside in the States of Maryland, Kentucky and Louisiana. In Richmond (which has sometimes been instanced as one of the cities where the Catholic missions have been most successful) there are only between fifty and sixty colored Catholics of all ages; in Norfolk, between 250 and 300; in Washington, about 5,000; in Charleston, about 1,000; in Louisville, about 3,000; in Baltimore, about 7,000. In Philadelphia the number of colored communicants has decreased since the war, but whether from migrations or secessions is not known here. There is no colored Catholic church in Philadelphia. In New York Father Burke knows of 500 colored Catholics, and there are probably not more than twice that number in the city."

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The *Pall Mall Gazette*, of London, England, did not overstate the case when it said the New York *Independent* is "one of the ablest weeklies in existence." It is as overwhelming as a monthly or quarterly magazine, with all the matter in its many departments. Any monthly might indeed be proud if it could show as distinguished a list of contributors as the *Independent*. In a single department—its story department—there are, among Englishmen, such contributors as Sir Samuel W. Baker, the celebrated Egyptian explorer; Thomas Hardy, W. E. Norris, James Payn, F. W. Robinson and Henry W. Lucy; while among Americans are the names of Edward Everett Hale, Frank R. Stockton, H. H. Boyesen, Sarah O. Jewett, J. S , of Dale, Rebecca Harding Davis and Harriet Prescott Spofford. The *Independent* printed also, recently, the last story from the pen of the late Ivan Tourgeneff, having secured the only translation from the Russian into English. This department is but a sample of the others. It would seem that the *Independent* offers not only "fifty-two dividends during the year," but, in addition, a stock dividend with each department. Send for a free sample copy.

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HOME HINTS.

POISONOUS SOLDER IN CANNED GOODS.

Dr. John G. Johnson, having had six cases of poisoning from the eating of canned tomatoes, read an excellent paper on the subject before the New York Medico-Legal Society, which is published in the *Sanitarian* for June. He concludes after a careful review of the subject that:.

1. These were not cases of sickness from spoiled tomatoes.

2. They were cases of corrosive poisoning from muriate of zinc and muriate of tin.

3. This poisonous amalgam must be abandoned.

4. Exemplary damages, "at the discretion of the jury," will be sustained by the courts for this reckless tampering with human life in using a dangerous means when a safe one could be used.

5. The canners have only themselves to thank for the present panic in their business, for they have persisted in the use of this dangerous amalgam, knowing it was dangerous.

6. Every cap should be examined, and if two holes are found in it, send it at once to the health board, with the contents and the name of the grocer who sold it.

7. Reject every article of canned food that does not show the line of resin around the edge of the solder on the cap, the same as is seen on the seam at side of the can.

8. "Standard" or first class goods have not only the name of the factory, but also that of the wholesale house which sells them, on the label. "Seconds," or doubtful or "reprocessed" goods, have a "stock label" of some mythical canning house, but do not have the name of any wholesale grocer on them. Reject all goods that do not have the name of some wholesale firm on the label.

9. A "swell" or decomposing can of goods can always be detected by pressing in the bottom of the can. A sound can, pressed, will give a solid feel. When gas from the decomposition of the food is inside the can, the tin will rattle by pressing up the bottom as you displace the gas in the can.

10. Reject every can that shows any rust around the cap on the inside of the head of the can.—*International Review of Med. and Surg. Technics, Oct. 1884.*

INGROWING NAIL.

In a note to the *Union Medicale*, M. Monod states that during the last twenty years he has treated ingrowing nail by a very simple and effectual method, which does not involve the removal of the nail. He makes a free application of nitrate of silver at the commencement of the affection, without isolating the nail. If the cauterization is carried deeply into the diseased furrow, the patient has usually, even by the next day, derived considerable relief, and is able, even thus early, to walk in moderation with an easy shoe. Extirpation of the nail should be reserved for quite exceptional cases.

CAN'T YOU SLEEP?

Many persons find themselves troubled by wakefulness. Some resort to the Hydrate of Chloral and other drugs to produce sleep. Such drugs, if their use is once begun, have to be continued, and in increasing doses, and every effort should be made to induce sleep in some other way. Among the methods that have been suggested, is the stopping of all study or serious reading, half an hour before bed-time, and to take sufficient exercise with dumb-bells or Indian clubs to produce a warm glow of the body, and then jump into bed. In winter sleep in a flannel night-gown, and between blankets instead of cold sheets. The attempt, when in bed, to read some amusing novel may be made, in order to divert the mind from the wakefulness. A second method is, instead of reading, to repeat a poem with which one is familiar. Another plan is, to draw in a long, slow breath by the mouth, and force the breath out through the nose, imagining that the two currents can be distinctly seen. The mind is to be kept fixed upon the operation of breathing, and the endeavor to see the currents as they are expelled. One of our editorial associates finds relief by wetting a cloth with cold water and placing this across the forehead, and binding it in place by means of a towel It is worth while to give either of these methods a thorough trial rather than to resort to drugs of any kind.—*American Agriculturalist.*

Nothing can be worse for a child than to be frightened. The effect of the scare it is slow to recover from. It remains sometimes until maturity, as is shown by morbid sensitiveness and excessive nervousness. Not unfrequently, fear is employed as a means of discipline. Children are controlled by being made to believe that something terrible will happen to them, and punished by being shut up in dark rooms, or by being put in dark places they stand in dread of. No one, without vivid memory of his own childhood, can comprehend how entirely cruel such things are. We have often heard grown persons tell the sufferings they have endured, as children, under like circumstances, and irreparable injury which they are sure they then received. No parent, no nurse, capable of alarming the young, is fitted for the position. Children, as near as possible, should be trained not to know the sense of fear, which, above everything else, is to be feared in their education, early and late.

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IN BRIEF.

It is said that one of the highest of the high Episcopal churches in New York compels its women members who confess having sinned to wear next the skin a heavy brass plate, on which is a crucifix.

A grave was opened at the Bethlehem Cemetery, Albany, N. Y., last Friday, and the corpse, which had been buried twenty-nine years, was found in a perfect state of prescrvation, even hair and eyes.

The Government has offered its property at Harper's Ferry for sale. Here was once the greatest armory of the United States. But a curse has hung ovex it since John Brown's raid. The rebellion broke out soon afterwards, and Harper's Ferry never had a day's rest or quiet during the war. It was eternally raided and riddled, first by one side, then the other. What was left of it never recuperated, and now the Government finally abandons it, and offers to sell for a song what cost it many millions of dollars. Slavery, that hanged John Brown, strangled itself by the same act, and a blight has settled upon the spot where the tragedy opened.

Works like the Alpine tunnels and the Brooklyn bridge bring up singular economical questions. There the works stand, an undoubted good to humanity, but incapable of paying any interest on the capital buried in them. Now a man desires to rent the Brooklyn bridge for a sum which will not do more than keep it in repair. He wants a lease of twenty years. It is no more costly to build a bridge for $16,000,000 which will barely keep itself intact after it is built than it is to drink $16,000,000 worth of champaigne; and it is a fine thing to be able to get to Brooklyn from New York, or vice versa, when the ice is so bad that a ferry-boat cannot make the passage.—*The Current.*

A correspondent writes us, mentioning circumstances and witnesses, of the freezing over of Seneca Lake two successive years on May 5, 1860–61, with a thin sheet of ice like window glass. Appleton's Cyclopædia also mentions its having frozen over March 22, 1856, although, aside from these instances, it has never been known to freeze over even in the coldest winters. The lake is situated in the western part of New York State, is 37 miles long, and two to four miles broad, 630 feet deep, its surface about 200 feet above Lake Ontario, and 450 feet above the Atlantic.—*Scientific American.*

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NEWS OF THE WEEK.

POLITICAL.

—The best information obtainable last evening is that the Legislature of Illinois will be a tie on joint ballot, with the chances favoring the Republicans for a majority of two.

—Official returns from fifty-nine out of sixty-seven counties in Pennsylvania, and estimates of the remaining eight counties, give Blaine a plurality in the State of 78,493.

ALBANY, N. Y., Nov. 9.—The vote of the county of Albany was carefully revised last night, and the plurality was to be 650 instead of 640. The plurality in the State, according to official figures received by Chairman Manning from county clerks, is 1,234.

—Butler was buried out of sight, and has declared himself for the Republican party.

COUNTRY.

—The seventh annual American Fat Stock Show, which opens in the Exposition building, Chicago, Tuesday, Nov. 11, and continues to Nov. 20, promises to be the most successful of any previous year. There are 210 entries for competition in the cattle rings—more than ever before. The sheep and swine departments are fully equal to previous years. There are fewer sale cattle, the horse exhibit occupying the stalls. On the opening evening Governor Hamilton, Governor Oglesby and Mayor Harrison will speak. There will be show rings every evening during the show. The week of the show there will be a number of meetings of stockmen.

—A boiler explosion in Mead's sugar-house at New Orleans caused the death of nine persons, while six were wounded, some of them dangerously.

—Three bridges on the Straitsville branch of the Columbus, Hocking Valley and Toledo road were burned Thursday morning. The loss is about $10,000. The bridges are all in the same neighborhood, between Straitsville and Nelsonville. Before the firing of the bridges a party of unknown men appeared in Murray City and threw bombs from the hillsides, which were exploded.

—Silver Plume, a small mining town in Colorado, was almost wiped out by fire Thursday morning. Several persons are reported to have perished in the flames.

—A mob prevented the ex-priest, Father Chiniquy, from lecturing Wednesday night at Montreal. They broke the windows of the hall and demolished the lamps and furniture. Aided by the police, Chiniquy and a few friends escaped in carriages.

—MURRAY CITY, Ohio, was attacked by miners Thursday night, the band discharging tins filled with dynamite and giant powder. The Sheriff and railway officials have asked Governor Hoadly to send militia because of the burning of bridges in Hocking County.

—A shocking accident occurred at Mt. Pleasant, Iowa, Friday night. Professor Wolf, superintendent of city schools, a gentleman friend and five ladies, entered a small skiff upon an artificial pond just at the edge of the town for a boat ride. The boat was only large enough for three or four and soon overturned and sunk with the load, and Superintendent Wolf and Miss Ella Carpenter, a teacher in the public school, and Etta Teter and Edith Branah, students at the college, were drowned. The other three barely escaped. Professor Wolf leaves a wife, who is nearly crazed by the shock. All the victims stood high in social circles, and the sorrow at their untimely death is universal.

—The dynamite works three-quarters of a mile from Strouchsburg, Pa., blew up Thursday afternoon, shaking up the country for a distance of twenty miles. The works consisted of five frame buildings, the timbers of which were sent flying in all directions, nothing remaining but the foundation. All the men in the buildings were killed, so the cause of the explosion will never be known. Windows were broken in many houses in Strouchsburg, people were knocked off their feet, and mirrors and pictures shaken from the walls. The church and several houses were unroofed. The three victims were literally blown to atoms. At Robesonia, ten miles from Strouchsburg, a number of Masons were working at the bottom of Ferguson & Company's furnace-stack, relining it with fire-brick. the stack was probably 100 feet high, and the work was nearly completed. Ten, some say fifteen men, were in the stack, some at the bottom and others on the scaffolding above. Just as the shock of the explosion was felt, the stack quivered. There was a rumbling noise followed immediately by a great deluge of bricks, completely burying six men in the bottom of the stack. If they were not instantly killed they will be burned to death, as the scaffolding is burning and they can not be reached. Four or five others were wounded.

FOREIGN.

—The snowstorm which set in Wednesday at Quebec continued until six or seven inches had fallen. The storm destroyed eighteen houses at St. Anne des Monte and Notre du Portage, Quebec, demolished fishingboats, and leveled miles of fencing. Several families lost their winter provisions, which had been stored in cellars.

—The damage by the high tide at Quebec Wednesday night is placed at $250,000. Towns along the St. Lawrence have suffered severely, docks have been carried away and boats and other vessels wrecked, the losses mounting into thousands. In some places the people are suffering from cold and hunger.

—Several cases and one death from alleged Asiatic cholera were reported in Paris on Thursday. During the same time there were five fresh cases and one death at Nantes. On Sunday there were 22 deaths in Paris.

—According to native reports the rebels are concentrating their forces on all the routes leading to Khartoum. Native spies allege that the Mahdi has sent guns and ammunition to Osman Digna to enable him to resume operations on the Red Sea littoral.

—It is stated Bismark has entered into a secret agreement with France to propose to the forthcoming Congo conference to recognize the African Association as a sovereign State of the Congo, and that under this agreement Germany will share with France the right to purchase territory of the association, if that organization should be desolved. It is reported Earl Granville, the British Foreigh Secretary, has demanded an explanation of this matter.

—The gravest fears are entertained that Paris is to pass through a terrible visitation from the cholera. So far its virulence is inferior to that of the cholera in the south of France, as seen in the disproportion in the number of cases and deaths, which is at present in the ratio of five to one. In Marseilles it was three to one, and in the worst stages one death to every two cases. Thirty deaths from cholera took place in Paris Saturday and nearly 100 cases are reported.

—The *Liberte* of Paris says: Premier Ferry will announce to the Tonquin Committee to day that the Cabinet Council Saturday agreed to forego the demand for indemnity from China, and that preliminary peace negotiations with China have been almost concluded.

—Stauch, agent of the International African Association, has succeeded in his mission to Paris in settling the boundaries of the association's possessions and French territory on the Congo. It is reported when the Congo conference establishes the Free State of Congo, a loan will be issued through a Paris syndicate, on the security of the State's possessions, to buy the rights of the International African Association, and pay the monies advanced by the king of the Belgians.

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Bran per ton	9 00	11 00
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Hay—Timothy	7 00	@11 00
Mess pork per bbl		13 00
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@2 00
Eggs	20	21
Potatoes per bus	25	33
Seeds—Timothy	1 15	@1 29
Flax		1 38
Broom corn	02	@ 06
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
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Justice Blandford of the Georgia Supreme Court lately decided a case of dealing in "futures," or grain gambling. Since he warmly condemned the evil and gave the sentence of his court against it, we may pardon the rhetorical flourishes with which he put forth a warning against the practice: "Faro, brag and poker are tame, gentle, submissive animals compared to this monster, future speculation, which is a ferocious beast allowed to stalk about in open mid-day with gilded signs and flaming advertisements, to allure unhappy victims to its embrace of death and destruction."

The numerous meetings of stock breeders is a remarkable feature of the Fat Stock show now exhibiting in this city. Associations representing the different breeds of cattle, sheep, hogs and horses have been meeting by the score, and well represent the vast financial interests involved in the business. Chicago business men, also, recognizing the worth of this show to the city, are giving it a liberal patronage. The school children appreciate their day in the Exposition building and 60,000 of them trooped about among the stalls last Saturday. A national meeting of cattle men is held at St. Louis this week, and it is expected a thousand delegates will attend. This meeting will rather represent the interests of stock raisers than breeders. The conjunction of the two in the leading cities of the West marks the importance of the stock trade as an American industry.

The Thanksgiving proclamation of Governor Hoadly of Ohio suggests the changes that have taken place in the political character of that State during the last twenty-gve or thirty years. Soon after Salmon P. Chase was elected governor of Ohio he issued a Thanksgiving proclamation, and suitably expressed his own devotion by appropriate passages from the Bible, so familiar to himself that he presumed they must be to all others, and he therefore omitted all marks of quotation. A Democratic editor pounced upon the document, declaring he had read it before—couldn't say where—but he denounced it as downright plagiarism from first to last. His attack was noted as a joke, but the story was not complete until next day an editor friendly to the governor came out in his defense, declaring the charge libelous and challenging mankind to point out a line of the proclamation that ever appeared in print before. The ignorance of the political editors has ripened into infidelity in Judge Hoadly, who makes no mention, even of the name of God, or recognition of his power, in his proclamation. Gov. Hoadly has been too long trained in the philosophical paganism of the lodge to care for the God of the Bible more than for the greegree of a Zulu.

An important commission, voted by Congress and appointed some time ago by President Arthur started last week from Chicago for Mexico and South America. It consists of Gen. G. H. Sharpe, ex-Governor T. C. Reynolds of Missouri, and Judge Solon O. Thacher of Kansas, with a secretary. They will visit in course Mexico and the Central and South American States to obtain information as to the best means of promoting the commercial relations of the United States with those countries. After attending the installation of President Diaz in Mexico, Dec. 1, they will return to New Orleans for a final consultation with President Arthur. Their mission will probably occupy two years and may result in great mutual benefit to the American republics.

The papal council opened its doors on the Sabbath and the papers overflow with the description of pompous rites, impressive to the sense but gairish and hollow to the spirit, fitter for the corresponding pomp and ceremony of royalty than for republican America. Unless this nation had become so bewitched with the mock-solemn finery of the lodge the agents of the pope would gain little sympathy from their open council. But this is not so direct an attack on American principles as the pope's permission to the daughter of President Tyler to marry a Protestant in a Catholic church with a bishop to perform the ceremony. This violation of the strict rule of Rome is allowed, because, by Romish construction, Miss Tyler as a daughter of a President, comes within the privileges allowed persons of royal blood and distinction in Europe. This odious decision is an attack upon fundamental American principles.

Bismarck has a battle with the lodge like that fought by Gladstone with the Invincibles of Ireland. A plot to blow up the German national monument at Nederwald last fall by the Anarchists was discovered and a number of the conspirators arrested. An immense mass of evidence has been collected by the government, which hopes to lay bare the whole organization of the Anarchists. Evidence has been lately procured which proves that the conspiracy not only included the vandalism of destroying a national monument, but also contemplated a wholesale assassination, of which the Emperor William, the Crown Prince, Chancellor Bismarck, and other dignitaries were to be the victims. Bismarck is terribly enraged and his nature is not to deal leniently with so desperate a gang; neither will he be hampered by the political considerations that made Gladstone circumspect in his management of the Irish secret assassins.

The burning and hanging St. John in effigy, which seems to be a favorite practice with Northern Republicans, begins to look like intimidation and terrorism. Already the Southern press calls upon the people of the North to cast out the St. John mote before they hunt any longer for beams in Southern eyes. The fact is that any one of a number of circumstances accounts for the Republican defeat as much as the St. John vote. Attention has been already called to the printers' lodges in New York city with their 3,000 votes for Cleveland. The lodge has another claim upon the Democrats. Frank Hatton, Post Master General, lost his party 1,600 votes by keeping the New York post-office employees busy all election day. Mr. Blaine, if his two sons may speak for him, attributes his loss to either one of two things: Dr. Burchard's speech at the Blaine reception, calling the Democratic the party of "Rum, Romanism and Rebellion;" and the other, the great dinner given to Blaine at Delmonico's which was attended and paid for by Gould and other speculators and monopolists. To this dinner Mr. Blaine was dragged against his will by Whitelaw Reid of the *Tribune* and Congressman Phelps. Roscoe Conkling's influence, which seems not to have been hostile to Cleveland, might have changed 1,100 votes; so might a word from President Arthur. It is needless to look farther. But why do not the Republicans in the "back districts' raise a cry against Hatton, or Conkling, or Arthur, or Reid; they are as much to be blamed as St. John? There can be but one answer: because of the natural hatred of the human heart to the truth and those who stand for it.

The Republican bitterness tastes of money. The army of office-holders must curse somebody and they meet St. John first. But the civil service reform rules are as likely to be respected by Cleveland as they have been by Arthur. In this connection the views of the Civil Service Reform Commission are hopeful. Judge Thoman believes that many will be undisturbed in their offices, and that a thorough administrative reform will cause the removal of many officials whose places need not be filled, and if the business of the government is to be conducted on business principles, the biennial register in two years from now will contain several thousand less names than it does to-day. Dorman B. Eaton, chairman of the Commission, believes the old policy of removal will prevail with the higher officials and other employes who spend their time in political striking instead of serving the government. Beyond this there will not be sweeping changes. Governor Cleveland has positively ordered his secretaries to destroy, without showing to him, all letters applying for office.

CHURCH-BOUND, SALARY-BOUND, SOUL-BOUND.

BY ELDER N. CALLENDER.

"I knew a man about fourteen (days) ago, whether in the body or out of the body . . . God knoweth . . . Such an one" was interviewed by letter from a pulpit committee of a certain parish in the State of Michigan, and promptly responded by letter to the writer defining his whereabouts on certain moral issues, the lodge question especially. The good brother, who himself is all right on this issue, replied to your humble correspondent that the pulpit committee would not approve of discussing the lodge question in the pulpit.

Now, that man, who is still in the body, and needs, as other mortals do, to keep the frail tenement in motion—who could not preach on Lord's day and go up to heaven to spend the week, and so save his board, but needs bread, as do *most* mortals—he had no fancy to be church, salary, and soul-bound, and replied accordingly. He concluded that he could not "live on bread alone," but *can* live in a better and higher sense, even though he starve to death (of which he feels no fear) and obey God, who says "have no fellowship with the unfruitful works of darkness, *but rather* REPROVE them." Lodge policy is "secrecy and *silence.*" If Masonry can secure both in the clergy it is the better suited, but if not, then *silence* will do. But that man—stubborn fellow—would not pledge, and we presume loses his prospective parish, on that, or perhaps on some other account. Well, from what we know of the man he is not *candidating* for a church, and so don't feel much disappointed.

If that man were capable of binding his soul, on any living moral issue, by a pledge not to rebuke sin *in the pulpit* and out of it, with love and long-suffering, we should take the liberty to despise him, and, as we have the prerogative to do, to depose him forever from the ministry. Would we not serve him right, in so doing? Said an old minister, who was at one time valiant in the conflict against the lodge, "I cannot afford to throw away my bread and butter in my old age by fighting Masonry." He has long been on his oars, as all such men ought to be. When a man becomes too old to face sin in society, in the world, and in the *church*, let him go into the invalid corps, or on the superannuated list.

There are three grand *musts* to be regarded. The church *must* have a preacher, the preacher *must* have his salary, and in order to the latter he *must please.* Ah! there follow many more results and must *nots*, too. The preacher must be very flexible with a very elastic conscience, be very genial with the man-pleasing spirit uppermost, etc. Then he must *not* rebuke sin, especially social, *popular* sins. Thus combining all these musts, coming before his charge with *musty* manuscript, which dodges all *present* living issues, we get a musty clergyman whom the musty brethren laud in the religious organ of the sect as "the right man in the right place." This perhaps may be lamentably true in the light of the old maxim, "Like priest like people." Yours for men in church and state who don't know how to dodge.

THE TEMPLE OF HONOR.—III.

BY ALBERT M. PAULL.

In the two preceding papers we have discovered, first that, admitting the end of the Temple of Honor to be temperance, the order failed most signally to fulfil that end, as shown on the Rhode Island block; second, that the end of the temple of honor is nowhere said to be temperance. In this paper we shall endeavor to discover what the ultimate object of this curious order might be.

We have learned that the bare statement of any templar, however high in office, amounts to little or nothing. Officers frequently misapprehend the institution they serve. As an illustration, W. F. Tait says, "The chief end and aim of the Temple of Honor is not salvation." Representative Nixon, of the Rhode Island Grand Temple, said in grand session, "The templar who lives up to the solemn obligations taken at that altar is as sure of reaching heaven as any Christian." One says, No salvation; the other, Salvation as sure as the Christian's. Such opposite statements cannot be authoritative.

I shall go at once to the highest authority, the sacred books of the order emanating from the Supreme Council, from which there is no appeal. Right here I wish to dispel an illusion prevailing in some minds that the Bible is the sacred book of this or any other order. The sacred books of any religion are those which contain the principles of that religion, the tenets of its faith. These books in the Temple of Honor are its degree books and manual, made up partly, it is true, of selections from the Bible, as well as other books, but consisting mainly of original matter and doctrines opposed to the religion of Christ.

Turning to page 9 of the Manual we find these words addressed to the new initiate: "Truth must be the polar star by which you are to navigate the sea of life *and gain the port of bliss* securely." Again, page 10: "The pure in heart shall *see God.*" Let this truth penetrate your inmost hearts and adorn your lives."

On page 51 these words are addressed to votaries of purity: "Your mind must become a reservoir of *saving* knowledge. *Science* may lift you to those heights which angels tread bewilderingly and open to you fields where the imagination may soar till her her wings droop weary in the flight. * * * Let your spirit be purged from all that defiles. Your upward flight will then be sublime. * * * Purity will sustain you * * * when the soul shall tire in its upward flight, it may fold its pinions upon the bosom of its God and find the repose of the pure in heart."

On page 72 these words are addressed to votaries of fidelity: "Then, when life and its toils shall be over, and death shall overthrow these pillars and level with the dust this spacious dome, the hand divine will re-erect them in the land of bliss, prepare *for us each* a seat in the Temple on high and eternal, into which, as the darkness of the grave passes from our eyes, and the sceptre of death is broken forever, God and his holy angels shall bid us welcome."

On page 212, addressed to members of Social Temple: "To you in times of trial or repose, defeat or victory, may visions of angels and the homes of the redeemed, the residence of the faithful, appear *as your reward.*"

I will add but one more from page 134, addressed to Select Templars: "This is but a type of that Upper Temple, whose dome rises in the heaven of heavens, that haven of eternal rest, security and happiness, which God has built for the holy and the pure. There, when the conflict is over and the victory gained, *each faithful templar* shall lay aside his armor and his lance, and, in the midst of his toil-worn but successful companions, receive the crown of immortality and reign with him whose presence makes heaven and whose smile constitutes the bliss of the redeemed."

And in perfect keeping with the above, in the funeral service of a Select Templar, no matter what his life or profession may be outside of his Temple obligations, be he deist, or infidel, or a skeptic, it is said of him: "Our companion has been called from his labors here to partake of his eternal rest;" and in the prayer addressed to the deity of the order, it is said: "Thou hast seen fit in thy providence to call our companion from his labors here into thine eternal rest." These last two quotations are from memory, as I have not that service at hand. They are essentially correct.

Can any one say after reading this paper that the ultimate object of the Temple of Honor is *not* salvation? Can any one say it bears the same relation to temperance work that the church of Christ bears to the salvation of men's souls? It bears the same relation to temperance that the church does to repentance; to "honor" that the church does to "Christ;" to salvation that the church does to salvation, as see the following scheme:

THE TEMPLE OF HONOR.		
Its beginning, *Temperance.*	Its dedication, *To Honor.*	Its end, *Salvation.*
THE CHURCH OF CHRIST.		
Its beginning, *Repentance.*	Its dedication, *To Christ.*	Its end, *Salvation.*

The relation which the dedication of the Temple of Honor bears to its beginning and its end is properly discussed under the head of its theology, which I will reserve for a final paper in this series.

Providence, R. I.

RUM AS A LAWYER.

BY REV. JOEL SWARTZ, D. D.

However bleared the Rumfiend's eye
His optics never fail to spy
Through temperance laws an open door
For driving in his "coach and four."
It seems men cannot frame a law
But he will find some fatal flaw
In form or phrase or double sense
Where, setting up a "*test* defense,"
With judge and jury "fixed" to suit,
He proves the law, beyond dispute,
Unconstitutional and void;
And so the statute is destroyed.
His red eyes saw a fatal flaw
Quite lately in Ohio's law.
The "Buckeyes" pay a handsome sum
To that fine lawyer, blear-eyed Rum,
And thus some reparation make
For taxes levied by mistake.

Gettysburg, Pa.

THE HOME AND MORMONISM.

A few words in reference to the position of woman among the Mormons and the nature of the marriage contract will be necessary to a clear understanding of the question. They claim that womankind in general is resting under an "original" curse, entailed upon the sex by our first mother Eve. This curse, according to Mormon expounding of scripture, is that woman should be completely subject to man, under his foot, that he should rule over her. But the curse is not eternal, the doctrine of celestial marriage provides the means of redemption, and nothing short of implicit obedience to this gospel which was revealed to Joseph Smith will redeem woman from the curse primevally entailed. This is a point of doctrine which is rigidly taught, and exerts great influence in swelling the list of polygamic alliances.

According to their "Doctrines and Covenants," Mormon marriages are of three kinds—some for time only, some for eternity only, and some for both. The duties and responsibilities attached to each state are not very clearly defined, although it is claimed that each are distinct and separate. A man may marry a woman for a time, support her and her children by him and yet reject her in eternity; he may have several women "sealed" to him to enhance his glory in the celestial kingdom and feel under no obligation to be a husband to them in this world; yet, when pushed to the wall, the Mormons will admit that under each form of marriage the husband may and does generally claim all the rights and privileges generally conceded to belong to the marriage relation in general. The advantages to the sterner sex are obvious in these arrangements, for when a man tires of a woman, or does not desire to contribute to her maintenance any longer, he can turn her off with the plea that he "married her only for eternity," and she has no wifely rights in the world. * * *

The principal object set forth by the Mormons in maintaining their peculiar doctrine is to raise up a numerous posterity, here and in the world to come. Consequently, instead of marriage being the symbol of a spiritual bond between two souls, the majority of the people consider it simply a compact between one man and an indefinite number of women, made for the sole purpose of bringing children into the world to build up the man's kingdom on earth, so that he may be a monarch and ruler in the celestial world, and for the additional purpose of extending the Mormon Theocracy. It is also taught that polygamy extends into the future life, and their theology admits the legitimacy of marriage between parties of the nearest relationship.

In accepting these points of doctrine, and believing the one object of marriage to be simply for increase of offspring, without the slightest reference to the proper rearing or education of children, without any regard or consideration to the physical, mental or moral welfare of either mother or child, it is obvious that there is no foundation whatever upon which to build a home. In the first place, Mormonism crushes manhood by denying the right of the individual to be a free thinker upon any subject, or to follow his own conscientious sense of right or wrong. A good Mormon has no individuality, simply because the creed to which he is a slave does not permit it. As a further consequence polygamy, instead of developing the individual home, and drawing around its sacred precincts the sanctifying influences of individual love, united parentage, unlimited faith and trust, it fosters the plural household, destroys the home circle by banishing individual affection and confidence, divides paternal control and influence, and introduces mistrust, discord and hatred. The duties and responsibilities incumbent upon a Mormon father may be summed up in a true quotation from the prophet, Brigham Young: "*Does the bull care for his calves?*" He was very fond of lecturing the women upon their duties as submissive wives and faithful mothers, and he made the above remark because he had been informed that some of the women were complaining of the indifference manifested by their husbands to them and their children. Upon another occasion, in the public tabernacle, he told the women that they must not expect constant love and attention from thetr husbands, "it was enough honor for them to be allowed to bear children to a saint." Specimens of these exhortations are preserved in their own papers of those times, reported by their own church stenographers, and it cannot be successfully claimed that they are inventions of the wicked gentiles. * * *

It is an impossibility to write of Mormon polygamy and not shock the moral sensibilities, because every phase of the subject is so repugnant to a refined nature. The whole tendency of the system is to brutalize all who have anything to do with it. No modest pen can adequately describe its demoralizing effect upon the young, nor set forth the lack of morality on the part of the vast majority of the young people brought up in connection with it. The policy of the Mormon church in helping the masses of the people in abject poverty completes the degradation of of polygamous households. In the settlements, as the small towns and villages are termed, there is no pretence of decency, let alone comfort or refinement, in the abodes of polygamous families. Two or three wives, as the case may be, with their numerous offspring, huddled together like animals in a small house of two or three rooms, or perhaps in a single apartment. Can it be wondered at that polygamy, as practiced in Utah, destroys both the moral and intellectual nature, and develops only the animal? And the effects of the system are about the same in all classes of society. As people ascend in the social scale, their outside surroundings are less repulsive, but we do not know that the principles of morality are less outraged. Vice is better concealed than by those who are less favored by circumstances, but the heart-burnings, the jealousies, the absence of respect and honor for womanhood, the civilization which protects the family, the lack of those sweet courtesies which lend a charm to the lowliest existence, are everywhere the same.

Only a few days ago I asked an old lady, who had been a Mormon for over twenty-five years, the question: "Have you ever known one really happy home, one really loving and united family, one really happy and contented woman, in polygamy?" The answer was emphatic: "No, never; not one." I have known a few men who embraced the doctrine through religious convictions, and who tried to deal justly with all their families; I have known many good conscientious women whose lives were a perpetual martyrdom in endeavoring to bear the trials which polygamy imposes, in doing what they thought was the Lord's will in crucifying the earthly selfishness which induces a Gentile wife to claim the undivided love and attention of her husband; I have seen the effect of perpetually "kissing the Lord's rod," in the fading eyes, blanching tresses and eventually broken hearts, but I have never seen *one* happy woman among the hundreds I have known intimately. I have known families where the neglect of both mother and children has solidified and intensified their mutual love for each other, while on the other hand this bond of union has been strengthened by mutual hatred of

husband and father. I have known other women who have been driven, under fear of death, and under threat of starvation for themselves and their children, to consent to their husbands going into polygamy, who have then gone crazy, or become drunkards, or engaged in the occupation of becoming revenged on the husband and his favorite of the hour by introducing another and another into the harem. I have never known a woman in polygamy that was not either broken spirited and broken-hearted, or whose womanly instincts were not wholly destroyed. —*Jennie Anderson Froiseth in Home Science.*

AMONG HIRAMITES.

A man once fell among thieves, who stripped him of his raiment, and hurt him badly, leaving him half dead. Others have fallen among Hiramites.

In April, 1881, as I passed through Kasson, Minnesota, a blacksmith of that place came into the car in which I was, and took a seat facing me. He gave me the throat-cutting sign of the first degree of Masonry, and in a long talk said to me that a violator of Masonic obligations should pay the penalty, and that they are not murderers who inflict it, the right to inflict being given in taking the obligation; and that a man has a right to swear away his life, and that he would take the life of a traitor to the order. In Kasson lodge he had been educated to the murder point, and in heart was already guilty of that crime. Yet I think it was no more improper for him than it is for some professedly Christian ministers I well know to wear the lamb-skin apron in token of innocence.

A few weeks ago I came to where I now am, and as usual, I let the light concerning Masonry shine on the people, that they, having knowledge thereof might govern themselves accordingly. Masons asked whether I had been a Mason, to which I would reply that when they acknowledge that Masonry is not a secret, and when the lodge no longer defrauds men by selling it as a secret, then they may properly ask the man who talks it, and explains it to all, whether he has been a Mason, and he may not reasoaably refuse to answer.

A preacher in charge, unacquainted with me, asked me to join his church until I got a chance to join my own. He said he would do so if away from his people and with mine. But it so came about that in less than an hour I asked him, in the presence of several of his "converts," whether he had worn the cable-tow. He replied that he had "not yet said abont that," and started for the kitchen, saying something about perjury as he went. His reply revealed more than he intended. From that hour a portion of his energy has been devoted to exciting against me the deadly spirit of the lodge. Used in one way, the cable-tow has power to bind together, but used in another way it grandly separates that from this.

Dr. H., an able and educated local preacher and Mason, said he "would like to get hold of" me. I next saw him in the "revival," and heard his forcible exhortation. After dismissal he denied that he wanted to see me, said he did not know me, etc. But I waited, and he soon began by stating that he had heard that I had been a Mason, and was telling all about it. In answer to my questions, he said a man should always do as he swears he will, and that Herod did not do wrong in beheading John the Baptist, his oath requiring it. But when I asked whether the forty men should have killed Paul that they might again eat and drink, and not die, he refused to answer. He said the lodge did not swear a man to anything wrong, and I offered to tell the company there listening what it did swear a man to, that each might decide for himself; but starting for the door, he said he didn't want a word of it, nor any more talk with me, and that I should be ashamed of myself. Truly they that do evil hate the light.

By this time the threats of violence were coming in so fast, and my danger was so great, that I was obliged to reveal that I had not been a Mason. But in threatening me as a traitor, the lodge has very nicely confirmed my testimony, and exposed itself. Non-Masons, even children, notice this, and the fruits of that three week's doings will not soon disappear. (Is there any one with sufficient intelligence to properly keep a house, or manage a shop, who cannot see that a society that tries to maintain its life by threats and force may not suitably exist in, and be chartered by a government like ours? What a blessing it would be to us if Great Britain could, and would, call home her two children, Freemasonry and Odd-fellowship!)

When Masonry was first exposed in Albion, Iowa, an apparently devout preacher in charge (and once my preacher in charge) being pressed by his wife, said to her that in being made a Mason he was not divested of his clothing, neither hoodwinked nor cable-towed. She repeated it to me, fully believing that her husband told the truth. The same man once said to my father that he had helped make many Masons, but had never known any candidate to be so "duly and truly prepared," nor to take such obligations with death penalties as reported by seceders. He had sworn that he would "ever conceal the hidden mysteries," and according to Dr. H. he ought to do it, so he followed the "notable" example of "fortitude," not only of "our Grand Master, Hiram Abiff," but of other preachers who "conceal" by telling something not the truth when cornered to it. I have sometimes told genteel Masons of that man, and have asked their opinion of his religion, and all say he didn't have religion. But no one denies that he was a good Mason. God has said that "all liars shall have their part in the lake that burneth with fire and brimstone," no allowance being made for lodge obligations. To make it better for themselves, the preachers are now doubting whether there will be fire of any kind in hell.

In one of the Masonic lodges of Lawrence, Kansas, not many years ago, this transpired: A "wicked" and powerful man was taking the "sublime degree of Master Mason." "Jubelum" incautiously gave him such a blow with his setting maul as "raised" his temper. He sprang out of the canvas, tore the hoodwink from his eyes, and declared most violently that he would go no further. Four strong men took hold of him. The excitement at once became terrible. Some of the brethren forgot their "brotherly love" and were ready to be Jubelums in earnest. Finally the fellow listened to an exposition of Masonic law, and then, to avert serious results, he again put on the hood-wink, and got into the canvas. My informant witnessed the whole affair, and fully believes that if the rebel had not relented, he would have been "disposed of" right there. This informant professes to be a Christian, and he admitted that the laws of Masonry required the taking of human life, and he believes that he witnessed almost a lodge murder, and he knows that he could not, like a good citizen, have solved to the people of Lawrence, nor to the widow, the mysterious fate of the man without risking his own life as a traitor to the lodge; yet for the sake of earth he cannot renounce Masonry; and for the sake of heaven, he holds to the church! (With all this on a man would he want to be in the company of Abel, Jesus, Stephen, and many other murdered and martyred ones who are in heaven?) In such case a man is in fire on earth, and will there be no fire in hell? And it is in just such dilemma and fire that many of the "good men" stand to whom some refer us, saying that masonry must be good, or their preachers would not be Masons. Surely "Solomon" must have called up all his cunning when he devised this way of ensnaring men and ruining souls. My informant belongs to that church well known to all as having gone as a harlot after the lodge. It can truly be said of that church and the world that they were twain, but now are one flesh. The members of that church are individually accessory to the dark crimes of the lodge —with their names and money they sustain the church that sustains the lodge that cuts throats "across," and when the lodge is being exposed, they feel that they are being exposed, and their anger testifies of the guilt they feel. And we cannot illustrate the character of the lodge by publishing a few sample incidents for such as are willing to learn, without bringing upon us a cyclone of wrath from the guilty ones who do not especially "desire light."

I will give a sample of the sweet pleasures of the lodge. The lodge has much about it besides its "unpleasant duties." In the same Lawrence lodge an elderly man was taking the same sublime degree. When he kneeled to pray for himself, before starting on the "rough and rugged path beset with ruffians, if not murderers," he prayed most fervently fearing that he would not get through alive. He believed that what the worshipful master had just said to him was true. He sent farewell messages to his family and friends, and there was great joy in that lodge. Being hoodwinked, he did not discern the point. The master informed him that it would be well to confess any sins which he might have committed, and he made confession. The brethren enjoyed it greatly. Some crowded handkerchiefs into their mouths, and some nearly bursting with internal delight, held their hands on their aching sides.

And so it goes in the devil-pagan worship of the the lodge.—*James G. Ball. in the Free Methodist.*

THE APPOINTED SEASON.

The history of the church proves that just in proportion to the multiplication of stated religious seasons has regard for the sacredness and scriptural observance of the Sabbath diminished. And this is just what might be expected. The Sabbath is a holy day, these seasons are holy time, but the enlightened conscience of the church, while acquiescing in their observance, protests against keeping them by "a holy resting from such worldly employments and recreations as are lawful on other days." A part of the day is given to divine worship, but the greater part is given to "worldly employments or recreations." Observing in this way the holy seasons of human appointment, men naturally glide into the habit of keeping the Sabbath in the same manner. They seem to reason that as they have given a part of the time which belongs to them to God's service, they may appropriate a part of the time which belongs to him to their own employment.

It may be well for a congregation sometimes to spend a week, or even a month, in special religious services; or a church may find in her condition, or in the state of society a call to fasting and prayer; but there is nothing in the history of the church, or in the word of God, authorizing any body of Christians, or any other authority, civil or ecclesiastical, to designate a stated time other than that appointed by the Head ot the Church, to be observed year after year in public religious services.

The tendency seems to be to degrade all religious days and holy festivals from their original intent to seasons for idleness, dissipation, merry-making and frolic. Christmas, the great religious festival of the church of Rome in honor of the Savior's birth, is now largely given up to exercises more honoring to Bacchus than Jesus. Thanksgiving day is chiefly devoted to social enjoyment, feasting and amusement, while public worship and thanksgiving to God is a hurried and formal service, sustained by the few who have a lingering sense of the claims of decency and the suggestions of gratitude to the divine Giver.

How long will it be, at the rate the social and religious world is moving toward a debasing animalism, until the week of prayer, so-called, shall lose, if it has not already lost, its more spiritual features?—*Evangelical Repository.*

RITUALISM.

There is no more mistaken notion than that the religion of the Mosaic covenant was a ritualistic religion. It has a ritual certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and of one's neighbor was the inward principle which formed its heart. To compare such a religion with the mere outward rites of Paganism and Romanism is to compare light with darkness. God is a holy God, and he will have his people holy; and if they substitute a ceremonial for holiness, his holy wrath will certainly fall upon them; and in this blow, not only those will fall who, like Eli's sons commit gross wrongs, but those also like Eli who through indulgence or apathy, fail to rebuke and resist the evil.

Let us take this lesson to ourselves to-day. The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom.—*Howard Crosby.*

I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, "Come ye out from among them, and touch not the unclean thing." Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending; and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school of virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre going, if it become general among professing Christians, will soon prove the death of piety.—*C. H. Spurgeon.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER IV.—*Continued.*

But just here we will avail ourselves of an author's privilege to stop and comment on this curious fact:—that Stephen Howland's first case in court, one that was entirely to his mind, that stirred up all the chivalry of his nature, and fired his heart with that generous indignation which has been, ever since the world began, the God-ordained force that has set those morning stars of humanity, the souls of heroes, prophets and martyrs swaying in their orbits, did not come through any interest curried for him by the lodge, but in that direct *human* method which lies at the foundation of all true social economy. It is astonishing when one comes to inquire closely into the matter, how little real aid to success in their worldly business has ever been afforded to honest and self-reliant members by Masonry, Odd-fellowship or any other secret clique whose huge pretentions pass current to-day for no other reason than because it is less trouble to believe a lie than to combat it, and more easy to accept an assertion without questioning than to bring that assertion to mathematical proof. Honest, self-respecting Americans, true to the old Pilgrim and republican traditions bequeathed to them by Puritan and Revolutionary sires, will prefer to gain the favors of their-fellow men in the legitimate method, by probity and strict attention to business, though at the same time they may be paying away a large part of their earnings to keep in running order a machine which they have not the least idea how to work. That those who *do* know how to work it; who understand the use of every wire, and just how it connects with the lobby or the caucus, the court or the market, must have a larger reserve stock to draw upon, the larger the number of these ignorant and simple-mindedmembers, is certainly as easy of demonstration as that two and two make four.

But, as we intend that all this, with other facts equally curious and instructive shall be duly illustrated in the further unfolding of our story, we will drop moralizing and go back fifteen or twenty years to the rocky hill-country farm—now one of the many deserted homesteads for which that region is famed—which its owner, Silas Newhall, in an evil hour left behind him to seek with his wife and children a new home towards the sun-setting. Silas was not a very active or intelligent farmer. He planted and sowed and reaped with little regard to any of the "new lights" in agriculture, and when the soil in consequence paid him but scanty returns, he grew discontented and was in just the mood of mind to listen to an enterprising land speculator who tried to make him believe, and with very fair success, that Western farms brought forth spontaneously all that was "good for food and pleasant to the eyes," and no more needed to be tilled by the sweat of the brow than did the original Eden.

To his meek little wife it was a sore trial to leave old friends and neighbors, but after the first protest she had no more to say either in the way of remonstrance or complaint; and so one bright morning saw their few effects packed, and they themselves en route for the land of abundance, to find at their journey's end only a tumble-down shanty waiting to receive them instead of the snug, green blinded cottage their New England ideas led them to expect. But this was only the beginning of disappointments, for the new railroad which the enterprising speculator had enlarged upon as sure to open up a ready market for their produce, was not yet built nor likely to be for an indefinite period; and Silas Newhall found, too late that big crops, with no prospect of converting them into enough ready money to buy a pair of shoes, only made their owner poorer instead of richer. He finally sold his farm and settled on government lands in a region farther west, only to repeat the old story of discouragement and failure. He grew despondent and took to drinking, while the truehearted wife who had followed his fortunes with never a murmur, with the weakness of a mortal disease upon her, bore a weight of suffering to which the martyr's brief, fiery trial is as nothing.

Nelson Newhall was fourteen, Tommy ten, and Dora, the youngest, a pretty child of six, when the inevitable breaking up came. The father while intoxicated fell from a scaffolding in the barn and broke his neck in the fall. The mother lived through the following summer nursed by kind neighborly hands, and then entered that invisible world where alone the hidden purpose of love in her dark, tangled life-web could be made plain. Nelson, stout and strong for his years, could work his own way; a good, motherly farmer's wife volunteered to take little Dora; but Tommy had been feeble in body and mind from infancy—perhaps a result of that mysterious law which visits the sins of the father upon the children, a law which seems to slip one and take another as capriciously as the cholera or the plague, and what place for him but the county poor house? Thither he went to receive no better and no worse treatment than such unfortunates usually receive in similar institutions. Nelson, to whom he seemed the only living thing left to love and care for, used to visit him weekly, and as soon as he could claim his own earnings took upon himself the burden of his support.

But poor Tom, as a part of the dark legacy so strangely bequeathed, liked the taste of liquor—that is, he was always ready to sip the sweet poison if placed in his way, but he had not as yet developed such a craving for it as would lead him to tax his weak brains with the effort to get it clandestinely; and ordinarily his lack of money was a sufficient safeguard. But being unfortunately enticed one evening into a low drinking saloon kept by a certain Peter Snyder, it was considered a piece of rare amusement by the bar-room loungers to ply the half-witted boy with bad whisky till the point was reached at which he was incapable of affording them further entertainment, when he was coolly ejected with a kick of his cowhide boots by the proprietor—a peculiar and forcible style of argument which Mr. Snyder found handy in certain cases—in which condition he was pounced upon by a watchful guardian of the public peace and thrust into the lockup after the manner described by Nelson in his talk with Mr. Treworthy. The result was a cold and high fever, which carried him to death's door.

Peter Snyder was arrested and bound over to answer to two indictments – one for illegal liquor selling, the other for allowing Thomas Newhall to be made drunk with whisky sold on his premises, said Newhall being feeble-minded and a minor. He pleaded guilty to both charges and was duly convicted and sentenced; for, as it happened, Mr. Snyder had never been able to obtain admittance into the ancient and honorable fraternity where so many of his particular guild find a safe retreat from the sheriff and other "terrors of the law." We append his own statement of the reason, as given by him in communicative words to his various chums and cronies, only leaving out certain expressions questionable both on the score of morals and taste.

"I tell ye now, my opinion of the Masons don't take many words to say it in. They are a set of big, sneaking, rascally hypocrites. How did they treat me once when I tried to get in? I made my application shipshape and stood all ready to pay my fees and dues fair and square; but I wasn't quite genteel enough for 'em, so I got blackballed. I don't sell liquor because it is respectable or genteel. I do it to make money. Look at Parker and Longman, and lots of others—all Masons and all engaged in the same business, only maybe they carry it on in more style—and durned if I ain't as good as they are!"

It will be seen from the above that many traits of our common humanity were quite highly developed in this poor rumseller—noticeably his tendency to justify himself as being at least no worse than many others; which, with the fact that there had even been moments in his life when he thought of his good old praying Methodist mother, and half resolved to quit the vile business altogether and make a man of himself, coupled with the further fact that he had always put it off till "a more convenient season," was certainly clear proof enough that he was, after all, of the same flesh and blood with the general run of humanity. But the liquor business, like the slave-trade, must always have its Pariahs—men from the lower stratum of society who bear on their own shoulders much of the public odium of a traffic that they did not create, and which would fall like a mill-stone as soon as it ceased to be patronized or supported by any other class. Just as in *ante bellum* days it was very easy to find good people who looked with horror and loathing on the slave-dealer while regarding with complacency or indifference the system of which that occupation was only the legitimate exponent, so the publican of foreign birth who stands behind the bar and deals out the fiery poison to poor Pat, who goes straightway home, possessed with all the devils of the still, to beat and abuse his wife and children, is an outcast and a wretch to be spurned by all decent people, but what of the voter or the legislator who, in blind devotion to party or for the loaves and fishes of political power, is willing to ignore, and thus perpetuate the system which creates the rumseller?

Stephen Howland took hold of the case like a war-horse eager for his first fray. There was in Jacksonville quite a strong under-current of prohibition sentiment which had been for some time slowly gathering force; and as the case was one which, in its peculiar nature, awakened sympathy, his vigorous and successful prosecution of it gave to the young and almost discouraged lawyer precisely that start in his profession that he needed.

But we cannot do better than to give the reader an extract from one of his letters home:

"Public sentiment is at last roused up, and on the principle of the one toppling brick overthrowing its fellows, there is some hope that Snyder's arrest and conviction will close up other drinking places whose owners are equally defiant of law. For my part I am only too delighted at such a rare opportunity to fight the dragon, for I expect to have more liquor cases on my hands—two came in to-day.

"That Nelson Newhall is a splendid fellow; a grand specimen of the genus labor; and Martin Treworthy is an old soldier who lives all alone like a hermit or a saint. He came and shook hands with me after I had made my speech, and told me I had spoken like a young Daniel, and he only wished my folks could have been here to have heard me. I know, dear mother, that from my babyhood it has been your wish and prayer that I might be a Samuel. It hurt me more than anything else to disappoint those wishes and prayers, but if I 'dare to be a Daniel', will not that do as well?"

"It will suit *me* well enough," said Josiah Howland, emphatically, interrupting Phœbe in her reading of the letter. "Be sure, mother, when you write, to tell him that. And tell him, too, that I feel a sight more reconciled to his being a lawyer now that he's given them pesky rum-sellers a lesson."

As for Phœbe, she was too full of joy and thankfulness to say a great deal; and there mingled with it, too, a kind of awe. Why is it that the Lord often seems nearer to us when he answers our prayers in a way we are not expecting? In the quiet of the little bedroom which had been her "closet" for so many years, she read over again the precious letter; then, falling on her knees, tried to give utterance to her thanksgivings, feeling much as did Eve of old when she exultingly exclaimed, "I have gotten a *man* from the Lord."

But why did Stephen, in all his letters home, never once mention the fact that he was an Odd-fellow? one of a fraternity so moral, so religious, so benevolent! The reader is welcome to put his own solution to a question that Stephen Howland had never as yet consciously answered, even to himself.

(*To be continued.*)

THE SILENT REVOLUTION.

President Northrop, in an address which is now published in full, affirms that there has been a silent revolution accomplished in the Congregational churches of the East, to a modified Universalism. We must confess to surprise at the significant tone of this announcement. It is not what we expected to find in the address after reading and publishing President Northrop's letter, last week, concerning it.

The sense of sin—of sin as distinguished from sins, perhaps—conviction of sin, as it used to be called, has almost entirely disappeared. The candidates for admission to the churches have had little or no sense of being lost sinners. The experiences which in the past were deemed necessary to make *the ideal saint of the Sunday-school library*, if not even a low grade Christian, are no longer necessary. The experiences through which the sinner in former times passed in order to be fit to knock at the door of the church, *were written out for him* to present to the church as evidence of his fitness for admission, and were often written by one who, from much practice in the business, had become an expert in composing experiences.

It is not necessary to comment on the tone of this, nor upon the direct charge of hypocrisy which is applied both to ministers and to repentant sinners. It is true that many are brought to Christ in infancy, and do not suffer the throes which the demon of sin inflicts when Christ casts him out. But to say that ministers coached pretended penitents and put lies in their mouths, is an awful charge to make, and we do not believe there is a shadow of foundation for making it. How *could* President Northrop stand on the platform of an evangelical church and tell the unbelieving world that the solemn scenes of the outpouring of God's Spirit were not even honest delusions, as some of the unbelieving world think, but craftily prepared deceptions—without even the poor apology of honesty to shield them from contempt and scorn? We protest for the honor of Christ and of his church that this fearful charge is as baseless as an evil dream. We have been through many such scenes; our ministers and the evangelical ministers of the Congregational, Methodist, Baptist, and other churches have been through those blessed scenes and experiences, and we doubt not they will rise up as one man and protest against such a charge against evangelical religion. And for proof to the unbelieving world, we say that if thus the sinner of former times—a generation ago—came unto the church, the morality of the church would at once have sunk far below the average morality of the world—which they know is the reverse of the facts as they existed and still exist.

This silent revolution to Universalism, President

Northrop says, came by the concurrence of the pulpit and the pews.

Pastors in their inner consciousness know it to be so. The people in the pews know it to be so. It is not necessary for the pulpit to tell the pews anything about it. Both have been swept away by this quiet movement. The relation of pulpit and pew to each other is practically unchanged, but both have gone from their former anchorage and are slowly drifting. They will land together ultimately, but exactly where no one can tell.

We look in vain for any word of regret in this address. He says, "We shall not return to the methods of former times. We shall not by any forced movement return to the thought of former times."

But this is not silent revolution, it is silent decay. It is not drift, it is death. The sun shines, the wind blows, the rains fall. Because the trunks of the fire-smitten forest lift no leaves to the life-giving elements is no evidence that the sun and air and rain are no more. The truth of God is as lovely and as *terrible* as it was at Pentecost. Sin is as deadly and dreadful as it was when the Son of God gave his life to save men from it. The judgment to come is as fearful as it was when Felix quaked when Paul pointed him to it. Has the insensate condition of the pulpit and the pew, as described to us, *revolutionized* these eternal verities? As much as, and no more than, the dead forest has extinguished the sun and dried up the fountains of the skies.

This death and decay of evangelical religion begins always and everywhere at the same point—the denial or modification of the doctrine of the atonement. This carries every precious and every awful truth of the gospel with it—*and is not arrested.* There Unitarianism began—and ended in rationalism and atheism. There the Swiss and German churches began to decay—and thus they ended. The semi-Universalism (a more accurate description would be semi-Unitarianism) began by practical or positive denial that Jesus Christ bore our sins in his own body on the tree. Necessarily following this comes a positive or practical denial that sin is hateful to God. No truth reveals sin and its consequences in a magnitude so awful as the truth that the Son of God left his throne of infinite glory and joy to bear the, to us, unbearable burden on the bloody cross. Deny that, or modify it, or hide it, and sinners will lose all consciousness of the awful and fearfully destructive character of sin. They lose all appreciation of the wondrous mercy of God, and of their own depravity. President Northrop and Professor Tholuck agree in describing the result in New England and Germany—the latter with regret, the former with none. The whole system of evangelical truth falls to the ground in a man's mind when he strikes out the keystone of the vicarious atonement made by Christ, and any statement of the truths of that system in a creed or otherwise, will be deemed "unneccesary"--if not repugnant. Men do not naturally feel that they are sinners—how shall they be led to see it when the light which reveals it—the light of the cross—is taken away? And so there can be no apprehension of God's mercy, nor any of the experiences which come in the transition from spiritiitual death life. A thoroughly skeptical spirit would naturally conclude that such experiences are visionary; but it is carrying this spirit to a far extreme to say they were deliberately fictitious—that *"they were written out for him."—The Interior.*

IN MEMORIAM.

ACTION OF THE FACULTY AND STUDENTS OF WHEATON COLLEGE ON THE DEATH OF MRS. PRES. BLANCHARD.

Whereas, In our great affliction, the first of its kind to fall on Wheaton College, we turn reverently and submissively to the Author of all good and Giver of all blessings, thankful that he has so long continued us an unbroken band in these scenes of earthly toil and heavenly communion.

Whereas, In his mercy He has taken one from the evil to come, He has chosen one so prepared and ready to go; and,

Whereas, Words are powerless to express our sorrow for and sympathy with our beloved President and his family in this their great sorrow; be it

Resolved, That we pray that the kind Heavenly Father will so far as may be take the place made vacant in their affections, and in their moments of utter loneliness they may be conscious of the angel ministries of the departed, "for they are all ministering spirits sent forth to minister for them who shall be heirs of salvation;" and further

Resolved, That we all will seek to follow her as far as she followed Christ and thus become fitted to assume association with the departed after this life's fitful fever is over.

O. F. LUMRY,
JUANITA BRECKENRIDGE,
J. B. RUSSELL,
} Committee.

THE GRAND LODGE (MASONIC) OF OHIO, say the papers, has lately declared liquor selling a Masonic crime, excluding from their fellowship. The same Grand Lodge once declared belief in the Bible a Masonic requirement. Other Grand Lodges protested, and the Ohio Lodge rescinded its belief in the Bible on its altar as a Masonic principle. See *Chase's Digest of Masonic Law.* So the Grand Orient of France expunged the name of God from its ritual, and Irish, English and American lodges protested; but *L'Oriente* continues to make Masons all the same. Probably one-half the distillers, brewers and liquor-sellers in the United States are Masons. Many we know are. The Ohio Grand Lodge's anti-liquor vote is nothing but an electioneering trick and deception.

CORRESPONDENCE.

A VIEW OF AUSTRALIAN MASONRY.

236 GORE ST., FITZROY,
MELBOURNE, Sept. 29, 1884.

EDITOR CYNOSURE: *Dear Sir:*—This morning I received your kind letter and *Christian Cynosure* (the observed of all observers), and am pleased and instructed in its contents, and have much pleasure in forwarding post office order for ten shillings (about $2.50). With regard to your kind invitation to write for your good weekly, to which I wish every success, on the subject you mention, I must beg to decline for some months to come, further than the following observations, as I am very busily engaged in composing and *compositing* a work which Mr. Judkins may mention to you, and in which I am heart and soul, a copy of which you may see in the course of three months or so, if Providence permits me to finish the work.

I have but little more to say in regard to Victorian Freemasonry than in the work I published in 1870. There can be no doubt that the original intention of the order was good, but, like most other institutions setting out with the same object, it has, or had, degenerated, in Melbourne, at least, from the sublime principles of its establishment to something far different. Instead of "brotherly love, relief, and truth," (although I did not want any relief,) I found Melbourne Freemasonry *anything but brotherly, lovely and truthful* towards myself on the part of *many* of the members of my "mother," and only, lodge. It professes to be "a peculiar system of morality founded in allegory and illustrated by symbols." I found it a system of feeding, rather, and worship of beers, wines and spirits, and published accordingly in a work entitled "The Privileges of Ultra Freemasonry."

There is one peculiar feature of its "morality" which I was never in love with, and the revealing of which is not in any way a violation of the oaths not to reveal any of the *secrets or signs*; but there are, unfortunately, minds which cannot distinguish the one from the other. The peculiar feature is this, viz., that "a Master Mason may not seduce the wife, sister or daughter of a brother Master Mason," which always gave me the idea that it is considered *no sin* in Freemasonry for a Master Mason to seduce the wife, sister or daughter of a Fellowcraft or of an Entered Apprentice Freemason, or of *any one else.* Perhaps my idea was not logical; perhaps it was a "delusion!"

Freemasonry also professes to be a "religion." But surely the "Great Architect of the Universe" can have but a very poor opinion of those professors who shut a brother in a madhouse while they believe he is quite sane and sound in mind and body, merely because he exposes the abuses only of the system on which he had written, and which he had found not at all what was represented to him ere joining—not at all found on the part of the majority of his lodge who had the *power without the right* to degrade Freemasonry into a reverence for *persons* who gave most money for refreshments (victuals and drinks), instead of upholding Freemasonry by showing respect for the vital *principles* which it professes. Of course such a degeneration of a system must lead any one with any mind at all to logically conclude that it leads to much excessive drinking; and although I have seen total abstainers at a Masonic banquet, and never was one myself, yet I have no doubt that many a "good drinking brother" has cursed the time when he became a Freemason.

With kind remembrance to Mr. Judkins, to whom, and yourself, I wish success in all that is good, I remain his and yours truly, C. F. ROBERTS.

ONE VOTE FOR PRINCIPLE.

GALVA, Ill., Nov. 11, 1884.

EDITOR CYNOSURE:—The election here in Galva passed off quietly. St. John received fifty-five votes. How many votes the Prohibition candidate for Governor received I did not learn. The only American ticket that went into the ballot-box here, so far as I know, was mine. On showing my ticket just before voting, one leading Republican remarked, "He is going to vote on principle." I wondered what the rest of them were doing. It did not make me feel badly to be charged with voting on principle. Would to God that all men would do the same thing!

The excitement about the result has run high. Night after night the depot was filled with men and boys wild with enthusiasm and excitement. Indeed, from reports, their conduct and uproar was a disgrace to a civilized people, and rather savored of barbarism. A large amount of betting on the result of the election has been indulged in. This practice I deplore and detest, and set my face and voice against all I can.

There has been a very bitter feeling manifested by the Republicans against the Prohibitionists. It was threatened to burn St. John in effigy, and some wish they could help hang those who voted for him. The feeling is very strong and bitter, so much so that if a riot or mob should get started in our usually peaceable town, it might not be well for some who had mind and principle enough of their own to vote for Prohibition. I have been cautioned to keep still or I might get hurt. It really begins to look as if free speech and free ballot were coming into disrepute with certain classes of men hereabout. No doubt they would do away with both if it would further their selfish ends and keep them feeding at the public crib.

This Prohibition vote has stirred up matters from pretty deep down, and I am glad of it—yes, thankful. I think I can see quite clearly, since election, in the manifestations of excitement and controversy over matters, the plot or compact between the two old parties to seat and fasten whiskey upon this people forever. This, it seems to me, was the intention; and if they can, in some measure succeed, how long will it be before laws are enacted that will bind men and women under the liquor traffic as the "black laws" and fugitive slave laws formerly bound them under the slave traffic? And then to help them on and out in this fiendish work, this oath-bound secretism comes to their aid, and is no doubt an excellent "handmaid" to help unprincipled and designing men to carry onn their dreadful work of destruction through the product of the still. I am persuaded that Masonry is a much better "handmaid" to evil than to Christianity.

I love the bold and uncompromising spirit and tone of *Cynosure,* with its powerful arguments and appeals against this terrible evil. Oh, that men would heed its warnings and free themselves of this yoke of anti-Christ! I cannot see how any man can wear the yoke of Christ and the lodge yoke, too. I am so thankful to God that I was saved from getting the lodge yoke upon me. Praise the Lord, I am free from these unholy and unchristian bonds! Satan and his missionaries have tried hard to get me under the yoke of at least three of these secret orders, but by the blessing and grace of God I stand free of all the organizations of men, open or secret, and have no other dependence or trust but the Lord Jesus Christ, and "belong" only to "the church of the first-born, which are written in heaven." I am well satisfied with my "church relation," and have no use for the "handmaid to religion," for my Jesus is a satisfying portion. He needs none of these "inventions" of men to help him save a soul. Glory to his name.

I am stronger for Prohibition than I was before election, and as strongly opposed to lodgery as ever in my life. May the Lord bless you and all those associated with you, in your efforts to put down the evil and build up the good. Amen. R. CANNING.

THE ST. JOHN SLANDER.

WAUKESHA, WIS., Nov. 6th.

EDITOR CYNOSURE:—I enclose a slip taken from the Sunday Chicago *Tribune,* handed me to read. Now this has been thrown in my face on two different occasions by two Masons, stating that in voting for John P. St. John I voted for a rascally and immoral man. I know the affidavit says "John St. John." They use it for Gov. St. John. Now can you, through your paper, give us any light on this subject? Whether it is false in regard to Gov. St. John, or whether it is a *Masonic lie,* we are entitled to know the truth. I want to know how to answer the enemies of prohibition intelligently. I have great confidence in getting at the truth through your paper. I read it with more confidence than I do any of my other papers excepting the N. Y. *Witness.* Yours for truth and righteousness, O. TICHENOR.

ANSWER.—For the above and other similar letters and inquiries it may be replied:

1. The circumstances of the publication of the affidavits relating to Gov. St. John's first marriage and the alleged subsequent neglect of his wife and child, and his divorce, show that these documents were poked out of the rubbish of the past and published only four or five days before election so that its denial could not be widely circulated. It was a campaign trick, which not one of the papers, so far as we know, took notice of editorially, and they dropped it immediately, without further note or

comment; thus manifesting a sense of shame at such indecent business, as well as their own doubt of its being fact.

2. Gov. St. John, in an interview with a representative of the New York *Times*, at Batavia, N. Y., made the following complete denial of the charges, which were made only by a man and his wife who were relatives of the woman in question. He said:

"I was married in 1852, in Richland county, Illinois, and my wife and I separated two months later. She afterward applied for a divorce and alimony. My lawyers filed a cross bill, setting forth grounds that I do not care now to repeat. Afterward the matter was amicably arranged by the attorneys. The cross bill was withdrawn and a decree was entered granting her a divorce. There was nothing directly or indirectly in connection with the matter that was dishonorable on my part, or that subjected me to the condemnation of my friends and neighbors. I was only nineteen years, one month and three days old at the time of my first marriage. My first wife, shortly after getting the divorce, married again and continued, I think, to live with her husband until ten or fifteen years ago, when she died. By this marriage I became the father of a son who was born about ten and a half months after we had married. All allegations that I ever failed to do my duty as a husband, or that I neglected in any manner to care for my boy, are absolutely and maliciously false. On the contrary, I provided for my boy's education, and took him to my home, where he remained reading law with me until he was finally admitted to practice. He was shortly thereafter married, and I have at times since aided him whenever he needed it, and I procured him a position as chief clerk in the law department of the general land office in Washington at a salary of $2,000 a year, which position he now holds. My early domestic troubles have been no secret whatever, but have been the subject of campaign scandal before. One month ago to-day, upon visitation of the citizens of Richland county, Illinois, where all this occurred, I addressed a meeting of fully 3,000 of my old friends and neighbors. I also, upon their invitation, two years ago last May, delivered the address upon the occasion of the decoration of the soldier's graves at the cemetery in the town where I was married, and have, upon two or three other occasions, at the request of the people there, delivered public addresses. If I have an enemy in that county except the ones who made the affidavits published in the *Tribune* I do not know it. I was married to my second wife twenty-five years ago, and she has borne me three children, two of whom are alive and grown. My domestic relations have been always pleasant, and my dear wife a source of strength to me at all times. This whole matter is simply a revival of old, worn-out campaign mud, which has been thrown time and again before, but it was reserved until the close of the campaign now, knowing, as its instigators did, that it would be too late to meet it with counter affidavits before the election. It is characteristic of the plan upon which the present republican campaign is conducted."

3. Seven prominent citizens of the same town testify to St. John's honorable character in the midst of the whole transaction.

THE FAITH SERIES.

I beg permision to call the attention of all earnest Christians to this set of books edited and published by Rev. H. L. Hastings, of the Scriptural Tract Repository, 47 Cornhill, Boston, Mass. There lately fell into my hands two of this series, "Ebenezers, or Answered Prayers," and "Pebbles, or Tales by Mrs. Hastings." I am convinced that a wide circulation of these works would greatly increase the zeal and faith of God's people. They are such books as cannot be read without awaking thought and leading men to a more simple and childlike walk with God. The price is quite reasonable being only $1,25 per volume. They can be secured at the office in Boston, or at F. H. Revell's 148 Madison St., Chicago, Ill.

I have written these few lines without mentioning the matter to anyone; even Mr. Hastings has no knowledge of my doing so, and I earnestly hope that those who have the means to spare will send for and read these works. It would also be a blessing if those who are able would secure some of them for libraries to which young people have access.

Truly and ever yours in Jesus, CHAS. A. BLANCHARD.

ELECTION MORNING BEFORE VOTING.

VOTING THREE TIMES.

Our logic is, that if by voting prohibition we give one vote to Cleveland, then for the same reason, exactly, we also give one vote to Blaine. I have now voted twice, once for each of the dominant parties, and am forever square with *them*. Now I have yet one vote for the young stalwart, *John-Daniel Prohibition*, and having voted twice, *impartially*, I could, if I had to, spare one vote to *"throw away"* on J. D. P., who is now a muscular boy of some twelve summers and is making lots of anxiety for the Dominants. They accuse him of endangering the B. and C. platforms, more especially the former. "So mote it be," provided, however, that he will grow to sufficient capacity to sustain our glorious reform principles. This prohibition lad *has come into notice and demands room*. Some of our citizens may think it not best to throw away food (votes) on him, but we think that so long as he "grows thereby" and begins to swing his stalwart limbs around, as though he might mean something, in the near future, we can afford to feed him on that *third vote* of ours. Specially so since by concession we have by two equal votes made ourselves square with Dominants. N. C.

EYES OPENING.

MARSHFIELD, MASS., Nov. 1, 1884.

EDITOR CYNOSURE:—I have found much to encourage me lately, and, hoping that it may not come amiss, I will quote a few things which I have heard Masons say within a short time.

"I'm sick of Masonry because it excludes Jesus Christ from the lodge."

"Well, Masonry doesn't amount to much, does it?"

"No, I don't take much stock in it; its just a mere show, and nothing more."

And this from a high Mason, who was asked to subscribe toward the building of a Masonic Temple: "No sir, I intend to invest my money only where my wife can enjoy it with me."

"What, do you go back on Masonry?"

"You may call it just what ever you please."

And so I thank God and take courage; the deaf are being made to hear, and the eyes of the blind are being opened. The *Cynosure* is doing a good work, and after reading it and lending it to my neighbors, I send it away that it may still continue its mission.

GEO. W. WORSTER.

BIBLE LESSONS.

LESSON IX.—Nov. 30, 1884.—True Wisdom. Prov. 8; 1-17.
GOLDEN TEXT.—I love them that love me; and those that seek me early shall find me.—Prov. 8: 17.
[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The call of wisdom.* Vs. 1–6. Wisdom may here mean the divine Spirit of God speaking to man in warning, instruction and entreaty. "She standeth at the tops of high places," etc. We notice first that the openness and publicity is in very strong contrast to the secrecy and intrigues practiced by the wicked. See Deut. 13: 6; 1 Sam. 23: 9; Ps. 10: 9 f. c; Ha. 3: 14 l. c. Wisdom has nothing to do with secret combinations. Like Christ, the incarnate Wisdom, she ever teaches openly. "She crieth at the gates, at the entry of the city"—in the places where the worlds work and business are carried on—a proof that the busiest and most toilsome life may be an advantage rather than a hindrance to our spiritual growth. We note secondly, that her call is to mankind in general but to the simple in paticular; i. e. to the class who feel their ignorance and need of instruction, just as Christ "came not to call the righteous"—people who thought themselves good enough already—"but sinners to repentance."

2. *The nature and value of her instructions.* Vs. 7-11. "My mouth shall speak truth." As the Shorter Catechism has it, "the Scriptures are the only rule of faith and practice." They have none of that admixture of error which makes so many human teachers unsafe guides to follow. "They are all plain to him that understandeth." Obedience is Wisdom's best interpreter. There is no commentary on Scripture-truth like a life lived in accordance with its precepts. "If any man will do his will he shall know of the doctrine." "Receive my instruction and not silver." One great danger to our Republic is in the increasing homage paid to wealth. Nothing could be more disastrous to our youth than the influence of such adulation of mere material prosperity, for its tendency is always to dwarf mind and heart, and check all noble ambitions and aspirations. The old Venetian Republic fell by making mammon her god, and in John's description of the downfall of Babylon no thoughtful mind can fail to see a lesson in her complete absorption in material gain at the very moment when the fiat went forth for her destruction. It is not the amount of money in the coffers of her merchant princes that constitutes the true wealth of a nation, but her Christian homes, her godly men and women, her virtuous and intelligent youth. To license for the sake of a little revenue a traffic which is destroying these is neither prohibition nor statesmanship.

3. *The power of Wisdom.* Vs. 12–17. There is an old saying that "knowledge is power." This is true in a far higher sense of Wisdom. Counsel, understanding, strength—all are her's. She is the foundation of law, the basis of all true and righteous government. Wisdom promises to be found of those who seek her on one condition—that they seek her *early*. In the Massachusetts State Prison the age of the seven or eight hundred inmates averages less than 25 years. Of the 1,660 inmates of Sing Sing three-fourths are between the ages of 16 and 30. Youth is the time for sowing the good seed, but it is also the time when the enemy of souls is busiest. The young who refuse to seek wisdom should ponder this thought—that the devil will be sure to seek them.

LIGHT FROM THE WORD.

Why are the teachings of Wisdom so precious? Ps. 8:35; Ec. 7:12. How free are her instructions? Is. 55: 1. What is said of those who despise them? Ps. 8:36.

Wisdom *has no secrets.* She has nothing that she wishes to hide, and therefore seeks the light. Her path is entirely separate from that which is "in the twilight in the evening, in the black and dark night" (7: 9). She speaks no cabalistic mutterings to a carefully selected and secreted few. Whatever apology we may make for the secresy of any proceedings, to say the least, it has an ill look and does not commend itself to us as a sign of wisdom whose walk is ever in the open day. Says Jesus (John 18:20), I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing."

Wisdom proclaims her messages *with the utmost publicity.* She keeps back nothing, but declares the whole counsel of God, whether men hear or forbear. The gospel is given to you and me that we may herald it forth to others. Jesus was a diligent preacher of the truth. He went from village to village and from city to city proclaiming the advent of the kingdom. This was the main purpose of his earthly life. He said to his disciples, "Let us go into the next towns that I may preach there also, for therefore came I forth." In the synagogues, and in the temple, on the hill-side and by the sea-shore, in the house of feasting and in the house of mourning, he continued daily to fulfill his office as the prophet of the Lord. He sent forth the twelve with the command, "As ye go, preach" and afterwards the seventy with a similar command, "Say unto them, The kingdom of heaven is come nigh unto you." When he left the world his parting word was, "Go ye unto all the world and preach the gospel to every creature." So the Apostles from Pentecost onward "ceased not to teach and preach Jesus Christ." In the face of contrary decrees of men in authority, they were obedient to their Master at the peril of their lives. They said, "We cannot but speak the things that we have seen and heard." The ordinance of preaching is a permanent one in the Church. "It pleases God by the foolishness of preaching to save them that believe." It is the duty of the Church in any locality to publish the glad tidings to all within her reach, to extend her operations, to widen the circle of her influence so as to include as many as possible. It is the duty of the Church at large to reach out after the unsaved masses in Christian lands, and the unsaved millions of heathenism by sending to them a living ministery and all the gospel appliances that accompany it. If we count up the missionaries in all lands, the heralds of the gospel throughout Christendom, the evangelists, the teachers in our congregational and mission Sabbath schools, we may truly say (Ps. 68 : 11), "Great is the campany of those who publish it."

Wisdom *goes to men where they are.* She does not sit in her own chosen seat and wait for men to come and sit at her feet. She goes to the haunts of men, carrying to them the saving message. Jesus did not found a school in Capernaum or Jerusalem and invite pupils to come to him, but "went about doing good," visiting the people in their homes, speaking to them where they congregated in crowds; now going a long distance to save a single Syrophenician woman, and again hurrying early every morning from Bethany to meet the eager multitudes in the temple courts. It is cause for lamentation if the Church has in any measure lost this spirit. I have heard of one who thought it beneath the dignity of the ministry to preach in a school house. We are assured, however, that by this time God has given him more grace and better sense. Sometimes congregations are jealous of the outreaching endeavors of pastors, unwilling to spare any part of their time. But what is he and what are they but God's appointed agency to gather in the world to Christ? But how can the indifferent, non-church-going population be gained but by going to them, carrying the gospel to their very doors? We must go out into the highways and hedges and compel them to come in. Let devoted Christian men go down into the degraded portions of our own large cities, and let devoted Christian women enter the Zenanas of India, let the leaves of the tree that is for the healing of the nations be scattered everywhere, and so let us hasten the day when the knowledge of the Lord shall cover the earth as the waters cover the sea."—*The Bible Teacher.*

Wisdom sought early. The human soul in youth is not a machine of which you can polish the cogs with any kelp or brick-dust near at hand, and, having got it into working order, and good, empty, and oiled serviceableness, start your immortal locomotive at twenty-five years old or thirty, express from the Strait Gate on the Narrow Road. The whole period of youth is one essentially of formation, edification, instruction (I use the words with their weight in them), in taking of stores, establishment in vital habits, hopes and faith, There is not an hour of it but is trembling with destinies; not a moment of which, once past, the appointed work can never be done again, or the neglected work struck on the cold iron.—*Ruskin.*

PRACTICAL.

True wisdom begins with the fear of God; it is moral and religious.

True wisdom is the choice of the best means to the best ends.

Jesus Christ is the source of true wisdom. They that love and serve him with a perfect heart are wise for this world and for the next.

God seeks us, and invites us, and presses us to come to him.

Wisdom calls us by the Word of God, by conscience, by providence, by the Holy Spirit, by Sabbath services, by friends, by our conscious needs.

Wisdom is on the watch for the country lad, just entering the great city; let him be on the lookout for her.—*B.*

The wise of heart do all the good they can in all the ways they can, to all the people they can, as long as they can.

When you have the choice, prefer education to the most splendid wealth.

True spiritual wisdom is the source of the truest worldly wisdom. Not mere sharpness or selfish shredness, but divine wisdom, is the surest means of success.

Whatever wisdom there is in the world is but a shadow of the wisdom of God.

To fear retribution is not to hate sin; in most cases it is to love it with the whole heart.—*Arnot.*

"He always wins who sides with God."

(Ver. 17) "Lend yourselves to all out of love Him, but give yourselves to him alone."

EDUCATIONAL.

—The Interior Department at Washington reports that the average attendance of pupils at Indian schools during the last fiscal year was 3,919 at boarding, and 1,759 at day schools; a total attendance of 5,678. There are 40,000 Indian children old enough to attend school.

—In Massachusetts less than 90 per cent. of the registered pupils are found in school; more than fifty per cent. are in the lowest grades, and less than four per cent. reach the higher school. Deducting from the school attendance the loss of time due to sickness, truancy, and accident, we find that the average pupil of the public schools receives at the public charge 166 weeks of instruction, or a little more than four school years.

—Superintendent Hinsdale states that in Cleveland 68.8 per cent. of the total enrollment are in primary grades, 26.2 per cent. in grammar grades, and 4.5 per cent. in the high school; or in another way, of 108 children who enter the primary grades one graduates from the high school; of 60 who finish the primary studies, 20 complete the grammar studies; and of these 20, four take the second year in the high school, and one graduates.

—Out of a population of 25,000,000 England sends only 5,000 students to her two Universities; Scotland, with a population of 4,000,000, has 6,500 university students; and Germany, with a population of 43,000,000, has 22,500 in her various universities. The New England States, with a population of 4,110,000, send 4,000 to their various colleges and universities.—*Argonaut.*

—Prof. Douglass, of the Michigan State University, it is said, produces amateur cyclones at will by suspending a large copper plate by silken chords. This plate is charged heavily with electricity, which hangs down like a bag underneath, and is rendered visible by the use of arsenious acid gas, which gives it a green color. The formation is a miniature cyclone, as perfect as any started in the clouds. It is funnel-shaped and whirls around rapidly. Passing this plate over a table the cyclone snatches up copper cents, pens, pith-balls and other objects, and scatters them on all sides.

—"A school without text-books" would be a decidedly popular one among the boys and girls of this country. A writer in the current *Lippincott* tells of such a system of juvenile education that has been under successful experiment in Switzerland for thirty years. The children are taught entirely by object-lessons. Slates, black-boards, work-tables, blocks, bits of everything from which a new increment of knowledge can be gained, take the place of books. Much of the study is done out of doors, moving from one instructive object of nature to another, with a liberal employment of questions and explanations. It would seem altogether rash to propose such a promiscuous method of instruction as a substitute for our ordinary day-school system; but this we are prepared to believe, that "a school without text books" should be connected with every department of education, and that the teacher who makes a free use of such teaching is the one from whom the scholars get their most helpful items of knowledge, and to whom they give in the end their warmest affection. To the idea of complete abandonment of text-books we should give slow assent. Mere acquisition is not the sole object of education. The learning how to study is quite as important; and for that the text-book is indispensable.

The following items from the report of the Board of Education of New York City, stating the estimated expenses for 1884, show that in adddition to the ordinary common school work that city is supporting a nautical school, a normal college, and a workshop. Moreover, $14,500 is paid for truant officers, to enforce the compulsory education laws—a thing done in only a few cities in the State, outside of which the law has proved to be a dead letter there, as in other States having compulsory education laws. Mark another item—$155,000 for books, maps, etc., which are provided by the city and belong to the schools for the use of pupils. The Board of Education report that they need for 1884 as follows: For support Nautical School, $27,500; books, maps, etc., $155,000; rent, $30,000; fuel, $105,000; gas, $18,000; expenses of board $13,000; expenses of evening schools, $500; expenses of Normal College, $6,500; expenses of colored schools, $300; expenses of ward schools, $39,000; building fund, $32,000; trustees' clerk, $3,000; salaries of teachers, $2,510,900; janitors, $106,500; Normal College, $98,000; evening schools, $83,000; clerks, $37,000; superintendents, $34,050; compulsory education, $14,500; corporate schools, $102,000; pianos, $3,500; workshop, $2,600; sites $250,000; new buildings, $600,000; repairs, $40,000; furniture, $45,000; warming and ventilating, $60,000.

The Black Death of the Fourteenth Century, believed by some to have been Asiatic cholera, although the symptoms, as described by the historians of the day, differ widely, actually desolated the world. It is computed that 13,000,000 perished in China, and elsewhere in the East about 25,000,000 more. Germany lost nearly 1,300,000; Italy half its entire population; London alone an excess of 100,000. In Europe fully 30,000,000 must have died, and in all quarters of the globe not far from 70,000,000 of people.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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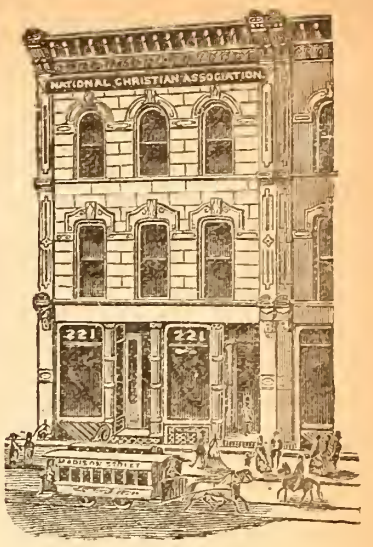
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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, NOVEMBER 20, 1884.

THE N. C. A. BOARD OF DIRECTORS held a harmonious, full, and vastly important meeting at the *Cynosure* office, Nov. 11th. The chairman, Rev. Joseph Travis, handles the Board admirably; keeps it to business, in excellent humor, and helps it by clear suggestions. Read and ponder the action of the Board given in this number. It means no such folly as that the *American* is to do all the politics, and the *Cynosure* all the religion of our cause; but that the American party is the specialty of the Washington paper; while the *Cynosure*, as from the first number it has done, will teach the politics which Christ taught, and support the candidates of the American party, as the *Union Signal* supported St. John, though itself nonpartisan.

CLEVELAND'S election is at length conceded. His administration, like that of Glick, St. John's successor in Kansas, will lean strong for temperance, if not for prohibition, to keep prohibition Democrats from deserting, as the Barn-burners deserted to the Free Soil party in 1848 and forward. The Republican party, as such, will never rally again. The South will never vote for them by that name. The party which ousts the Democrats will be a new party based on moral principle as before.

Let the National Christian Association now roll up the curtain and show the country at least fifty lecturers in the field. As there are now no national candidates in the field, nor are likely to be for some three years, let the fifty lecturers argue the general issue against the lodge, on the Bible and the Declaration of Independence; and let a great convention be held as a training school for these lecturers.

THE MEANS.—Let the National Christian Association expend its means now boldly; push out into the deep, and appeal boldly for funds to pay lecturers, and such lecturers as it will pay to employ. The editors of the *Cynosure* will pay one hundred dollars, cash down, when fifty lecturers are appointed, and enter on their work. Who will write to General Agent Stoddard at once on this subject before the public mind cools off.

PERSONAL.—"Pres. Blanchard was as usual the fly-wheel of the meeting. He gave two good speeches. None can bring the house down like the doctor. He can say more in a minute than others can do in ten. One almost wishes he would not waste so much of his strength with political parties and candidates."—*The Blanchard, Iowa, Record.*

The above is from Rev. M. A. Gault's description of the Washington, Ia., convention. We thank Mr. Gault for his kind compliments, and hope he will be pleased with the *Cynosure* now that the spring-flood of politics is over. Note this present number for theology without politics. Yet we must remember that almost all the first five books of the Bible, the greatest share of the prophets, nearly all of the four books of Kings, much of the Psalms and a large sprinkling of the rest of the Bible are political writing: and Mr. Gault's progenitors, the Covenanters, took Scotland out of popery without shedding one drop of popish blood (except, perhaps, Archbishop Sharpe's), by meddling "with political parties and candidates."

THE BONFIRE EXPLAINED.

W. C. Gray, of the *Interior*, is of Scotch Presbyterian descent, and is proud of it. Robert West of the *Advance*, was born of Scotch blood; received a Scottish name; was new born a Methodist; and "confirmed" a Congregationalist.

The Covenanters came up on "a sea of glass," amid "the four winds" of controversy; and though their sea, deep down, was "mingled with fire," its surface was not only "clear as glass" but cold as glaciers. They would coolly discuss church matters, on the eve of battle, in sight of an approaching enemy. They unrolled their national Covenant, containing Christ's crown rights, on a flat tomb in Gray Friar's Churchyard; knelt, opened their veins, and signed it with their blood. They were "blood earnest," and yet so cool and clear-headed that they would "throw a metaphysical broad-ax ten rods and split a hair."

On the contrary, God called the Methodists, as he answered Job, "out of the whirlwind." They have been born in campmeeting cyclones, bound to blow, and not always very certain which way. Both of these brethren retain a tinge from the complexion of their origin. The temperance war is an illustration. Gray demonstrates; West works. Gray teaches theology; West applies it.

But to this bonfire.

The Congregationalists, like the old Hebrews, after founding a nation, undertook to stem its corruptions and have been carried down stream. They wrote and signed the first majority constitution; formed the majority-governed church, township, county, State and nation. The United States is a "Yankee Nation." Congregationalism was "The Standing Order." Morally and numerically it was the first denomination. It is now the fifth or sixth, in the catalogue; but it has impregnated the land with its New Testament "independence of the local church."

There was no Presbyterian General Assembly here till one hundred years after Presbyterianism landed. It has taught sound doctrine. The article in this number, by Mr. Gray of the *Interior*, is transparent and translucent. It is the Westminster Confession boiled down and the sediment skimmed off; and of all human confessions that of Westminster is the best. There never was, nor is there ever likely to be, another so good an opportunity to find out and set down from the Bible, the simple plan of redemption by God through Christ, untinged by sect, and untarnished by self, as was given to the Westminster Assembly. It was called by laymen, one or two from each county in England; with six Congregationalists, four Presbyterians, and a few Episcopalians to balance each other, and enlighten the whole; while the mass of the Assembly was made up of minds freed by Luther from the pope; by Henry from the bishops; and by Cromwell from ecclesiasticism. It was a company of the freest minds on earth ever met before, then, or since. And Mr. Gray is right in calling all "departure," "new" or old, from their simple Bible statement of salvation, theological "decay and death;" solely because it is the Bible.

But Dr. N. L. Rice said, repeated, and re-repeated in his slavery debate with the *Cynosure* editor, that all the Presbyterian slave-holders in the South were orthodox on that creed! They were so. There was scarcely a Mormon, Universalist, or Spiritualist then South of Mason and Dixon's line. Yet many of those Presbyterians were then selling the children of their own bodies, as they sold their pigs and cattle! And in the Assembly of 1837, I heard ministers ridicule their brethren because they denounced the murderers of William Morgan and the deism or Unitarianism of the lodge. The more orthodox such men are, the better is Satan pleased. It made orthodoxy odious to see it possessed by slave-holders and Freemasons.

In 1818 the Assembly declared slave-holding to be "an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God and the Gospel of Christ." But twenty years later, the Assembly cut off 500 anti-slavery ministers and 60,000 Presbyterian people, to get rid of Abolitionism; and, even after slavery fell, refused to vote thanks to God for the preservation of the Union and popular government! So true is it that "Faults in the life breed errors in the brain." They turned away from "the law," and their very prayers became "abomination."

Congregationalists better obeyed the law. After awhile they dropped Webster and sent Sumner to the Senate. But President Northrop (See "*The Silent Revolution*" on another page) says truly, "The Eastern churches have taken a step toward semi-Universalism;" and in his lecture at St. Paul, he neither condemned nor lamented this "silent revolution." But the *Interior* is by no means faultless in this matter; though its doctrine is sound. It seeks to make capital for Presbyterians against Congregationalists, and mistakes President Northrop, as though he had said the dry-rot of doctrine was found alone in them; whereas he said, "the Eastern churches," or "the churches" generally. Besides, for Presbyterians to rate Congregationalists for bad doctrine, is "pot calling kettle black;" only it is difficult to say which is pot and which is kettle. The leading Chicago heretic withdrew from the Presbyterians after being sustained by their votes, and the worst Congregationalist in Illinois is now a Presbyterian pastor in another State.

But what concerns the *Cynosure* readers is to know how this church decay is come about. What is its explanation and cure?

We know that the day of the Lord will not come "except there come a falling away first; and this is that "falling away," but it will not prevent Christ's coming, or hinder our removing the stumbling blocks and preparing his way. If President Northrop had condemned this theological "falling away" as clearly as he stated it to the Minnesota Congregational Club, he would have been entitled to thanks.

Among the immediate causes of this decay and departure from doctrinal truth are these:

1. Railroad and general Sabbath violation. See Lev. 26:34. God desolated the Jews' country because they violated the Sabbath, and said: "Then shall the land enjoy her Sabbaths as long as it lieth desolate." The fourth command, furnishing the teaching day for the other nine, is the atmosphere in which the whole Decalogue draws its breath. If the Sabbath is not kept holy, nothing is; and children cannot hallow the Sabbath while most that we eat and wear comes to us by railway through the broken law of God.

2. Doctrine decays by divorcing it from the Bible. One is amazed to see President Northrop's long speech on doctrines; and column after column of the *Interior* and *Advance* concerning it, without, so far as we recollect, one verse of Scripture quoted or explained. The whole Andover discussion is obnoxious to the same criticism. Newman Smith and his Andover upholders are condemned or justified as they conform to or conflict with the Andover "statutes," not the oracles of God; and the plea of Dr. Gulliver and Egbert Smyth, is that medieval theology needs restating. Swing is tried, not by the Bible, which the Confession of Faith declares the sole and "Supreme Judge," but by the "Book," which declares that itself is not but the Bible is the only infallible test of belief and life. (*Con. c. 1., sec. 10.*) Dr. Thomas is in like manner tried and condemned by the Methodist Discipline. The human conscience will not obey human authority. As the Confession itself says, It is "free from the doctrines and commandments of men."

Take the doctrine of future retribution, which these gentlemen wish to "restate," to make it less repulsive and harsh, and set down from his mouth the words of Christ which teach it: 'everlasting punishment," a worm that "dieth not," "tormented in this flame," sin that "hath never forgiveness," here or hereafter; and so through to the last we see or hear of the wicked they are in the "lake of fire and brimstone." The Word of God is quick and powerful and the only way to sustain "the Andover Statutes," is to show that they conform to it. And as to a "may-be" post-mortem probation or purgatory, and consequent prayers for the dead, if human experience has proved anything, it is, Give a sinner to-day, and he and the devil will risk to-morrow. The fact that such a thing is mentioned at Andover is surely sufficient cause of alarm; and as to how God will save infants, idiots and other inoffensive creatures, these are not the classes with which Andover or the Bible has to deal.

3. Again; licensed liquor damages doctrine in churches. Selling indulgences to sin kills all proper sense of sin; and ardent spirits in men deprives the Spirit of God of the use of his faculties. The liquor business therefore runs down religious doctrine continually.

4. But the one grand, all-pervading force which drives out truth and destroys churches and nations, is false or Christless worship. This throughout the Bible has been, and now is the criterion of human destiny. To this agree Moses and the Prophets, and indeed the whole Word of God (Deut. chapters 28–9); and history confirms what Scripture teaches. The secret, false, man-made worships of all ages have been the one great generic cause of ruin to man, personal and national. A people with none, or with false worships, ever was, is now, and ever will be a thing of brute passions, without permanent marriage, or property or truth.

Now there are, say, ten million voters in this country, one-tenth of whom, not counting Mormons and Chinese, bow to strange, Christless altars, along with Jews, Turks, pagans and deists. These, having no Mediator, have no access to God. Add to these the thousands and tens of thousands who live by saloons and other Sabbath-breaking occupations, and much more than half of the men on whom the business and hopes of society rest, are habitual, constant, open violaters of the law of God. Is it wonderful that churches deteriorate and doctrines have the dry-rot?

When Christ undertook to cleanse his church he went into his temple and drove out practices which were inconsistent with piety. If the beloved brethren, Gray and West of the *Interior* and *Advance*, will serve Christ, let them follow him (Jno. 12:20), and there will soon be no trouble about doctrines. "All truth is in order to goodness;" and "If any man will do his will he shall know of the doctrine." Let us break up God's fallow-ground, and sow not the doctrines of God among thorns. Those two great and beautiful papers can, with God's strength, revolutionize this country; and remember, brethren, "the day of the Lord is near and hasteth greatly. Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

—The National Grange which keeps alive on the immense revenues accumulated from the farmers a few years ago, was holding a secret meeting in Nashville, Tenn., last week. It is well for the members that the finances of this body can be secretly managed.

THE N. C. A. BOARD MEETING.

The Directors of the National Christian Association met last week Tuesday, and held a protracted session. The business transacted was important and the conclusions were reached harmoniously.

The exchange of Publishing Fund notes for real estate by Daniel Varney was reported by the General Agent, who announced that there had been a failure to receive anything yet from the bequest of Judge Wright. A report of the Finance Committee approved the borrowing of $1,000 by the Treasurer. The committee being in doubt as to their right to audit certain bills, the Board voted that all bills seeming to them reasonable should be audited, others referred to the Board. It was voted that the story now appearing in installments in the *Cynosure* should be published. The following resolutions were adopted after careful consideration:

WHEREAS, It is designed to present in the brief platform of the National Christian Association a declaration of principles, on which all persons of whatever political faith or ecclesiastical connection, who believe in Christ and his atonement, can unite to expose, withstand and remove the lodge anti-Christ; and,

WHEREAS, A publishing company has been incorporated, and the American party inaugurated to oppose what we oppose, and to advocate the political principles adopted by a majority of those who wish to vote against the lodge system; therefore,

Resolved, 1. That we bid the American Publishing Company of Washington, D. C., and the American party, God speed in perfecting the organization of a political movement and pressing its claims for the suppression and extinction of lodge influence and lodge rule.

2. That distinctive party politics is not the business of the National Christian Association, but so far as an issue is made at the ballot-box, members of the Association may justly and properly follow their individual convictions of duty; but we are opposed to the recognized agents of the National Christian Association, representing the Association in party politics, and to the appropriation of funds of the Association to sustain any political party unless donated for that especial purpose.

3. That we urge upon our friends a more vigorous prosecution of this great Christian work by organizatiou, tract distribution, the employment of colporteurs, lecturers and State agents, and exhort them to diligence in circulating the *Christian Cynosure*, and to the almoners of God's bounty we appeal for means to enlarge and carry on this great work; and, because of the urgency of the cause and the wonderful excellency of the opportunities for enlargement at the present time, we will endeavor to put at least fifty lecturers into the field to carry out the principle of this resolution.

4. That we hereby instruct our General Agent to attend as many State meetings as possible, and co-operate with friends in securing competent lecturers and providing for their support.

5. That the next annual convention of the National Christian Association be held in Chicago in June, 1885, and that the General Agent be instructed to make all necessary arrangements for such meeting, as provided in number 4 of the By-laws of the Association.

6. That this Board urgently exhort Christians everywhere to unite with us in thanksgiving to God for what he has already wrought in this great work, and in devout prayer for his guidance and blessing upon our efforts to push on the reform in such a way as to secure the co-operation of his people in this and foreign countries.

Resolved, That we suggest to the National Committee of the American party a general convention to consist of all members of the American party and of all Prohibitionists who are opposed to nominating secretists for any office, to meet in Chicago at the time of our annual meeting in June next.

The General Agent, Treasurer and Finance Committee were authorized to act together in making the best arrangements for raising $2,000 to prosecute the work of the Association. A communication from Rev. H. H. Hinman with a bill for services was presented. The amount was allowed and it was voted to pay Bro. Hinman at the rate of $600 per year and necessary expenses if he enter the work of the Association.

—Elder J. F. Browne wishes to acknowledge the receipt of $5.00 contributed by S. I. White of Wenona, Ill

—Can any reader of the *Cynosure* give us any authentic information respecting the so-called Ancient Order of Druids. If so, write immediately to the editors.

—Pres. J. B. Blanchard started for Kansas Monday, expecting to remain but a few days. He may go so far as Beloit in the central part of the State.

—Paster D. Simon, of the Evangelical Lutheran church, Prospect, Ohio, wishes the *Cynosure* God speed in its opposition to the great national evil of lodgery. He is lecturing to his congregation on secret societies and frequently consulted by brethren in the ministry upon the subject. The branch of the Lutheran church to which he belongs is more and more strengthening its outposts against the wily foe of secretism.

—Andrew Hamilton, of Knox county, Illinois, calls attention to an extravagant and false letter of Rev. Henderson Ritchie, published four days before the election in the Toledo *Blade*. The letter makes St. John the agent and friend of the whiskeyites while governor of Kansas, and is false on the face of it in general and special.

—James Hart writes us from Monroe, Jasper county, Iowa, describing the burning of St. John in effigy there, "gotten up by Masons and Odd-fellows in the spirit of cannibalism." He says he has certain personal knowledge that the American votes in his precinct were just double the number reported. Mr. Hart is anxious for a condensed history of mob violence to our lecturers. He wants a hundred such tracts.

—W. B. Stoddard, New York State agent, spoke in Dunkirk on the 11th inst. On Friday evening last he spoke in the Congregational church of Ellington, the home of J. B. Nessel, so well remembered in our conventions, but now gone to his God. Old Mrs. Mather yet lives in the place at a remarkable age to testify of the siezure of Morgan at the Canandaigua jail. Moses Ferrin, though in his 87th year, and Geo. Anderson, are yet working for the reform and the *Cynosure* in the village, and twelve subscriptions were handed Bro. Stoddard here. The next appointment was at Vermont Station. These points are in the extreme western part of the State.

TO OLD FRIENDS.

The National Christian Association Board of Directors met on the eleventh instant and spent five hours in considering and adjusting the work of our anti-secrecy reform. The results of their deliberation appear in this issue, which I doubt not will be read with interest by every friend of the cause. It is quite possible that some who are interested in our work have been confused by the intermingling of party politics with the more comprehensive work of the National Christian Association. It is not strange that such impressions should have been made, for in many instances the two have been brought into such close proximity as to have that appearance. The American party in politics and the Christian Association have such a close affinity on the lodge issue, and springing from almost the same identical origin, with but scanty means for carrying on their work, have been necessitated to join their forces and employ the same agencies in reaching the public ear and conscience, which was liable to mislead persons not familiar with details; but so far as I have knowlodge a distinction has been maintained in the official action of the Association.

It appeared to the Board that a more definite understanding was necessary to retain the confidence and secure the intelligent and hearty co-operation of our patrons, and that it was their province aud duty to at least outline the work of recognized agents and say for what purposes funds of the Association may be appropriated. The Board seemed to have the impression that friends would feel greater assurance if they saw a well-settled line of work steadily pursued, and knew whether they were asked to labor and give to sustain a political party or a Christian association, than they would if left to inference or unofficial statements. Under this conviction and after careful deliberation, aided by the mature judgment of others who participated in the discussions, they have officially and by unanimous vote defined the policy which is to govern the recognized agents of the Association and direct in the appropriation of funds contributed for its use.

It is not in the nature of things that every man's views should be fully met, but if you will candidly consider the comprehensive nature of our work, and the diversity of character, and of political and religious beliefs entertained by those who are opposed to the lodge system, I believe you will concur in this action of your Board and resolve heartily to sustain the Christian work of the National Association.

J. P. STODDARD,
Secretary N. C. A.

HOW WE VOTED IN '84.

COLLEGE SPRINGS, IOWA—THE MAILS AND THE BALLOTS.

EDITOR CYNOSURE:—I received orders for tickets from fifty-five different counties in the State. Those I filled and sent out on Thursday before election. Later orders were filled by first mail. I am receiving letters from parties asking if I received and filled their orders, complaining of having no tickets on election day. The fault was in the mails.

The Republicans here burned St. John in effigy Thurs day night. Violence has been offered in some cases to supporters of St. John. Bitterness and malice toward the Prohibitionists is rampant. We may yet be obliged to seek the protection of Louisiana. We polled 78 votes for St. John.

A. W. HALL,
(*Member of the State Committee.*)

MANCELONA, NORTHERN MICHIGAN.

Speaking of politics, this is the first year of Presidential election in the past twelve years that I have not been entirely alone in the town where I have voted, my ballot always causing comment and followed by special acts of malice and evil. There were ten this year to vote with me.

From present appearances I think the chances are good for men to prepare the old muskets once more. However the tide may turn, we can feel assured that the little party now holding the balance of power will not only be entitled to, but will receive some respect at the hands of the party in power when the next election shall come. *God speed the right!*

S. S. PALMER.

LESSONS OF THE ELECTION.

BY H. H. HINMAN.

A very close and hotly contested election has apparently resulted in the choice of Mr. Cleveland for President. It is worthy of remark:

1. That for the first time during the twenty-eight years since the Republican party was organized, the questions growing out of slavery have dropped out of the canvss. Both parties are willing to abide by the Constitutional amendments, but neither has the courage, if it had the disposition, to enforce them. For ten years the colored voters in the cotton States have, in various ways, been defrauded of their electoral rights, and the Republican party has neither done nor proposed anything for their protection. Within a year the Supreme Court has declared the Civil Rights law unconstitutional, but neither Democrats nor Republicans propose any National legislation for the protection of those rights, which, while guaranteed by the Constitution, are habitually and openly violated.

2. The only national question on which both the parties were fully agreed is in reversing the time-honored principle that this country should be the asylum of the oppressed of all nations, and that poor laborers from other lands shall be excluded. This most un-Christian decision it is not believed will be sustained by the sober second thought of the people.

3. The only question that has been discussed has been the tariff, and this has been almost exclusively by the Republicans. The two platforms affirm essentially the same principles, only Mr. Blaine is a pronounced protectionist, and Mr. Cleveland is not. The large popular majority for Mr. Cleveland, and the fact that he carried two such manufacturing States as New Jersey and Connecticut, indicates either that the people do not endorse the views of Mr. Blaine, or that they do not regard this as a vital question.

4. The combined Greenback, Anti-monopoly and labor-vote make an insignificant show and by no means fulfill the popular expectation. The vote for Butler is not half as large as that for St. John, and only a fraction of that given in 1876 and 1880. Some of the things contended for by this party will survive and re-appear, but as a party it has been remanded to obscurity.

5. The Prohibitionists hold the balance of power in the pivotal States at least, if not in the nation. This is especially true of New York, where the 25,000 votes for St. John are more than ten times the plurality for Cleveland. Had one-half these votes been given to Mr. Blaine (and they would have been, had he not dodged the Constitutional amendment in the Maine election) he would have been triumphantly elected. It reminds me of 1844, when the 15,000 votes for Birney in New York caused the defeat of Henry Clay. Then, as now, there were wrathful denunciations from the New York *Tribune*. But the Liberty party kept on its way, and by and by the *Tribune* became the powerful champion of its principles, and helped it into power. It is easy to denounce St. John now, as it was Birney then; but it is well to remember that if one generation kills the prophets, or burns them in effigy, the next will adorn their sepulchers and exalt them to honor.

6. The real cause of the defeat of the Republican party is that it has fulfilled its mission. It was slain by its disaffected supporters. Numerically as strong as ever, had it been possible to unite conflicting interests within itself, it would have easily triumphed. This had become impossible. The whisky interest and the temperance vote could not both be secured. Had the party listened to the Prohibitionists at Chicago it would have at least died nobly, and written *Resurgo*, on its tomb. Alas! it was doomed to perish by its blindness and folly.

7. A re-cast of parties is inevitable. The best Christian element is abandoning the Republicans. It never was with the Democrats. The questions of the hour that press to the front, and demand consideration, are like new wine, and demand new bottles. They would rend in pieces the existing parties. They cannot entertain them if they would. None of these questions have been decided in this canvass. The people have simply declared for a change of administration. And the time has now come for a reconstruction of parties to meet the questions of the hour.

Washington, D. C.

A HARDENED SINNER.—There is a rumseller in Worcester county, who in the last nine years has been fined $1,950 and sentenced to pay costs of eleven prosecutions, as well as to spend fifteen months in the House of Correction. Last week he got into the Superior Court, and his sentences there aggregated $650 fines, seven more sets of costs, and six months more of imprisonment. There must be a great deal of fun or of profit in a business which involves penalties like these.—*Boston Herald.*

THE HOME.

THE FIRST HYMN TO CHRIST.

[From the Greek of Clement of Alexandria, by Edward P. Weston.]

Christ! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to thee be heard;
While sweet praises each voice raises
To the everlasting Word.

King of saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing
Saviour of our mortal race;
Shepherd Jesus, guide and lead us
To thy heavenly pasture-place.

Fisher in the sea of mortals,
Whom thy grace alone can save,
Luring us from sin's dark portals,
Luring from the hostile wave;
With thy life so sweet and tender,
Save thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's Author,
Lead us with thy staff and rod.

For thy lowly life of teaching,
Find thou here thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender
Praising in divine accord!

NOTE.—The hymn here translated is chaimed to be earlier than the time of Clement, in whose writings it is recorded. Many modern hymns,to Christ are richer in the graces of sacred melody; but there is much in this to interest the readers, as the earliest hymn of praise to the Divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.—*The Alliance.*

THE DISCIPLINE OF PRAYER.

When a child at the table rudely says: "Give me" this or that, he is commanded to say "Please." Why is this? Not that his desire may be known; for it has already been expressed. Not that the one addressed may be made willing to give him what he desires; for the willingness may be supposed already to exist. But in being compelled to ask in a proper manner, he will be taught that he has no right to demand that others wait on him, and that, therefore, for what they do for him he should be thankful. And other moral lessons will thus be impressed on his mind.

Notice again, that the command to ask properly does not involve a promise that what he asks shall be given. The father may already have made up his mind that the thing desired would be injurious, and so cannot be granted. Nor does it imply that if he does not ask properly, the thing desired will not be granted. It may be something necessary for the child's health, which the father would compel him to sake if he did not want it. We cannot declare that the child's asking or not asking properly will have any effect whatever on the father's giving or not giving him what he wishes. The effect of the right asking may be merely reflex; but it is, nevertheless, an eminently reasonable thing and proper to be required as a moral discipline.

Now we do not pray in order that God be told what we desire; for he knows that already. Nor is it that he may be made willing to give us what is necessary to our happiness; for he is already willing. If it is for the furtherance of his plans that rain be sent, he will send it whether we ask for it or not; and if it be for the furtherance of his plans that rain be withheld, he will withhold it whether we ask for it or not. What will advance God's plan he will do whether we pray him to do it or not, and what will not advance his plans he will not do whether we pray him to do it or not. We cannot say of any given prayer that it will affect the course of external nature a whit. But we know that God answers prayer, and that its reflex influence is one of its benefits.

The act of prayer is a recognition of the fact that there is a God who guides the course of events; and he who prays constantly will live in constant recognition of the presence of God in Nature. Prayer being a recognition of the fact that the events of Nature are arranged by a wise and loving God, the praying man who has not received what he hoped for, who has been deprived of property or health or loved ones, will feel that, nevertheless, it is all as it should be, and in the depth of his grief he can bear a cheerful mind. The act of prayer is the assumption by a man of his proper attitude before God, and in taking that attitude he enters upon eternal life.

The text, "Whom the Lord loveth he chasteneth," shows that the course of outward nature will not be changed just according to our desires.

But the reflex influence of prayer is of greater benefit than any effect on outward nature could be. If a man's prayer brought him an abundant harvest, he would be but a few hundred dollars the better off. But when in the act of prayer he puts himself in the right attitude before God, recognizing the fact that it is God who sends or withholds the harvest, that he must be thankful to God if the harvest is sent, and must be submissively cheerful if the harvest is withheld, he attains a spiritual state to live in which is better than to possess all the harvests which the fields have ever borne.—*The Independent.*

THE ALTAR ON THE PRAIRIE.

One day a gentleman was riding on a western prairie, and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his reckoning. Night came on, and as he knew not which way to guide his horse, he let it take its own way. It was a western horse, and was therefore likely to understand prairie life better than his rider, who was not a western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" somebody shouted from within.

"A benighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife and children; and a place was soon made for the stranger.

Some time in the evening the man asked, "Are you a minister of the Gospel, sir?"

"No," answered the gentleman; and seeing the man disappointed, he asked why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to *help me to build a family altar.* I had one once, but I lost it coming over the Alleghanies; it was a great loss."

"Perhaps I can help you to build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk, the man handed him an old family Bible. He read, and they sung a psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said, "Amen;" for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man when they arose, "there's many an emigrant that loses his family altar before he gets here—and after, too; sir, it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving, some in the hurry of harvest, some at stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family traveled farther and moved oftener than his. But wherever he pitched his tent he set up his family altar, and called upon the Lord, and the Lord blessed him. Children as well as parents have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him: "Father we have not yet thanked God for his goodness, or prayed to him for forgiveness." No father, I am sure, but will thank a child for thus helping him in his duties. It is good to sing, and praise, and pray around the family altar. "Blest be the tie that binds" a family altar. They are dearer to each other for being near to God.—*Prairie Herald.*

THE BIBLE PURE AND TRUE.

Some men suppose they have made a great argument against the Bible, when they say there are portions of it unfit to be read in the family or in the congregation. Men who are themselves vile, in life and in speech, pronounce the Bible a vile, obscene book. Let us classify the replies to this:

a. There is not an obscene expression in it repeated with approbation. Deeds of vileness are only recorded to be condemned.

b. It could not give a true picture of human nature if it narrated nothing vile. The men who now traduce it for obscenity, if all vileness were expunged, would censure it for giving a false view of human life.

c. It is the purest book of the age. It throws a veil over the indecencies of the times through which it has passed. It is a shame to even speak of the things done in secret by the rejecters of revelation. Horace died eight years before Christ. The school-boy who reads his poems and epistles, unexpurgated, will be the bell-sheep for obscenity in his class.

d. At the time of the translation into English, no book of poems, or plays, or anything else for the masses, was as pure in language as was the King James translation (1611). The poems of Chaucer, who died about A. D. 1400, called "a well of English undefiled," are so obscene that no one dare read a page selected at random, before a respectable audience to-day. There are books of Laurence Sterne, a clergyman, who died about 1780, that will not bear reading in public. Shakespeare, who wrote his plays while the English translators were at work, has to be carefully expurgated.

e. The Bible proposes to give the exact truth just as it was, and, of course, it will be expected that it will describe and denounce secret sins and vices, as well as public crimes.

f. No one has ever said that the study of law is a vile pursuit, or that the study of medicine involves obscenity, and yet there are laws, and treatises on medical science that no one would read before a promiscuous audience, or in the family.

g. The Word of the Lord is pure. No sacred writer makes or shows a liking for the impure. Filthiness is denounced as a crime. No writers abhor it as do they.

h. No one who reads and loves the Bible is ever impure. Obscenity is found only among its enemies. —*Selected.*

THINKING ABOUT THE SHEEP.—A missionary, while reading a tract to a company of people in Southern India, observed that from time to time some went into the next house for a moment, and when one returned another went. When the tract was half read, a woman, who had expressed great readiness to hear, came forward and said, "Sir, we should like to hear more but we have something to do. We have this evening killed a sheep and are just making it ready. Now our hearts are *thinking about the sheep*, and we cannot hearken well to what is read. Come, therefore, at another time, when we shall be able to attend with our hearts." All the others confirmed this and joined in the request. The missionary told them they might die before he came again, and then they could do no more for their souls; to which they replied, "That is true, but now we are thinking of our sheep." How like the heathen are many in Christian lands—ever "thinking of the sheep," when the word is preached!—*Church Miss. Record, 1834, p. 66.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

MOSES AND CHRIST. Read Acts 7: 17–41.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. 18:15.

How do we know that this prophecy refers to the Lord Jesus? Acts 3:20-23; 7:37.

What resemblance was there between Moses and Jesus during their infancy? Exod. 2:1-10; Matt. 2.

What resemblance was there between the reception given to Moses and to Jesus by those whom they came to deliver? Acts 7:22-41; John 1:11.

Name other points of resemblance? Deut. 34:10-12; Luke 24:19; Exod. 29:19; Heb. 9:15.

"CONQUERORS THROUGH HIM THAT LOVED US."

If I could tell you all that the disciples of the Lord Jesus had to suffer in the days of Paul, you would say it was a dreadful story. All manner of cruel things were done to them: they were driven from their homes; they had to hide away from the soldiers in dens and caves: they were everywhere abused and persecuted and put to death with cruel tortures. They were cold and hungry, and Paul says they were killed all the day long, and counted as only sheep for the slaughter. Was it not strange that, in spite of all this they went on just the same, telling the story of Jesus, serving him themselves, and trying to bring others to serve him. Their enemies could not even make them sorrowful, or stop their singing praises as long as they had breath. They were conquerors, because they overcame all their troubles; and even more than conquerors, because they really got good out of all these evil things. But they did not conquer because they were so strong; some of those who were so patient and joyful in trouble were only little children, and they could not walk on such a hard, rough road alone. They had One with them to help and lead them; it was the One who so loved us that he gave his life for us, and who said to his children: "Lo, I am with you always." They were conquerors because he was with them, and nothing could separate them from him, or make him stop loving and caring for them. With God on their side, it did not matter who was against them; when troubles were the hardest they heard him saying: "Fear not, I am with thee;" and even though they could not understand why such cruel things came upon them, they could trust in their Father's love. Why, they said: "He that spared not his own Son, but freely gave him up for us all, shall he not with him also freely give us all things?" We are sure of his love—nothing can

separate us from that—and while we love him we know that all things shall work together for good to us. Paul did not say that he supposed all things were for the best; he says: "We know that all things work together for good to them that love God."

So we may think of all our sorrows and troubles and disappointments and pains as God's workmen, all of them working together to make us in some way better; and if Christ is always with us, we too can say of our troubles: "In all these things we are more than conquerors, through him that loved us."

A little child was once obliged to have a painful operation performed. Her father took her in his arms and explained to her that it was best, and would save her a great deal of suffering by-and-by, and prevent her from becoming a cripple. The child believed that the father knew best, and she said: "Stay right by me, papa, and hold my hand and I can bear it."

Just as the father staid close by his child, and held her hand and whispered, "Be brave, my darling; it will soon be over," so our Father watches by us every moment, and whispers, when we are in trouble- "Be patient and hold on to my hand; nothing can separate you from my love; in life I am always with you, and in death you will be only coming a little closer, where you can see me as I see you."

We may not have to meet such bitter things as the early disciples did—famine and persecution and cruel suffering—but we may be conquerors over our little troubles, through him that loved us. If we learn in his strength to be patient and loving and forgiving when others are unjust and unkind, we are conquerors; if we overcome our sins by faith and trust in his name, we are conquerors, and day by day we shall learn to know how true it is that all things which our Father sends us do really bring about our good. So that we may not only be disciples, but glad, happy disciples, praising and singing as we go: "If God be for us, who can be against us?"—*Emily Huntington Miller, in the Christian Union.*

"JESUS CALLED A LITTLE CHILD UNTO HIM."

"He shall gather the lambs with his arms, and shall carry them in his bosom."—Isaiah 40:11.

The baby wept;
The mother took it from the nurse's arms,
And soothed its griefs, and stilled its vain alarms,
And baby slept.

Again it weeps,
And God doth take it from the mother's arms,
From present pain, and future unknown harms,
And baby sleeps.

FAITH LIKE A CHILD'S.

A dreary day, a drizzling rain, and a chilling wind. No wonder the children hurried to their homes this day, though they sometimes loitered to chat over their beautiful lessons and lovely work.

We follow two little figures, one umbrella serving for both, as they thread the streets. Nearing a baker's shop, the elder quickly opened the door, and snatching a kiss from her playmate said, "take my umbrella and run, Katy; you can bring it back in the morning. Good bye!"

For one moment Katy lingered. Through the open door escaped odors that made her realize keenly how hungry she was, and it looked so bright in there.

A poor street—an attic room—a dull fire—and sadder than all a tired, heart-sick mother nursing a puny, fretful baby, was the too familiar picture which the little Katy saw on reaching *her* home.

Katy was only five years old, and hadn't done much thinking, but the contrast between her home and Allie's struck to her heart, and with a burst of tears she exclaimed, "O! mamma, why don't we have good times like Allie does; her shoes is all tight; see how wet my feet is —'sides, she has everything bu'ful. and such good dinners. Her mamma never looks hungry like you do—Oh! we're so *dreffful* here!"

"Don't, child! I can't bear it!" The anguished look in the young eyes almost frenzied the mother. "I'll tell you why. Allie's papa is a good, sober, hard-working man, who spends his earnings for his family, and not as your papa does in Donald's saloon." A moment later she added, speaking more to herself than the child, "Why don't the temperance folks stop the infernal business? When Christian men and women talk of high license as a help to us it makes me wild. Don't they know that drinking men *will* buy whisky if it's to be had anywhere? And that high license and finer saloons mean just so much cold and hunger for wretched homes like ours? Great God! what cruel blindness!" sobbing hysterically—"Donald's children are never cold or hungry!"

Katy, at first terrorized at her mother's frantic words and manner, grew suddenly calm. She knelt, and clasping her small hands said, slowly and solemnly, "Dear God! we're in ever so much trouble 'bout my papa, 'cause he goes to the saloon. I want you to make him all over nice and new, so he'll be just 'zactly like Allie's papa; but I fink you'll have to make them temp'ence womans shut up Donald's saloon 'fore you can do it. Me an' mamma'll help you all we can, and please don't forget to hurry, for we're *so* tiard waitin'! Bless my mamma and help her take care of my poor sick brother—that's the baby—Amen!"

All aglow the sweet face now! The mother looked bewildered. Who had taught her child to pray? Alas! that she had allowed a stranger this blessed, motherly privilege! "Katy, do you suppose God will hear such a little bit of a girl as you?" "'Course he will"—not a shade of distrust in the clear eyes, "don't cry so, mamma dear. Didn't teacher tell us to-day how the *teeny* sparrows couldn't ever fall down 'th'out his knowin' all 'bout it? An' you know I'm bigger'n lots o' sparrows.—*Union Signal.*

TIRED BIRDS.

Many of our birds fly several thousand miles every autumn, passing not only over in Florida, where they might find perpetual summer, but over the gulf and far beyond into the great summer land of the Amazon, after a short stay returning again to the North; some penetrating to the extreme shores of the arctic seas. How the small birds fly so great distances is almost incomprehensible, but I have seen many of our small feathered friends on the little Keyof Tortugas, two hundred miles or more from Cape Florida, the jumping-off place of the United States. Great flocks of them would alight on the walls of the fort, especially during storms, evidently thoroughly tired; but the next day they were up and away off over the great stretch of the gulf and the Carribean Sea.

Numbers of the English birds and many from northern Europe make yearly voyages down into the African continent; and careful observers state that they have seen the great storks so common in Germany moving along high in the air, bearing on their backs numbers of small birds that had taken free passage or were, perhaps, stealing a ride. In these wonderful migrations many birds are blown out to sea and lost, while others become so fatigued and worn out that they will alight upon boats.

A New England fisherman, who in the autumn follows his calling fourteen or fifteen miles out from shore, informed me that nearly every day he had four or five small birds as companions. They had wandered off from the shore, or were flying across the great bay on the lower coast of Maine, and had dropped down to rest. One day the same fisherman fell asleep while holding his line, and upon suddenly opening his eyes there sat a little bird on his hand, demurely cocking its head this way and that, as if wondering whether he was an old wreck or a piece of driftwood.—*Ex.*

TEMPERANCE.

PROHIBITION IN IOWA.

Whatever may be the condition of affairs in other parts of Iowa in connection with the enforcement of the prohibition law, there is no doubt that the law is strictly enforced in the towns and cities along the line of the Council Bluffs Division of the Chicago, Milwaukee and St. Paul Railway. Your correspondent had occasion to visit a number of towns along this line within the past two weeks, and went there prepared to see at least a loose enforcement of the law, if not an open violation of it, in some places. But the bitterest opponents of the law in the State admit the fact that the law is well enforced, and the objection raised by anti-prohibitionists is not that prohibition does not prohibit, but that it ruins business. This complaint comes, of course, from the cities. Business men say that farmers do not come into the cities and towns to trade as they used to, because they cannot get their beer. Hotel men say they never get a traveling man to stay over Sunday now if he can reach Des Moines, or the State line. In justice to the farmers it should be said that they are as a class the stanchest supporters of the law; hence the charge that they do not come in to trade since the sale of beer was prohibited does not stick. Iowa, like every other State of the Union, has experienced "hard times" the past year, and as the business men have felt it more keenly than any other class, they are a little disposed to put the blame on the prohibition law. Traveling men, habitual drinkers—that is, men who never visit a town without either inviting some one to drink or being invited, when it can be had—told your correspondent that it was simply impossible to buy a drink of liquor of any kind in any of the interior towns or cities except in Des Moines. Frequently a man will be found at a hotel or on the cars with a bottle in his pocket, but it is liquor bought outside the State.—*Inter-Ocean.*

THE VALUE OF ABSTINENCE.

People accustomed to strong drink, and who call themselves moderate, when they are disturbed by any mental cause are often given to go a little over the moderate mark. They may be very temperate indeed, as they think; but when something agitates and worries them, then they take a glass of wine more, or a glass of whisky, or a little brandy. They fall back upon an agent for which the abstainer never has the desire. If the abstainer is worried or fatigued, or subjected to physical shocks, he never thinks of resorting to alcohol. If he be subjected to anything that upsets his mental balance in the sense of fear, he does not desire to take alchohol, but is saved from much of that worry and anxiety which no doubt tends largely to reduce the value of life. I happened one day to be at the Marble Arch, and my carriage was following me. The large carriage dog ran away. I caught him with difficulty, and he pulled me down with great violence against a handsome cab, and I received a scalp wound four inches long, and down to the bone. A gentleman told me that the blood was spurting from the wound, and I put my finger to the spot, and stopped it as best I could. Dr. Symes Thompson was passing, and he came up and took me home, calling on the way on Dr. Warton Hood, and they most carefully and nicely stiched up the wound. I had stopped the bleeding by my own compression. Under ordinary circumstances a man would have taken brandy, from the loss of blood. If he had done so, he would have had a little fever, foilowed by a great deal of depression, and then, perhaps, a little more brandy, after which he would have gone to bed, and been in bed a week or more, and possibly, if at all unhealthy, erysipelas would have set in, from which he might have died, and he would have gone to swell the mortality of his insurance office. In my case, I wanted nothing alcoholic; and as soon as the wound was dressed, and everything put right, and I had been made respectable looking, I recommenced my work, answered my letters, next day went to the houses of parliament to give evidence before a committee, and never changed my course of life in the least. It was simply a matter of being free from any desire to take alcoholic stimulants to meet such a shock. Total abstainers generally, subjected to a similar accident, would obtain the same advantages. Here, then, we come upon the mental influence of alcohol, and see that by taking away the risks incurred through its action, there is again a reason why there should be for abstainers a longer life.—*Dr. W. B. Richardson.*

THE LIQUOR LAW OF NEW HAMPSHIRE.

The Concord *Monitor* of a recent date gives the following condensed summary of the liquor law of New Hampshire.

"If any man will carefully read Chapter 109 of the General Laws of New Hampshire, he will see that it is impossible to frame theEnglish language into a more stringent prohibition ofthe sale of spirituous liquors than that chapter contains. A common seller is subjected to a fine of $100 and imprisonment for six months; a person who keep for sale, to a fine of $50 for first offence, and $100 for any subsequent offence, or imprisonment for ninety days; a solicitor of orders of spirituous liquors, $50 for first offence, and $100 for any subsequent offence, and imprisonment for ninety days. The delivery of liquor from any store, shop, house, vehicle, etc., a receipt of tax paid to the United States Government exhibited on premises are *prima facia* evidence of sale. Selectmen who neglect to prosecute are subject to $200 fine. Persons can forbid the sale to relatives, and recover from $50 to $100 for each offence. Every one who lets a building for the sale of liquor renders himself liable to a fine of $200. And, finally, any person can make complaint against any violator of the provisions of the law, and receive one half of the fines imposed for his own benefit."

If figures tell the truth, what stronger argument do we need for total abstinence than the following table prepared and publised by Mr. Nelson, a distinguished English insurance man?

A total abstainer 20 years old has the chance of living until he is 64.

A total abstainer 30 years old has the chance of living until he is 66½.

A total abstainer 40 years old has the chance of living until he is 68¾.

A moderate drinker 20 years old has a chance of living until he is 35½.

A moderate drinker 30 years old has a chance of living until he is 44¾.

A moderate drinker 40 years old has a chance of living until he is 51¾.

The New York *Sun* publishes an exposition of chemical wine manufactured in New York city which will not be likely to greatly enhance the sense of security on the part of the wine-drinkers against the perils of adulteration. It appears that there exists there a school for giving the needed instruction for the compounding of chemical imitation liquors of various drinks. On the wall the reporter found posted this placard: "In order to meet a long-needed necessity we have established a school, the object of which will be to instruct pupils in the art of manufacturing wines, liquors, brandies, etc., of all kinds, by chemical process, at little cost." It was admitted at this school that "wines and liquors are made up in hundreds of places in this city," and that "Rhine wines that we get from France and Germany are in the main chemical wines." The reporter asked: "What does it cost you to make a good chemical Rhine wine?" The answer was: ',We can make it for from twelve to fourteen cents a gallon, inclusive of labor. Claret can be manufactured at the same figures, and other wines and liquors proportionately low." These significant figures show, in the light of high prices at which wines and other liquors are retailed to consumers, the enormous profits realized in the liquor business.

Mr. Joseph Livesey, the Father of Teetotalism, is dead in Preston, Eng., in his ninety-first year. Sept. 1st, 1832. A little more than fifty-two years ago he drew up the first total-abstinence pledge, which was signed by six men of Preston besides himself.

DANCES AND THEATRES.

Luxurious entertainments, *midnight dances* and licentious spectacles, present at once temptation and opportunity to female frailty. *Note.*—Ovid employs two hundred lines in the research of places most favorable to love. Above all, he considers the *theatre* as the best adapted to collect the beauties of Rome, and to melt them into tenderness and *sensuality.* (Gibbon, History of the Decline and Fall of the Roman Empire. Vol. I. Chapt. 9.)

THE CHURCHES.

— In Denver one household out of every five is without a Bible.

— Moody, the evangelist, will conduct a Christian convention in Buffalo the week beginning Wednesday.

— The Sabbath school at the Moody church, Chicago, is so increasing that the officers are again obliged to furnish other quarters by the removal of walls, enlarging rooms, etc. A feature of the school is its large adult department, which comprises from 400 to 600 men and women.

—A party will go from Chicago to Detroit to attend the Moody and Sankey Christian Convention to be held Friday, Saturday and Sunday, Nov. 21, 22 and 23. Special rates of fare can be obtained through the Y. M. C. A.

—The American Missionary Association closed its year with a debt of $13,785 86, its total receipts being $287,-594, the legacies being only about half of the previous year.

—The Gustavus Adolphus Society, for forwarding home mission work, has 394 ladies' societies connected with it in Germany, which last year paid into its treasury about $26,000.

—The translation of the New Testament into the language of the Vally of Cashmere has been completed by Rev. T. R. Wade, of the missionary English Church Missionary Society.

—The Free Church of Scotland has established a new medical mission in the Holy Land; the headquarters are to be at Tiberius and it will be called the Sea of Galilee Medical Mission.

—Seven hundred out of 2,141 missionaries sent out by the Moravian Church have died at their post. One of them, D. Zeisberger, labored for 63 years with great success among the North American Indians.

— Dr. Laws, for eight years a medical missionary on Lake Nyassa, Central Africa, has completed the first draft of the translation of the New Testament into the Chinyanga and Chitonga dialects. The Gospel of Mark has been printed, and John is passing through the press in Edinburg.

— Julius Jensen and E. L. Myrland, graduates from the Scandinavian department in the Baptist Theological Seminary at Morgan Park, were lately ordained to the gospel ministry.

— The complete statistics of the Missouri Congregational churches give a total membership of 5,002; absent, 728; total additions for the year 965; benevolent contributions, $34,000.

— Dr. J. M. Sturtevant, of Grinnell, Iowa, pastor of the Congregational church of that place, has accepted his call to a Congregational church in Cleveland, Ohio. His church at Grinnell is the largest of the denomination in Iowa.

—The expenses of the Methodist General Conference, at Philadelphia, were over $50,000, of which the Methodists of this city pay $20,000, and the Philadelphia Conference $25,000. It cost $2,200 to bring the California delegation and $1,024 for the men from northern India.

—Mr. Moody, the evangelist, with Mr. Sankey, has arranged to hold a series of Christian conventions for Christian workers during the month of November. It is his plan to hold these meetings, not for evangelistic purposes, but by them to stimulate greater zeal and consecration on the part of all laborers in the Master's vineyard, and by this means lead to larger results in the salvation of souls. There are to be three sessions each day, and are not public meetings open to all, but for holders of tickets These tickets will be distributed by the pastors to such Christian workers as may apply for them.

—Rev. Geo. P. Hays, of Denver, Colorado, moderator of the late Presbytcrian General Assembly at Saratoga, N. Y., whose speech for prohibition was published in the *Cynosure*, has been sued hy the sheriff on a charge of slander made from his pulpit. The doctor charged the sheriff of the county with being an ally of the lawbreakers. The doctor further stated that he weighed his words well, and that if the sheriff desired to bring an action, the courts were open. The sheriff wants $10,000 damages.

— Bishop Esher, of the Evangelical Association, will leave home in two weeks for a tour around the world, to be absent about eight months. He will visit the missions of the church in Japan, remaining there about a month. From there he will go to Egypt and the Holy Land, returning by the way of Germany and Switzerland in time for the annual session of the German and Swiss conferences, over which he presides.

—The tenth annual meeting of the Woman's Christian Board of Missions, of the Disciples or Campbellite Church, and the ninth annual meeting of the Foreign Christian Missionary Society was held lately. About 170 ladies from all parts of the United States were in attendance upon the former meeting. The secretary's report shows that when the hoard was organized but five States were connected with it and there was only $1,500 in the treasury. At present twenty-three States are identified with the board, and the income for the year was $14,000. During the past twelve months the work in Jamiaca and India has progressed favorably, and much help has been given to several localities in Montana. The annual report of the Foreign Missionary Society records six new missions founded and seven missionaries added. The financial statements, shows receipts $35,249; disbursements, $25,515. The General Missionary Board of the same church also held its annual meeting in St. Louis last week.

— The Kansas Yearly Meeting of Friends, the larger body, reports a membership of 6,294, established meetings 62, ministers 92, received into membership by request during the year 458. Within their limits are 36 Friends' Bible schools, 19 union and 6 mission, with an enrollment of 2,736. Among other items, 311 public temperance meetings had been held, 6 members used intoxicating liquors, and the cost of tobacco used by the members of three quarterly meetings was $1,275 during the past year.

—It is said of Messrs. Moody and Sankey that they both show signs of wear and tear in their personal appearance. Mr. Moody has become gray, though he is as active and vigorous as ever, without any improvement in his use of the English language. His sermons are more tender, less aggressive, but full of spiritual thought and earnestness. Mr. Sankey has perceptibly lost ground. He was fleshy, but has parted with muscle and looks less able for hard work than formerly. But such men have already lived many lifetimes. The amount of work they have done has been enormous.

— Rev. William Dean arrived in New York on the 14th from China, where he has spent the past fifty years as a missionary. Dr. Dean left New York in 1834, in the employ of the American Baptist Missionary Association, and was the first agent sent out by that association to the interior of China. He has remained there and in the East Indies ever since, and intends to return to his field of labor after paying a visit to his son in this country.

— The 100th anniversary of the consecration by the prelates of the Scottish Episcopal church of Samuel Seabury, first American Episcopal Bishop, was commemorated by services at Trinity church, New York, Nov. 14. Bishop Seabury, at the time of his death, was Professor of Divinity in the General Theological Seminary. Since he was made Bishop the Episcopal church has extended its work across the continent, under the direction of sixty-four diocesan bishops, with about 3,000 clergymen, and has an estimated membership of more than 500,000.

—The First Congregational church of Washington has issued a pastoral call to Rev. Dr. C. L. Goodell, of the Pilgrim church at St. Louis. Dr. Goodell has just returned from a tour in Europe and Asia, which was prolonged almost to a fatal termination by a fever contracted in Palestine. If he accepts there will be no pagan Masonic performances like the late "Lodge of Sorrow" while he is pastor.

—Concerning the first Sabbath-school in Chicago, begun by Philo Carpenter in 1832, Rev. Jeremiah Porter addressed a letter some time ago to Hon. William Bross, which was published in the *Tribune*, in which he says: "It is a matter of little consequence, yet as it is pleasant to know the exact truth with regard to the beginnings of your city, now so magnificent, of which I and yourself may each say, '*Magna pars quorum fui*,' with some truth, it seems right I should correct his statement concerning the first Sabbath-school. Mr. Wentworth says: 'The oldest continuous Sabbath-school is undoubtedly that of the First Baptist church.' You will find in an address of mine published in No. 14 of 'Furgus' Historical Publications', that a Sabbath-school was started in Chicago in 1832 by Mr. Philo Carpenter, that I found it in existence May 19, 1833. In that year it was held in Father Walker's log school-house, afterward in Fort Dearborn, and over Mr. Peck's store, as soon as my church was finished and dedicated, Jan. 4, 1834. This school has continued in that church from its first beginning. The Rev. A. B. Freeman, the first Baptist pastor, reached Chicago on the 18th of August, 1833. He started a Sunday-school which continues to this day, but was preceded by the earlier one nearly a year."

WRETCHED SPIRITUAL CONDITION OF GERMANY.

Professor Christlieb, of Bonn, has made some startling statements concerning religion in Germany. In Berlin he says instances occurred where there was only one church to 50,000 of the population. In New York there were 200 places of worship for the whole population; in Berlin only fifty. Out of the million inhabitants of Berlin only 20,000, or two per cent., attended Divine service; while in England the average was twenty-nine per cent. In Hamburg, out of 300.000 or 400,000, Divine service was attended only by 5,000. The rule in Germany with those who did not attend service was to work on the Sunday morning and amuse themselves in the afternoon. In certain districts of North Germany there were suicides at the rate of thirty to forty a week.

The state of things in the rural districts was also bad. The worthy classes were so hard pressed during the week and had to work at such small wages, that they thought they were bound to labor on the Lord's day in order to increase their wages. In one case, occurring in Saxony, the congregation of the church consisted of five women and one man. It was the custom on the Sunday afternoon, instead of going to church, to meet in the public house, and extracts were read to those present from Renan's "Life of Jesus," and the whole conversation ended with an abuse of the clergy.

In the middle and upper classes a conspicuous feature was the influence of false science. The causes were the overthrow of faith in the Bible as a revelation, through negative criticism, which disheartened students of theology. Students had come to him and said they had no heart any longer to study theology; and in other ways the universities had been the cradle of indifference. The majority of teachers in the "gymnasium" had probably for their highest ideal something that was pagan more than Christian. Extreme Darwinism and Pantheism contributed to the same result. In certain cases religion had been excluded from the public schools. Among further causes there was the want of family worship, and the egoism or selfishness of life, ending in despair; so that the whole result of the satiety of the German mind — the filling of the mind with mere culture—begat indifference to religion.

Among other causes were mentioned the bad example of influential people, as in disregarding the sanctity of the Lord's day, of magistrates and persons of high station; also, the hostile tone of the press, that never connected any public event with religion, and wrote in an opposite spirit.

In addition to those external causes, there were inward causes, in the church itself, *e. g.*, the want of places of worship. In the old provinces of Germany the provision was only one for 800 of the population; in Berlin, one in 8,000—a striking contrast with other countries, like England and America.

Then there was the comparatively dead style of religious teaching and service; it was taken for granted that all were already Christians; the preaching of repentance was, to a large extent, neglected, and Christianity was resolved into education merely.— *Witness.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPSED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religious and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

POLITICAL NOTES.

—How many people threw away their votes Nov. 4th?

—Maryland gave St. John 2,840 votes; New York, 25,227; New Jersey, 4,113; Massachusetts, 10,200, (Pres. J. H. Seelye for Governor, 8,241); New Hampshire, 1,573; Iowa, 2,000, (unofficial); Kansas, 4,273; Texas, 1,348; Ohio, 11,269. Previous reports published in the *Cynosure* which vary from the above are unofficial.

—In 1872 James Black (National Prohibition candidate) received 5,608 votes; in 1876 Green Clay Smith received 9,522 votes, and in 1880 Neal Dow received 10,305.

—The official revision of the New York vote completed Saturday gives Cleveland a total vote of 563,103; Blaine, 561,998; St. John, 25,227; Butler, 16,875. Cleveland's plurality, 1,105. As there were over 10,000,000 votes cast the one-ten thousandth part of the whole vote decided the election.

—Rumors multiply at Albany, N. Y., touching Mr. Conkling's relations with the Democracy. It is now stated that he will be Secretary of State if Mr. Cleveland is elected, and that this will be all the recognition the Independents will secure for their aid rendered the Democratic ticket.

—A political riot occurred at Selma, Ind., Thursday night. Democrats were ratifying and insisted upon hurrahing for Jeff Davis, which angered old soldiers, and a fight began. Stones and other missiles were thrown, pistols were fired, and several persons were badly hurt. One man, a Republican, was shot in the knee. The excitement is intense, and other trouble is feared before the bad blood cools.

—Inquiry among the Chicago hatters reveals to the curious the fact that between June 15 and Aug. 30 there were sold from their establishments 63,482 white hats of various shades and descriptions. They were worn by politicians of all classes.

—At the official count at Fort Madison, Iowa, Tuesday, the Republicans entered a protest against counting the vote, claiming that the township had been illegally divided. An armed mob of Democrats entered the room where the count was progressing, and by threats compelled the Republicans to withdraw their protest. The result will be that probably Ben Hall, Democrat, will be declared elected to Congress.

—Joseph Wright, of Babylon, L. I., a Democrat, refused to permit his aged father, who is a Republican, to leave the house on election day to vote, and Joe will be arrested for intimidating a voter.

—Mr. Blaine, it is said, will proceed to Washington this week, where he and his family will spend the winter. He received the news of Governor Cleveland's plurality in New York calmly and expressed the belief that the Republican party will grow in strength, and be called back to handle the reins of government in 1888. The second volume of his "Twenty years in Congress" will probably be published next June.

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"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard*, Columbus, O.

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FARM NOTES.

FOOD FOR FATTENING SWINE.

Experiments have proved that corn is not the best food for the production of pork when fed alone; but it is employed more extensively than all other grains, roots, and vegetables together. If used as a chief article in combination with other foods it is unequalled by any other cereal or vegetable that can be successfully grown over as great a range of country. Peas, barley, oats, mangels, potatoes and artichokes are undoubtedly valuable, to a certain extent, but they can never supersede corn, for reasons obvious to every intelligent farmer. We shell corn and soak it in water for twenty-four hours to soften it, because some hogs with defective teeth cannot thoroughly masticate it when hard, and consequently waste a great deal. Soaked corn contains all the fattening qualities of cooked corn, and is as digestible. Soaking costs nothing; cooking is expensive. For soaking corn it is best to use two tanks or tubs. When a cheap power can be obtained it would probably pay to coarsely grind or crack the corn; twelve hours would then be sufficient for soaking. For variety and to keep the hogs in healthy, thrifty condition, feed potatoes, mangels, peas, artichokes, oat-meal, and bran or middlings mixed to a mush with skim milk or slops; even if only in small quantities they will prove very beneficial. Aim to feed hogs for the market profitably. Intelligent observation and experiment will show how it can be done. Remember that warm, dry, well-bedded sheds are absolutely essential to profitable feeding.—*American Agriculturist.*

HOW TO DRIVE HOGS.

Keep your eye on the market and get all the information you can concerning the supply of hogs and pork. Take advantage of a rise and sell. Fine, smooth, even lots of hogs are always in demand, and are certain to bring the top price. Farmers living over a mile from market will find it much the best plan to erect a chute, loading their hogs into wagons and hauling them. In case they are driven, some of their bedding should be taken along in a wagon for use on bridges. Hogs will readily walk over a bridge on their old bedding. After passing over one bridge the bedding can be raked up, loaded into a wagon, and used on the next, and so on.

Sows should be bred for two years, and then fattened and sold. Begin feeding grain about September 1st, while on grass, in full flesh and thrifty condition. About four weeks before they are to be marketed, the pigs should be confined in a small, warm, dry, and well-bedded pen, and fed heavily with soaked corn, or meals mixed with skimmed milk, slops, etc., and an occasional ration of artichokes or other vegetables. Under such treatment the sows will fatten very rapidly and prove profitable.

Provided with wholesome food, pure water, and clean, dry, well-littered shed, a hog will never become diseased unless previously infected; and that the farmer must carefully guard against when procuring his change of stock. A healthy hog requires no stimulants, preventives or tonics of any kind. A diseased hog should be completely isolated from all others, or killed and burned. Lice are indications of ill-condition or unclean quarters. Kerosene applied with a swab will destroy the vermin.—*American Agriculturist.*

A corrospondent of the *Rural New Yorker* says: "I remember when I was a little girl that our cow got choked with a potato, and father hired me to run my hand and arm down Bossy's throat and pull out the potato. It was not a bit pleasant. We have a better way now. If a creature gets choked, take some cold water and a rubber syringe and squirt a stream of cold water into one of the ears. It gives the animal a surprise, and it shakes its head with a vengence, and starts the obstacle from its throat with a jerk. I have seen it tried lots of times, even after hoe-handles and broomsticks and divers other plans had been tried ineffectually, and I never knew the cold water stream to fail on cattle or horses, or even hogs.

Prof. Thomas Taylor, of the Department of Agriculture, Washington, has made a report of the series of microscopic observations recently made by him of butter, fats, and domestic fowls. The report says: It seems probable that a considerable amount of disease prevailing among American domestic fowls may be due to the presence of parasites. The suggestion is made that carbolic acid or other disinfectant be sprinkled in and about nests and on the floors o henneries to keep down these destructive iusects. Prof. Taylor furnishes the following simple test for detecting imitation butter: "Combine a few drops of sulphuric acid with a small quantity of pure butter, and the butter will assume first an opaque whitish-yellow color, and after a lapse of about ten minutes it will change to a brick-red. Oleomargarine made of beef fat, when treated in the same manner, changes at first to clear amber, and after the lapse of about twenty minutes to a deep crimson."

A Swedish comic paper states that you may know a genuine farmer in the town by the fact that in very cold weather he will take his wife's shawl off her shoulders and throw it over the horse's back, while he goes into a shop to make some purchases.—Romanbibliothek.

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IN BRIEF.

An English architect asserts that houses can be made of timber which will last longer than brick or stone. In many English towns houses of oak and plaster are in daily use that were built 500 years ago.

Of the 600,000,000 pounds of tobacco grown in this country this season 300,000,000 will be manufacturcd into chewing and smoking tobacco and snuff. The tobacco manufactories proper are about 1,000, but of cigar manufactories the number reaches more than 16,000. New York and Pennsylvania have each about 4,000, Illinois and Ohio about 1,500 each, none of the other states reaching in number as high as 1,000. These cigar manufactories made over 3,000,000,000 cigars in the fiscal year just ended, about 750,000,000 cigarettes.

Mrs. Julia Ward Howe, who has been selected by the managers of the New Orleans Exposition to organize the woman's department (says the *Boston Transcript*), held an informal meeting of women connected with the press, at her headquarters 5 park street. It was decided to have a press-room for women at the fair. Although Mrs. Howe was not invited to accept the management of the department until a late day, she is making strong efforts to secure a display of the industries open to women that will be highly creditable. The book publishers have generally responded to a request for a copy of every book written by women. Efforts will be made to secure exhibits of as many inventions as possible, and there will, of course, be specimens of fine needlework.

The following new anecdote of Horace Greeley was recently related by a present member of the editorial staff of *The New York Tribune*. There was but one person on the paper who could and would read his copy and she often found it easier to rewrite than to do otherwise. When she came to a word whose meaning she could not guess, when taken in connection with the remainder of the article, she would leave the word blank. Then Mr. Greeley, when he revised the proof, would fill in the place left vacant. Once the woman came to a word which she treated in the manner mentioned. Mr. Greeley filled it in, if possible, more obscurely than at first. Again the revised proof was submitted to him, and again the writing grew blinder. The next time he wrote on the margin of his proof: "This word is ——. The error is most grevious to me." By long and close scrutiny the first syllable was found to be "ae." Then by taking Worcester and looking up the "ae's" it was surmised to be aerification. This was written in his proof. Mr. Greeley wrote in response, "O. K., Gratefully. H. G."

Gen. Davis, of the British army, who was a famous insect collector, once picked up a wheel-bug in the West India Islands, and received a blow that paralyzed his arm for some time. As he shook the insect off, he noticed where it had stood on his hand six red marks, the impression of its feet. Kirby and Spence also refer to this peculiarity of the insect, and other naturalists have received shocks from certain of the luminous beetles. Capt. Blakeney took up an unknown caterpillar and immediately received such a shock that his entire right side became paralyzed, and for a long time he was dangerously ill.

Vanity Fair thus explains the meaning of the old saying, "It takes nine tailors to make a man": "In the first place, it should not be tail*ors*, but nine tail*ers;* and the saying arose in this wise: In country villages in England, it used to be the custom, and is now in rare instances, when a person died at night to tell the sexton, who then tolled the bell of the village church. He first rang a short peal and then finished up with 'tailers'—three 'tailers' for a child, six 'tailers' for a woman, and nine 'tailors made a man.' Nearly all old sayings and superstitions may be traced to like simple sources. One of the most common inn or 'public house' signs in England is the goat and compasses,' with the picture of a goat astride a pair of compasses. The origin of this is, that in old days, generally the only place of refreshment for the traveler was to be found in the monasteries. Over the gate of the monastery there was the motto, 'God Encompasseth Us,' which in course of time was corrupted into 'goat and compasses.'"

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NEWS OF THE WEEK.

COUNTRY.

—The American Woman's Suffrage Association meets in Chicago this week. Mrs. Mary B. Clay, of Kentucky, is president.

—In the Probate Court, Chicago, Judge Knickerbocker, after hearing of the subscribing witnesses, refused to probate the will of Wilbur F. Storey, late proprietor of the *Times* daily. The reason assigned is that the testator was not of sound mind and memory at the time of making the will.

—A joint resolution praying the government at Washington to divide the surplus in the Treasury among the States for school purposes was introduced Thursday in the Vermont Legislature.

—The charters of 721 national banks, with an aggregate capital of over $189,000,000, will expire during the year 1885. From information received by the Comptroller of the Currency it is expected a large majority of these banks will continue their existence.

—A monument to commemorate the revolutionary battles of 1778 was unveiled Thursday in the presence of 35,000 persons at Monmouth, N. J.

—The explosion of a kerosene barrel which was thrown on a bonfire on West Quincy street yesterday afternoon fatally burned six children and injured and burned several others The explosion was caused by the formation of gas in the empty kerosene barrel used to feed the flames of the bonfire. Four of the children were removed to the County Hospital and the others to their homes.

—A severe shock of earthquake was felt Wednesday night at Concord and other towns in New Hampshire. Thursday forenoon Colchester and Kingsville, Ont., were disturbed by a heavy quake, windows being broken and the people alarmed. Shocks were also felt in Northern Ohio, but they are attributed to the powder explosion near Toledo.

— Friday morning a northbound train on the Houston & Texas Central railway was wrecked at Clear Creek station, Texas, and as far as known [illegible] people were killed outright and fifteen wounded more or less seriously. Investigation by the railroad authorities reveals that the work was done by discharged employes and thieves in the vicinity who sought to wreck the freight train for the spoils.

—Ten tons of giant powder in Rummel's magazine near Toledo, O., was exploded Thursday morning by the detonation of a tub of nitro-glycerine, which had been placed near a fire to thaw. The explosion was heard at Detroit, sixty miles away, and in the immediate district it smashed windows, leveled fences and barns and tore limbs from trees. In two schools near the scene a panic occurred, many children being bruised. A spring wagon containing four persons was hurled into a ditch. An employe of the magazine was seriously burned, but will probably recover. The financial loss is placed at $10,000.

—Three robbers attempted to break into a store at Fiosa, Ind., Wednesday night, when a watchman who had been posted inside fired two loads of buckshot, killing one of the burglars almost instantly, and wounding the second severely. The third man was found dead in the woods a short distance away.

—The ship Andrew Johnson, of Thomaston, Me., was sunk in West Indian waters by a collision, seventeen of the crew being drowned.

—There is great suffering in the village of Carthage, N. Y., which was recently almost destroyed by fire. The village has a population of about 3,000, and nearly half the people are homeless. In many instances three, and even four, families occupy the houses of one. Two hundred buildings were destroyed. There has been received for relief $25,000. The people feel very grateful, but the fact remains that three times this amount is absolutely required to enable the destitute people to get through winter.

—During a Democratic celebration at Wellington, Kan., Mrs. John Schnarr was struck in the eye by a sky-rocket and instantly killed. Another rocket erroneously placed went driving into the office of the Phillips House, striking the night clerk in the mouth and coming out behind the ear. His condition is precarious. A guest of the hotel was also seriously wounded in the face.

—A nine-ton lump of coal, claimed as the largest ever mined, will represent the coal interests of Birmingham, Ala., at the New Orleans Exhibition.

—William G. Scott, of Richmond, Ind., presided at a meeting of threshing machine manufacturers held at Chicago last week. It was decided to refuse to sell machines in the future on more than two years' time.

—Dan S. Holcomb and Jud D. Crouch are on trial at Jackson, Mich., for the murder of the Crouch family a year ago. These fellows are Freemasons, and it is believed the lodge will endeavor to clear them.

—In McPherson county, Kan., Wednesday, August Tuxhorn fired his house, barn, and granary, and then blew out his brains. It is alleged that he also intended to kill his wife and four children. Included in the $11,000 loss is $4,000 in cash which was in the house.

—Being destitute and without friends, John Downey and wife, of Windsor, Ont., resolved to drown themselves some weeks ago. The woman performed her part, but Downey lost courage, and, when his wife's body was found, was accused of the murder, but was acquitted. Friday Downey hanged himself.

—A large number of Mormons from Tennessee reached St. Louis Friday en route to the new settlement of the Saints in Colorado.

—The losses to all interests by the Hocking Valley coal and iron strike since June 27 is placed at $4,011,000. The loss to the city of Columbus amounts to $3,511,000.

—Steps are being taken by the Canadian authorities to form an international park, which will include Niagara Falls.

—Three warehouses at Petersburg, Va, containing 1,200,000 pounds sumac, were destroyed by fire early Saturday morning.

FOREIGN.

—The Franchise bill passed its crucial and final stage in the House of Commons Monday night last week. The House was in Committee of the Whole and the question was upon the third reading and passage of the bill. On this question a division was ordered. It was known that the Government would in any event have a sufficient majority to carry the bill, but great interest attached to the vote of the Parnellites. When the division occurred every man of them walked into the Liberal lobby, and the Government repeated its triumph of last week.

—A severe shock of an earthquake, accompanied with a terrific explosive report, occurred to-night at Clitheroe, Lancashire, and about twenty-five miles from Manchester. The shock threw down horses in the streets, and caused great consternation and excitement among the inhabitants.

—The Galveston, Texas, *News'* Nueva Laredo special says: "Yesterday (Nov. 9) the election in the Mexican States of Coahuila and Nueva Leon came off for State and municipal officers. A riot reigned in the city of Saltillo and in the towns of Sabinos Hidalgo and Bustamente. At Saltillo five men are reported killed and fifteen or twenty wounded. A number were also killed in Santa Catarina. At Sabinos Hidalgo a battle occurred between government soldiers and citizens. District Judge Garcia was killed, while the colonel commanding the troops, together with about twenty soldiers, are reported killed. The towns are full of dead and wounded on both sides. The rioting is attributed to the attempts of the government to coerce citizens by the use of troops at the polls into support of the government candidates.

—The total number of deaths from cholera in Paris Saturday was 56. Total number of deaths in eight days, 460.

—A dispatch from Cairo says a letter from General Gordon has been received received by General Wolseley, which is dated Khartoum, Nov. 4. This letter states that the steamer which bore Colonels Stewart and Power, and Herbine, the French Consul, and some Greeks, left Khartoum Sept. 10. Messrs. Hansel and Leonides are safe at Khartoum.

—The free taking of lands by whites about Metlakahtla, British Columbia, has incensed the Indians, and an outbreak is threatened. A war ship has been ordered to the scene of the disturbances.

—It is annonnced to-day that the Dominion Government declines to aid Canadians to take part in the New Orleans Exposition. It is estimated that it would cost $75,000, which, in view of decreased revenue, the government is not prepared to provide for.

—The Mudir of Dongola telegraphs the Egyp[illegible]uthorities that El Mahdi has estab[illegible] himself on the Western banks of th[illegible], a few miles from Khartoum. Also[illegible] one of the Mahdi's chief lieuten[illegible] marching on Dongola with 12,[illegible]en.

[illegible] situation of the French in Tonqu[illegible]ily becoming more perilous. The o[illegible] are subject to constant attacks, a[illegible]t difficulty is experienced in procuring provisions in the territory between Hanoi and Sontay, and daily skirmishes take place. The health of the troops at Bac Ninh is bad and numbers of men are unfit for service.

—A collision of railway trains occurred Friday near the depot in Hanaw, Germany. Fifteen persons were killed, and a large number wounded.

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Oats—No. 2		26
Rye—No. 2		51
Bran per ton	9 00	11 00
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 50
Mess pork per bbl		11 50
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@2 00
Eggs	20	21
Potatoes per bus	25	35
Seeds—Timothy	1 15	@1 25
Flax		1 33
Broom corn	02	@ 06
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 20	@6 75
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A keystone weighing five tons was set in its place 534 feet above the earth last week in the Washington monument. So great was the risk in elevating this immense mass to its place that the public was forbidden to approach the monument within any point of danger. But two prominent followers of Albert Pike got permission of the engineer, and as the stone was laid, dabbled around in the mortar with their little Masonic trowels. So that Masonry can boast that she has attended to the matter and this structure, raised to the memory of a man who died an actual seceder from the order, has had the benediction of the worshipers of Hiram.

The revival of the war on American pork in France is very possibly related to the cholera plague. The ignorant French peasantry, who rebelled against their physicians because of the rumor that the profession were employed to kill off the surplus population, can more reasonably rebel against swine meat and its scrofulous tendencies. The American press is ready with its suggestions of retaliation, and prominent among the French products that will be exchanged for swine are silks and wines. Our imports of these articles amount to about $25,000,000 each. America can spare them both and save the money which would be spent on a luxury and a vicious, demoralizing drink.

The long struggle between the British houses of Parliament has finally resulted in a practical victory for the Commons. The Franchise bill which will increase the number of voters in Great Britain by two million passed the Lower House for the second time some days ago and was received by the Lords with trembling. The bill extends the franchise to every householder irrespective of the value of his property, and is recognized by the Tories as a stromg movement toward universal suffrage. As a check to the advantage thus gained by the Liberal party, the Lords, not daring again to refuse the bill, have proposed as a compromise that there be a re-distribution or readjustment of Parliamentary districts; and under the pressure of the Gladstone majority, have agreed to pass the franchise act if such a measure shall be presented. This ensures the increase of the voting power of the people, which will be a permanent gain, while the redistribution measure cannot be so certain of its tenure. There will be long chaffering over the details of the latter, but such vexations frequently attend the adoption of a great popular measure. This victory over the Lords will possibly allay the agitation of the upper house; but when the next struggle comes it will be a weaker body than last summer.

A remark of Philip Schaff in his report to the Evangelical Alliance of the United States, meeting in New York last week, is worthy of note. Dr. Schaff was the delegate of the American branch at the International Conference lately held in Copenhagen. Coming from such a conference where Christians of all creeds were made welcome, and the general interests of the kingdom of Christ were discussed to the exclusion of restricted questions of sectional and sectarian importance only, he probably felt its spirit and was led to speak more boldly. He spoke of the good effect of the conference was marked, but he believed that one of the greatest drawbacks to the success of the Christian church to-day, was its denominational distinctions. This testimony is from a man of earnest piety, profound learning and wide acquaintance with the work and hindrances of the church throughout the world.

A question of some interest and importance to every Christian church was opened lately in the *Presbyterian* by this statement: "It is a fact that the seasons following Presidential elections have been the most marked as revival periods." This suggests to a correspondent of the *Interior* an investigation of the records of the Presbyterian General Assemblies since Jackson's day, which disproves the statement in a most discouraging way. Following the fourteen elections there have been losses following eight of them instead of gains to the churches; and while the gains are small the losses are large. It cannot, however, be positively deduced that religious declension is an effect of political campaigns, though the figures seem to imply as much. It may be only a coincidence. If it were an effect it would be an argument outweighing every other for prolonging the Presidential term to six or even eight years.

The New Orleans Exposition promises to be a good mission field for the National Christian Association. No other fair attempting an international character has ever succeeded financially; and the managers of the Cotton Exposition, located so far to one side of the great lines of travel, seem inclined to use every possible means to draw a crowd, whether legitimate or not. They are therefore proposing to ride the secret society hobby-horse for all it is worth, and draw into their show all the lodges and their friends and supporters as far as possible. This they argue in their official bulletin would cost them nothing and would increase the fame of the Exposition. Let the fair be known as a patron of the lodges; give each secret order which has wealth and influence a day of its own, named for itself with its grand parades, drills and airing of fine clothes, and we have made a fine stroke for popularity and success. The bulletin goes on to say: "In this sort of business New Orleans would be ahead of nearly any other city on the continent. It may almost claim to be the home of secret societies. There are more here than anywhere else in the world; and there is probably not an organization of this kind in existence anywhere in the world but has a branch here. 'Society' days would be a very popular institution—nearly as satisfactory as 'State' days, and that the Exposition will have these, there is, of course, no reason to entertain the slightest doubt." Such being the plan of the New Orleans fair, it seems to invite the labors of the N. C. A. as "Afric's sunny plains" have invited young men from the Guinness Training-school in London, or "Greenland's icy mountains" the hardy and self-denying Moravian.

THE LORD'S WAY TO RENOUNCE FREEMASONRY.

BY REV. ISAAC HYATT.

As there are Masons giving evidence of integrity and Christian character, I do not wish to speak uncharitably of them or their connection with the order; but simply to show that Masonic oaths are sinful, and whenever taken ought to be renounced with penitent confession to God and man.

With uplifted eyes gazing upon the glory of heaven, we often ask, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And when Jehovah sends back the answer, "He that sweareth to his own hurt and changeth not," we may justly pause and consider well our act before breaking any promise, covenant, or oath we have taken.

Let us pause before this Scripture and learn its true meaning. Does it teach that if we have sworn to do a wicked act, we must do it to enjoy the favor of God? Mark well its utterance. It does not say he that sweareth to the hurt of truth, justice, civil and religious liberty and changeth not, shall have a seat in heaven and hear the sweet music of angelic song. But it does say, he that sweareth to his *own* hurt and still adheres to his engagement, does a noble act for which he shall be permitted to enter the joy of the Lord and stand among the redeemed in glory.

Albert Barnes in his interpretation of this passage says:

"If the thing itself is wrong; if he has made a promise, or pledged himself to do a wicked thing, he cannot be under obligation to execute it; he should at once abandon it; but he is not at liberty to violate an agreement simply because it will be a loss to him, or because he ascertains that it will not be, as he supposed, to his advantage."

According to the sentiment of these words no one ought to keep a promise or oath that necessitates wrong doing.

Rev. J. A. Howe, D. D., professor in Bates Theological Seminary, Lewiston, Me., says:

"When men have become bound by solemn oaths to commit crime, they have no right to do it. They are under the highest obligation to break that oath and stop the progress of sin. The oath is sin, to execute it is sin, to abrogate the oath is virtue."

The late Joseph Haven, D. D., L.L. D., professor in the Theological Seminary, Chicago, Ill., and in Amherst College, says on this topic:

"Suppose, for example, I have promised to do what is in itself unlawful—to commit crime, to lie, to steal, to commit murder, or in any way to violate the laws of society or the laws of God—am I under obligation to keep such a promise? Unquestionably not. There can be no obligation on any man to do wrong. It is a contradiction of terms to say that a man *ought* to do what he ought not to do. In case the unlawfulness of the act contemplated was known at the time that the promise was made, then the promise itself was a guilty one, and the sooner it is broken the better. The guilt of such promises, it has been well said, lies not in the breaking, but in the making.

"In the case the unlawfulness was not known, but the thing promised was, at the time, supposed to be lawful, this supposed lawfulness was manifestly an implied condition of the promise; and a failure of the condition implies a failure of the obligation. The promise is to be taken in its plain and obvious intent; and if there was no intention to do a wrong act, no promise to do a known wrong, of course there is no obligation in the promise.

"This was the case with Herod, whose promise was to give his daughter whatever she might ask; but who in making that promise, had no thought of her asking what she did. In taking the life of John the Baptist under such circumstances, that ruler committed the crime of murder in order to avoid breaking a promise which in reality he never made; and which, if made, he had not only no obligation, but no right to keep. In like manner, a promise obtained by any misrepresentation or fraud on the part of the person receiving the promise, is not binding, when such fraud or misrepresentation is discovered, inasmuch as the condition on which the promise was made proves false."

Dr. Wayland, late President of Brown University; Dr. J. J. Butler, professor in Theological Seminary, Hillsdale, Michigan; Dr. J. Fullonton, professor in the Theological Seminary, Lewiston, Maine, with others of equal repute for learning and piety, advocate the same doctrine. Mr. Wayland says: "The duty of every one who has placed himself under any such obligation is at once to confess his fault, to declare himself free from his engagement, and endeavor to persuade others to do the same."

And certainly the teaching of these holy men is established by the Scriptures. For most assuredly they teach to render acceptable service to the Lord, we must separate ourselves from all alliances with sinful associations and break all contracts with iniquity. 2 Cor. 6: 14–18.

Moreover, they teach that to receive pardon we must repent, making such confessions as the nature of our sin demands with faith in our Lord and Saviour Jesus Christ.

In the light of these truths let us proceed to the examination of Masonic oaths. May the Holy Spirit enlighten our minds and the love of God pervade our hearts, that we may perceive their true character, learn our duty, and receive strength to do it.

A Masonic oath is a peculiar thing. How it can rest easy on the conscience of any intelligent man, who has a conscientious regard for doing right, is a marvel. It bears the impress and cunning of Satanic strategy. Like the spider's web it holds its victim in a tight place. For he who has taken it cannot write, speak or even look against Masonry without its violation. Yea, more, it binds him to cherish the institution with a heart-felt relish.

It not only requires that the secrets of Masonry shall never be revealed, but that they shall ever be concealed, no matter how much the truth must be prevaricated and misrepresented to do it. It provides no honorable way to be relieved of its obligations, but stands over its victim with whetted sword to execute judgment for its violation by cutting his throat across, with bloody hand to tear his tongue out by the roots, and with merciless revenge to bury his body where the tide ebbs and flows twice in twenty-four hours.

Hence comes the real question at issue,

OUGHT A MASONIC OATH TO BE KEPT?

According to the teachings to which we have arrived, if it is just and was obtained in a lawful way, it should be. If it was obtained by representations fundamentally false, no one is bound to keep it. If one man marries another in woman's clothes, the marriage is null and void, no matter how many excellent qualities the man may have who passed himself off for a woman. The man-wife might never require the husband to do anything wrong; but the character of the deception relieves him of all obligation. So the deception practiced in obtaining a Masonic oath, however glossed over to deceive when held up in the burning light of truth relieves him who takes it, of all obligation.

Take a Masonic oath and hold it up in the clear light of truth, with what sentiment of Christianity can it be reconciled, or with what utterance of Christ does it bear any resemblance? The Bible is a book full of covenants; but where is one enjoined by our heavenly Father that bears any likeness to a Masonic oath?

Is there one that does not announce or imply mercy and forgiveness to him who breaks it, whenever he returns to God with contrition asking for pardon? Certainly there is no mercy or forgiveness in a Masonic oath. Its utterance is, "This oath must be kept or suffer death in a most cruel and revolting manner, and be buried in disgrace; and the candidate for Masonry before taking it, is assured unequivocally there is nothing in it contrary to love and mercy, or that will conflict with his duty to God, his neighbor or his country. If this is not deception, what is? Therefore, if a man does not know that this deception is to be practiced upon him, he is under no obligation to keep the oath. Hence he is free from the obligation.

And if a Masonic oath had no more objectionable feature than its unmercifulness, the law of Christ might not necessitate its renunciation, but certainly it would license the liberty to do so. But its horrid unmercifulness is not only repugnant to every noble sentiment of love, mercy and forgiveness, which are the fundamental principles of the Gospel, but its requirements are positively sinful. Hence he who has taken such an oath is not free; but is under obligation to break it with confession to God and man.

As already noticed, it requires that Masonry shall be hailed as a good thing—loved and cherished as a gift from God—which is as impossible for the Christian who understands its character and claims as it is to keep air from entering into a vacuum while an opening remains thereinto; for it is the prime educator of deception and favoritism, whose existence is so apparent in church and state; requires the concealment of wicked deeds and teaches a religion that is deistical and pagan. No marvel that the church, though surrounded by golden opportunities, is, as Rev. D. W. C. Durgin, D. D., President of Hillsdale College, expressed it at the General Conference of Free Baptists, "like a well-dressed corpse in a splendid coffin."

And when a man finds himself ensnared, tied and bound without any way of escape without breaking his oath, what shall he do? "Renounce it," says one, "and have nothing more to do with the Order." But such action breaks the first oath in Masonry, which is re-affirmed in the higher degrees, and he that offendeth in one point is guilty of all. So those who are agreed that Masonry ought to be renounced, if consistent, hold that its oaths ought not to be kept. But however good and commendable such action is, does it meet the full requirement of the Lord as revealed to us in the Bible? Where is it written that our sins shall be forgiven if we renounce them? Is not confession made a condition of our pardon? Most assuredly it is. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13.

To take a Masonic oath is a sinful act, for "all unrighteousness is sin." It may be the sin of ignorance and unbelief; but no qualifying circumstances can justify it or remove the stain of iniquity. The commandments are not conditioned upon our knowledge. Thinking that wrong is right, or that right is wrong makes no difference with the precepts of the Lord. God declares what must, and what must not be done. If we violate his law we must take the consequences. Saying that we did not know better, does not cover our transgression. For it is written, "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty, and he shall bear his iniquity." Our knowledge may heighten or lessen the degree of our guilt, but can never change its character; for sin is sin; and the only way to escape its penalty is to make such confession as the nature of our transgression demands, with faith in the atoning blood of our Lord Jesus Christ. And though a Masonic oath provides no honorable way to be relieved of its obligations, the Lord does. It is the way open to all sinners. It is by the way of the cross. Oh! what gratitude should fill our hearts that there is such a way. And to walk up this highway of holiness we must confess our sins to God and to all other parties against whom they have been committed; and if anything enters into the warp and woof of society, preventing the execution of good laws, it is a Masonic oath. Hence to take it is a sin against God, society and all righteous government. Therefore it ought to be confessed publicly. For it is utterly impossible to confess, as the Scriptures teach, our sin of entering a Masonic lodge, without telling, to the best of our knowledge, what we have done. It is the Lord's appointed way to give us pardon and warn the world of the wickedness of the institution. It is probably a correct idea that the demoralizing tenets of the minor secret societies can be given without an exposure of their obligations and secrets. For evidently without an exposure of these it is as easy to show that the seeds of drunkenness are in every glass of wine. If so, those withdrawing from them are not under obligation to expose their so-called secrets. But few would ever form a correct conception of the blasphemous and horrid character of Masonic oaths, or the revolting nature of the pagan ceremonies of initiation, unless told just what they are by those in whom they have confidence. To illustrate: Mr. Jones, a retail dealer in groceries, arriving in Boston meets Mr. Perkins, a wholesale dealer in sugar, who offers to sell him a first-class grade of sugar at a great bargain, upon three conditions. First, he is always to speak favorably of his sugar. Second, he is never to reveal the price paid without written permission. Third, without such permission he is never to make known the extent of his business. Most unequivocal is the assurance of Mr. Perkins that the quality of his sugar is excellent, his manner of dealing honorable, and he presents the testimony of reliable business men to establish all he says. Such is the confidence Mr. Jones has in the integrity of Mr. Perkins, and seeing nothing objectionable in his requirements, he signs the contract, binding himself under penalty of death to keep it.

Then Mr. Perkins tells him he has an extensive trade, is selling sugar in every State in the Union and all through the Dominion of Canada, and will sell him any grade he wishes three dollars less per barrel than he can buy of any other dealer. Whereupon Mr. Jones makes a large purchase. After doing it, he begins to think, and as he thinks he grows concerned for fear something is wrong about the sugar. Such are his apprehensions of fraud that he takes a sample to a chemist for analysis. Upon examination it is found to be so largely adulterated with musty flour that it will cause disease and death whenever it is used.

Now how can Mr. Jones give any one a correct idea of Mr. Perkins' wickedness and its terrible consequences and his own sinful folly in allowing himself to be ensnared into co-partnership with him without telling just what he and Mr. Perkins have done?

So the only way for the man who has been enticed into a Masonic lodge, and wants to render acceptable service to the Lord and do to his fellow-men as he would be done by, is to tell just what he has done and what Masonry is, to the best of his ability.

(*To be concluded next week.*)

THE CHURCH ANTAGONIZED BY LODGERY.

BY REV. LEVI KELLY.

As this country could not exist part free and part slave, neither can it exist partly controlled by Christianity and part by lodgery. The one must destroy the other. It will not do to hope in the fulfilment of the promises concerning the triumph of the church, unless we meet the conditions. Rum is a mighty agent in the hands of the devil but secretism much more so. The one professes simply to supply the demands of a depraved taste, the other promises to prepare the subject for the very highest enjoyment of morality here, and a home in heaven, or in the upper lodge, without the help of Christ or the Holy Spirit.

As every order in the secret empire rejects the example and command, if not the very name of Christ, and builds its altars by the side of the Christian altar, it must be that the hearts engaged in this double dealing, must be on one side or the other. It is not rash to suppose that they cannot be on the side of Christ, for he demands the whole heart and service, and says, "Ye cannot serve two masters;" therefore such men are against Jesus. They must "deny him before men," in the lodge, and how can they be true to him out of the lodge, unless they can prove him to be like one of them, ready to accommodate himself to circumstances to win earthly renown?

But we have said one or the other must go. Now, there are about three millions of men paying their devotions at the altars of this anti-Christ, and many among them are men who have taken holy orders and ministers of a "better covenant;" now let me ask, what prospect but defeat lies before the Christian church? It will not do to call in the promises, or God's omnipotence, or church agency, we must look facts in the face; "like causes produce like effects." The land of the prophets and apostles is desolated by a similar type of anti-Christ, and who is wise enough to say the same thing may not be again re-enacted. Shadows cast on the dial indicate that the sun of Christian civilization is going down under a thick mist of skepticism, perhaps to arise with resplendent glory on the "Dark Continent."

While we know that many have come out of those orders, yet many more are rushing in daily, and the depleted ranks are filled with new recruits who imbibe a spirit of hate to Christ. Many of these who came out, because they were disgusted, are keeping a silent tongue, and so fulfill their obligations,—"never reveal." The heavy tramp of battalions of the dark orders are heard marching on to perdition with a light and giddy step. They stand, determined to keep the way to the lodge clear, and to blockade the way to the church; and why should they not if salvation may be had without the Cross? Who is willing to step to the front and claim that crime is not increasing, and that life is more secure than formerly? Is not iniquity abounding, and the atmosphere impregnated with the stench of an incarnate hell? At the rate of increase for the past ten years, it will be less than a generation, churches will be empty, Sabbaths destroyed, and bull-fights, theatres and beer gardens will have supplanted them.

Remember, the lodges are busy night and day. Preachers take vacations, churches are closed in hot seasons, but the lodge is open, and men on bended knees swearing to have their bodies cut to pieces in a most shocking manner, if they "knowingly or willingly violate this my solemn obligation." Every man so sworn is corrupted, and unless by a miracle of grace, will remain so as long as he lives. This nightmare remains on him, crushing out his manhood, and poisoning his very soul against the "Man of Sorrows" whose blood he rejected in that awful hour. He is to all intent and purposes indoctrinated with infidel

sentiments sufficiently powerful to keep him a stranger to Christ and an heir to hell.

Please let me tell you revivals are impossible in churches with any degree of freedom, where the Holy Spirit comes in contact with these oath-bound orders. Christ goes among us in the person of the Holy Ghost, and how can he abide on grounds pre-occupied by his sworn enemy.

Chittenango, N. Y.

A COUNTRY THANKSGIVING.

Ay, good man, close the great barn door;
The mellow harvest time is o'er!
The earth has given her treasures meet
Of golden corn and hardened wheat.
You and your neighbors well have wrought,
And of the Summer's bounty caught;
Won from her smiles and from her tears
Much good, perhaps, for many years.
You come a tribute now to pay—
The bells proclaim Thanksgiving Day.
Well have you sown, well have you reaped;
And of the riches you have heaped,
You think, perhaps, that you will give
A part, that others, too, may live.
But if such argument you use,
Your niggard bounty I refuse.
No gifts you on the altar lay,
In any sense are given away.
Lo! rings from Heaven a voice abroad:
"Who helps God's poor doth lend the Lord."
What is your wealth? He'd have you know,
To have it, you must let it go.
Think you the hand by Heaven struck cold,
Will yet have power to clutch its gold?
Shrouds have no pockets, do they say?
Behold, I show you then the way:
Wait not till death shall shut the door
But send your cargoes on before.
Lo! he that giveth of his hoard
To help God's poor, doth lend the Lord.
To-day, my brethren—do not wait;
Yonder stands Dame Kelley's gate;
And would you build a mansion fair
In Heaven, send your lumber there.
Each stick that on her wood-pile lies,
May raise a dome beyond the skies;
You stop the rents within her walls,
And yonder rise your marble halls;
For every pane that stops the wind,
There shineth one with jasper lined.
Your wealth is gone, your form lies cold,
But in the city paved with gold,
Your hoard is held in hands Divine;
It bears a name that marks it thine.
Behold the bargain ye have made;
With usury the debt is paid.
No moth doth eat, no thieves do steal,
No suffering heart doth envy feel.
Ring out the words: Who of his hoard
Doth help God's poor, doth lend the Lord!
Go get your cargoes under way;
The bells ring out Thanksgiving Day!

—*Selected.*

THE SERMON.

THE GENESIS OF OUR THANKSGIVING DAY.

[Sermon by Rev. E. G. Beckwith, D. D., of the Third Congregational church, San Francisco.]

"One generation shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." —Ps. 145: 4, 7.

The remotest type of our Thanksgiving day is the Hebrew "Feast of Ingathering." Not that it is, in any sense, a continuance of that festival. It had quite another historic origin. And yet the connection between that joyous old Jewish feast and our November festival may be closer than has been written in the books. Our fathers knew very well the story of the church in the wilderness. And when they found themselves in the wilderness, and were made glad under the good hand of God, they would remember how Israel was commanded to "offer unto God thanksgiving." And more than likely it was just that memory that suggested to them to hallow such a day of rejoicing. And this view is somewhat confirmed by the striking similarity between the old feast and the new. Both of them were in the autumn. Both were feasts of ingathering. Both were under the sanction of the civil authority. Both were sacred seasons, hallowed with public religious service. Both were signaled by a lavish display of God's bounties. Both were to be kept in token of gratitude. Both were to be seasons of great rejoicing. And the Jews made it the gladdest time of all the year. They kept it, indeed, with solemn rites of worship, and hallowed it with costliest sacrifices. But they flung around it all the cheer of feasting, and the gladness of song, and the gleam of illuminations, with the jubilance of the waving of palm branches and the blowing of silver trumpets. In this, that is, in the joy of their public services, they excelled us. And so their temple was thronged by exulting thousands, as I verily believe ours would always be, if we would bring up here our thank-offerings from flock and herd, and garden, and harvest field, and then would make our sanctuary peal and throb, and surge with the music of organ, and orchestra, and song, as the temple pealed, on its festal days, with the voices of its great choirs and the sound of the silver trumpets.

But it is the historic origin of our Thanksgiving day for which we are seeking; and we must look for that in some nearer events than the old Jewish Feast of Ingathering.

There have been occasional Thanksgiving days, no doubt, in all Christian lands, and through all the Christian centuries. There is, however, but one such occasion of which I have ever read, that can be even remotely linked with our New England festival; and that is "the great day of rejoicing on account of the relief of Leyden, solemnly appointed and observed with mingled songs and tears, October 3, 1575." "The memory of that day, says a recent writer, "was yet tender in the minds of all Protestants when the exiled Plymouth church went to Leyden in 1609." They must have heard the story of that day of gladness, over and over, during the eleven years of their sojourn in that old, heroic city.

It was a story to be told at every brave Hollander's hearthstone, from generation to generation. You remember the occasion, as the history records it. Four months, and more, the Spanish army had besieged the city. The fate of the Dutch Republic hung upon the issue. If Leyden stood, it was freedom and Protestantism. If Leyden fell, it was tyranny and Rome. So the conflict raged around the walls of the beleagured city. "So long as there is a man left," they had said, "we will contend for our liberty and our religion." But in a little while there would have been no man left; for famine and pestilence were both in the city. "Starving wretches," says Motley, "swarmed daily around the shambles where the few remaining cattle were slaughtered, contending for any morsel which might fall, and lapping eagerly the blood as it ran along the pavement. Women and children, all day long, were seen searching gutters and dunghill for morsels of food, which they disputed fiercely with the famishing dogs. The green leaves were stripped from the trees for food. The hides of the cattle were eagerly devoured. Infants starved to death on the maternal breasts. Mothers dropped dead in the streets, with their dead children in their arms." And still they would not open the gates. To some murmuring citizens the heroic old burgomaster said: "I tell you I have made an oath to hold the city, and may God give me strength to keep my oath. My life is at your disposal. Take my body to appease your hunger, but expect no surrender so long as I remain alive." Then even the murmurers took new oaths of fidelity with him, and clambering to the top of the ramparts, they hurled down defiance at the enemy. "So long as ye hear dog bark or cat mew within the walls," they said, "ye may know that the city holds out. And when all has perished but ourselves, be sure that we will each devour our left arms, retaining our right to defend our women, our liberty and our religion. And when the last hour has come, with our own hands we will set fire to the city, and perish, men, women and children together in the flames, rather than suffer our homes to be polluted and our liberties to be crushed." And it was only at the last hour that deliverance came. But it came at the last. It came on the crest of the ocean wave, driven by the winds of heaven. The Prince of Orange had cut the dykes and let the ocean in upon Holland. "Better a drowned land than a lost land," they cried, as they devoted their fertile fields to desolation. And God took the west winds, and through those opened dykes blew the great sea waves up to the very city gates; great ocean waves before which the Spanish army fled in terror, and on which the Dutch fleet swept up into the famishing city, and Leyden was delivered.

Then they kept the Thanksgiving. "A solemn procession was immediately formed," says the historian. "Magistrates and citizens, wild Zealanders, emaciated burgher guards, sailors, soldiers, women, children—nearly every living person within the walls, all repaired without delay to the great church. The starving and heroic city, which had been so strong in its resistance to an earthly king, now bent itself in humble gratitude before the King of kings. After prayers, the whole congregation joined in the thanksgiving anthem. Thousands of voices raised the song, but few were able to carry it to its conclusion; for the universal emotion, deepened by the music, became too full for utterance. The hymn was abruptly suspended while the multitude wept like children."

That was the glad thanksgiving of which our Pilgrim fathers heard from the lips of the liberty-loving burghers of Leyden. No doubt they carried the memory of it, as as we know they did its spirit, into their western exile. Before they had ever seen the western wilderness, they had learned the meaning and the fitness of public thanksgiving for divine deliverance. So I cannot help thinking we should count that story of the public prayer and song of the rescued burghers of Leyden, as one of the germinal forces in the genesis of our Thanksgiving day.

Coming now to Plymouth Rock, we find it hallowed very early, not only with the Pilgrim's prayer of faith, but also with the psalm of gratitude. "They found the Lord to be with them in all their ways," says their own historian; and to bless their outgoings and incomings, "for which," he adds, "let his holy name have the praise forever." And they gave him the praise. They had a feast of ingathering after their very first harvest. It was not so formal as it has since come to be. It was only semi-official. But it was a most natural beginning of our beautiful festival. This is how the memory of it runs —I quote from Dr. Leonard Bacon's "Genesis of the New England Churches"—

"All summer there was no want. In due time the harvest was gathered. They had 'a good increase of Indian corn'; their barley was 'indifferent good'; but their peas, that came up well and blossomed hopefully, were 'not worth the gathering.' Meanwhile, their harbor was beginning to show how successful the wild ducks had been with their broods, and 'now began to come in store of fowl' as the autumn advanced; and, besides water-fowl, there was 'great store of wild turkeys' in the woods."

So they rejoiced together, after they had gathered the fruit of their labors. Three days they kept up their rejoicing, with some festivity we know, but mingled also with prayer and song. "It is not altogether fanciful," adds the historian, "to call that three days' feast the first Thanksgiving. The New England Autumnal feast, now kept with gladness in the homes and with worship in the churches, all the way from Plymouth to the Golden State, began spontaneously when the Pilgrim remnant had harvested their first crop of Indian corn." So we may count that three days of rejoicing together, after their first summer's ingathering, another of the germinal forces in the genesis of our Thanksgiving day.

But this day that has become so dear to us did not grow into permanence at once out of those first rejoicings. Our feast of ingathering has no very definite point of departure. We do not know with certainty when it became permanent, or when it settled down to its traditional date, the last Thursday in November. But we know it had its birth and its nurture in our dear old New England. "The earliest recorded appointment of a day of public thanksgiving in America," we are told, "was by the governor of the Plymouth Colony, in the summer of 1623, two years after the three days of rejoicing over their first harvest." It was, like the Leyden thanksgiving, in token of gratitude for a divine deliverance. For six weeks there had been no rain, and the crops were perishing. Then they betook themselves to prayer for rain. A day of fasting was set apart by public authority. All day long they waited upon God in earnest pleading; and while they plead the clouds gathered, and the next morning the rain came, "distilling," says the chronicler, "in soft, sweet, moderate showers, with some intervals of fair weather, for fourteen days." And he adds, "It was hard to say whether our withered corn or our drooping affections were most revived, such was the bounty and goodness of our God." Then they turned from fasting to thanksgiving. "We thought," they wrote in their chronicles, "it would be great ingratitude if we should content ourselves with private thanksgiving; therefore, another solemn day was set apart and appointed for that end, wherein we returned glory, honor and praise, with all thankfulness, to our good God who dealt so graciously with us—whose name, for these and all other of his mercies toward his church and chosen ones, by them be blessed and praised now and evermore."

That was the first formal Thanksgiving day ever observed in this country. It was in July, 1623. It was celebrated in the fort church of the colony, and was signaled by a very long sermon from Elder Brewster. (So you see we have high authority and good warrant for the length of these services, that keep the Thanksgiving dinner waiting, while the appetite grows keen.) A very long sermon they had from Elder Brewster. I do not know what scripture he read; but remembering that it was a thanksgiving for God's blessing of the fourteen days of rain, I presume he read that beautiful sixty-fifth Psalm, that says, "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing."

So our Thanksgiving day began in New England, hard by Plymouth Rock. But it was a movable feast as yet—not annual and not autumnal. "The colonial records show official appointments of such days in the colony of Massachusetts Bay in 1634, 1637, 1638 and 1639; and in the Plymouth colony in 1651, 1668 and 1680," at about which time it would seem, from the form of the proclamation, to have become annual and autumnal. And so we have kept the feast in New England with great regularity, and I do not know but with undeviating uniformity for more than two hundred years. It has been a distinctively New England institution, the product of the New England type of faith in an over-ruling Providence —the expression of New England's religious earnestness, and especially of its intense conviction of the reality of a divine interposition in the affairs of men.

And as the day had its birth at the New England hearthstone, so it stayed by the New England hearthstone with a peculiar clinging, as being nowhere else quite at home. It seemed as though it would never get beyond our New England hills. It was almost two centuries from that first feast of ingathering around Plymouth Rock before it went over the border into the State of New York. Occasional days of thanksgiving for special mercies the Dutch Governors of New Amsterdam had appointed. They, too, remembered Leyden, and her day of gratitude for divine deliverance. But no annual thanksgiving had the proud old Empire State ever had till New England had been going up to her harvest-feast for almost two centuries. In the year 1817 came the first annual recommendation of the day by the Governor of New York. Probably that was the first time our annual autumnal festival had ever gone beyond the borders of New England. It reached Virginia in 1855. It had gone West some years before, I do not know just how many, but it went West about as fast as New England went. It appeared here on the Golden Shore soon after gold appeared here; for the sons of the Pilgrims were among the pioneers of this sunset civilization. It was creeping slowly into the South, but very slowly, when

the providence came that made it a national festival. Some of you remember it well, that first proclamation of an annual national Thanksgiving. We had had a few national Thanksgivings before. Through the war of the Revolution the Continental Congress had several times summoned the people to a day of public praise; and at the close of the war, in 1784, it ordered a general thanksgiving for peace. Washington issued two thanksgiving proclamations, in 1789 and in 1795, and Madison one upon the declaration of peace in 1815. But we had had no annual national Thanksgiving of any kind. And we had had no occasional thanksgiving of the New England kind—never a national feast of ingathering, till God put it into the heart of Abraham Lincoln—name to be loved and cherished and honored forever—to summon the whole American people to a day of gratitude. Some of you remember that proclamation well. No such proclamation was ever before written, and none such has ever since been written. It is a State paper of unrivaled beauty and fitness and force. It recounts God's mercies, his "blessings of fruitful fields and healthful skies," his gift of strength to the nation through the perils of "the camp, the siege, and the battle-field," his watchful care over our imperiled freedom, and then says, in such thrilling words as have rarely been written by any nation's ruler, "No human council hath devised, nor hath any mortal hand worked out these great things They are the precious gifts of the Most High God, who, while dealing with us in anger for our sins, has nevertheless remembered mercy. It hath seemed to me fit and proper that they should be solemnly and reverentially and gratefully acknowledged, as with one heart and voice, by the whole American people. I do, therefore, invite my fellow-citizens in every part of the United States, also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and prayer to our beneficent Father who dwelleth in the heavens."

And so our dear old New England feast of ingathering became the nation's festival. And it is rapidly becoming national in fact as well as in form. The sons of the Pilgrims are carrying it wherever they go, and they are going everywhere. Already they have taken it beyond the seas. Out in mid-ocean, in ever so many islands of the Pacific, the song of thanksgiving for God's goodness to this land mingles to-day with the sound of the surges of the unresting sea. In old England, to day, the wanderers from our shores are keeping festival with us. In Paris, in Berlin, in Rome, by the shores of the Bosphorus, on the heights of Lebanon, round about Mt. Zion, everywhere where the sons of New England are fretting the seas with the keels of our commerce, or enlightening the nations with the story of our freedom, or teaching the perishing the story of our Christianity, there this day is kept with song and prayer and sacred memory of the land which God has blessed. May the day hasten, God speed its coming, when in every city and village and hamlet and home of the land we love, all the people on the last Thursday of November will go saying, "Let us sing unto the Lord; * * let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

A MORMON TRIAL.

People who wonder at the existence and steady growth of polygamy may find a reason in the recent prosecution of Elder Clawson before the Utah courts. Clawson is a Mormon bishop, and was indicted by the government for having married and cohabited with a second wife. There was no dispute whatever as to the fact of his living with the woman, and no doubt on the part of any one that a marriage ceremony had been performed. But when the prosecution tried to prove the fact of marriage, it was met by such an attempt to shield the defendant from the consequences of his act as has seldom been seen in the courts of any country. A great many witnesses were called by the government, but no Mormon could be found who would admit any knowledge of the alleged marriage, or that he had ever heard of it. Even the father of the accused swore that he knew nothing whatever of the charges, while the mother of the second wife, though freely admitting that she had visited her daughter while living with Clawson, did not know that she was married. Numerous other witnesses, intimately acquainted with the parties in all their other relations of life, proved equally ignorant. President Taylor testified that the canons of the Mormon church required polygamous marriages to be performed at the Endowment House, and admitted having conferred on a great number of persons authority to perform such marriages, but declared on oath that he was unable to recall a single name. Bishop Canon testified that he had solemnized such marriages, but could not recollect the names of any of the parties, and had kept no record of them. In brief, apart from the unguarded admission of his polygamy to an outsider by Clawson, and that of his second wife, forced by imprisonment, the prosecution, taking the testimony of Mormon witnesses, had not the shadow of a case. Indeed, the trial proves conclusively that where polygamy is concerned falsehood and perjury are lost sight of in the intense desire to protect the church and her customs. Although the fact is notorious and avowed that polygamous marriages are of daily occurrence, the proof is so hedged in by trickery, pretended ignorance and downright perjury that conviction is an exceedingly difficult, if not wholly impossible, matter. Justice seems unable to cope with Mormonism with her present legal panoply, and utterly repugnant to the moral sense of the community as polygamy is there is apparently no way under our laws by which the spread of its infamous doctrines and practices can be restrained.—*The Interior.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER V.

The Opinions of a W. C. T. U.

Nelson Newhall in his vigils by his brother's bedside had found plenty of time to think, and the result of his thinking was to deepen an already settled conviction that the temperance question was destined to take precedence of all others as a vital, living issue—one which would not much longer allow itself to be thrust out of sight by party politicians, each with their own axes to grind; certainly not after every intelligent voter could be made to realize that it was burning a hole in the nation's pockets to the tune of several hundred million every year, which neat little sum he and his brother voters must necessarily be the ones to pay in increased rates of taxation. For after all that philanthrophists can do or say we must acknowledge that one good, telling argument addressed to their pockets will go farther with the majority of men than any amount of mere abstract sentiment or reasoning.

It did not occur to him that behind this question stood another which affected it like an unknown quantity—a disturbing factor in every attempt at solution, though he was aware of certain puzzling anomalies connected with the subject. Why, in the face of a largely increased prohibition sentiment among the people, should prohibition as a political principle make such slow advances? Why were prohibition candidates nominated and prohibition tickets put in the field only for sure defeat every election day?

Tom was slowly coming back to life and consciousness. The pale, wasted face, as it lay on the pillow, seemed to open afresh the fountain of fraternal love in Nelson's heart, and he felt once more something as he remembered feeling in the old days when Tommy was his all to guard and love and cherish, and defend if need be, against the world.

The door opened, and Martin Treworthy, who had been an indefatigable nurse and watcher, entered with a bunch of hot-house grapes which he laid on the table, while he himself took a chair, remarking as he did so,

"I can read my Bible or the newspaper in one place as well as I can in another, and I thought maybe there was somebody not far off that would be glad to see you for an hour or so."

Nelson colored slightly, but did not wait for any broader hint. Only stopping to tell Mr. Treworthy about some new medicine the doctor had ordered, he put on his overcoat and was gone.

For Martin Treworthy had watched with almost paternal interest a certain small bit transacting under his eyes of the old Edenic idyl which has never been quite lost out of the world, and never will be while that Gospel lives which has glorified all true human affection by making it the type and shadow of the heavenly union between the believing soul and its risen Redeemer. Any young couple starting out in life with only their bare hands and their faith in God and each other might be very sure of his blessing, for as previously stated he had once been a lover himself, and believed thoroughly in the New Testament ideal of marriage, while he had correspondingly small patience with the low and mischievous notions on that subject which prevail so extensively in our modern days. Thus it happened, that, thanks to Martin Treworthy, the bright-faced little dressmaker to whom Nelson was engaged, received that evening a visit from her betrothed that she was not expecting. Martha Benson was a good specimen of the best class of young American women, steady and sensible—not handsome according to any of the generally accepted rules of beauty, yet of so bright and wholesome a countenance that no one could deny her the meed of comeliness. Well educated—she had taught school several terms,—well read in solid literature and deeply religious, she was a prize for any man's winning, rich or poor; and Nelson Newhall, unlike many of the masters of creation under similarly fortunate circumstances, was sufficiently aware of the fact to wonder humbly at his own good luck. Obliged to earn her own bread, she had tried a number of ways to do it, and was now working for an aunt who had a small shop in the suburbs where she carried on dressmaking.

Martha herself answered her lover's knock, and read in his face the good tidings even before he spoke.

"Tom is better! I am so glad. I have been wanting to hear all day. And you really think the danger is over?"

"All present danger," answered Nelson, as he pressed her hand and gazed into her pleased, earnest face. "But it has been a hard pull, and after all, Martha—I don't know—perhaps death would be better than life for him, poor fellow!"

"No, Nelson; don't say that," said Martha, earnestly. "Perhaps this experience will have the effect of checking his appetite for drink. I have heard of such things. Tom is not quite like others, but we must remember that it is a trial permitted by Providence that should only make us more patient with his weakness."

"That is true, Martha; and I love you all the more for thinking and feeling so. Not every woman would. But I honestly believe this cursed rum is at the bottom of all poor Tom's misfortunes, for I remember one day after father began to drink his giving him a push—it was a push, not a blow—so that he fell and struck his head so hard against the edge of the stove as to stun him for a while. Mother was very sick and knew nothing of the accident, and father was too intoxicated to realize it. So I did the best I could. I held Tommy and bathed his head and after awhile he seemed to come to all right, and I thought no more about it till he began to be strange and have fits. Even then it was a long while before I put the two things together as a cause and consequence."

"Oh, this terrible rum business! Can it never be stopped?" said Martha, sighing.

"Sometimes I feel discouraged and think it never will be. Still the local option law works well in many places and is a long step towards it. What do you say, Martha, to going on to a farm and making butter and cheese?"

"I say that it shall be the best butter and cheese made in the township," replied Martha, who saw the drift of this seemingly irrelevant question better than the reader probably does. "You know I was born and bred on a farm."

Nelson's brow cleared. Evidently her cheerful answer had removed some hidden obstacle in his pathway, but he asked, doubtfully,—"Do you really mean it, Martha? that you would be willing to go on to a farm if I could find a good one without going out of the State? In a year, if everything goes right with me, perhaps I could scrape enough money together to buy one. You see how it is, Martha; Tom would be more out of the way of temptation. 'Take care of Tommy,' was mother's last words to me as she lay dying; and if I am ever permitted to meet her in heaven I want to be able to tell her that I have taken as good care of him as I knew how."

"Of course I mean it, Nelson;" said Martha, looking up with moistened eyes. "Didn't you suppose I understood the reason the minute you asked the question?"

"Oh, Martha; you are a blessed woman. I ain't half worthy of you. But after all, perhaps if the balance was rightly struck it would be found that I owed more to Tom than he owes to me. Having him to guard and defend has been many a time like the grip of God's own hand on my soul to keep me from going to the devil as I might have done without. To be sure I had a sister, but she must be altogether grown out of my remembrance by this time."

Martha had always regretted this separation for she felt a natural desire to be acquainted with her future sister-in-law. She said nothing, however, but sitting down to her sewing machine stitched away busily.

"You seem in a hurry," remarked Nelson, after watching her for some minutes.

"Only to finish this." And she stopped the whir of her machine, and held up to his view the garment she was making. It was an infant's robe, fine and white and dainty enough for any fond mother's darling; but as she smoothed it down and looked it over critically it struck Nelson that her face was unusually pale.

"You are not well, Martha," he said in alarm. "Or has something happened to trouble you? You look about sick. Do put away your work for to-night."

"I am well, Nelson—only heartsick. Do you know what it is I am making?"

"Nothing more than a baby's dress, is it?" inquired Nelson, wonderingly.

"It is a baby's shroud—another innocent victim to the Moloch of Rum. I am making the last garment it will ever wear, for a child deliberately burned to death by its drunken mother—here in this nineteenth century, in civilized and Christianized America! Why, would it have been any worse off—poor thing—if it had been born in Old Testament times when mothers threw their infants into the heated arms of an idol god?"

"Shocking!" exclaimed Nelson. "Do you mean Mrs. McLean's child? I heard it had got dreadfully burned and I knew she was a drinking woman, but still I supposed it was all an accident."

"No; it was the deliberate, fiendish act of a brain crazed with bad liquor. The reason I happen to be making its burial robe is because Aunt used to work

in an undertaker's establishment and she had some nice fine remnants laid by that were just the thing. The poor little creature breathed its last in my arms. Oh, Nelson! it seems so awful, so terrible! will this curse never cease? Must the cry of innocent blood forever go up in vain? O, if I had but the power to make every voter in the land hear that murdered babe's dying cries as I heard them! They ring in my ears now."

And Martha clasped her hands over her face in a convulsive shudder.

"It *is* awful, but what can we do? Both our great political parties are controlled by the saloon power. They will dodge and shirk the question, but they won't touch it with a pair of tongs. And as to the Prohibition party, it lacks something—union or zeal, or both, or it would certainly accomplish more. Now last year, when there was so much temperance talk done, why were nearly all the votes cast for the old parties? And this year it will be the same. Temperance men will support our anti-prohibition candidates for fear of giving away their vote to the other side."

(*To be continued.*)

NORTHERN KU-KLUX.

From the many accounts of the outbreaking rage of so-called Republicans toward those who voted for St. John, a few selections are due the *Cynosure* readers. A few letters have been received at this office, but they are from persons who would have complained in any case, had the American party changed candidates or not.

The first letter is from J. W. Haggard, of Bloomington, Ill., to the *Lever*, which reports a piece of mean villainy perpetrated upon the property of H. W. Whitcomb, a refined and intelligent Christian gentleman, a frequent contributor to the *Cynosure*, and an earnest supporter of Elder Browne during the series of meetings he held in McLean county, Ill.:

"When I returned home from your city last week, I found that some vandal hand had cut down and carried off my St. John and Daniel portraits and banner.

A few nights later they visited the house of H. D. Whitcomb, Esq., one of our very best citizens, and besmeared all one side of his newly painted house with red paint.

It is proper to say that Mr. Whitcomb had stood at the polls all day with St. John tickets and could not be overawed by the rabble.

He is the father of your much esteemed citizen, Arthur Whitcomb, your candidate for circuit clerk of Cook county."

The *Union Signal* printed the following last week:

'We give below excerpts from communications received since election. Comment would be impossible for us. 'The servant of God must neither strive nor cry.' Let us remember 'the blood of the martyrs is the seed of the church.'

From a New England State:—I came home from St. Louis full of zeal for the work, but thus far have had to use all my grace to keep sweet-hearted. My husband voted for St. John, and we have been persecuted and insulted publicly and privately. His parishioners threatened him savagely if he dared to do this—as if a Christian minister ought not to vote his convictions! Don't you think my work for the present is self?

From Kansas:—We are having troublous times. Gov. St. John has been hung in effigy in our town, in Topeka, and many other places. Violent language is used in regard to him and if he escapes personal violence it will be almost a wonder. The W. C. T. U. is in disrepute also. But God reigneth.

From Illinois:—A noble pastor in this city has had withdrawals from his church because he dared to vote for St. John, and men who had subscribed money to an addition to the church have stated that they would cancel their subscriptions.

Another from Illinois, to wit:—Mr. ——, a true-hearted reformed man and blacksmith, finds that angry Republicans will not patronize him farther. Some say the W. C. T. U. women ought to be buried. A pastor declines to give notice of our gospel meetings. O, may the eyes of these Christian people be opened to see the strangeness of their course.

It should not be forgotten by those who show a spirit of intolerance, that no cause has ever grown so rapidly as when its persecutions were most bitter. Can we not agree to disagree, and live in peace?"

In an editorial upon similar outrages and threats the Brooklyn *Union*, a Republican paper, reads its party a sound and needed lesson, closing thus:

"Such incidents as these, and these are only samples of a great number—should teach the North that it has still itself much to learn as to the right of freedom of opinion. When party spirit has gone to such lengths that men who feel compelled from a sense of duty to oppose their party's candidate are burned in effigy, injured in business, driven from their pulpits, and barely escape mobbing by representatives of the "party of moral ideas," it is high time to call a halt. In fact the wisdom of the change of administration decreed by the voters has been made even more manifest since the election than it was before. When men who profess to be intelligent, tolerant, and even Christian, have sunk to that stage where they confound partisanship with patriotism, and betray their open sympathy with a bulldozing even meaner than that which they have long condemned in the South, the country needs a change to open their eyes and show them how unpatriotic and un-American they have insensibly grown. The lesson of political tolerance proves to be one which the North sadly needed to learn, and it is not the least beneficent result of Cleveland's election that it will teach this lesson."

—In addition to previous reports of the vote for St. John in different States the following have been officially reported during the past week. These figures may not be correct, as different papers, we notice, give different results. North Carolina, 448; Minnesota, 4,791; Kansas, 4,495; Ohio, 11,269; Missouri, 2,152; Georgia, 184; Texas, 2,468; Alabama, 610. In New York the highest vote for a prohibition elector was 25,006; the lowest, 24,948. Plurality of the Cleveland elector having highest vote, 1,149.

Belva Lockwood received ten votes in Texas, the only ones yet reported to our knowledge.

CORRESPONDENCE.

POLITICAL EFFORTS IN WISCONSIN.

Baraboo, Wis., Nov. 10, 1884.

Dear Cynosure:—Now that the smoke of battle has cleared away, it may be well to note the results. The State of Wisconsin had been organized politically in the interest of Prohibition for about three years. At that time a ticket had been run and the head of the ticket had received about 14,000 votes. After the nomination of Pomeroy and Conant, it was evident that if anything were done in that especial direction, the State would have to be organized, conventions called and tickets nominated, and the task was so great that it was soon seen that nothing thorough could be accomplished. The withdrawal of Pomeroy was foreshadowed to that extent that it seemed best to wait and see what would be done.

In the meantime the local Prohibition conventions were being called and we had to decide quickly what we would do. It was thought best by the friends in this vicinity to join heartily in the movement of the Prohibitionists, and so help to give an impetus to the cause which would show our good will and help it greatly in getting a good start. We did so with a will, and we were heartily welcomed as workers in the common cause. In due time Pomeroy withdrew, so we were left in good shape and hard at work. For my own part, I spent three weeks in the field, speaking nightly. We were ground between the mill-stones of both great parties. The Democrats were complacent toward us, but gave us but few votes. The Republicans were angry and misused us very much, but yet we received most of our votes from that party. Now, that the result is declared for Cleveland, their wrath is almost fierce. They say a good many things which they will have to take back before they win another Presidential election.

As to ourselves, we have doubtless fallen off some from the old vote, but we are now on bed-rock, thoroughly sifted and tried. The party now can only be reduced by death. Republican rage has driven every Prohibitionist's principles into him and clinched them, so that they cannot be withdrawn. A Prohibitionist who has stood all the fire and fury of the past six weeks can be relied upon for the rest of his life. I have not yet met a weak-kneed one.

I think we did much better to go ahead than if we had hesitated, and been disunited. We are in better trim in every respect. The temperance cause, in order to win, must break loose from the trammels of secretism, and become a popular movement; and it is doing this, in our State. We must help it in this direction. A man who is quickened on the subject of reform in one respect, is very likely to sympathize with it in other directions. It is to some extent a habit of mind.

I approve of the course of the *Cynosure* previous to the election, and I think that the result proves its wisdom. St. John has been hung in effigy in our streets. It was intended to insult the Prohibitionists, and it has been a good thing for us. The Republicans have that form of madness which pagan tradition says was encouraged by the gods, as the first step towards destruction.

A good many of our friends became frightened at the idea of losing their votes, so they threw away their principles. They have now lost both votes and principles, while the rest of us have saved our principles, and believe that we have saved our votes, too; that is, they will eventually win. Respectfully, J. W. Wood.

A CANVASSER'S HINTS.

Ellington, N. Y., Nov. 14, 1884.

Dear Cynosure:—As I have met with some success in securing subscriptions, it may not be amiss to offer some suggestions to those who are engaged in a like work. My plan has been as follows: On first meeting Mr. A, for instance, I make known my work, stating that I am engaged in the anti-secrecy reform, and gaining his views on that subject. After a brief talk, if worth while I present the paper; but never until Mr. A has become interested in our work. If he is in sympathy with the reform I show him the necessity of the work and the need of keeping posted in reference to what has been and is being done. If he is not informed, and consequently takes no position, I show him that God holds him responsible for what he might, as well as for what he does know.

If he is a professed Christian and yet says that he does not care to inform himself, I show him that everyone is in a sense his brother's keeper. If the watchmen on the tower of Zion see the enemy coming and blow not the trumpet, and the people are not warned, their blood is upon him. In short, I present the work to some in one way and to others in another, as I may think the case requires.

"Well," Mr. A will probably say, drawing a long breath, "what you say may be all true, but we take so many papers already we can not begin to read them all. There is the Rochester *Democrat*, and the *Herald*, and the *Advocate;* and Betsy she's got to have a religious paper, and Johnny"—

"Hold on, my friend, just tell how many papers there are that you ought to take that you do not. We know that everybody is flooded with all sorts of reading matter. Of the making of papers there is no end. Now let me ask you a few questions. Do you believe the anti-secret and temperance reforms to be right?"

If he answer in the affirmative, go on:

"How can these reforms be the most successfully advanced?" "By agitation."

"How can you agitate?" "By personal effort and through the press."

"You, sir, then believe that the press is necessary to the carrying on of great reforms?" "I do."

"You also state that you believe these reforms to be right?" "Yes."

"How must the press be sustained?" "By personal subscription."

"What class of persons will subscribe?" "Those who are interested, of course."

"You have already said you were interested; now what is your name and address, please?"

If Mr. A still holds back, take the paper, open it, and if he be a farmer, call his attention to the farm department, tell him of the market reports, etc. If he be a common workingman, tell him that on the back page of the paper each week he will find a brief account of the principal things that have occurred during the week without reading of a whole host of murders, etc., as in secular papers. If a minister, speak of the Bible lesson and other religious matter. Speak of each of the points that would be the most likely to interest them.

By showing the paper in the above manner we frequently obtain subscriptions where others have failed.

W. B. Stoddard.

OREGON NOTES.

Portland, Oreg., Nov. 5, 1884.

Editor Cynosure:—Politically, we in Oregon seem to be entirely lost in the fog of circumstances, but I trust we will be all on board when we can find each other. Personally I am with the American party as truly as ever and agree with our editor and the leaders in the party. I *did* watch with interest and not without some fears the movements to unite with the prohibitionists. I knew there was need of wisdom, skill and grace, and much involved; so I prayed that God would bless and direct the work and movements made, and I believe he has done it. That is enough. *I am satisfied*, and more—am *glad*. As one of the chosen electors for our party in Oregon, on receiving the news officially in the *Cynosure* of the decision of our nominees and central committee, I wrote to our vice-president, Rev. W. H. Pr tt, stating that I was glad it was no longer necessary for my name to go before the public in that way and I was now ready to support St. John.

This change left us at sea, as we were not in the St. John company here and did not know our men, and could not find out anything save this: The Templars' lodge was "*agin*" *it*, as per letter of their State lecturer in the *Oregonian*. Next we turned to the "State Temperance Alliance," but I saw a notice of Dr. Watts, president of the Alliance, addressing a Blaine and Logan club, and he is a Good Templar. So I saw he could not be trusted. All was controlled by the lodge, it seemed. Now, election over, news from a number of polling

places in Portland and others in the country, and no St. John tickets known or to be found there; or, as far as I can yet learn, anywhere.

Well, I feel clear. I have tried to cast my influence for the right. I have sent out over 130 copies of the *Cynosure*, old and new. I am glad I have had the privilege so long of reading the *Cynosure*, and my heart and confidence are with the noble men who are pushing on the good work against danger and the powers of darkness. May God bless *all*, and the means used, to his glory. I like the new reform story so far and have no doubt of its great excellence, as is all that comes from that writer. She is no doubt one of God's chosen ones, because she has chosen him. Truly yours in Christ,

THOMAS C. HAINES.

P. S., Nov. 6—I must add to-day that after writing the above I received a letter from Bro. Pruett containing St. John tickets. He had ordered tickets sent me ten days before, and, fearful I had not got them, sent me some of his as soon as he could. He has been afflicted, too, and scarcely able to write. So he is doing bravely and nobly, and though not pleased with the change, says we must vote as we pray, etc. I learn, also, St. John tickets were at one place four miles from here, and have no doubt there were some in Portland. So it may be myself who was in the fog of ignorance, as my opportunities are not the best for gaining news.

It did me good, some time since, to meet brother and sister Sherrick, readers and *lovers* of the *Cynosure*, and have a good talk with them. T. C. H.

A POINT IN AMERICAN POLITICS.

DEAR CYNOSURE:—Will you allow me to say a word or two on a point of American politics which seems to me very extraordinary, and not in keeping with the purpose of your glorious republican system? Can it be true that in the working of your governmental administration there is any just ground for the charge that there is an "infamous system of ring government by *Presidential patronage?*" My point is found in the last two words, as bearing directly on the personal action of the Presidents.

In Europe some sovereigns may have some such power, but not the Queen of the British Islands—all her power being in the hands of the cabinet, who are hourly responsible to the people's house, and liable to be voted out of office on any question which comes up, be it legislative or executive. But this elastic power of correcting a wrong policy, or any policy disapproved by the people's house, seems here to be lodged in the unchangeable, fixed periods of the elections of the President and Congress. Neither can be turned out until their time expires.

There seems to be two ideas afloat on the power of the President: one that he is the third branch of the legislative power of the country; the other that his functions should be purely administrative, having only recommendatory and veto power in legislation. The non-responsibility of your Cabinet to the people's house seems to Old Country democratic republican sentiment a want which should be supplied as a protection against any "infamous system" possible in your Republic. It is the habit of us Old Country liberals to regard the United States as the pattern of excellence in government. Now, being among you, permit me free speech enough on this point to say that it does seem as if a responsible executive here would be a great protection against corruption rings, and also a protection to your Presidents from the assassin's bullets. It is, to me, very awful that two of your best Presidents should have been martyred. We had fancied that despots in Europe sometimes deserved a shot, but in your glorious country there should be found an immediate remedy, and such an adjustment as would render almost impossible, even to a fanatic, the idea that the President is a tyrant and that his life should be sacrificed as a cure for any evil.

Let us suppose the prohibition or anti-lodge candidate to be placed in the White House in Washington; and I ask this question: Would his supporters feel perfectly secure of his life in peaceful occupation of the seat for the Presidential term? If he should prove to be the third martyr, would it greatly surprise the country, or would it be enough to say that some saloon-liquored victim had done the deed, or that an oath-bound secretist fanatic had fancied he was serving his order and doing his god service by the killing of such a man? Now, sir, I fancy that Cabinet responsibility, not personal, Presidential responsibility, would be the best antidote against the "infamous system" which already stars your history with President martyrs. Truly yours,

A FOREIGNER

LITERATURE.

The *North American Review* for December opens with an important paper by Judge T. M. Cooley of Michigan, with the title, "Labor and Capital before the Law." The danger of incidental harm to the community, or to certain classes of people, from the increased use of machinery, the extension of public works, etc., is greatly diminished when those who make the laws, and especially those whose duty it is to interpret them, recognize that law is a progressive science; that it is a means, not an end; that when a state of things arises for which there is no precedent, a new precedent must be made. How the most enlightened jurists hold this principle constantly in view, and how the common as well as the statute law is thus made to keep pace with the general advance of civilization, is well set forth in the article. William K. Ackerman contributes some suggestive "Notes on Railway Management," Dr. Schliemann tells what he found in his excavations of the ruins of Tiryns, in Southern Greece, and Principal Shairp supplements his scholarly article on "Friendship in Ancient Poetry" with one on "Friendship in English Poetry." The other articles in the number are, "The British House of Lords," by George Ticknor Curtis, and "Responsibility for State Roguery," by John F. Hume.

Choice Literature for November is a well-selected number, the names of Lord Cochrane, Prof. J. R. Seeley, the poet Swinburne, Sir John Lubbock, the historian Froude. J. A. Farrer and H. A. Taine appearing among the authors and magazines which have been drawn upon to make it up. "Concerning Chili," "Norway Once More," "Charles Reade," "On the Reading of Books," "Socialism as Government," and "War and Christianity" are among the articles of most permanent value. The latter is a learned and forcible argument for the awakening of the Christian church against one of the world's most devastating and fearful evils, and deserves a wide reading. *Choice Literature* surpasses all other eclectic magazines in the number and value of its selections, and especially in the small subscription asked. Published in New York.

Home Science for the month maintains the hopeful reputation which it has so early gained as an advocate of the homes of America from the scientific view. The articles by Dr. Oswald and Miss Andrews in favor of less book cramming, and more outdoor practical life for our children are worth a careful reading by school teachers and directors. Helen M. Cooke writes with friendly appreciation of our American poetess Lydia H. Sigourney. Rev. W. T. Hogg, of Buffalo writes on "Extravagance," a theme which he once ably handled in the *Cynosure*. The contributions of Julia McNair Wright and Prof. E. P. Thwing, who bear somewhat of an editorial relation to the magazine, greatly enhance its value. Published at 29 Warren street, New York.

The Report of the Kansas State Board of Agriculture is a document of value to every one interested in the broad farms and grazing lands of that pioneer prohibition State of the West. Besides a topographical description of the State and its mineral resources, there are various statistical tables of value. Published by the Board at Topeka.

Purdy's Fruit Recorder, Palmyra, N. Y., for November is full as usual of fact and experiment attractive to the practical gardener. Friend Purdy has suffered a heavy loss in the burning of a large evaporator building, which was destroyed in the very midst of the busy season.

BIBLE LESSONS.

LESSON X.—Dec. 7, 1884.—Drunkenness. Prov. 23: 29-35.
GOLDEN TEXT.—Be not among wine-bibbers. Prov. 23: 20.
[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The woes of the drunkard.* Vs. 29, 30. "Who hath woe? who hath sorrow?" etc. Drunkards in their sober moments are the most unhappy of human beings. All reformed men testify to suffering agonies of physical pain and remorse in the moments when reason and conscience assert themselves. "Who hath contention?" At least nine-tenths of all the shootings and stabbings of which we read in the daily papers are the result of drunken quarrels. Yet drunkards are not by nature any more quarrelsome than other people. The reason is to be looked for in the physiological effects of alcohol on the brain and nerves, causing temporary insanity. "Alcohol is first and last a brain poison," is the assertion of the highest medical authorities. The stomach, with its many blood vessels and constant flow of gastric juice can soon get rid of the intruder in a measure, but the brain, for which it has a stronger attraction than any other part of the body, cannot so readily expel it, and is forced to retain the poison a much longer time. "Who hath babbling?" Only the thoughtless can find matter for mirth in the foolish, incoherent talk of the drunkard. "For every idle word men shall speak they shall give account thereof in the day of judgment." That he has for the sake of appetite so clouded his reason that he thinks he is talking sense, will not save him from condemnation. "Who hath wounds without cause?" Drunkards are more liable to physical accidents than others. They sometimes lay down on a railroad track and are killed by passing trains. One man teased a mad dog and died of hydrophobia, when if he had not been in liquor he would have seen the signs of madness in the animal. "They that go to seek mixed wine." It seems that in Solomon's day some drinks were more intoxicating than others, but perhaps the worst were not so bad as modern spirits The United States consul at La Rochelle, France, states in a recent report that the so-called "cognac" sent to this country is prepared from grain, potatoes and beets, and adds: "It produces an intoxication in which the patient is especially inclined to rage and physical violence, while hopeless insanity is the inevitable consequence of persisting in its use."

2. *The way of escape.* Vs. 31–35. God told Lot and his family to not even look behind them in their flight from the doomed cities of the plain, and all through the Bible we find it emphasized and reiterated that the one way of escaping temptation is to flee from it without even a backward look. The wine-cup has always owed much of its power over men to its attractive appearance. Poets have sung its beauty, but at the last "it biteth like a serpent and stingeth like an adder." The snakes seen by the drunkard in the terrible delirium tremens are but faint images of the real serpent which lay coiled up in the bottom of his first glass. "I will seek it yet again." That the drunkard should turn back after each fresh debauch to the enemy that he knows is ruining him body and soul is a sad mystery. But let us thank God that there is another mystery of salvation—a Redeemer mighty to save, and redouble our efforts against this great destroyer of humanity.

LIGHT FROM THE WORD.

What should the young flee? 2 Tim. 2: 22. Where else is woe pronounced upon the drunkard? Is. 5: 11, 22. Where upon the men who make drunkards? Ha. 2: 15. Where upon those who live in easy indifference to great wrongs? Amos 6: 1–6.

NOTES FROM PELOUBET.

"Who hath contentions?" may mean the conflict between desire and conscience; more probably, quarrels and bickerings. "Quarrelsome when in his cups" is an old saying. "Let me tell you how much a gallon of whisky cost," said a judge, after trying a a case. "One gallon of whisky made two men murderers; it made two wives widows: and made eight children orphans." The statistics of some of our prisons show that seven-eighths of their inmates reached their wretched condition through drunkenness.—*The Century, 1883.*

"They that tarry long at the wine." The Orientals have no notion of any enjoyment of wine apart from the exhilarating inebriety it produces; and hence, when they do get drink, they usually indulge in it to the last degree of excess. D'Arvieux relates that during his sojourn among the Arabs, near Mt. Carmel, a wreck took place on the coast, from which one of the emirs secured two large casks of wine, and thereupon sent to the neighboring emirs, inviting them to come and help him to drink it. They gladly came, and continued drinking for two days and two nights, until not a drop of wine was left. During this time they never quitted the table except to rest in some corner of the tent, after which they resumed their places. When all was gone, they deliberated how to obtain a fresh supply of the pleasant bane; but seeing no prospects of success, they dispersed reluctantly to their several camps.—*Kitto.*

"Look not." Do not put yourself in the way of temptation; avoid moderate drinking; do not go where strong drink is sold or used. Do not talk about liquor, nor regard it wistfully. Nor sip a little. It is worthy of our attention that the statistics of the Woman's Prison of Massachusetts show that out of its hundreds of inmates, the greater part began their dreadful career, at the average age of eighteen, with beer, drunk for companionship's sake. In the English Parliament, some years ago, a member moved the appointment of a committee to investigate the cause of intemperance among the people. Another member arose and said he thought he could tell them without a committee; it was *drinking.* This being a clear statement of the case, a clear statement of the cure will be, *stop drinking.*

"When it is red." Red wines were most esteemed in the East. So much was the red color admired, that when it was too white they gave it a deeper tinge by mixing with it saffron or Brazil wood. By extracting the coloring matter of such ingredients the wine may be said to make itself redder, a circumstance which, in Mr. Harmer's opinion, Solomon meant to express in the proverb (23: 31).—*Paxton.*

"Behold strange women." Better *strange visions.* They are here *strange sights* which the drunkard sees, as appears, too, from the strange language afterwards ascribed to him. We may compare it with an awful passage in the Odyssey, xx. 354, where the drunken suitors see the most terrific sights, "the walls sprinkled with blood, and the house full of spectres."—*Lewis.* Intoxicating drink excites lust. "Behold" here denotes "look upon with evil intent." Intemperance involves moral defilement, to which no young man of lofty and pure spirit will subject himself.—*Prof. Phelps.*

"Thine heart shall utter perverse things," because the heart itself becomes perverse. Wild ravings thy heart shall utter. The primary sense of the verb being to turn a thing upside down, as said so often of Sodom and Gomorrah. Hence the noun denoting topsy-turviness, utter contradictoriness, absurdity, and wild confusion, the talk of a man in the delirium tremens.—*Tayler Lewis.*

"They have stricken me, and I was not sick; they have beaten me, and I felt it not." This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken, and not made sick; he has been beaten, but he has felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden the heart. "The fool will not learn even by experience."—*Peloubet.*

"I will seek it yet again." The picture ends with the words of the drunkard on waking from his sleep. He has been unconscious of the excesses and outrages of the night, and his first thought is to return to his old habit.—*Cook.*

THE LATE HENRY FAWCETT.

Great Britain's illustrious Postmaster General, Henry Fawcett, M. P. D., C. L., statesman and humanitarian, died at London, England, aged fifty-one. He is one of the most notable figures in English politics, made so by the reforms he has fathered, his eloquence and ability, and his infirmity. Born in 1833, he was educated at Cambridge University, graduating in 1856 with high mathematical honors and being chosen a Fellow of Trinity Hall. Two years afterwards, while shooting a premature discharge of a gun deprived Henry Fawcett of his sight. But instead of stopping a brilliant career, the sad accident only spurred the student to greater energy. He became one of the leading thinkers and workers in England on political economy. In 1865 he published two striking books on the subject, "A Manual of Political Economy" and "Economic Position of the British Laborer," besides contributing extensively to the magazines and reviews articles on economic and political science. In 1863 Henry Fawcett was elected Professor of Political Economy to the University of Cambridge, and had established himself in the front rank of political economists and political thinkers. In 1857 he was first elected to Parliament as an advanced Liberal from the borough of Southwark. Since then he has taken a prominent part in most of the important questions under discussion by that body. Almost his first appearance was as an advocate of the abolition of tests in the English university, and after hard fighting, the battle was won. He was a supporter of the proposal for extending the franchise to all women who possess in their own right the property qualification giving men the right to vote.

The Roman Propaganda has an immense force of missionaries in the field. It has under its control, we are told, no less than 6,700 missionaries, of whom 1,000 are Capuchins, laboring in India and the islands of the Indian ocean; 2,500 Franciscans in Morocco and various parts of America; 300 Oblates in Jaffa, Natal, and Ceylon; 700 priests in the foreign missions in Malosia, Corea and Tonquin; 1,500 Jesuits in British Guiana, Armenia, and Madagascar; 200 priests of the Congregation of the Mission, familiarly called Lazarists, in Persia, Abyssinia, and Kiang Su; 500 Dominicans in the Phillipine Islands, Central Tonquin and elsewhere. It is claimed that, in 1883, as the result of the labors of 700 of these missionaries, 20,000 pagans were converted, and 29,000 children of Christian and 89,000 of heathen parentage were baptized.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPSED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following. as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Calcdonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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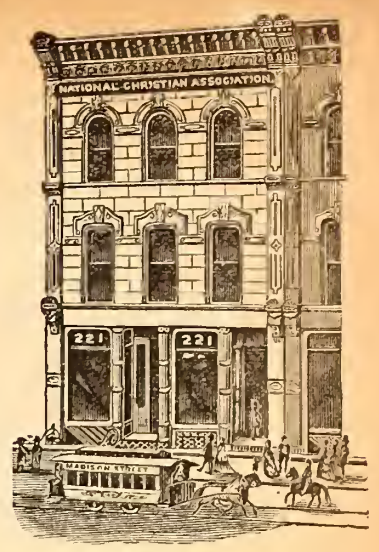
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, NOVEMBER 27, 1884.

EDITORIAL CORRESPONDENCE.

OLATHE, Kan., Nov. 19, 1884.

DEAR CYNOSURE:—Our statement that St. John was burnt in effigy here at his home, was an error copied from the Kansas City *Journal* and other prints, which manufacture news to order. Some few growled and talked "tar and feathers," but I am assured the population here would not have tolerated effigy-burning; and the wicked were advised not to attempt tar and feathers till they had bought enough to tar all who voted for him. St. John receives frequent threats of assassination, by mail. So did President Finney and many others, but such barking dogs seldom bite. However, we read, "Some of you they shall put to death;" and that has been true, and doubtless will be repeated. I have consented to preach here this (prayer-meeting) evening and twice next Sabbath.

I hope the action of the Board of Directors will be read over and over again by every one who sees the *Cynosure*. If a call for a general convention can be circulated among Presbyterians, Baptists, Congregationalists, Friends, Wesleyans, Free Methodists, United Brethren (and all can be reached through their papers), and fixed at Northampton, Mass., if that call with ten thousand signers is presented to President Seelye, Gough, and Dr. A. A. Miner, I believe all three of those men will attend and speak at Northampton. Will the American National Committee put this call in motion at once? Rev. Joseph Travis of the *Free Methodist* will give excellent advice how to get the names.

I saw Gov. St. John yesterday. He looks well for a man who spoke so incessantly during the campaign. After breathing he re-enters the field. J. B.

KANSAS ITEMS.

The editor of the *Cynosure* by request led and addressed the regular weekly meeting in the Wesleyan church, Olathe, on Wednesday evening, Nov. 19. The attendance was good, and six or eight interesting young people requested prayer. The meeting was harmonious and happy.

We hear of some extravagant things being said and done about the election, but the mass of the population acquiesce cheerfully in the result, and society moves on quietly and happily as ever. The wonderful threats are by parties away off nobody knows where. The only facts which come to our knowledge are violent and abusive letters, and there are far less of these than came formerly addressed to President Finney of Oberlin, and the publishers of the *Cynosure*, and like them, generally without names.

H. Curtis, Esq., of Olathe, Kans., warmly seconds the Directors' proposition for a general convention of Americans and Prohibitionists who are opposed to nominating men to rule the whole people who are under special secret sworn obligations to a part.

In the cars from Kansas City to Olathe three solid-looking, intelligent farmers said they voted the Republican ticket, but if it was to do again they would vote for St. John. A colored man, editor of a Wyandot paper, was the only one in the car who abused St. John.

For three years to come there are to be no national candidates before the people. The country will doubtless be as quiet under Cleveland as has New York State. Union revival meetings are being talked of in different places; and never was there a more propitious time to seek first the kingdom of God.

The promise, so repeated in the Bible, that God will "*strengthen the heart*" of those who trust him, yields a practical cure for faint-heartedness, and all fear.

A well-dressed, intelligent Hungarian in the cars said all the royal families of Europe are all connected by marriage and hostile to the interests of the masses. When asked of the Nihilists he was silent.

OBERLIN REJUVENATING.

The visit of two Presidential candidates, Blaine and St. John, to Oberlin during the campaign, seems to have stirred up the political sediment of the place from the "lowest bottom," and the scum came to the top the other day very odiously. Thursday night after election an inglorious end came to a series of seranades, parades, hootings, howlings, night circulation of handbills insulting the Prohibitionists, and other political "jollification," in which the property of quiet citizens was destroyed, their rest disturbed, and their peace and safety threatened. The midnight parade became more boisterous and threatening at the home of a theological student, and fearing personal violence, which he might well do from the outcries, he fired a pistol to intimidate them. No one was hurt, but the young man was held under bonds for "shooting with intent to wound," by the Republican magistrate, when there was no evidence about the shooting but his own, and that was clear that the scaring of a mob was the only purpose; and when it was given as the opinion of lawyers that had he shot some of the mob he would be legally justifiable. The story as given to the New York *Witness* by D. W. Gage, a Cleveland lawyer who appeared for the defense in the trial, is worth reprinting:

On that night, November 6, after the people of Oberlin had retired, generally, and at near midnight, a gang of roughs, together with many of the college students and some of the citizens, and among them a Republican constable, stimulated by the postmaster and other prominent Republican citizens, and without rebuke from college professors and citizens, a riotous mob of between two and three hundred persons, paraded the streets with horns, bells, pans, and every device that could make night hideous, and with hooting, screaming and yelling, marched to the residences of the prominent Prohibitionists of Oberlin village, and among them that of W. T. Mills, whom Bro. Scott will remember as one of the committee of reception to St. John. They went there hooting, yelling, and with various instruments making unearthly and indescribable noises.

Previous to this some of the rioters had assaulted Mr. Mills, who is one of the theological students, and a most quiet, inoffensive, Christian gentleman. They had threatened him with personal violence; insulted him repeatedly while upon the street with his wife; had two nights previous torn up the sidewalk leading from the street to his house; had done the same to the walks of several other Prohibition men, and women even—widows did not escape the terrorism of the mob. Fences were broken down, and gates wrenched from their hinges, and houses were battered. All this with no word of rebuke from any Republican college or village officer. A card written in blood-red ink, surrounded with skull and cross-bones, coffins, and implements of death, and bearing the words following, had been pasted to Mr. Mills' door some ten or twelve days previous:

> "The O. K. K. K., being revised and abridged, and regulated into good working order, do hereby order you to leave the State of Ohio within ten days. O. K. K. K., OF OHIO. (Decree.)"

The mob, on the night in question, a little before midnight came upon the premises of Mr. Mills, and with unearthly screechings and noises upon the instruments named, attacked the house and the rooms in which were Mr. Mills and his wife. His wife became terrified when they began yelling, "Bring him out!" "Drag him out!"

When it had gone thus far, Mr. Mills and his wife being alone, and fearing personal violence, he resorted to an old-fashioned revolver that his wife had laid away in a drawer. Going to the open window he turned the blinds, and saw a crowd upon the fence and about the house on one side, and a crowd upon the walk to the right with a space between where there were none. (It was bright moonlight.) He fired up in the air away from where there was any one, turned the barrel and fired again and a third time, to warn them that he was there and armed. He aimed deliberately away from them, and no one was hurt or hit. No one saw Mr. Mills. He told his friends and others the facts as here stated.

One of the rioters swore out a warrant charging him with shooting with intent to wound. He was arrested by a constable, who was one of the rioters, and brought before a Republican justice of the peace who was in full sympathy with the mob. He refused to permit questions on cross-examination to ascertain the names of those present, and would not permit questions as to the object with which the rioters went onto Mr. Mills' premises, his rulings being: "The object with which they went there makes no difference in this case." Mr. Mills testified in the case and made a frank statement of all the facts, and his own statements were the only evidence in connection with the shooting.

The character and intelligence of the justice may be gathered from a sentence he uttered in deciding to bind the accused over for trial to the Common Pleas court, as he did for maliciously shooting with intent to wound. He then said: "But I wish to say for Mr. Mills that I admire his frankness in stating fully the circumstances, and have no idea that the shooting was done with criminal intent." I leave it for any one with ordinary sense to discover for what he was bound over.

No wonder that the veteran George Thompson ex claims, "the innocent man is made to suffer, while the guilty, rowdy mob of midnight disturbers are not molested! And this at Oberlin. . . . But we must bear reproach and even violence, as in the days of anti-slavery, and soon history will crown our patient endeavors." He and other aged men of Oberlin must vividly recall the early days of the town when Shipherd and his co-workers withstood the scorn of the world and its persecutions for their testimony against slavery.

MORMON CONVICTIONS.

The United States has a judge in Utah who is disposed to give the laws a chance to prove their value. His decision clearing the grand jury of forsworn men lately attracted the attention of the nation and roused the angry jealousy of the Mormon leaders. The indictment against Rudger Clawson, son of a Mormon bishop, was prosecuted vigorously by U. S. attorney Van Zile. In trying to find the records of the Endowment House he met the Mormon lodge oath. President John Taylor and others testified that they did not know that records were kept in the Endowment House, or where they were or who kept them. But the trial went on in spite of the bad memories of the Mormon elders, and Clawson was convicted by the jury. His speech to the court before sentence was pronounced, was full of defiance, and was sustained by the Mormon leader. "The Constitution of the United States," he said, "expressly states that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. It cannot be denied, I think, that marriage, when amended and sanctioned by religious rites and ceremonies, is an ordinance of religion. The law of 1862 and the Edmunds law were expressly designed to operate against marriages as practiced and believed in by the Latter Day Saints. They are, therefore, unconstitutional, and, of course, cannot command the respect that a constitutional law would."

Clawson was sentenced to a term of imprisonment and to pay a fine. His argument for a new trial has been over-ruled, and he is likely to realize the cost of polygamy.

Another case is Joseph H. Evans', who has been convicted by the court, sentenced to three years and a half in the penitentiary and to pay a fine of $250.

The Mormon scruple about religious convictions and constitutional rights is supported only by their confidence in the Endowment House lodge oath. When the power of this is broken they can be governed like other people, not before.

MR. GARRISON AS A PROPHET.—The first Abolition Society in the United States was organized in December, 1831, in an African school-house in Boston. It numbered twelve members. Mr. Garrison, with a keen sense of the prophetic, remarked on that occasion: "We have met to-night in this obscure schoolhouse; our numbers are few and our influence limited; but, mark my prediction, Faneuil Hall shall ere long echo with the principles we have set forth. We shall shake the nation by their mighty power."

—President John Bascom, of the State University of Wisconsin, was the first to put his name to a Prohibition club roll in Madison, to begin the campaign of 1888. The work will be pushed in Wisconsin, and a fund raised to keep St. John in the field for the next four years.

—The *Cynosure* noted last week the report that the Ohio Grand Lodge of Masons had prohibited liquor-selling, and some of the temperance papers are so interpreting the action. The resolution, however, is far from going to the extent of prohibition, and though a mere expression of opinion, was carried only after a long and warm discussion. It reads thus:

"*Resolved*, That it is the opinion of this Grand Lodge that the selling of intoxicating drinks is a Masonic offense, and should disqualify any one for initiation or affiliation in any Masonic Lodge."

— The Berea, Ky., *Evangelist* reports a colored teacher's institute held at Berea last month, which is of special interest in the proof it gives of the substantial progress of the ex-slaves in intelligence. President Fairchild and the professors of Berea College took part in the institute, the former giving an address upon the progress of education among the colored people of the State. Fifteen years ago there were scarcely a dozen colored schools in Kentucky, and most of these supported by the American Missionary Association. There were then no colored teachers in the State, and no State system of schools for the colored people. A public school system was adopted seven or eight years ago, and improved two years ago so that white and black have the same proportion of the school fund. There are now 800 colored schools in the State, taught by colored teachers, and in some of the large cities the people are as proud of their colored schools as of the white.

WASHINGTON LETTER.

At last the *National Republican* gives up the vain hope so long entertained, that by some mysterious process Mr. Blaine would be counted in; and submits gracefully. There is, however, great depression and most gloomy forebodings on the part of government employes. The undertone of sadness is manifested in Sabbath discourses and in the prayer-meetings. It is not loud but deep. The colored people are most disappointed, and both here and elsewhere are much cast down. An intelligent colored pastor said to me that he expected the condition of the colored men to be put back to where it was in 1860.

Of course such forebodings are absurd. The country and the world have grown within the last quarter of a century. It is in the nature of things utterly impossible to turn back the dial of human progress. A considerable percentage of the freedmen have become readers and thinkers. They would make most dangerous slaves. A generation has grown up that never felt the yoke and would not submit to it, and, besides, if there were not constitutional and legal provision for the protection of their liberties, there is no desire whatever on the part of the ex-slave-holders to go back to the old regime.

On the other hand the Democrats are exceedingly jubilant. Their demonstration here on the night of the 12th was one of the greatest displays that this city has seen. From five to six thousand marched in procession with fire-works and music, and withal, in excellent order. There is no reason to doubt that they are as honest and patriotic as their Republican neighbors, nor need we fear that they will not endeavor to meet fairly the questions that may arise. In reference to the colored man's right to a free vote and fair count, I think it will be safer now than before. In the reconstruction of parties, which is inevitable, the colored vote will decide, and each party will become its champion.

Just now the trial by court martial of Gen. Swaim, arrests attention. Whatever may be the merits of the case, it is quite certain that the defense do not desire a full and free ventilation of all the facts. Swaim and his attorneys are fighting inch by inch; denying the jurisdiction of the court, objecting severally to its members, and in every way staving off investigation. Precisely the same line was pursued by the defense in the Star Route cases, and, it is safe to predict, with the same results. The court is at last fully constituted, Gen. Schofield being the leading officer, and the Secretary of War is to be subpœnied as a witness. The honor of the service is to be vindicated by the form of a court martial; but if a thirty-three degree Mason is convicted and punished it will be an astonishment to all people.

Just now there is a great outcry against St. John and the Prohibitionists. Some people are exhausting their vocabulary of epithets, which they hurl at us, vainly pretending that we have put back the temperance cause. In many instances they show their insincerity by declaring that henceforth they will favor the license system. Not so with the avowed champions of the liquor interests. They know full well that the St. John vote is a declaration of war, which must inevitably go on until either prohibition or free whisky shall prevail. In 1844 it was claimed that the vote for Birney had put back the anti-slavery cause, but such men as J. C. Calhoun, Robert Toombs and Mr. Foote of Mississippi, knew better. It was to them the hand-writing on the wall that told them of the approaching doom of the slave system, that they were seeking to perpetuate and extend. It is well to learn from our open enemies. What they desire us *not* to do is doubtless the wisest plan to adopt.

Among the political changes in the next House of Representatives will be the absence of Mr. White of Kentucky, the earnest friend of temperance, and consistent Christian, and the presence of Mr. J. Murphy of Iowa, the outspoken advocate of free whisky, and member of the Personal Liberty League; which means a league to defy the laws of God and man.

The recent letter of that eminent Christian statesman, John Bright, congratulating us on our repudiation of the protection policy, though a most natural conclusion, is doubtless far from the truth. It is not probable that the tariff question materially affected the result. Much more to the point are his reasons for free trade rather than protection. He shows that since the adoption of free trade in Great Britain, the wages of laborers have nearly doubled, the hours of labor diminished, and with lessened cost of living. He says that though there is at present great business depression it is not greater than in the United States, Russia, and other countries that have been under the protection policy. Surely these are good reasons why this nation and all others ought to remove all restrictions on legitimate commerce.

Among the objects of interests in the Old World, perhaps none is more important than the pending Congo Conference. Two great rivers, the Niger and the Congo, comparable to the Mississippi and the Amazon, traversing regions abounding in fertility and teeming with myriads of people, are being opened up to the commerce of the world. Never in the world's history was there more earnest demand that commerce, civilization and Christianity should join hands and take peaceful possession of this vast empire in the name of the Prince of Peace. Doubtless the expedition of Gen. Woseley up the Nile, is to be overruled for the development of African civilization, but the great work that is being done on the Congo is eminently peaceful.

H. H. HINMAN.

WHAT NEW ENGLAND NEEDS.

[*From a letter to the General Agent.*]

Praying, preaching and teaching must be relied on as the principal means of a permanent reform. I believe in earnest political action; but nothing valuable in politics can be accomplished except as the fruit of patient toil in the primary steps of moral reform, as has been illustrated in the whole work of the National Christian Association for the past ten years. The past political flurry may work favorably to the Anti-masonic reform. No doubt it has opened the door to some minds hitherto unapproachable.

I rejoice that New England is not wholly forgotten in the programme for work. I will co-operate with you to the extent of my ability. What New England needs is six State conventions, held in six consecutive weeks *by yourself*, assisted by local talent in each State. Massachusetts, Connecticut, Rhode Island and New Hampshire ought to be all ready to co-operate. Every State convention confirms old friends and developes new ones. It also opens the door for reform papers and books.

The *Christian Witness*, it is hoped, has done some good work. Its average circulation has been greater this year than ever before, averaging about 1,450 per month. October edition, 2,500; December, 2,250. These editions are extra large on account of brother Hyatt's Confession in October, and tract in December. The Confession was sent to every pastor in the Free Baptist denomination, numbering one thousand men. Your fellow-laborer,

S. C. KIMBALL.

THE SECRET EMPIRE.

—There are 121 lodges of A. O. United Workmen in Michigan.

—The eighteenth annual session of the National Grange met Nov. 12th, in the Senate-chamber of the State Capital, at Nashville, Tennessee. J. J. Woodman, Worthy Master, presided.

—The "Ancient Order of Foresters" held its "Subsidiary High Court of the United States, Tenth Executive Council," in Philadelphia, Pa., in October. The order has existed fifty years in this country, or since the Morgan murder.

—The Masonic Grand Lodge of Michigan represents 351 lodges in the State, with a membership of 27,181. Receipts of cash during the year were $11,535.10. This is the contribution to the Grand Lodge only; add that paid to the local lodges and the sum is immense.

—The Phi Delta Theta secret college fraternity held a national convention in Nashville, Tenn., November 12th. Forty-nine active and eight alumni chapters were represented. The delegates visited Vanderbilt University in a body and were cordially received by the faculty. Literary exercises were held in the Hall of Representatives at the Capital, at night.

—The *Freemason* of Detroit in its initial number says of a champion in wrestling matches: "Col. J. H. McLaughlin, the well known athlete, has an advertisement in our paper. Bro. McLaughlin is a genial, whole-souled, good fellow, and will welcome all who call. He has one of the finest, well-stocked places of the kind in the city." "Bro." McLaughlin's advertisement is of a liquor store!

— The action of the Masonic Grand Lodge of Massachusetts in threatening expulsion to all Masons who took the degrees of the "Rite of Memphis," or of the "Cerneau Ancient and Accepted Rite," has been followed by some other States. This makes the three-degree lodges deciding the merits or demerits of those pretending to thirty-three degrees. The matter of more or less degrees is insignificant, however. Masonry is one system.

—The Memphis Rite is ruled by a "Sovereign Sanctuary." The English body objects to its members joining themselves to the 33-degree Masons, which causes the *Masonic Tablet* to remark:

"The Sovereign Sanctuary of India is simply and purely a Sanctuary of the Ancient and Accepted Rite of Memphis, 96th degree, and does not profess to have control over the Ancient and Primitive Rite, 33d degree, the Reformed Rite, 33d degree, etc. The body has been regularly and legitimately established by the Illustrious Brother Darius Wilson, 33d, 96th and 90th degrees, who is Grand Master of the Rite in the United States. On what ground, therefore, Most Illustrious Brother Yarker, G. M. of the Sovereign Sanctuary of England, can object to it, we fail to understand. In *Kneph* the two rites (A. and P., 33d, and Supreme Rite of Memphis, 96th degree), have always been alluded to as two separate and distinct rites. We regret, therefore, to find the Sovereign Sanctuary of England objecting to its members in England taking these degrees. It looks too like the colonial Masonic policy of the Grand Lodge of England."

—The Odd-fellows are taking steps, in view of the approaching Exposition season in New Orleans, to celebrate a given day by a meeting of a very large number of the craft at the World's Exposition. Dr. J. W. Adams, deputy grand master, in order to further the project, has issued the subjoined circular: "NEW ORLEANS, Nov. 11, 1884.—According to the desire expressed by many prominent members of the fraternity, the deputy grand master, acting for the grand master, has appointed a committee of three past grands, to act in codjunction with similar committees from the subordinate lodges and encampments, to advise as to the propriety and advantage of arranging for a reunion of all the lodges of Odd-fellows and visiting brethren in the city in the near future. Now, therefore, you are requested to appoint a committee of three to act with the above named committee. They will name time and place of meeting."

—The Detroit *Evening News* indulged in the following account of the late meeting of the "Sovereign Grand Inspectors General" of the 33d degree in Masonry in that city: "At ten o'clock this morning the rooms of the Detroit commandnry began to fill up with visitors. Old men with venerable gray beards flitted noiselessly about the rooms, ornamented with all the paraphernalia of the patriarchs of old. Staid business men of dignified bearing, who turn up their noses in contempt at a passing political procession, did not think it beneath them to don the silk and gold embroidered regalia to deck themselves out with all the pomp and rare bird feathers of their office. First came the high cockalorum with an interminable title, who bore a great resemblance in his finery to a marshall on St. Patrick's day. Following him was an officious secretary, and next came the secretary to the secretary, bearing the parchments containing the truths strong to them as holy writ, for they took pains to hide them from the vulgar eye of the on-lookers. Suddenly there stepped from the midst of the solemn conclave a haughty, self-important individual, with all the superciliousness commensurate with a man who could sport such costly drapings as he wore. He pranced about like a proud steed, and pointing to a bully of a janitor, gave orders to disperse the astonished spectators. The hireling, according to orders, rudely repulsed the people, and accompanied his commands with words not of the choicest English. 'Git out here!' he said. 'You ain't got no business here.'

'All right,' replied an old gentleman. 'We will not profane sacred ground. The show can proceed without us.'

Reporters were informed by a dignitary with an unpronounceable name that their most majestic majesties would be invisible for the rest of the day. They would be closeted until nightfall to listen to the reports of the ambassadors from the various dominions in the Scottish rite, and also to a speech by the omnipotent commander, or whatever his title may be. The public will be informed, by the gracious consent of the council, what it would have them know, in the near future. It is to be hoped that business will not be suspended from anxiety and impatience to learn who are dubbed the high, past, present and future commanders of the tribes. There is a lurking suspicion that several mysterious boxes which arrived this morning at the council rooms will be investigated. They are marked 'Dry Goods;' but a wag who saw them brought through the rain said that the most noble officials would have to sample them as wet goods."

— How decent men sicken of their lodge folly is the proper subject for the following extract from the Grand Master's report in the Masonic Grand Lodge of Indiana, May 27, 1873:

"From the Grand Lodge proceedings of 1854 to 1872, inclusive, may be seen the amount of work lodges have done during the nineteen years just passed. The year 1854 is the first of our Grand Lodge proceedings in which is found a tabular statement showing all initiations, demissions, suspensions, expulsions, affiliations and reinstations. The total number of members reported in 1854 was 6,526, against 26,216 reported in 1872. Since the year 1853 the lodges in this jurisdiction have initiated 34,201. Of this number they have honorably discharged those who have demitted and affiliated in the Grand Lodge above 3,327, leaving a balance of 30,774, as charged against the lodges. Of this number you have on hand the difference between the number of members in 1854 and 1872, 19,790, or in other words you have retained but 19,790 out of 30,774 initiated. But the tables show that you have demitted 17,528 against 9,741 who have affiliated, giving you the credit of all doubtful testimony, and presuming that the affiliations are those who have demitted and removed from one part of the State to the other. It is not begging the question when you take into consideration the increase in population in this State, to say that as many Masons have come into, and affiliated in this jurisdiction, as have moved out of it. By admitting that you may have credit for those who have affiliated, you have trained and equipped an army of non-affiliates of 7,787. This vast army have turned their backs on you, and not one of them will be of any service in time of need and trouble. The question that first presents itself is, Why have so many demitted? Why have 7,787 who were favorably impressed with the institution of Freemasonry and received into the order as men free born and well recommended, who have assumed the duties and responsibilities of an organization based upon brotherly love, relief and truth, deserted you?"

THE HOME.

A THANKSGIVING SONG.

I bring my hymn of thankfulness
To Thee, dear Lord, to-day;
Though not for joys Thy name I bless
And not for gifts I pray.
The griefs that know not man's redress
Before Thy feet I lay.

Master! I thank Thee for the sin
That taught mine eyes to see
What depths of loving lie within
The heart that broke for me;
What patience human want can win
From God's divinity.

I thank Thee for the blank despair,
When friend and love forsake,
That taught me how Thy cross to bear,
Who bore it for my sake,
And showed my lonely soul a prayer
That from Thy lips I take.

I thank Thee for the life of grief
I share with all below,
Wherein I learn the sure relief
My brother's heart to know,
And in the wisdom taught of pain
To soothe and share his woe.

I thank Thee for the languid years
Of loneliness and pain,
When flesh and spirit sowed in tears,
But scattered not in vain;
For trust in God and faith in man
Sprang up beneath the rain.

I thank Thee for my vain desires,
That no fulfillment knew;
For life's consuming, cleansing fires,
That searched me through and through,
Till I could say to Him: "Forgive!
They know not what they do."

What fullness of my earthly store,
What shine of harvest sun,
What ointment on Thy feet to pour,
What honored race to run,
What joyful song of thankfulness,
Here ended or begun,
Shall mate with mine, who learn so late
To know Thy will is done?

—*Rose Terry Cooke.*

THE GREATEST MISTAKE OF HIS LIFE.

A THANKSGIVING STORY.

"It was the greatest mistake of my life." Parson Ely was so in the habit of saying it that his friends, gathered around the Thanksgiving table, looked up from their good cheer and waited, with amused expressions, to see what was the last error, considered by the tender conscience of their self-accusing pastor as the greatest in a life, in which he had already chronicled so many. Parson Ely was an impressionable, impulsive man, full of enthusiasm for any good cause which appealed to his better feelings and sense of right, but timid and very dependent upon popular support, the opinion of others somehow strangely affecting his opinion of himself and his actions. Some time before, a wave of the great Washingtonian movement had swept over the little village of Poncocke, multitudes of names were appended to the total abstinence pledge, that of the impulsive pastor standing high upon the pledge-roll, while his interest and enthusiasm carried forward the meetings and lectures, and assisted to lash public sentiment up to a white heat. But all excitements necessarily have their reactions, and even so it was in Poncocke. The Washingtonian lecturers went their way to other towns, which equally needed their services. The "reformed men," such as were really reformed, quietly took their places among other industrious citizens, and lost their temporary prominence, while others, having only been swept along in the general enthusiasm of the movement, and not having been pointed to the religious as the only true basis of reformation, soon fell away, and brought terrible disgrace upon the cause. Then the moderate drinkers and the respectable portions of the community, whose present gains or paternal fortunes were largely involved in the manufacture and sale of New England rum, and to whose unenlightened consciences a distillery was as innocent a possession as a flour mill is to us, began to take courage and say: "I told you so."

They said it in the parson's ears in a most uncomfortable way, for many of them were his elders and deacons, his church members in the highest standing, and from whom his salary must of necessity come. Some of them thought—there were such men in those days—that the latter circumstance gave them a right to dictate as to their pastor's actions not only, but also as to his most private opinions of right and wrong, and so they gave him a lively time with their comments upon his recent position, declaring that radicalism such as his must inevitably prejudice his pulpit and pastoral influences. Some went so far as to say that in signing a pledge the minister had done dishonor to his ordination vows, which ought to cover temperance as well as all other kinds of godliness; and others, that he had introduced schism into the church by joining an outside society. And the poor pastor, self-distrustful, as usual, went round with his head bowed like a bulrush, vainly bemoaning his inability to undo the work of that enthusiastic impulse.

It was when the hard cider, which always preceded apple-jack, perry, and other well-known compounds at the Thanksgiving festivals of those days, was passed first to the minister, who refused it with a painful flush, that he added to his tremulous denial the phrase so familiar to his hearers:

"It was the greatest mistake of my life."

"How a mistake?" said one present, who, having recently returned to his home, which he had left during the excitement of the temperance movement, was not acquainted with the present reaction in public sentiment. "I remember hearing you say, parson, that when you put your signature to that pledge it was the happiest moment of your life, and that you felt as though your influence with this people would be redoubled by this act."

"Did I say that? Well, I was excited and enthusiastic. It was a great mistake, I have lost all my influence, the best people don't come to the service as they used to, my elders are estranged, and I fear there will be trouble in the church before we are through with this thing."

"Why not put an end to it, then, and break that foolish pledge once for all?" said his host, courteously offering the Thanksgiving cider.

"I have given my word," said the pastor, faintly but firmly; "a man's word is as good as his bond, they say, and the pledge of a minister of the Holy Gospel ought to be as sacred as the immutable word of Jehovah himself. Forgive my seeming discourtesy; I am pledged to total abstinence as long as my life shall last, and though the promise be a foolish one, God helping me, I'll keep it."

Of course courtesy forbid that more should be said; the conversation drifted to other things; full justice was done to turkeys, pies, and other good things, and dinner being over, the company adjourned to the seldom used "best room," where there were nuts and apples, more hard cider and plenty of New England rum; then, at the "gloaming," horses were "hitched," and the whole company set forth towards their homes.

The minister was ill at ease. He had not enjoyed those Thanksgiving festivities. His singularity had, he felt, thrown what is familiarly known as a wet blanket upon the company; his influence with those young people was gone, they would no longer look upon him as a genial, friendly pastor, on whose sympathy they might depend, as he attempted to draw them into the fold, and the elder men considered him as an enthusiastic fanatic, whose judgment was unreliable. Somehow, in spite of his morning sermon on the text, "In every thing give thanks," the pastor's Thanksgiving had not yet begun.

As he neared his home he perceived some dark object directly across his own front door, and hastening on to see what it could be, found a cart, which two rough-looking men were busy in unloading. On the top lay a fine turkey, attended by two pairs of fat chickens, all prepared for roasting, and sure to keep in this cold weather. Then came three barrels of apples, golden fall pippins and Spitzenbergs and Baldwins hard and sound for winter use. Next came five bushels of potatoes and underneath lay in square-ended logs, half a load of good hard fire wood.

"It's a present, parson, from the people down to the mills," said one of the men, as having finished unloading, and put all the things where the minister's one servant suggested, he first became aware of that gentleman himself, "an' I was ter say, least wise the ould 'ooman tould me ter, that its a Thanksgivin' present 'cause yer got the men to sign the pledge. Yer see we was that given to the drink that we didn't have nothin', not hardly enough to put in the babies' mouths, an' no shoes nor nothin' nice to send the childer to Sunday school in, and my ould 'ooman and me, we felt bad about it, because in the ould counthry they always went to the school where the genthry was, regular, an' whin the timperance spaker came along, Mike, that's the bhoy that lives forninst me, sez:

"'Pat,' sez he, 'if ye'll soign the pledge I will shure.'

"Thin, sez I, 'No shure, I wont, this is a free counthry, an' if the rich men is free to dhrink their wine an' their cider, I'm free to have my whisky an' my rum, shure.' But we wint to the matin', and when we saw you, parson, stip up an' sign the pledge, Mike sez:

"'Thar, now, Pat, there's one of the genthry signed away his liberty, just to set an example, for shure the minister isn't fond of the dhrink, so lets you an' me sign too;' an' we did, an' we got lots of other fellers in the mill ter sign, too. We've all kep' our pledge, for we're dacent people from the North, an' we'd be ashamed to go back on our word, an' somehow the money's stuck to us iver since. The homes look clane an' tidy now, and the childers got enough to ate, an' my ould 'ooman thought it would be nice-like fur us all to put together some o' our savins an' sind ye a Thanksgivin' present, 'cause we'd never 'a signed but for you."

"My dear fellow, I am very much obliged," said the impulsive minister, touched in his innermost sensibilities; "but do I know any of you, are you my people, do you come to my church?"

"We didn't use to go to tdr meetin' much, we men went to the tavern Sundays, and the women staid at home an' claned up. But we were well brought up at home, and afther givin' up dhrinking we got ter thinkin' o' the old times, an' some on' us have tended pretty reglar, yer might 'a seen us all together in the back seats. But it's a long way ter come, a matter of over two miles, an' the wimin an' children can't walk so far; besides we haven't all got good clothes to come among gentle folks. So we thought if we might be so bold, we'd ax yer to come over some time an' preach to us in the dryin' room of a Sunday after noon; the overseer sez we may have the use of it, an' we bhoys will fix up the seats."

"Come! of course I will, every Sunday afternoon, if you want me," said the pastor, his thanksgiving anthem swelling up at this opportunity for extended work in his Master's vineyard. And he kept his word, finding a most attentive and devout congregation, trained in the reverent churchliness of the Scotch Presbyterianism of the north of Ireland. He went again and again, and God greatly blessed his ministrations, pouring out a large spiritual baptism in answer to his prayers. From the "drying room" of the mill the fire spread to the church in the village, and multitudes of souls there openly professed the faith of Christ.

Years afterwards, when the temperance movement had taken its place among the other legitimate objects of Christian labor and prayer, and it was looked upon as a rather disgraceful thing in Poncocke for a church member to own a distillery, Parson Ely, standing with the popular side now, would often tell the story of the Thanksgiving of 18——, and pointing to the flourishing condition of his church, as well as of that which had been built at the mills, would offer to God thanksgiving for that "greatest mistake of his life."—*Margaret E. Winslow.*

CHILDREN'S CORNER.

THANKSGIVING DAY.

The corn is in the barn, and the fruit is in the bin,
And the workers are away;
The world is cold without, but the fire is bright within,
For 'tis Thanksgiving Day.

The children's glowing cheeks are like apples round and red,
In their eyes mirth has its way;
In vain the elders shake the wise, reproving head,
It is Thanksgiving Day.

The mother smiles with pride on the tall son at her side,
Watching his babies at their play;
A daughter, lily fair, sings a good old meeting air,
For 'tis Thanksgiving Day.

Around the table spread with wondrous meats and bread,
Long time the revelers stay;
The nuts and games come last, while the old folks read the past,
For 'tis Thanksgiving Day.

Now, in the Holy Book they all together look,
And the grandsire kneels to pray;
Then most, when on the air falters that trembling prayer,
It is Thanksgiving Day.

—*Mrs. M. F. Butts.*

A THANKSGIVING STORY.

"HE COULD NOT FORGET."

"Father, can't I get Isaac to help pile that lumber?"

"Isaac Martin? Why, John, he is twelve miles from here. Oh! there are plenty of boys right round here," and Mr. Baylass put on his overcoat and smoothed his silk hat to go to his office.

"I know that, father; but if you would let me get Isaac to help me for two or three weeks, he could earn a new suit of clothes," persisted the young son.

"Well, how will you get him here?"

"Ned is safe, and if you will let me take him I will have him here before sundown," and John looked very happy as he saw he would gain his father's consent.

"Well, John, drive slow, for the roads are bad," and Mr Baylass left the house.

While John is patiently yet joyfully plowing through

the mud with a basket of "goodies" from his pantry for the "little Martins" we will introduce the reader to John and his family, and explain his acquaintance with Isaac Martin of "Cobtown."

Mr. Baylass was a very extensive lumber-dealer in the city of N——; he had a very elegant home on one of the finest avenues, and, better than all, he had a happy family, a good wife, and two bright children, John and Nellie. Nellie was a chubby, rollicking child; but John had always been delicate. His parents had kept him in the air and sunshine as much as possible and so he had spent hours in the lumber-yard, around his father's office. It was here he met his friend, Isaac Martin, who was his father's errand-boy. When not busy, he and John had fine times. They were hiding in the lumber or playing ball, and sometimes, though not often, sitting in the office chatting away like two girls. They had been together in this manner for nearly a year, when the Martin family, which was quite large and very poor, took a small piece of land to work in the country, twelve miles from N——, and John was almost heart-broken over the loss of his friend.

It was now nearly nine months since John had seen him. He thought it too bad the roads were so heavy and the horse, the only one he could drive, was such a slow affair. But then Isaac would have a new suit of clothes! and that would pay for all these vexations.

He was not quite certain of the house, though he had frequently ridden through that part of the country with his father. But that question was soon settled by the familiar appearance of old Bose, who came out from a little low shanty to warn all trespassers. His bark was suddenly turned into a whine of delight and his tail wagged most vigorously as he recognized his friend, who he doubtless remembered had given him many a good bone.

Forthwith the face of a Martin filled each small pane, and Isaac was helping him care for the horse.

While the little folks were eating and trading with each other the cakes, candies and sweetmeats from John's basket, he made known his errand.

"God bless you, Master John!" said the mother. "Isaac was just a-sayin' his clothes was gittin' shabby and he didn't see how he' git another; farmin's dull just now, you know."

"George," said the father, blowing his nose to hide his emotion, "you take Master John's basket and fill it with some of the nuts you gathered this fall. You'll not have a chance every day to divide with such a kind, thoughtful lad as him."

Isaac's clean blue shirt and socks, which the mother declared it fortunate she had washed the day before, were soon pressed and darned, and after a lunch of bread and butter and pumpkin pie, the two boys started for N——. They reached home before sundown and the next morning Isaac went to work.

John pleaded so earnestly that he was allowed to board at the Baylass mansion, though his parents yielded to this desire of their son rather unwillingly.

In the evening the children were together.

John would bring Isaac into the library, or he and Nellie, with their books and games were in the kitchen.

"I am glad Isaac is a good, manly boy," said Mr. Baylass to his wife, as he saw these things. "I know of nothing particularly against the family, though of course they are very poor. It seems strange John prefers Isaac's company to the Jeffrey boy's or Freddie Storrs', for they are more of our class."

"Yes, it is strange," replied Mrs. Baylass; "but it has always been so, and as long as Isaac is a boy of such good habits and disposition, and John is so young, I do not think we need to worry about it. Their friendship will last but a few years at the most."

Mrs. Baylass always took a very sensible view of matters, in which Mr. Baylass coincided.

A happier boy, we are sure, could not have been found than was John the day he carried Isaac home, in a new suit throughout, "from top to toe." How fine he looked to the brothers and sisters! How proud his parents were of him, and what copious blessings they showered upon "Master John," who had brought it all about.

"May you never come to want," they said to him as they tucked the robe around his feet, and raised the cover to the carriage, for a cold rain was coming for him to ride home in.

In a few months John overheard his father, while he was at the office, speak of another extra job he must get done. He at once proposed to engage Isaac. In fact he was always on the watch to help him.

He realized that Isaac found but little chance to pick up money on the small, sterile farm, that must keep so many. Finally, it came to be understood between Mr. Baylass and his son, that Isaac was to be hired for all extra jobs when practicable. And John never thought it any hardship, but rather a privilege, to drive the twelve miles for him, whether through rain or shine, heat or cold.

Matters continued this way for a year or two, until John was sent away to school, and the Martin family went West, when the boys, fast becoming young men, lost all track of each other.

* * * * * *

It was with a heavy heart that Mr. Baylass went home that evening. How could he tell his wife? A long time ago he had told he that his business worried him, that things looked dark for him; but of late he had kept every thing to himself, hoping matters would yet take a turn for the better. But the failure of several large lumber firms had embarrassed him, and now the crash had come, and everything would be swept from them.

"Why what is the matter, William?" asked Mrs. Baylass, as she ran to her husband, who almost fell, white and fainting, into his sleepy hollow that stood by the hall door.

"We are ruined, Mary," he said with great effort.

She understood, and brave, noble woman that she was, did all in her power to lift the load of affliction and make the sudden change in their circumstances endurable.

"And how will this affect John's business?" she asked that evening, as they sat before the glowing grate, in their beautiful, but now sad, home.

"Badly, badly enough. Poor boy! and his health is miserable, and his family of little ones. Too bad, too bad!" and Mr. Baylass broke down completely.

But the relentless, unpitying wheels of time and fortune soon found them in a very humble home, there to spend their declining years in the most rigid economy.

And but for the energetic Nellie, now teaching in one of the public schools of the city, they would have suffered want.

John grieved bitterly that his parents, so unused to hardship, must come to this, yet he was powerless to aid them, with his poor health and growing family.

* * * * * *

"Have you a directory, sir?" asked a very nice-appearing and well-dressed stranger of the hotel clerk after he had registered and been assigned to a room.

"B——, B——," said the stranger, half aloud, as his eye followed his finger down the long list of B's.

"Yes, sir; here is one."

"John Baylass, lumber, 247 Jefferson street. That must be the one. Can you tell me, sir, where Jefferson street is?"

"Jefferson, Jefferson," repeated the clerk, thoughtfully.

"I can," interrupted one of the bell-boys, "I lives there," and he gave the directions for finding it, wondering all the while what such a fine gentleman could want on Jefferson street.

After dinner, the stranger set out to find the place. It was a raw chilly day in November. The streets and cross-walks defied the lazy efforts of the street sweepers, and reveled in mud almost ankle-deep; but the gentleman did not seem to mind it as he wended his way to the car that ran to Jefferson street.

On and still on they went, and farther and farther out of the better portion of the city. He must be wrong for surely no lumber-merchant would live there.

"This is Jefferson street, mister!" said the conductor, as he rang the bell.

He followed the rather narrow street, with here and there a cottage, but mostly built up with tenement houses, until he came to "247," only a semi-respectable looking house.

"It's no use to inquire," said the stranger; "I know this can't be the place."

But as he turned to go back to the street car, the door opened and a gentleman, who was evidently a doctor, stepped outside, and he heard him say to the pale woman who followed him, "I cannot deceive you, madam; Mr. Baylass is failing fast."

Yes, this was the place, and had he needed more to convince him, he found it in the face of the little girl clinging to her mother's dress, so like her papa, with her bright eyes and her clustering curls.

He turned and went in. His quick eye took in everything at a glance—pinching poverty was written everywhere. And there over the wooden mantle, in woful contrast with the cheap paper on the wall, and their other surroundings, hung two very fine portraits of John Baylass' father and mother, taken in their prime. He had seen these same gilt frames before, but, oh, in such a different home. And he could not hide his emotion as he realized that some paralyzing blow had come to the fortunes of the family he had known only in their wealth and elegance.

Little Johnnie and Willie, before their mother could prevent, ran into the sick-room and told their papa that "there was a man out there that wiped his eyes when he looked at grandma and grandpa."

"Excuse me, madam," said the caller, recovering himself. "I used to be well acquainted with your husband, and if he is able I would like to see him for a few moments, at least."

But before Mrs. Baylass could speak there came a feeble voice from the sick man saying:

"Isaac Martin, can it be that that is you?"

Yes it was Isaac, as the reader has doubtless suspected. John's warm, true heart had carried the memory of his youthful playmate's voice all the twenty years; no greater, happier surprise, save that of health restored, could possibly have been his.

They talked over everything, all the ups and downs through which they had passed, as freely as though they had been boys again.

Mrs. Baylass greatly feared the result of so much excitement; but John seemed so happy she could not break in upon the interview with even a word of caution.

"And now, Isaac, what of yourself?" asked Mr. Baylass, after he had told him of his father's failure and sudden death soon after; his own steps down from the first lumber merchant in L—— to a bookkeeper and then a clerk, and then from sickness to poverty.

"I went West, as you know," said Mr. Martin, "and have seemed to be wonderfully prospered. John, the last money you rode twelve miles to help me earn, was the nest-egg of all my fortune. I invested that in pork; it raised in value, and I have seemed to be fortunate ever since."

"And, Isaac, are you the Martin of 'Martin & Co.,' of C——?"

"I suppose I am," modestly replied his friend."

"This is my first trip East in all these years. I found myself delayed here for twelve hours, and some good angel called to my remembrance that I had heard you were in business here, and I at once set about finding you. What a nice family of children you have; I have two, and my boy, I must tell you, is named John Baylass Martin."

As Mr. Martin bade them good-bye, he wished them a happy Thanksgiving on the morrow, and promised to call again on his return in about two weeks.

"Papa, papa, said Mary of twelve, in great delight, as she ran to the sick-room a few moments after Mr. Martin had closed the hall door. "Just see what he gave me for you and all of us!"

Their eyes were so full of tears they could scarcely see the shining twenty-dollar gold piece, Mary laid in her father's thin palm.

"He said to tell you he could not forget your kindness to him."

"What did you do for him, papa?" continued Mary.

"Dear children," said the mother, "you must wait until some other time, for your father is very tired now."

Before dusk that afternoon the delivery-wagon of the largest grocery store in town stopped at their house, attracting no little attention. Mrs. Baylass hastened to the door to tell the man he must be mistaken, when he presented her a receipted bill, telling her a stranger had ordered them sent there.

There was everything, from a barrel of flour to candies and raisins for the little folks.

"He's answered his own wish, hasn't he, mamma?" said the sage little Fred.

It is needless to say that Thanksgiving Day was a most joyful one in that humble home.

"The man has cured papa, hasn't he, mamma," said Susie, with tears in her eyes, for she could not remember ever seeing her papa look so happy, or eat so heartily.

Though the father's disease was of such a nature he cobid not live long, he had every comfort that money could buy, and his wife and children always found a true friend in Isaac Martin, who could not forget their father's kindness to him when a poor boy.—*Interior.*

LITTLE HEADS TOGETHER.

A THANKSGIVING PUZZLE.

(Half of a town near Otsego Lake), (a town in Georgia), little (an isle near France) and (a city in Australia) lived in a pleasant part of New York city. Much as they enjoyed playing, going with their parents to the Central Park to see the animals, and going to the (a body of water)-shore in the (one of the seasons), there was nothing they looked forward to with so much pleasure as visiting their grandmother at Thanksgiving time.

For a (part of the year) before the eventful day, the three little girls would (a project) and talk about what they would do at grandma's; and (a city in Australia), although he did not talk so much about it, yet thought the same as the little girls.

They rode to their grandmother's in a (to kill), as (mountains in Africa) fell before Thanksgiving day. When they arrived at the (something that opens) of the (an animal) old homestead, so many (insects), uncles, cousins, and even grandpa and grandma, came out to welcome them, that it was a wonder that they all got into the house as soon as they did. They were soon settled by the open (part of a lake north of the United States—an island near Long Island), and all the sisters, brothers and cousins were talking to each other. There was always so much to say when they met.

Soon after supper the little ones were put to bed, that they might be up bright and early. Oh! what a good time they had the next day. After church they skated on the (body of water) near grandma's, and then what a dinner they had! Like all grandma's dinners, the (country in Asia) was browned to perfection. They had a (an animal noted in Roman history), chicken, (part of the face), sausage, (the plural of a lake in New York), (the plural of a river in one of the New England States), (a grain), (a vegetable introduced into England by Sir Walter Raleigh), (an old mother who had a poor dog) squash, celery, (a hydraulic engine, relatives—something associated with printers) and (something used by cooks and the fruit of a tree).

Some of the cousins ate more than was prudent, but after the games and merry romps that they played, they had a good appetite for the supper at eight o'clock, and did justice to the (fruit of a tree), (fruit) and (something cooks use—the fruit of a tree) by the great (island near Long Island), while grandpa told stories of the days when he was young. Altogether, they had a very pleasant day, as happy as they had expected. I hope all the Little Heads will have one as pleasant.—*Ex.*

TEMPERANCE.

THE TRAFFIC ARRAIGNED.

Speaking of the liquor traffic, John B. Gough uses the following strong language:

"All the while the measure of its success depends on the deterioration, physical, mental, social, commercial and moral, of the entire nation, and on the *utter ruin* of an enormous number of *thinking, feeling, suffering* persons. There is not a beneficial business or a reputable profession anywhere in the land that has not authoritatively admitted these facts.

"If the nation acted on the confessed sober thought of its representative men in every other walk in life, they would feel compelled to drive this trade from the fair face of this country, as they would a pirate from our seas and oceans. It *is* the pirate against all righteous business. The greatest kindness to those engaged in it, and to all connected with them, is to compel them to take to other occupations. Such a course will surely add to instead of deducting from the value of all other business, and, even though these other occupations do not bring in 200 per

cent profit, yet they will not be sending many thousands every year, of all ranks, to dishonest graves, or to a life worse than death. *Fire* is a thing to be respected; but when it is claimed right to legalize a use of it that sets into a blaze multitudes of *homes*, and destroys multitudes of *minds* that might otherwise be stars in the firmament of this nation's intellect, leaving only the white ashes of desolation as its best result, ought we to do nothing to prevent it?"

TERRIBLE FRUITS OF THE LIQUOR TRAFFIC.

The damages caused by intoxicating drinks, says the *N. Y. Witness*, appear in endless variety of disease, starvation, brawls, fires, shipwrecks, beggars, tramps, homicides, murders, etc., etc. The following story from Glasgow is the latest and most remarkable instance of the terrible damage that may be done by an intoxicated person. When will society have the common sense to free itself from these endless and most expensive troubles by prohibition of the liquor traffic?

GLASGOW, Nov. 1.—A serious panic occurred this evening at the Star theatre, caused by a cry of fire being raised. In the rush by the audience to escape from the building, sixteen people were killed and twelve more seriously hurt. Shortly after nine o'clock some person shouted "Fire!" The whole audience instantly made a rush for the several doors. The great mass of people who occupied the pit, in escaping therefrom, met the crowd that was descending from the gallery and a fearful block ensued. Loud cries of distress and shouts for help arose from the mass of panic stricken and struggling humanity. The crowd frantically rushed toward the outlets, trampling and jumping over each other until the theatre was finally cleared. Sixteen corpses were found on the stairs leading from the gallery, and twelve persons were so badly injured that they only gave evidence that life was not extinct by their moauings. The police force, aided by volunteers, endeavored to keep the entry clear by aiding all that could to escape to the street, but the crowd was so large that the officers were interfered with in their labors. The number in the theatre was esmated at 2,000.

GLASGOW, Nov. 2.—The man whose cry of "Fire!" caused a panic in the Star theatre last evening has been arrested. He was drunk when he raised the false alarm. Persons who were in the theatre at the time describe the scene on the staircase as terrible. The steps were strewn with ribbons, hats, cloaks, and shawls. The victims were first suffocated and then trampled to death. The panic lasted fifteen minutes. It is a noteworthy fact that the authorities had disapproved the means of exit from the gallery. The scenes witnessed when the relations identified the dead were most affecting. Among the victims were eight females.

THE CHURCHES.

— Prcs. C. A. Blanchard preached in Chicago Avenue church, this city, last Sabbath, after an absence of several weeks.

— This church, as usual, make a special Thanksgiving scrvice. Provisions are to be distributed to the poor. Donations of provisions or money will be received by a committee on Wednesday.

—The committees appointed by the ministers' meetings of Chicago met Monday afternoon of last week in Farwell Hall to consider the proposed night missions for the reclamation of young girls of the city. Mr. Allen, of New York, was present and spoke at length of the work, showing how aid might be rendered to these girls and to others, men and women, who were forced to be at work in the night. Resolutions were adopted expressing sympathy with Mr. Allen in his work.

— The treasurer's report of the Methodist Woman's Foreign Missionary Society, recently in annual session in Baltimore, showed the following receipts for the year: New England branch, $17,261.86; New York branch, $25,292.88; Philadelphia branch, $16,875 53; Baltimore branch, $7,674.98; Cincinnati branch, $21,138.74; Minnesota branch, $3,811.25; Topeka branch, $5,147.36; Des Moines branch, $9,564.03; Northwestern branch, $35,831.-91. Total, $143,199.14. Increase, $16,375 81.

—By the late dynamite explosion at Strouchburg, Pa., the Lutheran church of that place was badly wrecked. It was a fine stone building, and worth about $15,000. The roof is in an adjoining field, the 100 foot spire is in ruins on the ground, and every window and door is gone.

—The former railroad king and millionaire, Henry Villard, of the Northern Pacific road, is a German who came to this country quite young. He has recently established a new deaconesses' house in 8peyer, Germany, "as a memorial of his good and faithful mother and her sister, who is united with her in the great beyond. "This is the second establishment of this sort in Speyer.

—The Swedish Lutheran college and seminary at Rock Island, Ill., says the *Lutheran Standard*, are full of students and overflowing, to the discomfort but also to the joy of the professors. The corner-stone of the new college building was laid November 6th, with solemn and imposing services. The Ladies' Seminary is also prospering. The Book Concern has moved into their fine new building near the college, and are keeping press and bindery hard at work to fill the heavy orders for their publications.

—A new mission to the Jews is about to be established in Tiberias by the Frec church of Scotland, to be called "The Sea of Galilee Medical Mission." The report given to the "Assembly" by the deputies who had been appointed to visit Palestine to consider the prospects of Jewish missions there, was very encouraging in its character. They stated that the younger Jews were manifesting a spirit of restlessness and inquiry, and an impatience of Talmudical authority which made them specially open to efforts for their enlightenment on Christian truth.

—The Morning Star, the new missionary ship, is expected to complete her voyage to Honolulu, Sandwich Islands, in December.

—There was an addition of twenty thousand pupils to the schools of the Norwegian missions in the interior of Madagascar last year.

—It is reported that two Chinese women, educated by missionaries and sent to San Francisco to do mission work in that city, have been sent back to China under the law forbidding Chinese immigration.

—The General Baptist Missionary Society of England, whose missions are in Orissa, India, and Rome, Italy, reports thirteen missionaries and twenty-three native preachers among the 7,000,000 who speak the Oriya language, and one missionary and one native evangelist in Rome. The membership in Orissa is 1,222. Last year eighty converts were baptized, and a vast amount of literature circulated.

— Dr. Murdock, who has labored some twenty years in India and Ceylon in connection with the London Tract Society, declares that European skepticism is becoming more and more the antagonist of missionary effort in the cities of India. Madras is now the headquarters of a society managed by American infidels. It has two "free thought" weekly papers, in which religion is called a "cancer," and Christians "superstitious fools." His fears accord with those of the Japanese missionary who dreads "native heathenism" less than "imported infidelity."

—Another successful missionary has fallen a martyr to the climate of West Africa. William Allakura Sharpe, who was born on that coast, of Moslem parents, was for some time a slave, was set free and educated by a Washington missionary in Lagos, has passed away. After his conversion his great desire was to go up the Niger, where his parents lived, to induce then to accept the Christian religion. He made a search but never found them; but he had the satisfaction of preaching on the Niger, and of proclaiming to many the excellence of the gospel.

— Edward Hine, the apostle of Anglo-Israelism, started for the United States October 1. He proposes to make a lecturing tour of the States and then go to Australia. It is said that he has secured proofs, which seem to him irrefutable, of the identity of the English people with the lost tribes of Israel, and hopes to be able to convert the American people to this view.

— All who are interested in the welfare of the children will be pleased that the American Sunday School Union has gathered 398 new Sunday schools in the Northwest since the season opened, and induced 1,581 teachers and 12,977 scholars to attend them, besides aiding 702 old schools, which have a membership of 3,268 scholars. It supplied 3,268 persons with Bibles and Testaments, and placed in those communities religious literature valued at $4,042. The last annual report of the society can be had free by application to F. G. Ensign, 150 Madison street, Chicago.

— The Methodist Protestant Year Book for 1884 gives the following statistics for the year past: Annual conferences, 48; itinerant ministers, 1,409, being a gain of 51; local ministers, 977; lay members in full membership, 121,853, a gain of 2,885; probationers, 3,758; total lay membership, 125,611; number of churches, 1,318, being a gain of 342; number of parsonages, 300, being an increase of 10; value of churches and parsonages, $2,988,-490; number of Sunday schools, 1,624, being a loss of 24; teachers and officers, 14,222, a loss of 4,255; scholars, 83,-222, a loss of 7,480; missionary collections, $7,475, a gain of $2,718; ministerial education, $3,183; churches reported built during the year, 95, at an average value of $1,907 each; parsonages built during the ycar, 22, valued at $25,234.

— The following vessels are owned by missionary societies: The John Williams, in the South Seas; the Ellen Gowan and Mary, in New Guinea; the Good News and the steel life-boat Morning Star, of Lake Tanganyika, all of the London Missionary Society; the Dayspring, for New Hebrides, of the Free Church of Scotland; the Henry Wright, of the Church Missionary Society; Illala, of Lake Nyassa; the John Brown, for the Mendi Mission of the United Brethren; the Morning Star, of the American Board, for the Pacific seas and Micronesia; and the Allen Gardiner, recently built for the use of the South American Missionary Society.

THE LUTHERAN CHURCH.

The Lutheran Book Concern, at Columbus, O., has recently compiled complete statistics of the Lutheran church in the United States. There are altogether in this country 56 different Lutheran synods, separated from each other by geographical, doctrinal or language lines. There are four larger organizations, namely, the Synodical Conference, with 934 pastors, 1,253 congregations and 265,-202 communicants, representing the extreme conservative side of the church; the General Synod North, with 849 pastors, 1,301 congregations and 129,164 communicants, representing the liberal branch; the General Council, with 721 pastors, 1,319 congregations and 205,806 communicants, occupying a middle ground, but daily becoming more and more conservative, and the General Synod South, with 108 pastors, 187 congregations and 14,336 communicants, inclining partly to the General Synod North and partly to the General Synod South. Besides these, there are 13 synods in no official connection with other bodies, numbering 1,124 pastors, 201 parochial teachers, 2,251 congregations and 261,724 communicants. The grand total for the whole Lutheran church in America is 3,736 pastors, 779 teachers, 6,302 congregations and 873,382 communicants. It is certainly the most polyglot communion in America; embracing Americans, Germans, Swedes, Norwegians, Danes, Finns, Hungarians. It sustains 31 academies, 18 colleges, 19 theological seminaries, 14 ladies' seminaries, 34 benevolent institutions, such as orphans' homes, hospitals, infirmaries, homes for the aged, deaf and dumb institutions, and the like, and 19 publication houses. As a church, the Lutheran is poor in this world's goods, and probably not a single one of her many institutions is satisfactorily endowed. Ncarly all live from hand to mouth, being sustained by collections and gifts from the various bodies under whose control they are. As a factor in American church and public life, the Lutheran church is as yet not very powerful, probably because the majority of her people speak a strange tongue and belong to the lowly of the land. It may be a generation or two before this church will command anything like the influence in America that she does in Germany and Northern Europe, where the scholarship of Protestantism is in her hands. For the present, and even for decades to come, her main mission will be to gather into the fold and see to the spiritual wants of the thousands of her members who come over yearly from the European shores to find a home in America. The various synods vie with each other in this good work, and much is being done. But yet the harvest is great and the workmen few. —*Independent.*

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OBITUARY.

REV. JESSE RENFRO was born in Lincoln county, Kentucky, September 22, 1796. In 1810, when 14 years old, the family came to Illinois. They spent the winter of 1810–11 in Ridge Prairie, three miles south of Troy, a short distance from Downing's station, a post erected for the protection of the settlers against the Indians, in the edge of the present county of St. Clair. His father, James Renfro, a Baptist minister, in the fall of 1810 died, while on a visit to Kentucky. In the spring of 1814, Jesse Renfro, then not quite 18, enlisted as a mounted ranger in Captain Whiteside's company, which was engaged in protecting the frontier settlements. He served as a ranger one year, and six months more in the militia service. He was the fourth child in the family of eleven. September 4, 1817, he was married to Letty West, a daughter of Isaac West, onc of the pioneer settlers of the present Collinsville township. At the close of the war he received a pension. He was the father of thirteen children, five sons and eight daughters. Two daughters and three sons still survive. When thirty years old he was converted and joined the Methodist church. Soon after he was licensed to preach. At the conference in St. Louis October 8, 1843, he was ordained deacon by Bishop Andrews, and September 17, 1848, at Belleville, Ill., he was ordained elder, by Bishop Morris. He lived to see his children of the fourth generation. He lived to celebrate his golden and diamond weddings. At his diamond wedding dinner there were present one hundred of his descendants and many friends and neighbors. At an early day he was preacher, school teacher and justice of the peace. For sixty-five years he and his wife lived happily together. He expressed a strong desire to live long enough to give his vote for prohibition.

He was a strong opposer of all secret societies and was very outspoken. He refused to support ministers who were members of secret lodges. At one time he subscribed for a number of copies of the *Cynosure*, and sent them to prominent Masons, Oddfellows, and others. He had collected quite a library of anti-secret books for loaning. He had exhibited in Troy by J. F. Browne and Starry, at his own expense, the first and third degrees of Masonry. When he saw his end was near, he gave his library of anti-secret books to Rev. Laughlin, then pastor of the Troy M. E. church. He had lived sixty years in the same house, which he had built. We can truly say of Jesse Renfro, "a prince, and a great man has fallen in Israel," and who shall take his place?

As he was breathing his last, he was asked, "Is all well?" A pleasant smile played over his face, and all was still. The going down of his sun was like the setting of a summer's sun, without a storm and without a cloud. His age was 88 years and 15 days. The funeral services were held at the house, conducted by Rev. J. Borland of the M. E. church and Rev. T. W. B. Dawson of the Baptist church of Troy. Text, Rev. 16:13: "I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord; yea, saith the Spirit, That they may rest from their labors, and their works do follow them." T. W. B. DAWSON, SR.

HENRY M. HULETT, for a number of years connected with the *Cynosure* as compositor or foreman, died at his house on Perry Avenuc, just outside the limits of Chicago, on Sunday, November 9th, in the 48th year of his age. He was born in Rochester, N. Y., and for the greater part of his life followed the "art preservative of arts" with success.

In 1860–61, during the Pike's Peak fever, he joined the human tide for the new Eldorado, and met with varying success in the mining districts, where he took some claims and endured many hardships. When Denver became a city he was engaged as manager of the first daily paper office, and carried on a large and important business successfully.

Mrs. Hulett, who was a compositor like himself, or some of her relatives, have been, with the exception of a brief period, engaged in setting up the *Cynosure* ever since the great fire, now some thir teen years; and the readers of the paper are therefore much indebted to their faithful labors; and although the printers' trade is largely controlled by the secret union in the cities they have always shown a warm interest in the Christian reform which they so materially but unostentatiously assisted.

ACTION OF THE W. C. T. U. OF WHEATON on the death of Mrs. M. E. Blanchard:

WHEREAS, Our dear sister, Mrs. M. E. Blanchard, has been called away by death, we feel that our society has lost a friend whose prayers were an inspiration, and whose words and acts were always in the interest of suffering humanity and the cause of Christ,

Resolved, That, while we recognize the loss the church, the community, the College, and the Benevolent Society of which she was President, sustain, we extend our especial sympathy to the family of the departed, and we who are left to labor on will not soon forget the example of patience in the last hours of suffering, and the interest she manifested in the salvation of those around her and for the good of our cause and country. COM.

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WHEN THE FROST IS ON THE PUNKIN.

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and gobble of the struttin' turkey-cock,
And the clackin' of the guineys and the cluckin' of the hens,
And the rooster's hallylooycr as he tiptoes on the fencc;
O, it's then's the time a feller is a feelin' at his best,
With the risin' sun to greet him from a night of gracious rest,
As he leavcs the house hareheaded and goes out to feed the stock,
When the frost is on the punkin and the fodder's in the shock.

They's somekin' kind o' hearty-like about the atmosphere,
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers and the blossoms on the trees,
And the mumble of the hummin' birds and huzzin' of the bees;
But the air's so apertizin', and the landscape through the haze
Of a crisp and sunny morning of the early autumn days
Is a picture that no painter has the colorin' to mock
When the frost is on the punkin and the fodder's in the shock.

The husky, rusty rustle of the tossols of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stuhhle in the furries kind o' lonesome-like, hut still
A-preachin' sermons to us of the harns they grow'd to fill;
The strawstack in the medder and the reaper in the shed:
The hosses in their stalls below, the clover overhead;
O, it sets my heart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

—*Indianapolis Journal.*

WHAT IS A BUSHEL OF INDIAN CORN?

All grains in their natural state contain more or less water, the amount depending upon the conditions by which they have been surrounded. In Indian corn the moisture may reach as high as fifty per cent, and probably never falls much below twenty per cent at the time of harvest. Unfortunately but little is known of the exact composition of grains as they come from the harvest field. All published analyses give the moisture content as the sample came to the chemist, but usually omit to state its age or manner of curing. Professor Brewer's special census report on the cereals gives ninety-eight analyses of all varieties of Indian corn, having an average of eleven per cent of water, with a range of from 4.10 to 20.08 per cent, but most of the samples were undoubtedly taken from well-cured corn.

The curing process of Indian corn has been made the subject of careful experiment at Houghton farm. Samples are selected at the harvest from each of the thirty-one experimental corn plots, and being grown with as many different manures, represent a wide range of composition. These samples are then stored upon suspended racks and under conditions which allow of rapid drying, and weighed at regular intervals during the succeeding year.

There is a loss of from 10 to 15 per cent of moisture during the year, and a weighed bushel at the end of this time contains this amount of moisture less and an equal quantity of solid matter more than the weighed bushel at harvest, yet the legal weight, 56 pounds in most of the States, remains the same for both conditions. The only departure from this occurs in Ohio, where a legal bushel of corn on the ear weighs 70 pounds from harvest to January 1, and 68 pounds from that time on. At Houghton farm the 31 lots of Indian corn, selected from the crop of 1882, gave in December following the harvest, an average weight per bushel of 54.1 pounds. The following April, bushels from the same lot averaged 52 pounds; in July, 53.4 pounds; and in October, one year from harvest, 55.4 pounds. The crop of 1881 was followed through a similar series of changes, and averaged 55.5 pounds per bushel, one year from harvest; hence Indian corn does not reach a standard weight per bushel, until after a year's drying. In business this is important. The increase of two pounds from July to October was a gain of 3.7 per cent in value if sold by weight, but not taken into account if sold by measure.—*American Agriculturist.*

OVER-FEEDING.

Over-feeding is one of the common injuries to horses, says a writer in the New York *Tribune*. All cannot be fed alike. Dyspepsia is a frequent disease with them. When a horse is wind-broken, heavy or has indications of either trouble, he should be given but little hay, and this should always be wetted. In all cases it is better to give cut feed and wet. Such horses should never be over-loaded, over-driven, or obliged to do anything that requires excessive action of the lungs. There is no "cure" for a wind-broken horse. Many an old horse has died of starvation because he could not grind his food, which with a little dentistry would have lived and done well for years. In such cases the front teeth should be shortened so that the grinders can work together. Old horses, often, and horses that are not old, have jagged or rough teeth, which prevent them from eating well. These teeth should be smoothed with a file, or a float, an instrument made for the purpose.

Mr. Edward Atkinson, of Brooklyn, is keeping three cows on what he raises from one-half an acre of ground. The system of ensilage does it.

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Having seen in several papers, lately, articles concerning reform on the farm, it occurs to me that the root of the matter has not been touched—namely, the treatment of the farmer's wife. Too often is she regarded, we might say, as almost a mere machine, calculated to do so much work a day. The household, the garden, the dairy, the poultry yard and the children (who necessarily are more or less neglected) come within her sphere. She works from sunrise to sunset, until at last her poor, tired form is laid in its final rest.

But lay aside this phase of the matter, and take into consideration that for the farm to be at its best the future men of the farm must be of the intelligent class. This must be mainly brought about by the mother. It is she who must begin the boy's education and stimulate him all through his boyhood. And is not this the highest duty of the farmer's wife? Will it not in the end accomplish more and pay better than all the butter and eggs she can sell? She has the advantage of having her boys with her, which the mother of the town boy has not. The resources of the farmer's son are necessarily at home. He cannot, like the town boy, seek his friends and pass the evening, perhaps, in mischief. And if in the evening he can read and talk over with his mother some good work, she interests his mind in the right direction. But unless the mother's burdens are lightened this cannot be.

Ask yourselves, farmers, how many of you have thought of this? How many of you would rather have your wives when you come in ready to talk over with you and your boys and your girls the topics of the day, instead of being in the kitchen until bed-time?

This is not a picture of all farmers' wives. But it is to be lamented that there are *any* who drag out such a spiritless existence.

When traveling a short time ago, I was in the vicinity of two young lady schoolteachers, returning to their homes for vacation, and relating their experience to each other. Their schools were both in the country. One of them told of her good fortune in securing a good boarding place. She said it was so different from any other she had ever found—the family was so refined and educated, and their tastes so congenial to hers. The reason was, the mother was a school-teacher! I was both amused and somewhat indignant at her disrespect for the learning of farmers' wives in general, being one myself. But let the wife and mother at the farm have more leisure time, and the farm-house will contain the pleasantest and most refined home to be found.—*Country Gentleman.*

SCRAP-BOOKS.

The scrap-book is a useful friend, and you owe it to yourself and the children to have one. I find a half dozen not only useful but necessary. I want one for bits of missionary news and jottings of personal interest from the foreign field. Scattered through the religious papers and magazines are many articles of real value, and to find the information which they give in brief and comprehensive form I should have to go through libraries or ransack encyclopedias. She who has her carefully-kept missionary scrapbook, properly indexed, will never be at a loss when called upon to lead a meeting, or to assist in entertaining a circle of young people with something more serious than mere frivolities.

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The children's scrap-book should be rather miscellaneous, and they should be allowed to make their own selections for its pages.

It is a good plan to cut out, paste in a book and keep for reference the notices and reviews of current literature which appear in the daily or the religious journal. These notices give you a good idea of the books that are coming out. You cannot possibly read them all, but you want to know something about their general scope. When you can treat yourself to a book, there is your scrap-book to aid you in buying intelligently. Books should be selected for the family collection with great care. And now let us hear our first correspondent this week.—*Christian Intelligencer.*

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NEWS OF THE WEEK.

COUNTRY.

—A conflagration caused by torchlights and fireworks used by Democrats, destroyed a large portion of the business section of Hickman, Ky., Wednesday night, the loss reaching $125,000.

—Carriage hardware manufacturers representing $4,000,000 capital formed a National association Thursday, at Meriden, Conn., and decided upon a pooling combination for the restriction of goods placed upon the market.

—Fifty Chiricahua Indians raided a ranch in Presidio county, Texas, murdered Mr. and Mrs. Petty, and carried off three children, whom it is believed they also killed. They looted the district through which they passed, and slew a mining engineer. Troops are in pursuit.

—The school superintendents of Massachusetts resolved, at Boston, Friday, in favor of opening all the schools in the State for night sessions; it being shown that 90,000 persons can not read and write.

—Students at Harvard have begun an effort to make attendance at morning chapel voluntary for men twenty-one years old, and optional with parents for students under that age. The co-operation of Harvard graduates throughout the country will be invoked.

—At New York, Friday, the Rev. W. H. Ramscar, superintendent of the Home for Children and Seminary for Girls, was convicted of sending children out to beg, and sentenced to thirty days in the city prison and be fined $100.

—The telegraph brings the news that the Great Eastern steamship will shortly leave London with a collection of exhibits for the World's Exposition at New Orleans. It is understood that the Great Eastern, the largest ship afloat, will remain at the wharf adjoining the City Park till June next, and that she will then carry back to England such exhibits as remain unsold when the Exposition closes.

—At New York, Thursday, the suit of the Lamar estate against the Secretary of the Treasury to recover $110,000 for cotton taken during the war, was dismissed in the United States District Court.

—For refusing to take out a license under the Downing law sixty saloon-keepers at St. Joseph, Mo., were fined, Monday, $200 each, and will not be given a license for two years. A number of similar cases are pending, and the decision of Judge Grub has caused consternation.

—The fire at Goldsboro, N. C., destroyed twenty-seven buildings and 300 bales of cotton. The loss is said to be $300,000, with insurance amounting to $200,000.

—The steamer Captain Sam, plying between Montgomery, Ala., and Selina, exploded its boiler. The boat was badly wrecked. About twenty-five people were on the boat, and Captain English and several of the crew were hurt. Five people are missing, including the little daughter of the captain.

—Three children of John Roader perished by fire in his farm-house, near Vassar, Mich., on Thursday, while the parents were at work in the fields.

—The strange disease reported Wednesday as prevailing in Virginia, also exists in Kentucky and West Virginia, where whole families have been swept away, and thirty or more new graves are seen in a small cemetery. The people call it cholera, for want of a better name, and the malady upholds its dreadful title, victims, upon being seized, seldom living longer than twenty-four hours. It is said the scourge affected majorities in some precincts at the recent election. Numerous corpses have been left unburied, and the stench from the decaying carcasses of animals pollutes the air. Flour, corn and meal are needed to succor the starving population, and unless rain falls annihilation may be anticipated.

FOREIGN.

—Excitement prevails in the Mexican capital over the question of the conversion of the English debt. Opponents of the bill claim the extra issue of £2,500,000, authorized over and above the amount to be devoted to the conversion, is a "grand steal," and that Mexico will be unable to meet the interest. Crowds gathered shouting, "Death to Gonzales"—the outgoing President. Although the crowds were unarmed, they were needlessly fired upon by soldiers, and a few persons killed or wounded. A crowd in front of the residence of General Diaz, the incoming President, called for him to appear and state his position, but he made no response.

—A snowstorm raged all day Thursday at Quebec, with the thermometer at zero.

—A French transport will sail for New York in May next with Bartholdi's statue of "Liberty Enlightening the World."

—A Paris dispatch says the Chinese Government offers France 75,000,000 francs in settlement of claims, but France demands 1,250,000,000 francs. Two new Chinese ironclads have arrived at Shanghai.

—In the Congo Conference, in session at Berlin, John A. Kasson, the American Minister to Germany, announced that Henry M. Stanley, the African explorer, had been appointed technical delegate to the conference for America.

—Dispatches received at the State Department from Paris announce that the French Government is in earnest in its proposed legislation against breadstuffs and hog products imported from the United States. The Tariff Committee of the House of Deputies have had under consideration a measure to impose import duties on the American products named, and have adopted it by a vote of 6 to 5. The opinion is expressed that the committee's measure will create a lively discussion in the Chamber, but that it will be ultimately adopted. Should France impose duties upon American breadstuffs and hog products, it is quite probable that Prince Bismarck will induce the Reichstag to follow this lead.

—Twenty-seven cases of small-pox occurred Thursday in the village of Sioco, Canada, and business is entirely suspended. At certain railway stations intending travelers can not procure tickets unless they show clean bills of health.

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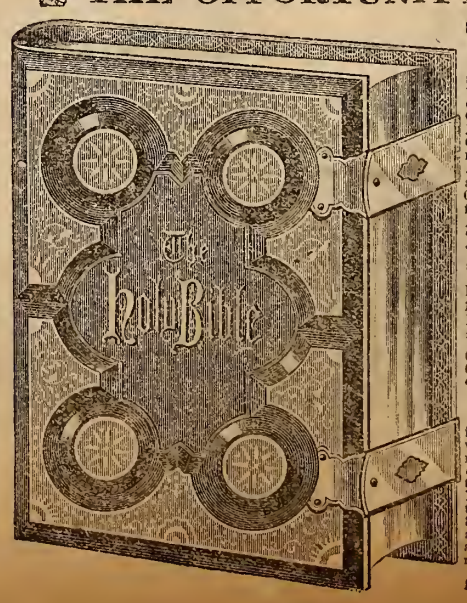
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So many reports of cutting down wages and closing factories, mills and mines were printed just after the result of the election became known, that there was some appearance of conspiracy to effect business. There are some evidences of reviving business. The Pittsburgh iron mills, which are a gauge for immense business interests, show a revival in trade, large orders creating a hopeful feeling. The orders for shutting off work in the coal regions is also likely to be countermanded, because of an unexpected demand. Yet there are thousands enough in want as the winter closes in. It is estimated that in Chicago alone there are thirty thousand men, women and children out of work, and appeals for human sympathy and aid speak at every corner.

The action of the British Parliament this week will be noted with deep interest around the globe. The extension of general suffrage, increasing the number of voters from three millions to five, is a step toward republicanism that, while looked upon narrowly by the supporters of monarchy, should thrill the hearts of all who uphold the equal rights of mankind. The great and permanent gain this act will give to the liberal party eclipses any temporary check that may come from the redistribution of parliamentary seats, which may send some seventy members home. The latest news from England informs us that Lord Salisbury, leader of the Tory opposition, has surprised the ministry by consenting to a more radical scheme of redistribution than Gladstone proposed, and the only opposition will come from the ultra minds of both parties.

The faculty of Harvard College have a committee of three on athletics which has issued decrees of late that are more despotic, if possible, than the so-called sumptuary laws that hedge the way of the philanthropic saloonist. They have forbidden the students to play foot-ball and will not allow the boat clubs to employ a professional trainer. Loud is the wail of the young men at this curtailing of their privileges. They see Harvard withdrawn, beaten and disgraced from the annual races, and they can no longer indulge the savage pleasure of biting, kicking, scratching, pushing and mauling each other in foot-ball matches. But the greatest good of the institution, of the students, and of society at large, of which they soon must become an active part, is a rule they cannot overthrow. As Harvard has a committee on athletics, it ought to be presumed that there is one also on moral culture, from which the public may expect some remarks on the secret lodge work of the Greek fraternities, and as radical action prohibiting them as has been taken against foot-ball and boat-racing. The Harvard action is recommended to the lodgites in the Indiana legislature who disgraced the State two years ago by compelling the resignation of President White for maintaining the rule of Perdue University against secret societies.

The old Independence bell, with its motto, "*Proclaim liberty throughout all the land unto all the inhabitants thereof*," was a great attraction both to the patriotic and curious at the Centennial Exposition. A more cherished memento of the struggles of our fathers hardly exists. The managers of the New Orleans Exposition have conceived that it will be as attractive now as eight years ago and through the mayor of New Orleans have formally applied for it, promising the utmost care in transportation and while in their keeping. The mayor's letter adds this argument: "Your consent to the temporary absence of this reminder of our forefathers' valor to be used in heralding the greatest occasion of our city, will tend greatly to heal the unfortunate estrangement that has existed between our people for the past twenty years." This hope let us all cherish, and let the text around the brazen brow of the old bell preach with silent and powerful eloquence against the prejudices and falsehoods which brought on secession and war.

The second and last session of the Forty-eighth Congress met Monday noon, and will adjourn on inauguration day. The President's message was read without having as usual been given to the press a few hours before. Mr. Arthur writes well, and his recommendations, if they present nothing outside of the usual routine, are expressed in clear and felicitous terms. It is prophesied that the session will be uneventful. The calendars of both houses are well filled with measures of great importance, but beyond the annual appropriation bills little is expected. There is some talk of tariff reduction, and an effort may be made to put sugar, salt and lumber on the free list. The pension laws will also be the subject of revision. The postal telegraph scheme is ready to be revived, and Senator Blair's educational bill has passed the Senate only. The change of parties will also tend to make the session conservative in its measures, and not until a year hence must we look for any striking developments of Democratic character which we have been promised by their opponents.

Chicago politicians have a sensation equal to an ordinary election. In one of the precincts on the North side it was found that the Republican candidate for the State Senate had run behind his ticket several hundred votes while his opponent was correspondingly ahead of the Democratic candidates. Affidavits of voters were secured showing a great fraud, and the ballots were taken before the United States grand jury, who were astonished to find a large number of Republican tickets, properly numbered, but with the Democratic candidate for State Senator. Relatives and friends of the Republican thus appeared to have voted against him, contrary to their sworn testimony. Detectives have found that spurious Republican ballots were secretly printed more than two weeks after the election, and it is charged that the ballots were then changed. But at this time they were in the watched vault of the county clerk. The fraud, if it is one, was most adroitly conceived and covered up. The game is an important one, for the Illinois legislature is so evenly divided between the two parties that the election of a successor to General Logan in the U. S. Senate depends upon the result, and Carter Harrison, our demagogue mayor of Chicago hopes he may be the man.

The pompous celebration of Thanksgiving day by the Catholic council now sitting in Baltimore was as unusual as it was magnificent. It suggests the query whether the Romish church is becoming Puritanized; or, whether it is another instance of the facility of that church to absorb the religious festivals of whatever nation with which it may be closely allied, pagan or Christian; as it baptized the heathen Saturnalia into a jolly fine Christmas, so that men of every faith and none may unite in some sort of Christian worship. There are some propositions and acts of the body which it is well to mark. The representatives of the Irish Catholic Colonization society urged that there be large immediate purchases or entries of Western land to be held for Catholic colonists—or, the church may not need it for that purpose. The report of the 21st ult., has these significant lines: "The council experienced considerable difficulty in arranging sections of the canon law so that they might harmonize with the civil laws governing certain States. In considering this important subject the council proceeded with the utmost care, and it was only after the most profound deliberation that they decided that the Catholic church in the United States should be ruled by canon law." What explanation may be given to this action is for the future; the bare report reads as if the supremacy of the Romish church over princes, potentates or powers was just as dogmatically claimed now as when Henry IV. went to Canossa.

SHALL WOMEN SPEAK AND NOT VOTE?

HOW TO HARMONIZE THEM.—NO. 2.

BY REV W. W. AMES.

Having in a previous article endeavored to harmonize the subjection of the wife to the husband in the family with her equality as a citizen in the state, showing that the authority of the husband relates to *family* affairs, I desire now to show that the silence enjoined upon the woman in the church, is consistent with her voting in the affairs of the state.

If a man says that because a woman must keep silence in the church or public assembly of the disciples, she must not therefore vote as a citizen of the State, it rests upon him to prove it; for the church is not the state. The church is presumably composed of regenerate men and women, but the state is composed of men and women, good, bad, and indifferent. And if a bad and ignorant man may vote because he is a citizen, surely the virtuous, intelligent Christian woman should be allowed the same privilege, unless forbidden by a plain precept of God's Word. Where is that precept to be found? And if one class of families may vote as citizens of the State, shall the rest be disfranchised? It might be well to require a man to be able to read the Constitution as a qualification to vote. But if there is nothing required of a man but to be a citizen, native or naturalized, why should anything more be required of a woman? Does the enjoined silence in the church make it wrong for the woman to drop into the ballot-box a little piece of white paper with her *yes* or *no* upon it, side by side with a similar piece of paper from the hand of her husband, brother or son? Whittier has told us that these pieces of paper, falling like the snowflake so silently

> "Execute the freeman's will
> As lightnings do the will of God."

Many talk and write so sweetly about the "silent influence of woman," how mighty and far-reaching for good. Why be so alarmed at the silently falling ballot of the same good and true woman? Is she free? Then why should not the ballot execute her will also?

Shall we admit or claim that our mothers, wives, sisters and daughters are, and by right ought to be slaves, with the right it may be to hold and express opinions and wishes, but without power to do any-

thing *more* that to express a wish? But some one will say that the women may "curtain-lecture" their husbands, sons and brothers. Others will say she may lecture on temperance and other reforms and persuade the men to vote aright. But if silence in the church make silence a duty in public everywhere else, what becomes of the right of the women to lecture on temperance and other reforms?

But what does the Apostle mean by the silence he enjoined upon women in the churches? Was it that they should not pray or prophesy? Why, then, does he give direction that they should do it with their heads covered? Was it that they should not sing? Who among the opponents of female suffrage would be willing to dispense with the female voices in the choir and the congregation? We all love to hear those voices blending with those of the "sterner sex" in church, in prayer-meeting, the Sabbath-school and everywhere else, for that matter. And she may *teach* in Sabbath-school, even a class of adult males, and no one seems to object. But Paul surely meant something when he said: "I suffer not a woman to teach or to usurp authority over the man." "Let your women keep silence in the churches;" "for it is a shame for women to speak in the church." "If she will learn anything let her ask her husband at home." What was Paul's meaning?

It should be remembered that the church at Corinth, as well as others, were largely made up of persons converted from heathenism and an immoral life, and that the subjection of woman among the heathen, as it is to-day, was so excessive that for her to walk the streets unveiled, or to speak in public, might be regarded as the token of a bold, bad woman. So that the then existing circumstances seem to have rendered it improper for women to assume the appearance of equality with men. But are not the circumstances sufficiently changed in our age and country to render it proper for her to walk with unveiled face, and, if gifted with the talents for it, to speak in public? For piety and intelligence are not many women not only the peers, but the superiors of many public men? When a really gifted woman is advertised to speak, either from the platform or pulpit, crowds of people will come and listen with rapt and earnest attention.

Only a few days since a lady from India, Miss Bissel, addressed an immense audience in the Congregational church in this place, dressed in the costume of an aristocratic Indian lady, personating a heathen wife and mother, and told the story of the heathen woman's degradation and woe. The long and the short of the matter is that among the heathen the women have few if any rights which the men feel bound to respect. The woman this lady personated had heard something about Jesus and his love, and she longed to see the missionary lady and learn more about Christ and his religion; but her husband would not let her see the missionary woman, nor talk with any person who had seen her.

What but the religion of Jesus Christ makes it so different with the women of our glorious land? Shall we insist that it has made no such change in the status of the woman, as to render it proper for her to appear unveiled, and to speak in the congregation? Then let me ask whether it is not a reasonable explanation, that Paul's words were designed as a rebuke to a custom that began to prevail, of women interrupting the speaker in the midst of his address, thus not only ignoring the prejudices of the age against a woman's speaking at all in public, but creating confusion in the assembly? Was not this the reason why he said, "If she will learn anything" (ask explanations or propound questions) "let her ask her husband at home?" It seems plain from the main drift of this chapter (1 Cor. 14), that the speaking "not permitted to the women," had reference to interrupting the speaker with questions, and engaging in public disputations with the men, and claiming to speak with tongues; and not to "praying and prophesying," exhortation, reading or singing. It would seem to be an injunction of general application, but not designed to repress such women as claimed, and were well *known* to be, moved by the spirit of inspiration to address the people. But a disputatious tendency would invalidate such a claim. They might ask questions of their husbands at home. But the "unmarried and widows," not having husbands, might, properly enough, ask other women's husbands, or their wives after their husbands had instructed them, if necessary.

But Bro. Springstein or some one else may say that Paul enjoined silence not only for the above-named reasons, but because it is enjoined in the law, Gen. 3:16. But let us not forget that Paul's injunctions of silence and subjection of women, relate directly to the family and the church. Are we bound by them to conclude that they may not properly vote and be voted for in the affairs of the state?

Menomonie, Wis.

THE FIRST WINTER'S STORM.

BY ALEXANDER THOMSON.

Darkly the night falls o'er us,
And sadly the night winds whine;
'Tis the roar of the wak'ning tempest,
And the moan of the solemn pines,
And the beating, ceaseless beating,
Of the sleet against the pane,
That raps with its white ghost fingers
To tell of the winter's reign.
All these are the voices of Nature,
Her deep and articulate sigh,
Which tell that the harvest is ended
And the grace of the summer is by.

No more in the woodland pasture
Stand browsing the glossy kine;
No more in the lowland meadow,
They on juicy herbage dine.
No more shall the blue-bird springing
From the nest in the briery grove,
Trill out in its sweet-toned music
Of gladness and of love,
But only the low, hoarse croaking
Of the inauspicious crow,
Shall sound from the deep blue heaven
To the hardened earth below.

To-night by the low fire sitting,
How sad is the heart and lone,
Who hears in the voice of the tempest
But an echo of its own!
Who sees in the grip of the Winter,
In his grim, relentless sway,
But an emblem of icy fetters
That are barring his upward way;
While Grief with her white ghost fingers,
Determined to prevail,
Beats in at the spirit's windows,
Like the pattering of the hail.

Yet out of the gloom and darkness
A radiant form appears,
In garlands of green and of roses
And glistening with dewy tears.
She points with an upward finger,
And a speechless love in her eyes,
To the blossoming stars of heaven,
And the dome of the peaceful skies.
'Tis Faith that is sent to guide us
Over our thorny road,
To the home of our Elder Brother,
To the city of our God.

Bartlett, Ill.

ALL QUIET ON THE POTOMAC.

BY H. H. HINMAN.

In the long weary months of inactivity that followed the disastrous battle of Bull Run in July, 1861, the above caption was the burden of the daily telegrams from the seat of war. At first they were received gladly. It gave assurance that there was no rebel attack and there was time for rest and recuperation. Then it was read patiently; we must allow time to plan and to concentrate and to make sure of success. At last it was heard with humiliation and scorn and indignation. The war, which it was hoped would be short, sharp, and decisive, was now seen would be long and terrible. The hope of rebel success, which it was expected to crush almost in its inception, now had grown and become fixed, while the shadow of disappointment and sadness hung over all lovers of the Union.

But this proclamation of quiet on the Potomac was full of solace and comfort to the Confederate army. It meant to them the very opposite of what it was to their opponents. It meant enlargement, security and ultimate success. They had asked only to be let alone, to have their independence conceded and then there would be peace on both sides of the river.

Both the government and the people saw that unless this quiet, this truce between rebellion and loyalty was broken up, the Confederacy had gained its object and the Union was destroyed. The war would fail if it was not aggressive.

What was true of that great contest is not less true of all moral conflicts. A truce means victory for the evil. All iniquity seeks only to be let alone. The liquor traffic is ever willing to buy immunity, and having purchased a license duly issued and endorsed, it feels as secure as did the Confederate forces behind their entrenchments.

Freemasonry and its kindred systems of folly and sin grow in silence. They dread nothing so much as discussion. Silence and secrecy are the prime virtues of Masonry. When it is "all quiet on the Potomac," then is their time of special enlargement.

Indeed, there is not a single form of evil but loves darkness rather than light. Sin never dies out by being let alone. It must be destroyed, and its destruction requires great, earnest and prolonged endeavor. The grand undertaking which eclipses all others is that of Him who was manifested that he might *destroy* the works of the devil, and when he shall see of the travail of his soul and be satisfied, then, indeed, will there be "peace on earth and good will to man." Truly there ought to be quiet on the Potomac and everywhere else, but not quiet in sin. So long as any form of evil exists silence and quiet are forbidden. There is a woe pronounced on those who are "at ease in Zion." There was a terrible curse on those who "went not up to the help of the Lord."

There is a sort of wisdom that is earthly, sensual and devilish. It is the wisdom of a false peace. But the wisdom that is from above is first *pure* and then peaceable. The Christian who seeks only the conservation of his own spiritual life has already lost it; and the church that ceases to carry on an aggressive warfare has already yielded to the enemy.

Verily, peace and quiet are the great ends, but righteousness is the indispensable means. The fruits of righteousness are peace, and the effects of righteousness are quietness and assurance forever.

Chicago.

WEEK DAY SERMON.

BY E. E. FLAGG.

There are certain commands of Scripture which seem to border slightly on the paradoxical. "Honor all men;" and "Be ye perfect as your Father in heaven is perfect," are notable instances. Both lift up the standard of duty, the one on the human, the other on the Godward side, to what seems an impossible level. There has been very little said or written in explanation of the former command; yet there it is: a hard saying couched in a simple text, every word of which has a plain and familiar meaning. And yet what *does* it mean? Shall we honor the vicious, the ignorant, the degraded? It is the way of the world to despise such. I am afraid it is the way of some Christians.

Mrs. F. once told me an incident in the life of her husband, a man of almost apostolical piety and earnestness in winning souls, that struck me at the time as a perfect commentary on this dark passage. Walking in the streets one day, he saw before him a creature in feminine form—a mere bundle of rags and filthiness, with all the marks of a life of sin stamped on her haggard features; and a sense of instant repulsion, of utter loathing and disgust filled his mind. He wondered at the inscrutable Providence which allowed such a miserable being to exist, to burden the earth and be an offense to human sight.

The unpleasant apparition passed out of his view, and then the good man turned once more to his interrupted meditations. But the golden thread was broken, and neither prayer nor psalm nor holy words of Scripture could join it together. Thoughts of Christlike pity for the wretched creature he had just passed, would have been so many magnetic lines connecting his soul with heaven, and bringing back sweet responses from the King in his secret chambers. But instead there was silence—blank, deep, utter silence. At first he was simply astonished. He was as one over whose path falls a sudden eclipse at noonday. Why had his Saviour withdrawn his smile? He examined himself, and at last the truth dawned. He had despised a fellow-creature, and thus placed himself outside that Divine sympathy which has "no respect of persons."

"That sin cost him a long season of darkness," said Mrs. F.; "but I have often heard him allude to this experience as one of the best lessons he ever learned in his life. And I wish some other Christians could learn it, too. We are so apt to say to ourselves if we don't to somebody else, 'I can't bear such a one,' or, 'that one I don't want anything to do with,' or, 'so and so don't belong to my set.' And in this way we cut ourselves off from good that we might get, as well as good that we might do, if instead of putting them down we tried to help them up."

I wonder how much nearer the world would be to the millennium if we did in deed and in truth "honor all men." Sin, and dirt, and rags we have a right to despise as much as we please, but a human soul!—God's own handiwork—what right have we to despise that? We who have inherited from generations of sturdy Puritan stock all the best that is in us, may feel that our foreign fellow-citizens have much to be desired in the way of cleanliness, culture and morals; but is the sweeping scorn with which they are so often alluded to as a class, right or Christian? I am certain that the spirit of this command carried into the kitchen would do away with many of the perplexities of "the servant girl question." Bridget is ignorant and uncomely. She sets at naught all those unwritten rules of nicety dear to the heart of an Ameri-

can housewife; she confesses to a priest and prays to saints; but, my dear sister, honor the womanhood in her for the sake of him who was borne by an earthly mother. When we see in every social and moral inferior, no matter what may be his race or religion "something divine and God-made," as Ruskin puts it, we have come into fellowship with the Christ who healed lepers and talked with outcast Samaritans. We stand on heights where we see God—"for he that hath the Son hath the Father also."

GOD'S INFINITY.

BY ELDER NATHAN CALLENDER.

"God," says a laconic writer, "is as infinite in minuteness as in expansion." The microscope as well as the telescope loses us in the unexplored depths of the Infinite One. We return from explorations in either direction awe-stricken and overwhelmed with amazement. When thus struck with an overwhelming sense of our littleness, we are ready with the Psalmist to exclaim, "What is man that thou art mindful of him?" and were it not that God is infinite in minuteness we should sink into the abyss of despairing skepticism. What a wonderful God, to humble himself, not only to notice man, but even to number all the hairs of his head! Not only man's moral and spiritual being, which outweighs, ten thousand times his frail body, but this transient, decaying tabernacle, e gages God's infinite mind! How strange! Hence the resurrection is sure to man. The Omnicient eye looking into minuteness with infinite scrutiny, watches our ashes as it does the hairs of our heads while alive, and in due time, speaks them into glorious life. No telescope can aid the creature eye, no microscope can help short-sighted man to fathom the depth of the wonders of nature, but the infinite mind can fathom the infinite depths of both expansion and of minuteness. What folly in the skepticism of scientists to question the resurrection because they cannot see how God accomplishes it. Why not question *everything* they cannot comprehend and explain?

That God is as much to be seen in minuteness as in expansion, shows us that he enters into strict account with all his moral intelligences, and establishes a day of strict and final judgment as taught in the Bible. If he numbers the hairs of our head, and takes notice of the falling of a sparrow, he also notices moral actions and makes account of their character. Science shows that there is a universe, so to speak, of living, organic being, as perfect as anything in nature, too minute to be seen by the unaided eye of man. Nor does man know how deep and how fathomless is the realm of invisible minuteness.

THE LORD'S WAY TO RENOUNCE FREEMASONRY.

BY REV. ISAAC HYATT.

(*Concluded.*)

It would seem that any fair-minded person who has carefully investigated the character and claims of a Masonic oath cannot fail to see that this is most conclusively so. For the virus of sin runs all through it and when held up in the sunlight of truth it fairly sparkles with the iniquitous designs of Satan. And can a sin of such a character be confessed to men and not be exposed? It is utterly impossible. He who has taken it may acknowledge he has done wrong and is very sorry; but how is it to be known from his confession what he has done, wherein he has injured society, or sinned against the Lord unless he uncovers the oath?

And the Scriptures show clearly that it is our duty to confess the sin of taking wicked oaths. For it is written, "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5: 4, 5.

Also, from Acts 19:18, we learn that under the Scriptural teaching of the Apostle Paul those who were guilty of a sort of Masonic jugglery confessed their sins by showing their deeds.

A Masonic oath is very much like King Herod's (Mstt. 14: 6–10). It was a blank to be filled by the dictation of another, taken when he was incapacitated to exercise good judgment and in the presence of unprincipled witnesses.

It differed in that it was open, did not require him to protect a brother in wrong-doing, conceal his wickedness or place him under the penalty of an inhuman death if he failed to keep it. With all its objectionable features it is a jewel in comparison to a Masonic oath. And it is unreasonable to suppose it laid him under obligation to carry out the request of the young damsel made at the dictation of her wicked mother.

Mathew Henry in his comments on it says: "It was a very extravagant obligation which Herod here entered into, and in no way becoming a prudent man that is afraid of being *snared* in the words of his mouth. (Prov. 6: 2). Much less a good man that fears an oath. (Eccle. 11: 2). To put this blank into her hands, and enable him to draw upon him at pleasure, was too great a recompense for such a sorry piece of merit. Promissory oaths are ensnaring things, and when made rashly are the products of inward corruption and the occasion of many temptations."

In speaking of Herod's self-justification he says: "Here is a *pretended* conscience of his oath with the specious show of honor and honesty; he must needs do something for the oath's sake. It is a great mistake to think that a wicked oath will justify a wicked action. It was implied so necessarily and it needed not to be expressed that he would do anything for her that was lawful and honest; and when she demanded what was otherwise, he ought to have declared, and he might have done it knowingly, that his oath was null and void, and the obligation of it ceased.

No man can lay himself under obligation to sin, because God has already so strongly obliged every man against sin.

Most assuredly nothing is plainer than that no past act can necessitate us now or hereafter to do wrong. And when we have done wrong the only way to escape is to confess our wrong-doing, making such acknowledgment or restitution as the Bible requires.

No doubt many that are in the lodge do not see the magnitude of the sin, because the deception required by Masonry has distorted their mental vision taken the edge from its keenness to perceive the difference between evil and good and deadened the susceptibility of the best emotions of their heart. Evidently in our age the alarming and far-reaching evil of Freemasonry, both within and without its pale, is its potent agency as an educator to teach the art to practice deception. And this deception casts a death-like blight upon every noble sentiment of mind and heart. It is the canker-worm that is eating at the vitals of everything that is dear and sacred to us, both in church and state. It is evident Masons do not see this; for, like the ancient Israelites there is a veil over their eves; but when they turn to the Lord it will be taken away. In their grossness of heart may it not happen to them that "seeing, they shall not see, and hearing, they shall not hear, lest they should be converted?"

There are others in the lodge who perceive its iniquity and are straitened to know what to do. Well do I know how they are held in their snare by the triple power of fear, self interest and the false sentiment that it is wrong to violate the oaths they have taken. It is my heart's desire that they may be relieved from the burden that rests so heavily upon them.

May our mutual prayers prevail before the Throne and we receive the wisdom, courage and grace we need. Amen.

East Gaines, N. Y.

CHRISTIANS "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly in giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk of what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and weakness—these are the main things to be sacrificed.

It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Selected.*

SIMEON AND LEVI.

When the patriarch Jacob lay on his dying bed, he called to his sons and said, "Gather yourselves together that I may tell you that which shall befall you in the last days." Glancing with anointed eye over the future, he pronounced in their ears his solemn, prophetic, parting words, pointing out the follies and sins of those whom he had loved, and giving such warnings, admonitions, and encouragements as were right and proper.

Of two of his sons he said. "Simeon and Levy are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." Gen. 49:5-7.

Simeon and Levi were brethren; they were both the sons of Leah; but it would seem that they were also brethren in cruelty, in secrecy, in plotting, contriving, and wrong-doing. In their habitations there were "instruments of cruelty." There was mystery about their dwelling-places; their assembly was not the assembly of the saints; their secret was not the secret of the Lord, which is with them that fear him. They seem to have been bold, bad, fierce and willful men. They had murdered the Shechemites most cruelly, and thus brought upon themselves the displeasure of the Lord, and of his servant. With the secret plans and plottings and the open acts of such men, Jacob would have nothing to do. "O my soul, come not thou into their secret." He pronounced his curse upon their anger and their wrath, and declares, "I will divide them in Jacob, and scatter them in Israel."

This was literally fulfilled. The descendants of these secret plotters were not allowed to perpetuate their confederacy, nor persist in their evil courses. The tribe of Levi had no inheritance in Israel except forty-eight cities or villages scattered among the different tribes; and the tribe of Simeon upon entering Canaan, had only a few towns and villages in the poorest part of Judah's territory. Josh. 19:1-9. This space proving too little for them, they colonized in various districts. 1 Chron. 4:39-42. Thus the descendants of these two plotting, treacherous, secret-keeping brothers, were separated from each other, divided and scattered through Israel, and deprived of the political power and influence which the other tribes possessed.

Levi and Simeon are not the only brotherhood which has been united in secret bonds for base and evil purposes. Other fraternities have had instruments of cruelty in their dwellings, oaths of secrecy to bind their consciences, and the blood of the murdered to stain their hands. The solemn curse of God, pronounced upon Simeon and Levi, may fall upon others who are guilty of their crimes, and every devout and humble heart may well adopt the language of the patriarch, "O my soul, come thou not into their assembly; into their secret enter thou not."—*The Christian*

CHINESE SECRET SOCIETIES.

Some years since a correspondent of the New York *Telegram*, speaking of the habits of the Chinamen, says:

One of the most curious features of Chinese emigration is that the emigrants carry with them one of the most interesting of their institutions. It is, of course, generally known that the original Celestials were conquered by the Tartars; that a Tartar dynasty was lifted to the throne of the Chinese empire, and that Tartar garrisons were scattered all over the land. All this occurred many hundred years ago. But two curious societies of the Ghee Hins and the Toe Peh Kongs, the former established for the purpose of restoring the Ming dynasty, and the latter for the purpose of maintaining the Tartar supremacy, sprang up at that period, and the feud has been kept up ever since. All Chinamen belong to one or the other of these organizations, and wherever they go they establish lodges. The Ghee Hins live in one street, and the Toe Peh Kongs in another. Each society has its flags and all its members are armed. On great occasions public displays of their strength are made, and very frequently an attack is ventured upon by the non-parading organization, and a bloody struggle ensues. Such faction fights are very common in Australia.

Until lately very little was known about these societies. But about two years ago, in the island of Pewang, there was a riot among the Chinamen, which lasted seventeen days, and in which 2,000 men were killed. The British government were powerless to stop it, and, perhaps, as the Chinamen did not attempt to molest Europeans they were not anxious to do so. But a committee was appointed, after everything was over, to find out the true character of the offending organization. For some time none of the witnesses examined had the courage to tell the truth about the objects and rites of their organization; but, at last, a man came forward who made a clean breast of it.

The rites of initiation, as he described them, are very elaborate, and occupy nearly a whole day. They begin soon after daybreak. The candidate, having been properly dressed and adorned with certain emblems, is ushered into the lodge blindfolded. The bandage is taken from his eyes, and he finds himself in the midst of men who are all armed with spears and maces, while the hall is hung with devices such as naturally inspire terror. The next thing done is to cut off the head of a fowl. The candidate is asked to carefully look at the operation, and to remember it well, for a similar fate would befall him if he should ever betray the secrets that are about to be confided to his discretion. Then comes the oath of good faith. It is administered by the President and is excessively minute and rigid, and so lengthy that its reading occupies two hours. The candidate is next handed over to the care of some of the brethren, who instruct him in the passwords and secret signs. The ceremony concludes with a sumptuous repast, cooked according to certain prescribed rules.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER V.—*Continued.*

"Well, I am not a politician," said Martha; "I am only a woman, and I suppose I look at such things from a woman's point of view. I believe in men more than I do in parties, and in principles more than I do in votes. Most of the political talk in the newspapers just reverses this, and makes men and principles the least important things, when they are actually the only force the saloon power dreads, for it knows that parties can be controlled and votes bought, but men and principles, never."

"That's exactly the way it stands, Martha; but I don't see what is ever going to hammer it into the heads of the politicians," answered Nelson, with a doubtful shrug of his shoulders.

"Well, now, Nelson, it seems to me that I have grown to understand some things lately that I never understood before. You know I belong to the Woman's Christian Temperance Union, and I have belonged to the Good Templars, beside. I have always been interested in temperance work ever since I can remember, and I have been brought into some slight association with workers noted in the cause. Now if there is any want of union in the temperance ranks there must be a reason for it. Supposing an army is marching to attack the enemy, and a part should break up into little squads, each with its own leaders, its own secret plans and countersigns and passwords, how long would it be before there would be an end to all unity of action?"

"Not a great while, certainly; but I don't think I quite understand your comparison."

"And supposing," said Martha, continuing her parable, "these same petty squads, after considerable 'big talk' from their leaders of all the feats of valor they were going to perform, how they only needed a sight of the enemy to smite him hip and thigh, should let their arms rust and their amunition spoil while they sat down on the grass to play games and tell stories? Now you are wondering why the temperance cause is always meeting with a Bull Run. But look at it here in Jacksonville; there is no real unity among our temperance people because they are broken up into little secret cliques, each trying to rival the other; and as for good solid work, there is none done worth the name. It has all degenerated into play. Now the W. C. T. U. is a grand organization. It is meant for work, and the amount of labor that some of the women who belong to it perform, is astonishing; simply heroic. But I have yet to find, among the Good Templars, a real worker for temperance, man or woman, who makes a point of regularly attending the lodge meetings."

"Why, Martha! seems to me you are rather sweeping."

"Not a bit. I have been there and I know. I don't mean to say that the Good Templars have never done any good in the line of reform. When a lodge is first started there are always more or less of the members who join with a sincere desire to do temperance work, and if some of the W. C. T. U. women can be persuaded to come in they can't help carrying a portion of their vim and enthusiasm along with them. But such ones sink into a hopeless minority after awhile. They find that the leaders are not those with the most executive ability. They are the ones who can sing the best songs and tell the best stories, and contribute most to the general fund of amusement; and so the working spirit all dies out, slowly smothered to death, and the lodge comes to be a mere social club—what saloonist ever stood in dread of *that?*—a place where you can go and meet your acquaintances and have a good time. The last Good Templar meeting that I attended was just before the State election. There was a strong prohibition tide setting in, but instead of planning how to take advantage of it, I cannot remember that the subject of temperance was even once alluded to all the evening; nor was it made a specialty of at any of the meetings. Half the time was spent in drilling us in the secret work of the order, and the other half in talk that had no more to do with the subject of temperance than it had with political economy. Now, the more I think about it the more convinced I am that no good work for God or humanity can be done if we start with a wrong principle. 'Can a fountain send forth at the same place sweet water and bitter?' "

"Then it is the secrecy you disapprove of," said Nelson, who felt uneasy under this talk without exactly knowing why. "Now, I can't see any harm in it, necessarily. In the Knights of Labor, for instance, the secrets are so few, merely the grips and passwords, that they don't really amount to anything."

"Then why have secrets, anyway? If they don't amount to anything, what good do they do?"

Nelson felt posed. It was such a perfectly common-sense question, and Martha asked it in such a cool, common-sense way, that it was decidedly surprising, as well as inconvenient, not to find any answer ready. So what could he do but repeat at second-hand the old Masonic argument, with which his connection with the Knights of Labor had made him tolerably familiar:

"Why, society is so constituted that secrecy is necessary sometimes. Why do Grand Juries sit with closed doors, and Congress hold secret sessions? and even the family: what is that but a secret institution?"

Martha's eyes flashed.

"Don't name the lodge and the family in the same breath. It is profanation. Privacy and secrecy are two different things. Senates and juries publish the results of their deliberations to the world, which is all that the nation or the community is interested in knowing. And furthermore, such secrecy is only a temporary arrangement; Senators and jurors do not take solemn oaths *never* to reveal anything that is done behind closed doors. And as to the family," and the flash went out of Martha's eyes in a gleam of good-humored laughter, "you had better not try to exact any such vow from me. Just think of a family with its members pledged to keep all they say and do forever secret from the rest of mankind! I am sure that nothing would induce me to pass a single night under their roof for fear that murdering travelers and confiscating their effects might be among those precious 'secrets.' But there are other reasons in my mind why such societies must always be a drag on the temperance cause. As a Christian woman I believe that the gospel and the gospel alone is the true reforming agency for the world, and all organizations for that end will be successful just so far as they work by Christian methods. Good Templarism requires its candidates to believe in a Supreme Being, but all through the ritual the name of Christ is mentioned but a few times, his atoning work not once. Now, I don't believe that drunkards can be saved by pledges and good resolutions. They need something else. They need to be told of a Divine Helper who will stand by them just as they are, in all their vileness and degradation, and battle with them and for them against the demon of the still. They need to be told the old, old story of Jesus crucified for sinners, bleeding his life away that the vilest might look to him and live. Tell the drunkard *that;* guide his trembling, shaking hand till it touches, only touches the hem of Christ's robe, and his feet are on the Rock of Ages, and he is a saved man. But this is exactly what Good Templarism never does."

Martha spoke with quivering lips and eyes that shone through unshed tears, while Nelson gazed at her roused and kindled face with a kind of wonder.

"You talk like Martin Treworthy," he said.

"If I do it is because one Spirit has taught us both," she answered, resuming her work, which she had dropped in her momentary excitement. "Now, the Good Templars profess to be a religious order, or why do they have prayers and an altar and a chaplain? Yet, as I said before, the lodge does not and cannot convert the drunkard, and without conversion I do not believe in a permanent reform. I don't mean to say that there is no Christianity in its teachings. There is just enough to make them dangerous, for what more fatal delusion under heaven than a Christless Christianity? As a matter of fact the really religious members of the lodge fare about as bad as the workers. It is the worldly, irreligious element that invariably gets the upper hand. I have known a man who could hardly spell his way through the ritual, elected chaplain just for a joke, and not a single voice raised in rebuke or dissent. Yet there were Christian men and women present; I was there myself, and I remember feeling shamed and indignant at first, and then laughing with the rest at his manifest exultation at being promoted to the chaplain's desk, and the funny way in which he mispronounced his words. I blush when I think of it, but there is a mysterious something about these nightly gatherings that acts like a draught of enchantment. I have known professed Christians to say and do in a Good Templar lodge what they would not have said or done anywhere else. I am sure of one thing: Christ isn't there, and the Holy Spirit isn't there. Why should they come where their work is persistently ignored and set aside for mere human methods? The lodge is like the house in the parable, 'empty, swept, and garnished;' and Satan enters in and dwells there, and the last state of man or woman who joins it expecting to be helped thereby, or put in the way of helping others, is worse than the first. After attending the meetings for a few times I began to feel a strange deadness and indifference when I took up my Bible or tried to pray. I lost my relish for prayer-meeting; even for the dear old hymns that I used to sing over my work. I knew that something was wrong and it made me miserable, but I could not imagine what. I tried to think that it was only a common experience, a mere passing cloud, and I should feel all right again soon. All the while I knew better. I knew I had backslidden, but what had made me? Now if I had been enticed into attending some place of amusement, professedly worldly, like the ballroom and the theatre, I should have known in a moment; but how could I lay my spiritual darkness and trouble to attending the meetings of an organization that claims to have for its sole object, saving men and doing good? I will tell you what opened my eyes: an Anti-masonic tract that fell in my way. I was familiar enough with temperance tracts, but this was something new; so I took it up, half curious, half indifferent, thinking to myself, 'Women are never Masons; how can the subject possibly concern me?' But I found that it did concern me, and in more ways than one. I saw that it was a system square against Christianity on one side, and every principle of our republican liberty on the other. And I saw besides, as plain as two and two make four, that the same line of argument which condemns Freemasonry condemns Good Templarism."

"Oh, nonsense, Martha. You are so conscientious that you are like an over-careful housekeeper, who is always finding dirt and disorder where nobody else would think of looking for it. Now, I have seen books that claim to expose Masonry, and granted that they are true, what possible likeness between their barbarous, blood-curdling oaths, for instance, and the simple promise, or 'obligation', which is said to be all any of these minor orders require?"

"Just the difference that there is between a glass of champagne and a tumbler of stiff old Bourbon," answered Martha, promptly. "What makes the fascination in any kind of spirituous drink? Just the alcohol, more or less, that it contains. So these minor orders are fascinating just in proportion to the amount of secrecy which they cover. Now, the whole of Good Templarism could be just as well taught in one degree as in half a dozen; and all the object of the Charity, Fidelity and Council degrees, so far as I can see, is to serve the double purpose of making the principle of secrecy so familiar that the gradation to Masonry and Odd-fellowship will be easy and natural, and to shut the mouths of conscientious non-Masons. Now, Nelson, let me ask a plain question: are *you* just as ready to express your honest convictions about Masonry as you would be if you did not belong to a secret order? Don't you feel, without exactly knowing why, that there would be an inconsistency in *your* denouncing it? that it would certainly draw down upon you the dislike of the Masonic members of the lodge if you did so, and on the whole you had better let it alone?"

Nelson Newhall was decidedly an exemplary young man who would not have told a lie for the world. He neither smoked nor chewed; was a regular churchgoer, and taught a class of boys in a mission Sunday-school. I am afraid he was only a step removed from a well-meaning young Pharisee, though Martha, looking at him by the light of that glamour with which a true affection always invests the beloved object, saw nothing of the sort.

"I don't know but it is so, Martha," he answered, after a moment's hesitation, "though I never though of it before."

(To be continued.)

—We are prone to regard Romanism intolerant only in Catholic countries, but there have been some scenes in Montreal recently, which would disgrace Mexico. Rev. Mr. Chiniquy, a converted Romanist, has been preaching in that city. One public hall was so wrecked by a mob, while he was holding service, that it is unfit for use. He then began preaching in the Protestant pulpits, an even here it requires a very heavy guard to protect the congregation against violence. The police sympathize with the rioters and hence five hundred young men of Montreal have organized themselves as a bodyguard for the safety of the lecturer. The spirit of Rome is the spirit of persecution.—*Associate Presbyterian.*

—The general conference of the Methodist church has now organized ten annual conferences, which have developed from foreign missions, viz., Foochow, Japan, North India, South India, Liberia, Germany and Switzerland, Norway, Sweden, Italy and Mexico. During the last general conference acts were passed enabling Denmark to become a conference, and giving South India and Germany and Switzerland permission to divide, if it were thought wise, during the coming four years.

REFORM NEWS.

ALONG THE LINES.

From a quite general correspondence I infer that the action of the N. C. A Board, on the 11th of November, meets the approval of most friends and anti-secrecy reform workers. There is a more hopeful tone in the letters that reach me from different and distant parts. Some who hesitated to embark amid the uncertainty of party politics are considering the question of taking work with the N. C. A. as defined by the second resolution adopted by the Directors.

ILLINOIS.

William B. Lloyd, who has been successful as a Christian worker especially with Sabbath schools and the young people, will give now his consecrated zeal and continuous efforts to the work in Illinois. I bespeak for this brother a cordial welcome at the homes of friends and a hearty co-operation on the part of all lovers of the truth. Bro. Hinman is now in Illinois and will devote a few weeks, more or less, to work on the Western field. During his stay in Washington, Bro. H. has been a close observer of the "craft" and gathered much valuable information, which the people need to know. His address for the present is at the *Cynosure* office.

KANSAS.

Arrangements are well under way to give the cause of reform in Kansas the benefit of Bro. Robert Loggan's ability and experience after Dec. 13th. Should the plan be consummated, it will be a strength and inspiration to our many and earnest friends in that frontier State. All can work and give and pray, to sustain so judicious and able a standard-bearer. Friends in Kansas, address your State agent, Rev. R Loggan, Clifton, Kans., or write me at 221 W. Madison St., Chicago. Arrange for lectures and write to Bro. L., inclosing your offering if you have anything to give to aid the good work.

WISCONSIN.

Bro. Baneroft is working with unabated energy in Wisconsin and with fair success. Now that the political cyclone, which jostled some of our old stand-bys, is over, the time is favorable for holding a grand rally under the non partisan, unsectarian banner of the State Christian Association. I want to hear from the executive committee and fifty men and one hundred women, within *twenty days* who will either pray for or attend or contribute to sustain a State convention in Wisconsin and put another worker in the field.

MINNESOTA.

Minnesota asks for a stout-hearted, brave man, who can face a blizzard and not lose vitality or zeal in an atmosphere of lodgery that stands 26 degrees below zero the year round, as measured by the standard of Bible holiness. Funds are partly in hand to support this work, and God has the balance on deposit in the pockets of a willing people who will pay honestly for square work. Who that can fill the bill will volunteer for Minnesota? Has Bro. A. W. Hall of College Springs, Iowa, anything to say on the subject? A word from Eld. J. F. Browne would receive due attention. Speak out brethren; don't be afraid. Bro. R. J. Williams, Winnebago City, is anxiously waiting to hear and reply to your wise sayings.

OHIO.

A number of invitations to hold meetings of the old-time sort have recently come from Ohio. One brother writes from Cincinnati, under date Nov. 24th: "It seems almost incredible that this great State, so full of energy, should have remained idle so long in regard to the anti-secret work." While the State work was under the energetic leadership of Capt. J. M. Scott, it moved off grandly. Under Bro. Wm. Dillon's administration there has been less advance. Perhaps Bro. D. has been recuperating and gathering strength until he is ready to burst out in a perfect avalanche of zeal and good works. Let us hope so. It is high time something was done and brethren who accept positions understand that they are not ornamental or honorary members, but leaders and workers. Bro. Dillon, have you "fallen from grace," "settled on your lees," or what is the matter? Will you explain? Call a convention and arrange in connection with your executive committee for a State meeting or resign. I am at your service for whatever I am worth in a convention and will help you all I can in advertising and writing up the meeting. What say you, and what say the Ohio stalwarts on this question! Shall Ohio hold a State anti-secrecy convention after the manner of former times and put an energetic man in the field?

NEW ENGLAND.

Bro. S. C. Kimball has struck the right key for New England. Read his article in the last *Cynosure* and write me down for "six conventions in six consecutive weeks" as he suggests; closing, perhaps the series with the grand mass convention suggested by our editor in the *Cynosure* of Nov. 27th.

Indications from many quarters are favorable, and among the tokens for good is the prospect of adding other men of ability to the efficient corps already in the field. I intend to keep within easy range of my mail at the N. C. A. office for a week or two, and I want to hear from all who have anything to say in favor or against a forward movement, all along the line of the N. C. Association's work. J. P. STODDARD, *Sec'y N. C. A.*

FROM WESTERN NEW YORK.

HAMLET, N. Y., Nov. 24, 1884.

DEAR CYNOSURE:—I am at the home of Mr. J. E. Vincent, President of the Chautauqua County Association Opposed to Secret Societies, and am happy to report progress in New York. Friends here are seemingly more devoted to the reforms advocated in the *Cynosure* than before election. They are endeavoring to fulfill the old adage, "Strike while the iron is hot." There never has been a time, I am told, since the Abolition movement, when the political waters have been stirred as to-day. The pool of Siloam has been troubled. Who will be the first to get healed? Some medicines are bitter, but if they effect a cure, we welcome them.

Since my last letter I have spent some time in Chautauqua and Cattaraugus counties, soliciting *Cynosure* subscriptions, frequently speaking evenings, etc. Monday, Nov. 17, Father Ferrin gave me the use of his horse and carriage for a few days' drive. I visited the towns of Gerry, Jamestown, Lavant, Poland Center and Kennedy, returning Wednesday evening. At each place I found many warm friends, and secured their subscriptions. At Gerry there is a new Free Methodist seminary, erected through the instrumentality of Rev. W. E. Sellew, of Dunkirk. The design of this school is to teach "*the beginning of wisdom,*" as well as the sciences.

Thursday morning Father Ferrin went with me to Cherry Creek, where arrangements had been made on the previous Saturday, for me to speak. In the afternoon, called at the home of Elder Edwards, in whose church I was to speak in the evening, but found no one at home. I proceeded to the house of the janitor, to see what arrangements had been made for the meeting. Found that he, also, was away from home. His wife said that he did not believe in such meetings; if we wanted the key we must get it of the Elder. I thought, could it be that after I had seen all the trustees in town, and had notices of the meeting given on Sabbath in all the churches, that they would try to shut the doors, when Father Ferrin, who had given as much as any one in the church, desired its use for a lecture! Yet this is doubtless what they tried to do. It had been reported all about town that the appointment had been taken up. We went to our supper, and called again at the Elder's, only to find the doors locked and the house dark. But at the janitor's we finally got the key; went to the church; rang the bell, lit the lamps, and built the fires. By 7:30 a goodly number had assembled, and later several came in from the Methodist prayer-meeting. The chaplain of the Odd-fellows, Elder Edwards. also put in an appearance. Good attention was retained throughout, and at the close an old Mason arose to say that Masonry was not a secret society. "All there is to it," said he, "is a few secret passwords and signs." I, of course, thanked him for the information.

Bro. Cornuelle, pastor of the Methodist church, kindly invited me to spend the night with him. In the morning I went on to Leon, and thence to Pine Valley, where I spoke to the Prohibition Club in the evening. The meeting was held in the Good Templar hall, and I was seated on the stand occupied by the Worshipful Master, when used by the Masons. Some sixty were present, and gave a unanimous vote of thanks at the close.

I then came on to Hamlet and was cordially received by our county president. He says we must have a county convention before long. Remember and prepare for this, Anti-masons of Chautauqua county. Further notice will be given later. W. B. STODDARD.

CORRESPONDENCE.

MASONIC TEMPERANCE.

GALVA, Ill., Nov. 22, 1884.

EDITOR CYNOSURE:—Some years since a book on Masonry chanced to fall into my hands. It bore the title of "Mystic Circle," and was written by George H. Gray, of Mississippi. On looking through the book I found a definition of temperance that struck me as being somewhat peculiar. I copied it and have kept it ever since. Subsequent observations have led me to the conclusion that it is a fair and truthful showing of boasted Masonic temperance. Here it is:

"Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contract any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." Page 68.

The motive to temperance here held up to "the pick and flower of every nation" is surely a lofty one. How elevating such a principle must be! How firmly must such a motive hold them to the paths of rectitude and sobriety! How it must restrain their affections and pas sions, and render their bodies tame and governable, at the same time freeing the mind from the allurements of vice! But if temperance with such a motive to back it can do so much, why do Masons need to take an oath to not "violate the chastity of a brother Mason's wife, sister or mother?"

In the light of this definition, I think I can understand how it is that "there are thousands and thousands of us [Masons] who are rock-rooted prohibitionists," and yet vote for whiskey—yes, vote for men, parties and measures that have "one idea," and that one to foster and extend the liquor traffic so as to get the most money and influence out of it.

It is not the extirpation of intemperance as a great and formidable evil they are working for, but the security of their system of oath-bound secrecy. As Masons they must avoid excess, beastly drunkenness, lest they disclose some of the valuable (!) secrets which they have promised, under the most horrid oaths and penalties, to conceal and never reveal—*must* keep sober to avoid the contempt and detestation of all good Masons. From such motives to temperance, merciful God, deliver us!

R. CANNING.

GOOD FOR JOHN B. FINCH.

EDITOR CYNOSURE:—According to *Kenny's Illustrated Cincinnati*, there are, in that city, twenty secret temperance lodges with a total membership of 2,250, divided as follows: Temple of Honor, 11 lodges, 1,000 members; Good Templars, 4 lodges, 500 members; Sons of Temperance, 5 lodges, 750 members. The official returns of the late election show that but 176 votes were cast for St. John in the whole of Hamilton county. Whether a single one of these was cast in the city, or by a "Sir Knight" or "Worthy Templar," we have no means of knowing, but both may well be doubted.

It is well that the people should know whether the so-called temperance orders are working for prohibition or for something else and to that end we would suggest to readers of the *Cynosure* that they collect statistics as above in their several localities and forward them for publication. We believe with the editors of the *Cynosure* that these "orders" are worse than useless pieces of machinery, training-schools for Freemasonry manipulated by ambitious individuals who care little or nothing for prohibition. COLUMBIAN.

ANOTHER ST. JOHN STORY.

SALEM, Oregon, Nov. 19, 1884.

EDITOR CHRISTIAN CYNOSURE:—Herewith I send you a late number of the *Sunday Mercury*, published at Portland, Oreg., on the second page of which you will find an article in regard to John P. St. John having been drunk. If this is true, the people who gave him 200,000 votes ought to know it, but if it is not true I hope the *Cynosure* will not remain silent while an infamous sheet lives that dare defame the character of an honorable man. Both Oregon press and private citizens are pointing the finger of scorn at Prohibition voters and classing them with lunatics, fanatics, bush-whackers, rebels, etc.

On election day I held St. John tickets at the polls of my own precinct and endeavored to place one of them in the hands of every legal voter. Three only of them were voted, yet I felt quite repaid for my services. I have had ample opportunity of hearing the Republican party whip crack loudly about my ears both on election day and since; but I am a free man besides being an *American*, and I fear not the whip of any "party."

When the Republican party awakes to a realizing sense of its own folly and weakness to control votes by the party lash, they will perhaps thank God that there are a quarter of a million Prohibitionists in the country.

Yours for a four years' campaign for God, Home and Native Land. ISAAC H. KEYES.

A MACEDONIAN TESTIMONY.

[The following letter is from a young man, a native of Macedonia, now studying at the Theological Seminary at Evanston, Ill. It will be read with deep interest. Bro. Stephanoff became acquainted with the lodge question through reading the *Cynosure*, while studying in Adams, New York. He has devoted himself entirely to Christ and will make it his life work to preach the Gospel; and while now preparing is supporting himself.]

EVANSTON, ILL., Nov. 18, 1884.

Last week I spoke with one of the professors of theology about Masonry. I asked him what he thinks about it. He answered me: "I cannot say that it is wrong, but it is foolishness." And after that he advised me not to preach against it, but to preach Christ. But how can a man preach Christ and not against sin? It is a hard thing for me. I told him if I shall be pastor in some church I shall never receive some who belong to secret societies, because man "cannot serve God and mammon" in the same time.

Another man said to me that "Masonry is from the Bible and is all Bible." I said in myself I am looking for some religion to find which comes from the Bible and is all Bible, but yet I could not find; and so I asked him to tell me about it. But he said: "I promised not to tell." I said, "If that is Bible you must tell it, or you are disobedient to the command of the Lord: 'Go and preach' (Matt. 28), 'What I tell you in darkness that speak ye in the light, and what ye hear in the ear, that preach ye upon the house tops,' (Matt. 10; 27). Again he said: 'In secret have I said nothing,' but he 'spake openly to all.'" And after that I said, "If the Lord is the God of the Masons they must follow his example, and so they must tell as Jesus spoke, openly and not in secret. But the god of Masonry is the devil and so they are ashamed and afraid to tell about their religion, and so they keep secret."

I never have been a Mason, neither I shall be, because I believe that Masonry is from the devil and not from God; and, therefore, we must not be yoked with the followers of Masonry. "Be ye not unequally yoked with unbelievers." A man who abides in Jesus and Jesus in him, he cannot abide in Masonry, neither can Masonry abide in him. There is no room for Masonry there. They who follow Masonry cannot follow Jesus, but they follow Baal, the god of Masonry. Oh, for ministers filled with the Holy Spirit to begin to proclaim separation from this evil and from all worldly things! Christians who belong to Masonry are not led by the Holy Spirit, because the Holy Spirit never leads men to Masonry. I have made a great many enemies by preaching against this evil and against worldly things, but I shall stand by the power of God, to preach against sin as long as I live. I am not afraid if all the world stand against me, because I know in whom I believe and I know what I am talking about. The church while yoked with Masonry and other worldly things shall be so long dead; but when the church shall be separate from this evil, then it shall have life and power.

I am resting very sweetly in Jesus and I praise him as never before, because he keeps me and leads me every moment to his truth. My cup runneth over; surely goodness and mercy has followed me and shall follow me in all the days of my life. The Lord has put an ocean of joy and peace in my heart. I am trusting in him, and as much as I preach the word of God, so much more he gives me power. Oh, what a glorious union is Jesus in us and we in Jesus! Oh, may all know it! Where Jesus is there is a heaven; and we to live in Jesus is a second heaven; by and by shall be added to us the third heaven. May the Lord keep us faithful to the end. Pray for me; may the Lord prepare me for his work and use me when he wants me as an instrument for converting many souls.

Yours in Jesus, B. STEPHANOFF.

SCHOHARIE COUNTY, NEW YORK.

This county is known in history as a battle-ground between the Indians and Tories on the one hand and the patriots on the other. The valley called by the same name is one of the most productive and beautiful in the Union. Its lofty hills, which might be called mountains, are spurs of the celebrated Catskills. The Schoharie creek, which runs through the county, takes its rise in the Catskill mountains, about two thousand feet above tide-water, within ten miles of the Hudson river, and after running one mile falls 180 feet, and then runs about three rods and falls 90 feet more. From this place the scenery is most beautiful and inspiring. This country is greatly sought by city boarders for its invigorating atmosphere. Railroads now penetrate the mountain defiles and make access to the places of interest much more pleasant than by stage. The Schoharie creek bends and tumbles down cataracts one after another in a tumultuous manner until it reaches the Schoharie valley and quietly winds its way, and empties into the Mohawk River, making a circuitous route of about 150 miles till it comes opposite to its fountain head.

I served four years in this county as a Free Methodist preacher. The first two years my circuit embraced about twenty appointments and about two hundred miles travel every four weeks. Though I had but two societies, I went beyond preaching Christ's Gospel. The circuit has been formed into two, and two good churches have been built.

What I intended to say, those two societies are anti-secret and prohibition to the core. I employed much of my time circulating our anti-secret literature, and wherever I could procure a place, either in church, school, home, grove or street, I not only preached the Gospel but exposed Masonic fraud and very often incurred the hate of the secret society men. The fruit of my labor was seen among other churches. My dear brethren (God bless them) stood nobly by me in the conflict.

I frequently would take an armful of *Christian Cynosures* and go into business places, as well as private residences and scatter the truth. I secured five subscribers for the *Christian Cynosure* on my circuit who sacredly kept them for me to use in the above manner, besides I bought "Masonry at a Glance" and sold them to Masons whom I knew to be such, and often saw the blush of shame come to their faces. Sometimes I was severely cursed and abused, but I knew God required it of me as much as to preach the Gospel.

It seems to me no Gospel preacher ought to hesitate for a moment which side he ought to take on the question of secretism. Bread and butter policy works well on the animal sensibilities, but the outcome will tell on which side God was; and the side he is on will win.

It seems that many temperance prohibitionists voted for the Republican nominee, and so did a rum-seller whose factory of perditibn is within hailing distance of my window. What a spectacle to angels to see a Gospel minister go to the polls with this man and vote for Republican temperance principles as embodied in the platform at Chicago; which declared against it by implicitly calling it sumptuary.

I talked by an invitation, before the national election, on prohibition, in a church-yard, in the presence of several hundred of both sexes; the scene was made pleasant by a brass-band and wide-awake lamplights. The minister of said church was on the ground just before I came, but could not be found when I wanted him to open with prayer. After the lecture he made his appearance as he came out of his secret retreat on his way home. I was informed that he was a sound temperance man, but did not wish to identify himself with the work because he and his church made it a practice to hold a yearly donation at the rum hotel for his benefit.

On which side was he? Who will swear that he was not on the side of rum? The mouth and heart do not always speak sympathetically. LEVI KELLY.

LODGE HATRED OF ST. JOHN.

HIAWATHA, Kansas, Nov. 21, 1884.

I feel ashamed of Kansas for the way she is treating Mr. St. John. I can see the hand of the lodge in it all. I notice in my own town the men who are the most vindictive are lodge-men. Mr. St. John's saying that he could stand on every plank of the American platform is enough, and they will follow him more vindictively even than they did Pomeroy.

I am satisfied that the Republican defeat is best for our cause, for had they succeeded they would have been more intolerant than ever. I feel sure that the lodge and the saloon must be destroyed, and it seems to me to be a very much greater undertaking than to conquer the rebellion. But "our God is a consuming fire", and Jesus "must reign till he put all enemies under his feet." Yours for truth and righteousness, J. W. MARGRAVE.

—The Manchester, N. H., Odd-fellows take the lead so far this season in public gambling. They cleared in a recent fair $7,000. They sold nearly 10,000 tickets for prizes from $1.50 to $1,000. Many ministers and church-members bolster up such iniquity, and most religious papers keep silence lest they "disturb our Zion."

—The Odd-fellow Sovereign Grand Lodge proposes to punish every Odd-fellow who shall reveal the lodge secrets. What does the "Sovercign Grand Lodge" suppose a converted Odd-fellow cares about its paper threats and paper punishments?

BIBLE LESSONS.

LESSON XI:—Dec. 14, 1884.—Vanity of Worldly Pleasure.—Eccl. 2: 1–13.

GOLDEN TEXT.—Wisdom excelleth folly, as far as light excelleth darkness. Eccl. 2: 13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The vanity of seeking happiness in worldly pleasure.* Vs. 1–4. Solomon's memorable choice in Gibeon shows that in the early part of his reign he adopted the princely motto, *Ich dieu* (I serve), and found his chief happiness as a king in ruling wisely and justly over a prosperous and loyal people. In later years he made the fatal mistake of seeking his own pleasure and gratification before the good of his subjects. The honor and riches, meant to be a blessing, prove a snare. Solomon, with all his wisdom, did not know how to bear prosperity. This should be a warning to us not to envy worldly success. God knows better than we how much or how little is good for us. "Behold, this also is vanity." Those who make worldly pleasure the object and end of existence will meet with certain disappointment, for selfishness always defeats itself by a law as immutable as gravity. Said Matthew Henry on his death-bed: "You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that can be lived in the world." "I said of laughter, It is mad"—*i. e.*, when made the chief good; harmless mirth, in its proper place, the Scriptures nowhere condemn. "Give myself unto wine"—literally, draw my flesh (body) to wine. The image is taken from a captive drawn in triumph after a conqueror's chariot. What more striking picture could be found of the drunkard, the sensualist, or even the mere pleasure-seeker?

2. *The vanity of seeking pleasure by great possessions.* Vs. 4–11. The prodigal expenditures of Louis XIV in building royal residences and laying out vast pleasure-grounds while his people were starving, was one of the chief causes which lead to the first French Revolution; and doubtless Solomon, by burdening his subjects with heavy taxes to carry on these "great works," laid the foundation for the revolt of Israel under his son and successor, Rehoboam. Immersed in pleasure the king did not hear the murmurs of the people. Though this was a different and higher method of seeking happiness than by mere gratification of the appetite, the practical result was the same: "vanity and vexation of spirit." We may give ourselves to literature, art or science, but if we pursue these things selfishly, with no thought of God's glory or the good of our fellow-man, we shall find them as unsatisfying as lower pleasures.

3. *The superior excellence of wisdom.* Golden Text. It ought not to be hard for us to distinguish wisdom from folly when they are as different as light and darkness. God has implanted in every bosom a divine instinct to see that virtue is superior to vice; that churches and school-houses are better than saloons; that open, Christian methods are better than the dark ways of the lodge. Like Solomon, the majority of men have more wisdom than they put in practice.

LIGHT FROM THE WORD.

How was Solomon's resolve like the rich man's in our Saviour's parable? Luke 12: 19. What was the beginning of his sin? Chron. 1: 16; Prov. 16: 18; Rev. 3: 17.

NOTES FROM PELOUBET

"I will prove thee with mirth." Solomon was disappointed in the thorny path of wisdom and knowledge, yet not disheartened by the failure; he will try a new path. The man of wisdom turns himself into a man of pleasure. A great downward step indeed was it from the ways of God, or even from the pleasure of enlarged intellect, to the froth of an empty mind, to the brutal pleasures of sense! A fearful experiment! This is man's common delusion, to suppose that happiness is the creature of circumstances. Little does the self-deluded victim know that he carries the principle of his misery in his own bosom.—*Bridges.*

"I said of laughter, It is mad . . . of mirth, What doeth it?" The joy of the world is so constituted that it entails repentance, mortification and grief; but the pleasure that the faithful find in God is spiritual, constant, satisfying and inexpressible.—*Starke.*

"Yet acquainting mine heart with wisdom." A parenthetical clause that clearly indicates what the inner man of the preacher did whilst his flesh rioted in pleasure and enjoyments. The sense is, I did not plunge headlong into coarse, fleshly gratifications, but true to the warning counsel in Prov. 31: 4, I tested with calm reflection and in a composed way, whether real contentment was to be secured by means of sensual joys. —*Zoekler.*

"Till I might see what was that good." Till by trying several methods I might find out the true way to contentment and satisfaction.—*Pool.* He went over to the enemy's country, not as a deserter, but as a spy, to discover the nakedness of the land.—*Henry.*

"Great works . . . houses." He does not here refer to the Temple, but to the houses that he built for his own convenience and pleasure. His own dwelling-house was thirteen years in building. It is called "the king's house" in 1 Kings 9: 10. Solomon also built a house for Pharaoh's daughter, who was one of his wives. It was built of costly stones. Besides these, he built large and beautiful cities: Millo, Hazor, Megiddo, Gezer, Bethhoron, Baalath, and Tadmor in the wilderness. He built also the walls of Jerusalem. As to Tadmor (Palmyra or the Palm-tree city), its ruins are still the objects of wonder and admiration.—*Peloubet.*

"Made me gardens and orchards." The word for "orchards" is "paradises," *i. e.*, parks or pleasure-grounds;

it occurs in Song of Sol. 4: 13, and Neh. 2: 8.—*Cook.* There were three of these paradises. One near Jerusalem, at the junction of the valley of Hinnom and of the Kedron, afterwards known as The King's Garden. A second, on a larger scale, was about seven or eight miles south of Jerusalem, and a short distance south of Bethlehem, at Etham, a spot still marked by three gigantic reservoirs which bear the name of the Pools of Solomon, and an adjoining hill still bears the name of the "Little Paradise." The third paradise was far away to the north. On the heights of Hermon, looking over the plain of Damascus, in the vale of Baalbec, were cool retreats from the summer heat.—*Stanley.*

"Possessions of great and small cattle." Rather, *herds of oxen and sheep.* At the consecration of the Temple he sacrificed hecatombs (1 Kings 8: 63), and the daily supply for the royal kitchen, which will at the same time serve to show the extent of the royal household, was (1 Kings 4: 23) enormous.—*Delitzsch.*

"There was no profit under the sun." None of these worldly things were profitable as the end and aim of life. Every one was disappointing. These are the words of the man who drank the fullest cup of earth's best joy, who "set nature on the rack to confess its uttermost strength for the delighting and satisfying of man."—*Abp. Leighton.* I can truly say that while I become daily more convinced of the empty and unsubstantial nature of all earthly possessions and enjoyments, I find all the innocent pleasures and accommodations of life doubled and trebled to me.—*Rev. J. T. Nottige.*

"For what can the man do that cometh after the king." Who could have so good an opportunity to test what this world can do for man, as the richest and shrewdest king in the world. If he could not satisfy his soul with pleasure, then no one can. The experiment was decisive.—*Peloubet.*

"Then I saw that wisdom excelleth folly." Though *wisdom,* as a source of rest, bears the stamp of *vanity,* we must not underrate its relative value. It is the gift of God, opening to us channels of rich pleasure and important usefulness to our fellow-creatures.—*Bridges.*

Although the highest good and true and lasting blessedness cannot be found in worldly things, it can be found in Jesus Christ. In his forgiveness of sins, in his love to us and our love to him, in consecration of all to his service, in doing good to our fellow-men as to his brethren and for his sake, in the hope of heaven through him, and in cultivating those qualities which make heaven and fit us for heaven, can be found perfect and enduring satisfaction, a worthy object for the soul, the highest good of life.—*Pel.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

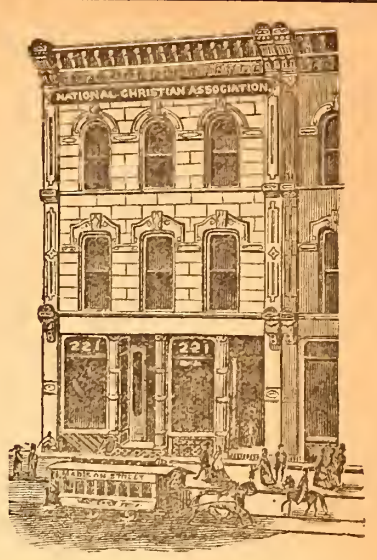
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 4, 1884.

A church with a good orthodox creed, with secret societies in its membership, resembles a basket of peaches or barrel of apples with a layer of sound and beautiful fruit on the top, but full of half rotten peaches or apples underneath.

There are some ten churches in Olathe, Kansas, and *seventeen secret lodges;* only one for women. The good Dr. McMillan, Covenanter, and Rev. Mr. Vail, Baptist, see that these secret cancers are robbing the churches and families of the pleasant town of Olathe of their life and the means of life. Another prominent minister says: "I have given no attention to secret societies."

Gov. St. John and lady attended at the Wesleyan church, Olathe, Kans., on Sabbath, Nov. 23, in the morning, and the Governor again at night, when the discourse was directly against the lodge. He is in good health and spirits, though in the daily receipt of Republican threats of murder, such as President Finney of Oberlin used often to receive. The chief Republican argument against the Democrats in the late campaign, was the danger of their assassinating negroes in the South for voting as they desired to vote. St. John now receives Republican threats of assassination in the North for the same cause, viz., not voting for the dominant party; and Republican papers urge this fiendish business on. See the Kansas City papers *passim.*

EDITORIAL CORRESPONDENCE.

OLATHE, Kansas, Nov. 24, 1884.

DEAR CYNOSURE:—I preached here in the Wesleyan church, yesterday (Sabbath) morning, to a handful of people, and a fair congregation at night. I have attended two religious meetings here on Wednesday and Friday evenings last, and the Spirit of God was manifestly present in both. Several requested prayer, and we are to have a union prayer-meeting in the Wesleyan church to-night.

To-morrow I go to Bro. Richards of Fort Scott. He is president of the Kansas Auxiliary Christian Association, of which Dr. McMillan of Olathe is secretary. Bro. Paul Feemster resigned, as State Agent in Kansas, and has taken the pastorate of his church in Pearlette. The Association appointed Rev. R. Loggan of Clifton, in his place. Mr. Loggan came all the way from Plattsmouth, Nebraska, to the first of our conventions in Aurora, Oct. 31st, 1867, now seventeen years ago. When he had done speaking to us in the city hall there, Hon. Philo Carpenter, who sat by my side, whispered to me, "These men are giants!"

Mr. Loggan has worked steadily these seventeen years. He now writes to secretary McMillan thus:

CLIFTON, Kans., Nov. 14, 1884.

Dear Bro.—* * * I could not unreservedly take the agency without some assurance of being sustained; and if the committee can get an efficient agent I will be glad to have him take the ageney. If not I am willing to let my name remain and hold some meetings as the way opens. * * *

My prayer is that the interest in the cause may be much increased in this State and everywhere. Yours in love,

R. LOGGAN.

I am to see Dr. McMillan to-day and go to Rev. J. A. Richards to-morrow. I know not how Bro. Loggan's words above will affect others; but they move me deeply. If we do not find means to set FIFTY such men at work this year, I fear God will find some other way to reach our purses, as he did by letting loose upon us the war of disunion. Then, Charles Atkinson of Moline, told me, "I run a line through the middle of my property [it was immense], and set off one half of it to support the war."

WAR CLOUDS.

A mullatto edits the *World* newspaper here at Wyandotte. The editor handed me a number of his paper, Nov. 15, containing this:

"Old Saint John, the evil spirit of the earth, has done his work. May the bottled up curses of heaven be thrown upon him, and may he have that remorse of conscience which will make him, like 'Judas,' go and hang himself. Then let some fellow write above his head this inscription: The worst traitor, the foulest fanatic, and the vilest crank that ever lived."

This same paper demands that Cleveland be not seated, but that the votes of three Southern States be thrown out on account of frauds. There are not wanting men enough of this stamp who cannot write at all, to follow such leaders and plunge our country in blood.

I said, "St. John was your good angel during the exodus, why do you curse your good angel?"

"Ba—h—h," he bawled out. "He gave us culled uns some ole clos," etc., etc.

Now it is not difficult to trace this cowardly assassin's zeal back to the money voted and sent by brewers and distillers, and paid out of secret lodges to defeat St. John, compared with which clean cash, the old clothes and bread gathered by St. John for the poor, naked, starving, dying fugitives from the ex-slave-holders were regarded with contempt by this well-fed, well-dressed stimulator of assassination.

There are photographs of St. John lynched, and hanging by a rope, his neck bones parted in the most horrible manner, and the Kansas City *Journal* suggests that St. John be taken out back of the deaf-and-dumb asylum, not far from his house, and made to howl so that the deaf could hear his groans. I saw one of those pictures day before yesterday and inscribed above it: "John Peter St. John (his name is Pierce not Peter), Judas Annanias," etc., etc. As yet this savagery does not reach and affect the masses of the Republican party, only that small portion who would stab for a little money and a chance of impunity. And if traced to their source these wicked outbreaks would be found to come from men who have sworn themselves, and help swear others to have their throats cut if they do not conceal the crimes of a "brother."

THE MORAL.

I hope those members of the American party who refused to vote for St. John because "he is a Mason," will carefully ponder the above. Are those men mistaken? Is St. John's heart with the lodge which he left seventeen years ago and "will never enter again?"

But let that pass. The coast is clear and the deck scoured. St. John is no candidate nor will any one be for three years. Let us apply ourselves to God and to God's people. The skies are all bright and the omens all propitious. Satan never howls till his cause is in danger. Give us fifty lecturers like Loggan.

SOME SOUNDS OF RAIN—ABOUT ST. JOHN—WHAT ARE WE TO DO?

FORT SCOTT, Kansas, Nov. 26th, 1884.—We held meetings at Olathe on Wednesday, Friday, and Monday evenings, and twice on the Sabbath with manifest tokens of God's presence. On Wednesday evening seven requested prayer, and on Monday evening toward the close of a good season of witnessing for Christ, a young man arose far back and said:

"I wish to speak. I knew nothing of these meetings till yesterday and I know not why I have been drawn here to-night. My father was a Freemason and a moderate drinker, and used to give me the sediment of his glass when I was a little boy. He educated me in that school and I graduated with his highest honors, such as they were. I became a drunkard. I had a perfectly inveterate passion for gambling, and have been living the miserable life which these things imply. I had about given up all expectation of escape, but these meetings have kindled just a little hope, that I may be saved and be of some use to my fellow-men. I wish you would all pray for me."

His visage looked somewhat battered, and confirmed his words. But he was, on the whole, a well-looking young man, and evinced inherent native power of thought and utterance. If he escapes the power of the devil, he may follow Gough. Christians were much impressed with his and other cases, and there was prayer and joy in the Holy Ghost.

A TRUE ESTIMATE OF ST. JOHN.

Addressed to M. R. Britten, Dea. John Park, Peter Howe, Esq., and other Americans who did not vote for St. John..—The political battle-field is clear. There are now no candidates; the smoke is blown off, and we can see clearly. I have been a week at Olathe. I am now out here where, in 1842, there was a fort named for old General Scott, around which a town of some ten thousand people has grown up. Before prohibition, each night was hideous; now it is an orderly city, with seventeen secret lodges, besides a small army of clans professing temperance, and the G. A. R., which, one of the members translated "*Grand Army of Rogues.*"

In 1882 there were twenty-four cases in court docketed under Prohibition. Ten were withdrawn at the cost of the defendants, who promised to keep the law. Thirteen of the fourteen were prosecuted to conviction, costing the county in all $87.50 and paying the county school fund above *eleven hundred dollars.* The same year six criminal cases cost the county $704, without a single conviction. There are still some liquor sellers, rattle-snakes and skunks in this vicinity, but they all keep out of sight. Those who say the liquor-law is a failure are those who wish to have it fail. There are still fresh cases of prosecution. Such is St. John's judicial record here, in a city sprung from a fort.

IS HE A MASON?

He left the lodge seventeen years ago, and told Senator Pomeroy and Dr. Kirby, myself and others, that he pays no dues, gives no gifts, and "shall never enter the lodge again." This, too, he has told Finch, Van Vleet of the *Lever*, Dr. Jutkins and leading Prohibitionists. Van Vleet said to secretary Stoddard and myself, "If the Good Templar lodges were all dead, I would not turn my hand over to bring them to life."

But, you say, Why did St. John not come to our meetings, and say, in print, what he said in private?

I answer: Why did not Obadiah assail Baal-worship openly as Elijah did? Obadiah did not understand Baal-worship as well as Elijah did, and St. John has probably paid as little attention to Freemasonry since he left it as he has to the secret proceedings of the Hottentots.

But now, again you say, since the election is past, and the subject is pressed on his attention, why does he not utter himself like a man and a fearless statesman?

I hope he will in his own time and way. Up to June 3d last, he was a Republican, and up to Nov. 4th, he was a Prohibition candidate; and now he is going on with the branch of our cause which he has studied, understands and has consistently advocated, before and since he entered public life. But he has permitted, if not by his actions invited us to vote for him; and he ought, at least, to thank us for our votes, and to say in print what he everywhere says in private and in letters, "I am in favor of conducting religion and politics by open, not by secret methods." And, as he believes in Christ, who "in secret said nothing," I have faith to believe he will give us his cordial Godspeed.

HIS CASE SUMMED UP.

1. He joined the lodge about twenty, and quit it seventeen years ago; and has given no grips since.

2. Distillers and brewers voted thousands of dollars to defeat him, their money was distributed throughout Kansas by and through secret lodges, and did defeat him; and, by Republican votes, elected an open secessionist, rebel, and Lecompton Democrat in his place; after they had nominated, and over-persuaded him to run for a third term, "Because," said they, "you can save prohibition and we cannot." And now the same Republicans, after politically assassinating him, accuse him of ingratitude; call him "*Judas;*" and suggest his literal assassination by lynch-pictures and paragraphs!

3. Meantime, St. John meets this tempest of lodge-treachery and wrath, as the light-house answers the storm, simply by calmly shining in its face.

HIS HOME RECORD.

Rev. Dr. W. W. McMillan, a non-voting Scotch Presbyterian and Covenanter, of no political party, has lived on the next street, a hundred rods from St. John, fifteen or twenty years more or less. He is revered and loved, so far as I learn, by every good and intelligent man in Olathe. He said to me, "I consider St. John a strictly honest man; and when I say this of a politician I mean a great deal."

True, when the Bible says, "Cursed be the man that trusteth in man," so as to withdraw his trust from God, I suppose the Bible includes St. John and all the rest of us. But though I may never live to see him again a candidate for any office, I here record for those to read who come after me, that, if he is not left to swerve from his integrity, as did some of the old reformer kings, there are possibilities of benefit to this country in John P. St. John beyond any other man who is now known in the arena of political life. He is now fifty-one years old, and his wife, who is several years younger, is declared by all whom I heard speak of her to be one of the excellent of the earth.

WELL, WHAT SHALL WE DO?

Prof. Bailey in a late *American* has told us, in transparent language; with ideas as transparent, exactly what the American party has now to do, viz., *to divorce the secret lodges from God's cause of reform.* "For what concord hath light with darkness, or he that believeth with an infidel?" 2 Cor. 6:15.

Secretary Stoddard has written Prof. Bailey to correspond with President Seelye, Gough, Miner, and Scovil, to see if they will co-operate in a convention to carry out this divorce, called for by vote of the National Board of Directors at their meeting Nov. 11th. Let us hear as speedily as possible. But we need to take to those gentlemen, at least ten thousand signers to the call for such a convention; to meet, perhaps, the last of May in Northampton, Mass. And let Senator Pomeroy go up there amid the hills, where he was born, and which heard his blast of defiance to the haughty and terrible slave-power; and by the last of June St. John may be prepared to meet us in Farwell Hall, Chicago, and turn the silver

stream of his logic, starred with facts and softened with a loving philanthropy, on that dark system of lodges, by which mankind are "deceiving and being deceived." J. B.

—Pres. J. Blanchard returned from Kansas on Saturday last.

—Bro. H. H. Hinman reached the *Cynosure* office last week Wednesday, quite unexpectedly. He spent Thanksgiving day with friends in Wheaton and next day started on a lecture trip toward central Illincis. His address will be at this office.

—Rev. A. M. Milligan, D. D., left Pittsburgh with Mrs. Milligan, for Los Angeles in southern California, during the first week in November. He spent a week in Kansas and felt much improvement during his stay. Letters from California encourage his many friends with the report of continued improvement in his health.

—We do not wish to disturb the feelings of anyone needlessly, but our Republican friends must remember they are human along with the rest of us; and when they voted to make John A. Logan, a 33-degree Mason, possible Prcsident of the United States, it did not show any more wisdom than voting for St. John, or possibly Cleveland.

—Rev. J. T. Hobson, who some eight or ten years ago conducted ably a reform monthly in Hartsville, Ind., in which anti-lodgery was a prominent topic, is now preaching in Medora, in the same State, and has latcly joined to his pastoral labors the conduct of a small weekly devoted to local interests.

—The Blanchard, Iowa, *Record*, says that Elder D. P. Rathbun has been lecturing lately in Ringgold county, Iowa. It was at Kellerton, in this county, that Elder Rathbun endured his last and nearly fatal attack by the lodge minions. It is understood that he will visit Blanchard, College Springs and other points in the southwestern part of the State.

—The New Town, Canada, *Register*, commenting on the late revelation of Odd-fellowship in the Toronto courts in the suit brought by Kniver of Whitby for damages, says: "Is it necessary that the ceremony of initiation into a secret society that is, as is understood, simply a brotherhood of "mutual aid and comfort" should be made a terrible ordeal, attended by the infliction of physical pain, and even personal indignities, on the candidate? And after this do the members still expect to recruit their ranks among self-respecting men?

—One of our correspondents asks if the *Sunday Mercury* of Portland, Oregon, speaks truly when it says, without giving the writer's name, that when St. John was first before the State convention for nomination as governor "he was as drunk as a 'biled owl.' In fact. he was so drunk that when the announcement was made that he was defeated, he hung his hat up on a spittoon and staggering to the center of the room, said he 'didn't give a d—n for the result;' that he would 'stay with the racket until he got the office, and then he'd soft-soap the moral elemcnt until they sent him to the U. S. Senate.'" This was in 1876. A "Sunday" paper is a good place to originate such unqualified falsehood. It is untrue in whole and particular.

REV. H. H. HINMAN will devote a portion of his time to lecturing in Illinois this winter. His first route will be Lockport, Nov. 28, thence to Odell and Bloomington, thence to Mendota, then west to Galesburg and south to Quincy, stopping at all stations along the line where friends desire his services and will write me here in time to make the necessary arrangements. This will be especially favorable to those along this line, but if others in any part of the State want work they should notify us at this office at once. J. P. STODDARD, *Sec'y N. C. A.*

DONATIONS

Received at the National Christian Association office from August 9 to Nov. 29, 1884:

General Work Fund:
Collection at Monmouth, Ill., Convention, $13.95.
Collection per J. P. Stoddard, $12.48.

Free Tract Fund:
John C. Cole,$2.00.

For Eli Tapley, Columbus, Miss.:
From George Clark, $1.00.

For John G. Fee, Berea, Ky:
F. A. Noe, $5.00; J. B. Short, $4.00; J. Birchard, $2.00; Wm. Dow, $1.00.

For Southern Ministers' Fund:
E. Kent, Mrs. L. L. Foster, $20.00 each; R. Stratton, J. S. Hickman, J. Cochran, Mrs. L. B. Skeel, Susannah G. Reed, $1.00 each; D. S. Dean, Mrs. M. W. Bingham, A. Hamilton, E. J. Ray, $5.00 each; Ansel Lake, O. C. M. Bates, H. S. Limbocker, $2.00 each; A. C. Hall, M. Plummer, $1.50 each; I. Leadbetter, John Cassidy, $3.00 each; Peter Minton, $50.00; Wm. H. Guy, 50 cents; John C. Cole, Sam'l A. Pratt, $10.00 each.

W. I. PHILLIPS, *Treasurer.*

THE SECRET EMPIRE.

—The Washington (D. C.) *American* reports a recent Masonic banquet at which five kinhs of wine wcre served.

—A writer says: "There were two Dukes of Richmond who were said to be Grand Masters, the first the son of Charles II., who died in 1723 or 1724; the other who is said to have assisted in revising the constitution of 1738."

—J. H. Drummond, of Maine, announces the number of Masons in the United States at 587,321, an increase of 7,495 over the preceding year. The number raised is given at 30,620, an increase of 2,246 over the preceding year.

—Last April the following appeared in the "religious news" of one of our Chicago papers: "The Rose Croix Chapter and Mt. Vernon Commandery of Knights Templar, attended High street church, (Columbus, O.,) in a body, Easter Sunday, to hear a sermon by Rev. Sir Knight Anderson."

—"Past Grand Commander and Supreme Prelate John S. King," of Toronto, Canada, says: "I am in a position to say that in all probability the Pythian parade in Toronto in July, 1886, will include not less than 5,000 to 6,000 uniformed knights, under the command of the Major General and a large staff, and that not less than 150 divisions of the Uniformed Rank, well drilled and disciplined, will parade; besides which there will be thousands of knights and their friends from all parts of the United States, and a large influx of Canadians as well."

— The Plenary Council of the Catholic church is in session in Baltimore. There is to be a great gathering of Methodists in the same city, when the centenary of Methodism will be celebrated with proper ceremonies. The *Southern Christian Advocate* says: "Our challenge and invitation to the Christian public—both Protestant and Romanist—is to look first on the one picture and then on the other; and to say honestly and candidly which best suits our century—our civilization—our country—our immediate times—the genius and spirit of our institutions—the demands of our social and public and personal life."

—Since the organization of what is known as the "Uniform Rank" (a kind of Knight Templar degrce) in the Knights of Pythias order, warrants have been issued to 277 divisions, of which Ohio has the greatest number, 44; California second, with 22. This degree is divided by regimental divisions in military style. Illinois, New Jersey, Iowa, Kansas, Missouri, New York and Wisconsin have one regiment each; Indiana and California, two each; Pennsylvania three and Ohio four. There are five brigade divisions in the country. What mean all these warlike preparations, and to what authority are these armies responsible?

—Many persons who consider Freemasonry both wicked and expensive think well of Odd-fellowship as an insurance society. Past Grand Master Gardner gives the gross receipts of the New Hampshire Odd-fellow lodges from their commencement to the present time, $907,927.49; Total relief, $357,712.11. Rather poor insurance company where it takes almost two-thirds of the money to pay for doing the business. "Grand Patriarch" John Gillis gives total receipts of N. H. Grand Encampment for past year, $7,551.02; Total relief, $1,871.37. These "Grand Patriarchs" pay in $75 with the chance of getting back $18 in relief.

—"Grand Commander" Alexander McLean, at the late meeting of the Select Knights of the order of United Workmen, in Peoria, referred to the order as follows: "From a small band of fifteen hard-working mechanics, organized in 1868 in the city of Meadsville, Pa., we have now become a full-grown society, numbering about 150,000 strong, healthy men in the United States and Canadas—15,000 of whom are in this State. We have paid out nearly $10,000,000 since our organization, and in this State have disbursed nearly $1,000,000, every dollar of which has been paid to needy families, bringing comfort and help to the widows and orphans at the very time they most need it."

—The *Inter Ocean* of the 8th ult., gives the following brief account of a Masonic baptism of children in San Francisco, which may be placed alongside the similar performance in New York: "The seldom occurring ceremony, the Masonic baptism of children, took place lately in King Solomon's Hall, Masonic Temple, San Francisco, making twenty-four children wards of La Parfaite Union Lodge, No. 17, Free and Accepted Masons. The Worshipful Master, Daniel Levy, addressed the large and interested audience in French, which was followed by an explanation in English of the singular ceremony. Dr. Jules Simon, in his oration, gave a lucid description of the progress of Masonry." It would seem that this California lodge has baptised twenty-four children!

—Lodges are not chartered, we are told, but last June 27th Senator Mitchell introduced in the Senate a bill to incorporate the National Encampment of the Grand Army of the Republic. The object of this association as stated in the bill are: 1. To preserve and strengthen the kind and fraternal feelings which bind together the soldiers, sailors, and marines who united to suppress the late rebellion, and to perpetuate the memory and history of the dead. 2. To assist such former comrades-in-arms as need help and protection, and to extend needful aid to the widows and orphans of those who have fallen. 3. To maintain true allegiance to the United States of America, based upon paramount respect for and fidelity to the National Constitution and law; to discountenance whatever tends to weaken loyalty, incites to insurrection, treason, or rebellion, or in any manner impairs the efficiency and permanency of our Constitution, and to encourage the spread of universal liberty, equal rights, and justice to all men.

—The "Nobles of the Mystic Shrine" is the startling cognomen of a Masonic offshoot which lately held a meeting in Indianapolis, of which the following was the announcement: "The ancient Arabic order, Nobles of the Mystic Shrine. will meet Friday, Nov. 21, in the Scottish Rite Building, Indianapolis, Ind. The following history of the order is given, which will bc read with interest: The order was instituted by the Mohammedan, Kalif Alec, in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an inquisition or vigilance committee. Its object was to dispense justice and execute punishment upon criminal who escaped their just deserts through the tardiness or favoritism of the courts; and also to promote religious toleration among cultured men of all nations. The order embraces temples in different parts of the world, and is one of the most highly favored among the many secret societies that abound in oriental countries, and gathers about its shrines a select few of the best educated and cultured classes. Its secret or real purposes can only be known to those who have encircled the "Mystic Shrine" and subjected themselves to the Moslem test. The order, as introduced in the United States in 1871, is devoid of all Islamism, and in harmony with the Christian ideas and the laws of America. Its power promises to bc great, and its future brilliant. Although adhering to ancient ceremonies and rules, it devotes itself especially to the social welfare of its members; they practice charity and teach an enlightened doctrinc. Its ritual was confided to distinguished Masons of the ancient accepted Scottish Rite and Knights Templar, who, by the constitutional authority conferred upon them, organized the Temple of Mecca, in the city of New York, in 1871. An imperial grand council of the order for the United States of America was proclaimed June 6, 1876, when it was decided that only Masons of the thirty-second and thirty-third degrees and Knights Templar should be eligible to membership, in order that the purposes of the shrine might be fully carried out, and its interests enhanced. Temples of the order in prooperous condition exist in nearly all the principal cities of the Union, and initiation into the shrine entitles the faithful to a diploma admitting them to the temples at New York, Boston, Philadelphia, Rochester, Pittsburgh, Cincinnati, Chicago, Clevelard, Detroit, Louisville, and San Francisco."

On January 1, 1884, Messrs. Hodder & Stoughton, of London, had sold 100,000 copies of W. M. Thayer's life of Garfield, "From Log Cabin to the White House." In January they issued a cheap edition of 100,000 at a price equal to 37½ cents a copy. Up to that time no other English publisher had undertaken to print and sell the book. But when the aforesaid edition for 37½ cents appeared, Ward, Locke & Co. followed with a well illustrated edition for 25 cents; and this was followed by an issue from the press of Frederick Warne & Co. for 12½ cents. Ward, Locke & Co. also issued the work in a handsomely bound volume for 75 cents, to compete with Hodder & Stoughton's best edition for $1.25. This lively competition continued with unabated interest at last account.—*The Lutheran.*

BUSINESS.

PUBLISHER'S DEPARTMENT.

Again the auspicious time for securing *Cynosure* subscribers has come. The election excitement is passing away. Intelligent Republicans are sceing that the bitter feeling held and ostracism practiced toward papers which advocated the election of St. John, is really the Ku-Klux spirit of the South which they themselves have so hated. Hence, now is the time to push forward the reform in your neighborhood. Will you do it? So far as possible will you not see that every reader within five miles of your home is invited to subscribe for the *Cynosure?* The Home, Temperance, Religious and Secular News, Editorials, Farm Notes, Market Reports, Correspondence, Editorial Notes of Current Events, Children's Department, Literary Reviews, and last but not least the New Story, "Between Two Opinions" adapt it to almost every class of readers, while many who seek the purity of the church and improvement of politics consider it an aid that they must have.

Thos. Fraser, Galt, Ont., Canada, writes:—"Although seven papers come to my house, the *Cynosure* is *the* paper for me as it gives information that I can get no where else. *I hope to get a few more subscribers for it.*"

SUBSCRIBE FOR EIGHT WEEKS.

One agent sent in 24 trial subscribers last week and this week 26 more; others have sent in less but to one and all we are thankful and are glad to be co-workers with you. Some of these trial subscribers are becoming yearly ones. If your neighbors will not take the *Cynosure* for a year are there not many of them to whom you can send it on trial,—eight weeks for twenty-five cents?

THE HOME.

IN PRAISE OF HOME.

BY JOEL SWARTZ, D. D.

Were there a tuneful note unsung,
A fitting word of love unspoken,
A long suspended harp unstrung,
Some alabaster box unbroken
Which might in praise an offering be
Of home, sweet home, I'd give it thee.

Home is the haven of the heart
From world-storms free, by God appointed;
A temple, rather, set apart
And by His special grace anointed,
Where free from conflict, storm and strife
We share the bliss and joys of life.

Wherever hence our feet may roam
O'er all the wide and peopled earth,
Still turns the heart to friends and home,
The cherished spot that gave us birth,
And there beneath its smiling sky
We ask to live and long to die.

And when we touch life's longest score
And tired feet refuse to roam,
We sigh once more for childhood's door
And ask for vanished friends and home,
And long, at last, our dust to rest
With those we earliest loved and best.

—*Nat. Tem. Advocate.*

THE REDEMPTION OF THE BODY.

Pain shadows every thought of death. The kiss on the cold lips is a kiss of longing, and not of joy. We love the grave with hunger gnawing in the heart. We stand by it as the last house that the body occupies on earth. We festoon it, on the outside, with evergreens and flowers. In utter helplessness we sit on the sod by the closed door. This house is not a home that our presence can make bright. Our longings are impotent. Our efforts to help the dead are hopeless. The pain and hopelessness is not connected with the spirit that has been living in this body. We believe in immortality. We know that somewhere, as our Lord has told us, there is a "paradise" for the redeemed. Our hearts ache over the part that is dead.

We say that the body is clothing, tattered and unclean, worn out by the ravages of time and sin, and yet, all the while, the heart feels a band around it, and there is a choking sensation that can hardly be controlled. We love the dead body. We dread its dissolution. Much of the sorrow that blinds our eyes with tears is over the return of the body to dust. How much of this strong love for the dead is right, and how much is wrong, is hard to tell, but the fact that we have it is a fact that cannot lightly be put down. It is a fact, also, that this feeling is world-wide. In every nation respect is shown to "the dwelling-place of the Spirit."

Sometimes we who are Christians overlook the comfort that Christ brings into the valley of the shadow of death, and leaves there. Heaven lies on the other side of the valley. If the soul is only piloted through the shadows to the gates of the city, it seems as if we had no more to ask. We have so often taken for granted the thought that sin has triumphed over the body, and the grave is the mark of victory. Divine love provides better things for us than we expect. The despised dust, as well as the priceless soul, is dear to our Lord. He has planned for the redemption of even the body. The triumph over sin will be complete. In the grave it shall not have dominion. Its power over the body shall be broken in the very last stronghold, and Christ shall be supreme. His is a wonderful redemption, extending to all that he rightfully hold dear. He conquers death for the soul and the body. "The hour is coming in which all that are in the graves shall hear his voice and shall come forth." "He shall change our vile body that it may be fashioned like unto his glorious body." "And God hath both raised up the Lord and will also raise up us by his power. Know ye not that your bodies are the members of Christ?" It is the body that is "sown in dishonor" and "raised in glory." It is the "corruptible" that "puts on incorruption." The RESURRECTION calls forth St. Paul's brilliant song of triumph over death.

The Egyptians embalmed the body in spices and ointments and rare perfumes. The body of each one of our dear ones has been embalmed. It was laid in the grave, surrounded by the royal promises of our King. More pungent than spices, more powerful than costly ointment, more fragrant than rare perfumes, they hallow and preserve the precious clay. The redemption of the body is of the Lord, and is marvelous in our eyes.—*Golden Rule.*

UNCONVERTED MINISTERS.

There are, without doubt, many unconverted men in the ministry. It is not necessary to suppose they are hypocrites or deceivers. They may be well-intending men, men of good principles and religious inclinations; they may be honest as far as they know, and have no intention to deceive people; but still the fact remains that they have probably never been truly converted to God. They have heard the gospel, but they do not know the Saviour; they have been religiously educated, but they have never been soundly converted. Such persons can never truly preach the gospel. They are not sent of God, nor is their ministry sanctioned by him. They are not necessarily corrupt, nor hypocritical. They are simply ignorant of God's righteousness, and their fear of God is taught by the traditions of men, not by the commands of God nor the leadings of the Holy Spirit. What have such men to do with preaching the gospel of Christ? Their first business is to seek the Lord with all their hearts, and learn the way of life and salvation; and then if he shall send them into his vineyard they can proclaim to ruined men the grace and glory of that Saviour who has bought them with his blood, justified them by his grace anointed them by his Spirit, and who will keep them by his power through faith unto salvation, ready to be revealed in the last time.—*Armory.*

WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands, as well as ones or twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power that we need. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, but when they speak, they have not the Holy Spirit with hem; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want THEE. Thou art the life, the soul, the source of thy people's success. Without thee, they can do nothing, with thee, they can do everything.—*C. H. Spurgeon.*

PUBLIC WORSHIP BY TELEPHONE.—The following are the impressions of an American invalid on following, through the telephone in his sick chamber, public worship at a distant place: "I first heard," he states, "the footsteps of people entering the church, then the rustling of dresses, afterwards the moving of fans and the taking of books from the boxes. On a sudden the organ pealed forth, and the sound, once so familiar, drew tears from my eyes as though it came down from heaven. When the hymn began I found it in my book, and without fear of disturbing anyone with my poor, worn voice, I sang it through with the greatest joy. In like manner I followed the lesson in my own Bible. Nobody can imagine the solemn effect of the Word of God coming thus on the wings of electricity. I seemed to be in the immediate presence of God. In the same way I followed the prayer, underlining each petition with a final amen, while, when the minister prayed for the sick, and the sorrowful, he seemed to be interceding for me."—*Ex.*

CORRECT.—In a contemporary we read the following: In New Haven, Conn., a number of newsboys were arrested and locked up for crying "Sunday" papers on the streets. A recently enacted ordinance gave the officers authority for doing so. There is need of the same kind of ordinance and official fidelity in hundreds of other places, for the traffic in the morning papers goes on as if it was entirely different from other kinds of business that the laws prohibit. It takes a judge of unusual stupidity to decide that selling papers, cigars, whisky and certain other "luxuries" is to be classed among works of necessity, but such decisions have been made, and under them the trade goes on. Better judges are first needed and then reform can be hoped for.

CHILDREN'S CORNER.

LOVING WORDS.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go,
To the ones who journey with you;
If you love them tell them so.

—*Golden Days.*

BIBLE READINGS FOR THE YOUNG.

SOLOMON'S TEMPLE. Read 1 Chron. 29.

Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. 1 Chron. 28:10.

1. On what occasion did David thus charge Solomon, his son? 1 Chron. 28.

2. What was the sanctuary? Heb. 9:2 5; 1 Kings 8:3-11.

3. What do the words, "'Take heed now," signify? Exod. 25:40; Heb. 8:5.

4. Of whom was the temple a type? John 2:19-21.

5. What temple for God ought we to be constantly building? 2 Cor. 6:16; Eph. 2:20.

6 By what pattern must we frame this temple? 1 Pet. 2: 21; Col. 2: 6, 7.

HER OBEDIENCE.

Far out on a western prairie lived little Jane Austin with her father and mother. The place might have seemed lonely to some people, for there were no houses in sight of her home, not any neighbors within several miles, but the three who lived there were quite contented; and when, a few months before my story begins, a baby came to gladden the household with his presence, their happiness was complete.

The house itself was not much more than a cabin. It had been roughly put together at a time when skilled labor was not to be had; but it had served for a shelter, and now, when prosperity had rewarded years of toil and carefulness, it was to be replaced by a larger and better dwelling. The plans had been drawn, the estimates made, and one bright summer morning Mr. Austin set out for the nearest town to purchase the lumber for it.

His wife was not afraid to be left alone with the children. She was a courageous woman, calm and self-possessed at all times, and her little daughter had inherited the same traits. There was much to be done about the house, and the two were very busy. The time passed quickly. The second day was drawing to a close, when Mrs. Austin noticed signs of a change in the weather.

"We must fasten all the doors very securely to-night," she said to Jane, as they went together to the barn to feed the cattle. "I think there will be a storm before morning."

Dark clouds were gathering on the western horizon, and before they went to bed, the wind was blowing in fitful, violent gusts that rattled seriously against the timbers of the old house. Still no thought of great danger entered their minds, though Jane said to her mother, after she had laid down in bed beside her:

"I shall be glad when the new house is built, mamma, for the wind won't make such a noise then."

"Yes," said Mrs. Austin, "I think we shall enjoy it; but try to go to sleep now, dear, in spite of the noise."

Acting upon her own advice she laid her head upon the pillow and was soon unconscious of all around her. How long she slept she did not know, but she was awakened by the slamming of a door. She listened a moment, and then feeling sure that the wind had forced open the outer door of the kitchen, she arose, and slipping on her shoes, went down stairs to fasten it.

There she found she was quite right in her conjecture. The slight bolt had given way, and the door was swinging back and forth at the will of the wind.

But she was quite equal to the emergency. Lighting a lantern, and getting a hammer and some nails, she pushed the heavy tool-chest against the door, and standing on it, securely nailed a piece of wood across from one door-post to the other. Satisfied that all was safe, she turned to

go up stairs, when with a roar like that of some wild beast the tempest smote the house. Then came a fearful crash that almost stunned her and made her heart stand still.

What had happened? Had the roof been carried away? Had the stone chimney fallen and crushed it in? The next moment, in a lull in the storm, she heard her child's voice:

"Mamma, where are you? What is the matter?

She rushed up stairs, calling, "I am here, my darling! I am coming?"

But when she reached the bed-room door she could go no further. She had left it open; it was now nearly closed and some obstruction prevented her from moving it. She held up the lantern and looked through the open space. What a scene met her gaze! The baby's crib in one corner stood untouched; but the chimney had fallen, and crashing through the roof, had made havoc of all else. Where her own head had lain on the pillow, a huge beam rested, and just beyond it she could see the white face and dilated eyes of her little girl.

"Janie," she gasped, "are you hurt? The roof has fallen in."

"No, mamma," said the child, "I am not hurt at all, but I can't get up; something is holding me down.

The mother looked again, and now could see that the stones and rafters had fallen in such a way as to imprison the child completely without injuring her. Oh, to be beside her! to rescue her from her perilous position! for who could tell but that some slight jar might loosen the whole mass, causing it to fall and crush the child?

But the door was immovable, and the poor woman clasped her hands in agony, realizing her own powerlessness.

"Janie," she said, presently, "listen to me, and try to be my own brave little girl. You must not move; if you do you may be hurt. If you will keep quite still, I hope you will be safe. I can do nothing to help you, my darling" (and here the mother almost broke down), "but I can go for help if you promise me not to stir while I am gone."

"Yes, mamma," said a quivering voice. "I will try not to be afraid, if you will leave me the light."

"No, dear," said the mother, "I cannot do that for fear of fire; you are much safer without it. You must believe that God will take care of you in the dark."

"Yes, said the child, gravely, "I know; but oh, mamma! if baby should cry?"

"Never mind baby, dear. He cannot get out of the crib. It will not hurt him to cry a little, and I will be as quick as I can. Now we will ask God to be with you."

The mother knelt down and said aloud, "O my Father, I pray thee to keep in safety my darling children"—

And the child's voice answered, "Amen!"

There was no more hesitation now. Mrs. Austin knew what she must do, and that there was no time to be lost. Throwing on some articles of clothing that hung in a closet on the landing, she hurried to the stable.

Her husband's saddle-horse was there, a creature as gentle as he was fleet of foot. She had him saddled and bridled and was on her way in a few moments. The storm was over, and in the western sky the waning moon shone with a feeble light. She urged the horse to his utmost speed, for she was a fearless rider, but it seemed to her that the three miles she had to go were a hundred at least. Midway she met with an obstacle. A huge tree had been blown down directly across the road. Dismounting, and devoutly thankful that the snake fence was one she could pull down, she tore the rails from their places, led her horse around, made another opening, and proceeded.

The village was reached at last. Stopping at the first house, where the blacksmith lived, she knocked loudly at the door.

In a few moments a voice asked, "Who is there?"

"Mrs. Austin. We have had a fearful accident. My husband is away. I have come for assistance."

In a moment more the door was opened but she would not go in.

"No, let me tell my story here. I must go back at once to my children."

In a few words she told her story. "You will need," she continued, three or four men to help you, and above all, a ladder long enough to reach the upper window; there is no other way of getting into the room. Now I will go back. I know I need not ask you to make all the haste you can, Mr. Green."

For answer the blacksmith turned to his sons with orders to rouse the neighbors, while he himself at once left the house to harness his team and get ready the necessary tools.

Back the mother hastened along the weary way, trying to still the agony at her heart with the hope that no injury had come to her children.

The day was beginning to dawn when she reached her own gate. What was it that fell upon her listening ear? A child's voice singing, actually singing—

"God shall charge his angel legions
Watch and ward o'er thee to keep."

For the first time Mrs. Austin burst into tears. She hastened up the stair. "Janie, my darling, are you still safe?"

"Yes, mamma; I am so glad you have come."

There was no tremor in the little voice now,

"Baby has not cried at all. I heard him move a little and I sang my last Sunday's hymn; and then it seemed so nice, I began to sing it over again. Did no one come with you, mamma?"

"I would not wait for them, dear, but they are coming soon. I think I hear them now," she added, as the sound of wheels in the distance reached her ears. The four fastest horses in the village were bringing strong arms and eager hearts to their assistance.

A few moments more and Mr. Green stood in the room followed by three other men, while Mrs. Austin ran down stairs and stood at the foot of the ladder.

"Take the baby first," said little Jane, and the infant was handed down safe and unhurt to its mother.

"Now, little missy, its your turn; we will have you out of that in a twinkling."

But as the blacksmith approached the bed he saw that it would be no easy task to extricate the child uninjured; for with one careless touch the overhanging mass might fall and crush her.

"Gently, gently," he said, waving back his eager assistants. Then taking a screw-driver from his pocket, he soon had the closet door off its hinges. With that and the mattress and pillows from the crib he built up a barricade over the little girl's head. "Now I think we can raise this broken beam."

The strong iron bars they had brought with them were placed under it.

"One moment," said Mr. Green. "Now, my little girl, as soon as I give the word, creep out just as quickly as you can. Ready! Lift!"

The child drew herself to the head. In an instant a pair of strong arms caught and drew her to the window and as the three other men sprang aside, stones and mortar, beams and rafters fell upon the bed with a fearful crash.

But at the same moment the mother saw the little white clad figure descending the ladder, and with a cry she caught the child in her arms and then fainted away. The first moments of intense excitement had scarcely passed away when one wagon after another began to arrive from the village, where the news of the disaster had rapidly spread. Little Jane was the heroine of the hour.

"It was touch and go with the little one, you may believe," said Mr. Green, with a shiver. "I don't know what ever held up that rafter, for a baby's hand could have shaken it down."

"And she lay there all that time without moving?" said one of his hearers.

"She did that. If she had kicked and struggled like any other child, the whole mass would have fallen and crushed her."

But amidst the general wonder and admiration the child herself was quite unconscious that she had done anything at all remarkable. When questioned she simply said, "Mamma said I must not move."

The good blacksmith took Mrs. Austin and the children to his own home until Mr. Austin's return, and when evening came and they lay down to rest once more, the little girl nestled close to her mother and whispered, "Don't you think God sent his angels last night to take care of us?"

"I am sure of it, my darling," her mother answered, fervently.

So am I; but I am equally sure that the means by which his messengers do their ministry of love are often in our own power: and in this instance they worked the Divine will partly, at least, through a little child's obedience.—*Youth's Companion.*

TEMPERANCE.

THE EFFECTS OF THE EXCESSIVE USE OF ALCOHOL ON THE MENTAL FUNCTIONS AND BRAIN.

Dr. Clouston, of the Edinburgh Asylum at Morningside, the noted author and specialist, in a recent lecture on this subject writes as follows:

The effects of a single dose of alcohol differ widely in different individuals, and this lies at the root of all scientific inquiries into the matter. The variety of the effects on the mental faculties of different brains is also extreme. This indicates such different qualities and susceptibilities in different brains as regards this agent, that it makes the whole question of the effects of alcohol a most complicated one, not to be explained by a few unqualified assertions. In reply to the question, What are the normal effects of alcohol on the mental forces of the brain? the scientific man must reply, What kind of brain do you mean? And it is only by a careful study of the qualities, the tendencies and potentialities of different brains, that we can answer the first question properly. We need to study the mental qualities of the brain at different periods of life, in the two sexes, in different temperaments and constitutions, in different races, in different states of health and vigor, and with reference to the hereditary tendencies of the organ; for all these things influence the effects of one single small dose of alcohol. So we find, looking from the point of view of the amount of the doses, the effect is very different. There is, I believe, no other agent known which differs so greatly in different instances in the dose needed to produce the same effect on the mental powers as a dose of alcohol, and herein again we find that there must be the greatest difference in the power of resisting the effects of alcohol in different brains. Taking the lower animals, that difference is exceedingly small; an ounce of alcohol given each to a dozen dogs of the same size will practically have the same effect on them all; but an ounce given each to a dozen men has not only the most different effect in the mental faculties it stimulates, as we have seen, but in the *amount* of the effect it causes. Some brains are exceedingly sensitive to very small quantities; other brains have the power of resisting or tolerating alcohol in a wondrous degree, this being an innate quality quite apart from the effect of the use and custom. These differences are so great as to compel us to conclude that there are enormous inherent disparities in human beings in this respect, and this is no doubt one of the very great dangers in the use of alcohol.

So we also find at the various periods of life, ordinary small doses of alcohol have very different effects. In a child the effect is extremely great; in a boy or girl it is also great, but it is not so great in a growing adolescent. In the two sexes there are also considerable differences, the female having less resisting power, her brain being usually much more susceptible to the influence of this agent. Looking at different races, the difference of effect of the same dose is also extremely great. There are some savage races that are so subject to its influence that a very small dose indeed—half an ounce—will have greater effect on them than two or three ounces will have on an ordinary European. The psychological, the mental, effects of small doses of alcohol are therefore exceedingly various, and we have not yet discovered the precise qualities of brain which caused these differences. We cannot tell beforehand which brain will be susceptible to its effects, and which will not. Looking at the matter next from a point of view of the effects of a much larger dose, these will be found much more uniform. The effect, instead of being stimulating, is then narcotic, and we have a deadening, paralyzing, and temporary arrestment of the mental functions of the brain in every individual if a sufficient quantity is taken. But here we find much variety in the way the result is arrived at, when carefully studied.

In one person we have this paralysis, this deadening, taking place first on the intellectual faculties, in another on the emotional, in another on the propensities, and in another on the power of motion. We see a certain kind of mental degeneration of a slight type, which results in those who habitually take an amount of alcohol that is to them excessive. This slow, but quite marked type of mental degeneration, a doctor of experience soon comes to observe in his patients; and others a certain change mentally, morally, and bodily, in the man who is taking more than is good for him. The expression of his face and eyes, those mirrors of the mind, you see has changed—and for the worse. The mental condition of the man is lowered all round, and especially one effect is noticed, that his higher power of control is lessened. I am safe in saying that no man indulges for ten years in more alcohol than is really good for him without this kind of degeneration being observed, and that although during these ten years he was never once drunk we find him psychologically changed for the worse in his independence of mind, in his spontaneity, After a man has passed forty, such changes are very apt to be faster, and more decided. We see such a man's work and his fortune suffering, but we dare not call him either a drunkard or dissipated, because, as a matter of fact, he has never been drunk, and never intends to be drunk. Whether this degeneration takes place soon or late depends upon inherent resistive capacities of his brain cells. In some individuals the resistive capacity against alcohol is so great that for years they may indulge in its excessive use without this degeneration taking place to any great extent, but in other instances we have it very rapidly developed indeed.

Some men pass into a premature old age and become old at fifty, when they ought to have lived on and been young men up to sixty, and this merely owing to the excessive use of alcohol. Memory and the power of thinking are affected, but you see the lowering most in the finer faculties, the tastes, the more delicate perceptions of things, and the force of character. This is an effect which, I believe, is especially to be observed in men who have used their intellectual powers constantly and vigorously. We often see this effect on the brains of men in our profession of medicine, at the bar, and even among the clerical profession, in a very marked degree, without their owners having been once drunk. In such persons, their mental powers having been greater to begin with, and with a finer edge on them, you notice in a more marked way this degeneration in its progress. This, I may say, is the least marked mental effect of alcohol taken, not so as to produce drunkenness, but taken in greater quantity than the physical constitution of the brain can stand over a long period. In some brains a very small quantity indeed, taken daily, will produce this degeneration.—*Scientific American.*

ABSTINENCE IN A NEW LIGHT.

On the question of moderate drinking, that eminent authority on physiology, Dr. Alfred Carpenter, writes to the London *Times*, under the date of October 18, a note which puts the argument for total abstinence in a new and forcible way. After saying that this is the age of precise methods and precise instruments, and that recent practice has made great advance in using medicines with precision and certainty, he goes on thus:—

"The most poisonous articles are thus rendered useful and safe. The most valuable medicines are among the most terrible poisons. Morphia is one of these. It is a sheet-anchor in some of the most severe and dangerous maladies; yet if the patient has been accustomed to use it daily the physician fails to find it answer in the manner in which he is accustomed to see it act upon those who are not, as it were, acclimatized to its use. I am of opinion that alcohol is a most virulent poison, and, under certain circumstances, is a most valuable medicine. The abstainer has the full benefit of its effects when it becomes necessary to use it in cases of illness; but the moderate drinker throws away the benefit which it might be as a medicine. No physician is able to use it as an instrument of precision in one who is accustomed to take it as a diet. The moderate drinker submits to the toxic effect of the dose every day, and his nervous system is already somewhat deadened to its direct influence, so that the dose which produces a decided result on the abstainer has scarcely any effect upon the moderate drinker. A larger and more poisonous dose has to be given, with the cer-

tainty of some evil resulting from its use, which will have to be removed before the system returns to its normal and healthy standard.

"It is an instrument of precision in the hands of a physician when he is treating an abstainer. It is no longer so to the moderate drinker; and, as a consequence, the latter suffers by having one precise remedy the less which may be used in his treatment when he requires it."—*Independent.*

THE CHURCHES.

—Rev. B. T. Roberts, superintendent of the Free Methodist churches, is now in Texas looking after the interests of the denomination in that State.

—There was an attendance at the Chicago Avenue Sunday-school Nov. 23d of 1,437, and only sixty teachers, or an average of twenty-four to a class.

—The clergy and members in this city of the Evangelical church held last week a farewell meeting to Bishop Esher and his wife, who are about to make an extended trip around the world, sailing from San Francisco for Japan Dec. 6. Thence they will go via Hong Kong, Bombay, Calcutta, through India to the Holy Land, whence the Bishop goes direct to Germany, and from there return to Chicago. The object of the trip is to visit the foreign missions of the Evangelical church, of which Bishop Esher is the senior Bishop. The meeting was presided over by Bishop Bowman, of Allentown, Pa. Bishop Esher left Chicago Thursday noon.

—The annual meeting of the Children's Aid Society was held at New York last Tuesday. William A. Booth was elected President, George S. Coe Treasurer, and Charles L. Brace Secretary. Reports showed the receipts and expenditures of the society were the largest in its history. Its receipts for the past year, $283,000; total expenditures, $280,000. The cost of maintaining twenty-one industrial and fourteen night schools for the year was $91,000. During the year 12,835 boys and girls were fed, sheltered, and clothed. The total number placed out by the society, mainly in Western homes, was 3,459, and the number of those who enjoyed the benefits of a "summer home" was 4,512. Rev. James Mathews is engaged with this society in placing these children in homes.

—Dr. A. G. Haygood, President of Emory College, at Oxford, Ga., resigned last Thursday at a called meeting of the Board of Trustees. Dr. Hopkins, Vice President, was elected President. Dr. Haygood will give his entire time to the agency of the "John F. Slater" fund. He announced that a Northern gentleman interested in the Slater work had given $25,000 to Emory College. Dr. Haygood was made President of the Board of Trustees.

—Bishop Isaac W. Wiley, of the Methodist Episcopal church, died very suddenly week before last in Fuh Chau, China. He was making an Episcopal tour of the Asiatic Missions of his church, in which he felt a great interest, particularly in China, where he had served as a missionary. He was elected Bishop in 1872 at the age of 47, and was very active and efficient in the Episcopal office.

—At Streator, Ill., the church of a peculiar people was recently dedicated. Among the miners in that neighborhood are also a number of Slovakians, a member of the Hungarian family. They have been settled there for a number of years, but never could have services in their own language, as there was apparently no preacher of their tongue in this country. Some months ago these people succeeded in having a pastor of their own nationality, the Rev. Mr. Droppa, of Hungary, to come over and supply their spiritual wants. He succeeded in organizing a congregation, and building a church, and recently dedicated the new structure to its sacred purpose, probably the first Protestant Slovakian church on the Western Continent. They, like all the Protestants of Hungary, are adherents of the Augsburg Confession, by which name, and not as Lutherans, they are known in their native country.—*Independent.*

—It is said that private information has been received in this city regarding the proposed removal to Washington of Dr. C. L. Goodell, of the Pilgrim Congregational church of St. Louis, which indicates that Dr. Goodell will probably remain with his St. Louis pastorate.

—The Congregational church building at Evanston was totally destroyed by fire Nov. 23. It was built in 1869, at a cost of nearly $20,000; was damaged by a hurricane May, 1883, and repaired at a cost of $5,000. It was insured for about $18,000. The Rev. A. J. Scott is pastor. The trustees of the Presbyterian and Baptist churches offer the homeless congregation the use of their houses.

—The grave of Richard Baxter in the chancel of Christ Church, London, has no slab or tablet to mark it, and the Vicar of that church asks for £100 with which to remedy the omission.

—Rev. Professor Weidner, of the Augustina Theological Seminary, Moline, Illinois, delivered an address upon the "Religious Condition of Sweden," before the late meeting of the American Evangelical Alliance, in New York. He said the people of that country were, as a whole, moral and upright in character, and earnest seekers after truth. When they adopted the forms of the Reformed church, church and state became inseparable Every citizen is, by law, a member of the church, whether he believe in the creed or not. In no country is the education of the young watched with more zealous care. Previous to 1858 no other denomination could gain a foothold among the Swedes. Certain laws were then repealed, and now Baptists, Methodist, and others flourish.

—The incorporation of the Missionary Institute, a Chicago society without capital stock, is certified to by the Illinois Secretary of State. The incorporators and first Board of Directors are Elbridge G. Keith, John V. Farwell, E W. Blatchford, David C. Schofield, and Matthew M. Parkhurst, and their purpose is to train young ladies for missionary work by educating them in medical, theological and other non-sectarian studies.

PRACTICAL CHRISTIANITY.

From notices in the daily press of Chicago, the philanthropic work of the Moody church on Chicago and La Salle Aves., is the best evidence of a living faith we have seen among the churches of the city of late.

Of the Thanksgiving day work of this church the *Tribune* next day said: "The Thanksgiving services at the Chicago Avenue church, corner of La Salle and Chicago avenues, took a practical turn yesterday, six or seven large wagon-loads of provisions being distributed among the deserving poor. The supplies consisted of sugar, coffee, bread, tea, rice, hominy, mutton, turkey, chicken, and the like. The groceries were accumulated at a pound party held the night before in the church, the price of admittance to which was a pound package of something in the line of groceries. The meats, turkey, and chicken were contributed by the wealthy friends of the church, Mr. Phil Armour being one of the largest donors. The provisions were distributed voluntarily by the church without applications. During the year the names of 5,000 people in needy circumstances have been accumulated by the members of the church through the Medical Mission, which has been treating them free. Their names and addresses having become known in this way, the provender was delivered at their homes without warning, taking most of them by surprise. The Sunday-school room of the church looked very much like a grocery store in the morning, and when the food had all been distributed it bore the appearance of an abandoned storage-house; and if it had not been closed up in that condition it would have taken the remainder of the day to get rid of the boxes and barrels, bread-crumbs, and crackers. After the distribution of these things a thanksgiving service was held in the large hall in the basement, at which the Rev. C. A. Blanchard of Wheaton College officiated."

The church has also a free Medical Mission, which the *Inter Ocean* notices as follows: "A pamphlet has just been issued by the Chicago avenue church which gives an account of the work of the Free Medical Mission during its first year. The object of the mission is to administer medical aid to the worthy poor. The doors of the mission were first opened July 23, 1883. Suitable rooms were found in the vicinity of the church for the dispensary and put in proper shape. A number of instances are given in the pamphlet as extracts from the diary, showing the practical working of the mission. In regard to the expenses it is stated that a total expense of only $1,000 covers the expenditures for the year, over 6,000 treatments having been given. The mission is dependent for support on the voluntary contributions of those who are in sympathy with its purpose. Nurses are employed as occasion may demand to assist in the work. There is a mission board connected with the organization whose direct work is the visitation of those who have received treatment, the object of such visitation being 'to commend the Christ whose restraining love prompts this service from himself.'"

BUDDHISM.

In all recent tables of the religious statistics of the world, the number of votaries assigned to Buddhism, though varying greatly, has been very large. The estimates vary from 245,000,000 to 450,000,000, and Mr. Edwin Arnold, in the preface to "The Light of Asia," puts the number as high as 470,000,000. It is not an uncommon thing to hear them spoken of as embracing one-third of the human family.

This notion is combated by the Rev. A. P. Hopper, D. D., of Canton, China, a missionary of the Presbyterian church and editor of the *Chinese Recorder*, in a very carefully prepared and worded article. He shows that while in some countries in which Buddhism prevails "it is the State religion, and is followed by all the people, as in Siam, Burmah and Thibet," and, therefore, the whole population of those countries may be set down to it, yet in other countries in which by far the larger number of its adherents have been supposed to be found—notably in the case of China—this is not true. "In Annam, China, Corea, and Japan it exists in connection with other religions." The national religion of China, he claims, is Confucianism, while but a small portion, comparatively of its immense population can with propriety be called Buddhists. Confucianism is also the State religion of Annam and Corea, and its principles and teachings have been fully accepted. In Japan the population is about equally divided between Shintoism, a sort of nature-worship, and Buddhism. The number of Buddhists he thus tabulates;

Siam, 6,000,000; Thibet, 6,000,000; Burmah, 4,000,000; Ceylon, 2,000,000; India, 4,342,407; Mongolia, 2,000,000; Manchuria, 10,000,000; China, 20,000,000; Japan, 18,000,000 – a total of 72,342,407.

The effect of these considerations, if accepted, will be, as Dr. Hopper justly remarks, to cause Confucianism to be enumerated as one of the religions of the world. "The number of Confucianists will vary, as stated by different persons, because of the different estimates of the population of China. These range from 255,000,000 to 369,000,000. If we estimate the population of China, Corea, and Annam to be 300,000,000 and deduct 20,000,000 for Buddhists and 15,000,000 for Mohammedans, it will leave the number of Confucianists to be 265,000,000."

A REMARKABLE MISSIONARY.

There is a remarkable man working for Christ about 250 miles from Pretoria in Africa. Sixteen years ago he went to Natal, seeking employment. There he met the Rev. Mr. Allison, who took him into his schools and instructed him in Christian truth. After his conversion he felt a call to return to his home and friends, in their darkness, and tell them what great things the Lord had done for him, and started on foot a journey of 700 miles to carry the Gospel to his tribe and people. His chief forbade his preaching, but more than four years he taught from house to house, reading and expounding the Scriptures, and was greatly blessed. After the death of the chief, Samuel obtained permission to hold public services and open a school. A building was erected that would hold 600 persons, a school was established, and the work prospered. Churches were afterward built in two other places and two good men sent away for two years' study. After their return they took up the work, great good was done, and many turned to the Lord. Rev. Mr. Watkins, of Pretoria, invited Samuel to visit him, and describes him as a very little man, with the courage of the apostle Paul, and tenderness of the apostle John. He told his story all unconscious of the sublime heroism it contained. He had labored nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church. —*Golden Censer.*

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OBITUARY.

Many who attended the National Convention of our Anti-masonic reform at Syracuse in 1874 will remember Samuel Irwin, a seceded Mason, who came to the convention with Rev. James Matthews. His earnest manner in addressing the convention will not soon be forgotten. This brother died at Cincinnati, October 28, of heart disease. The following from Joseph Mackey to the *Free Methodist* is part of an interesting sketch of his life:

Samuel Irwin was born in Ballymena, Antrim county, Ireland. in the year 1827. His mother was a member of the Covenanter church, the first Presbyterians of Ireland. She was noted for her piety and Biblical knowledge, and diligently taught the subject of this sketch the sacred Scriptures when a child. He early, however, manifested a restless, uncomfortable spirit from associating with bad boys, and disrespect of the Lord's day. At an early age he began to associate with fighting men, gamblers, dog fighters, and all other forms of vice, and generally met where such assembled. This kept up until the middle of the year 1859, when he was struck under conviction by the spirit of God while at the gambling table, at which he had spent the previous three days and nights. "Awful" (or Orville) Gardner, a notorious prize-fighter of New York, who had been converted about that time, hearing of Irwin's awakening, induced him to visit a Methodist camp-meeting at Newport, L. I., in charge of Rev. Wm. P. Corbett, and after listening to the sermon, he went forward to the altar, where he met his Saviour, who pardoned all his sin. After his conversion, he went directly home and erected a family altar, which is standing to this day. Shortly after this, meetings were held at his house, at which numbers of the present Free Methodist church, ministers and laymen, (some have fallen asleep) were converted. Bro. Irwin was a consistent Christian man. The writer of this knew him intimately for nearly twenty years, and his like for a Christian spirit he has never seen. His labors in the Free Methodist church, at the Colored Home, New York City, at camp-meetings and other places, were very much blessed. About a year ago he was invited by Elliott H. Pendleton, Esq., of Cincinnati, to open a mission in that city, similar to that of Jerry McAuley, in New York. After much prayer, he consented to accept, and the mission, which was called after him the "Irwin Mission," became a success. His godly life while in Cincinnati attracted attention, and very many of the leading divines and laymen of that city visited him regularly for the purpose of consultation and prayer.

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THE WINDOW GARDEN IN DECEMBER.

A sudden cold snap, or "cold wave," as it is now termed, is liable to come at any time during the winter, and must be guarded against, in the green-house by attention to the fire, and in the dwelling by moving the plants away from the windows, to the middle of the room. . . .Dryness of the air is the chief obstacle to successful window gardening. Plants succeed much better in the kitchen than in the parlors, as the air is charged with moisture from the cooking, etc. If the house is heated by a furnace, there should be a pan for evaporating water in the furnace, kept well supplied. If stoves are used, keep vessels of water on them. . . . Dust is injurious to plants. Much may be prevented from settling on the leaves by covering the plant with a light fabric whenever the rooms are swept. All smooth-leaved plants, like the ivy, camellias, etc., should have a weekly washing with a damp sponge. The others may be placed in a sink or bath tub, and given a thorough showering. . . .Water should be given as needed, whether daily or weekly. Do not water until the soil is somewhat dry. Keeping the earth constantly wet, soon makes unhealthy plants. Let the water be of the same temperature as the room. Hanging plants dry out rapidly. Plunge the pots or baskets in a pail or tub of water, and after they have ceased to drip, return them to their places. —*Dr. Thurber in American Agriculturist for Dec.*

SPRAINS.

The following new remedies for sprains are said to have proved very efficacious. Dr. Thomas L. Shearer recommends and practices the use of clay, such as is used for making bricks, free from gravel, dried and finely powdered in a mortar. This powdered clay is mixed with mortar into a thick and moist consistence. This is then spread on muslin to the depth of a quarter of an inch, and applied entirely around the part. Over this is placed a rubber roller bandage, just lightly enough to keep the dressing from shifting and retain the moisture. This application should be renewed every twenty-four. It appears, by this method of treatment, the most severe sprains are cured much more rapidly and satisfactorily than by the old system.

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DIVIDE THE IRONING.—When one person does the ironing, unless for a very small family, it should not all be done in one day. It is work that is exhausting, although clean and pleasant. Many a severe sickness has resulted from cooling off to suddenly after a day at the ironing table. Much fatigue is avoided by sitting down while ironing the smaller pieces. Tall stools, such as are used in stores, are convenient for this purpose.

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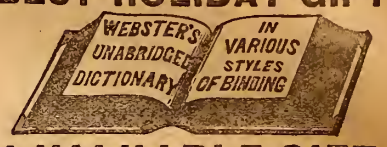


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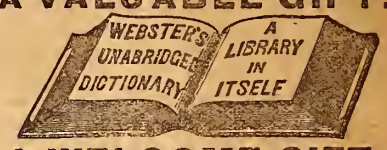
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IN BRIEF.

The director of the United States Mint has statistics from thirty-nine countries showing that the world's circulation of gold has decreased $52,000 during the last year.

At Charlotte, N. C., there is a fountain which sends a stream 268 feet high, icy cold and clear as crystal. It has its source in the adjacent mountains, and is said to be the highest in the world.

Fifty thousand tons of soot are taken from London chimneys every year, and it is subsequently put to good use as manure—about 1,000 pounds to an acre—the value being set at £41,000.

Since he has attained his majority, in 1868, the Duke of Norfolk has, in one way or another, given more than $2,500,000 to the Roman Catholic church, besides princely sums devoted to private charities.

Some close observers in France say the probable result of the China trouble will be the overthrow of the Ferry government. Dissatisfaction with the Chinese policy ot the government is growing daily.

A deaf family in New Hampshire has been traced back to the fourteenth century in England, and in all that time has regularly shown a succession of deaf mutes. In Maine there is a family in which there are ninety-five deaf mutes, all of them connected by blood or marriage.

The reported drowning of 70,000 persons by a recent flood in China recalls the flood caused by the breaking of the dikes in Holland in 1530, which swept away 400,000 persons, and the one before in the same country, from the same cause, in 1421, when over 100,000 people perished.

A very queer accident which might, if it had proved serious, have been construed into a suicide, happened last Sunday at Tuskegee, Ala. Mr. Barney Du Bose, while ringing the church bell, was caught around the neck by the rope and jerked up about seven feet, and the life very nearly choked out of him before he could extricate himself.

The people of England and Scotland are, remarks the *Spectator*, multiplying so fast that pessimists may well be excused for feeling some anxiety for the future. The population of the kingdom, which in 1815 was 15,000,000, is now 36,000,000; that is to say, it has grown more in the last seventy years than in all the untold ages of the previous past.

STATISTICS OF SUICIDE.—Of all European countries Germany is the one where suicide is most frequent, and in Germany again, Saxony takes the lead. In 1872 the number of suicides in Saxony was 687 (265 to every 1,000,000 inhabitants); five years later it rose to 1,114, and after five years more to 1,872. Last year 2,004 persons thus ended their lives, 1,081 of whom were of the male sex and 923 female. In England in 1882 the suicides were 1,446 men and only 519 women.

"NEAR ENOUGH."—The First Regiment of California had been camping out during the watermelon season, and the consequence was that between the bar-rooms of Santa Rosa and the watermelon farm there were a large number of unauthorized absences. One evening the guard observed a private approaching who was staggering along under the combined load of much conviviality and an enormous watermelon under each arm. "Who goes there?" "Er—hic—er fren," responded the truant. "Advance, friend, and give the countersign." "Hain't got no—hic—countersign," amiably replied the private; "but I'll er—hic—give yer er warmellin." Pretty soon the officer of the day came round, and said to the sentinel who was engaged in munching a huge piece of watermelon stuck on the end of his bayonet. Did Perkins pass you just now?" "Yes, sir." "Did he give the countersign?" inquired the lieutenant, taking a bite himself as the man presented arms. "Well, no, sir," said the sentinel confidentially; "the pass-word was 'cholera,' but he said watermelon,' so I passed him and put the other half in your tent." "Did, eh?" mused the officer, "Hum! Watermelon, eh? Well, I guess that was near enough." —*Boston Journal.*

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NEWS OF THE WEEK.

COUNTRY.

—In the Court of Claims at Washington, the case of the government vs. the Union Pacific road has been begun. The government demands reach $1,700,000, while the offset claims of the road amount to $1,500,000.

—A tax voted in a certain ward of Salt Lake by Mormons, for school purposes, is being contested by the Gentiles, who contend that the school is conducted in the interest solely of the Mormon church.

—The sons of Friend C. Hall, a wealthy farmer of Rockford, Ill., have petitioned that a conservator be appointed for his estate, the claim being that he spends a great portion of his income in drink.

—Officers Grant and Divine, while on duty in New York, Sunday night, were drunk and attacked and robbed a man, and fired at him when he endeavored to escape. They await trial on the charge of highway robbery.

—A Democratic celebration was held at Lloydsville, O., at which three persons were killed and two dangerously wounded by the explosion of a box of powder, ignited by a boy with a Roman candle.

—The family of James Carr, the man who was killed at the burning of the Culver block on the north side in this city, has received $367 collected as the result of an election bet. The loser of the bet turned a hand organ four hours on a prominent corner, and the winner held a tin-cup for the money.

—Beliefs are expressed that the "long strike" of coal miners in Hocking Valley will soon end. Some twenty of the persons indicted for outrages have been arrested and will be tried for conspiracy. The railway bridges burned have been replaced and traffic resumed. The output from the mines, it is expected, will soon reach its normal proportions.

—The 101st anniversary of the evacuation of New York by the British was celebrated, Tuesday, by hoisting the flag on the old fort in Central Park, and the dining together of a number of the veterans of the war of 1812.

—There has arrived at San Francisco, from China, fifty-six cases of exhibits for the New Orleans Exposition.

—At Huntington, Or., Tuesday afternoon, connection was made between the Oregon Railway and Navigation system and the Oregon Short Line, thus completing the fourth line of railroad across the continent.

—A report reaches Billings, M. T., that Indian agent Armstrong, Col. Blake, and others, have been endeavoring to secure from the Crow Indians for a land syndicate a lease of 3,000,000 acres of their reservation for ten years at 1 cent per acre per annum. This scheme will, if perfected, it is alleged, rob thousands of their homes.

—"The Old Red Mill," at Adrian, Mich., built in 1829, was destroyed by fire Tuesday morning, the loss being $10,000.

—Near Gambier, Ohio, lately, Mrs. Welka, a spiritualist, grew ill, refused to see a physician, but submitted to treatment by a "medium" named Burrows, who alleged that the woman was afflicted with devils, to expel which he beat her cruelly with a stick, resulting in her death. He then said the demons had entered his wife and thrashed her severely. Burrows' sanity will be tested, and if found of sound mind he will be tried for homicide.

—Dr. John Maxwell, of Springfield, O., gave his four children a mixture of aconite and chloroform, wrapped their faces in cloths saturated with the poison, and placed them on a bed. Then he took a similar dose, and made the same preparations for his own death. When Mrs. Maxwell returned she found one of the little ones dead and the others unconscious, two of them dying during Wednesday night. The doctor recovered and has been imprisoned. He says he was tired of living and wanted the children to go with him.

FOREIGN.

—In the House of Commons Gladstone gave notice he hoped to introduce the redistribution bill Monday and move its second reading Thursday of this week.

—A national bank, know as the Government Bank of China, has been established at Pekin. Its capital is half Chinese and half foreign, and the board of management is half Chinese and half foreigners.

—In the German Reichstag Wednesday a resolution was adopted in favor of the payment of the members for their services as legislators. The scheme was opposed by Bismarck, and the result is considered a signal defeat for the Chancellor.

—There were five severe earthquake shocks in Styria, Austrian Hungary, Wednesday.

—Paris has resumed its usual appearance. It is estimated that the total number of deaths by the recent inroad of cholera will reach 866. There are still a few cases of cholera in the dirtier quarters of the city. It is estimated that 100,000 persons left the city during the epidemic. The people are now returning in great numbers.

—An epidemic of hydrophobia is raging in the city of Vienna, Austria. Eighty cases are reported, eleven of them fatal.

—A report comes of a tragedy at the Canonea copper camps in Sonora, Mexico, which resulted in the death of six men and wounding a number of others. Mexicans stoned an American teamster, and the other Americans armed themselves. An attempt by Mexican police to disarm them caused the affray. As a result of the affray fifteen Americans surrendered to a detachment of troops and were lodged in jail at Santa Cruz. Two men escaped, but other particulars are missing.

—The conflict between the authorities and the students of the university, at Madrid, Spain, grows daily more serious. Hundreds of arrests have been made, in effecting which large numbers of people have been wounded, including several members of the police force. The government has appointed a new Ultramontane rector to succeed the Segastion rector who resigned. The military precautions that have been adopted cause the streets to resemble a city in a state of siege. The press retaliates with extreme violence upon the prosecution of Liberal and Republican papers

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The Supreme Court has given another decision which is in the nature of a reflection of their judgment upon the Civil Rights bill. Mrs. W. B. Astor, wife of the New York millionaire, brought suit for the recovery of a large amount of rich clothing which custom-house officers seized as an unnecessary amount of wearing apparel. The Supreme Court gives up to Mrs. Astor, and says that apparel ready to be worn and suited to the owner's means and habits of life must pass free of duty. The inspectors being thus made the judges of the quantity and quality of a lady's wardrobe are in trouble as to what they shall do in case they do not know what the means and habits of life of a passenger may be. Thus from one steamer landed Mrs. J. C. Ayer and daughter with $35,000 worth of stuff, including 150 dresses and a quantity of furs, and a strange lady with apparel worth $1,000. Mrs. Ayer passed free, the stranger paid duty. If this is the kind of tariff the Republican party supports, who would not favor free trade? Perhaps the Pope was not so far wrong after all, when he decided that America had a privileged class to whom such exceptions may be shown as to the titled grandees of monarchy.

Hon. B. K. Bruce, Register of the Treasury has charge of a department in the New Orleans Exposition which will show the development of the colored race in the South. He has a delicate mission, for a proper exhibition of this progress will begin with the overseer's lash, the slave dealer's fetters, the auction block, the iron collars, and various horrid machinery of American slavery. Such a display would not be agreeable in New Orleans; but from such surroundings has the black man come into his present estate of honor and citizenship. Mr. Bruce has been traveling in the interest of his exhibit and expresses himself surprised at the evidences of material advancement which he finds among the blacks. The applications for space from colored men engaged in manufacturing reapers, mowers, thrashing machines and other machinery, who conduct mills, and who are engaged as artists is much in excess of the portion allowed. Such facts encourage the hope that some day the men who show such evidence of ability may be allowed peaceably to vote. Another token is a resolution adopted by the Alabama Senate Friday in favor of the largest possible appropriations for public schools, closing: "And especially and solemnly do we express the obligation and fixed purposes of the white people of Alabama to aid in the education of colored children in our midst."

Evidently the Federal court of Arizona is encouraged by the recent successes in Salt Lake City. Three Mormons were convicted at Prescott last week and two Mormon elders plead guilty. Arizona does not propose to follow Utah. These convictions are arousing the torpid sentiment in the States. Kate Field, the well known correspondent and lecturer, after several months careful study in Utah of the Mormon system, has taken the platform and is arousing much enthusiasm in the Eastern cities with her eloquent invective against the church of organized lust. The St. Louis *Globe Democrat* says that an investigation is now being made of some old manuscripts claimed by the "Latter Day Saints" to be the original copy of the Book of Mormon, written out at the dictation of Joe Smith, who translated from brass plates given him by an angel. The non-polygamous Mormons believe most implicitly in the genuine character of the manuscript. Clark Braden, the assailant of Robert Ingersoll, is leading in this inquiry, and it is to be hoped that its result will be more profitable than his efforts against the infidel.

President Arthur refers to the Mormon question briefly in his message, noticing the report of the Utah Commission and renewing his recommendation of last year that "Congress assume absolute political control of the Territory of Utah and provide for the appointment of a commission with governmental powers." The Commissioners' report is not a hopeful document. "After more than two years labor and experience here," they say, "it becomes our duty to advise the government and the country, that, although the law has been successfully administered in respect to the disfranchisement of polygamists, the effect of the same upon the preaching and practice of polygamy has not been to improve the tone of the former or materially diminish the latter." The Commissioners have not only failure in Utah to report, but the Mormons have become so numerous in Idaho Territory that they have elected a delegate to Congress. Perhaps his admission to the House can be prevented as was that of Cannon two years ago. But every year the case becomes more serious, and their political affiliation with the Democratic party seems to give the Mormons hope of several years longer immunity.

The Congo Conference at Berlin is a committee of the whole of the civilized nations upon the uplifting of a continent. What geological upheaval among the rocky layers of our groaning globe can compare with this elevation of a cluster of nations—this unveiling of the "Dark Continent" to the light of the nineteenth century. What evidence more do we need of the potency of Christianity, when the nations in which its influence prevails sit down to peacefully bring about this grand result, and provide that it shall be continued by peaceful measures and not by the red arm of war. It is fitting, too, that America, whose introduction to the then civilized world was the occasion of rapine and blood all along from the equator to the Arctic circle, should be so influential in this council of nations. Through the influence of our representative, Mr. Kasson, Henry M. Stanley, the American explorer of Africa, was admitted and the remarkable clearness and force with which he presented his views of the African question carried almost a unanimous vote. He insisted that the Congo basin should be considered in its commercial and not its geographical relations; that the affluents of the Congo and the basins of several great rivers and lakes should be regarded as forming the Congo basin, which would comprise a great stretch of the western coast, all the center and even a portion of the eastern coast of Africa. Herr Bastian, another African traveler, assisted this view by urging that the claim of Portugal to the Congo river was impracticable and that the River Longa, 300 miles south, was the northern limit of Portugal's territory. This commercial basin has been adopted as neutral territory, but as it includes the River Niger, over which England and France have some jurisdiction, these governments have formally declared that their authority shall not interfere with the peaceful relations adopted for the rest of the region. This conference and its measures mark an era in the onward march of Christian principles.

THE POLITICAL OUTLOOK.

BY REV. DAVID M'FALL.

The long agony is now over; and Stephen Grover Cleveland, a third-class lawyer and first-class profligate, becomes the next President of our country. The Democrats are happy, their path to the public crib being now open. They mean to breakfast after a forced abstinence of a quarter of a century. The Independents are independent. They have strained at the gnat and swallowed the camel. They have vented their spleen; and preserved a conscience void of offence, like Israel of old, by forsaking a leader and turning aside to worship a calf. The Prohibitionists are thoughtful, having accomplished more than they intended. The "rascals" are turned out, and a more rascally set let in, and as the result of the whole the country is doomed for a season, to turn the grind-stone for a booby.

The election marks an era in our political history. It is more than the defeat of a party. The handwriting of destiny is as visible in it as on Belshazzar's palace wall. New York is the Republican Waterloo. When God works he uses weak things to confound the mighty. The "fingers of a man's hand" tracing a few words on a wall are sufficient to upset an empire. It is said that Napoleon lost Waterloo by a shower of rain the night before; and James G. Blaine was defeated in New York by a shower on election day. Dr. Burchard's three R's, a dinner at Delmonico's, a shower, any one of these lost Blaine more votes than would have covered Cleveland's plurality. When such trifling causes produce such important results we instinctively recognize the hand of God in the arrangement.

These, however, are only surface indications; but they are all the average politician can see. The margin was very narrow, and men say, "It was only that:" and, "Such a defeat betokens a glorious victory in the next engagement." But underneath these, more serious causes were at work which politicians do not see, and the effects of which they cannot measure. The Republican party did not fall by a shower of rain, or the rhythmical remark of a venerable clergyman: it fell through its own moral infirmity. Had it been morally as strong as it should have been, it would have brushed all these causes aside as the vessel does the ocean spray when her canvas is full of the breath of heaven, and made as gallantly into port. But the "grand old party" had been shorn of the locks of her moral strength by several corrupting Delilahs, and must now grind in the prison house of the uncircumcised.

The Republican party was essentially a moral party. It was brought forth to execute a moral purpose, and for fidelity to that received a crown. Its record is as enviable as that of the now dominant party is unenviable. It freed the slaves, preserved the Union, maintained the nation's credit, and by its wise and patriotic management brought peace and plenty to every man's door.

Assuredly it deserved well of the country and assuredly it has been living for the last decade on the country's generosity. It has had its day and did not profit by it, and need not now complain if the end has come. Had its fidelity to moral questions grown with its years it would have still been in the zenith of its power. But it turned aside from these to bid for votes, and has just now failed to receive them.

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It is the old story over again, the birthright sold for a mess of pottage; but this time the pottage was not delivered. Had it persevered in the path of virtue its future would have been as glorious as its past. No party had ever a richer field before it in which to gather honors. The Indian question offered a problem for Christian statesmanship to solve. So did the Chinese. Mormonism, the twin sister of slavery in rottenness, despotism and antagonism to American institutions, called loudly for repressive legislation. So did Freemasonry with its multitudinous spawn of secret orders. The divine institution of the family demanded protection. A uniform, national and Scriptural law of marriage and divorce has been a pressing necessity for the last quarter of a century. Our educational system needed, and still needs defence against the encroachments of infidelity and Romanism; our Christian institutions, preservation and perfecting; and the rum traffic, absolute overthrow.

All these were ripe fruit on the tree of life which the Republican party had only to pluck, and eat, and live forever. Had it met the demands of the hour on each of these questions, in a fine, statesmanlike manner, it would have stood peerless and alone in popular affection. There would have been no Prohibition party, no American party, no National Reform party, nothing but the devil's half acre of a Democratic party. But it failed in its duty. It took counsel with its fears, instead of its faith, and harkened to saloons and hoodlums, instead of the pulpit. It butchered, cheated and starved the Indians; disgraced itself with the Chinese; nibbled the Mormons; petted secret orders; cared nothing for the family; threw the weight of its influence against our Christian institutions; harnessed rum to its car, and bade the Prohibitionists wait for a more convenient season. The result is before us. The dry-rot consumed its vitals and an unintentional popular puff blew it over. For the present we must bid it farewell. In the slightly altered language of Brutus concerning Cæsar: "There are tears for its love, joy for its fortune, honor for its valor, and defeat for its moral imbecility."

But are the Democrats better qualified to handle moral issues than the Republicans? No, in no wise. It is true they entered upon the campaign with high-sounding pretensions. The canvass was to be made on purely moral grounds; but as if in mockery of such claims, from such a quarter, the head of their ticket was proved a libertine. Then they preached the doctrine of a double character, the one pure, the other abominable. But though the abominable was very abominable, there was nothing contagious about it, and the pure would certainly remain pure notwithstanding! As if "public virtue was ever found where private was not." A few pulpits converted the profligate into a prodigal and brought him home "on a higher moral plane." Of these the Rev. James Freeman Clarke was the chiefest apostle. But the Plymouth pastor alone was equal to the occasion. With characteristic boldness he converted his candidate's weakness into his strong point, and declared that if all the men in the State "who had broken the Seventh Commandment would vote for Cleveland we would elect him." Well done, Mr. Beecher. "*We* would elect him." The reverend gentleman knows where he belongs, and has a right to choose his company; but without express permission, we seriously object to his right to put any other man in that crowd. He might have shrived his own soul at a more respectable altar. Such is the man, and such are some of the recent influences by which he was raised to power. It is useless to speak of fraud and ruin; these are the inalienable rights of the party. The Democratic papers North are indignant when the Republican papers call Southern frauds in question. To speak of these is only to mention the Jachin and Boaz of the party. It is prodigious to think of such a party coming into power for reform purposes. As well expect the Ethiopian to change his skin, or the leopard his spots. In the expressive phrase of Amos, it is "as if a man did flee from a lion and a bear met him, or went into the house and leaned his head on the wall and a serpent bit him." The skepticism of the lord of Samaria "on whose hand the king leaned" was unpardonable when he doubted the word of the prophet concerning a phenominal plenty; but we rather guess the stern old prophet would forgive any man who doubted moral reform from the Democratic party.

What then is the present outlook? Dark all round, with here and there a gray spot out of which light may rise. The most prominent of these are, the present Republican defeat and the Prohibition party. Not that either in itself is very encouraging; but the causes behind both promise something. We need reform all round. The truth is, our entire governmental system needs to be born again. It is infidel, it is corrupt, and decaying fast, and the salt of Christianity must be thrown in, or the whole affair will become "rank and smell to heaven." Deliverance and salvation can come from no other quarter.

Where is the hope of this purifying agency being called in by the Democratic party? Echo answers, *Where!* Where is the hope of it from the Republican party? It is here:—the Republican party was once a moral party. Although all through this recent campaign the "clank of coin" was the only thing that was heard, yet the time was when it could turn a deaf ear to that, for the sake of a moral idea. It may do so again; if it profits by the lesson of its present defeat, it will; and if it does, it will be stronger and better than ever before. But if it does not, God will raise up in its stead another that will. This may be the Prohibition party; but if so, it must become broader, manlier, and more statesmanlike than it is at present. Like Moses, the Republican party brought us up out of Egypt; but if, like him, it fails to carry us over into the Promised Land, Joshua will be forthcoming. This season of defeat will decide that question. In the meantime Pharaoh bears sway again—a circumstance, we regret to say, that God would not have permitted had not his wrath been hot against this people.

Boston.

THE WRATH OF THE DEFEATED.

"Prohibition wrought a blunder,"
Some are saying, "yea, a crime,
For it rent our ranks assunder
In the late election time.

It has followed its own master
For its narrow, selfish ends,
Thus it wrought us dire disaster
And betrayed the best of friends."

But, bethink you, ye defeated,
How you turned our prayers away,
When our pleading voice entreated
On the nomination day.

Full two hundred thousand prayed you,
All in vain, for one brave word
When you framed your party platform,
But you passed their prayer unheard.

Much you wrote of home protection,
Chinamen and wool, ye wrote,
And you looked in this direction
And in that to catch a vote.

But for Home and Prohibition,
For the right against the wrong,
For the rum-enslaved's petition
Ye were neither brave nor strong.

Why with treachery then upbraid us,
That we chose apart to fight?
Why with scorn and contempt lade us
For our loyal love of right?

But ye say, "While us you cheated
Your own hopes were sadly crossed;"
Brothers, we are not defeated
Nor the cause we love is lost.

On no arm of flesh depending
We again the fight begin;
With no thought of truce or ending
Till the battle we shall win.

ROUNDTOP.

Gettysburg, Pa.

PROHIBITION A NATIONAL AS WELL AS A LOCAL QUESTION.

BY GEO. W. CLARK.

Mr. Blaine's position on this subject was taken up and reaffirmed by the Buffalo *Courier*, Rochester *Herald*, and other papers; and the *Herald*, after saying the "general government had nothing to do with the question," and that it was out of place in a national election," refused to publish a reply. So much for free discussion and the fairness of these papers. They are very like the old parties, under the fear and control of the liquor power, and scarcely anything on the side of temperance and prohibition can be got into their columns.

Intemperance and its concomitant and constantly recurring horrors is not only a *social* and *moral*, but a *civil* and *political evil;* not only a *local* but a general, wide-spread and all-prevailing evil. Like the plagues of Egypt, it enters almost every household throughout this broad land, and its ghastly crimes and intolerable miseries are served up before us morning, noon and night! Scarcely a family that has not felt, either immediately or remotely, the bitter fangs of this fascinating and destroying serpent. Not a town, county, city or State but has experienced the demoralizing effects of this deadly evil—the burdens it imposes, the rowdy fights and brawls, the Sabbath desecrations, the stabbings and the shootings, the wife-beatings and the brutal wife murders, as well as the ghastly wretchedness of drunkard's homes all over the land; and the outrageous orgies of the national capital reflect abroad the complicity, the responsibility, the shame and disgrace in which this crime and curse has involved our national government.

Prohibition, therefore, is not only or merely a *local* or State, but a *national* question, and is not by any means out of place in a national canvass, as I shall show; nor is it second in importance to any other issue now before the American people.

Not only towns, cities, counties and States, but the general government itself *licenses*, and thus legalizes and sustains, this destructive business within their several jurisdictions; and must, therefore, be held responsible for its terrible consequences. It would be both illogical and absurd to say these same powers which legalize and sustain this traffic cannot *prohibit* it! that the same power which fosters this great crime within its domain by *law* cannot shut it out of by *law!* that the same power which *creates* cannot *destroy!* "It is a poor rule that won't work both ways," and a *worse* one that won't work the right way—that won't work for good instead of evil.

The general government has control over all the seaports of the United States, and if it can admit the importation of intoxicating poisons into the country and take a bribe therefor under the plea of "*revenue*," it would be absurd to say it cannot prohibit such importation and thereby save the people millions more every year than all the wicked revenue amounts to—say nothing of the vice and crime and suffering that is caused by it. This wicked and mercenary plea of revenue in excuse for license, and especially when our national coffers are running over, is a shame and disgrace to the American people.

The grand old premier of England, Gladstone, said, "Give me thirty millions sober people and I am not afraid of the revenues," and the Queen of Madagascar prohibited the liquor traffic throughout her realm and nobly said, "I refuse to take a revenue from anything that will injure or degrade my people!" Such action by a people lately heathen should put us with our boasted Christian civilization to the blush. Our own Chief Justice Grier wisely and justly said, "The authority of the government is competent to prohibit this traffic, and should loss of revenue accrue, the commonwealth would be the gainer a thousand fold in the health, wealth and happiness of the people." So we see not only the power and right but a high motive, imposing, in fact, a solemn duty upon the government to prohibit this traffic.

Again, the general government has control over the territories and the inter-State traffic, where it now legalizes the business and partakes of a bribe from the dealer under the euphonious and deceptive name of "revenue." Is not the general government, therefore, responsible, and can it not prohibit the traffic here?

Again, if the general government can prohibit the sale of liquors to *red* men, can it not to *white* men, provided the latter are as well worth preserving as the savages? And if it can protect cattle, sheep, etc., can it not protect women and children from their greatest enemy in this country, the liquor saloons? How much better are our women and children than sheep!

Again, if the general government can quarantine against the introduction of small pox, yellow fever, cholera, "foreign paupers," "heathen Chinee," etc., can it not quarantine and protect the people against the introduction of alcoholic poisons, which kill more victims every year in the United States than all the above named diseases put together; which make more paupers, madmen and murderers at home than come to us from all the foreign ports of the world; and which cost the people more than a thousand millions of dollars every year? And has the general government no responsibility here?

Again, the general government has many official positions, both at home and abroad, within its gift. These can, and should, be filled with competent, trustworthy temperance men who will do credit to the country. They should not be filled with "wine bibbers," drunkards and gluttons to disgrace the service and bring reproach upon the nation. Who cannot, therefore, see the importance and necessity of making this a *national issue* and having a temperance President?

Again, the general government can appoint a national committee with power to investigate the effect of the liquor business upon the manhood, the morals, the material interests and welfare of the people, and report the results to the country; and it can submit a constitutional amendment to the people abolishing the traffic—measures of the most vital importance to the country, and which it only needs a temperance administration to accomplish.

Again, the general government has exclusive jurisdiction over the District of Columbia, where it now licenses and thus gives its moral support and legal

sanction to the murderous business, not only throughout the District but in the very Capitol of the country. Now, it would be not only irrational and illogical, but ridiculous, to say that the government is not responsible and cannot prohibit these drunk and murder shops in the District and thus place its ban of condemnation upon the business and give its moral and political sanction to temperance and sobriety, so essential to the industry, the enterprise and the prosperity and happiness of the country, instead of giving such sanction as it now does to rioting, drunkenness and murder.

So we see this is not only a local or State, but a national question, and it is easy for an intelligent and candid mind to see in how many ways the general government can wield its influence and exert its power for the destruction of this great evil. Believing we are right in the views we hold and the position we take on this subject, and that the great and good "God has no attributes that can take sides with" the liquor power or its supporters in this conflict, we will work on and up. The Prohibitionists will work socially, morally, religiously and politically; they will work through the home, the school, the church, the ward, the town, the county, the State and the national government; they will work to educate, organize, concentrate and use all these forces to save the country from the revolting crimes, the blighting curse, the bitter woes and the burning shame inflicted upon our country by the drink traffic. And we hope ere long to have a St. John, or some other Prohibition saint, elected to the Presidency, who will purify the White House, fill the offices within his gift with able and honorable temperance men, and conserve the influence and powers of the government to the extent of his authority and ability for these righteous and humane purposes, thus securing to the people what our organic law declares to be the object of the Constitution: "Justice," "domestic tranquility," "the general welfare," and "the blessings of liberty to ourselves and our posterity."

Rochester, N. Y.

SECRECY IN GOVERNMENT.

In the recent speech in London by James Russel Lowell, our minister to England, on "Democracy," the speaker gave as one of the characteristics of a democratic form of government its openness. The people must all know what is going on. There can be no secrets in such a government. This point has received great attention from the English press. The *Evening Star* of Washington city comments as follows:

It is flattering to national pride to be thus held up as a model for imitation, but it must be confessed that there is much room for improvement as respects secrecy, in the administration of our government. It is indeed of the most commanding importance that the people should know, and that too in season, what their agents are doing in their name. Office under our form of government is a trust, and while a certain discretion is given to a trustee, it is essential that his work lie open to the inspection of the interested parties. The people cannot be too jealous of their rights in this respect. We want no secret archives, no state secrets.—*The American.*

PARTNERSHIP IN SIN.

Boys at school do wrong in company which no one of them would commit if alone responsible for the act. Young men at college sin as they would not at home, simply because "all the fellows do." Churches make the house of prayer a house of merchandize and play, because "all the churches do." Christians gamble because the church approves of it.

Politicians buy votes and slander their opponents because "all the rest do." The followers of him who said: "Swear not at all," multiply horrid oaths in secret lodge because "we have all taken the same obligation." So-called Christian nations break every command in the Decalogue and no person in particular feels guilty. The robbery of Mexico enlarges our republic; the killing of Indians opens the land for white settlers, negro slavery made cheap sugar and cotton; forcing opium upon the unwilling Chinese fills English coffers; plundering Chinese and Madagascar villages adds to the prestige of France; and so justice falls in the street, and a false show of patriotism hides the blush of shame. It is for our readers to do right as individuals, and not to think the consent of a church or a lodge can annul the moral law. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 18: 2.

A man's virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

HOW WE LOOK AT SECRET SOCIETIES.

The extreme sensitiveness of secret societies to all discussions of their character arises from conscious weakness. They evidently feel that their claims cannot bear a fair and candid discussion. The advancing light of the gospel drives them into secrecy and seclusion. Their position before the public is much like that of the slave-holders thirty years ago. Discussion is likely to reveal the real character of secret societies and expose them to the ridicule and reproach of all reflecting and reasonable people. These associations are not needed in church or state and are a source of distrust in society. They will not bear close inspection or candid criticism. In fact they need but a jostle to send them headlong. They are relics of a dark and benighted age that still survive by the forbearance of the people, a memento in the midst of the progress, civilization and Christianity of this last half of the nineteenth century, of the ignorance, darkness and delusion of the "dark ages." Just as some of the Cananites were permitted to live in the land of Israel after Canaan was conquered by Joshua and proven thorns in the sides of the Israelites, always developing their heathen depravity and leading the people into sin and consequent sufferings, secret societies have ever proved a bane and a curse in every age and country where, through the forbearance of the government, they have been permitted to prolong their existence and imperil the peace of the church of Christ.

Trace the history candidly of all these dark, designing and dangerous associations of men bound together by horrible oaths and unlawful obligations, and, wherever found, they have been proven the same bitter fountains sending forth their bitter waters. Such has been our deliberate conviction of secret oath-bound societies for more than twenty years. In fact, there never was a time when we saw any good in them or that could come out of them. They are clannish, sectarian, selfish, and as a general thing, so full of egotism and self-conceit of their superior merits, that reason and religion seem to be thrown away when brought to bear on their members to convince them of either the folly or absurdity of their claims or the dangerous character of all such associations. The more we see of their doings, the more we read the record of their history, the more we witness their influence on their members, the more we are convinced of the sin and danger of having anything to do with them. Nay, the more have we been confirmed that it is the duty of every Christian, and every Christian church to lift up a voice of testimony against them. The more we are brought to believe in the profound wisdom of that Scripture which they all ignore, but which comes thundering down the ages since the days of Paul, Peter and John, saying "Have no fellowship with the unfruitful works of darkness but rather reprove them." "Men love darkness rather than light because their deeds are evil" was what John said more than eighteen hundred years ago, and the truth of this inspired utterance has been verified during all those centuries both by the observations of men and the history of all secret associations.

When you sit down, Bible in hand, to investigate the arguments by which secret associations are attempted to be defended, there is not found a real, solid, Scriptural argument for them. There is not one of them that will stand the test of Scripture truth—not one. There is not one Scriptural reason why they should not be abandoned or abolished. They accomplish no good that could not be accomplished much more cheaply and efficiently in their absence. So that if, by some royal mandate, they were all swept out of existence, in a moment, the world would not only be no loser but a great gainer by their annihilation. God has given the family, the church, and the state as three divine associations for the good of man his divine sanction, but never has and never will employ as his agents in blessing society any association that necessarily must cloak its doings in darkness and carry on its work in secrecy.

It is sad to think so many well-intentioned people cannot see the absurdity and blasphemy of secret societies which, usurping the place of those which have divine appointment, and approval, and blessing, assume to monopolize the work and wisdom of divine institutions. they usurp the place of church and state, squander the resources needed by both in vain shows, costly regalia, and a spurious species of so-called charity that deceives and misleads thousands, as to the duties they owe, the support they should give, and the respect they should show to both church and state.

So far, therefore, from trying to placate these dark lantern frauds on a confiding public, by complimenting them with fulsome and false praise, it becomes the duty of all God-favoring people to lift up a timely testimony against secret societies as the enemies of the peace of society and the purity of religion. Those who have so done, and in so doing have sacrificed time, money, reputation and in some cases imperiled life itself, deserve the praise of the very persons whom they are striving to lead back to the path of light but who are ever ready to vilify these benefactors of their race. We are of those who believe the time is not remote when such *heroes* of our day will be canonized just as all martyrs for truth in the past have been. Then the majority will be with those who now dare to do and die for the truth of God on this vexed question. Then, those who now deceive the people by their defenses of these plants which our heavenly Father has not planted but will pluck up in his over-ruling righteous providence, will receive that just condemnation their patronage of evil richly merits.—*Sandy Lake News.*

THE HINDU SACRED BOOKS.

The skeptics of the day are fond of comparing the Bible, which they *will not* read, with the sacred books of the heathens which they *cannot* read; and as they know very little of the contents of either, they can of course speak with their usual impartiality on this subject.

It is, however, worth noticing that while the Bible has won its chief victories in, and has been most widely diffused from the lands most noted for liberal culture, scientific research, and human progress, the books our skeptical friends so innocently praise, have had their existence where superstition, idolatry, despotism, cruelty, and misery have brooded like a nightmare over the degraded millions, who have lived without joy and died without hope; and, moreover, when once the light of science beaming from Christian institutions, shines into their dark abodes, immediately these ancient superstitions vanish like bats and owls before the rising of the sun.—*Armory.*

WE SHALL TRIUMPH AT LAST.

The ultimate triumph and righteousness is assured. The great God cares for the interests of truth, and in the end will make right victorious. At times, error and falsehood may prevail, and every indication may point to the triumph of iniquity and of wrong; but how suddenly all things change; how speedily the fallen banner of truth is uplifted; and how quickly the proud crest of falsehood and error is laid in the dust. That which ought to stand shall stand, and everything that ought to fall shall fall at last.

God lives, though men may die; God rules, though Satan may seem to triumph; and in his own good time he gives the victory to the right. Let no man be moved by these afflictions. Let no heart fail for fear when dangers thicken and furious foes assail. God lives; and they who live in him now, shall live with him forevermore; and "God shall bruise Satan under your feet, shortly."—*Safeguard.*

A VOUDOO FUNERAL.—The Voudoos of Louisiana —those negroes who still make the eve of St. John an orgy of wierd incantation—were recently viewed at the funeral of a negress, one of the queens of Voudoo. In a shanty she lay in fantastic garb. On her head was a garland of hay leaves, while about her neck a dead snake was twined. The fitful light from a bunch of resinous pine cast a smoky glare over a hundred negroes, who, with joined hands, sat on the ground and swayed their bodies back and forth to the rhythm of a monotonous, droning song, ever and anon letting out an unearthly scream. Then came a march by torchlight to the grave. The torches were dashed to the ground, and the dance above described was repeated with such vigor that before it ended many of the dancers had fallen to the earth from sheer exhaustion. Then the clothes of the dead woman were thrown into the grave, one garment at a time, some of them being first torn in two.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number; so blinded are we by our passions that we suffer more to be damned than to be saved.—*Colton.*

The decision of the Ohio Supreme Court declaring the Scott Law unconstitutional is making great commotion in the Buckeye State. If the people of that commonwealth will band themselves together in Law and Order Leagues, and ascertain just what laws have been restored by this decision, and then proceed to bring about a rigid enforcement, order will soon come out of the chaos. The opinion prevails that all laws repealed by the Scott Law are restored by the decision of the court. Let them be obeyed, and in due season the voters of Ohio will decide whether they are suitable or not. We earnestly hope that no friend of temperance will advocate waiting for other laws to be enacted, but that all will take whatever law they can find, and make it mean every word it says, —*Law and Order.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER V.—*Concluded.*

"But there is another side of the question. How can temperance workers admit into their ranks as co-laborers men who are bound by oath to protect every saloonist who can give the Masonic sign of distress? Will not their best efforts be constantly checkmated, and their plans betrayed when Masonic interests come in collision with the temperance cause? For my part I am not surprised that prohibition makes such slow progress considering how many politicians have to be accommodated with office every year—like Gen. Putney, for instance."

"But they say the Grand Army Posts put him in."

"And who originated the Grand Army? Who are its leaders? Poor, simple, private soldiers with no political aspirations, or Masonic ex-generals who want their votes? I desire no clearer proof than Gen. Putney's nomination that the Grand Army is a mere political machine manipulated by men without a single patriotic impulse in their bosoms; with whom self is first, party next, and country last of all. It is worse than folly to let corrupt secret rings control the elections and then clamor for reform."

"All I can say about it is that the people are to blame," returned Nelson. "If every temperance man would go to the polls resolved to drop all party interests and vote for none but out and out prohibitionists, without any regard whatever to party leaders, the tide would soon turn. But why have you never told me before how opposed you were to secret societies?"

"Because I was really not aware of it myself. I joined the Good Templars without the least suspicion of any harm in the organization. The worthiness of the professed object blinded me to all the folly and sin; but now the beam is cast out of my own eye, perhaps I can see clearly to pull the mote out of my brother's eye."

"I know what is coming, Martha," answered Nelson, with a comical look of resignation in which there mingled, to a critical observer, the slightest shade of vexed annoyance. "I am ready for the operation, however, if you will engage not to hurt more than is necessary."

"Well, now, Nelson, as a laboring woman who intends to marry a laboring man, I ought to be interested in all that concerns the working classes—secret trade unions like the Knights of Labor included."

"Oh, come, Martha! what do *you* know about the Knights of Labor? Capitalists can and do combine, and why shouldn't workingmen? I have no high opinion of the Masons or the Odd-fellows either, though I don't know much about them; but a harmless trade union is quite another thing. And besides, I hardly ever attend the meetings. I just pay my dues, and that is about all."

Martha held her peace. She was a prudent woman, and did not always speak the thought that lay uppermost.

"You see all the other workmen were joining," continued Nelson, after a moment's silence; "and they urged me a good deal. It is all very well to talk about independence, but a man must be fair to himself and fair to his fellows. The labor problem presents entirely different conditions from what it did fifty or even twenty years ago. Now I feel perfectly able to stand alone and fight my battles with the capitalist on my own hook, but that isn't the case with one in a hundred. How can an ignorant, unskilled workman with a large family protect himself against the greed and injustice of employers? He will just as surely be driven to the wall as he attempts it. The class increases every day, and if it were not for these protective unions he would be in a condition little better than white slavery. Shall the strong, just because they are strong, stand off selfishly each by himself and let his weaker brother stumble along as he can? That isn't the way I read my Bible, and I am sure, Martha, it isn't the way you read yours. As for the secrecy part of it, as I said before, it don't amount to much—only enough to prevent imposition."

"Insurance companies are imposed upon sometimes. Why don't they need the protection of secrecy just as much?" queried Martha.

"Oh, that is a different thing. Business is guarded by red tape, which is something plain workingmen don't know much about. Some secret signs are necessary to enable those who actually belong to make themselves known when they are traveling from place to place, and at the same time keep out bogus members."

"*I* think it is a great deal more important to keep out unscrupulous leaders," returned Martha, dryly; "for among the other uses of secrecy you forget to mention that it is a most convenient cover under which such men can do pretty much as they like."

"Oh, well," said Nelson, as, with a half laugh and hasty glance at the little French clock on the mantle, he got up to go; "we might talk on this subject from now till next week, and then stand about where we did when we begun. I can't afford to spend time and strength fighting secret societies when there are so many worse evils in the world. I want to see this rum business put down, and I am willing to give up all I have, even life itself, to do it. But still, I agree with you in thinking that these societies have not done as much for the temperance cause as they pretend. And as to the Knights of Labor, if I become a farmer that will sever my connection with them, and leave us nothing to quarrel about unless I join the Grange. But now, Martha," he added, dropping his half-jesting tone, "try to put this dreadful thing that has happened out of your mind. You couldn't have helped it or prevented it. It is only a specimen of what is continually going on, and will keep going on till the people rise in their might and refuse to bear it any longer. When the liquor traffic finally does go down, I believe it will be in such a whirlwind of popular wrath that the whole cursed thing will be destroyed root and branch, and swept as completely from the land as ever slavery was."

"God hasten the day," ejaculated Martha, solemnly. "Amen," returned Nelson, as solemnly. And so they parted, one in their hatred of the dark, destroying saloon power, yet divided by that subtle spirit of evil which stands at its right hand—the spirit of the secret lodge.

CHAPTER VI.

LOAVES AND FISHES.

Colonel Gail Hicks, the nominee of the Prohibition party, was a man the intensity of whose moral convictions was only equaled by the unsullied purity of his public an private life. He was pre-eminently a man of the people, and chosen by the people with that divine instinct which generally shows itself when any great question opens the way for independent political action. The Republican nominee was first and last a demagogue, whose military career had been chiefly remarkable for disastrous blunders, unredeemed by any personal bravery, and whose large fortune, it was more than suspected, had been filched from the government in its hour of deepest distress. The choice of the Democratic side was a man who, when the war broke out, openly aided the Confederate cause, and who now sympathized with the rum interest exactly as he had once sympathized with slavery. This being the character of the two leading candidates, they, with the factions that supported them, found the saloon vote a necessity, and thus the liquor power was placed in the embarrassing position of having two suitors, either one too powerful to offend; but it was fully equal to playing a double game in which both parties were made to truckle to it, and vie with each other in their general subserviency.

The prohibition wave in Jacksonville was one of those phenomenal tidal movements which occur as often and with as startling an effect in the social and political as in the natural world. The saloonists, rendered careless by long security, had scarcely made a pretense of keeping within the strict letter of the law, and this sudden turn in popular feeling surprised them too completely for any attempt at organized resistance.

"We must have a grand rally at the polls," said Mr. Basset, who dropped in one morning to talk over the situation with Stephen Howland. "The ballot is the only argument the liquor party can understand. There's nothing like keeping people's minds stirred up on this subject. A little temporary excitement won't. We mustn't stop rowing till we've fairly touched shore."

"Jacksonville seems to be stirred up pretty well now," returned Stephen. "Such a case as that McLean woman burning her own child to death ought to be enough to wake up any community that calls itself Christian."

"That was an awful thing," responded Mr. Basset feelingly. "Now we've had two saloon murders in Jacksonville in less than a year, to say nothing of the terrible profanity and Sabbath breaking. Iniquity runs down our streets like a river. It is really dreadful to contemplate such a state of things."

"Well, now, Mr. Basset," said Stephen, candidly, "I have not been altogether satisfied with the method pursued thus far. For my part I'm tired hunting down small vermin. What is the use of arresting such men as Snyder and shutting up their drinking holes while all the restaurants and hotels have their open or secret bar? It is neither justice nor policy. I am glad they have planned a descent on Parker of the Phœnix House, for it is safe to say that two-thirds of his profits come from the liquor he sells, and not from his legitimate business."

"Ah! I hadn't heard they were going to arrest Parker. But of course," added Mr. Basset, quickly recovering the self-possession which this information had seemed for some reason to momentarily disturb, "it is always best to be thorough in the work and give no quarter to respectable offenders."

"I appreciate as much as anybody," resumed Stephen, "the necessity of making a good show at the polls. The Prohibitionists must let all the numerical strength they have got be felt, but I don't think it reasonable to expect to carry the State this year. We are working for principles, and principles triumph slowly. Prohibition is surely coming, but it must come through an increasing aggregate of local successes. Every neighborhood thoroughly stirred up on this question, provided the interest is not allowed to abate, makes a kind of nucleus for reform; and when we get a sufficient number of them they will carry the State. Now I believe if temperance people will only work together we can carry Jacksonville for no license this year."

"Now that's exactly my idea," cheerfully responded Mr. Basset, as he took his departure. "Reform, like charity, must begin at home."

(To be continued.)

KEEP IT BEFORE THE PEOPLE.

1. That secret societies are organized and maintained for the special purpose of securing privileges and immunities that cannot be shared by those who are not of their number.

2. That it is because of these unreasonable and unjust advantages that the members of such societies always resist discussion.

3. It is for this reason and because of the natural desire of selfish men to get benefits without giving an equivalent that these orders have had such a continuous growth and are so hard to overcome.

4. For these reasons the worst and most intensely selfish members of society strive to become members of such orders, and if in any case they are prevented it is to save the good name of the order.

5. Fair minded Christian people who despise partiality mainly abstain from them and largely oppose them.

6. That just in proportion as true religion declines these orders increase in power and the reverse is true.

7. That their tendency is to support and destroy the principles of Republican equality and Christian brotherhood.

H. H. HINMAN.

LITERATURE.

The *Century* for December has for its frontispiece a profile portrait of General Grant, engraved from a recently found photograph taken in 1862. It accompanies the second of the papers on the Civil War, "The Capture of Fort Donelson," which is contributed by General Lew Wallace, who commanded the Third Division of Grant's army during the seige. A score of illustrations present views on the field, portraits of officers, maps, and (not the least interesting) an autograph copy, recently made by General Grant, of his famous "Unconditional Surrender" dispatch to General Buckner. Other illustrated papers are "Dublin City," of which Mr. Joseph Pennell has made sketches to accompany a humorous and instructive paper by Prof. Edward Dowden, the Shakespeare commentator; "Hunting the Rocky Mountain Goat," a narrative of personal experience, by William A. Baillie-Grohman, with illustrations by George Inness, Jr.; a third paper in "The New Astronomy" series by Prof. S. P. Langley, in which he endeavors to give the reader some conception of "The Sun's Energy," and a critical paper on "American Painters in Pastel," with an example of pastel work by Robert Blum. George E. Waring, Jr., the sanitary engineer, sets forth in detail by diagrams a subject of pressing importance in a paper on "The Practical Aspects of House-drainage." "Topics of the Time" contain editorials entitled "One Way to Prevent Divorce," "Was the Chinese Traveler Right?" "Economic Mistakes of the Poor," and "A Ready-made Foreign Market for American Goods"—the last referring to the need of an international copyright.

A prominent feature of the current number of *St. Nicholas* is the wood engraving of a painting by the Spanish painter Valasquez. It is a portrait of the Infanta Marguerita Maria, daughter of King Philip of Spain. Other charming child portraits are those of Lord Tennyson's grandchildren and the two boys of Sir Lambton Loraine, captain of the British ship "Niobe," which rendered such illustrious service to our country in 1873. Frank R. Stockton's European tour goes from Nimes in France and its old Roman bridge to Genoa and its white palaces; and the story of a Senate page continues to entertain with humorous and entertaining sketches of life about the Capitol.

A CAMPAIGN STORY.

Among the humors of the campaign which will be appreciated by the readers of the *Cynosure* is the following from the Pittsburgh *Leader*, which shows how the editor of the *Commercial Gazette* of that city lost his opportunity of making Mr. Blaine President. That is, he might have done so had all the statements below been facts. They are not so altogether, as, for instance, the denominational standing of the *Cynosure;* the action of the editor of the *Cynosure* in the Pittsburgh convention, St. John's letters, the Anti-masonic and Good Templar vote of New York, etc., etc.; but in spite of these numerous imperfections it is a good story:

"Do you know that Nelse Reed, of the *Com. Gaz.*, had it in his power to make Blaine President?" said a well-known Republican politician to a leader reporter.

"No," replied the reporter, "I thought the old *Com. Gaz.* got in about as good work in the campaign as any paper I knew about. It certainly never looked to me like a 'dead-head in the enterprise.'"

"I know that," said the gentleman, "but if Mr. Reed had grasped the opportunity which presented itself to him, Mr. Blaine would to-day be President of the United States. The story is a long one. You remember that early last June there was a convention of the American party held in Chicago, at which a pronounced temperance platform was adopted. That platform contained a radical anti-secret society plank, which pledged itself to annul all charters to secret societies now existing, and making it a penal offense for any person to administer the oath of a secret society. Upon this platform ex-Senator Dorsey [Pomeroy], of Kansas, was nominated for President, and Conant, of Connecticut, for Vice-President. In July the Prohibition Home Protection party held their national convention here in Pittsburgh. Among those who gathered at that convention were Dr. Blanchard, President of Wheaton College, and editor of the *Christian Cynosure,* a Congregational weekly, and his son, Charles A. Blanchard. They came as fraternal delegates from the American party convention. The elder Blanchard, eight years previous, was a candidate for President on the national ticket for the American party, and this year the delegates of Illinois (his own State), were instructed to support him for the same position. The nomination was offered him, but he declined, but was considerably disappointed by not being pressed to take it, I am told. At any rate, he immediately put in operation a scheme for the coalition of the American and Prohibition parties. Dr. Blanchard, if you remember, rose in the Prohibition convention and offered a resolution to the effect that the anti-secret-society plank in the platform of the American party be incorporated in the Prohibition platform. Of course it raised a decided tumult. The president of the national lodge of Good Templars, the venerable John Russell, of Michigan, and other prominent Freemasons in the convention, all having the floor together and all declaring that they and their States had been insulted by the resolution. The doctor was not even allowed to speak upon the subject. In his report of the convention in his paper, the *Christian Cynosure,* Dr. Blanchard was very mild and said the tumult was raised by a few Freemasons who were in the convention. One of the most prominent Anti-masons of Pittsburgh wrote to Dr. Blanchard, criticising his report and accusing him of basely selling out the American party to the Prohibition party. Mr. Blanchard, in reply, wrote a letter excusing himself by saying that St. John had written him to the effect that he (St. John) stood upon the platform of the American party, every plank of which he indorsed, including that against secret societies. Dr. Blanchard wrote a similar letter to the Michigan State convention of the American party, in which he claimed he had a letter from St. John, in which that candidate announced himself as standing upon every plank of the American party platform, including the name. The fact is known that Messrs. Dorsey [Pomeroy] and Conant of the American party withdrew in favor of St. John and Daniel, and these two candidates were indorsed by the American party. In his letter of acceptance, however, St. John adroitly failed to mention either the American party or his own standing upon the anti-secret society question, although he did withdraw from the order of Freemasons, to which he belonged, though assigning no reason for the move. When this letter came out the Anti-mason I mentioned before thought he saw something crooked in Mr. St. John's canvass, and went to Mr. Reed of the *Commercial Gazette,* and placing the matter before him, suggested that he have Mr. St. John interviewed on this question and define his position fairly and squarely. The Anti-mason represented to Mr. Reed that whichever side of the question Mr. St. John took, it would lose him many votes. If he declared himself in full accord with the American party platform and its plank providing for the annulling of all secret society charters, he would lose the votes of all in his party who were members of secret societies, including the whole body of Good Templars, which would amount to not less than 50,000 in the five States of New York, Pennsylvania, Ohio, Michigan and Illinois. If Mr. St. John declined to indorse the American party platform and the anti-secrecy plank, he would lose the entire Anti-masonic vote of the five States mentioned, which would not be less than 30,000. In New York State alone it would have lost him 5,000 votes. Northwestern New York was the birthplace of Anti-masonry. Here it was that Morgan was murdered in 1828 for the alleged betrayal of Masonic secrets. The fight was so bitter in that State that it decided the elections for years, divided brother against brother, and was the foundation for feuds not yet healed. It occasioned the split in the M. E. church which gave rise to the Free Methodist denomination, every member of which is an Anti-mason. Nearly all of these people voted the Prohibition ticket this fall, and it is safe to say that 5,000 of the Prohibition votes polled in New York State were cast by the Free Methodist Anti-masons of Western New York. That, I think, is a low estimate for the stronghold of Free Methodism in Western and Northern New York, and the election figures for the counties of that portion of the State will show you that a larger proportion of the Republican vote went for St. John than in any other part of the State. Nearly all this would have been lost, then, if Mr. St. John had gone back on the anti-secret-society plank, for these people regard the question as of far more moment than that of temperance, and almost paramount to the plan of salvation. Had he endorsed that he would have lost the six thousand Good Templars of New York, not including the other Prohibitionists who were members of other secret societies. The Anti-mason alluded to put these facts before Mr. Reed ten days before the Ohio election and the latter said that he would act upon the suggestion. The *Commercial Gazette,* I believe, did publish a short editorial asking the question: 'Is St. John in favor of repealing the charters of secret societies?' but did not push the matter and make St. John define his position. It was a great mistake, and so much was my Anti-masonic friend interested in the matter that he again went to Mr. Reed, two weeks before the national election and almost insisted that St. John should be interviewed and his position defined. Reed said that he would do it, but neglected his one great opportunity, and I think to-day did more to defeat Blaine by his neglect than did Dr. Burchard with his alliterative remark of 'Rum, Romanism and Rebellion.'"

The Republican organs couldn't be more bitter against the Prohibitionists if the business of the Republican party was keeping a saloon.—*Chicago Herald.*

CORRESPONDENCE.

CORRESPONDENTS will please notice that, for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

THE FREEDOM OF THE BALLOT.

MENOMONIE, WIS.

DEAR CYNOSURE:—A correspondent of the *Christian Nation* says that Mr. Blaine, in response to a serenade given him at his home in Augusta, made an address in which he gave the key-note of the Republican campaign for the future. It is to break up the "solid South," and secure what he insisted does not exist there now, viz.: Freedom of the ballot. Mr. Blaine said, among other things:

"The course of affairs at the South has crushed out the political power of more than six million American citizens and has transferred it by violence to others. Forty-two Presidential electors are assigned to the South on account of the colored population and yet the colored population with more than 1,100,000 legal votes, have been unable to choose a single elector. Even in those States where they have a majority of more than 100,000, they are deprived of free suffrage, and their rights as free citizens are scornfully trodden under foot. The eleven states that comprised the rebel confederacy had, by the census af 1880, seven and a half millions white population, and five millions, three hundred thousand colored population. The colored population, almost to a man, desire to support the Republican party, but by a system of cruel intimidation and by violence and murder, whenever violence and murder are thought necessary, they are absolutely deprived of all political power."

Now, we can all hold up both hands along with Mr. Blaine in holy horror at the mention of such a state of affairs. But the "dear old Republican party" has claimed to be running this government for the last twenty-four years, and has pleaded long and loud to be left to run it yet for an indefinite length of time. We had supposed that the general government had given its solemn pledge of protection to all the citizens of the country, "without regard to color, race or previous condition of servitude." Nothing has been done by the Republican party for many a day towards changing this state of affairs for the better. Not a word was in the last Republican platform hinting at a purpose to insure a peaceful vote to the colored people of the South. The word of God declares that the nation and kingdom that will not serve God shall perish. If God requires anything of a government it is the protection of its subjects from oppression and violence. The Republican party has long utterly refused this protection to the poor blacks at the South. The Republican party has perished and it is hard to refrain from saying a loud amen. Talk about the States each regulating their own affairs! They have this right when, and only when, they *do not violate* the federal Constitution. Now let the conscientious but prudent Republicans who threw away their votes on Mr. Blaine take the stool of repentance for a while, and be sorry that they did not vote for Prohibition and help to secure an administration that would not only banish the liquor business, a consummation never to be reasonably hoped for under the Republican party, but which we have the strongest reasons to believe would secure to the black people the peaceful exercise of their rights as citizens of this boasted free country.

While on the one hand we are told that the colored people are terribly alarmed at the Democratic success, on the other we are assured that the white people of the South are exceedingly anxious to allay any such fears. Says the *American,* "It is not pleasant to think of what might happen if a whole race, once enslaved, but now free, intelligent and armed, should become convinced that they must fight for their liberty." Surely the Lord knows how to make the wrath of man to praise him, and to restrain the remainder thereof. W. W. AMES.

AGE SPEAKS GOOD CHEER.

EDITOR CYNOSURE:—My interest is *not* abated, but increased; nor am I discouraged. Do you ask why? Because the occasion does not abate, nor furnish grounds for discouragement. Look whichever way I may in the field of vision, I see no reason wanting that should create interest in this momentous work that has been thrown upon *our* hands, whose eyes, by the providence of God, have been opened to see the ruin threatened our religions and civil institutions by rum and secretism. Never did their imps and minions put forth such herculean efforts and devise such unscrupulous measures, and teach such debasing doctrines as now. Nor did slavery give stronger emphasis to blasphemy when its advocates claimed for it the divine sanction than these twin devils have done in putting forth the doctrine that debauchery, drunkenness, and licentiousness should not disqualify a man for being put at the head of this Christian nation. O perdition! O Prince of Darkness! What will ye not dare say next?

It is full time for every pulpit in the land to thunder God's testimony against such heaven-insulting effrontery; and for every Christian, and every man and woman whose mind and heart have not become reprobate, to speak, act and vote God's stern and efficient negation to such teaching and practice.

Should my interest abate? Is it liable to, while I see these evils and indicate my disapproval, as above? No, far otherwise. And it may be understood that as I see gathering and concentrating the army of the haters of God against his truth and righteousness, and his church, and this Christian nation, marshaled by rum and secretism, that my interest must and will increase. Nor am I discouraged. For when I remember what God has said of just such blind characters as make up this dual army of rumies and secretists, that "there is a way that seemeth right unto a man, but the end thereof is death;" and the good man Job asks, in accord with the divine purpose, this significant question, "Who hath hardened himself against him and hath prospered?" Remember, also, that it is against God this war is waged, who never lost a battle and never can. I know this cause is safe, and, therefore, when seeing these things, I *cannot* be discouraged.

We need none of us be discouraged, "for the Lord he is God." Look into the heavens and see what he has done—made the countless millions of worlds and suns, and furnished his own material, and took no counsel of any; "spread out the heavens abroad," "laid the foundations of the earth" and "formed the spirit of man within him;" cast Satan and all his angels out of heaven, and will cast these twin destroyers out of earth. It would be *sin* to tremble for this cause with such a leader. It would be cruel and cowardly distrust. God is an almighty Prohibitionist and anti-secretist. Not an attribute of his whole being but is opposed to drunkenness and oath-bound secretism. Let us move on then with joyful hope and confidence. We know how Senachrib's army, which came up against God's Jerusalem melted away before the blast of God's angel; and how the king of Syria and his great army, who sought the prophet Elisha, were smitten with blindness and were led captive into the city they expected to capture; and how the hosts of the Philistines, when only Jonathan and his armor-bearer, with God, bore down upon them, were discomfitted. Remember God is an almighty factor in every good enterprise. And let us not forget the scene in the Garden, when a soldier went backward and fell to the ground by the force of the potent, "I am he." Let us not trust, then, to any human wisdom or policy, but act under the force of the divine will and direction of divine wisdom. Seek for these by prayer and careful study of God's word and providence.

Now a word of apology for such prolonged silence. There are *so many* and *so much abler* pens that I have not deemed myself needed in this department; though it is not to be disguised that often my feelings have prompted me to wish to have my say. Yet now I fear had not some zealous brother called out my name, with others, I should have remained silent. If I am needed in any work I can do for my Lord, call for me. I am here.

A. D. FREEMAN.

THE ANCIENT DRUIDS.

It appears from the American Cyclopedia the ancient Druids were an order of priests having their rise in certain branches of the Celtic race. Their name and origin are uncertain. They did not allow their tenents and history to be written, hence the vagueness of history. They believed in the immortality of the soul, in future rewards and punishments; adored one supreme being, a kind of ideal such as Freemasons worship, they were sun worshipers in the form of fire, while Masons worship the sun under the likeness of Hiram Abiff. It took them twenty years to become bright Druids, while a man can become a bright Mason in a few months if he has the aptness of a parrot to repeat words. Their places of worship were quite similar to the Masons, either in dense forests or dark caverns, while the latter worship only when and where the light of the sun is excluded

The Druids also mingled human blood with their other sacrifices. Here again is another striking resemblance to Masonry. How many husbands and fathers have gone out from home never more to return, who fell a sacrifice to Masonic vengeance. The Druids professed to "reform morals, to secure peace, and to encourage goodness," yet followed "pernicious superstitions and pretences to a magical knowledge." Here, again, we see an exact type of Masonry, high pretensions to morality, goodness, truth, etc., yet practice lying to conceal the worst of crimes. When a Druid refused to submit to their intolerant requirements, he was "rendered an outcast and an outlaw." So if a Mason kicks and refuses to submit to Masonic rule, he is made an outcast as unworthy of confidence, and if his body is not killed, his character will be murdered by the foul tongue of slander.

More might be said, but this will suffice to call your attention to the history of the Druids as given in the American Cyclopedia. Yours for the unvailing of the secret abominations of Masonry.

D. VAN DEVENTER.

[If the modern secret society known as the "*Ancient* Order of Druids" resembles the description above, it deserves suppression by a strong hand; if not, it should at least be ashamed of its heathen name and relations.]

HELP THE POOR TO HELP THEMSELVES.

"The House of Rest," Charleston, S. C., was founded in 1874, for all women, girls, and young children who cannot be received and surrounded by good influences elsewhere. It receives orphan babies, and the orphans of strangers (both classes being inadmissible at the "Charleston Orphan House"), the children of bread-winning mothers and of sick parents, little girls rescued from degraded homes, the convalescent, the stranger seeking employment, the aged needing a peaceful home; and also the sinner, of whom it is a very successful and the only reformatory in the South (unless there be one recently opened at Washington). It receives applicants from other places if there is room, and the friends of each one thus admitted pay one hundred dollars a year toward their support. At present there are twenty-nine inmates, including twenty-four children under fourteen years of age.

Each inmate is required to do whatever she can. The children receive training in household work and sewing, a common school education, and are expected to be fitted for household positions.

The founders of the House are devoted to its work. One of them has made it her home from choice, so as to give all her time to it. Another one regularly leaves her home to spend the greater part of each day at the House engaged in its work. And the other one, as the writer of the "Cot Letters," for seven years has kindled and cherished an interest in the little "Cot" of the House, which is being slowly endowed with two thousand dollars that it may be always occupied by a friendless child during the first three years of its life. These ladies impart to the House a refinement unexpected in a home for the unfortunate; and show in their daily lives the ruling principles which have truly made it the House of Rest. Would that the work would "come home to men's business and bosoms." It only needs to be known to be appreciated. It was founded in the belief that because it was a work meeting pressing wants in the daily lives of the poor it would be supported by the people.

During the past year fifty worthy applicants were refused admittance from want of means. Seventeen hundred and eighty-two dollars ($1,782) are needed for the introduction of the steam machinery manufactured by B. Eastwood, of Patterson, N. J , into its laundry, which could then, the work being done by the inmates, have its capacity for work increased at reduced prices, so as to enlarge the work as designed and demanded, and contribute largely toward making it self-supporting. The inmates would thus be taught to maintain themselves by the labor of their hands, and, if unskilled workers, be trained until they become successful in laundry work. Can a more practical way be devised of helping the destitute to help themselves? In the faith that there is "much in little," and to enable all to contribute to this noble work, a two-cent postage stamp for the Laundry Fund of the House of Rest will be gladly received from each reader of the *Christian Cynosure.*

References in Charleston concerning the work can be made, by permission, to Rt. Rev. W. B. W. Howe, D.D.; Rev. C. S. Vedder, D.D., pastor of the Huguenot church; Rev. F. W. Junkin, D.D., pastor of the Westminster Presbyterian church; Rev. M. E. T. Horn, pastor of St. John's Lutheran church.

All necessary inquiries about the work may be made, and all visitors in sympathy with it will be welcome to the founders of the House, who are also the Executive Committee, Mrs. J. Bellinger, Miss E. J. Wagner, Miss Celia Campbell. Contributions to the Laundry Fund must be so specified, and may be addressed, House of Rest (corner of Ashley and Spring streets), Charleston, S. C. MARY VAN B. STEVENSON.

PITH AND POINT.

THE CYNOSURE IN WEST AFRICA.

Thanks for your *gift* of the *Cynosure* to September, '85, when I will renew. I brought my mind to part with it with no little reluctance, I can assure you. When I read it now, and then send it to my school, and to the most interior settlement of Liberia, it will be with more pleasure and profit than ever. The entire letter and spirit of the *Cynosure* is my own, and for this reason I can truly say, "Thanks." I am quite sure you will read the enclosed circular with pleasure. The next vessel will take both the cotton gin and loom to my Liberia school, and this time next year the kings and chiefs of the Niger Valley and Soudan will walk to "Morris man's school" to see what is *not on the Continent* of Africa to-day. So much, my kind friend, for faith andworks, blended with patience. You would help my *single-handed* school work in the "Dark Continent" if you will review my circular in your good and influential *Cynosure* Your brother in Christ for Africa.—EDWARD S. MORRIS.

MASONRY IN THE CABINET.

I think if you would send the *Cynosure* to our worthy P. M. it would be to the interest of your paper, as he has already commenced borrowing of the new subscribers, for he must have a copy for the lodge, and I am not so sure that it will not yet convert one or more of their number. Just as I have found out that Gresham is not a Mason, presto! he is gone, and another is in his place. Do you know if the new P. M. General is a Mason or uot? —EDWARD ETTER, *Minden, La.*

[Frank Hatton, the successor of Judge Gresham, is a Freemason and has taken the degrees at least to the Knight Templar.]

THE FIFTY LECTURERS.

The plan to have fifty lecturers in the field is a good one. It is a work much needed. There are two lecturers who are doing some good work in Mississippi, but there is little to be found to remunerate them. Let the anti-lodge reformers and the prohibitionists unite and help each other, and wonders will be seen in a short time.—E. TAPLEY, *Columbus, Miss.*

THE CYNOSURE IN THE SOUTH.

I wish most heartily to thank the unknown friend who has been sending me the *Cynosure* for some weeks. We all read it with much interest, and think it is steadily improving from what I had known of it years ago. Such a paper as this is greatly needed among our colored friends, so many of whom are bewitched with secret societies. My copy goes to some of them. We discussed the influence of secret societies among them at our last association at Montgomery. Many of the pastors took very strong economic ground against them. We polled eleven votes for St. John that *were* counted. Am glad you are pushing the campaign for temperance steadily on.—A. W. CURTIS, *Marion, Ala.*, (pastor Congregational church).

A FIVE MINUTE EXERCISE FOR THE SUNDAY-SCHOOL.

The inability of many people to turn readily to the different books of the Bible suggests the propriety of having their names taught in the Sunday-school. One plan adopted is this: The superintendent or any teacher with a clear voice calls out five of the names, say from the Old Testament. Then have all the school repeat with him. So also with five books of the New Testament; and to give interest to the children some short allusion can be made to Cain and Abel, or Joseph and his brethren, or Moses, and also to Christ's first home in the stable, and the wonderful day of Pentecost. Five minutes regularly every Sabbath would give the school familiarity with this great mine which every Christian appreciates above the gold of California.—T. H.

BIBLE LESSONS.

LESSON XII.—Dec. 21, 1884.—The Creator Remembered.—Eccles. 12: 1-14.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth.—Eccles. 12: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Remembrance of our Creator in youth the preparation for a happy old age.* Vs. 1-7. We should remember that we are not our own, that we belong to God, who created us and rightfully claims our service. We are to serve him with our all (Mark 12: 30) and with our best days (Jer. 3: 4), before our mental and bodily senses fail and incapacitate us from profitable service. The picture which follows may seem gloomy, for it is not natural to regard with pleasure the gradual decay and breaking up of these active physical frames of ours; but we must remember that it is only a godless old age to which that term "evil days" can truly apply. So far from saying bitterly, "I have no pleasure in them," the aged Christian counts his last days his happiest. Religion grows more and more delightful as we go down the vale of years. Feeble age shares the same sweet promise with helpless infancy:

> "And then, when grey hairs shall their temples adorn,
> Like lambs they will still in my bosom be borne."

2. *The wise preacher.* Vs. 8–12. The sadly solemn words of the royal preacher, "Vanity of vanities! all is vanity," has been echoed by many a devotee of the world, never by the sincere Christian. Without the high motives with which religion presents us, the round of working, eating and sleeping, which makes up life for the average of the human race, seems indeed vain and profitless enough; but let us take for our own the motto of Paul: "Whether we eat and drink, do all for the glory of God," and our humblest tasks have a grand use and a deep significance, which might make them envied by angels. We think of religion too much as a preparation for the other world, forgetting that it is as important to be prepared to live as it is to be prepared to die. We should not hear so much to-day about the decay of pulpit power if all ministers would copy the example of the wise preacher. It is not enough that they "find out acceptable words." Those words must be as "goads and as nails fastened by the masters of assemblies"; they must have the strong clench of a practical application to sin, whether national or individual. A pulpit which for fear of giving offense is silent on great moral issues like the lodge and the saloon, will be silent for the same reason on questions of daily duty. They must be "given from one shepherd", Christ himself, and not from any human teacher or system. If the pulpit is waning it is because it has lost this grand secret of all true ministerial power.

3. *The conclusion of the whole matter.* Vs. 13, 14. Duty is really a very simple thing or it could never be defined in a compass so sublimely brief. God requires of us no hard service. Every secret thing shall be brought into judgment. The secrecy of a guarded lodge-room is no bar to the all-seeing eye, and no oath "always to conceal and never reveal" will avail anything in the day when the secrets of all hearts shall be revealed.

LIGHT FROM THE WORD.

What graphic description of old age in 2 Sam. 19: 35? What was the example of earth's greatest Preacher? Mark 12: 37; Math. 13: 34; Math. 23. What did he say regarding the futility of secrecy? Luke 12: 2.

NOTES FROM PELOUBET.

"Remember now thy Creator." Acknowledge his *Word* by consulting it; his *Providence*, by observing it; his *Wisdom*, by admiring it; his *Sovereignty*, by acquiescing in it; his *Faithfulness*, by relying on it; his *Kindness*, by being thankful for it.—Quoted by *Bridges.*

"In the days of thy youth." Let youth's days be choice days, choosing days. Here, however, the great enemy meets us with the ungodly adage, "Youth for pleasure, age for business, old age for religion." "Let the devil have the prime, and God the dregs. Time enough to think of religion when we are old, when we can serve the world no longer. Now is the time for pleasure, to see as much of life as we can. Religion will come in course." Frightful delusion! the delusion of him who is a liar, and the father of it.—*Bridges.*

"Nor the clouds return after the rain." In youth there may be a shower, but it soon passes away with a cloudless sky. In Judea and other countries they have their rainy seasons, and when the rain seems to be ceasing, it gathers again and again for another and yet another shower. The clouds returning after the rain represen s the winter season of life. One mental infirmity follows another in quick succession.—*Young.*

OLD AGE COMPARED TO AN OLD DECAYING HOUSE, OR HOUSEHOLD ESTABLISHMENT (vers. 3–6). This is one of the most beautiful allegories ever penned. The image is that of a decaying and unprotected house which represents the body in old age. The value of an Eastern house consisted much in the following things. It should be built in a sunny place, with bright skies overhead and beautiful scenery around. It should be guarded by bold and watchful keepers, having strong laborers to obtain provisions. It should have its latticed windows and its folding doors. Trees should grow around the dwelling, in whose branches the birds should sing melodiously. Music should resound through the halls. Its apartments should be lighted up at night with golden lamps suspended with silver cords. A cooling fountain standing in its outer court, with a costly pitcher by which to draw the water, should complete its comforts. Such a house represents the vigor of the human body in youth or in manhood's prime. In perfect contrast to this is the house to which Solomon introduces us in this allegory.—*Young.*

V. 3. This verse is best understood as referring to the change which old age brings to four parts of the body: the arms, the legs, the teeth and the eyes.—*Cook.*

"He shall rise up at the voice of the bird." He sleeps so lightly that even the voice of the hird wakes him early in the morning. An allusion to the sleeplessness of old men.—*Lange.* Tayler Lewis translates, "though it rise (attain to) the sparrow's note." The real sound, shrill as a sparrow's voice, is put in contrast with the dull droning sound that reaches the old man's ears.—*Peloubet.*

"All the daughters of music shall be brought low." By these defects we are instructed in the days of our youth to open all the doors of our heart to let Christ in, that in old age he may be with us, and when our appetite faileth he may sup with us (Rev. 3: 20); and when our sleep faileth he may give us rest; and when all other delights are worn out, a good conscience may be a continual feast, and may "give songs in the night."—*Bp. Reynolds.*

"And the almond tree shall flourish." This translation is supported by the ancient versions. Dr. Thomson ("The Land and the Book," p. 319) says of the almond tree, "It is the type of old age whose hair is white,.... the white blossoms completely cover the whole tree; the green leaves do not appear till some time after." Many modern critics translate, "the almond shall be despised," *i. e.*, pleasant food shall be no longer relished.—*Cook.*

"And the mourners go about the streets." They were there anxious to have employment. The preparations for a great funeral were often made by the heirs of a mortally sick old man, even before his decease.—*Lange.*

"Or ever the silver cord be loosed." "The silver cord" denotes the thread of life. "The golden bowl" has reference to the body as a vessel containing the life blood. The "shattered pitcher" suggests in particular the destruction of the organs of respiration; and "the wheel broken at the cistern" implies the cessation of that cyclic action by which the life while it endures is maintained. —*A. Roberts, D.D., Old Testament Revision.*

"Of making many books there is no end," *i. e.*, one might keep on writing books without limit. and yet not make all men wise. There are enough books now for their instruction. He that will not be wise with what is already written, would not be wise though the world were filled with books.—*Peloubet.*

"Weariness of the flesh." Vaihinger correctly says, "There is a passion for reading, which weakens mind and body, whilst fruitful reflection strengthens both. —*Lange.* The writer would teach all other ages as well as his own, that the "words of truth" are the only books of real value, all others producing weariness. The Bible is the book of books.—*Young.*

"Fear God and keep his commandments." The fear of God denotes internal piety, and the keeping of the commandments of God denotes the expression of it by external obedience. This religion of heart and life is said to be the whole duty of man, or rather the whole of man.

"The whole duty of man." Rather, the whole man. So the Septuagint, Vulgate, Ewald, Herzfeld, and others. To fear God and obey him is the whole man, constitutes man's whole being; that only is conceded to man; all other things, as this book again and again teaches, are dependent upon a higher incomprehensible being.—*Herzfeld.* That is, this is your part of life; God will take care of the rest. He that has true religious life within, and in his daily conduct, has all the essentials of life. He has found what shall profit a man, the way to true happiness.—*Peloubet.*

"For God shall bring every work into judgment." Knobel argues fairly from the expressions "every work" and "every secret thing" (comp. Rom. 2:16; 1 Cor. 4: 5) that the preacher here means an appointed judgment which shall take place in another world, as distinct from that retribution which frequently follows man's actions in the course of this world, and which is too imperfect (comp. 2: 15; 4: 1; 7: 15; 9: 2; etc.) to be described by these expressions.—*Cook.*

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 West Madison street, Chicago.

H. H. Hinman, 221 W. Madison St., Chicago.

STATE AGENTS.

Indiana, S. L. Cook of Albion
Missouri, M. N. Butler, Burlington Junc.
Minn. R. J. Williams, Winnebago City
New York, W. B. Stoddard, Dale.
Wisconsin, Isaac Bancroft, Monroe
Iowa, D. P. Rathbun, Wayne.
Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]

S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
D. P. Rathbun. Wayne, Iowa.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. L. Barlow, Lima, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
A. D. Freeman, Downers Grove, Ill
E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards Clarkville, Mich.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominatcd; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up aud prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents aud inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for womau suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business intcrests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

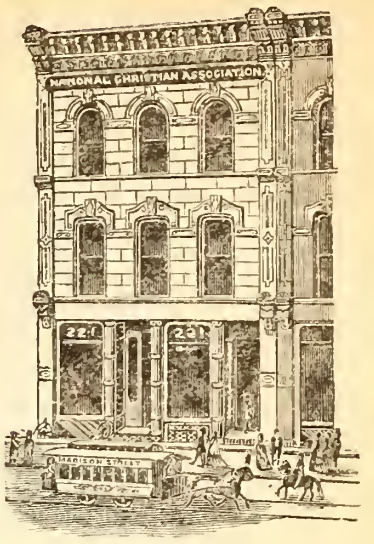
A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin.

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton-W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

ALABAMA.—Pres., W. A. McAlpine; Sec., G M. Elliott; Treas., E. Fishel, all of Selma.

CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

ILLINOIS.—Pres., Wm. H. Chandler, Dover; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno· Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.

KANSAS.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillen, Olathe; Treas., S. Alexander, Linden.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

MICHIGAN.—Pres., C. C. Foote, Detroit; Rec. Sec'y, W. H. Ross, Williamstown; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.

MINNESOTA.—Pres., E. G. Paine, Wasioja Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec. M. N. Butler, Albany.

NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Elder J. G. Smith New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton· Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 11, 1884.

The suggestion for national political convention to meet next June in Chicago, in connection with the N. C. A. annual meeting, first came in a letter from F. W. Capwell, chairman of the National Committee of the American party. It was endorsed and resuggested back to his committee by the Directors, Nov. 11. It has been our custom from the first to hold such joint meetings, to save travel; the N. C. A. always adjourning to allow the American party to meet separate and distinct, and open to all voters. The American party is not "party-politics," but national and eternal politics; like law, "Commanding what is right and forbidding what is wrong."

THE WAIL OF THE WOLF.—The *Champion*, Paul Schuster editor, is the National Liquor Organ, established in 1878. It goes weekly to the brewers and liquor-dealers of nearly 600 cities and towns in twenty-two States. Immediately after the election it utters these editorial wailings: "The vote for St. John, over 200,000, throws into the shade the irrepressible Benj. F. Butler." "This is exactly to the liquor-trade what the first cannon on Fort Sumpter, on the 12th of April 1861, was to the U. S. government, viz., a solemn, forcible, defiant declaration of war." "There is no backing down now for either side." "The Prohibition flood is now sweeping over every State in the Union." "The party which voted for St. John means business." "There can be in this war no middle ground," and "parties must adapt themselves to the situation," with much more to the like effect. Read the whole article in the temperance department.

We shall be glad to receive suggestions from correspondents about the future efforts of the American party. Shall we favor a convention of prohibitionists opposed to nominating members of secret orders to office?—*The American.*

As Prof. Bailey is not a member of the Prohibition, but of the American party; and as all of our people who voted for St. John and Daniel, voted for them as "Americans," as was distinctly avowed at the Washington (Iowa) convention, we, of course, cannot call, or without their previous action, "favor a call" of "a convention of Prohibitionists," whether secretists or anti-secretists. But it is entirely competent and courteous for us to invite all anti-secret Prohibitionists to join us in convention; and this is what we understand chairman Capwell of New York, and Prof. Kimball of New Hampshire, to suggest.

Mr. Capwell, in a letter to us, says he favors a general convention of the American party in Chicago, next June, following the annual meeting of the N. C. A., to save travel and expense.

The six conventions in New England, originally suggested to Secretary Stoddard by Prof. Kimball, were, we believe, intended by him to be N. C. A. meetings with recess for an American meeting if desired. Will these brethren please rise and explain?

The entrenchments of sin are not to be taken by sappers and miners; they can only be won by open and hard fighting. The lodges and saloons are the strongest of the "strongholds," of Satan; and those prohibitionists who hope to destroy the saloon by avoiding open, direct collision with the lodges, vainly hope to outwit the devil. It is no part of Masonic secrecy that Masons are sworn to stand by one another. All do not do so, but all are sworn to. If, then, Mason-prohibitionists do not stand by Mason distillers and saloonists, they are perjured to the lodge. If they do, they are perjured to prohibition. Christ taught "politics," or he did not teach the whole duty of man; and his politics are not "fickle." New Testament politics are what Geo. Bush called, "The earthly triumphs of Christianity." They are these: That men are of "One blood," and so equal in natural rights. Acts 17: 26. That rulers are *servants*, not masters of the people. Matt. 20: 27, etc. That there are in Christ no national or color lines (Col. 3: 11), or civil distinctions against women (Gal. 3: 28), and that church and state, or things sacred and things civil must not be mixed. Matt. 22: 21. These, and others like them, are God's ideas of human politics. As to taxes, tariff, revenue, etc., the woman's two mites which made a farthing, and the fish with money in his mouth were Christ's sanction of government support.

The editors of the *Cynosure* are not members of the national Board of Directors of the N. C. A.

CONVENTIONS—CONVENTIONS!

It seems to the *Cynosure* that there is "a sound of going in the tops of the mulberry trees." (2 Sam. 5: 24.) David had smitten the Philistines at Baal Perazime and burned their lodge gods ,which had polluted the Jewish worship; as in our late war our boys were initiated by the very lodges which organized the secession hand brought on the war. David knew that Moses was not mistaken when he denounced and punished all appliances of false worships as "cursed things," and though but a handful against a host the power of God was in every blow he struck.

Prohibition has triumphed. It has forced itself into the arena of American politics and a coach and horses cannot take it out. Chairman Capwell has suggested a general political convention at Chicago next June. Prof. Kimball calls for six State conventions in New England, and promises co-operation. Secretary Stoddard responds, "Write me down for six conventions." Letters from Rev. R. Loggan in Kansas, tell us he enters the field as agent of the N. C. A. If president Richards and secretary McMillan of the Kansas auxiliary call a convention in Olathe before January 1st, Gov. St. John has promised to address it on prohibition; and Prest. C. A. Blanchard will speak for the N. C. A. against the lodge. Perhaps Dr. Cordley of Lawrence can be seen and invited to attend. President Seelye of Amherst College, has been writted to in behalf of the Northampton convention, and Gough and Dr. Miner of Boston will be. Dr. Miner went to Washington and spoke for us powerfully last winter, and Gough told the editor of the *Cynosure* in his intense, histrionic style:

"At Baltimore, the Good Templars got up a grand procession and insisted I should wear their regalia. I yielded, and rode along tricked out with their blazonry, till I looked on myself and saw how supremely ridiculous I appeared. I took off my horse-collar regalia and rammed it under the seat, and I have not seen or worn the thing since."

And while these notes of preparation are seen and heard in the North, Prof. Bailey was the first to adumbrate the duty of the American party. Some weeks since the *American* declared the immediate duty of the American party to be, to disintegrate the Prohibition party and divorce its darkness from its light. Not that he would drive off the Good Templars, and Templars of Honor from prohibition. He invites them to abandon their lodges and join us in one solid phalanx of light; and the *American* is calling for and concentering the opinions of the good and wise on the best form of the movement. In the words of Secretary Stoddard, let there be a "forward movement all along the line." All national candidates and disagreements about them are positively out of the way for three years. That is as long as Christ preached. Let us meekly follow his footsteps, copy his example, and prepare his way.

KANSAS MATTERS.

May we without impertinence suggest to General Agent Kinney and the Syracuse brethren that Wesleyan interests in Kansas need immediate attention and aid. The Wesleyan churches at Olathe and Fort Scott were openly committed against the lodge, while all the other churches in those interesting cities except Scotch Presbyterians, were silent, and their silence counted as votes for the lodge. The lodges have given their profoundest attention to these churches. In the words of Bro. Richards, they have "greased and swallowed" some weak ministers, and have run the congregations down from hundreds to almost nothing. But worst of all, the "powers of darkness," which confounded and confused Christ's little church when they drew near Jerusalem, has troubled these churches. Bro. Richards, who bought a fine foundation which had been mortgaged for $1,000, for $150, and built a good stone church there, is just now gone to that work, where a church of eighty members is sunk to half a dozen! And there is now a debt of some $700 on the building. So far as I can judge, his measures are wise, and he certainly has the respect of the people. His wife is a woman of sound sense and piety, and the few that adhere to the church, especially the family of Bro. Cook, are "called and chosen and faithful." The beautiful city of Fort Scott is rapidly building up, and there is probably no other post in Kansas so important to the Wesleyan denomination. I will be one of ten to pay $100 to help Bro. Richards through this year. Will Bro. Kinney publish this appeal and write me what he thinks. I also will consult Pres. Stratton. J. B.

Ex-Governor St. John should and must be paid a rational and just compensation sufficient to cover his ever -increasing clerk-hire, car-fare, etc., unless it is the intention to kill him off. Who sees to it? "On the side of the oppressors there is power," and an endless amount of money. Let not St. John lack bread.

—Bro. Hinman, now laboring for the N. C. A. in Illinois, is this week in Lexington, McLean county.

—Bro. W. B. Lloyd, employed by the Executive Committee of the Illinois Association spoke on the Sabbath at Brush Point Wesleyan church and Kingston M. E. church. These places are near Sycamore in De Kalb county.

—The Blanchard (Iowa) *Record* says that an appointment for Elder Rathbun in that place drew out a good congregation; but there was much disappointment in the non-appearance of the lecturer who was detained at a protracted meeting in Beaconsfield, Iowa.

—The Chicago Association, which cares for the interests of our reform in this city, met at the house of E. A. Cook on Washington Boulevard, Monday evening, to consider what can be done by way of lectures or other meetings to increase the number of friends of anti-lodgery during the present season.

—Ebenezer Kent, one of the most steadfast and earnest supporters of our work, died in his 91st year at the home of his daughter, Mrs. O. W. Brown in Wethersfield, Ill. His last contribution of $20.00 paid for sending the *Cynosure* to a number of colored ministers whose names were furnished by Dr. J. E. Roy of the Am. Missionary Association. An obituary notice will appear next week.

—The last issue of the *India Methodist Watchman*, edited by Rev. C. B. Ward of Secunderabad, Deccan, India, comes in folio and not magazine form, and will be hereafter published fortnightly instead of monthly. These indications of success in an interesting mission work are cheering. Any readers of the *Cynosure* who wish to subscribe for a good missionary paper devoted to the work in India can receive it by sending $1.25 to this office or to Mrs. A. R. Kean, 100 Washington St., Chicago.

— The *Cynosure* has lately welcomed numerous visitors, among whom we recall the names of Rev. C. C. Foote, of Detroit; Rev. B. T. Roberts, Superintendent of the Free Methodist church; Rev. George Warrington, President of the Iowa State Association; and Elder Henry Cogswell, formerly of Wadsworth and Mansfield, O., whose testimony as a seceded Mason gave a great impetus to the work in that State. Brethren Fowler, of Iowa, and Greene, Smith, Cox and Corning of this State, have also called. These brief visits have cheered us who labor in the *Cynosure* office, as an expression of sympathy and co-operation.

— The friends at Birmingham, Iowa, have purchased their type and presses and will soon issue their new reform paper, which will represent the Anti-masonic temperance and national reform issues in that Congressional district. Rev. Geo. Warrington of the United Presbyterian church and Dr. J. N. Norris will contribute ably with pen and wise counsel to the success of the enterprise. We pray for the day when such papers shall be established in every county in the land.

—Among the recent ventures in journalism we have forborne to speak heretofore of the *Christian Nation* of New York, a weekly of beautiful proportions and able management lately begun by John W. Pritchard of the Reformed Presbyterian church, Brooklyn, and once connected with the *Christian Statesman* of Philadelphia as managing editor, Associated with Mr. Pritchard is Rev. S. J. Crowe, late pastor of the same church, whose ill-health compelled him to rest entirely from pulpit labors. Mr. Joseph Bowes, of Washington City, whom we once engaged as Washington correspondent of the *Cynosure*, conducts with marked ability a Sabbath-school department. Thus ably manned the *Christian Nation* is a worthy addition to the ranks of journalism and deserves a noble support.

—W. M. Collins, the Methodist preacher and Knight Templar Mason, who was reported drowned at Cleveland last fall, has been got out of his hiding place. He has returned to Galesburg and will soon be on trial before his presiding elder for his scandalous life. Had the church authorities begun to discipline him years ago when he joined the lodge, it might have saved him fro m a course of iniquity that may be his eternal undoing.

REV. ROBERT LOGGAN, who was appointed lecturer and agent for Kansas by the State Christian Association at Lawrence, October 1, will enter upon his work on the 13th inst. The N. C. A. will co-operate with the State executive committee and use their best endeavors to push on the work. Let the friends rally to the support of Bro. Loggan and write him at Clifton, Washington county, Kansas. Shall we hear from the executive committee very soon on this matter? J. P. STODDARD.

HASTEN SLOWLY.

A few of the oldest and truest friends of the anti-secrecy reform have ordered the discontinuance of the *Cynosure;* some giving reasons and others not. Nearly all express regret at parting with an old and honored visitor and their firm adherence to the anti-lodge principles it has so long and ably championed. I wish to say to these friends that we are grateful for their patronage, co-operation and prayers in the past, and ask a suspension of adverse action until we all have time to "right up" after the political cyclone of 1884 has swept by. It would be strange indeed if *any one* who entered the arena with heart and soul had passed the ordeal without mistake in word or deed, and we do not claim divine inspiration for the pages of the *Cynosure.* But could you have known the labors of its editors as I have, and listened to their pleading for the guidance of the Holy Spirit, insincerity or personal ambition would have been the last inference you would have drawn from their course.

Brethren, you need the *Cynosure.* Be sure you don't make a mistake in this matter. Read Proverbs 19:2 and ask yourself the question, "Is there any other way in which I can obtain so thorough a 'knowledge' of the character and workings of the secret orders as by reading the *Christian Cynosure?* Allow it, in your judgment, to furnish some illustrations of human frailties, and help on the good work by urging your neighbors to read it. The advocates of other reforms are wisely and vigorously pushing the circulation of their literature, and especially their organs, and every friend of the anti-lodge movement should sieze upon this opportune time when the waters are troubled to secure a list of readers and double the subscription roll before the harvest time is past. Will you make the effort? J. P. STODDARD.

REFORM NEWS.

FROM THE NEW YORK STATE AGENT.

ROCHESTER, N. Y., Dec. 2, 1884.

DEAR CYNOSURE:—As you see, I am working eastward. I spent parts of Friday and Saturday in Batavia, and was welcomed as usual by friends. Found the Morgan monument as beautiful as ever, bearing its silent but lasting testimony against a society which hesitates not to take human life whenever it seems necessary to the advancement of its devilish schemes.

Taking an afternoon train, an hour's ride brought me to the Flower City of the East. Here, again, we meet old and new friends. Some since our last call have crossed the river to "the land from whose bourne no traveler returns." Found Gen. Riley, although nearly 90 years of age, as actively engaged in reform work as ever. He was the only man in his church who voted the temperance ticket, and, of course, receives his share of the billingsgate heaped upon those who voted for conscience" sake. Bro. Owen, pastor of the Free Methodist church, requested me to speak in his church Sabbath evening. I did so. The attendance was good and the Lord was with us.

Take the train at 2:40 p. m. for Canandaigua, where I hope to push the work forward.

NOTICE.

All parties indebted to the New York State Association Opposed to Secret Societies, or to myself, will confer a great favor by forwarding the amounts due before the 1st of January. We desire at that time to cancel all accounts and begin anew.

As we expect to hold meetings, county conventions, etc., this winter, and will necessarily incur considerable expense, we ask all who can assist us to forward their pledges or subscriptions to State President, F. W. Capwell, Dale, Wyoming county, N. Y., and they will be duly accredited. All amounts over one dollar should be sent by registered letter. W. B. STODDARD, *Ag't.*

THE WISCONSIN WORK.

I find I have traveled 245 miles, given eleven lectures or sermons and have scattered several books and many pages of tracts by gift or sale in 465 different families. I have also conversed with a goodly number of persons on the subject of secret societies.

I had a fall the Saturday before election; was tipped out of a buggy and injured my right shoulder. I have not got over it yet, but it is getting better. I cannot put on my overcoat yet alone.

I arrived here at Milton Junction this evening, Dec. 3rd, have got the refusal of the Grange Hall for our State meeting, and the friends here say they think there will be no doubt of their entertaining the delegates free; one mile from the Junction is Milton, where is a college of Seventh day Baptists with over one hundred students. I think we could reach many of them. These villages are within one mile of each other. I. BANCROFT.

BIRMINGHAM, IOWA, SETS A GOOD EXAMPLE.

A GRAND SUGGESTION FROM THE PRESIDENT OF THE IOWA CHRISTIAN ASSOCIATION.

Birmingham has a Christian Association that is alive and active. Secret societies and their relation to the church, the state and the family are considered at every meeting, and other reform questions are not slighted. These meetings are held once a month, and are often occasions of deep interest to the community. The endeavor is made to develop latent talent by suitable literary exercises, to keep fresh in the memory of all persons the arguments against all forms of secrecy, and to create a feeling of friendship among all those who favor this reform work. For two years the meetings have been held regularly except in June and July.

We have not done all that might have been accomplished. A greater energy in getting new members, a readiness to do what is asked by the committee on programme, and a more lenient over-looking the imperfections of those who try to do their part to give interest and value to the meetings, would improve us.

This continuous and persistent work has not been without good results in cheering the faint-hearted, in strengthening the weak and in gaining over the wavering. So many influences are brought to bear upon the young and thoughtless, and at the impressible age of life so many are in danger of being led astray that we can not too frequently or forcibly present the facts in regard to the follies, dangers and deceptions of Freemasonry and kindred societies.

It would be well if every community, where this matter has been sufficiently agitated, would sustain a local association. Not necessarily a weekly meeting nor even a monthly, but let the meetings be so arranged and advertised that all interested would be reasonably certain to attend and take an interest in the proceedings. Could not Washington, Morning Sun, Crawfordsville, Salem, and other communities where this burning question has been agitated, have good, live, energetic meetings?

A few essential conditions of success it may not be amiss to state. They are: three or four energetic individuals who will not be afraid to go forward and who will not shirk responsibility, a genuine interest in the work, a tolerant spirit toward those who differ on other matters and towards those who have not yet become warm and enthusiastic, and a faithful and judicious committee on programme.

Birmingham feels the need of sister associations in these other places to cheer and strengthen her. And if we could form associations in all the localities where the lecturer goes, even if half of them died, it would give a great impetus to this reform. And when we have something good in one place we could send it around to the other associations and let them enjoy it, too. Brethren, let us all work together in this and see if we cannot make greater inroads on this vast secret empire.

Now that we may bring this matter into practical shape, Birmingham offers to send one or two persons to any of these near places to organize and start an association. Let the brethren consult and fix upon a time and send us word long enough beforehand and get up a good meeting. And when one place is aided, let that look out to the field beyond. If the enemy organizes lodges, let us organize associations. If they draw in the unwary, let us educate and enlighten the uninitiated.

GEORGE WARRINGTON,
Pres. of Birmingham Christian Association.

EVENT EXTRAORDINARY.

On our recent Thanksgiving day there was a grand convocation at Charles L. Clark's, 353 Third street, Detroit, to celebrate the golden wedding of Prof. Geo. W. Clark and Louisa Elliot Clark. There were present of the family four sons, three daughters, two sons-in-law, and four grandchildren. Canada furnished her quota of friends and relatives. New York, Minnesota and Illinois were not backward in furnishing guests. Michigan brought up the rear with a full representation. The elder and youngest sons of the late lamented Lieut. Kislingbury of the Greely expedition were also present, the first in full uniform; and last, not least, was Capt. Geo. W. Clark, Jr., whose regiment captured old Jeff Davis.

The greetings and congratulations were with an overflow of gladness. A speech and narrative from Prof. Geo. W. Clark and others, with personal history, anecdotes, reminiscences, music and songs made the hours fly. Prof. Clark's early and wonderful experience as a pioneer temperance and anti-slavery reformer would fill a volume. Periods in Mrs. Clark's life are wondrous as romance, and would eclipse many a modern love tale or thrilling novel. "Her children rise up to bless her," and they never weary of listening to the strange adventures of their father.

Letters of congratulation came like leaves of autumn from near and far, among them one from William and Laura Goble, where the lovers were married in 1834.

There are many yet living who remember the amazing power of Geo. W. Clark's songs over those great conventions when for a third of a century he was the "national reform singer," and the almost uncontrollable enthusiasm he was wont to inspire by that power, and which he still retains to a wonderful degree.

Presents there were on this occasion, ranging from "golden love-apples," up through precious things to "golden eagles;" and, with an interesting letter from his old friend, Hon. Frederick Douglass, came a beautiful gold pen. And such luxuries at the table! After all these came the crowning event—the acting domine calls the bride and groom to the center of the crowd to enter the mystical union of the "golden wedding." The ceremony began with the usual ritual service *left handed.*

"Does any one know reason why these persons should now plight their fidelity to each other? If they *do,* let them *never keep silence!*"

"Is this your first or second golden wedding?"

"Yes, sir!"

By this time such a tidal wave of mirth swept over the assembly that all further questions were drowned in the shouts of merriment. The first we knew the work was done by the minister's stealing the first salutation from the lips of the happy bride. Mutual congratulations followed, when Mr. Clark, turning to his bride, said:

"Now fifty years have sped, dear wife,
Since we began our wedded life;
There are maxims old and maxims new,
Often pertinent and as often true,
And so with us, I need not prove
The "course of true love was not *smooth!*"
For when my sweet-heart first I spied,
Another "feller" before me vied;
What made it worse for poor me—though hard I tried—
The old folks all were on the *other* "fellers" side.
And when at last I *won*—why, then the other feller up and cried.
Alas! the tender youth—I had no heart to blame—
For had I failed, I believe my soul I should have *done the same!*
But now six hundred moons, my golden bride,
As we to-night sit side by side,
Have waxed and waned
Since we our joyous honeymoon attained;
And more than eighteen thousand days and nights
Since then have shed on us their shades and lights.
Mid all these years of toil and strife,
The ups and downs of married life,
We've borne the burdens, worn the thorns,
And now await the promised crowns.
Our family "jars"—as came and went the fleeting years—
Were sometimes filled with "tarts" so sharp as brought the briney tears;
But mostly they were filled with lucious fruits and fair,
Such as the rich and purple peach and yellow golden pear.
Our children all, both short and tall
(Although hut *seven,* instead of *eleven*—
Wish 'twere more to make the number even)
But each and all still greet us here this side of heaven.
And may we all, so long and well preserved
To God accord the meed of praise deserved;
And may we each so heed His gracious call,
Who came to save us from the fatal fall,
That when our fleeting days on earth are past,
We all may find a safe retreat in heaven at last.
And now to these kind friends who greet us here,
And those who so kindly write from far and near
On this our golden wedding year,
We give our hearty golden cheer,
And pray that when the pleasant golden meetings
And joyous earthly golden greetings
On this our mundane sphere are over,
We all in heaven may meet, ne'er to sever;
And there each other know and greet,
And together range that golden street
And sing and praise the God of golden days
FOR EVER—AND—FOR EVER!"

Congratulations were renewed and the assistant clergyman came to the front with an appropriate address and loving words for all, closing with thanksgiving for the pleasant occasion and the blessings of the bountiful year, and intercession for their continuance. Very tender will be the remembrance of those glad hours for years to come. When all was over, the entire group of three generations repaired to Randall's art gallery for a photograph sitting of a group, never in all probability to meet again on earth. C. C. F.

SENTENCED MORMONS.

A dispatch from Prescott, Arizona Territory, Dec. 5, says: Judge Howard to-day sentenced the convicted polygamists. Ammon M. Tenny, Bishop P. J. Christofferson and C. I. Kemp are each to pay $500 and be imprisoned three and a half years in the United States House of Correction at Detroit, Mich. Much sympathy is expressed for Kemp. He leaves two wives and twelve children in destitute circumstances. He desired to plead guilty, but was prevented under pain of excommunication from the Mormon church. The sentences of Bishop Wm. J. Flake and Jas. F. Skonsen, who pleaded guilty, were each $500 fine and six months' imprisonment in Yuma penitentiary

THE HOME.

THE TWO ANCHORS.

It was a gallant sailor man
  Had just come home from sea,
And as I passed him in the town
  He sang, "Ahoy!" to me.
I stopped, and saw I knew the man—
  Had known him from a boy;
And so I answered, sailor-like,
  "Avast!" to his "Ahoy!"
I made a song for him one day—
  His ship was then in sight—
"The little anchor on the left,
  The great one on the right."

I gave his hand a hearty grip.
  "So you are back again?
They say you have been pirating
  Upon the Spanish main;
Or was it some rich Indiaman
  You robbed of all her pearls?
Of course you have been breaking hearts
  Of poor Kanaka girls!"
"Wherever I have been," he said,
  "I kept my ship in sight—
'The little anchor on the left,
  The great one on the right.'"

"I heard last night that you were in;
  I walked the wharves to-day,
But saw no ship that looked like yours,
  Where does the good ship lay?
I want to go on board of her."
  "And so you shall," said he;
"But there are many things to do
  When one comes home from sea.
You know the song you made for me?
  I sing it morn and night—
'The little anchor on the left,
  The great one on the right.'"

"But how's your wife and little one?"
  "Come home with me," he said.
"Go on, go on; I follow you."
  I followed where he led.
He had a pleasant little house;
  The door was open wide,
And at the door the dearest face—
  A dearer one inside!
He hugged his wife and child; he sung—
  His spirits were so light—
"The little anchor on the left,
  The great one on the right."

'Twas supper-time, and we sat down—
  The sailor's wife and child,
And he and I: he looked at them,
  And looked at me, and smiled.
"I think of this when I am tossed
  Upon the stormy foam,
And though a thousand leagues away,
  Am anchored here at home."
Then, giving each a kiss, he said,
  "I see in dreams at night
This little anchor on my left,
  This great one on my right!"

—*R. H. Stoddard.*

SUNDAY AT ELDER JONES'.

BY AN OLD FOGY.

I went over to Mason, last week, to see about selling my wheat, and Elder Jones, who is in the commission business, asked me to spend the Sabbath with him, and hear their new preacher. Maybe he remembered what the Bible says about entertaining strangers, and maybe he wanted to make sure of getting my wheat. But thinking it would be a great privilege to visit at the house of so good a man, and that I could learn something about the best way of making the Sabbath pleasant and profitable at home, I very gladly accepted the invitation.

Now, Mason is a railroad town on the Great Western, and trains are running through it all the time, day and night, and Sundays, too. It is what we call down here a very smart town, and, of course, it must have a smart preacher. I will, perhaps, tell you about the sermons I heard some other time. But now I want to write about the Sabbath at Elder Jones'.

We sat talking pretty late Saturday night, for the elder seemed to want to tell me a great deal about the crops in Europe; how much better they are than usual, and to prove that it was wiser to sell wheat at the present low figures than to hold it; that the price was more likely to go down than to go up. Seeing that I looked a little sleepy, he said, "We don't go to bed very early Saturday nights, for Sunday is a day of rest, and we breakfast late. You needn't get up, deacon, until you hear the rising bell. We have it rung half an hour before breakfast.

I went to bed and slept well. When I woke up in the morning, the sun was more than an hour high. Thinks I, that rising bell must have rung. So I got up, dressed myself, and went down stairs. But the house was as still as the grave. There was no smoke coming out of the kitchen chimney. I didn't want to go back to bed, so I went out and took a long walk. I was busy reading the inscriptions in the graveyard when I heard the town clock strike eight. I thought, surely I shall be late for breakfast, so I hurried back. As I went into the yard I saw the hired man come out, rubbing his eyes, to feed the horses. I sat on the steps half an hour, and then heard the rising bell and knew, by the sounds in the kitchen, that somebody was getting breakfast. At half-past nine the breakfast bell rang and the elder and his wife came. A blessing was asked and we began to eat. The young folks came in one by one, until nearly ten o'clock. Breakfast over, there was a great hurry and bustle about getting ready for church. We started as the last bell was ringing, and got in just as they were singing the first hymn. The elder said that he never could get his women folks to church in time, but that a good many were later than they were, and that was some consolation. I couldn't see why, but said nothing.

After church, the elder said, "Let us go around by the post-office. The Chicago mail gets in at 11:20." Well, we found that nearly all the congregation knew about the Chicago mail. They formed a procession from the church to the post-office and the clerks who had been distributing the letters while we were listening to Dr. X's sermon, had a lively time for half an hour giving out letters. The elder had a lock-box, so he did not have to wait. He got half a dozen letters and several papers, one a Sunday morning daily from Chicago. We went home. He handed me some of the papers while he just glanced over his letters, as he said, "There might be something very important you know." The letters having been "glanced over" pretty carefully, the elder took up the papers, and read them and commented on their contents till dinner-time.

The dinner was not such a lunch of cold meat, pie and cheese as we used to get between the meetings when I was a boy, but consisted of roast beef, broiled chickens, vegetables of four or five kinds, a hot pudding, a variety of pastry and hot coffee. Mrs. Jones remarked that her husband was so hurried week days he could not enjoy his dinner and so she tried to have a good one on Sunday, when he had plenty of time to eat it. She went on to discuss the theme of unfailing interest to housekeepers, "help." She had tried all sorts, and had come back to the Irish Catholics as the best on the whole. Protestant girls wanted to go to church just when the family went, and just when the dinner ought to be attended to. But the Catholics would run over and hear a morning mass, while the family were at breakfast, and then come home and get the dinner. And she wound up with the general remark that it was not best for mistresses and servants to belong to the same church. It made the servants too forward and familiar. "I don't object," she said, "to priests making pastoral visits in the kitchen, but it would be embarrassing to have Dr. X do so, or to have to invite my help into the parlor to see him."

Dinner over at last,—and it lasted a full hour,—we went into the parlor. Soon the door-bell rang, and Elder Jenkins was shown in. He was introduced to me, and remarked that he didn't believe in Sunday visiting, but dropped in sometimes to talk over church matters with his brother elders. The church matters that they talked over were not spiritual, but financial. They did not ask each other, What can we do to make the prayer-meeting more interesting, to get more people to come to church, to secure a revival of religion, but how can we raise Dr. X's salary, and pay our organist and soprano, and other expenses of a first-class church without putting our hands deeper into our own pockets. The ability of A, B, and C to pay more pew rent was discussed. "What do you know about that new business that A is engaged in? Is it going to pay?" said Elder Jenkins, at length.

"I don't know," was the reply. "He has been to me several times to get me to invest in it, and I hesitate to do so. I don't feel quite sure about it. How does it strike you?"

On this tangent they went off from the church and its affairs, and spent an hour in canvassing the propriety of taking stock in Mr. A's factory. With pencil and paper they made elaborate calculations, and finally, near tea time, Elder Jenkins arose and said, "I must go now, but I am glad that we have talked this matter over. I begin to think that it may be best for us to help brother A. I will see you early to-morrow morning," and turning to me, he added, "You see, deacon, if we help one of our members to succeed in business, we enable him to pay a larger pew rent, and so we help the church.

After tea as the bell rang for evening meeting, the elder said, "I don't go out much Sunday evenings. Dr. X don't care about having us old folks at the second service, as he gets up his discourse expressly for the young. But as I want you to see how he draws them, I will go with you, and finish reading my newspapers when I come back." So we went to church, heard a solo from a woman who gets ten dollars a Sunday for singing in the choir, heard a sermon on "The Transit of Venus." The young folks brought company with them from church, and I heard the piano jingling in the parlor long after I went to bed. Somehow I did not enjoy this Sunday at Elder Jones', and don't think that I learned much from him as to the best way of sanctifying and enjoying the Sabbath. —*Interior.*

CHRISTIANITY AND ECONOMIC LAWS.

Overcrowded dwellings, it is said, like all other unfavorable conditions of life among the very poor, are the result of the laws of economical science; and with these the church can no more interfere than she can with the law of gravitation. A wealthy philanthropist may here and there divert his spare thousands to build fancy cottages instead of greenhouses, and let them at nominal rents. But that is not business, it is his fad. It will no harm to get information provided you don't attempt to act upon it. It is all ultimately a question of business—of the "cash nexus" if you will. If it paid to provide better dwellings, they would be provided according to the law of demand and supply. If it does not pay, you must leave it alone, lest haply you be found to fight against the "cash nexus."

And my reply is, that the very *raison d' etre* and genius of Christianity is, by the implanting in men of a new motive and spirit, to fight such economic and social laws as act against the highest interests of society. It was not by "obeying laws of political economy" that Christianity worked its great social reforms; it was by an heroic enthusiasm for brotherhood in Christ that blindly defied and overcame the ordinary laws of economics. People talk about these laws as if they were an inexorable destiny. The laws simply tell us what will happen if we don't prevent it. There is a tendency towards degradation in a society left to itself, whose religion is in brief the "cash nexus" in this world, and heaven or hell in the next. The very *raison d' etre* of Christianity is to fight this tendency by implanting divine impulses in us towards real brotherhood in this world.—*James Maurice Wilson, Head Master of Clifton College.*

LOOK OVER IT.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles: look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologist.—*George McDonald.*

CHILDREN'S CORNER.

LIVES OF CELEBRATED MEN.

THE MARTYR ADALBERT IN PRUSSIA.

Adalbert was born of a noble family in Prague, in the year 956. He was educated in Madgeburg, and thence returned to his native land. In the year 983 he was elected bishop of his native city. Much heathen barbarism then prevailed amongst his countrymen; and Adalbert, who could not tolerate a heathen life, as united to an outward confession of Christ, had on this account to endure many a hard conflict. He did not lack glowing zeal and steadfastness; but perhaps he did sometimes fail in discretion and that unwearying patience, which indeed must have been exposed to hard trials amongst these wild tribes, who would submit to no yoke.

He, therefore, more than once excommunicated this flock, who would not follow him as their shepherd, nor give up their lawless ways. He wished to take refuge in a monastic life, and visited the venerable Nilus in Italy—a man who shone as a light in the darkness, whose life and labors we will look at more closely by-and-by. But he was again constrained to return to his wild flock, to be driven from it a second time.

When he took leave of his people for the third time,—impelled by a fervent zeal to labor for the propagation of Christianity,—he repaired to Hungary, where the seed of faith had recently begun to germinate.

He was very gladly received by the king Geisa, who,

influenced by his wife, suffered himself to be baptized; but Adalbert could get little attention to his exhortations from either of them. Meantime, it may have been the impression of his words and conduct which produced so great an effect on the heart of their son, the boy Stephen, who afterwards accomplished so much towards the foundation of the Christian church in Hungary.

His impatience, however, soon drove him away from Hungary. He resolved to go where no missionary had yet penetrated—to the heathens in Prussia. Duke Boleslad I., of Poland, to whom he applied, gave him a ship, and thirty soldiers for an escort.

So he proceeded to Dantzig, then the frontier town of Prussia, towards Poland. Here he commenced his labors and succeeded in baptizing many. Then he left that neighborhood in order to proceed to the opposite shore. Having landed there, he sent back the ship and the men. He wished to commit himself wholly to the protection of his God,—as a messenger of peace, not to come under the guardianship of human might—and also to avoid anything which might excite suspicion amongst the heathen.

He only retained with him the priest Benedict, and his pupil Guadentius. They landed at the Frische Haff, and proceeded in a small skiff to an island formed by the Pregel at its mouth. But the inhabitants came with cudgels to drive them away, and one of them gave Adalbert such a violent blow with the rudder, as to knock the Psalter from which he was singing out of his hand, and to throw him on the ground. When he recovered himself, his first words were, "Lord, I thank thee, that thou hast counted me worthy to suffer at least one blow for my crucified Saviour." On Saturday, they crossed to the opposite bank of the Pregel, to the coast of Samland. The owner of the land, whom they found there, led them to his village, and a great crowd of people collected around them. When Adalbert was asked who he was, and with what object he came, after telling them who he was, and whence he came, he declared to them in gentle tone: "For the sake of your salvation I am come hither, that ye may abandon your deaf and dumb idols, and acknowledge your Creator, beside whom there is no God, that, believing in His name, ye may receive everlasting life, and be made partakers, in an imperishable existence, of heavenly joy." The heathens gnashed their teeth with fury as they heard these words, and striking their staves on the ground, threatened him with their clubs He might esteem it a great thing, they told him, that he had reached so far unhurt, and that only by a speedy departure he could save his life. They saw that all in that kingdom had one law and one way of life; and that as subject to another and an unknown law, if they did not depart that night, they would be beheaded the next day. They were placed in a ship, were compelled immediately to push off from the coast, and remained five days in a village to which they came. When they awoke on the last day, Guadentius related to his spiritual father a dream which he had in the night. "I saw," he said, "in the midst of the altar, a golden chalice half full of wine. No one watched beside it. As I was about to drink of the wine, the minister of the altar forbade me, saying, that he could not permit me nor any other man to do so, for the wine was to be kept for the spiritual refreshment of the bishop on the morrow."

"My son," said Adalbert, who believed that he saw in this a token of the martyr's crown destined for him, "God bless this vision; yet we may not trust to a dream which may delude us." At daybreak they set forth on their journey, and they went joyfully through thick forests singing and calling on the Lord Christ. Song shortened the way. Towards midday they came to a place cleared for fields. Here Guadentius consecrated the elements and Adalbert partook of the holy supper; then they sat down on the turf, and refreshed themselves with some of the provisions which they had brought with them. After Adalbert had concluded the meal by repeating a verse from the Bible, and chanting a psalm, he arose, and when he had gone a little way he sat down again. Weary with walking, he and his companions fell into a deep sleep; but they were awakened in a terrible way. It was the raging of a wild band of heathen that aroused them. They were all thrown into chains. Adalbert continued in unruffled peace of soul, and said to his companions: "My brethren, be not troubled; ye know that we suffer this for the name of the Lord, whose might is above all might, whose beauty surpasses all beauty, whose grace is unspeakable. What is there more beautiful than to yield up sweet life for our sweetest Jesus?" Thereupon a priest stepped forth from the furious crowd, and with all his force cast his spear into the breast of the man of God, then all the rest let loose their fury on him. Dying, he lifted up his hands to heaven, and prayed to the Lord for his own and his persecutors' salvation: this happened on the 23d of April, in the year 995.—*Neander: Light in Dark Places.*

BIBLE READINGS FOR THE YOUNG.

THE VEIL OF THE TEMPLE. Read Matt. 27: 35–54.

Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake: and the rocks rent. Matt. 27: 5.

1. Where was the veil of the temple? Exod. 26: 31–33; 2 Chron. 3: 14.

2. How many of the evangelists record the rending of this veil? Mark 15: 38; Luke 23: 45.

3. Who alone ever entered within this veil? Heb. 9: 7, 8.

4. Why was this veil rent when Jesus died? Heb. 6: 19, 20; Eph. 13, 14.

Who are now permitted to enter into the holy place? Heb. 4: 16; 10: 19, 20.

HUMBLE GREATNESS.

Two years ago a colored girl from Detroit graduated fron the State University at Ann Arbor, Mich. Her mother was a washerwoman. They lived together in one room. The mother bent over her tubs and irons. The daughter helped her when she could, and together they supported themselves. In spite of her poverty and toil, this girl was one of the best scholars in her class. She has now gone to Africa as a missionary, and her mother with her. God bless them both!

There are, no doubt, a good many interesting things to be seen in Detroit and Ann Arbor. But as the Lord looked down on those two cities, is it likely that he saw anywhere a more precious sight or a higher ideal of life, than was shown in that quiet, secluded home, where these two women loved and prayed? It was in order to go and preach Christ's Gospel to the heathen that this poor girl struggled through her education. It was in order that she might go that her mother did her humble, faithful work.

Their ideal was as the Star in the East which the wise men followed; it had to do with Jesus Christ, the Saviour of the world. But the suds, and the heat, and the big bundles of clothes! These were common-place enough. When for themselves only, they are simple drudgery. When they are steps toward the accomplishment of some great end, or when done for Christ's sake, even such things as these become glorified. You remember those beautiful words of George Herbert:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine."

—*Golden Rule.*

A SHARP VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is apt to be got. You often hear boys and girls say words at play with a sharp, quick tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. I would say to all boys and girls: "Use your guest voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tone through life."—*Elihu Burritt.*

TEMPERANCE.

LIQUOR-DEALERS AND PROHIBITIONISTS.

The following article is taken from the *Champion*, the Chicago liquor-dealers' organ:

WARNING TO THE LIQUOR TRADE.

Although the complete returns of the election are not yet at hand, this much we know, that in every State of the Union the Prohibition candidates have received thousands of votes, and with one or two exceptions—due allowance being made—the vote for the cranky St. John throws into the shade the self-styled workingmen's or people's candidate, the irrepressible Benjamin F. Butler. It reaches a total of over 200,000 votes. Similar strength of the prohibition element was developed by the votes cast for Congressional, State, executive and legislative candidates. What of it? What is that to the liquor trade? It is exactly what the firing of the first cannon of Fort Sumpter, on the 12th of April, 1861, was to the U. S. government—a solemn, forcible, defiant declaration of war by the simultaneous opening of hostilities. There is no backing out now for either side. The Prohibitionists have shown at this election that they are now enlisted for the war to its bitter end. They propose to crush the liquor traffic out of existence, by fair means or foul, and they have good reason for being sanguine of success. Look at their sweeping victories in Kansas and Iowa; at their progress in Missouri, Georgia, Tennessee, Kentucky and Illinois, where local option and high license prevail, and at their steadily growing strength in a dozen other States, such as Indiana, Ohio, Wisconsin, Michigan, Minnesota, and others. Are you blind? Are you deaf? Are you the fools of whom the Latin poet said: Quen Deus perdere volait, prius dementat. Whom God wants to punish he first makes mad (crazy)? It would seem so, indeed.

The Prohibition flood is now sweeping over every State in the Union, threatening some of them, ruining others. It undermines the very foundations of every distillery and brewery, and shakes like an earthquake every liquor warehouse and every saloon in the land. Do you not hear and feel the Prohibition waves beating against the very walls of your stores, your business places, your family dwellings?

When the Ohio or the Missouri rivers rise and overflow their banks and cover the lands on both sides with debris and ruins, do the riparian inhabitants stand stupidly by to witness the falling down of their houses, barns, and stables, the carrying off by the flood of their hens, cattle and grain? Do they smile, stick their hands in their breeches pockets, and say to one another: "Well, if my neighbors can stand it, I can?"

Yet this is exactly the condition of the liquor-dealers and saloon-keepers of almost every State of the Union to-day—this is exactly how they act, how they speak. They can't help seeing the wave of Prohibition rolling onto them, they can't help foreseeing the destruction and ruin which will follow, and yet they quietly look on with their hands in their pockets, a cigar or pipe between their lips, placidly saying, "Well, all we can do won't help us any. What's the use throwing our money away for protective associations? If others can stand it, I can." And the like.

Once more we call your attention to your danger: There was mirth, rejoicing, carousing and revelry in the dining-hall of the Babylonian monarch Belshazzar, where the mysterious hand traced on the wall, in fiery characters, the ominous words: "Mene, Tekel, Upharsin." Neither the King nor the guests took notice of the warning, and before moving they were slaughtered, the royal palaces plundered and given a prey to the flames, and the Babylonian or Assyrian empire obliterated from the face of the earth.

Saloon-keepers, liquor-dealers, brewers, distillers, beware! The muster of the Prohibition hosts at the late election is your "Mene, Tekel, Upharsin." Rouse yourselves from your lethargy; form your protective phalanxes, fight for your rights, for your business, for your homes; but remember that while a child can easily break a single twig or small stick, the most powerful man can not break a bunch of rods tied together. In union there is strength. United we stand, divided we fall!

MALT LIQUORS.

It is very probable that were the claim to be made that the people of the United States consume a greater quantity of liquors per capita than those of any other nation, it would be sustained by official facts and figures. The report of the Commissioner of Internal Revenue for the year closed June 30 places the consumption of malt liquors for that time at 17,573,723 barrels, an increase over the figures of the preceding year of 1,147,673 barrels. Reducing the reported consumption of last year to gallons, gives 702,948,920 gallons as the quantity of malt liquors consumed in the United States during the twelve months. On the basis of the canvass of population for 1880, the consumption of malt liquors per capita was over fourteen gallons, and if it be assumed that the entire quantity was drunk by the male population alone the figures would give over twenty-eight gallons for the consumption of every man and male child in the United States. If the calculation be based on an estimate of 55,000,000 as the present population of the United States it will be found that our consumption of malt liquors for the period stated was equal to a fraction over twelve gallons for every man, woman and child in the country.

— Washington is the paradise of smokers. A drummer says: "There are more cigars and tobacco used there than in any other place of its size in this country." This is explained by the fact that a great many government employes have nothing to do but sit around, smoke and talk politics.

— Drinking habits increase so much in Germany that in many places there is a liquor shop to every thirty-one inhabitants. In Hamburg the proportion reaches one to seventy-one, and in Berlin one to every 116 persons.

— At the closing meeting of the seventeenth annual session of the Erie county, Pa., teachers' institute Nov. 28th, 500 teachers indorsed a resolution to make it compulsory upon the teachers of Pennsylvania to make the subject of temperance and total abstinence from the use of alcoholic drinks a part of the common-school education.

BAVARIAN BEER.—Bavarian winter beer contains about 4 per cent and the summer beer about 4-5 per cent of alcohol, porter contains from 6 to 7 per cent and ale 6 to 9 per cent of alcohol.—*Scientific American.*

The late Senator Anthony's wine cellar in Providence was found to contain more than 6,000 bottles of wine. Mr. Anthony was supposed to be worth one or two hundred thousand dollars, but his fortune turned out to be over $600,000. He had great quantities of wine given to him, and he seems to have saved it all up.

Matthew Brady, who has just been fined £100 for illicit distillation in Dublin, has solved a great historic doubt by giving into the hands of the police the following recipe for the manufacture of Irish poteen: Materials for ten gallons, ten ounces of prunes or French plums, one and a quarter ounces of green tea, two ounces of orris root, one-quarter ounce of angelica root, one-half ounce of sulphuric-acid, one-quarter ounce of cream tartar, tincture of vanilla, essence of almond.

Three recent events strongly point to a great advance upon the temperance question.

First among these may be recorded the enactment by the Massachusetts Legislature of a law that no man habitually using intoxicating liquors to excess shall be appointed to, or retained in office, and that no liquor-dealer shall hold any office affected by the civil service law.

The second is the publication in the *Boston Herald* of the article entitled "Temperance by Moral Coercion," in which persons employing men are inferentially recommended to enforce the rule "No drinking men need apply."

THE CHURCHES.

—An interesting revival work is in progress at Wheaton under the lead of Mr. Bell, of Ravenswood, Ill., a lay evangelist. Following the death of Mrs. C. A. Blanchard the College church was moved to more faithfulness toward the unconverted. Union meetings among the various churches followed, and Mr. Bell began work last week. About a score of conversions, chiefly among the boys, encouraged those who were engaged in the work last week.

—Rev. W. H. Tibbals, of the Methodist church, Paw Paw, Michigan, resigned, owing to political differences with the congregation, he having advocated prohibition during the campaign.

—An attack was made on Rev. Dr. Ball's house at Buffalo Sunday night. The missiles used were lumps of coal, windows being wrecked and the inmates frightened. Dr. Ball originated the war on Cleveland for his immoralities through the religious press.

—The evangelist Moody was in Chicago Monday on his way to Milwaukee, where he holds a three-days' meeting. From there he will go to Minneapolis and St. Paul, and then to Cincinnati for like work. Sunday evening, in connection with Maj. Whittle, he concluded a three-days' meeting at Toledo. Mr. Moody states positively that he will not hold any meetings in Chicago this winter. He is in excellent health.

—Major Whittle, the evangelist, accompanied by the singers, McGranahan and wife, have been holding meetings in Grand Rapids, Mich. Three of the churches, Methodist Episcopal, Presbyterian and Baptist, have united in this effort.

—White's Grand theatre, holding 3,500 people, was much too small to contain the crowds that came to hear the first regular sermon by Dwight L. Moody in the late Christian convention in Detroit. Mr. Moody was accompanied by Maj. Whittle and Mr. and Mrs. McGranahan, the latter as singers. To accommodate the overflow a meeting was held in the Central Presbyterian church, conducted by Maj. Whittle. The convention was not a revival, but a meeting to consider ways and means for saving the unchristian portion of the community. The program is systematically arranged, embracing a number of topics which are discussed at each of the four daily sessions. Mr. Moody speaks on every topic. His remarks on saving Detroit youth made a deep impression.

—Monday next, says the *Inter Ocean*, a veritable missionary family, now resident in Chicago, will surrender the youngest son to the trials and sacrifices of the foreign field. Upon that day Dr. Doremus Scudder, son of the Rev. Dr. Henry M. Scudder, of Plymouth church, accompanied by his sister, Miss Kate Scudder, will set out for his post at Niigata, Japan. He will there assume charge of the hospital maintained in that city by the American board. Young Dr. Scudder goes, as it were, to a life-work, and goes well prepared. Graduating at Yale in 1880, he took up the study of theology at Union Seminary in New York city. Upon the removal of his father from Brooklyn to Chicago, Dr. Scudder devoted himself to the study of medicine in this city, and in due time was assigned charge of the medical ward in Mercy Hospital. He is qualified now as a medical missionary to toil in the East, the land of his father's birth and the land of a brother's labors in the practice of medicine.

—The first General Conference of the Methodist Episcopal church in the United States met at Baltimore Dec. 24, 1784. When Francis Asbury was ordained Bishop the church had 80 ministers and 15,000 members. The centennial conference, which met in Baltimore Tuesday, represents a church with 25,000 ministers and 3,800,000 communicants.

—There are now more than 260 Protestant congregations of various persuasions in Mexico, with about thirty thousand members. The Mexican converts are very liberal in their gifts to the churches, being in many instances willing to give away even the clothes from their backs.

—During the last decade of Protestantism in this country it has contributed for missions, home and foreign, $56,136,636. In the decade, beginning with 1810, the amount of contributions for these objects was $206,210. Every ten years show a large and steady increase. Last year the women of the United States gave $600,000 towards Christianizing the heathen. Of this large sum the Presbytcrian women gave nearly $200,000; the Baptist women, $150,000; northern Methodist women, $108,900; and the southern Methodist women $26,500, and other churches considerable sums. The Methodist Church-extension Board has received $2,500,000 in its twenty years' history, with which it has built 4,500 houses of worship, with 1,000,000 sittings, that are now worth $8,000,000.

—It is a remarkable fact that although for the last 125 years a ship has left England annually for the Moravian missions in the Arctic regions, not a single vessel or passenger has been lost by storm, iceberg or wreck.

—Instead of 150 pastors, in 1804, in the Protestant church in France, there are now more than eight hundred, and in some purely Catholic districts Protestant churches have sprung up of late years.

— Rev. J. W. Bain, former pastor of the United Presbyterian church of Chicago, and author of Freemasonry Self-condemned, is now pastor of the Alexandria Presbyterian church, Philadelphia.

—The Belgian priests are greatly irritated at the distribution of religious tracts among their people. The little messengers of truth are denounced from the pulpit, and one priest near Dinant went from house to house offering five cents for each one left among his people. It is not the least of their objections that a tract often leads to the purchase of a New Testament.

— Dr. Geo. F. Pentecost, whose testimony against Freemasonry as a seceder, was given several times in this city several years ago, is now pastor of the Tompkins Avenue church, Brooklyn. This church has arranged to throw open its entire house on Sunday evenings for the use of all who choose to come, the pew-holders relinquishing all personal claims to their seats. The exercises will consist of a Gospel service, with special service of song, and are designed to reach the non-church-going masses, and those who do not like to stand at a church door or ask for a seat.

—It is reported that Mr. Ira D. Sankey, Mr. Moody's associate, has decided to use a portion of the profits accruing from the sale of "Gospel Songs" in erecting and furnishing a public library building in Newcastle, Pa., Mr. Sankey's home. The profit from the sale of the books has been very large, but the evangelists have refused to apply a cent of it to private ends.

—Rev. Mr. Ross, who is evangelizing in the north of China, has succeeded, after much trouble, in discovering the Corean written character as well as the rudiments of their language. Six thousand copies of two of the gospels translated into the Corean language have been distributed in the country, and one Chinese New Testament, the gift of three Christians, has reached even the court.

—The Rev. S. G. McLaren, of the Scottish United Presbyterian church, writes from Japan that a committee of missionaries have had an interview with a member of the Japanese cabinet, in which they requested that the government recognize Christianity, not as a state religion, but simply as a religion. It was thought that such recognition would be of great advantage to Christianity. The Minister's attitude seemed favorable; but he complained that Protestants were so divided that it would be hard for the government to confer with them if it wished to. It is stated that, to obviate this confessed difficulty, a union of all Protestant denominations will be formed.

—Affairs in China, as related to mission work, seem to have reached a crisis. Rev. W. J. White, of the Presbyterian Board, probably voiced the general feeling for the past two months in saying, "It seems as if we had been living near a smoldering volcano." That volcano appears to have burst when the viceroy of Canton issued his proclamation calling upon the people to show their patriotism in defending the country against French enemies. Of course the mass of people are unable to discriminate between different classes of foreigners, and they took this proclamation as a general permission to get rid of them all. No less than seven Protestant chapels have been destroyed, while scores of Catholic homes and shops have been burned or torn down. Six Presbyterian missionaries were cast into prison, where, like Paul and Silas, they sang praises; which so impressed their fellow-prisoners that some were converted to Christ. The presence of three foreign gunboats and the prompt action of foreign consuls may have been instrumental in bringing the viceroy to his senses. At any rate he issued a second edict restraining the people from further violence. Most of the chapels have been reopened, and there is a very hopeful feeling among the missionaries that the worst is over.—*Congregationalist.*

—The real urgency of the case presented to the Christian world in Japan has seldom been more concisely and forcibly put than recently by the Rev. G. H. Pole, of the Church Missionary Society. After quoting the veteran American missionary at Canton, Dr. Hopper, as saying that in the face of China's vast need he could counsel that Japan should stand first, as a field more ready for the gospel, and as likely in the future to play an important part in the evangelistic work of the far East, he goes on to make the following points, as incontrovertible: 1. This country is ripe for the gospel in a sense that no other in the world is, at this moment. 2. It is manageable in size—its insulated position and its comparatively small population render its evangelization possible within reasonable limits. 3. The Japanese, and especially Christian Japanese, under the influence of the Spirit of God, are an active and energetic race, eminently qualified for missionary work in the neighboring lands. 4. The speedy winning of this land for Christ would have an electric-shock-like effect both upon Christendom and heathendom, and would give an incalculable impulse to missionary effort all over the world.

A reform that is perhaps as much needed in this land as any other now is in the matter of Sabbath observance. People have come to esteem this matter so lightly that if there is anything of unusual importance to be done, or a long journey to be taken, it is nearly sure to be begun on this day. We are sorry to observe that the Iowa exhibit for the New Orleans Expesition was started last Sabbath. It did not get out of the State, however, till it was brought to grief. The train bearing it came in collision with another, and dispatches say that the entire exhibit, which was very valuable, and collected at much labor and expense, was almost wholly ruined. What was not destroyed was damaged almost beyond repair. Now if this exhibit had been shipped on any other day the probability is it would have gone through without accident, and would have done credit to the great State that furnished it. When will our people learn wisdom?—*Blanchard (Iowa) Record.*

—A dispatch from Dawsonville, Ga., Nov. 30, says: "A remarkable case of faith-cure has been developed here, the beneficiary being Mrs. Elizabeth Beavers, a grandmother in Israel, who had passed her 70th year. At the age of 32 she had a violent attack of typhoid fever, which left her afflicted with chronic tympanitis, and ever since she has been an almost bed-ridden invalid with dyspepsia. In October her suffering became so great that her death was looked for. During many years of her afflictions she had prayed for grace to enable her to bear them, but on the 22d day of October she went to a secret place of prayer and prayed fervently, not for grace to bear them, but for Jesus Christ to heal her bodily ailments. She says that on the evening of the same day she was sitting in her room, when all of a sudden something said to her as distinctly as if spoken in words, though she heard no sound, 'If you'll believe, you'll be healed.' Instantly she responded, 'I believe.' A strange, singular, calm-like feeling came over her, and she felt at ease and painless, and has been so ever since. She sat for some time enjoying the peaceful feeling, and then asked her daughter-in-law, Mrs. Caroline Doss, if she believed Jesus had the same power to heal diseases now that he had when on the earth. Mrs. Doss replied, 'Yes, on the same condition of faith.' Mrs. Beavers then told her of the inaudible voice that she had heard, what it had said, her reply and also of her entire freedom from pain. Ever since that day of her faith-cure she has been hearty, doing things incident to home life in the country, without an ache or pain, except such feelings of tiresomeness as any well person of her age would feel from exercise and labor."

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NEWS OF THE WEEK.

WASHINGTON.

—The House Committee on Appropriations reported a bill for the support of the navy. The amount appropriated was $6,734,717.

—At 2:20 o'clock Saturday afternoon the American flag was unfurled from a staff on the top of the Washington monument as the signal of the completion of the work, which was commenced in 1848. The total weight of the monument is 160,000,000 pounds. The total cost was $1,130,000. The height of the monument is 550 feet; the flag was about 600.

—Representative Buckner, Chairman of the Committee on Banking and Currency, introduced in the House a bill to suspend the coinage of the silver dollar.

—Robinson, of New York, has prepared a resolution providing for a return to the simplicity of the inaugural ceremonies as practiced by Jefferson. It prohibits the erection of triumphal arches and a display of bayonets in Washington on inauguration day, and provides that the chief justice shall call upon the president-elect and accompany him either on foot or in a plain carriage drawn by not more than two horses, and without decorations or livery, to the Capitol, where he shall take the oath and address such citizens as may be there to hear him.

—The recommendation of Secretary McCulloch that the tax on tobacco should be removed revives new courage to producers of that article that this session of Congress will witness the abolition of the tax.

THE COUNTRY.

—The Presidential electors met at the State capitals Wednesday and cast their ballots for the respective leaders in the late campaign. In North Carolina the ballots used were of silk, grown in the State, and were United States flags in minature.

—The Georgia Legislature passed a resolution, Wednesday, empowering the Clerk of the House to employ women to perform clerical work. In the debate the opening of every avenue of labor to women was fully indorsed.

—Science Hall, the elegant stone structure devoted to the scientific department of Wis. State University, took fire Dec. 1, from the forge-room, and, not being attended to by the fire company in time, it was completely destroyed. The building was an imposing structure of three stories, above the basement, 111x156 feet in dimensions, and was the most completely equipped scientific structure in the West. The building and fixtures alone cost over $100,000, and the laboratory, chemical, physical, zoological, geological appliances, etc., will swell the sum to over $200,000.

—Incredible as it may seem to farmers and people of the East, the farmers of Central and Southern Dakota were busily engaged in plowing last week. The weather resembles Indian Summer.

—Thefts from stores at Charleston, W. Va., led to an investigation and the discovery that a band of boys, fully organized, and having grips, passwords, etc., were the robbers. Their headquarters were in an unfrequented section, and their meetings were always held at night.

—Hill, Fontaine & Co., of Memphis, Tenn., estimate the cotton crop of this year at 5,683,000 bales. The frost of Oct. 24 resulted in a loss of fully 100,000 bales.

—Stephen Young, a well-to-do farmer of Stafford Corner, N. H., had occasion to drill through a rock for a well. A basket of Atlas powder cartridges was used in boxing the well. He placed the battery and cartridges in the kitchen where they were handled by some visitors. Instantly a loud explosion followed. The house was demolished, the first floor being blown into the cellar, and the back part of the house was blown out. At the time eight persons were in the house and all were terribly injured. The house took fire and with its contents was burned to the ground. Everybody was afraid to go near the house during the fire, fearing a further explosion of cartridges. The explosion was heard for a distance of fifteen miles. Money and notes of considerable value were lost. Of the eight persons injured, one soon died. Of the seven survivors it is doubtful if any will recover except one.

—Fire in the Hall Spring Railway stables at Baltimore Thursday morning destroyed ten cars and caused the burning to death of fifty-one horses.

—The case of Nellie Thompson, recently fatally burned at Omaha, Neb., has developed into a shocking murder. The dead woman knew of some burglaries, and the "gang" conspired to quiet her tongue. John Thompson and his mistress got her intoxicated, poured kerosene over her clothing, and then set her on fire. The latter pair are under arrest.

—Near Knoxville, Ohio, Thursday, Wm. Reynolds' wagon, containing his three children, left its fastenings on a hillside and dashed down the incline, coming in collision with a great rock. Two of the children were killed, but the third escaped with slight injuries.

—Measles is epidemic in Cleveland, O. Thousands of cases at present exist, and deaths from the disease are numerous.

—Between 200 and 300 persons have died from the plague in Wise county, Virginia. The disease is now on the decrease.

—Francis Murphy has inaugurated another temperance revival in Pittsburgh, Pa., which promises to excel that of eight years ago. Twenty-five hundred signatures to the pledge have been obtained.

—Dewey & Son, of Kalamazoo, Mich., purchased Wednesday the timber growth (white pine) of 3,100 acres in Jackson county, Tennessee. The estimate is that it contains 20,000,000 feet.

—If the Spanish treaty is ratified, it is claimed that Key West will be a ruined town. Seven thousand persons employed in the cigar factories will be rendered idle, while the loss to property will be $2,000,000.

—The family of Andrew Mann, a cattle-dealer at Fort Spring, W. Va., were poisoned Tuesday night, the drug having been placed in milk. Two persons have died, four are beyond recovery, three are seriously ill, and four others are out of danger. This is the third attempt, it is alleged, to poison Mr. Mann's family.

—For the purpose of filling the depleted city treasury a committee of the Des Moines City Council has been instructed to consider the question of issuing licenses to saloons. A prominent attorney gives it as his opinion that licenses can not be granted under the existing prohibition law.

FOREIGN.

—The franchise bill was read a third time in the House of Lords Friday afternoon, and was subsequently passed by that body. The Queen has signed the bill.

—Gladstone presented the redistribution bill to the Commons Monday last. England will have six additional and Scotland twelve additional members. Wales and Ireland are unchanged. The large cities of England have eighty-one additional members.

—Some excitement is caused in London by rumors to the effect that English merchant vessels are fitting out and loading with cargoes, intending to run the French blockade of the Chinese ports. French papers express great indignation at the scheme, and say that the humiliation that was visited on England for her course in breaking the American blockade during the rebellion may be repeated. It is said that the English Government will not do anything in the way of preventing the consummation of such a scheme unless there is a formal declaration of war between the two belligerents. Earl Granville says that English mediation between China and France is not only still possible, but that England was perfectly willing to use friendly offices as mediator the moment both France and China should ask English advice concerning the Chinese dispute.

—The London *Standard's* Hong Kong dispatch says the Chinese appear to have abandoned all hopes of mediation, and are determined upon a vigorous policy. Twelve men-of-war have been ordered to engage the French fleet and break the Formosa blockade. There are twenty-four German officers on the fleet and one commands a ship under the Chinese Admiral.

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—Begin the fight against insects on house and conservatory plants in the fall. Some green flies are sure to be lurking about the plants at this season.

—Sick rooms where there is diphtheria, measles, scarlet fever, etc., should be impregnated with the odor of equal parts of turpentine and carbolic acid.

—Cold boiled turnips make a nice garnish for roast beef or lamb. Cut them in thin slices, and brown in butter, pouring hot gravy over them. Place them on the platter around the meat.

—The best way to free a wardrobe infested with moths is to burn sulphur in it. Camphor will prevent their coming. The cheapest and surest method is to keep furs in a drawer, and as you fold them pepper them well with common white pepper.

—A good way to arrange fruit in a dish for an ornamental piece is to set a glass tumbler in the center of the dish, around and over it put a thick layer of moss; then not nearly so much fruit will be required, and it can be arranged very handsomely.

—Many housekeepers dread the labor of lifting heavy furniture during housecleaning. The carpet must be removed, cleaned and replaced, and a heavy bookcase, or case of drawers, is not easily raised from the floor, and many a lame back is the result. All this hard work is entirely unnecessary. Procure a stout wooden lever four or five feet long, or longer, and about double the size of a common crowbar, and placing the stout end under the heavy furniture, raise gradually a fourth or half an inch, for withdrawing or replacing the carpet. Articles weighing several hundred pounds, heavy stoves, etc., may be thus raised with the exertion of a little strength, or with one hand.

USEFUL HEALTH HINTS.

—Keep the back, especially between the shoulder-blades, well covered; also the chest well protected.

—Never go to bed with cold, damp feet; always toast them before a fire for ten or fifteen minutes before going to bed.

—When hoarse, speak as little as possible until you are recovered, else the voice may be permanently lost, or difficulties of the throat may be produced.

—Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do otherwise is debilitating.

—When going from a warm atmosphere to a cooler one, keep the mouth closed, so that the air may be warmed by its passage through the nose before it reaches the lungs.

—Never stand still in cold weather especially after having taken a slight degree of exercise; and always avoid standing upon the ice or snow, or where the person is exposed to a cold wind.—*Ev. Messenger.*

A CAT AND A DOLL SPREADING DIPHTHERIA.

A good deal of prominence was given last fall, says the *Sanitary Engineer*, in the papers, to the occurrence of diphtheria in a family in Amsterdam, N. Y. Two children died at intervals of several months, and a third was taken sick. The Board of Health appointed a committee to investigate, which examined the house and its surroundings, and obtained a statement from the attending physician. They have recently made their report, finding that there were no bad conditions existing in or about the house sufficient to explain the appearance of the disease, and they concluded that it came from a cat which was fondled by the child who first fell ill. This cat was found at the time to have a swollen throat, and to be suffering from a discharge from the mouth and nostrils. It died a few days afterward. Three days after the death of the cat the child fell sick with malignant diphtheria, and died in about a week. During its illness it played with a doll, which was afterwards given to a younger child, as it was supposed to have been properly fumigated with sulphur fumes. This child, shortly after being allowed to play with the doll, also fell ill of diphtheria and died. The third child also played with the doll, and fell ill, but recovered. The Board of Health, therefore, traces the reappearance of the disease in the family, after the death of the first child, to a doll.—*Medical Record.*

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OBITUARY.

ROBERT PALEY died at his residence in Lanark, Ill., Nov. 8, 1884, in the 63d year of his age, after a long and very painful illness of a year and a half. Mr. Paley, with his estimable wife, took a warm interest in the reform represented by the *Cynosure*. He was born at Richmond, Yorkshire, England, in 1822, and was twice married before coming to this country. His first wife dying in 1849, two years later he married Ann Freek who, with one son, survives him. He came from England in 1852 and settled in northwestern Illinois. He removed to Morrison in 1863, and in August, 1879, to Lanark, says the local paper of that place, where in April, 1883, he was elected Mayor of the city. He was privileged for a short time only to discharge the duties of that office. Soon after his election the disease which resulted in his death began to trouble him. An operation was performed in the month of May, but only temporary relief obtained. The disease continued to gain strength until his sufferings were ended in death.

His religious life was steady and satisfactory in its development. His conversion to God took place before his second marriage, and he at once connected himself with the Wesleyan Methodist church; Queen street, Scarborough. Here under a faithful Gospel ministry and under the guidance of his class-leader, John Purnell, he made considerable progress in the knowledge of divine truth. He became subsequently a Sunday school teacher.

On coming to America he and his wife gave their letters to the M. E. church and remained in that communion until, for sufficient reasons, they joined the Congregational church at Morrison, and afterward at Lanark.

Mr. Paley was an uncompromising enemy of the use of both tobacco and strong drinks, and ever used his influence for the suppression of these evils. Some weeks ago, when he thought it possible that he might die suddenly, he said to his wife, "If I die suddenly, give my love to all the people of Lanark; and tell them that I have ever sought their welfare, and that I desire to die at peace with all men. If I have offended or wronged any, I ask their forgiveness. I want them all to prepare to meet their God."

On the announcement of his death the citizens of Lanark met to take measures to show their respect for their esteemed townsman; and at a subsequent meeting resolutions of respect were adopted, and it was arranged that the members of the city council should act as pall-bearers, and a request was made that all places of business should be closed during the funeral services.

Died, in Polo, Ill., at the residence of his youngest daughter, Mrs. C. A. Clinton, at a quarter to twelve o'clock Sunday evening, Nov. 23d, 1884, DEACON TIMOTHY PERKINS, aged 89 years, 10 months and 3 days.

—Australian advices state that the British Commodore on the Australian station, in accordance with instructions of the British Government given some time ago, had proceeded to New Guinea, and on the 6th of Novomber, with great ceremony, proclaimed a British protectorate over part of that Island. The protectorate covers the southern coast eastward 141 St. meridian, east longitude, and includes the islands adjacent to Southern New Guinea. Settlement in the protectorate will not be permitted at present.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE CYNOSURE

has issued no special prospectus for the year 1885, but measures for increasing the value of the paper to every reader have not been neglected. The deservedly popular biographical sketches with portraits of eminent reformers, living and dead, will be continued. Our readers may expect during 1885 in this department sketches of HON. HENRY WILSON, late Vice President, DAVID BERNARD, JOHN QUINCY ADAMS, NATHANIEL COLVER, ADAM CROOKS, Chief Justice JOHN MARSHALL, CHARLES SUMNER, GERRIT SMITH, SAMUEL PLUMB, and the old CANANDAIGUA JAIL in which William Morgan was confined and from which he was kidnapped. The privilege is reserved of changing this list according to necessity or convenience, but the *Cynosure* readers may expect one illustrated paper a month during the year.

We have already a grand list of contributors and correspondents, but it will be better than ever in 1885. Information will be especially sought from correspondents in other lands of the workings of lodgery around the world, and a plan is under way to have reports from every part of the country, from thousands of corre spondents, of the work of the lodge and the victories of the truth over this great evil.

Another interesting feature, which was proposed several years ago, is a classification and brief account of the history and objects of each of the numerous secret lodges. Information for such a series of articles has been collected, so that we feel better able to begin so serious a task than when it was at first proposed. If the limits of the paper will allow it will be undertaken.

The *latest and best* REFORM STORY has been running some weeks and will continue through a considerable part of the year. It is worth twice and thrice the cost of the paper.

These are some of the attractions offered to the readers of the *Cynosure* during the year 1885. They are worth presenting to the consideration of thousands of new readers by the old friends of the paper. *Let no such opportunity be neglected!*

President Arthur has peculiar trials with his Bureau of Labor Statistics. Soon after it was established by Congress he listened to the siren voice of the lodge and selected for its head a coarse, unmannered fellow, Jarrett, whose principal recommendation seemed to be that he was chief of the iron workers' secret unions. But his offensive character soon displayed itself, and his commission was withheld. Mr. Arthur has now selected another man and the lodges are buzzing thick as angry wasps around Washington, to defeat the appointment—a very sure indication that it is a fit one to be made.

The Catholic Council concluded its work last week in Baltimore. Among the most important of its decisions is the plan for the establishment of a great university that shall rival Yale and Harvard, and possibly the the great institutions of England at Oxford and Cambridge. A Miss Caldwell of New York and her sister have each promptly placed $300,000 each at the disposal of the hierarchy for this institution. Ever since Erasmus we have been ready to believe that a high degree of culture and learning is inimical to the mysteries and superstitions of the church of Rome; and it is in a large degree true. But there are many highly educated Catholics who live and die such. "Knowledge is power," and a man's capacity for good or evil depends much on his education. Ingersoll would be nothing but for his eloquent speech, and Paine would never have been heard of but for the power of his intellect. The effect upon the nation and the world of a score of Capels upon our lecture platforms and in our legislatures, we cannot but contemplate with alarm.

The Claus Spreckels sugar establishment of San Francisco is one of the widest known of American monopolies; and, to judge from the assassin methods it uses against its enemies and criticisers, it is one of the most odious. But from the fact that it is a monopoly and has thereby great wealth it is able to procure machinery of the most economical kind. A vacuum pan for sugar making has just been manufactured for this company, which has the capacity of making from cane juice 1,000 barrels or over 100 tons of sugar every three hours. A little calculation shows that this single machine, running day and night except on the Sabbath, would easily supply a population of twelve million people. Beside the saving of fuel and labor this method of manufacturing sugar is so improved that a largely increased production is the result. Under old methods two or three hogsheads of sugar are obtained to one of molasses; with this machine the proportion is six or eight to one. In the supply of an article of such necessity and universal demand the power of wealthy corporations to serve the general good is a responsibility few stop to estimate; and though the mass of the people are often benefited in an indirect way, no thanks are due to the grasping and selfish monopolies, which, like the Spreckels company, have clutched the immense profits of their business instead of dividing it by reducing the price of their product.

Remarkable as the above statement may appear it yet is much less so than the triumphs of scientific engineering in transportation by steamer and railway. So near to perfection has modern machinery been brought, that by the burning of an ordinary business letter a ton of freight can be moved a mile. Cargo steamers are now constructed with a view to the most economical use of fuel. One of these vessels left England for China with a cargo of 2,800 tons. From Plymouth to Alexandria, a distance of 3,380 miles, the vessel was moved at the rate of ten miles an hour, burning on the way 282,240 pounds of coal. The consumption of coal was, therefore, only 83.5 pounds per mile, or per ton of cargo the 0.028 of a pound or about half an ounce per mile! Had it been told among the Munchausen stories that the heat of a neglected love letter would move a ton one mile as fast as a man can run, it would not have seemed out of place. Railway transportation cannot be expected to reach such a point of economy, but surprising results are obtained, and the estimated expense has been reduced to from two to five ounces of fuel for moving one ton a mile, according to variation of grades.

The Congo Conference which is expected to conclude its labors next week, was urged by the British and American representatives, last week, to insert a clause in the protocol requesting the powers to limit the importation of alcohol as much as possible. They also advocated with great earnestness the entire abolition af the slave trade. The commercial basis of the Congo territory is recognized in the following declaration by the delegates of the fifteen States, including America, which unites in the Conference: "In the regions forming the basin of the Congo and its tributaries, the limits of which the Conference will fix, there shall be perfectly free trade for all nations. Commodities shall be imported and exported free of duty, except such as shall be necessary in the interest of general trade. The Powers exercising sovereign rights in the Congo regions are forbidden to exercise monopolies or favors of any kind in regard to trade. Foreigners are to enjoy, without distinction, the same treatment and the same rights as citizens of a sovereign State. All the Powers exercising sovereign rights shall bind themselves to co-operate in the endeavor to suppress slavery and to promote the work of missions and all institutions which tend to the civilization of the natives."

The interest of Germany in the Congo conference and in one or two colonization schemes in Western Africa, in which the rights of England have been narrowly pressed, has an explanation. The Empire, or the States now comprising it, in 1816 contained but 25,000,000 inhabitants; to-day there are 45,000,000, and the question of existence within their narrow limits is pressing upon the government as it did upon their half-savage progenitors, when they overran their borders to fall before the armies of Cæsar. Illinois, Iowa, and Wisconsin include nearly as much territory, and if Vermont be added it is greater. Bismark has no liking to see his able-bodied men coming over to America and lost to Germany upon our all-absorbing prairies, but a few colonies will relieve the bursting pressure at home, while the government will be strengthened by possessions abroad. The plan is not a bad one, for vigorous colonies are apt to become independent when they are grown.

VOTES THROWN AWAY.

BY PRES. C. J. KEPHART.

Being one of the number who worked and voted for Hon. John P. St. John, and in consequence one of the number who in the opinion of some threw away their votes, I have felt quite an interest in learning what was the influence of the votes thus thrown away.

It is of course true that if the Prohibitionists of New York had voted for Blaine he would have been elected. No doubt he would have been elected had the Printers' Union of New York city not antagonized him because of the attitude of the *Tribune* toward that organization. No doubt he would have been elected had he not accepted the dinner furnished in part by the railroad monopolist, Jay Gould. No doubt he would have been elected had he, as a man, voted his professed sentiments in his own State in October. But Prohibitionists are responsible neither for the moral weakness of the Republican party nor of their candidate.

But what of the votes thrown away? As to whether these votes exerted no influence we may learn somewhat from the friends of the whisky traffic. From an article in the *Union-Signal* of Nov. 20, from the pen of Frances E. Willard, I make some extracts quoted by her from the *Champion*, the official organ of the "Liquor Dealers' and Manufacturers' State Protective Association of Illinois." The quotations are from an editorial, written by Paul Schuster, editor of the *Champion*. When our enemies take fright we should take courage.

Speaking of the fact that St. John and Daniel receives near 200,000 votes in the nation, the editor says: "What of it? What is that to the liquor trade? It is exactly what the firing of the first cannon of Fort Sumter on the 12th of April, 1861, was to the United States government, a solemn, forcible, defiant declaration of war by the simultaneous opening of hostilities. There is no backing out now for either side. The Prohibitionists have shown at this election that they now are enlisted for the war to its bitter end. *They propose to crush the liquor traffic out of existence*, by fair means or foul, *and they have good reasons for being sanguine of success.*" (The italics are mine.) He is right. Whisky must go. Surely not, however, by foul means. YET IT MUST GO.

"The prohibition wave," says he, "is now sweeping over every State in the Union, threatening some, ruining[?] others. It undermines the foundation of every distillery and brewery, and shakes like an earthquake every liquor warehouse and saloon in the land." Of course it does. That is what it is intended for. God grant that it may not only shake, but bring to the earth every one of them. It cannot come too soon. But mark! he says, "threatening some States, ruining others." Why? Because it threatens the ruin of distilleries, breweries, etc. He does not dare to say, threatening the home, the church, public morals, civil government, commerce or agriculture. How well he knows the influence of rum, and how well knows its danger to-day!

Further. "Saloon keepers, liquor dealers, brewers, distillers, beware! The muster of the Prohibitionists at the late election is your 'Mene, Tekel, Uphasim.'" Prohibitionists, do you hear that? From the pen of one of the strongest friends of the whisky traffic in America. Should we not hold a jubilee?

"The election is over; the smoke of the battle is disappearing; and as the atmosphere clears up, we see standing forth in glaring prominence one representative and distinctive fact. * * * This fact is, there is a National Prohibition party organized in this country, which is bent upon carrying forward the temperance agitation to the bitter end. The party which voted for St. John for President 'means business.' * * * It has enlisted in its behalf several great religious organizations, with their Sunday-schools and their attendant swarm of fanatics, and while the more conservative of these organizations stand firm against the inroads of frenzied agitation and morbid zeal, these fanatical churches with their powerful discipline constitute a great political power. * * * The principle of prohibition has a distinctive, organized embodiment, and is now and henceforth a political entity, which cannot in the future be blinked or dodged." Thank the Lord. Is it not wonderful to hear such men speak so grandly of the purpose, resolution, power, prominence and importance of this great movement?

"There can be in this war no middle ground. Parties must adapt themselves to the situation, and stand or fall as they enlist in the cause of liberty or oppression. There may be a re-adjustment of political lines, but there can be no re-adjustment of the issue."

What do such expressions mean? They mean that the leaders of the rum curse of this country recognize that the cloud which once was only like a man's hand, is now spanning the entire heavens, and that the storm is sure to follow. What coloring does it give to the boomerang about St. John selling out? Of course men who know what the temperance movement means would pay money to help it forward. That is perfectly (in)consistent. Do not men see? Can they not understand? Of course if the liquor dealers of this nation could get men to believe that St. John sold out, it would both bury him and cripple the great movement of which he was—yes, and is, the honored head.

I had felt satisfied with having voted and worked for St. John, but never so glad as when I read the article from which the above quotations are made. Whisky men cared not a farthing whether Blaine or Cleveland was elected President. They knew that one or the other of these men would be chosen. They knew, too, that with either the Republican or Democratic party represented at the White House their interests were safe. Their anxiety was to divert all attention possible from St. John, and thus as far as possible have the Prohibition party hidden from view. They wanted all Prohibitionists to "train" with the Democrats or Republicans, they cared not which. But as Miss Willard says: "When the liquor dealers find the same principles that are embodied in resolutions of conferences and synods written into election returns, they take alarm, and not till then."

Avalon College.

SHORT SERMON ON A FAMILIAR TEXT.

BY ELDER NATHAN CALLENDER.

Our text will be found in the Third book of Chronicles of the Kings of Lodgery, sixth chapter and sixty-sixth verse. You see its "*number is 666.*" This is the number of his majesty the Prince of the *Orders.* The text, as near as I can quote it without the book in hand, reads: "There's nothing in there but what is all right." Please accept the text as from the canonical Scriptures of Lodgery, and don't criticise it at all.

As a brief introduction to our sublime subject, it should be remembered that the *inspired* author of the text has for many years been a prominent member of an orthodox church, and that he and his kind of saints never paid any such a compliment to the church—not they. Nay, the imperfections of the church are what makes these orders an imperative necessity. Now, it must be remembered also, that Dea. Rubbersoul knows all about the matter, he having belonged to both institutions and still belongs to the orders. He has seen *nothing* in the lodge but what was *all* right.

Do not forget, dear hearer, that Dea. Rubbersoul is a man of very great stretch of capacity; *his* charity can "cover a multitude of sins"—*in the lodge*—but will not extend anywhere else. The ingenious hearer asks, But what *is in there?* Lodge-trained people neither *ask* nor *answer* such questions. They have learned better long ago. But I do hereby aver on my sacred honor, there is nothing in there but what is all right, *saith my text;* and my text is all right, sure. Bro. Rubbersoul is a model man, you see, since his conscience was put on the stretcher of a hundred oaths and savage covenants. Stretching from West to East his charity is simply amazing, but it is all long and no wide. Why, my dear hearer, just think of a soul prostrate; yes, a *soul* prostrate at the altar with Christ's Bible before him, and that *under* the compass and square; with the Royal Arch oath in his mouth; or, suppose the Knight Templar's covenant of *double damnation*, with a human skull in his hand, holding the liquid of Pandemonium in it ready to press to his *consecrated* lips, and can you not trust the asseverations of men thus immensely qualified, by a hundred conscience-expanding swearings, to sit in judgment *in your stead*, and so report, infallibly, on the minor question of right and wrong? Would it not be an unpardonable sin, almost, to question the judgment of a man so hugely educated by being "*in there*" himself? Why, my hearers, it is simply an insult to insist on using your *own moral sense* in the question of right, with such a jurist as a "Knight of the Red Cross" to settle such questions *for* me. Were it a question of a horse deal, we should *insist on seeing the horse* before dealing, and so use our own discrimination. But here, in a question of mere *rectitude*, with such a judge on the seat as Dea. Rubbersoul, who would stop to even look at such a question? We close this sermon by quoting his solemn assurance, "There's nothing in that but what is all right." "So mote it be."

FREEDOM.

BY LORD ALFRED TENNYSON.

O thou so fair in summers gone,
While yet thy fresh and virgin soul
Informed the columned Parthenon,
The glittering Capitol;

So fair in southern sunshine bathed,
But scarce of such majestic mein
As here with forehead vapor-swathed
In meadows ever green;

For thou—when Athens reign'd and Rome,
Thy glorious eyes were dimm'd with pain
To mark in many a freeman's home
The slave, the scourge, the chain;

O follower of the Vision, still
In motion to the distant gleam,
Howe'er blind force and brainless will
May jar thy golden dream.

Who, like great Nature, would'st not mar
By changes all too fierce and fast
This order of our Human Star,
This heritage of the past;

O scorner of the party cry
That wanders from the public good.
Thou—when the nations rear on high
Their Idol smear'd with blood.

And when they rolled their idol down—
Of saner Worship sanely proud;
Thou loather of the lawless crown
As of the lawless crowd;

How long thine ever-growing mind
Hath still'd the blast and strewn the wave,
Though some of late would raise a wind
To sing thee to thy grave.

Men loud against all forms of power—
Unfurnished brows, tempestuous tongues,
Expecting all things in an hour—
Brass mouths and iron lungs!

—*Independent.*

SELF-WORSHIP AND PARTY SPIRIT.

Why associate the two? some reader may ask. In fact they *are* so closely *connected* that it is almost impossible to divorce them. Ego, and the party Ego affiliates with, are the grand objects of worship with thousands.

Small wonder that they grow narrow and bigoted and disagreeable, for a person thoroughly permeated by self-conceit and self-worship is about as contemptible an object as can be found. When this devotion is transferred to "our party" there is but little to choose. The failure is only more conspicuous. "What does the party say?" is oftener the query than "What is just and right?" And obedience to party dictation is counted more meritorious than obedience to the commands of God. Diseased self-consciousness is the root of many troubles. If one cannot excel all, he will often refuse to do at all.

Such people are continually meeting slights or affronts. One may believe himself sincerely interested in the reforms of the day, but if, in striving to advance its interests, another takes the precedence, lo! everything is forgotten but the sense of personal humiliation and injury.

It is an acknowledged fact that people grow noble or insignificant as their object of worship is exalted or mean. If we believe this, we should choose a higher object than *self* to lavish our cares upon. Party claims cannot bind the soul which recognizes the great principles of *right*—the supreme law in earth and heaven.

If we but substitute the Universal Benefactor for paltry self, as an object of worship, then the prayer, "Thy kingdom come, thy will be done," will be more to us than all the claims of party, and the insignificant self will grow more and more into the likeness of the Divine object of worship.—*Our Union.*

ROME AND THE SCHOOLS.

The main object of the recent conference of Romish dignitaries in Baltimore, says the New York *Witness*, turns out, as was expected, to be a systematic demand all through the United States for separate schools wholly under the control of the Romish prelates and priests. In view of what that exclusive control has produced in Italy, Spain, Mexico, and South America, one would think that sheer shame would prevent such a demand here; but the church of Rome knows well that to have good voluntary slaves it must begin with them young by carefully excluding the true light from them and filling them with its own lurid light. There is, however, an apparent fairness in the demand the bishops (not the people) make for the application to their own

schools of the education taxes which Roman Catholics pay. The resnlt of that change wonld be the building up of an empire within an empire—a separate and most dangerous elass, leagued together by mediæval ideas, and controlled by the ablest men that can be seleeted. That rapidly-growing politieal power, Mormonism, whose organization is in many respects like that of Romanism, may be more dangerous in proportion to its numbers, but not much. We know by the sad experienee with the slave power what a cursc it is to have a large percentage of the population leagned together to promote its own supposed interests regardless of all others.

Let us consider some of the difficulties in the way of separate schools for Roman Catholies supported by the share of the school-tax which they pay. If this division is estimated according to numbers, then there is every inducement to swell the numbers retnrned to the census-takers. And the amount the Roman Catholics would get out of the school-tax would be at least three or four times as much as they pay in. The difficnlty would be obviated by each payer of the sehool-tax electing whether to pay into the Roman Catholic or general fund, as is done in Canada. But if the Romanists were allowed to devote their taxes to their own schools, the Episcopal ehureh here and the Jews would probably demand the same privilege, and perhaps other denominations or elasses, such, for instance, as Mormons or infidels. What, then, would become of our public sehool system, which is the admiration of the world? One great difficulty in the way of entrusting the bishops with the education fund for their people is that the latter would get but little benefit from it. The hierarchy are not friendly to popular education, and they contrive, in Canada for instance, to apply the fund to a considerable extent to church purposes, rather than for the education of the masses.

WHAT SHALL THE CHURCHES DO?

The evil of seeret soeieties has given the ehurch a great deal of trouble, and is causing a great deal of trouble still. Some are ready, indeed, to reply to every statement of this kind, that we need only let them alone, and they will eease to trouble us. But people who speak thus are laboring nnder a delusion. It is true, secretists will not make open war against the chnreh, if they are permitted to have their way. They may even seem very friendly, and the innocent ones among them who are deceived, not deeeivers, may be friendly to pastors and congregations who let them have their way. But to let them alone in this sense is silently to give consent to the dissemination of principles that are antagonistic to the church, and to expose souls, unwarned, to the danger of being deceived and destroyed. And not only do they propagate their Deistic notions and lead souls astray, but they keep clamoring for admission into our congregations, that by reeeiving members of lodges as members of our congregations we may sanction their orders, and declare their prineiples not ineompatible with Christianity. Aecord to them all they want, and they will not externally trouble us. But on such terms the world and the flesh and the devil will all cease to trouble us, at least with outward persecutions. With such peace eome greater tronbles, from which we should earnestly pray to be delivered.

If secretists, recognizing that the broad religion which they advocate, on the basis of which all religionists can unite, is not Christianity, but pure Naturalism, and recognizing also that Christians have an exclnsive religion, which does not simply claim to be the equal of many others that are in the world, bnt that is the only religion which brings salvation to man and gives glory to the one true God. would deelare that they radically differ with us and that therefore there ean be no fellowship between us, the trouble would not be so great. But that they will not do. They are liberal enough to fellowship Jews and Turks and Christians, and even claim great credit for their liberality. In that they have an advantage over us in the eyes of the thoughtless and indifferent. Why should not we, such people will say, we who profess to live pre-eminently a religion of love, be as liberal as these same societyists, of whom we say that they have a false religion? If they can have fellowship with us, why not we with them? We must not repeat what some so-called liberalists are shocked at, but what we urge with all emphasis, namely, that the Christian religion is in its very nature exclusive. It eannot admit that there is any other religion that has saving truth or that ought to be recognized by men. It cannot permit itself to be co-ordinated with any other religious system, whether professedly derived from nature or revelation. There is no other name given under heaven whereby men can be saved, and with those who refuse to recognize this only name we must refnse to have any kind of religions fellowship. Those who are not for Christ are against him, and Christians do not wish to be regarded as having any agreement with those who are against their blessed Lord and Savior.

It is no doubt only the lamentable indifference with which the churehes are afflicted in these times that leads some Christian people to imagine that there is no impropriety and certainly no sin in meeting with Jews and Gentiles one day of the week and praying with them in some name that is not that of the Savior of the world, to some being that is snpposed capable of helping them, and then on another day of the week praying with Christians in the only prevailing name of Christ to the one only true God, the Father, Son, and Holy Ghost. From the Christian's point of view the thing is startling, and the wonder is how any would think of so treating their blessed Savior without trembling. And the wonder becomes greater when we read in the Scriptures, which all Christians profess to reverence, sneh solemn warnings against conduct so inconsistent. As an example let but this passage be earnestly considered: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what eommunion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14–18.

Let those whom men have tried to persuade that there is no harm in performing religious exercises with Jews and in the lodge, reflect upon such warnings given by the Holy Spirit, and ask their consciences whether they shall be able to justify it on the great day of account.

But there always are some who will not take the Word of God to heart. There are some who think that a person maybe a member of a lodge and engage in itsDeistic worship in fellowship with all religionists, and at the same time be a member of the Christian church. What is to be done in such cases? If these people will not hear the church, certainly to hear them and yield to their wholesale nnionism is not the right thing for the ehurch to do. They should be instructed until they are eonvinced of the abomination of secretism, or until they are unwilling any longer to receive instruction, but by no means to be admitted to the saerament of the altar or to a vote in the congregation, as long as they will not renounce their fellowship with the lodge. The admission of sueh persons to the rights of eommunicant members only strengthens them in their error. They do not see their sin, and admitting them to communion convinces them that the church does not see it either, otherwise it would not make itself partaker of the offence. We should deal gently with the erring, exercising all patience in teaehing and exhorting, but not yield the whole matter in controversy by admitting them first, with the delusive hope that teaching and exhorting will be more effectual afterwards—*Prof Loy in the Lutheran Standard.*

MORMONISM.

The disfranchisement of polygamist Mormons has not diminished the number of polygamous marriages in Utah. All Mormons of the orthodox church, whether polygamists in practiee or not, believe that polygamy is sanctioned and even required by Divine revelation. Therefore, the disfranchisement of those who are openly living in polygamous relations does not deprive the Mormon church of its power, for the ballots are cast and the offices are still held by men who are in sympathy with those who have suffered a loss of privileges. The report of the Mormon commission shows how difficult it is to contend sucecssfully against the Mormon organization in its home. The number of plural marriages has inereased in the present year, and polygamy is defiantly defended by Mormon teachers.

The conviction of Clawson and Evans was secured only by excluding all Mormons from the jury. The Commissioners recommend that several changes be made in the laws in addition to the very radical changes proposed in the Senate bill, and urge that many of the important Territorial and county offices be filled hereafter by appointment, without regard to the wishes of the Territorial Legislature. It is possible that the changes suggested would be of service in securing the conviction of polygamists, and inasmuch as it should be the government's first purpose to enforce the anti-polygamy laws, they should be promptly made by legislation.—[N. Y. Times.

MOHAMMEDANISM AND MORMONISM CONTRASTED.

Mormonism as compared with Mohammedanism is, to quote the language of Prof. J. Hadley, of Yale. with regard to a Greek writer, "a pinchbeck imitation of a putty original."

Mohammedanism began in a tribe, in obscurity, in Southern Arabia.

Mormonism began in an obscure township in Northern Pennsylvania.

Mohammedanism rose as a protest against idolatry.

Mormonism rose as a protest against common sense.

Mohammedanism triumphed through the sword.

Mormonism triumphed through the gullibility of mankind.

Mohammedanism appealed to sensuality and avrice.

Mormonism appealed to as deep a sensuality and as intense an avarice.

Mohammedanism is Ishmaelitic, its hand against every man.

Mormonism is Ishmaelitic, every man's hand against it.

Mohammedanism has cursed and blighted woman and the family, and destroyed millions of homes.

Mormonism is cursing and blighting the family, and destroying thousands of homes.

Mohammedanism, as a political organization, is compact, inclusive, intolerant.

Mormonism is a politieal conspiracy against republicanism, liberty and law.

Mohammedanism began in a dark age, and had 1,000 years of darkness in which to perpetnate its power, and yet it is now dying from the incoherency of its own corruption.

Mormonism began in the full blaze of an enlightened age, with 10,000 burning glasses turned full upon it, and must yield to the light of truth and education.

Mohammedanism as a political power will be neutralized by falling under Christian rule.

Mormonism as a political conspiracy must be put down by the strong arm of the politieal state.

The Mohammedan people are to be brought to Christ by the patient preaching and teaching of the Gospel.

The Mormon people, as distinguished from the political organization, are to be evangelized by the teaching and preaching of the same pnre and blessed Gospel.—*Rev. H. H. Jessup, D. D.*

Mormon Missionaries in India.—The latest, and we may add worst, new thing in Calcutta is the arrival of a party of Mormon missionaries in our midst! The leader is an elderly Englishman, who has spent many years in Utah. He is accompanied by two young men, one of whom is a son of the notorious Orson Pratt. This is not the first attempt made by the Mormons in Calcntta, but their success on previous occasions was very slight. They talk piously, use the current language of evangelieal Christians very glibly, profess a great coneern for their hearers' souls, and defend the iniquities of their system by blasphemous appeals to Jesus Christ and the patriarchs. Of all forms of pious iniquity ever taught, we have never heard of one so revolting to our instincts of truth and purity as this horrible impostnre of Mormonism.—*Indian Witness.*

Josiah W. Leeds, the Philadelphia Quaker whose pamphlet against the theatre has worthily attracted wide notice, is extending his efforts to the avenues that lead to the theatre as well. He has lately ealled the attention of the Board of Education of Philadelphia to the demoralization of the youth by means of bad literature and especially the illustrated sheets, in an able letter. The Methodist pastors have also memorialized the City Council on the same subject. An ordinanee is now on its passage prohibiting the *Police Gazette* and all other obscene and indecent publications. There needs to be a step farther taken in the suppression of the theatre bills posted everywhere on walls and in windows throughout our large eities. They are as indecent and should be made as unlawful as the news-dealers' stuff.

—The Harvard College faculty have not yet taken decisive action on the prohibition of foot-ball as we understood last week. The students have been summoned to show cause why such action should not be taken, and there is no doubt the recommendation of the committee on athletics will be adopted.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VI.—*Continued.*

Stephen sat down once more to his interrupted study of certain complications which had arisen in one of the liquor cases he was just then prosecuting; for, without any seeking of such honor, he had come to be a prominent leader in the movement in Jacksonville, and was already engaged as one of the chief speakers at a meeting to be held a few days before election in the interests of the temperance party. He was young, ambitious, and high-principled. He felt that he was engaged in a glorious cause, and metaphorically he girded on his armor and longed for the trumpet to sound for battle. Mr. Basset did not quite suit him. He thought there was a great deal of talk in him to very little action. Still he never distrusted his sincerity. Had Stephen been more deeply conversant with the workings of that system of mingled religion and morality to which he had so recently joined himself, he would not have been surprised that the proprietor of the Phœnix House should step out—nobody knew where, nor for just how long—a few minutes before the raid on his establishment: from which, by the way, every vestige of the bar, which he was known to keep in cool disregard of the terms of his license, had vanished like a dream in the night.

Stephen was not only surprised, he was disgusted and wrathful, the more so that another prominent liquor-seller, whose conviction he had looked upon as a foregone conclusion, seemed now likely to escape through certain newly-discovered technicalities of the law. But he comforted himself with the old saying that it is an ill wind that blows no good. People would finally learn that prohibition pure and simple was far more easily enforced than the most ingenious license law whose ramifications were only so many loopholes through which the liquor-seller could slip and thus evade conviction; that behind the saloon power lay a masked enemy whose arrows were shot in secret, an argus-eyed foe that never slumbered, wily, treacherous, that with its deluding *ignis fatui* was leading himself and others a fool's dance over bogs and morasses foul with miasma and death—this was an idea that never came into his head. But though Stephen did not know why so many finely-laid schemes of the Prohibitionists "went agley," there is no reason for keeping the reader in like ignorance.

The proprietor of the Phœnix House was an Odd-fellow as well as a Mason, having joined both orders for several reasons. In the first place he wished to shed all the respectability possible on his traffic, and he knew very well that Odd-fellowship was considered more respectable than Masonry by a large class of moral and Christian people. He knew also that owing to the close and beautiful relationship existing between the two he would get more advantage from Masonry by being an Odd-fellow, and more advantage from Odd-fellowship by being a Mason. That he was right in this opinion the sequel will show. For quite in a neighborly way Mr. Basset accosted a Masonic acquaintance whom he happened to meet a few steps from Stephen Howland's office, and informed him—all as a mere piece of friendly gossip—"that Parker stood as good a chance to be hauled over the coals as any of the common saloonists, and he knew on good authority that his arrest was already planned." Whereupon his Masonic friend did exactly what Mr. Basset supposed and expected he would do—promptly "warned" the hotel keeper "of impending danger." Nor was this the first time that Mr. Basset had played with success the *role* of "Mr. Facing-both-ways." He had once turned a lawsuit in favor of a brother Odd-fellow by refusing to agree with the other jurymen on the verdict; he had contrived in a number of cases to have worthy employes turned off and their places supplied by men who could sport the three links on their shirt fronts; besides otherwise seeking the good of the order by a system of vigorous proselyting that would have done credit to any olden Pharisee or Mormon bishop.

"But a Christian man, and a Prohibitionist too—impossible!" exclaims the astonished reader. Know, dear sir, or dear madam, as the case may be, that though Mr. Basset was a temperance man he was an Odd-fellow first, and he held his Christianity on the same secondary principle. He believed in the church as a highly convenient institution, which, as it obligingly took in all that numerous class that the ark of Odd-fellow salvation passes by, could not well be dispensed with; but his relative valuation of the two may be inferred from the fact that while he was seldom or never absent from the brethren on lodge nights and always paid his dues with promptness, he was invariably short of funds when called upon to aid any department of church work, and never found time to attend the prayer meeting—a very common state of things among that portion of the secret fraternity who are trying, like Mr. Felix Basset, to play the part of the scriptural Issachar. But lest the reader should look upon him as a sinner above all other men, we will state what we know to be a veritable fact: that the keepers of two restaurants had been "warned" in like fashion only the day before, by a Mason who was also a Good Templar, and as such had been freely trusted by the small but determined body of Prohibitionists who had set out to suppress the illicit saloons, but found their plans betrayed without any clue to the traitor.

Martin Treworthy laughed sardonically when he heard them wonder who divulged their plan, asserting that the liquor power, by means of its sworn Masonic allies scattered up and down through the length and breadth of the temperance camp, could hear what was whispered in their secret chambers. He had said the same thing a good many times before without anybody's heeding or laying it to heart, and with the grand persistence of a true prophet-soul he was willing to keep on saying it to a generation that only mocked and despised his words.

But Jacksonville was, as Stephen expressed it, very thoroughly waked up, and in a way not to be mistaken by saloonist or Prohibitionist. How to allay the excitement or keep it at fever height was the respective problem discussed by each with very various answers. One important wing of the Prohibition side had a plan of their own concocted, of which we shall hear more anon. Meanwhile the idea was industriously circulated that General Putney was a temperance man, with a record as high in that respect as the average, and consequently temperance men could vote for him without sacrificing either their principles or their standing in the glorious old party that had abolished slavery and saved the Union. Men who had voted with that party from its birth hour, to whom its very name was a storehouse of glorious memories of grand deeds and noble leaders—gray-headed men who still loved it, with all its veniality and corruption, almost as a father his erring first-born, wavered, glad to catch at a straw. There was still another class who halted between two opinions—men who believed in prohibition and wanted to see it triumph, yet could not make up their minds to leave the party in power and thus resign all expectation of office or preferment at its hands: while another class, still more numerous, comprised the floating political driftwood; men ready to support either side according to circumstances; men with votes to sell and willing to sell them; and men with principles, but deterred from taking that unpopular article to the polls by the newspapers and stump orators with their black prophecies of woe and ruin sure to follow the defeat of the Republican party. And they also halted between two opinions.

(To be continued.)

SLAVERY IN AFRICA.

Mr. Stanley made some revelations as to the slave trade in Africa, at the jubilee meeting held in the Manchester Free Trade Hall which ought to be widely known and considered. The Portuguese proceed on the principle that the best thing possible for the negro is to catch him, sell him to severe taskmasters, and force him to work; the Mohammedans of Africa also adopt the same idea. The consequence is that slavery of the most abhorrent type is common. The following statement made by Mr. Stanley speaks for itself:

"A slave trade was a great blight which clung to Africa like an aggravated pest, destroying men faster than children could be born. He overtook a party of Arab marauders on the Congo, in November of last year, over 1,200 miles from the sea. They had utterly desolated a number of villages, massacred the adult males who had not at once fled, and carried off the women and children. He never saw such a sight before. In a small camp 300 fighting men kept in manacles and fetters, 2,300 naked women and children, their bodies encrusted with dirt, all emaciated and weary through much misery. It was like ravening human kennels—a sight to make angels weep, cruel enough to make strong men curse and cry 'vengeance on the murderers.' Here was the net result of the burning of 118 villages and the devastation of 43 districts to glut the avaricious soul of a man who had constituted himself chief of a district some 200 miles further up. Though over 75 years old, here he was prosecuting his murderous business, having shed so much human blood in three months, that, if collected into a tank, it might have sufficed to drown him and all his thirty wives and concubines. Those 2,300 slaves would have to be transported over 200 miles in canoes, and such as could not be fed would die, and perhaps 800—perhaps 900—of all the number would ever reach their destination. This was the latest story of the slave trade in Africa."—*Golden Rule.*

—Elder S. C. Kimball is engaged to preach at Willimantic, Conn., next Sabbath morning, Dec. 21st, and will lecture on temperance in the evening.

THE ST. JOHN SLANDERS.

A more complete refutation of the slanderous stories about ex-Gov. St. John's early married life we have not seen than the following letters, handed us for publication by Elder Henry Cogswell, of Lima, Ohio. If any of our readers have doubts remaining on this point, let them read carefully these letters from St. John's partner and his oldest son. It is enough to say, that the stories of large sums of money paid St. John by either of the old parties, is just as untrue as those refuted below:—

MY DEAR SIR:—Your favor of 20th inst. is received. In reply I wish to say that I have known Ex. Gov. St. John for about fifteen years, and during almost ten years past have sustained very close and intimate personal and business relations with him, and am now his law partner. There is not in the state of Kansas, nor in the United States, a purer, or more conscientious man in all his private and public relations than ex.-Gov. St. John. He is generous, courageous and true. The story that he abandoned his first wife and failed to provide for his children has only the small grain of truth for a foundation,—that in 1852, when a boy 19 years of age, he was married to a woman some years his senior, and lived with her only two or three months, when he went away for reasons entirely sufficient, and of such a character that an honorable man could not have done less. These reasons were not known to St. John before the marriage, but came to his knowledge very soon after. Some ten or eleven months after the marriage a child was born, Henry C. St. John. In 1859 his first wife began a suit for divorce, charging desertion, and a decree was awarded. The woman very soon married again, and raised a family of five or six children.

Gov. St. John took care of the boy, educated him, took him into his office, where he was given every opportunity to read and practice law, and from which he was admitted to practice. Young St. John, now himself a married man and the father of four children, now holds a responsible government position in the Land Department at Washington, D, C., at a good salary, which was secured for him by his father, the ex.-Gov. If your friend or any other person wants to know the truth in regard to the reasons St. John had for leaving his first wife, and

whether he was justified in his course, let him inquire of the old and respectable citizens of Olney, Ill., where all of these things transpired, where all the parties, and circumstances were well known, and within sixty miles of where ex.-Gov. St. John afterwards married his present wife, a most excellent and estimable lady, and where they continued to live for many years, honored and respected citizens. There will not be wanting testimony to entirely vindicate St. John from the foul stories set afloat by the exigencies of a heated, political campaign.

It is not true that I have gone back on him. The ordeal through which he passed, and is now passing, has endeared him to me still more, and his noble stand in favor of humanity and the homes of the people is consistent with his life and history, and there can be not a shadow of doubt as to his perfect honesty and conscientiousness in advocating the cause of prohibition.

Knowing the man as I do, I could not say less; and the fact that I have been a resident of Kansas since territorial days, have always been a Republican, am now one of the Blaine and Logan electors for Kansas, elected by over 60,000 plurality, does not deter me from paying a just tribute to an honest, upright, Christian gentleman, such as I know ex.-Gov. St. John to be. The spirit exhibited by some Republicans toward St. John since the election is coarse, proscriptive and brutal, altogether unworthy the grand history and traditions of the Republican party, a spirit which has found expression in hanging and burning effigies of the governor at various places throughout the country, and which should be entirely condemned by every honest and fair-minded citizen. It hurts not St. John, but will, if not promptly and indignantly disowned and rebuked by the party, wound it unto death. It is the very essence of bulldozing and coercion; it serves notice upon every Republican within the party that any attempt by him towards independent political action subjects him to political and social ostracism, to ridicule, hate, contumely and disgrace, to personal indignity and public execration. When it comes to be understood that this is the penalty to be visited upon persons who have the temerity to step outside of party lines few will have the courage to lead a revolt. How can we as Republicans approve of the outrages that have been committed in the name of Republicanism, and go before the people to complain and denounce the political bulldozing of the South? I would as lief suffer physical punishment as mental duress or terror, the result being precisely the same, that of preventing free and independent poitical thought and action.

Please excuse the great length of this letter, and believe me most sincerely yours, I. O. PICKERING.

To the Editor of the Binghamton Republican:—

SIR:—In a recent issue of the *Republican* I find an editorial headed "*A Queer Morality*," in which the following statement is made:

"But they acknowledge that St. John deserted his young wife, to whom he had been married only three months, and never before or since contributed one cent toward her support, or the support of the child he was bound by every law written and unwritten, human and divine, to protect, maintain and educate."

Now, I am at present nearly thirty-two years of age, am the identical "child" above referred to; and while I have no personal knowledge of the troubles referred to between my father and mother, I desire to state that those who were familiar with the facts, have always exonerated him from blame in the matter. I desire further to state that I *personally know* your statement so far as it relates to me, to be wholly and infamously false.

Instead of my father neglecting me, he has educated me, provided necessary comforts, and I lived for years in his family where I was always treated kindly by him and his present wife, my step-mother; no distinction whatever was made in the treatment accorded me and my half brother and sister.

I studied law in father's office, and was admitted to practice while with him, and he has at all times been kind and affectionate to every member of his family, and no one who was in distress ever appealed to him in vain so long as he had a penny to divide.

Very respectfully,
HENRY C. ST. JOHN.

Washington, D. C.

COUNT THIS GOOD VOTE.

Peter Howe, Esq., of Wenona, Ill., writes:—I see by the *Cynosure* you put me down as not voting for St. John. I certainly did vote for him and my son also: and I stand ready to do my part toward the support of his family, if his enemies see fit to kill him as they threaten to do. The hand writing is on the wall and it needs no prophet to interpret it. The enemies of all good are mad. God grant the overthrow of the Lodge, Rum, and Mormonism. Twin evils must go to their own place.

Yours truly,
PETER HOWE.

THE ELECTION RETURNS.

Requests have come for the publication of the total vote for Presidential candidates. As the total vote by States for the four leading candidates has been published in most of the newspapers, it seems only to be necessary to give the St. John vote, which was as follows, according to the figures in the New York *Sun* and *Herald*, which agree throughout:

Alabama	610	Mississippi	....
Arkansas	....	Missouri	1,503
California	2,640	Nebraska	2,858
Colorado	759	Nevada	....
Connecticut	2,305	New Hampshire	1,573
Delaware	55	New Jersey	6,155
Florida	74	New York	25,006
Georgia	184	North Carolina	....
Illinois	12,074	Ohio	11,269
Indiana	3,018	Oregon	488
Iowa	1,472	Pennsylvania	15,306
Kansas	4,273	Rhode Island	921
Kentucky	3,106	South Carolina	....
Louisiana	366	Tennessee	1,131
Maine	2,160	Texas	3,511
Maryland	2,794	Vermont	1,752
Massachusetts	9,923	Virginia	143
Michigan	18,403	West Virginia	939
Minnesota	4,691	Wisconsin	7,649
Total			150,134

The reports in different papers varies thus:

Chicago *Inter Ocean*—Cleveland, 4,894,634; Blaine, 4,859,644; St. John, 150,796; Butler, 133,002; total, 10,038,076.

Chicago *Tribune*—Cleveland, 4,838,319; Blaine, 4,844,061; St. John, 150,385; Butler, 208,553; total, 10,041,268.

New York *Times*—Cleveland, 4,913,901; Blaine, 4,847,659; St. John, 150,633; Butler, 133,880; total 10,046,073.

New York *World*—Cleveland, 4,912,780; Blaine, 4,843,683; St. John, 149,402; Butler, 118,715; total, 10,024,580.

New York *Herald*—Cleveland, 4,914,058; Blaine, 4,844,252; St. John, 150,134; Butler, 134,028; total, 10,042,472.

The discrepancies result from the different methods of counting the electoral vote. In some States the Cleveland and Butler parties formed a fusion on one or more electors, and in all the States the electoral vote varied, as in Rhode Island, the highest vote for a St. John elector was 928, the lowest 916.

The New York *Evening Post* makes these interesting comparisons of the total vote:

"Cleveland is shown by the figures to have a plurality over Blaine in the entire country of over 64,000, in a total vote of a little more than 10,000,000. Garfield's plurality in 1880 was only 8,464. Cleveland lacks 214,000 votes of having a majority over all other candidates, while Garfield lacked 311,000 of a majority over all others. The increase in the total vote this year over that of 1880 is in round numbers about 823,000.

The figures of the two great sections of the country, the North and the South, make a most interesting study. Blaine's total vote in the twenty-three Northern States, including Indiana and Missouri, is 3,790,000, against 3,535,796 for Garfield in the same States in 1880, a gain for Blaine of about 255,000. Cleveland's total in these States is 3,432,000, against 3,056,576 for Hancock, a gain for Cleveland of 376,000, which is 121,000 greater than Blaine's Northern gain. Turning to the thirteen Southern States, we find Blaine's total vote to be 1,054,000, against 918,620 for Garfield, a remarkable Republican gain of 144,000. Cleveland's Southern total is 1,481,000, as against 1,388,376 for Hancock, a gain for Cleveland of 92,000, which is 52,000 less than Blaine's Southern gain. Cleveland's total majority in these thirteen Southern States is only 232,872. Blaine leads Cleveland in the North by nearly 358,000 votes, while Cleveland leads Blaine in the South by 427,000."

OBITUARY.

EBENEZER KENT died at the home of his daughter, Mrs. O. W. Brown, in Wethersfield, Henry county, Illinois, Nov. 26, ult., in his 91st year.

He was born in Dorset, Bennington county, Vermont, on the 7th of April, 1794. At about the age of 18 years he went to Greenfield, Saratoga county, New York, and served an apprenticeship at the blacksmith trade, after which he went into business for himself in the same place and remained until about 1823, when he removed to what was then Genesee (but now Wyoming) county, New York, and cleared up a new farm, and remained until 1844. He then removed to this State, spending the first two years in Wethersfield and then going to what is now Neponset township, where he improved a new farm. In 1856 he sold this farm and moved back to Wethersfield where he lived until the death of his wife in 1876, since which time he has lived with his children, a large share of the time with his son Charles in the adjoining town of Kewanee.

At about 39 years of age he was hopefully converted and joined the Presbyterian church at Castile, Wyoming county, New York, and when he came West united by letter with the Congregational church of Wethersfield, of which he was a valued member.

Father Kent was a man of strong and radical convictions upon all questions of Christian reform, and formed one of a little company of very aged men in the two towns who warmly supported the *Cynosure*. The eldest of these, Father Joseph Catterlin, now living in Abilene, Kansas, is about 95 years old. Father Kent paid as well as prayed for the success of the principles he maintained, and his contributions were neither scanty nor irregular. He voted for St. John in the late election, and though a life-long Abolitionist, after it was known that Cleveland was elected, he said he should do the same if the election were to be held over again.

Died, Nov. 13th, at the residence of her son-in-law, Daniel Gould, 26 North Ada street, Chicago, MRS. MEHETABEL F. MORSE, aged 85 years.

Mrs. Morse was born in Alstead, N. H., in 1799; converted to Christ in early life, and came with her husband, the late Dea. Mark Morse, and three little daughters, to Cook county, Illinois, in 1835, making a journey of six weeks by wagon from Rochester, Vt.

In the small log-cabin at Elk Grove that first winter all the children of the white settlers were gathered under her instruction, and not unfrequently the dusky faces of the children of the forest were seen in that company of learners.

Enduring the toils, trials and privations of pioneer life with fortitude, she was always interested and earnest in every good work. In those early days, before the erection of school-houses or churches, her home was very often converted into a place of meeting for the worship of God, and for the instruction of the young in the Sabbath-school, in which she took an active interest. Her influence was always on the side of truth and righteousness and temperance, and she never lost her interest in any of these things, although for several years past too feeble to be actively engaged in their promotion.

Conscious that the change was approaching, her last intelligible expression was, "Rejoice with me; I'm almost home. Let me go: let me go."

Her remains were interred in the beautiful Hope Cemetery at Galesburg, Ill., where all her family except one daughter now await with her the resurrection morning.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."
"I shall be satisfied when I awake in *Thy* likeness."

ISABELLA (MORSE) GOULD.

CORRESPONDENCE.

AN OBERLIN OPINION.

OBERLIN, O., Dec. 6th, 1884.

I have conferred with a few of the friends here, and the feeling seems to be that it would be unwise to drop or suspend the anti-secrecy work in the State. We can see no reason why the same line of Christian effort in the work may not continue in this field as before. We do not approve of the "prohibition whale swallowing the anti-secrecy porcupine," as we can see no need of it. The two movements in principle are not opposed to each other, but are only different branches of the great Christian work of purging out from our religious and civil institutions the evils which are working their corruption and ruin. We think that the action of the N. C. A. Board at its last meeting in pointing out the distinction between the line of action in party politics and that of the N. C. A. was pre-eminently wise. As the Prohibition movement is further advanced than the other, it will, doubtless take the lead in politics, and as the N. C. A. pushes on its Christian work, it will enlighten the people and thus tend to purge out the secrecy element from the prohibition ranks; and hence in time the principles of both movements in politics may be combined in one organization. Such a combination is now greatly desired by many. But until this can be effected let the leaders in the Prohibition and American parties see to it that men nominated for office are free from any responsible connection with the liquor and the lodge, and are willing to stand on a political platform committed to the destruction of each as was the case with St. John and Daniel. If such nominees are chosen I can see no good reason why the members of both parties may not vote the same ticket. The struggle in this State against the liquor power must necessarily absorb a good deal of the time and strength of those who are opposed to lodgery, yet sufficient time and effort may be given to the anti-secrecy movement here as will keep it before the people and thus gain to a greater or less extent new converts to it.

Prohibition as a distinct party movement is getting a strong foot-hold here in Oberlin; and party opposition to it has been strong and most disgraceful in some of its manifestations. With all the Prohibition and Anti-masonic sentiment there is in this place, it is found to be a hard soil in which to plant and cultivate a thorough and radical reformation in the line of this sentiment. When the Holy Spirit puts life and power into all righteous sentiment it assumes a form of outward activity which is ready to face and overcome all opposition and thus help to bring all things in subjection to Christ whose right it is to reign. Yours in the conflict to bring about this glorious reign.

W. BURR.

MOB DEFENDERS IN DUNLAP, KANSAS.

DUNLAP, Kans., Dec. 6, 1884.

EDITORS CHRISTIAN CYNOSURE:—Accompanying this please find a copy of the Dunlap *Reporter* of Dec. 5th, 1884, in which you will see a copy of the minutes of an indignation meeting (so-called) held by some colored people whose names appear, which meeting was called on seeing a copy of the *Christian Statesman* of Oct. 9th, 1884, containing an article from Mr. Andrew Atchison, principal of Dunlap Academy, on the mob which attacked Mr. Starry while here exposing Masonry on Sept. 19th and 20th, 1884; of which fact you have been already informed by Rev. P. S. Feemster.

Now you will see from these minutes that they charge Mr. A. with telling no truth at all, but nothing but "*lies, fibs* and *whoppers*," as they term them, a copy of which they forwarded to the *Christian Statesman*, I understand, for publication, and I feel it my duty to defend Mr. A. against these false charges.

The statements he made are facts which can be substantiated, every one of them. Perhaps in the first statement there is a slight error, namely, one-half of the population of the village being colored. This, however, was true until recently; but within the last few months the whites have a small majority, possibly. The remaining statements are all invariably true without the least variation whatever. The *barbed wires* are preserved for examination at any time when called for by proper authorities. Also the stones and some eggs and egg-shells used on the occasion, and the shooting can be proven clearly, as the number of colored people who called to see and express their sympathy for Mr. Starry on Sabbath morning are almost as numerous as the list of names accompanying these minutes. As to the number of dollars raised, I presume they did fail to find from whom it came. The fact is true; though as regards the lodge statement they deny a connection with any lodge. This we know is false, three of these very persons we know belong to the Freemasons. The majority of the others belong to what they call the "*Ladies' Kingdom;*" which they themselves call a lodge. As regards the settling of the colony being done somewhat by Mr. Johnson, we will not deny; but would as regards to Mr. A.'s sympathy for these colored people only reaching as far as the dollars and cents he gets out of them.

But one thing we can vouch for, he has been a most earnest and laborious worker for a period of over three years, sparing neither time nor means in trying to Christianize, elevate and ennoble the colored race as a people. These facts they do not deny.

Finally, as regards the charge against Mr. A. for bringing these lecturers here, it is another falsehood. He positively had nothing to do with it. He was absent in the East all summer; had just returned about ten days at which time these lectures were arranged. As regards that matter, the honor or dishonor, whichever you may term it, belongs to myself, acting as agent for the colored people; they being the prime-movers in the case. MRS. C. M. SNODGRASS.

WRONG MUST GO DOWN.

CHITTENANGO, N. Y.

We were told very pleasantly at the session of our last conference that the defeat of the Republican party would delay a prohibition victory twenty years; just as if success were impossible unless said party co-operated with us. This prediction assumes the character of a scare-crow.

I am convinced that God is in this business and that the attention of this nation will be called to act for the utter overthrow of this evil. We may now say to the parties as Mordecai to Esther, who was rather slow at comprehending matters: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place . . . . and who knoweth whether thou art come to the kingdom for such a time as this?"

We shall not knock at the doors of any party, but presue the even tenor of our ways until we convince this nation that we are in heart-sympathy with the robbed, oppressed and degraded victims of the rum-traffic, and draw a color line across this continent, on one side of which the party of righteousness, and on the other the party of iniquity shall stand face to face.

We shall see men coming to the front from the East, West, North and South with ballots to execute the will of God, and all other considerations sunk out of sight until this question is settled. We must have in the White House a man who will not drink wine nor strong drink, nor set it for his guests. We must have a Congress which will banish the saloons from the building in which laws are made for this nation, and put the accursed fire-water out of Washington.

One great trouble among us is, that we are not patient enough. We want success before we deserve it. This reform must come up through great tribulation. I just got a letter from a friend who says that the pastor of the M. E. church at Middleburgh, N. Y., has incurred the indignation of his pew-holders because he had the manliness to vote for St. John. They now are trying the bread-and-butter thumb screws on him, but the ravens always know where the Elijahs live.

Let God in Christ be among us. Just in proportion as we have the Holy Spirit, our work will be deep and glorious. We have as an American party a double foe; rum on one hand, and secretism on the other—both formidable. We have penetrated the armor of the secret society devil, and we will not rest until he leaves us victors of the field.

"Right for ever on the scaffold,
Wrong for ever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown—
Standeth God within the shadow
Keeping watch above his own."

LEVI KELLY.

PITH AND POINT.

TEMPERANCE LODGE VOTE.

You ask in your last issue for information in regard to how many of the temperance lodges voted for St. John. In reply I would say that no one here, in good standing in the lodge, did so. Three who joined the lodge six months ago claim to have voted the clean ticket and one voted a part, but none of these have been attending the lodge lately and are behind in their dues, and some of them say they have no use for the lodge any more. Fifteen votes were cast for prohibition, some by Democrats and some by Republicans.—J. MCCLEERY, *Inman, Holt Co., Neb.*

A LODGE WOLF.

Who so capable of organizing and setting on foot primary schools as a graduate of the university? A 33-degree Mason from Washington is here organizing "Temples of Honor." Before he knew my object, I had him in my study and read to him some passages from Finney and Ronayne, and gave him to read what Herodotus says about Phallic worship. He used the usual contradictory Masonic arguments, branding these men of God (Finney and Ronayne) as liars and perjurers; but, with a cheek unknown to gentility, he asked the loan of one of these books (he being an entire stranger). He professes to be doing this work in the name of *Gospel* temperance, and is around seeking the aid and sympathy of the churches, the Y. M. C. A., etc. Oh, *tell* it in Gath! and publish it throughout all Zion!—A READER, *Philadelphia, Pa.*

A WORD FOR TRIAL SUBSCRIBERS.

L. E. Lincoln, a Boston friend, whose list of trial subscribers for the *Cynosure* numbers twenty-two, makes a good suggestion:

Permit me to suggest, in view of the fact that some of your subscribers are sending the *Cynosure* to people, many of whom we are not acquainted with, and whose subscriptions we shall not be able to solicit, that you publish couspicuously a statement that the *Cynosure* is being sent on trial to persons who have not subscribed, with the hope that they will appreciate the deep religious tone of the paper and its attitude towards intemperance, lodgism and Sabbath desecration, and encourage the reforms which it so ably and fearlessly advocates by becoming subscribers to the paper.

PENNSYLVANIA OSTRACISM.

I have done the best I could for the good cause by lending my books and giving away the *Cynosure* to lodge church members. The drinking, profane, Sabbath-breaking portion of the lodge I neglected, for it was like casting pearls before swine. By the course I have taken, I am completely ostracised. One lodge man had the hardihood to brave the lodge and vote for St. John. He was abused shamefully and called a fool and lunatic. One lodge man told me he would "give $100 to any man that would shoot St. John," and that a distiller in New York gave St. John $3,000 to defeat Blaine. Everything was said to dupe the ignorant to the support of Blaine.—SENEX, *Springville, Pa.*

MERITED DEFEAT MADE EVIDENT THROUGH DEFEAT.

Before the November election and its published results the doomed party augured its own overthrow. Since the election the party hatred and bigotry has culminated in outrages similar to and worthy of the "copper-heads" of twenty-five years ago. Your humble correspondent never voted any but the Whig and the Republican tickets in the forty-five years of his majority, till under a *sense of duty* he changed to the American Prohibition ticket. This was done as sincerely as he ever voted *any* ticket. When we read of the burning in effigy of St. John in many localities, under the leadership of Republicans, and of the revival *in Oberlin*, Ohio, of the "Ku-Klux Klan," and the rude if not brutal attack on Mr. Mills and wife, a peaceable and estimable student of theology in Oberlin College, and on many others, all over the land (save down South), we are nearly ready to implore that party to yield up the ghost, before it shall destroy all the glory it has ever achieved. Its intolerance and bigotry have written on its once fair walls, "*mene tekel.*"—N. CALLENDER, *Thompson, Pa.*

"I HAVE COME OUT."

The election is over and our candidate run better than I had expected. The Republicans are very mad over the result; they tried every way to keep us from voting the St. John ticket. They called us rebels and traitors, but three of us stood the storm and are still standing it, for it is storming yet. I sent to A. W. Hall, College Springs, just one week before the election for tickets, but got none; the letter did not get there till the 4th of Nov., but got the reply back next day! But we were not to be cheated out of our votes so I got some tickets struck off here. I propose to fight it out on this line if it takes all the rest of my life. I am in true sympathy with our reform movement, although when I began to read the *Cynosure* I was not. But, thank God, it has opened my eyes to the fact that the lodge will not take men to heaven. I have come out and am beginning to speak out; but catch it on the right and on the left and from my own brethren; but by the grace of God I will continue.—H. A. LONG, *Keota, Iowa.*

BIBLE LESSONS.

QUARTERLY REVIEW.

BY E. E. FLAGG.

LESSON 1.—Where are we shown the danger to government from secret conspiracies?

LESS. 2. That God abhors war and bloodshed?

LESS. 3. That if we choose wisdom we are sure of his blessing?

LESS. 4. That his commandments are life to a nation as much as to an individual?

LESS. 5. That he hears the prayers of the truly penitent?

LESS. 6. That Solomon's wisdom was not the kind taught in the Masonic lodge?

LESS. 7. That there is folly as well as danger in departing from the true God?

LESS. 8. That the enticements of sinners must not be heeded?

LESS. 9. The different ways in which earthly and heavenly wisdom call to men?

LESS. 10. The guilt and woe of the drunkard?

LESS. 11 The folly of making pleasure the chief good?

LESS. 12. The reasons why we should remember our Creator in youth?

TEMPERANCE LESSON.

STRENGTH VS. ALCOHOL.

GOLDEN TEXT.—*The glory of young men is their strength.* Prov. 20: 29.

Ques. What does the Bible tell us about Sampson besides his great feats of strength?

Ans. That he was a Nazarite from his birth.

Q. What was a Nazarite?

A. A person under peculiar religious vows, one of which was never to taste wine.

Q. Then upon what drink did Sampson attain his wonderful strength?

A. It must have been water.

Q. Is here a lesson for us?

A. There is. If spirituous liquors could make people strong in the same way that food does they would not have been forbidden to Sampson. Alcohol does not produce strength; it only uses it up.

Q. Mention one of the ways in which it does this.

A. Dr. Richardson tells us that the man who takes a pint of whiskey a day, or the equivalent of that in some other alcoholic drink, makes his heart beat 26,000 times extra every day. Now when the heart has to do so much extra work, not only does the whole machinery of the body wear out faster but it uses up power which might be applied in other directions.

Q. Then why do so many people believe such drinks are strengthening?

A. Partly because they are often told so by mistaken physicians, and partly because they really do feel stronger for a little while after using them.

Q. Why is this?

A. Because alcohol is a stimulant. When a man who is very weak or tired takes a glass of liquor it is just like applying the whip to a jaded horse. It may make the animal go faster but puts into him no additional strength.

Q. Mention another way.

A. No man is strong who has not full control over his muscles which are governed in all their operations by the nerves. Even a little is enough to put them out of order.

Q. What is the chief reason why alcohol cannot impart strength?

A. Because it is a poison. We grow strong on wholesome food, never on poisons, which only exhaust the bodily powers in the violent effort made by nature to expel them.

Q. Does alcohol contain anything that will feed the body?

A. It does not. Dr. Lees says, "It has no iron or salts for the blood; no gluten, phosphorus or lime for the bones; and no albumen, a substance which is the basis of every living organization."

Q. Should the young prize their strength of body?

A. They should. (*Recite Golden Text*). It is a gift to use for God. Other things being equal, those with the strongest bodies can accomplish most in his service. A young man who spoils his constitution with drink tramples in the mire what should be to him a crown of glory.

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

THE ASCENSION. Read Acts 1: 1–12.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Psa. 24: 7.

1. Who is the King of Glory? Psa. 24: 8, 10; Luke 19: 37, 38.
2. When did he enter heaven with songs of triumph? Luke 24: 51; Psa. 68: 17, 18.
3. What symbol of his presence was brought to Zion with rejoicing? 2 Sam. 6: 12–17; 1 Kings 8: 3–7.
4. What door should we open that the King of Glory may come in? Rev. 3: 20.
5. In what throne does the King of Glory delight to dwell? Isa. 66: 1, 2; 57:15.

THE LITTLE HAND.

[This sweet little gem of a poem is the production of the late Lady Lawrence, wife of Sir Henry Lawrence, who was killed in the beginning of the Sepoy rebellion, in India:]

That hand of thine, my precious child,
How oft its soft caress I won,
And ask, with many a hope and fear,
What is that little hand to do?

How ductile, soft, unworn by toil,
The ready instrument of play,
It executes the fancies quaint
That make life thy one holiday,

It rolls the ball, it guides the pen,
And ciphers strange can deftly trace;
And oft, with warm affection's gush,
It fondly strokes my careworn face.

The mimic arms it well can wield,
And rein thy small and steady steed;
And when we con the lettered page,
Points to the tiny words we read.

And in thy parents' hands 'tis clasped,
When night and morn our prayer is pray'd;
And pillows oft thy rosy cheek
When slumber's spell is on thee laid.

'Twill not be always thus, my boy,
For real life has other tasks—
What is that little hand to do?
Once more thy yearning mother asks.

Is it to guide the seaman's helm,
Or point the gun 'mid flashing swords;
Or will it wield the student's pen,
Add clothe thy thoughts in living words?

Will it be hard and worn with toil?
Or pale with sickness' livid hue?
Oh! could thy mother's heart divine
What is that little hand to do?

But might her fervent prayer prevail,
Unsullied should that hand remain—
Clean from corruption's filthy touch,
And pure from every sinful stain.

Still ready for thy Master's work,
The servant of a willing mind,
More prompt to give than to receive,
And grasped in many a greeting kind.

And may another hand be found
To hold it in love's wedded grasp;
And may the hands which God then joins
Be one till death shall loose their clasp.

HEALTH—ITS IMPORTANCE AND CONDITIONS.

A LETTER FROM GEO. W. CLARK TO THE YOUNG PEOPLE.

The matter of one's *health* is of the very first importance, because without health you cannot answer or enjoy the great and noble end of your being; you can neither be useful, comfortable, nor happy. Health consists in the full and ample possession, the perfect and complete development and the harmonious operation of all the physical, mental, moral, social and spiritual powers, faculties and forces of our being. To secure and enjoy the full benefit of these you must obey and conform to the *Laws of Life and Health.*

Violations of the physical laws are the causes; disease the effects; disobedience to, or transgressions of these laws, is sure to bring the penalty, which is disease, suffering, and often premature death! You have by nature a good, or fair constitution, a constitution which if taken care of would secure you good health, a useful and happy life, and a comfortable old age. These are not only desirable but they are all important. But to secure and enjoy these inestimable blessings you *must obey God's laws, "obey and live!"* 1st. Be regular. Order, or regularity is nature's first law! Be regular in your rising, regular at your meals, regular in your work, regular in your exercise, and be regularly at home evenings and in your beds by 9 to 9:30 o'clock or 10 at the outside. "Balmy sleep" is nature's "sweet restorer." Young people, especially in the growing and developing period, need more sleep. Night and its quiet repose and rest is the most favorable time for renewing the wasted tissues of the body and recruiting its exhausted strength. Late hours and irregular and incomplete sleep, is a serious fault and attended with great harm to anyone especially to *young people.*

2d. Be careful what you eat, when you eat and how you eat. You should eat and drink to live, not live merely to eat and drink! If you eat and drink to live, you will carefully select and use such food as is nutritious and health and strength-sustaining, food that will make good and pure blood, tissue, muscle, bone, brain, etc., such as the entire wheaten meal, oat meal, rye meal, corn meal, all of these made into mush or bread, with pure milk are highly nutrifying and life-sustaining; and along with rice, fruits and berries are not only wholesome, but palatable food. I do not recommend flesh food, but if any is eaten it should be pure, clean mutton or beef, and the lean portion at that, with a careful selection of esculent vegetables. Fish, especially fresh fish, is good and wholesome food, but pork and fat meats, butter and lard and all greasy, gross victuals should be studiously avoided; and if you want to preserve your blood pure and good, keep your nervous system in a normal, comfortable, and controllable condition, your brain and mind bright and vigorous, and your intellect clear and active, never muddle or paralyze them with tea or coffee, nor above all by the use of liquor or tobacco! These are Satan's snares for the ruin of the bodies, minds and souls of men and women Avoid all condiments. They irritate and inflame the mucous membrane while they serve only to derange the appetite. Never drink anything while eating! Eat slowly and masticate your food thoroughly. The saliva will then mix with and will sufficiently moisten and liquify it for an easy passage down the esophagus into the stomach. A plentiful supply of saliva with the food greatly assists the gastric juice in the process of digestion. If you feel you must have drink after eating, nothing is better than warm water with milk and sugar. Crust coffee, pea coffee, barley coffee are wholesome and palatable drinks, while they are free from any narcotic or injurious effects. Never eat anything or nibble between meals! Let the degestive organs rest until the next regular meal.

"Cleanliness" is not only "next to Godliness," but it stands in the same relation to health and long life. Thorough ablution, therefore, as often as twice and sometimes thrice a week with a wet towel, and in a room filled with pure fresh air, at a comfortable temperature (which will serve also as an air bath), then rubbing dry with a towel, not only, but with the hands. This you will find to be not only healthful and invigorating, but a most enjoyable luxury. Live as much as possible in the open air by day, and have your sleeping rooms well ventilated by night. Do not forget the old saw "keep the brainal extremity cool, and pedal extremities warm!" Observe these plain, simple and essential conditions, take Shakespeare's council "throw physic to the dogs," and old Abercrombie's prescription, "*abstinence the best medicine,*" and with all, "trust in the Lord and do good," and verily thou shalt enjoy healthful, useful, honorable and happy lives.

I make these suggestions and give this advice not only from a study of the subject and observations of *cause* and *effect*, but from an extensive and varied experience of more than *seventy-two years* of living in this wonderful world. The miseries of mankind come of transgression, "the way of the transgressor is hard!" "The soul that sinneth it shall die." "The wages of sin is death, but the gift of God is eternal life." "*Obey*, therefore, and *live!*"—*The Vanguard.*

A sportsman sat very still in the woods and began to whistle an air to a red squirrel in a tree near by. In a twinkling the little fellow sat up, leaned his head one side, and listened. In a moment more he scrambled down the trunk, came within four feet of the sportsman, and looked at him with eyes beaming with pleasure. On changing the tune the squirrel skipped away.

The "revenges of history" are finely illustrated, and also emphasized by the fact mentioned by Dr. Beard, in a letter to the *Congregationalist*, that when the German Emperor rode into humiliated Paris, at the close of the Franco-German war, not less than eighty members of his personal staff were descendants of the Huguenots, who had been formerly driven from France at the dictate of Papal authorities. It is a long account which France has to settle for the revocation of the Edict of Nantes.

TEMPERANCE.

THE LIQUOR TRAFFIC.

The following able presentation of the hopeful side of the temperance work is taken the *Christian at Work*:

I cut the following from page 987 of the *Christian at Work:*

The London *Times* says that there is a very considerable falling off in the number of cases of drunkenness brought before magistrates. Mr. Gladstone has already noted the accumulation of savings and the diminution in the amount annually expended for intoxicating drink. Not so here. In the United States, drink and its expenditure, and its accompanying crime and wretchedness, are on the increase. Congress has done nothing but listen to the public murmur. Meantime sentiment is growing, and bids fair to make itself felt in our national politics, and when it does, the charmingly cool assumption that the infamies of the liquor traffic concern only the state, will be scattered to the four winds of heaven. There is a good time coming, boys—and fathers and mothers, too!

I do not agree with you "that drink and its expenditures" is on the increase in the United States, *i. e., that drink* that leads to crime. The statistics are the other way. In the quarterly report of the Chief of Bureau of Statistics, of the Treasury Department, by Joseph Nimmo, Jr., Esq., of March 31, 1884, on page 357, is a statement of the annual "consumption of wines and liquors in the United States from the year 1840 to 1883, inclusive."

In 1840, the quantity of domestic spirits distilled was 40,378,090 proof gallons. Our population then was 17,069,453. The consumption of domestic spirits was therefore a fraction over 2.36 gallons per capita.

In 1880 the production of domestic spirits was 62,-132,415. In 1880 the population was 50,155,783. The consumption of domestic spirits was, therefore, 1.23 gallons per capita. This is 1.13 gallons less per capita than in 1840!

In 1840 we imported of spirits for consumption 2,-682,794 gallons, and in 1880 only 1,394,279 gallons. This is 1,288,515 gallons less than 1840.

Number of gallons of domestic wines produced in 1840, 124,734, and in 1880, number of gallons 23,-298,940.

Number of gallons of wine imported in 1840, 4,-748,362. In 1880 we imported 5,030,601 gallons, an increase in forty years of only 282,239 gallons.

Number of gallons of malt liquors produced in 1840, 23,162,571. In 1880 number of gallons produced, 413,208,885. This shows that malt liquors have increased some seven gallons per capita in consumption.

The consumption of native wines and malt liquors has largely increased, but not of "fire water" since 1840.

Sixty years ago everybody drank—ministers and people, at all times and upon all occasions—at weddings and at funerals. And the man who did not drink was an exception. Cider brandy and New England rum were legal tender for work in the East, and corn whisky in the West and South. Spirits were on the end of the counter in every store, and all who traded drank—rum and molasses. In traveling, one could hardly get out of the sight of a tavern.

What can Congress do? It can exercise no control in the States. It can prohibit importation of spirits, wines, and beers. It can impose a tax on the sales. That it does now. The number of retail liquor dealers in 1883, in the State of New York, was 28,923. Wholesale dealers, 759. Retail dealers in malt liquors, 2,078, wholesale dealers in malt liquors, 409.

The total number of retail liquor dealers in the United States in 1883 was 187,871. Now, over these Congress has no control whatever. If Mr. St. John was President of the United States, and every member of the Senate and House a Prohibitionist, they could do nothing to prohibit the sale of liquors in the States.

Let us get the people in the States right by inculcating facts as to the influence of strong drink upon the physical, moral, and mental man. Let us get the fountains from which flow the streams, pure, and then an influence will go out to help our country, and the good time will be hastened for which good men hope, and for which they labor.

What is the use of voting for a Prohibition candidate for President, when we have 187,871 liquor dealers in the States? It is simply "voting in the air." There is nothing practical in it. Iowa in 1883 had 5,001 retail liquor dealers, Kansas, 1,898, Maine, 1,-054, Michigan, 5,050, Vermont, 454.

"Let us work and wait." Virtue is stronger than vice, God than the evil man. In sixty years the half of two generations have been saved, and the same progress and change in sixty years more, will make prohibition of the manufacture and sale of "ardent spirits," save for scientific and manufacturing purposes, a fixed fact in these United States.

JAMES A. BRIGGS.

THE CHURCHES.

—Rev. D. P. Rathbun and U. D. Lathrop have been holding revival meetings at Beaconsfield, Iowa. There have been some fifteen conversions. Rev. A. W. Hall of College Springs has organized a Wesleyan church at a school house in the vicinity.

—The next General Conference of the United Brethren churches meets in May next. It was appointed at Galion, O., but the church at that place feeling unable to entertain the Conference, it will meet at Fostoria.

—The Richmond *Star*, ex-Bishop Wright's paper, says that seventeen United Brethren conferences have during the summer and fall resolved strongly in favor of the law against secret societies.

—Rev. A. T. McDill, late of Philadelphia, is editing a paper at Colorado Springs and has also undertaken a mission there for the United Presbyterian church. He still maintains an editorial relation to the *Christian Instructor*.

—Rev. R. W. French, for twenty-one years pastor of the Wilton United Presbyterian church near Paotone, Ill., has lately removed to Chicago and may be addressed at 301 Winchester Avenue.

—Pastor Seguin, of the French Protestant mission in Chicago, has just begun a class for students in French at his rooms, No. 44 Blue Island Avenue. He is making an effort to organize his mission into a church which shall be taken into the Presbyterian fold; and also expects Father Chiniquy to hold meetings for a week or two in some prominent hall or church.

—The San Francisco *Post* says of a long-standing evil: "The superintendents of the Congregational church of the Northwest have made a spirited remonstrance against the 'incompetency' and 'lack of common sense' evinced by many ministers sent out to them from the colleges and theological seminaries of the East. Such men, they say, however 'liberally educated' and 'thoroughly good in character,' without common sense, are 'thoroughly good for nothing in the work of the ministry' there, and 'our duty to the churches compels us to set our faces against them.'"

—Ths Rev. Henry Varley, the English evangelist, is in Cincinnati, arranging to hold a series of evangelistic services there. He will conduct revival meetings in St. Louis during the winter.

—Tarsus, the birthplace of St. Paul, now boasts of a Young Men's Christian Association vigorously at work, and of a native Bible woman successfully engaged in teaching her sex from house to house.

—Rev. Dr. Burchard in a late sermon transferred the responsibility of his inopportune allusion to Rum, Rome and Rebellion, at the Blaine dinner, to Divine Providence, with which he is satisfied to leave the result. He spoke the truth, although unguardedly, and need not be ashamed.

—At the recent anti-instrumental convention of United Presbyterians in Zenia, Ohio, there were present one hundred delegates from thirty-six presbyterics. One of the resolutions adopted was, "That we will not and can not assist any Board of our church which will use our funds in supporting any congregation which is violating any of the distinctive principles of our church in the service of praise, also we will withhold help from any of our institutions whose influence or teachings may not be in accord with our distinctive doctrines." The agitation is to be kept up and with unabated vigor.

—The Rev. Dr. Clark, senior secretary of the American Board, speaking of the "Self-support of Native Churches," says that "of the 293 churches connected with the different missions of the Board, 130 are self-supporting;" that "there has been no increase in the number of ordained missionaries for thirty years, while the field actually occupied is at least four-fold greater, at less than double the expense;" and that this economical expansion is chiefly "due to the self-supporting native churches, and the young men and women they have given to Christ."

—Last May a resolution was offered by a member of the First Baptist church, Boston, in favor of fermented wine at the Lord's table, and notice given that the question would be brought up at the church meeting in October. The long time was given in order that the members might have ample time to study the subject and vote intelligently. A very large meeting assembled on October 21, and after over two hours' discussion voted to reject the resolution. A motion was then made instructing the deacons to purchase "the pure fruit of the vine—unfermented wine," for sacramental purposes, which was adopted with very few dissenting votes. This makes the record of Baptist churches in Boston and vicinity stand twenty-three to two in favor of unfermented wine.

—The Board of Directors of the American Baptist Home Missionary Society find their treasury report shows such a shortage of funds that it has made its appointments of only six months, instead of a year, as usual, in apprehension that there might not be money enough to pay salaries and expenses for a full year. The society's embarrassment is largely due to its having recently taken complete charge of the missionary work among the Chinese on the Pacific coast, and to the large sums expended in the church edifice and educational departments.

—It is gratifying to find Lagos, but a short time ago a barbarous place and a great slave center, now with its numerous churches, many of them self-supporting, bringing in its free-will offering of 10*l*, to the Bible Society, and sending, besides, payment for a large consignment of Yoruba and English Scriptures. Next to Sierra Leone, no place bears greater witness to the power of divine grace than Lagos. Many evils and corruptions are still there, but the power of a living Christianity is evident.

—Rev. A. A. Fulton, of Canton, China, says: After forty years of missionary labor the church to-day is subjected to the worst persecution in the history of our work in southern China. The classes who have the most influence are among the most conceited and intolerant, and have often the bitterest contempt for everything foreign, chiefly because it is foreign. This hatred seems to grow solely out of their consciousness of the superiority of western nations. The majority would tear down every chapel, school and hospital and banish every foreigner, if they could safely do so; but there is not a shadow of hope that the progress of Christianity in China can be stayed. Every chapel torn down would be built up. I have not heard of a single instance of any Christian abandoning his faith.

—Long have the prayers of evangelical churches gone up for Africa—unknown, mysterious Africa, shut up from the knowledge of the nations, but believed to be a dense mass of heathen darkness. Now these prayers are being answered in the establishment of missions in several regions of the interior, and a scramble among civilized nations for a share of its vast, well-watered, fertile, and thickly-peopled valleys. May the present Conference of European Powers so arrange matters that Christian missionaries will be safe, that commerce will be free, except in slaves and spirituous liquors, and that the rights of the natives will be observed in all respects, except their murderous orgies and slave-hunts. The advice of Mr. Stanley is, we see, most eagerly sought, and is most judiciously given.—*N. Y Witness.*

—A new religious revolution is threatened in Russia. The Czar has for many generations been recognized as the religious as well as the political head of the state. In the autonomy of Russia he is the pope of popes as well as the king of kings. No pope or metropolitan can hold his office without the seal of the Czar, and the Czarina at a coronation ceremony kneels to the Czar not in his capacity as an Emperor, but as the Vicegerent of God. Now, however, a sect of dissenters have risen which threatens to overthrow this belief in divine selection. The dissenters have their headquarters in Moscow, and they have thousands of adherents throughout the empire. They are not Nihilists, and they do not seek to subvert the existing government. They simply discard the religious ritual used by the loyalists, and they deny the religious supremacy of the Czar. It is stated, however, that they are committing acts of fanaticism which will make them subject to the severe penal laws of Russia, and that they will thus be crushed out of existence, as other religious rebels have been.—*The Interior.*

—The Directors of the Presbyterian Theological Seminary of Columbus, S. C., have requested the resignation of Dr. James Woodrow from the Professorship of natural science. The synods controlling the institution had decided against Dr. Woodrow's exposition of the evolution theory and Dr. Woodrow declared his intention to continue teaching his theory to the classes. He declined to resign, and demanded a formal trial. The Board then cited him to show cause why he should not be dismissed. Dr. Woodrow declined to make a defense and a resolution passed removing him from the chair, whereupon other resignations followed among the faculty. The Board adopted a resolution stating that in its interpretation of the instructions received from the synods, it does not understand any restrictions be placed upon the professors, or limitation set to the discussion of any legitimate subject, doctrine, or hypothesis, nor does it desire to limit discussions on all proper subjects, provided always the views inculcated shall be in accordance with the standard of the Presbyterian church.

—The mission work along the Congo is being conducted not only with great success in the matter of growing influence and increasing missions, but with a very helpful effect upon the commercial interests of the outside world. The first missions were established in Banana in 1878, when two missionaries reached there in February. In the next June two more were sent, and in 1879 five more workers entered the field. In 1880 five more stations were added, and in 1881 there arrived seven more missionaries. Of the twenty-two, four died and six that year returned to England. Over $20,000 was expended that year. Early in the present year the missions had reached to Bolobo, 220 miles above Stanley Pool. In the five years specified there were fifty missionaries put into the field, but because of deaths or returns there now remain but twenty-six. The stations reach 500 miles into the interior, and have had expended upon them $150,000. The mission which was begun by Mr. and Mrs. Guinness, of England, was offered to the American Baptist Missionary Union, and was accepted last May. The Union is now raising $20,000 to push the work along. The Methodist church has also entered heartily into the work. Africa is now pretty well districted with missions, and the work is in a very encouraging state.—*Inter Ocean.*

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PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

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TUNG CHOW, North China.—"Will you please send me by mail the following books? * * Inclosed find five dollars. I hope that will cover postage, but should it not, I will remit the balance."—MRS. J. M. SHAW, Chefoo.

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NEWS OF THE WEEK.

WASHINGTON.

Senator John Sherman favors the stoppage of the coinage of the silver dollar, or else making it 470 grains, instead of 412½, which would raise it to a gold standard and make it passable throughout the world. If this change were made, Mr. Sherman states that he believes the effect on trade would be magical.

The Agricultural Department reports farm products as tending lower in values. The average price of corn is 36½ cents, being highest in Florida (80 cents) and lowest in Nebraska (18 cents). Wheat averages 65 cents, against 91 cents a year ago; while the average for oats is 28 cents, the lowest ever reported by the department. The cotton average is between 9 and 9½ cents, and for potatoes the farm price is 40 cents per bushel.

A bill was introduced in the House by Mr. Beach to maintain the secrecy of the ballot in the election of representatives and delegates in congress. It provides for a separate uniform ballot upon which candidates are to be voted for.

Wade Hampton was re-elected United States Senator by the South Carolina Legislature, Tuesday, receiving all the votes but those of five negroes.

THE COUNTRY.

The Federal Grand Jury sitting in Chicago on Thursday reported indictments against J. C. Mackin, secretary of the Cook County Democratic Club; Arthur Gleason, chief clerk in the county clerk's office; Henry Biehl, vault clerk in the same office; Samuel C. Shields, Dr. Simon Strausser and Peter Hansbrough, judges of election in the second precinct of the eighteenth ward and Ed. Kelley and Mike Sullivan, election clerks in the same precinct. This is a list of those who are implicated in the election frauds in the 18th ward, including the men who signed the returns, the men into whose hands the package of ballots was given, and the man who ordered printed and into whose hands were delivered the counterfeit tickets found in the package when it was produced in court.

A. B. Wheeler, inventor of the Wheeler & Wilson sewing machine, was placed in an insane asylum, Wednesday.

Loggers in some of the northern pineries are reported to be in a wretched condition, some of the Swedes selling their labor for 10 cents a day. For food they are furnished rye bread and coffee, with salt meat three times a week.

Silas Sanders, colored, two month married, and a witness in the Crouch murder trial at Jackson, Mich., attempted suicide Thursday by cutting his throat. There have been so many murders, suicides and attempts at murder and suicide connected with this tragedy that the public should begin to take alarm. Daniel Holcomb and Jud. Crouch, who are on trial, and in whom all suspicions center, are one or both Freemasons.

Wilkinson Brothers' private bank at Syracuse, N. Y., failed, Wednesday, for about $500,000, preferences for $98,600 being given. The depositors are principally farmers, who will lose everything.

United States Judge McCoy became insane on the bench at Atlanta, Ga., Friday morning, and the bar prevented the transaction of business. He later made a harangue in the street, urging the killing of half the negroes and all the doctors. Insomnia is believed to have clouded his brain.

The sudden breaking out of fire in Gray, Toynton & Fox's candy factory at Detroit Friday evening, caused the girls employed in the second story to rush for the fire escape, in descending which one fell and was slightly hurt. Three girls were seen at a window, but a sudden burst of the flames drove them back and they were burned to death.

A storm Tuesday last upset several oyster fishers' boats in the Rappahannock river and Chesapeak bay, and fears are expressed that fifty persons lost their lives.

FOREIGN.

The French commander in Madagascar telegraphs that his troops now occupy Vohemar and Fort Embanion. The Havos fled southwest. The French suffered no loss. General Miot further telegraphs that on the 6th inst, after a march of fifteen hours, he captured the second fort south of Fort Vohemar. Two hundred Havos were slain and five guns captured. The French had four wounded.

A dispatch from Odessa to the London *Times* says the Turkish atrocities in Macedonia are increasing. Two hundred Christians have been murdered within the past few weeks, and three villages burned. Kidnapping is common and the inhabitants are afraid to leave their houses.

The French government has received information to the effect that 126 German officers have joined the Chinese forces. The war office has received a very pressing request by telegraph from the commander of the French forces in Tonquin for reinforcements.

Italian railway laborers threaten to burn the town of Port Rowan, Ont., unless they are paid by Wednesday. Troops are going forward and bloodshed is feared.

Capt. Dudley and mate of the wrecked English yacht Mignonette, who killed a boy named Parker, while on the wreck, in order to eat the flesh, have been sentenced to death. The Secretary of State for the Home Department advises the Queen to respite them. A later dispatch says the sentence was commuted to imprisonment for six months.

All London was intensely alarmed late Saturday afternoon by an attempt to blow up London bridge with dynamite. The attempt, however, proved an utter failure, as far as the design to demolish the structure was concerned. About £50 worth of window glass was broken in the vicinity. The bridge was not damaged. A strong force of police was put on guard and others sent to search for the parties who planned the destruction of the bride, but no arrests were made or clew obtained. Owing to the excitement and fear of a repition of the explosion, traffic was suspended for a time.

A dispatch from Dongola says: Prior to Gen. Wolseley's departure for the front he held a farewell interview with the Mudir, in the course of which the latter said: "You will find the people glad to see you. The rebels are scattering. The Berbereans are returning home and will not fight. You will find all the supplies you require, with any amount of cattle."

An explosion took place, Saturday, in the colliery of the Staatsbahn company at Anuna Steyrdorf, South Hungary, by which 75 men were killed, all husbands and fathers of families.

BUSINESS.

S. A. Reynolds, of Waverly, Pa., sends in six subscriptions and says, "I wish to say that, to my mind, the *Cynosure* is all right on the temperance question and in its support of Gov. St. John."

L. E. Lincoln, Boston, Mass., remits $2 for eight 8-week subscribers. This makes twenty-two within the past month.

We are also in receipt of $2 from Hope Davis, Huntley Grove, Ill., for eight 8-week subscriptions.

Rev. Isaac Bancroft adds another subscription for three months to his list.

John Ball also sends us one subscription for eight weeks.

A. C. Jennings sends $9 and six yearly subscriptions.

W. B. Stoddard sends thirteen subscriptions and says: "I have not a very large list this week. I have spent the last three days visiting friends; shall call this my vacation; go to work again to-day."

W. Amidon renews his subscription and says, "I furthermore promise to work for the *Cynosure* as I have opportunity."

Moses Shay sends his own and another's subscription for a year.

T. W. Palmer renews his subscription for six months and sends one for eight weeks.

H. H. Hinman sends one subscription for eight weeks.

D. Andrews writes: "I shall try and send a few names for the paper."

Mrs. Lovantia Green sends in two new names for one year, adding: "I mean to get more subscribers if possible."

H. W. Goddard sends in his renewal, and says: "I am glad to see that the reform work is to be pushed forward with vigor. I am in hopes that the time will come before very long when there will be a State Association in Maine."

Another trial subscriber sent in for a year by our agent Mr. J. Griffith.

W. W. Cromwell sends six dollars for a two years' subscription for himself and also one for two years for another person. It would save to the cause time and money if many would subscribe for two years instead of one.

Charles Ludwig of Washington Territory has taken the *Cynosure* on trial and now sends $2 to have the paper continued. He rejoices in the soul-cheering articles which he finds in it, and asks prayers that he may be of service to his Lord and Saviour.

Will you not act as agent for the *Cynosure* among your neighbors, that they may be led to discern clearly whether the Lord be God or the Baal of the secret lodge?

LETTERS CONTAINING CASH for *Cynosure* received during the week ending Dec. 13th:

Peter Howe, A. Thompson, J. W. McPherson, John Lantz, N. Bourne, T. C. Laverty, Samuel Phelps, Wm. Poplin, Andrew Putnam, T. W. Palmer, George Avery, A. C. Jennings, W. Amidon, Jno. Ball, T. C. Speer, C. Life, Moses Shay, M. Fountain, H. Barker, S. Parsons, J. Hess, J. B. Crall, Hope Davis, Davies Reynolds, J. Badenoch, L. E. Lincoln, S. A. Reynolds, Sarah Heller, Wm. Mock, J. Griffith, W. W. Cromwell, Charles Ludwig, O. C. Blanchard, Mrs. S. G. Wilcox, J. G. Smith, J. C. Cole, H. W. Goddard, A. L. Spencer, Mrs. L. Green, J. A. Rouser, S. C. Taylor, Mrs. J. E. Gage.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@70½
No. 3		@57
Winter No 2		@72
Corn—No. 2	39¾	40
Oats—No. 2		24
Rye—No. 2		52
Bran per ton		9 75
[illegible]	2 00	@4 50
[illegible]	7 00	@11 50
[illegible]		10 60
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@2 00
Eggs	20	21
Potatoes per bus	25	35
Seeds—Timothy	1 15	@1 20
Flax		1 36
Broom corn	02	@ 06
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 55	@7 00
Common to good	2 00	@5 45
Hogs	3 90	@4 30
Sheep	1 50	@4 25

NEW YORK.

Flour	3 05	@5 80
Wheat—Winter	64	@ 85
Spring		81½
Corn	47	@53
Oats	32	@37
Mess Pork		12 50
Eggs		27
Butter	8	24
Wool	14	@40

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Christian Cynosure.

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THE CYNOSURE

has issued no special prospectus for the year 1885, but measures for increasing the value of the paper to every reader have not been neglected. The deservedly popular biographical sketches with portraits of eminent reformers, living and dead, will be continued. Our readers may expect during 1885 in this department sketches of HON. HENRY WILSON, late Vice President, DAVID BERNARD, JOHN QUINCY ADAMS, NATHANIEL COLVER, ADAM CROOKS, Chief Justice JOHN MARSHALL, CHARLES SUMNER, GERRIT SMITH, SAMUEL PLUMB, and the old CANANDAIGUA JAIL in which William Morgan was confined and from which he was kidnapped. The privilege is reserved of changing this list according to necessity or convenience, but the *Cynosure* readers may expect one illustrated paper a month during the year.

We have already a grand list of contributors and correspondents, but it will be better than ever in 1885. Information will be especially sought from correspondents in other lands of the workings of lodgery around the world, and a plan is under way to have reports from every part of the country, from thousands of corre spondents, of the work of the lodge and the victories of the truth over this great evil.

Another interesting feature, which was proposed several years ago, is a classification and brief account of the history and objects of each of the numerous secret lodges. Information for such a series of articles has been collected, so that we feel better able to begin so serious a task than when it was at first proposed. If the limits of the paper will allow it will be undertaken.

The *latest and best* REFORM STORY has been running some weeks and will continue through a considerable part of the year. It is worth twice and thrice the cost of the paper.

These are some of the attractions offered to the readers of the *Cynosure* during the year 1885. They are worth presenting to the consideration of thousands of new readers by the old friends of the paper. *Let no such opportunity be neglected!*

England and America are not too soon, and cannot be too urgent in pressing the claims of temperance before the Congo Conference. The Boston *Traveller* notes the fact that the largest cargo of New England rum ever shipped from the country has just gone to Africa and characterizes the business in these justly indignant words: "Thus do human greed, Satanic influence, and heartless indifference to the moral welfare of the African race, combine to obstruct the path of progress in the regeneration of the dark continent."

Some of the papers are sneering "sour grapes" at General Grant's letter refusing to accept a pension from the government for eminent services. This is unjust. The recommendation of the President's message was followed by a bill in the Senate for a pension of $5,000, which would have been carried undoubtedly. As the *Cynosure* maintained last spring after the great Grant-Ward failure, the acceptance of a pension would be a mark of dishonor which no glare of earlier glory could outshine. It would be a mark of recognized imbecility. Appeals to popular sympathy and wailing over the ex-President's rags and poverty are wholly superfluous. He has saved considerable from the wreck of his fortunes, and the fund of $250,000 raised a few years ago by the New York *Times* yields six per cent. interest. This fund is kept by trustees and cannot be squandered by the sons and partners of the General.

Prohibition is a national issue. The Secretary of War the other day sent to the Commissioners of the District a petition from fifty clerks of the Surgeon General's office, asking that the numerous saloons in proximity to their place of business be closed. The Surgeon General and his assistant gave their sanction to the plea, adding that investigation had satisfied them of the bad character of the saloons, which were a standing nuisance and disgrace. The Commissioners contemptuously ignored the petition, and relicensed the groggeries, saying they had a good police record and had complied with the laws. The keepers are now considering the advice of their friends to prosecute the assistant surgeon on account of his damaging statements. It is time prohibition was in power in Congress to stop not only such arrogance as this, but to outlaw the saloon business wherever that body has the power.

There was less perfection of arrangement and few of those attractions which draw immense crowds, at the opening of the New Orleans Exposition last week Tuesday, in comparison with the Centennial; but if the programme was less elaborate and more business-like, there were some striking features. A live President could not be obtained, but Mr. Arthur stood at one end of a telegraph wire in the White House, with the heads of departments and the foreign legations about him, while the Exposition crowd was at the other; and his quiet speech sounded just as well as if he had not been so far away. The passing of these messages between two waiting audiences reminds us of the little Sabbath school book on the telegraph which very happily used the invention to illustrate the wonderful communication a man may have with his Maker, who, unseen to human eye, yet regards the faintest message, the humblest cry, and extends the hand which controls all the forces of the universe to aid even a little child.

The completion of the Washington Monument and the approaching celebration of the event reminds some of the old residents of that city of the "Know-Nothing" days, thirty years and more ago. The Monument Association had applied to all governments with which our relations were friendly for contributions of blocks of stone, with appropriate inscriptions. The Pope was then maintaining a semblance of temporal power and sent a block of African marble taken from the old Temple of Concord, and inscribed, "Rome to America." Notice of the fact aroused the Know-Nothing spirit. A Baltimore preacher prepared an address to the people of the United States against the Pope's block. One night a party surrounded the watchman in his sentry-box, and carried off the offending stone toward the Potomac on a wheelbarrow, and it is supposed to be somewhere still in the bottom of the stream. The incident suggests a profitable disposition of a number of stones sent from Masonic bodies with their offensive carvings. Let the builders reject them, following the traditions of their own Royal Arch degree.

But the New Orleans Exposition, unlike its predecessor, has begun by ignoring God's ordinance of a day of rest and worship, and on the first Sabbath was thrown open to the public; and, to make the flimsy excuse that the working people could visit the exposition at no other time seem to be a fact, the price of admission was reduced one-half and religious services, so-called, were attempted, as Jeroboam set up his calf at Bethel, as near to the Jerusalem temple as he could get. A Unitarian preacher was engaged and a band from half-heathen Mexico—and so this religious performance, without Christ, and whose sole end was dollars and cents, inaugurates a season of Sabbath violation to be protracted until June. The Protestant churches have spoken strongly against the evil but have been disregarded. Their word may yet be heeded and this stain be wiped off from the programme of the exposition.

Miss Eunice F. Ward, who is associated with Mrs. Mumford in the Faith Mission at Phillippopolis, Bulgaria, writes to the *Free Methodist* an appreciative word for the American platform: "Well, if the prohibition ticket is not carried this fall, I think it will be some time. It seems to me that every Christian should vote the American ticket, and sustain that platform. I especially like the second and third clauses: 'That the Bible should be associated with books of science and literature in all our educational institutions.' 'That God requires and man needs a Sabbath.' Of course I like the eight: 'We hold to and will vote for woman suffrage.'"

AFTER THE FIGHT AND DEFEAT.

BY REV. HENRY T. CHEEVER.

From its high outlook of observation into the political heavens, at the great West, the *Cynosure* may like to know and to record the views taken under bleak New England skies, of what the French call the *fait accompli* of the Presidential election. Now that the grim, dismal fact of a small plurality for the Democratic electors in New York is ascertained, thus giving the Presidency to Cleveland, men submit to the same as to the known will of God. But they ask themselves and one another, What meaneth this? and whence cometh it to pass, that so large a majority of the intelligent, patriotic and pious are disappointed and overborne by the baser elements of society in our large cities? It is not to be denied that figuratively speaking according to Scripture, wrath is kindled unto the uttermost against St. John and his followers, who snatched or diverted a well-earned victory from the Republican party.

Your correspondent was one that beforehand steadily affirmed the folly and danger of risking the cause of Prohibition in the States, by making it a national issue, when the margin was so small as to numbers between the two great parties. He held that it would have been honorable, patriotic and prudent in the highest degree for St. John to have yielded to the considerations presented with so much clearness and cogency by President Woolsey and others,

and to have withdrawn from the canvass and candidacy at the last hour. In a communication to the *Massachusetts Spy*, of this city, on the "Right and duty of Prohibitionists," I wrote what it is not out of place to quote here:

It has been repeatedly said to me of late, "Are you, a Prohibitionist, going to vote for Blaine?" My reply is, that in voting for Mr Blaine I vote as I pray. I vote as a patriot, a prohibitionist, a Christian. I vote, too, as a consistent Republican abolitionist, on the line upon which I have steadily voted ever since 1856, with the great party that will have it in its power, by a present success, to secure and make practical the right of suffrage to our colored countrymen—the laboring men of the South. I want by my vote to do now for them (the southern freedmen), and in them for our common country, what one of the race did for us in the war of the revolution. * * * * *

Cool and calm, with malice toward none, with charity toward all, with reason clear, I want by my vote, in common with many Prohibitionists who think in like manner, to execute a patriot's honest wrath upon the saloon-supporting democracy. I want, by such an intelligent, well-aimed ballot, to take at once the life of that party that is as hostile now to prohibition, as it once was to emancipation, as it still is to equal rights for the freedmen of the South.

We want to make an end of that false Democratic party by a Waterloo defeat, from which it shall never recover.

Oh! for the faith to read the signs aright,
And from the angle of thy perfect sight,
See Truth's white banner floating on before;
And the good cause, despite of venal friends
And base expedients, move to noble ends;
See Peace with Freedom make to Time amends,
And, through its clouds of dust, the threshing floor,
Flailed by thy thunder, heaped with chaffless grain.

That I did not fail to read the signs aright is proven by the result. Everywhere in the East the cause of prohibition, the temperance reform, has received a set back which I fear it will take long years to recover from. Following the triumphs of the Democracy all the large towns and cities in this Commonwealth, but three, vote for license with largely increased majorities. In this city of 70,000 the majority for license is 2,123, when last year it was 762, and the year before was reduced to 117.

To the objection that during the last quarter of a century of unbroken Republican rule, and by its indifference the liquor traffic has steadily grown stronger, and drunkenness has increased to the appalling extent we witness to-day, it is enough to say that the increase of drunkenness in the country at large, and the great cities, especially, during the period that the Republican party has had the ascendency, is not due to Republican misrule, nor to the natural increase of native Americans. But it is due largely to the enormous influx during that period of aliens, with the drinking tastes and habits of the old world, crowding our cities, swelling the ranks of the Democracy, populating and empowering the dangerous classes, playing into the hands of unscrupulous politicians, creating a hungry market for brewers and whisky-makers, and all the while displacing and corrupting native Americans by force of numbers, and by domestic usages and habits of indulgence much easier to imitate and learn, than to resist.

The Republican party has had it in its power, if the leaders would have allowed it, to have given hospitality to the temperance reform, and to have done much toward curbing the liquor traffic; and it has suffered a sad defeat for not so doing. The single great mistake in the late brilliant Republican campaign was the early avowal by Mr. Blaine, in his speech of congratulation to the Republicans of Maine, upon the September elections, that he did not vote for the prohibitory constitutional amendment in that State. But this imprudent and uncalled for avowal by Mr. Blaine did not alter the fact that in the Republican party were comprised the largest number of the friends of prohibition, and that in the success of that party appeared to lie the chief hope of moral reform.

Hence it was that I said to prohibitionists just before the election, "If we, prohibitionists, will so vote, on the national ticket, for Republican electors, however we vote on the State ticket as local prohibitionists, we shall help win a victory that will ensure both to temperance, freedom, and the protection of American industry and manufactures. We shall lift the Republican party to a higher moral plane. It will be in our power to modify, if not to entirely control its policy as to prohibition; and we shall be laying the foundation for the great political party of the future, on the principle of protection of the American Home against the destructive and demoralizing liquor traffic."

Has not the event justified the rightfulness of that position? Could I now write a platform for the party it would be something like this:

WHEREAS, the great Republican Party and its grand leaders, foremost of living American statesmen, have suffered defeat on account of ignoring the temperance reform, it is for the party now to rally and write upon its banner, *The ballot for women and protection for the American home and American industry against the depraving domestic liquor traffic and all oath-bound orders of secrecy.*

Worcester, Dec. 10, 1884.

THE TEMPLE OF HONOR.—IV.

BY ALBERT M. PAULL.

From all classes of society is drawn the material for the Temple of Honor. The rum-seller, the moral man, the sot, the church-member and the rank infidel, all are represented in a heterogeneous union which aspires to rival the sacred bond of Christian love in the church of Christ. Listen to the language of the Manual:

"Ye are brethren. Life-lasting ties knit you together. A common bond of sympathy unites you in one. Your hopes, your fears, your aspirations after the unseen are all associated with the idea that ye are brethren. The mysterious sympathy which inspires our whole order with the emotions of one single mind, the community of happiness which spreads through all under the thrill of a single joy; the deep and yearning tenderness excited by the danger of one, are the instructive indications of our oneness of feeling and interest and love." p. 33.

Again:

"Brotherly love is the chain that unites us as one. Its golden links entwine about every heart, while angel hands fasten it to the Throne on High." [!] p. 79.

This motley company, bound so closely together, is first of all pledged to total abstinence and temperance work as the order understands it, as the first step toward satisfying those "aspirations after the unseen" spoken of above. Temperance work as the order understands it, is mainly the building up of the order, as any session of a Grand Temple will show.

As a second step, each member is dedicated, as a templar, to the work of the Temple of Honor. In the first degree, representing Truth, which, by the way, is not numbered as one of the degrees, he is called an initiate, and the ceremony, an initiation; in the following degrees he is called a novitiate, and the ceremony, a novitiation. He is also called a neophyte, which means one regenerated, a convert. As such, he is instructed, through the conferring of the degrees, in the theology of the order and its "high and holy" duties, which he is expected respectively to advocate and practice. This is the work to which he has been dedicated, *i. e.*, solemnly set apart, and that with all the solemnity the order can command. That these initiations and "novitiations" are considered by the order as dedications, and that they are closely related to the salvation offered by the order, see p. 37: "By all our hopes above, we're dedicate to love." Also p. 53: "No height can be too lofty for your aspirations if you seek that eminence by purity. Beneath the dome of this temple, and within the spray of its sparkling fountain, acknowledge your solemn dedication to purity." This dedication to Temple of Honor service, of course annuls all previous dedications. The professed Christian who thus allows himself to be consecrated is thenceforth a templar, but no longer a Christian consecrated to the work of Christ.

What is the essence of the degrees to which the neophyte is dedicated? The answer comes from the Manual, "Eternal Truth." See p. 13: "Stand forth the champion of our eternal principles," and p. 16, "Yon temple, brilliant with the light of its nine-pointed star, [notice it is not the light of the Bible] is a symbol of our noble order. * * * * By *its ritual* embodying eternal truths * * * * it lays hold of the strongest elements of success and perpetuity."

What are these "eternal truths?" or in other words, What is the theology of the Temple of Honor? The Manual will inform us. A superficial examination of this book will impress one with its jumbling verbosity, interspersed with pious expressions culled from the vocabulary of Christian literature, mystifying rather than enlightening the reader. A Christian naturally would put a Christian interpretation upon such words as truth, bigotry, true God, triune God, saving knowledge, regeneration, our Redeemer, the redeemed, etc., which would be utterly foreign to their import here as he would learn upon deeper study, for instance, "the redeemed" on p. 143 is interchangable with "each faithful templar" in the same sentence, and so can mean nothing more, or, at least, can refer to no other party, and must include every faithful templar whether he believes in Christ or not.

The key note to the theology of this order is, that salvation is offered to "*each faithful templar*," *i. e.*, one who is faithful to his vows and obligations. See p. 57. "You cannot be a templar, true and faithful, without the strictest fidelity to *them*." Beside sthat, the essentials may be summed up as follows: The payment of a sum of money and acceptance of the creed of the order, without which no one could gain access into the temple; and a severing oneself, p. 9, "from all that intoxicates and weakens * * * and with unflinching purpose resolve to carry out *the principles* taught within our temple." A belief in Jesus Christ and consequently in the Christian's God will not debar one from the order any more than a belief in the Koran would, such matters being considered immaterial, from a templar's point of view, but no one of the above named essentials can be dispensed with. Bearing these things in mind we will proceed.

TEMPLE OF HONOR THEOLOGY.

Of the deity, called by templars, God, (emblem, a point within a circle) p. 132. "God is the center and circumference of his own works, perfect—over all, through all, beneath all, everywhere present, yet one and invisible—without beginning of years or end of days, from everlasting to everlasting. This simple emblem, everywhere equally distant from its center, perfect in all its parts, without beginning or ending, is to us an emblem of the perfection, omnipresence and unity of the Godhead." That is all that is said of the deity. No Christ, no Holy Spirit, consequently not the God of the Christian. A belief in Christ and the Holy Spirit is not required of any templar, nor is there an emblem of Christ or the Holy Spirit in the sacred books. The emblem of the deity is derived from ancient sun-worship.

Of Truth (emblem, the triangle) p. 88. "Truth has three essential elements, Wisdom, Power and Justice. These attributes are co-existent with the Godhead. Without them, or any one of them, God would cease to exist." This is not saving truth as Christians understand the term. The doctrine of the atonement is ignored by this order.

Of the Temple of Honor (emblem, nine-pointed star within a temple). In the initiation, when this emblem is exhibited, all respond, "Hail, heaven-born light!" See p. 144: "This fane divine;" and p. 72: when "death shall overthrow these pillars * * * the hand divine will re-erect them in the land of bliss," all of which goes to show that the Temple of Honor claims to be a divine institution, and thus disputes the right of the church to that position maintained for nineteen centuries.

Of its sacred books. They are inspired. This follows logically the preceding dogma. If the institution is divine, the "eternal truths" contained in its sacred books must also be of divine origin. Their sufficiency to save every templar is correlative proof of their supposed inspiration, p. 59. "Fidelity to these will lead you aright * * * though no other guide may appear."

Of this brotherhood (emblem, the pillars of the temple). Of the closest spiritual ties, all look forward to a happy eternity. This has already been discussed in the opening sentence.

Of sin. Of sin against God, as such, or of sorrow for sin and repentance, nothing is said, but before baptism (p. 44), the neophyte is required to renounce the "common vices" of gambling, fraudulent dealing and blasphemy. On p. 43, he is taught that by such vices "the soul is debauched and *immortality lost.*"

Having arrived at this point, we naturally anticipate the notion of this order concerning the way of salvation. It is the same old delusion first spoken in the Garden of Eden: "Ye shall not surely die." Make yourself better and you will be saved. A human soul progressing from "the imperfect up to the true and perfect." A templar, living out the "eternal truths" taught within the temple, and developing his character until he attains such a state as to win the approval of his deity. A few quotations to this point—p. 29: "Yes, Love is the quickening spirit and vital essence of all things. All beings and all worlds make known its divinity; for it *lifts all souls to God*, and makes the universe a temple to his glory; for 'God is all in all' and 'he is love.' Such are the teachings of love; and to such love is our temple dedicated. Let us proceed, and ever bear in mind our high dedication;" p. 36: "Let us love him who hath created and blessed us, and the love that he shall impart to us will elevate and purify our natures. Love is the light and the life of our spiritual being, the beauty and *blessedness of our souls;*" p. 38: "To those who have pledged themselves to the duties our order enjoins, there is no permanent rest this side of the upper temple," p. 39. "Only those whose hearts beat with sincerity, and whose minds are rational with the light of truth can enter our temple," (temple of Purity, or in other words, only those can take the second degree); p. 46: "The new and holy Jerusalem, * * * is the home of Purity, and the redeemed [faithful templars] from all nations shall walk in its transcendent light; and the song they shall sing is the song of triumphant Purity;" p. 48: "Only the virtuous love virtue and are happy. To them the voice of love is pure * * * and its pleasures a perpetual fount of bliss, * * * and heaven is the gift of her right hand;" p. 50: "Purity will reunite its golden links in bowers brighter than Eden ever knew;" p. 53: "Each mind you shall enlighten with the pure teachings of truth shall be a star in the crown of your rejoicing;" p. 54: "Con-

trol that immortal spirit by a purified will and it will guide you aright;" p. 69: "Fidelity to the truth always gives the victory. On earth it crowns its votaries with joys, and in heaven introduces them into a *holy brotherhood;*" p. 80: "Holy Charity is the bond of perfectness. It overlooks the sectional differences of opinion, and claims its children among those whose motives are right and whose deeds are pure. * * * He who seeth in secret may give the promised reward." "Cherish these virtues and you shall receive your reward here and hereafter. * * * Because you have patiently persevered, and humbly labored for the success of the right * * * He who numbers the hairs of your head shall crown you with immortal life beyond the grave;" p. 114. "Thou God seest me, you should never forget; then your deeds will bear his most scrutinizing glance and be approved;" p. 123: "The grave has no terrors for the virtuous and the pure;" p. 141: "As you have expressed an unshaken confidence in God and his Word, you need not fear, for out of his Word are drawn our principles." "Of one heart and one mind, we labor together * * till the light of the star of Fulfillment [Temple of Honor] shall penetrate every heart, [excepting always the poor man, the unsound man, and the colored man] and dispel the darkness * * * till beneath all exteriors * * * integrity and uprightness of heart shall dwell, and the soul be prepared to look in confidence upon him," etc.; p. 224: "As Knights of the Ancient Temple we draw our swords for the right, and point to heaven as our final home."

These quotations are sufficient although many more, very important ones, might be given, had we the space. To me it is a sad thought that intelligent beings should waste their time and money to build up such a religion, a snare and a delusion to every soul trusting in it, while the Gospel of Christ, glorious and free, and full of grace and truth, goes begging. It is one of the mysteries of God's providence that just as the harvest of the world is fully ripe to be garnered, these secret societies should darken the air like locusts, and settling down to destroy the toil of centuries, threaten to greatly reduce, if not to empty entirely, the granaries of the church of God. If Paul were on earth how he would rebuke those professed Christians who cling so tenaciously to this new religion.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so now I say again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. 1:6.

I have answered my opponent. If I am in error on any point I am ready to be corrected by proof, but not by assertion. If through God's grace I may have set the true animus of the Temple of Honor in a clearer light than it has appeared in before, to God, the Father, Son and Holy Spirit, be the honor and the glory forever. Amen.

Providence, R. I.

LAST DAYS OF JOHN WYCLIFFE.

He died at his post. He was conducting divine service on the last Sunday of 1384, with his loved and loving people of Lutterworth. Paralysis came down to him with noiseless, air-down touch, as of an angel's beckoning finger. He was borne from his church like a warrior from a field of battle. He was at rest. His last days had been twenty years of stormy strife, in which every day had seen a battle, and every battle a victory, and now came three days heavenly-peaced. His soul overflowed with gladness, a kindly light was on his face, and he seemed to breathe the air of paradise. In the closing hours of the year he entered upon the eternal years amid the solemn troops and sweet societies of the true and the brave on high. Devout men carried Wycliffe to his burial, and made great lamentation over him. The church of St. Mary, that in which he preached, and in which he was buried, still overlooks the pleasent town of Lutterworth. It is of the pointed architecture that prevailed in the century before Wycliffe, and though its boast is of but one great and illustrious name, we look on it with a concentered sensibility unfelt in Westminister Abbey. There hangs his portrait on the vestry wall; in that pulpit he was preaching when "heaven's usher of the white rod" touched him to escort him elsewhere; on that table he wrote; in that chair he died; he even wore that tattered robe, a very shred of which one might beg for memory! And the quiet waters of that stream were once strewn with his ashes! The lapse of time that deals heavily on this old building, leaves that still beautiful which once was so, and the associations here are fresh and unwithering. The thoughtful tourist will rather leave some places of more pretense unvisited. Years passed on, and up to the end of the century the dawn of reformation grew warmer and brighter. Other times then came, as we have already indicated. In 1400 Chaucer died. John of Gaunt was already gone. Only one of Wycliffe's great protectors, Percy, father of Hotspur, was remaining. Henry IV., following Richard II., gave all his influence at Rome, and the followers of Wycliffe fell on evil times and evil tongues. They found no comforter, none to hinder the swift wrath of their foes from its dire sweep of vengeance. Their master's writings were publicly burned, and every curse found in the Romish formulas of anathema was heaped upon his name. But how could they degrade him to whom the Master had said, "Well done!" How disquiet him who had entered into the joy of his Lord? One weak display of hatred like that which disgraces the foes of Oliver Cromwell was within their reach. The bones of the heretic, buried in the chancel of the church where he had preached, were defiling a consecrated ground. His enemies had long chafed in vexation over his peaceful death and burial. "Strange, indeed," says Fuller, "that a hare hunted with so many packs of dogs should die at last quietly sitting on his form!"

In 1428, when in the ruin of the Lollards all spiritual life seemed trodden out in England—when the profligacy of the "club parliament" and the avarice and cruelty of the army in France blackened the English name—when in all Christendom the one pure, heroic figure was Joan of Arc—in this midnight of church and State the last foul deed was done. Wycliffe's remains unearthed and burned upon the bridge spanning the little river Swift, that runs past Lutterworth, and the ashes thrown into the stream to defile English soil no longer. Rejected from consecrated ground, he gained a boundless sepulcher. "The whole earth," says Pericles,, in his funeral oration, "is the tomb of illustrious men." Fuller says, "This brook did convey his ashes to the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe were the emblems of his doctrine, which is now dispersed the wide world over." So, indeed it is dispersed! On what shore has the Bible in English not been read! What laws and institutions of our race has it not affected! In what country has it not caused some one to say, "My spiryt hath gladid in God my healthe!" (From the Magnificat, Luke 1: 46.) It has influenced every generation that has "hastened stormfully across the stage out of the darkness east into the darkness west."

In 1455, seventy years after Wycliffe's death, the first book was printed. It was the Mazarin Bible in Latin, of which six copies are said to be now existing; one being in the Lenox library of New York, another at Hartford. About twenty years later Caxton printed a Bible in England. Thus, within a century came two great Biblical epochs of translation—Latin into English, and from penmanship into print. Think of the slow toil of Wycliffe's penman, and then note that since 1804 Bible societies alone (to say nothing of other publishers) have printed and distributed more than 180,000,000 Bibles, Testaments and portions of Scripture! But we must take our leave of the great schoolman, translator, reformer and Protestant. It is fitting to pause at the five-hundreth anniversary of his death, the last day of this year. "Wist ye not that this daye is a prince, nay, a greate manne fallen doune in Israel?" The lips of those that can speak well should rehearse his virtues and his toils, and all who love and have freedom by the truth, should glorify God in him.—*Exchange.*

MORMONDOM.

The revival of the Mormon question naturally follows the report of the Utah commission, the recommendation of the President's message, and the bill of Senator Cullom, of Illinois, setting aside the present terrritorial government for a commission appointed by the President. A mass meeting is appointed in Chicago for Tuesday of this week, at which the leading address will be by the Rev. R. G. McNeice, of the Presbyterian church, Salt Lake city. His late address before the Presbyterian ministers of the city covers nearly the whole ground of debate. It was thus reported in the *Inter Ocean:*

The attempt to establish a fraudulent priesthood in Utah was the central evil of Mormonism. Congress, with its four hundred and odd members, had tried to prevent it, but were now indifferent. Our last three Presidents had felt it to be their duty to warn the people of the danger of Mormonism. The people who lived in Utah were competent to speak of its dangers. Governor Murray had said the dangers were so great that our government should act promptly. Allan G. Campbell, the contestant for Mormon Cannon's seat in Congress, said that in Utah there was a government within a government almost as dangerous as slavery to the peace of the Nation. An ex-Congressman had said that no power had been given to the Mormons that had not been abused. Judge Goodwin, of the Salt Lake *Tribune*, said that polygamy was a deadly menace to free government. The speaker then remarked that the evidence showed that the purpose of the leaders of Mormonism was the establishment of a separate and independent government of their own, an empire which would succeed every other on the continent. This accounted for their zeal in compassing sea and land, and planting colonies. Orson Pratt, a leader, had said the Mormon government was the only legal government. Brigham Young had declared that they would become a sovereign State—an independent nation, and to get rid of polygamy they would have to spend $300,000,000 for prisons, and that polygamy was a terror to republican governments. President Taylor says that the Latter Day Saints would control the destinies of the world as a kingdom. "The history of Mormonism," said the speaker, "had been one of strife outside of Utah. It was against three institutions dear to the American people, the home, the school, and a free State. The attitude of the Mormon leaders was one of bitter hostility to all of these. Home was blotted out entirely. The wife, in law, had no interest in the husband's estate. It had abolished all laws against the grosser social crimes. There was no law against incest, fornication or adultery. The ballot was given women, but they were told to vote for the Mormon system or be cut off from the church. They hate free schools. A Mormon had said he would rather throw his child into hell than send it to a public school. There was no free government in Utah. The territory was divided into twenty-one states or districts. These were subdivided into 265 wards, each having a bishop and his subordinate officers. A more terrible engine of oppression could not be conceived. The people did not think or speak for themselves. Priesthood dictates to them how they shall talk, at what store they shall purchase, and what school they shall attend. Priests talked of constitutional liberty in the Tabernacle Sunday, while others chuckled in their sleeves at the farce they were playing. Their mission work was to inveigle foreigners to the country by misrepresentation about the benefits to accrue to them under our land laws. They had a vast sum of money set aside with which to subsidize prominent Americans in their interests. Bancroft, the historian, who was there recently, was told that if he would write in his history of Utah certain things, they would take 240 sets of his complete works, which would give him $40,000. The progress of Mormonism is shown by the fact that twenty-seven years ago they were a few hundred people; they now occupy a territory larger than the whole of New England, New Jersey, and several other States combined. There was more wealth in Utah than in any other equal area on the continent. Crimes are perpetrated against religion, loyal and worthy men are assassinated. The Mountain Meadow massacre was perpetrated in the name of the priesthood. Why should the American people trim off the sprouts of this evil which would grow again? Let them uproot the tree. (Applause.) Senator Cullom's bill was considered amply sufficient to settle the whole case. (Applause.) It provided for nine commissioners to take the place of the present legislators at a nominal salary. The Gospel of the Divine Savior would yet transform Utah into one of the Christian States. Help us to bring it about." (Applause.) In reply to questions Dr. McNeice said that one-third of the population of Utah were polygamists, two-fifths were foreigners and ignorant. There was plenty of evidence to show that large numbers of Mormons were disaffected. There were 4,000 Mormon children in the Gentile schools. The way they secured land was to do as Brigham Young did, put a house on four wheels and locate it on the adjoining corners of four quarter sections of land and get men to share, so they lived on each one of the sections. Brigham secured 18,000, acres in this way. The population was 132,000, of which 92,000 were members of the church, and 27,000 of this number were members of the priesthood, or one overseer to three and a half people. Mormonism, if allowed to go on, would not only control the whole United States, but the whole world, and the day was near at hand, unless stringent measures were taken, that Mormonism would be put down with blood as was slavery. This condition of things could not be allowed to go on.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VI.—*Continued.*

Stepheu Howland, on the contrary, had no party fetters to break. He bclieved the time had come for all true men to separate themselves from factional interests and vote only for candidates that would truly represent their convictions; and we will not pretend that he had not his own private, yet most worthy, ambition to become a leader in this new party of truth and righteousness. So he stood upon the platform primed to the fingers' ends with facts and figures; feeling sure that truth, invincible, eternal, was on his side, and with a great deal more faith in his power to convince the crowd before him of that fact than if he had been a little older or a little wiser. But though composed of all the incongruous elements mentioned above, it was a good-natured crowd, ready to laugh and applaud any specially clever hit; and Stephen Howland had the faculty of making a brilliant off-hand speech on almost any subject.

"What has the Republican party done? I ask" he said, in closing. "You point to the broken shacklcs of four million slaves. But who thirty years ago in the legislative halls of this very State voted for a law that should rescind every hunted fugitive, man, woman, or child, back to the master from whose brutality they had escaped, and made it a penal act to offer them even a cup of cold water in the name of our common Lord? Who but the very man on whom the Republican party of this State now proposes to bestow gubernatorial honors! You point me to a Union preserved through seas of blood and tears. Far be it from me to speak a word which should be a blot on the glorious record; but who, while ostensibly serving his country in the field, was silent partner in a company for cheating the Government and its brave defenders with shoddy contracts? Again I repeat, who but the very man the Republican party now delights to honor?

"But let these things pass. Time is a great conqueror of prejudices, and the gallant General is doubtless on the way to make as good a Prohibitionist as he is now an anti-slavery man. Perhaps the Republican party can afford to wait for him. It is good at waiting. [Laughter.] It has done nothing else since it came into power; but the *people* can't wait. This red-handed Herod who slaughtered the innocents must be dethroned [applause]; and what more fitting than that this same Republican party which dealt the death-blow to slavery with the sword should strangle intemperance at the ballot-box. So we have said, so we have hoped through all its delays, its compromises, its persistent ignoring of the great question at issue. Like the mother of Sisera as she looked through the lattice, we have cried, 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' And the wise among us have answered; yea, we have returned answer to ourselves, 'Have they not sped? have they not divided the prey?' [Laughter and applause.] Yes; that is the trouble. Sisera won a great victory a score of years ago, and he has been busy dividing the spoil ever since. Meanwhile shall we sit still while an enemy steals the wealth of our nation, desolates our homes, and slays not its tens but its hundreds of thousands, or quit us like men, like freemen, by casting our votes to-morrow for Col. Hicks and prohibition?

"What we want, what we *demand* of the Republican party, is present action, not a barren record of past achievements, however glorious. This want remains unmet. This demand has been received with open or silent contempt. It has quarreled over office spoils, split hairs over the tariff question, and passed bills to restrict Chinese emigration; but on the monstrous evil of the liquor traffic, an evil which is eating out the very vitals of our nation, it has nothing to say. Parties die, principles live. The Republican party totters to-day on the brink of dissolution, but the sublime doctrines enunciated by her first leaders cannot die. They are everlasting as eternity. When men are dead we bury them; when parties are dead we do or should do the same—whether in hopes of a future immortality must depend in either case on the question whether they have lived worthy of that immortality. I, for one, have a great deal of faith in the Republican party, so much that I can help bury it without a tear in the firm belief that it will rise again [applause] baptized with a new name, its mantle of old corruptions dropped, and animated once more with the spirit of its early founders. As one on whom a double portion of that spirit has fallen, I name the Prohibition nominee for the governorship of this State, Colonel Gail Hicks—a man in all respects worthy the support of every true citizen. I call upon all such without any regard to previous political affiliations to go to the polls resolved to vote, not for a party but a man, not for the saloon but the home, not for the lie of the rumseller but the truth of God, not for license but for prohibition."

There had been slight attempts at disturbance from the license element, which, however, did not amount to much beyond a few groans and hisses that were effectually silenced in loud and long continued applause when the young orator ended his speech.

"Good timber in that fellow now," muttered Martin Treworthy, who stood in the crowd, flashing keen approval from beneath his shaggy eyebrows, while Nelson Newhall close by was contributing his share to the burst of acclamation with an enthusiasm not to be mistaken.

The next to occupy the platform was Col. Morrison, editor of the *Jacksonville Patriot*, a stirring Decoration-day orator, a Mason, and a Grand Army man. He perfectly agreed with the position taken by the first speaker in regard to the rum traffic. He was a Prohibitionist to the backbone, but did not believe that the Republican party was dead or in a dying condition. It was still sound at the core for all the abuses and corruptions of party managers. If brought back to the purity of first principles it could extinguish intemperance as easily as it had slavery; and he put it to their common sense—one could always trust the common sense of an American audience even in the fever of political excitement—whether prohibition would come soonest by working for it in the ranks of an old and established party, or by joining a third, which, as it lacked all the elements of popularity and strength, must be years in achieving even a doubtful success. For his part he preferred the half loaf to no loaf at all. Why give their votes to the Democratic nominee and thus help to secure a triumph for the saloon? General Putney had been caluminated by his political enemies, and these calumnies he was sorry to hear repeated by the eloquent young speaker who had preceded him. He could state from personal knowledge that General Putney was a consistent temperance man, who could be depended on to enforce the law. True, he had once voted a pro-slavery bill in a pro-slavery era. That era had passed forever along with the days of witchcraft in which the good and learned Puritan, Judge Sewell, knew no better than to commit judicial murder. Let him who had no sin of ignorance to answer for cast the first stone."

"The Colonel means to be elected Representative to Congress next year," said Martin Treworthy, in another grim aside. "No half loaf of prohibition for him, but a longer nibble at the whole loaves and fishes of the Republican party."

The next speaker, Dr. Haynesworth, agreed with all the main points of Col. Morrison's speech, and could confirm his statements by remarking that he had been told only the day before by one of the most prominent of the Prohibition leaders that he was in constant correspondence with the General and could vouch for his temperance principles.

"There is treachery, O Ahaziah!" muttered Martin under his breath. "But this ain't the first time I've known the leader of one hostile army to be in correspondence with the other side."

The doctor deprecated discord between brethren. Prohibitionists should wear the same colors or there was continual danger of mistaking each other with fatal results to the cause. He would be willing to work for a third party if temperance men everywhere would join it, but as a matter of fact the large majority were faithful to old political friendships; and he was more and more convinced that no better standing-place for union could be found thau that same Republicau party in which they had been nurtured, which had once so gloriously lead the vanguard of Reform, and might again. And he drew such a glowing picture of that happy time when all differences, forgotten in the joy of victory, high license and low license men, prohibitionists and moral suasionists, should lie down together like the lion and the lamb of prophecy, that it provoked another side remark from Martin Treworthy:

"This is going to be like the witches' cauldron"—for, unlettered backwoodsman though he was, Martin kept a copy of Shakespeare in his hermitage, which he occasionally studied in the intervals between his Bible and his newspaper—" 'black spirits and white, white spirits and gray, mingle, mingle, ye that mingle may.' An out-and-out speech for prohibition might ruin his chance to be mayor."

Stephen had been led to suppose that all the speakers would be unanimous for a third party, and he was simply astonished at this unexpected change of base. He felt that he had been treated unfairly, for though he would not have altered his speech one iota, had he known beforehand what was to be the tenor of the other addresses, it would have prevented his speaking at all and thus saved him from the awkwardness of having to defend his position among assumed friends. But to hear this weak apologizing for party corruption and misrule added a feeling of shame and disgust to his sense of injury; and when the climax was reached by claiming General Putney as a temperance man, his old lie-hating, truth-loving Puritan blood stirred within him. When he attempted to answer, however, there was a scene of tumult between the saloon element which sought to prevail by dint of noise, and the cries of "Go on," "Give it to 'em," and sundry similar exclamations from the third party men, who knew their champion when they saw him, complicated still more by a settled disposition on the part of the managers of the meeting to make him reply at a disadvantage by allowing him only five minutes, on the pretence that there were a number of others yet to speak.

But Stephen bethought himself of a certain newspaper paragraph which had attracted his attention sufficiently to cut out and store up in his pocket-book for future use, and which, produced at the right moment, would be just the thing to turn the tables on these political time-servers. So quietly remarking that he believed it to be one of the laws of parliamentary usage that he who makes the opening speech should also make the closing one, he waited till all had said their say, including one or two rather discouraged advocates for a third party, followed by another seeker after loaves and fishes, who devoted himself to picking up the chips in the wake of Messrs. Morrison and Haynesworth, Stephen rose to his feet and simply observed that as there seemed much coufusion of opinion as to General Putney's prohibition principles, he would, to set all doubts at rest, read his own testimony on that point at a recent political gathering: "The time has not come for us to take up the temperance issue with safety, *and I repeat once more I am not in sympathy with the fanatics who are trying to force this question on the Republican party, knowing that it will bring disruption if not absolute ruin thereto.*"

(To be continued.)

JOHN WYCLIFFE.

Wycliffe! Now half a thousand years are sped
Since to the music of our English tongue
Thy thin white fingers cunningly did wed
What holy men of old have said or sung!

First Protestant! First scholar for the poor!
The first to tell in modern, fireside speech
To homely folk in their own cottage door
What living truths those sacred lips did teach.

As swims into the sky the early star
To lead from shades the brightness of the day,
So through the centuries thou art seen afar,
Clear, when our dawn was misty, cold and gray.

Hard was thy task, O scholar, struggling on
Against the bitter hate of monk and priest,
Worried and sick; and yet thy work, full done,
Still follows thee, now entered into rest.

Bend from thy rest, if it be given, O saint!
Pale, worn and baffled in thy toil no more.
Hark! how thy language, tuneful, clear and quaint,
Tells the glad tidings upon every shore.

What though thine ashes in their feeble wrath
Thy foes upon the wandering waters flung?
The waters, conscious, smoothed for them a path
O'er all the tides where lands and isles have sprung.

And when thy work's millennium shall be,
Can that millennium yet linger long
When o'er all nations Truth hath victory,
And Peace lifts up her sweet and endless song?

—*Prof. A. B. Hyde, D. D., in Zion's Herald.*

CORRESPONDENCE.

CHAIRMAN CAPWELL ON POLITICAL CONVENTIONS.

DALE, N. Y., Dec. 16, 1884.

Editor Cynosure:

MY DEAR BRO.—I understand you, in *Cynosure*, Dec. 11, to call on me to "arise and explain" on the subject of conventions.

My idea is to combine, so far as possible, all the reform element in the land in one grand reform party—a political party with a platform defining our position as clearly as the lodge, the liquor interest and Mormonism define their position against Christ and a Christian government. And as the N. C. A. has a State organization in very many of the States already, I think the most efficient work can be done, for the present, by calling one or more conventions in each State, auxiliary to the N. C. A., and at the same time and place call a political convention of the American party to follow, inviting all anti-secretists to join us, culminating in a grand rally next June in Chicago immediately following the American meeting of the N. C. A. It was truly said in the last *Cynosure*, page 8, "The entrenchments of sin," etc. I most heartily and fully endorse those sentiments. I think it is high time the three or four reform parties cease each to fight on its own hook and form one solid army, marshaled under the great Captain of our salvation to fight for God and Home, and Native Land. Yours for the war,

F. W. CAPWELL.

MACCABEES OF THE WORLD.

CUSTER CITY, Pa., Dec. 15, 1884.

I would to God I had the means to hire a lecturer for this vicinity. O the apathy on this vital question! Our good people say, "Yes! yes! I know its evil," but they don't realize the importance of action. O, for a missionary spirit to enlighten the young men! Only a few weeks ago another of those miserable fungi established itself in this vicinity. Its grand title is "Knights of the Maccabees of the World." Isn't that enough to swamp anything? It has captured some of our best young men who hated Masonry, as one expressed to me, because "it let a horse thief go and the evidence was positive too." But these Sir Knights "just have enough secret to prevent being imposed upon" (as usual).

"Masonry! Masonry!! I assure you, my dear sir, this has no affinity to Masonry. If I thought it had, I'd have nothing to do with it. I used to be as much opposed to *all* secrecy as you are; but I have learned that these mutual-benefit societies bear no resemblance to Masonry." And that is all the effect you have after the wool has been drawn over their eyes.

All I could say was, "Boys, beware! Open your eyes, and keep them open; you'll soon see enough of Masonry in it, that you'll know its parentage." To use their own words they claim, "We have as solemn a service as the church." May God in his infinite goodness have mercy and open these blind eyes.

J. C. YOUNG.

MOODY IN MINNEAPOLIS AND ST. PAUL.

ST. PAUL, Minn., Dec. 16, 1884.

Editor Christian Cynosure:

DEAR BRO:—D. L. Moody has just concluded a series of four days of meetings equally divided between St. Paul and Minneapolis. I attended two of the meetings in Minneapolis, and all of them in St. Paul. At Minneapolis the meetings seemed pervaded with a blessed spirit, so that it was indeed good to be there; and although standing upon my feet all the time, I could imagine the feelings of the poet when he wrote the lines:

"My willing soul would stay
In such a frame as this.
And sit and sing herself away
To everlasting bliss."

In St. Paul the evangelist did not seem to have as much liberty; although the meetings were good, exceedingly good. In one of the meetings the Young Men's Christian association was made quite a bone of contention by the pastors. Previous to the coming of Mr. Moody the pastors held a preparatory meeting, in which one of the ministers prayed, uttering these words, "O God make *me* an honest man." I was struck with these words in his prayer, because upon a former occasion he had remarked to me, "What a horrible thing Freemasonry is!" I then said to him, "If you tell that to the people you will not get any more money for your support." He replied, "I know it, and do not mean to say anything about it." Perhaps it is unnecessary for me to say, he is by no means neutral upon the subject of Masonry. He says he knows nothing about it.

Another minister, a pastor, expressed his fears that there might be an accursed thing in our midst, as in the case of the Israelites at Ai, and hoped it might be put away. And that pastor has told me that he knew Freemasonry to be a great iniquity, such that God, in his own good time and way, would smite as he had done slavery, but he said that he would not suffer the subject to be mentioned in his church, not even to give notice of a State convention to be held in regard to secret societies, because, he said, some of the members of his church were Freemasons. Indeed, at that time his right hand man in his church was a most devout Knight Templar, who had, indirectly, solicited me to join the Masons. He was one of the most prominent Christians and government officials in the State. He is dead now, and lauded by this pastor as a most sublime Christian. How does that agree with the pastor's statement that that system of which his principal church official was a chieftain, was a great iniquity that God would, in his own good time and way, smite? How are we to conceive of God smiting an iniquity without smiting the workers of that iniquity? And how can God get at the churches to smite the iniquity of Freemasonry in them until he first smites such pastors out of the way? Does that pastor mean to provoke the Almighty to serve the nation for the iniquity of Masonry in the same manner as he did for the iniquity of slavery? It seems like it.

Another of our city pastors in his flowery Thanksgiving sermon, under the theme of "Commandment-keeping" throws a veil of charity (falsely so called) over some liar by saying, "we are all guilty of unveracities."

All of Mr. Moody's meetings except two, were held in one of the Presbyterian churches. On the Lord's day an afternoon and an evening meeting were held in the large theatre which the proprietor kindly gave for the occasion; it was filled to overflowing at both meetings. At the evening meeting one hundred and one arose for prayers; and such was the testimony of Mr. Moody's preaching that it seemed quite reasonable that they should do so.

In these meetings Freemason pastors were on the platform at Mr. Moody's elbow in the forefront of the battle. Now, it is fair to suppose that these Freemasons have taken the degrees of their order in due form, and if so, how gratifying it must be to him, whom Jesus called "a murderer and the father of lies" to see the great evangelist's right-hand man, a Masonic pastor, under seal of his infamous fifth libation, lead in prayer to the Almighty for the salvation of sinners. May we not imagine Satan calculating the chances of that Masonic pastor for getting some of the converts into his church that he may make them "two-fold more the child of hell than himself"?

One of the meetings, during Mr. Moody's absence in Minneapolis, was committed to the charge of the Freemason pastor of the Jackson street M. E. church. In prayer I made some allusion to the spiritual condition of a Freemason pastor under hoodwink and cable-tow practicing Satan's sun-worship and swearing to conceal it under penalty of being murdered; the attitude of Satan toward such; and the reproach of the church of God by reason thereof. The chorister, I suppose ordered by the Masonic leader, interrupted my prayer by singing. A little braggadocia was manifested on the part of one deluded into sympathy with the Masons; and the Freemason who led the meeting, in his closing remarks, admonished the people to avoid my teaching, and denounced me as a crank and a pessimist. But it was gratifying to observe at the close of the meeting that all were not in sympathy with those who bow the knee to Baal in the secret lodges. It will be quite easy for the people with "Ecce Orienti," or "Freemasonry Illustrated," in one hand and the Bible in the other to see, according to Webster's definition of "a crank," who the cranks are.

A few years ago it was remarked to an Anti-masonic lecturer, "We know now what Freemasonry is, why not let the subject alone?" The apt reply was, "If we do we shall leave others in the same ignorance that we were in, and the people unwarned of their danger." Surely, good enough reason for continuing the lecturers in the field and keeping up the circulation of the *Cynosure*. If pastors justify their silence in regard to Freemasonry and other secret orders by the attitude of Jesus Christ toward Judas Iscariot—Jesus knowing him to be in league with the devil from the beginning—we cannot think that Jesus ever called Judas Iscariot a good man. Therefore, let them beware how they call Masons good men.

We all have reason to be glad that Mr. Moody has been here. If only the 101 who rose in the theatre for prayers find the way of eternal life, what a great blessing it will be. His closing meeting was held last night in the Presbyterian church and eighty-three arose for prayers. I understand that the people in Minneapolis are very much awakened by the meetings. Yours truly, W. FENTON.

THE SITUATION.

[From a letter to the General Agent.]

OBERLIN, Dec. 12, 1884.

Peter walked the stormy sea like his "Lord and Master" because he looked at *him* and not the angry waves. So we walk by faith and are "in nothing terrified by our adversaries." Hope we may not, like that impulsive disciple, look down instead of up, at difficulties instead of our Almighty Helper, and so get a wetting for an admonition.

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps on the sea
And rides upon the storm."

He has his plan and works it out and we are enlisted in his army for eternity and have only to "obey orders," "not counting our lives dear unto us." The politicians leave him out of their plans—like Israel when they chose a captain to lead them back to Egypt.

I think the N. C. A. discerned the will of the Master in deciding their distinct calling to be the moral work of saving Christianity *as a life* in this land—by withstanding and exposing the revival of ancient, secret and seductive devil worship, led by modern craft and the masked despotisms and hypocrisies of Jesuitism. But government is of God and we must "vote as we pray" and plainly this department of God's administration is external and distinct if not separate, and requires an external organization to administer it. I could not but thank God for the spirit and wisdom of the *Cynosure* that led to the acceptance of the nomination of a seceding Mason by *another prohibition party* and all for Christ's sake. These two parties are one in spirit on the prohibition issue, and I hope this auspicious beginning of co-operation may continue and result in the larger strength of both. I think the Christian spirit and bearing of the N. C. A. in this joint testimony against the liquor traffic greatly honored God, and the blessed revival you are now enjoying is a precious token of it and a prophecy of still greater blessings.

I am glad you are coming to Ohio—the Lord help you in carrying out your program in the East and also the West. My heart aches at the blindness of the people while the folds of the serpent are tightening around their limbs and the blasphemies of the lodge are becoming more insolent—its lying legends accepted as truth and its spirit of violence lighting the torch of vengeance and sharpening the knife of the assassin. Even "the party of moral ideas" are bulldozing and threatening and justifying mobs equal to the worst days of Abolition. I am no "pessimist;" but I have read history, the history of God's administration over states and nations, and understand its principles and that he does not change them; that this present is the judgment and retribution day of that conglomerate person called *Society*, and that nations like individual sinners must "turn or burn" and become as Rome, Babylon or Sodom.

GEO. CLARK.

AUSTRALIAN MASONRY.

NATIONAL CITY, Cal., Dec. 10th, 1884.

EDITOR CYNOSURE:—I received your copy containing Mr. Roberts' letter from Melbourne, Australia, and was glad to see he had become a subscriber to the *Cynosure*. I know he will try to influence others to subscribe. I have forgotten the work to which he refers as being engaged upon, but I know it will be fearless in facts. Although never myself a Freemason like brother Roberts, still there is much in his letter that I can endorse, as to the conduct and bearing of Freemasons in Australian society; instead of brotherly love, relief, and truth, to many of its members in Australia, it was more like covetousness, drunkenness, luxury and sensuality.

That the principles of the order may be good, in some respects many good persons believe, and I know of pure-minded men of the order in Australia, who, like brother Roberts, can and do put their hands in their pockets, and give a sovereign at a time to worthy objects and persons, men who live and act as they think righteously towards their fellows. I have often heard them express their grief at the degradation of many of its members who have crept in for selfish motives, as was manifested by their conduct afterwards, and like all societies, from the same cause degenerate into licentiousness; and the only panacea is Christianity, pure and simple, in accord with Luke 6: 30–35; but even then, the evil and the good will be ever present, as the tares and the wheat must grow together till harvest. But I hold that Christians are responsible to some extent, especially wealthy, careless professors, for many tares to be seen among the wheat to-day. They certainly cannot be ignorant in these days of discernment, for in the days of Isaiah (see Is. 3: 9) the sins of the rulers and many others were openly depicted in their countenances, and again in Ezekiel 16: 49 we have evidence that history repeats itself. As a great writer has said:

> "Wherever God erects a house of prayer
> The devil always builds a chapel there,
> And 'twill be found on examination
> The latter has the larger congregation."

Without wishing to be unkind, or even thought so, I am under a burden, as one of the men foretold in Matt. 23: 34, to speak out the fact that another great evil is the admission of the alcoholic cup to the Lord's communion table. O, if friends only knew what a sin this is they would, I know, repent. Many do, but the evil has assumed such proportions that willing hands are almost powerless to grapple with it, and if so, are not our Lord's words, "When ye shall see the abomination of desolation stand where it ought not, let him that readeth understand," —are not these words being more than verified to-day? Are the ministers of Christ's flock feeding his sheep on husks or on the bread of life? Let every reader think kindly of me. I know it will not be popular thus to write, but the burden is on me. To me the voice says, "He that knoweth these things and doeth them not shall receive the greater damnation." As a preacher I have seen all these in Australia where I was suppressed; and even here I have been debarred from giving the warning note. Let none of your readers, Mr. Editor, think within themselves that this is unkindly meant, but we are living in one of the most dangerous states of society the world ever knew. The truth has been kept back, and as Sampson overthrew the lords of the Philistines, so will the Truth, though crushed to earth, burst forth from her long, pent-up prison-house and shine forth in the name of Justice, who stands now, as it were, afar off weeping. BENJAMIN JUDKINS.

PITH AND POINT.

BLAINE AND LOGAN.

I wish to be informed through the *Cynosure* of the truth, or where the proof can be had, that a law was passed in Illinois in slavery time, forbidding them to feed or lodge a negro, and called "Logan's Black Law," by Prohibitionists here. Republicans deny that there was any such law. Another question I wish to ask is, how many degrees in Free masonry has Blaine taken?

All the members of secret societies here, with very few exceptions, voted for Blaine and Logan. All the preachers in the English M. E. church and University here, from the D. D. and President of the University down, although professing to be for temperance before the campaign, went strong for Blaine and Logan, and even took the band stand and made speeches at a Republican rally; at the same time the Prohibitionists were speaking in the hall, and they have persecuted them ever since, calling St. John a bad man.—LOIS B. SMITH, *Berea, Ohio.*

Mr. Blaine is not a member of the Masonic or any other secret order, as we are informed.

What were known as the "Black Laws" of Illinois were a number of statutes adopted at different times from 1845 to 1853 and perhaps later. In the latter year John A. Logan, then a young man, was a member of the Legislature and introduced and carried the most audacious and barbarous of these statutes. The bill was to prevent any colored man from coming into the State, whether slave or free. Heavy fines were incurred, in default of which the person could be sold into temporary slavery which might easily be made permanent. The law mentioned above, "forbidding to feed or lodge a negro," was not an Illinois statute, but is probably a popular reference to the "Fugitive Slave Law" passed by Congress. During the war Mr. Logan learned better of slavery and probably looks upon this part of his early career with regret.

THE TARIFF AND RELIGION!

Wonders will never cease, they say; and again, nothing is more common than to find the accused become the accuser; or to see a counterfeit with all the pretenses of the genuine article. Now, when two opposite things are asserted, one must be wrong; and here is a sample: "Mr. Blaine added in his response to the ministers: 'The tariff, which proteets the American laborer in his wages, the American capitalist in his investments, the inventive talent of the country ih its enterprise, is the issue which lies at the very foundation of the prosperity of the American people, and the very foundation of the success of the Christian religion.' So we are taught that a tax is not only the foundation of the prosperity of the American people, but it is the foundation of the success of the Christian religion." My point is simply in regard to the expression that *the tariff is the foundation of success of the Christian religion!* Every Christian denies that. We are all apt to have dust in our eyes when the wind blows on dry days. So when politics dry up our "religion" we are apt to ascribe to them an influence far beyond their true value. When we remember that the *real* foundation of the *Christian* religion was a malefactor executed by the politics and religion of the day, and know that Jesus plainly said, "*My Kingdom is not of this world,*" we may feel amazed that politics should now lead party men into such awful blunders as we find in the extract presented above. No, no; the Kingdom of Christ has no *tariff!* It gives freely all its manufactures to the whole world—only on this condition: Cast aside all your own manufactures of self-righteousness and be welcomed and accept those already made for you! Enter and abide in *His visible Kingdom* by *His visible ordinances!* Feed on the bread of Heaven, and use only the sword of the Spirit for the defence of the THE CHRISTIAN RELIGION!

T. H.

BIBLE LESSONS.

LESSON I.—January 4, 1885.—Paul at Troas.—Acts 20: 2-16.
GOLDEN TEXT.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20: 7.
[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Hindrances and triumphs,* (vs. 2–7.) This period in Paul's life is peculiarly full of rich lessons to all laborers for Christ. On his first visit to Troas the people seem to have been unprepared to receive the Gospel, as he was prevented from doing any missionary work there by a vision which called him into Macedonia. But on his second visit (2 Cor. 2: 12) "he found a door opened unto him of the Lord." Carey worked patiently at his shoe-bench with a map of the world spread before him, while his plan for preaching the Gospel to the heathen was ridiculed and denounced by ministers and laity alike as wild and chimerical. Yet he pioneered the way for the Martyns and Judsons, and the seed of foreign missions which he planted in such discouragement is now a tree whose branches cover the world. However we may be mysteriously hindered at first "a great door and effectual" always opens to the prayer of faith. We are told that "he gave them much exhortation," the tenor of which may be inferred from his epistles. He never spared the particular sins of particular churches. He rebuked the Corinthians for tolerating licentiousness, and the Galatians for substituting Judaistic rites and ceremonies in place of a living faith—a lesson for the pulpit of to-day. He describes his state at this time when Jewish hostility continually "laid wait for him," in 2 Cor. 7: 5. When the door opens "there are many adversaries." But "think it not strange concerning the fiery trial which is to try you." It is surely nothing strange that darkness should hate light, that sin should oppose righteousness. Why should we be surprised at any outburst of hellish vindictiveness from the Masonic lodge with its savage death penalties and murderous record? or in the rum-power—a business which has sent in the last ten years, in the United States alone, 100,000 to the poor house, and made 200,000 widows and 1,000,000 orphans?

2. *The deathly sleep.* (vs. 7–12.) Eutychus has, perhaps unjustly, been made to point a good many lessons to sleepers in church; but there is a spiritual sleep which ends in a worse death. In every church we find these slumbering souls. The grandest opportunities pass by them unheeded. They hear no sound of mustering hosts, no bugle call to battle against the enemies of truth and righteousness. The worldling may slumber in careless indifference, but to every professed follower of Christ comes the command, "Let us not sleep as do others," "Woe to them that are at ease in Zion!" for when evils long tolerated bring down the wrath of Heaven on a guilty people, judgment may and often does "begin at the house of God." A greater miracle than the raising of Eutychus is the wakening of a soul from such deathly slumber. But with God all things are possible, and Mercy's warning cry can pierce even ears steeped in slothful slumber, "Awake, thou that sleepest, *and arise from the dead!*"

LIGHT FROM THE WORD.

What was Isaiah commanded to do? Is. 58: 1. *Should this apply to Isaiah and Paul but not to ministers now?* What does it prove when a system or party maligns and persecutes its opposers? John 8: 39–44.

NOTES FROM PELOUBET.

We now resume the course of the history of the Church as given in the Acts of the Apostles at the point where we left it last summer, Lesson VII., Second Quarter, 1884. Paul was then on his third great missionary journey, and had spent nearly three years at Ephesus. Finally at the great Ephesian Games, in May, A. D. 57 the silversmiths, who made shrines of Diana and found their sales seriously lessened by the progress of the Gospel, stirred up the mob and made a great uproar, so that Paul left the city. He went first to Troas (2 Cor. 2: 12, 13), and thence to Macedonia, where we find him at the beginning of the present lesson.

"And when he had gone over those parts," *i. e.*, of Macedonia, (ver. 1). Six years had elapsed since Paul had first visited Macedonia, and been beaten with rods in the market-place of Philippi. He would again visit those cities of Macedonia where he had founded churches, namely, Philippi, Thessalonica, and Berea.—*Gloag.* And he would preach the Gospel in those portions he had not hitherto visited. He travelled as far westward as the confines of Illyricum, the western borders of Macedonia (Rom. 15: 19), laying the foundation of future Christian churches in every principal town (Rom. 15: 23). It was here and now that Paul wrote his Second Epistle to the Corinthians. That he wrote the letter in Macedonia is evident from 2 Cor. 9: 2–4.—*Abbott.*

"And when the Jews laid wait for him." We are not informed as to the nature of this plot formed against St. Paul by his unhappy countrymen. Dr. Clarke supposes it was to obtain the money collected throughout the churches for the poor saints at Jerusalem.—*Pierce.*

"He purposed" Better, *he determined,* with Rev. Ver. As the scheme for killing him had been meant to be carried out at sea, the choice of an overland journey and a prompt departure made the forming of a new plan impossible to the conspirators.—*Cambridge Bible.*

"Tarried for us at Troas." The close personal connection of Luke and Paul appears to have dated from the years 51, 52. They were together from the time of the arrival of Paul at Troas (chap. 16: 8); they crossed over together into Europe, but when Paul left Philippi (16: 40) Luke was left behind, and, it has been supposed, made Philippi the centre of his work for several years. Here again, after a lapse of five or six years, they met. The rest of the Acts is told by an eye-witness of the various events recorded. We may therefore conclude with certainty that from this time (A. D. 57) till Paul was entrusted to the charge of the soldier at Rome (A. D. 62) Luke was continually with his beloved master.—*Schaff.*

"After the days of unleavened bread," the festival of the Passover, which no doubt they observed, not in the Jewish spirit any longer, but with a recognition of Christ as the true Paschal Lamb. See John 1: 36 and 1 Cor. 5: 7.—*Hackett.*

"Upon the first day of the week." This and the counsel given in 1 Cor. 16: 2 are distinct proofs that the Church had already begun to observe the weekly festival of the Resurrection, our Sabbath, in place of, or where the disciples were Jews, in addition to, their weekly Sabbath.—*Plumptre.* Gradually this Christian day supplanted their Sabbath, though for a time both days were observed. The Jews demanded that the Gentile Christians should observe the Jewish Sabbath, a demand to which Paul told them not to accede (Col. 2: 16.—*Abbott.*

"And continued his speech until midnight." The assembly was held at night; this was the ordinary practice among the early Christians. It seems that this brotherhood on "the Lord's day," after the day's work was ended, met together, partook of the simple evening meal, after which prayer and preaching of the Word followed; and before they separated each Christian shared in the solemn breaking of bread, in compliance with their dear Master's last command the evening before his death on the Cross.—*Schaff.*

"Over against Chios." The island well known under its modern name Scio for the dreadful sufferings of its inhabitants in the Greek war of independence.—*Abbott.* [It will also be remembered for the destructive earthquake of about two years ago which almost desolated the Island.—ED. CYNOSURE.]

REASONS WHY PAUL WISHED TO REACH JERUSALEM BEFORE PENTECOST.—(1) That he might report his mission and its results to St. James and the Elders; (2) deliver the amount of the collections (24: 17; 1 Cor. 16: 3, 4; Rom. 15: 25); (3) refute the calumnies circulated against him (21: 21); and (4) avail himself of the opportunity afforded by the presence of many strangers for making the Gospel known to a greater number and variety of people than would ordinarily have been found there.—*Cook.*

OBITUARY.

DIED, near Marion, Indiana county, Pennsylvania, November 30, 1884, of paralysis, William B. Sutor, aged 80 years. He was born in Washington county, near Pittsburgh, of Scotch Presbyterian parentage, and was the eldest of a large family, who spent their youth in subduing Western Pennsylvania forest. Later he was a lecturer in New York State, where he married an estimable lady who survives him. Returning to the scenes of his youth, he lived to a good old age, although for many years badly crippled by rheumatism. He was one of the earliest Abolitionists, and although too old to fight for the freedom of the slaves, he did good service in recruiting for the war which accomplished that end. He was an advocate of every worthy reform, and a bitter denunciator of the shams of the world.

CONCERNING YOUR NEWSPAPER

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article.

Who is he? A professor of religion, and not taking a religious newspaper! A member or the visible church, and voluntarily without the means of information as to what is going on in the church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making.

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in the world, and how else is he know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? how defend himself against the charges it involves? He cannot do it, and he better not try, but go or write immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—*Dr. Nevins.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant uominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; E. W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, uot in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and, savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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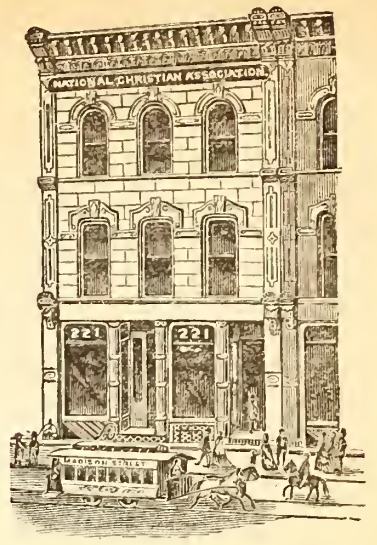
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 25, 1884.

There are upon the *Cynosure* list the names of a large number of two-months subscribers, many of whom receive the paper at the hand of some friend, by way of introduction. A spccial request is made to these friends to send a renewal for the year, without waiting for any further solicitation. In the eight numbers of the paper which have come to you, you have learned, we hope, to respect its sincerity, and to understand somewhat the nature of the dark power which casts its shadow over every American institution, and even over the Christian church. The hour demands the co-operation of every sincere patriot and Christian against this gigantic system. If you are in earnest in opposing the lodge you will need first the *Cynosure*. Please send your subscription before the New Year.

THE RICHMOND STAR has an article whieh eharges bishops with circulating a fraudulent "peaee-measure" for the General Conferenee at Fostoria, May next. An old law said, "Freemasonry, *in any sense of the word*, shall not be tolerated in our (U. B.) church." These cunning sophisters hold that this law, because it names only Masonry, admits all its brood! And so, they say, "Let us fall back on the good old law, and be at peace." The Chambersburgh paper makes the same eharge on these fradulent bishops. If Bishops Weaver and Glossbrenner are intended, they should be named. Paul named the apostle Peter when he attempted a like fraud: when he fellowshipped and disfellowshipped idolaters. And we are to follow Paul as he followed Christ. Will these beloved brethren remember how the *Cynosure* used to be blamed for rebuking such double-dealers?

"CURSED THINGS" meant everything which had been devoted to the uses of a religion without Christ. Gold, silver, garments, however curious or precious, the Israelites were to burn them. "Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing." (Deut. 7: 26) That the Lord * * * may multiply thee as he hath sworn unto thy fathers."

What wisdom or philosophy was there in this severe precept? Just this: Handling implements of idolatry would have made, *did* make, idolaters, as handling stolen goods makes thieves. Idolatrous tricks gave hosts of evil spirits, demons, aecess to their moral natures; turned them from the true God, and left them to vile appetites and beastly passions. Each man-invented religion, Masonry, Odd-fellowship, and what not, brings new oaths, obligations and worships; wrecks justice, property, marriage, and destroys nations.

REV. GEORGE T. DISSETTE, of Sabetha, Kansas, was a Mason and Methodist licentiate preacher who had done some service on circuits. When leaving Knox eounty, Illinois, he had expressed his dissatisfaction with some things in his lodge. He was told by a lodge offieer that there were members who would follow him and execute the penalties on him if he broke his Masonic oath.

This led him to investigation and renunciation of the lodge. He has lectured through North Kansas several years, as the way has opened, at his own expense. The Wesleyan church in Olathe would do well to invite Mr. Dissette to pay them a visit, or any other Christian society whieh is free from the entanglements of the lodge. The editor of the *Cynosure* is acquainted with Mr. Dissette. He is an interesting man and has an interesting young family. He writes for the *Cynosure*.

THE CONVENTIONS.

The six New England conventions were called for by Elder S. C. Kimball who is now on the march toward them. Prof. Bailey writes that the movement is stirring the friends throughout the country. Chairman Capwell utters himself in this number. Seeretary Stoddard has got up, by consultation, a "*Request for a Call*" for the sixth and last New England convention, to be signed promiscuously. He intends to put a printed form of this "Request" into several papers as a supplement. Will every friend of God and our country, into whose hands this printed "Request" may fall, paste it on a blank foolseap sheet, and put it in eireulatton without delay? May will be here before we know it, and a great work is to be done. If ten thousand names are sent in before January ends, Mr. Capwell will issue the call, and there will be no want of speakers.

Seeretary Stoddard expeets to return from his Ohio trip to attend to the eireulation of the call by the first of January. The first of our conventions at Aurora, Ill., Oct., 1867, was a Pentecost. Till 1872, there were no political meetings. That year the N. C. A. adjourned to allow a promiscuous mass meeting of voters. Such let our meetings continue. We have been blessed in them—religious meetings, yet providing for all who vote. The election is past. Let the dead past bury its dead, but "Go thou and preach the Kingdom of God." Ask everybody, old and young, who can understand it, to sign the "Request," and all who are able, to subscribe for the paper. Who will send in the largest list?

THE THIRD PLENARY COUNCIL.

This is a council, we believe, in whieh the Pope is represented by a legate. It met in Baltimore in November. The first Plenary (full, eomplete,) Council met in Baltimore in 1852, thirty-two years ago, attended by thirty-two arehbishops and bishops. The third, which has just been held in the same city, was attended by twelve archbishops, fifty-eight bishops, six mitred abbots, and thirty or forty other delegates of "Orders," beside eeclesiasties. The archbishops and bishops were "robed in purple vestments," and the others in black gowns. While officiating, saying masses for dead people in purgatory, ete., the celebrants out-spangled Knight Templar Masons, and out-titled them. These are all the "Babylonish garments" for which Achan was executed. Babylon was then the metropolis of earth's idolatries.

"After sermon, absolutions for the dead were given by four archbishops," says the *Catholic Examiner*, Nov. 22. "All the decrees were formulated in private sessions." They were then voted on in open council. "During the entire solemn session the Latin alone was used." Think of "decrees" formulated in secret and voted on in Latin, before an American audience. This beats Masonry and Mormonism. Mormons baptize for the dead. These priests absolve the dead.

In the "seeond solemn session," the successor of the bankrupt Bishop Purcell, of Cincinnati, preached on "The Priesthood." He said: "The priests are the mediators whose highest office is to offer sacrifice. But the Bible says, "There is one," (and but one) "Mediator between God and man," namely Christ, whose priesthood is perpetual. Heb. 7: 24. Then each of these priests was a rival, a counterfeit, and antagonist of Christ. At the close of this anti-Christ sermon, "The archbishop spoke of the sisterhood. He said they were willing to go anywhere they were sent, risking their lives in hospitals, and on the battle field; but no power will induce them to go to a place where they will never again see a priest." (*Examiner*, Nov. 22.)

Dr. Cumming, a celebrated English writer, says of the papacy, "It is one stupendous demoniacal possession:" and no American who reads the Epistle to the Hebrews understandingly, can fail to see, in this "Plenary Council," an exact instance and illustration of this truth uttered by Dr. Cumming; and that Masonry and Mormonism and all other man-invented religions, and parts of religions, are ehildren of popery, and inhabited by devils. Hence the cartoon of *Puck*, of the Pope and a Knight Templar, "YOU'RE ANOTHER," is simple truth and verity. The present epidemic craze for secret societies and the blazonry of popery are from the same source. So also is all mere worldly religion. False doctrines at Andover, which suggest a probation after death, and consequent prayers for the dead, and escape from purgatory are no whit better than these bishops' "absolutions," or Mormon "baptisms" for the dead. "Ye shall know them by their fruits." How many "Plenary Councils," fluttering in blazonry; how many "New departures" from Bible doctrine, would produce a penteeost revival, and make men cry out to be saved? Falsc doctrines, and false ceremonies are extremes which meet, with no midland of truth between them.

When the sincere, hard-working masses in the Roman Catholic church, who believe what truth they find there; that the Bible is God's word; that Christ is the Son of God, and the Saviour of the world, shall learn to separate the "Holy Catholic church" from Popery and Jesuitism, then "the redemption of the world draweth nigh." Lord hasten it.

WYCLIFFE'S FIFTH CENTENNIAL.

This is to be celebrated Dec 31st, now near by. And judging from the press notices in advance, it is to receive a wider and more thorough celebration than ever before.

Wyckliffe or Wiklif (his name is spelled twenty-eight ways)was born in the north of Yorkshire, England. The old mansion in which, or near whieh, he was born, about 1324, stands on a little wood-crowned cliff rising above the Tees, perhaps onee called Wye. At any rate he was John of Wyeliffe. His boyhood history is a blank. Even the precise day, and place of his birth are unknown. But he eame from North Yorkshire and early went to Oxford University. He was a brilliant seholar; went through two or three of the eolleges at Oxford; became Wardon of old Baliol College, and took his doetor's degree when about forty years of age. He died Dec. 31st, 1384, which brings his fifth centennial on the last day of the present month and year.

England was in serfdom to the Pope when Wycliffe beeame a priest. But he had a Hebrew Bible and could read it. He emancipated the Bible which had emancipated him, and by turning it into English and giving it into the hands of the common people, he rescued the English language from the eontempt of scholars, and turned, by the Scriptures and his own traets, two-thirds of the English people into "Lollards or Wycliffeites."

Besides the regular elergy, many of whom were good men, England was overrun with mendieant friars who were janizaries of the Pope. Wycliffe assailed these religious tramps without merey. As the English people beeame enlightened, "Peter's Penee" fell off. The Pope demanded arrearages of the king, and Wycliffe was one of the English Commissioners to meet the Pope's legates at Bruges to settle these popish claims for back pay. It was like Luther's visit to Rome. Wycliffe went back to England the friend of John of Gaunt, Duke of Laneaster, whom he had met at Bruges, and the enemy of the Pope, whom he believed now to be anti-Christ, and whom he styled, "The chief of purse-lifters and pick-pockets."

He was assailed by the Pope's minions, but was defended by the good Duke John. He died at sixty years of age; though not till he had been exeommunieated by elerieal tools whose worldliness and self-seeking his life had rebuked; and whose envy his learning and usefulness had inflamed. At the height of his fame and influenee, he said his highest ambition was to be "*a teacher of simple men and women the way to Christ.*

But if Wycliffe was the "Morning Star of the Reformation," his beams are still shining on us. Richard the II. had married and brought over the sister of the German emperor, the good Queen Ann. Many Bohemians followed her to England, among whom was Jerome of Prague who went to Oxford and became a disciple of Wycliffe, whose writings he took home. John Huss read and reeeived Wycliffe's doetrines, and when many of his books were burned by Bohemian priests, creatures of the Pope, Huss quietly remarked, "Fire eannot burn truth." But fire burned Huss and Jerome, lit by the Council of Constance one hundred years before Luther, who, while a young monk in the convent of Erfurth, found and read a volume entitled, "Sermons by John Huss." Thus he learned and taught Protestant Europe, that the man who looks to Christ for salvation has no need of priests. He is eomplete in Christ. Huss burned the Pope's bull in 1412; and Luther, following his example, burned another Pope's bull in 1520; and those fires shine yet. Heretics, sectaries, and baptized worldlings darken the gospel in the hands of Protestants, and make sincere, honest Catholics cling to the papacy as pious children cling to a drunken father. Let us hope that both Popes and priests and Protestants will cease to get drunk. Priests will no longer be wanted when men have found Christ.

Well may Americans celebrate the fifth Centennial of Wycliffe. The Council of Constance burned his books, and would have burned him. Thirteen years later his bones were dug up, burned, and the ashes cast into the Swift, near where it empties into the Avon. And an unknown poet wrote the prophecy:—

"The Avon to the Severn runs,
The Severn to the sea;
Thus Wycliffe's works shall spread abroad
Wide as its waters be."

December 31st inst., this prophecy will be fulfilled.

— Rev. C. C. Foote, after a pleasant visit of several weeks with his son-in-law and daughter, Rev. and Mrs. Geo. F. Milton at Winnebago, Ill., returned to

Detroit, Monday, stopping over the Sabbath at Wheaton, where he happily addressed the children of the College Sabbath school. Father Foote's labors with children have been signally blessed of God with many conversions.

—Secretary Stoddard left Chicago last Friday, expecting to spend the Sabbath in Reynoldsburg, Ohio.

—Rev. F. R. Mastin, of Lanark, Ill., whose obituary notice appears in the last *Wesleyan Methodist*, was an earnest opponent both of the slavery of men's bodies and of their good sense and conscience in the lodge.

REFORM NEWS.

CAMPAIGN ORDERS.

WISCONSIN STATE MEETING.

From recent information received from Bro. Bancroft, it seems pretty well settled that the meeting is to be at Milton or Milton Junction, some time in January, 1885, provided, of course, the executive committee concur. If the first or second week in January is selected I can, so far as now appears, attend and shall be very glad to do so. Will members of the executive committee either fix the time and place *immediately* or write here authorizing me to do so in accord with the advice of Bro. Bancroft, who is personally looking over the ground? Will Bros. Wood, Britten and others of executive committee write me *promptly*, after reading this?

The third week in January is promised to New York, and Bro. Kimball is ready to begin a six-weeks' campaign in New England the last week in January. I wish then to visit the headquarters at Washington, and should be glad indeed to meet in convention with Ohio friends on my way back to Chicago, to cooperate with friends in the West in making our June anniversary the grandest and most potential meeting ever held in the interests of our reform.

WORDS TO NEW ENGLANDERS.

In conversation to-day with a gentleman who is a close observer and extensively acquainted in this country and some parts of Europe, he remarked, "The real strength of your reform is in New England, but it has never been cultivated and developed."

The remark struck me forcibly, and as being probably true. I know the friends we have there are staunch and most of them active workers. To call them a host would hardly do, but it may be safely said that they are "a terror to evil doers and a praise to them that do well." With Bros. Bailey and Kimball for leaders they have steadily advanced, and the way has been prepared for a more decisive and general movement. Bro. Kimball has planned and is working efficiently to bring this about. His idea of a series of conventions in the different States cannot, I think, fail to receive the hearty approval of every one interested in the progress of the work. There is in it economy of time and money, while it gives every one an opportunity to attend without going outside the State.

If the friends will co-operate as they should, each convention will be large and correspondingly influential, and an educational movement thus inaugurated will develop what strength there is in New England and unite the scattered forces for more decisive action. Will the friends rally and respond heartily to Bro. Kinball's earnest appeals to go up and possess the land for Christ and his ordinances of family, the State and the church, as opposed to the secret system and false worships of the lodge? I believe they will and that we shall have a half-dozen good conventions according to Bro. Kimball's plan with glorious results to follow. What say you, brethren, to a forward move all along the line?

THE REQUEST FOR A CONVENTION.

Read F. W. Capwell's letter in this number and you will catch the inspiration of activity from this indefatigable worker. Bro. Bailey at Washington and, in fact, the Lord's host all along the extended line of conflict respond to the action of the N. C. A with a hearty good will, and the individual sentiment is, Go forward. Last week's *Cynosure* contained on the 8th page a form for signatures of those desiring a New England convention to preceed the N. C. A. annual meeting. Bro. Bailey has spoken in last *American* on this subject and will have more to say in the near future. There is so far as known but one opinion, and that is favorable to the convention. Forms and details will very soon be settled, meantime let some one in each locality cut the form from the *Cynosure*, paste it on a slip of paper and circulate for signatures. The time will soon be here and what is done should be done quickly.

OHIO HEARD FROM.

Read again brother Strickler's letter in last *Cynosure*. A dozen such men would put the work in motion and make it interesting for the lodges. From my knowledge of the field I feel confident that aside from Illinois there is no State in this Union possessing more piety, talent, energy, wisdom and money that can be enlisted in the active work of reform than the State of Ohio. Yet as Bro. Strickler says, very little has been done directly against the lodge during the past two years. I well remember those grand annual reunions when the giants met in council, with such stalwarts as Dr. H. H. George, Dr. J. D. Carson, Dr. H. P. McClurkin, Dr. W. Wishart, Rev. J. K. Alwood, Father Taylor, Capt. J. M. Scott, Elder John Finney, Rev. W. Burr, Rev. D. Yant, and others like-minded—leaders of thought and teachers of men—to lead on the Lord's host against the empire of Satan. These still live—and most of them are yet active citizens in the Buckeye State—but they have lapsed into silence, or at least are heard from only occasionally and as individuals. Calm, deliberate, far-seeing men like those who were leaders in the anti-lodge movement in Ohio do not act or refrain from action without cause. They are not given to change on *great moral questions*. The thought that they have recanted, or ceased to believe in united active opposition to this anti-Christ is not to be entertained. Why then this inactivity and silence? Why no State conventions, as of old, with representative men from all parts of the State and the various denominations and political parties in the land? Will some of these brethren give us their reasons? There are many readers of the *Cynosure* in Ohio and more outside the State who would like to know. Is it for lack of a Wellington, a Bonaparte, or a Grant to set the battle in array and lead the host to victory? If so, why not act on brother Strickler's suggestion, meet in convention and choose a captain and then go forward. The times are auspicious, and the necessity pressing. Shall there be a rally and an onward movement in Ohio right away?

J. P. STODDARD.

NEW YORK NOTES.

UTICA, N. Y., Dec. 18, 1884.

DEAR CYNOSURE:—As we move eastward we find the forces increasing all along the line. I called on Myran H. Clark while in Canandaigua, asked if he would subscribe for the *Cynosure*. "Certainly," said he; "I have been an Anti-mason all my life, and remember well the Morgan excitement," etc. Mr. Clark was Governor of the State when the issue was between Masonry and Anti-masonry.

At Shortsville I found D. Booth as much interested in our cause as ever. Rev. C. D. Brooks, of Geneva, manifested his interest by not only taking the paper himself, but persuading others to do likewise. Bro. S. Bedford, pastor of the Wesleyan church, Seneca Falls, gave us a cordial welcome. Some of his members send in their names for the *Cynosure*.

At Auburn I visited the State prison and requested an interview with Chaplain Searls. While we were waiting some twenty-five men were brought before the Chaplain, one by one, and questions like the following propounded to each: "Your age?" "Married or single?" "What church did you attend?" "Do you drink liquor?" "Is this your first offence?" etc., etc. Nearly all were young men, most of them single, and nearly every last one was addicted to strong drink. I did not hear the question asked, Do you belong to any secret society? I suppose that was forgotten. The Chaplain is a Methodist. Several men said they attended that church. He usually replied in a joking way that he met several of his brethren there. When asked if he was a Mason he replied that he had not been to a lodge for twenty-five years and did not take much stock in them any way.

My next stop was at Syracuse, where I met old friends; found brethren Wardner and Kinney as cordial as ever, notwithstanding the political cyclone. D. Kirkpatrick, brethren Merrick, and others encouraged me much on the way. Bro. Wardner handed me a pamphlet entitled "Accredited Masonic Salvation on leaving the *Wesleyan* office. On the train to Rome, while reading the pamphlet, a gentleman by the name of S. V. R. Brayton shared the seat. On seeing the pamphlet he requested a closer inspection. Handing it back he said, "I guess that's all right."

"I replied, I take it, then, that you are a Mason."

"*You just bet!*" said he. "I'm a member of the Monroe Commandery in Rochester, the best drilled Commandery in Rochester."

We were soon talking on the square, and spoke of the temples in Philadelphia and New York. Said he, 'The Philadelphia boys got on their high horse pretty big before they returned from the conclave in California. They are noble boys."

He said he would like sell his K. T. outfit cheap; it cost him $70, but he'd be willing to sell it for $20. I suppose he wanted to buy some more whiskey. I thought he had enough already and did not purchase. Time and space will not permit me to relate the entire conversation.

At Rome, Dix and other places in this county we found friends and secured subscriptions. Bro. McDougal, pastor of the Free Methodist church here, is holding extra meetings. I spoke, at his request, last evening. Some came forward at the close, seeking the Saviour and were found of him. The harvest indeed is great and the laborers are few. How I wish that some young men who are consecrated to God would come to this State and work. There is room enough. God will find their bread and butter. Should any one read this who feels that God wants him to work here, he will please write our State President to that effect, F. W. Capwell, Dale, Wyoming county and he will be assisted as far as we are able.

W. B. STODDARD.

LITERATURE.

THE LIFE OF REV. JOHN FETTERHOFF, one of the early fathers of the United Brethren in Christ, written by himself; pp. 284.

These uneventful annals of a pioneer in gospel labors are most interesting to those with whom he has a personal acquaintance, but the excellence of character and simplicity of manners of the Christian veteran who tells us of his early life and struggles and later victories in the field of noblest conflict against the direst enemy, merit a wider attention. Born in the last century the subject of the book grew up with the United Brethren church, imbued with the spirit of her principles and partaker of the rewards she has received from her Lord; but nowise a sympathizer with those who bring in heresy and disorganization with their anxiety for popular favor. The book has a brief introduction from Rev. W. O. Tobey, and will do good among a large class of readers.

BIBLE SALVATION and POPULAR RELIGION CONTRASTED. By Albert Sims, minister of the Gospel; pp. 139. Price 30c. Published by the author. Uxbridge, Ont.

The author of this little work will be recognized as a contributor to the *Cynosure*, and the book does not differ from his articles, but shows a uniform, clear and honest conception of the Christian life, and is fearless in applying the principles of that life to the practices of many who call themselves religious. The lodge, tobacco, fashion, Sabbath desecration, dancing, etc., are among the dangers noted as to be feared by the church. Disciples of Christ would do well to aid in circulating this little volume after reading it themselves.

The January number of the *North American Review* presents no very famous names among its contributors, but it offers a wide variety of unusually readable articles. We are now so safely over the crisis of the Presidential election that men of all parties can consider calmly Bishop Huntington's essay on "Vituperation in Politics," and it is to be hoped that what they learn from it will not be forgotten four years hence. Under the title, "The Reunited South," Henry Watterson presents the Southern and Democratic view of the political situation as it now stands. Another question of universal concern, which may soon make itself a national issue, is that of labor and its compensation; and Col. Hinton, in "American Labor Organizations," shows with what equipment it will take the field. But the article that the literary reader will first turn to is Frederic Harrison's brilliant and incisive discussion of "Froude's Life of Carlyle;" while the religious or philosophical reader will find in Courtney's "Socrates, Buddha, and Christ," specific statements and quotations of those parallel doctrines that are so often vaguely alluded to. For the scientific reader, Mr. Proctor discusses learnedly "Herschel's Star Surveys," and Prof. Le Conte presents and explains some curious facts in relation to "The Evidence of the Senses." Mr. Mulhall's paper on "The Increase of Wealth" is a successful endeavor to render large masses of figures popularly intelligible.

Judge Tourgee's financial embarrassment is coupled with physical infirmity. He has sunk $110,000 in a vain attempt to put his magazine, *Our Continent*, on its feet, and as a result has been compelled to sacrifice his home and to assign the profits of his last book, "An Appeal to Cæsar," and his other brain work for the year to come for the benefit of his creditors. His literary productions are having a large sale, and he has lecture engagements for months ahead, but the receipts, above his expenses, all go to meet his financial obligations.

"The Trouble With the Stage" will be discussed in the January *Century* by a writer who claims that the managers first need reforming. Washington Gladden will write of "Christianity and Popular Amusements" in the same number, and George W. Cable's article on "The Freedman's Case in Equity," which will also appear, is said to be a timely contribution to current literature in the light of recent discussions in the Southern papers. Mr. Cable, who is a Southerner and an ex-Confederate soldier, calls upon the white people of the South to make the position of the black race not that of "freedmen" but of "free men."

Choice Literature for December has an excellent and varied selection largely from the English reviews: Wurzburg and Vienna, Goethe, Greek Cities Under Roman Rule, Honey Dew, Economics, Unwritten Elements of Our Federal Constitution, Progress of Social Science, Chinese Valley of the Ili, Vaccination, The Story of John Wyclif, Recollection of Canning and Brougham, Carlyle's Life in London, Mr. Gladstone, Thunderbolts.

THE HOME.

PATIENT WITH THE LIVING.

Sweet friend, when thou and I art gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas, by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover,
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I.
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memorie's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—*Margaret Sangster, in Good Cheer.*

GRACE AT TABLE.

With something of surprise, I must admit, did I find myself reading the following slip, for, owing to early education, I had considered the theme to which it relates as a fixed matter. And I am not aware that I ever studied the point, with a view of giving a consecutive and intelligent answer before:

"Why do Christian people ask a blessing at table? Why before eating, any more than when partaking of any other privilege from God, as sitting down to read a book or going to a concert, or singing a song?"

The custom seems to be passing out of fashion. I was never taught that it had any binding force. What about the habit of returning thanks at the close of a meal? I love to ask a blessing where I know all the table are sympathetic. Nor do I feel easy at intermitting it, even when I know some are not. If this be more than a mere custom, and if it means something let us get at its full significance.

One thing is sorrowfully evident, the customs of our fathers as to family religion are changing much. "The old is better." When our country was young, households were gathered together morning and night for prayer. Now, the hurried life we live seems to eat out all the wish for such things.

One of the most beautiful images that ever rose upon my imagination was suggested to me by a chance delay for two days among the lakes and mountains of the Trosach's Glen. I happened to make the inquiry, what became of the villagers, so suddenly disappearing at nightfall from the streets; and a sandy-haired Scotchman replied: "Most of them would be at prayers about this time!" And I looked up into the fair blue sky, and thought how fine a thing it would be to have a resting-place, high enough just to hear the murmur of voices, as they read a verse about, and sang one of the old Psalms, before the impressive hush in which the father offered prayer. How grand would be the swell of sound, when a whole village was going on its knees before God!

Prayer in the family is the one thing to be looked after, at the altar or the table; that act in which the head of the household is the high-priest for his home sacrifiee. Bishop Burnet, in his history, tells us that in the days of our ancestors England was as true as Scotland in this duty. He says that when a person came early to the door of his neighbor, and desired for a moment to speak with the master of the house, it was as common a thing for the servant to tell him with freedom, "My master is at prayer," as it is now to say, "He is not up."

Even in the annals of New England there used to be told the story that, when Lord Dartmouth, after whom one of our colleges was named, was once going on a hunting excursion with King George, he kept the entire cavalcade for a half-hour at his door, courtiers and hounds waiting, and his simple apology, as he at last came forth, was, "I was paying my morning homage to my heavenly King!"

It has fallen to my lot to journey somewhat widely over this world, east and west, and while I admit that the "Cotter's Saturday Night" is not obsolete in Scotland, and in England, a decorous observance of the forms of family religion is kept up, and in our own land many a father is found faithful; yet I am constrained to say, that the Mohammedans are the only people who seem never to be ashamed of their religion. They will pray at the prescribed hours, whether the rest of the people are "sympathic" or not.

Our children are living a shallow life compared with that which gave us our training. We had few books, and some of them were dull and hard. We had no newspapers or music. And Puritan Sabbaths have become a proverb to many for their severity and ruggedness. I would we were all worthier of our start. That sort of life, after all, made manly men and womanly women. It wrought out character in as fine a pattern as ever shone in strength and beauty. Oh, it is a pity to let even one so small a custom as grace at table fade out of use! That pause of decorum, when all are quietly seated, and even the baby closes her big eyes, and folds her little hands, when the father rises to his office as a "king and priest unto God," and thanks him for hearing the prayer for daily bread he knows the children offered; oh, how full of might and meaning it is! Ah me, shall I ever forget that first meal, when home for a visit, just after I had become a Christian in the distant village where I was a teacher, my father turned suddenly to me, delegating his intercession for the moment to me, his son! And I am sure all of us will remember the majesty of elder brother's manhood, when, on the evening of my dear old father's funeral, he did not wait for me, nor suffer me, minister though I was, to summon the broken circle, but calmly and modestly drew forth the Bible, and assumed his primacy at the honored family altar.

Something was said just at this point, about there being a few texts which might be in order. It was easy to find 1 Cor. 10: 30, 31. There the word occurs: "If I, by grace, be a partaker," means "by saying grace." So in the parallel verse, 1 Tim. 4: 5. So in the explanatory passage, Romans 14: 6. Then we were reminded by one of our intelligent teachers, that Christ is never recorded to have eaten without invoking a blessing. When he fed the five thousand (Matt. 14:19,) "he looked up to heaven, and blessed and brake" the loaves. When he fed the four thousand (Matt. 15: 35), "he gave thanks." When he ate with the two disciples near Emmaus (Luke 24: 30), he "took bread and blessed it." And at the institution of the Lord's Supper (Matt. 24: 26), he "blessed" the bread, and "gave thanks" for the wine.

Another reference was made to the Apostle Paul's example, when he came ashore from shipwreck (Acts 37: 33–35), and partook of his first meal. Although he had been almost famished for fourteen days, and although it was evident that this poor prisoner was in company with many who were not "sympathetic," he "took bread and gave thanks to God in presence of them all."

Our time passed away in this study of God's Word so rapidly that the hour vanished. But I am sure the impression was deepened in all our minds, as to the need and the glory of family religion. Grace at meals was only one part of a great household system. If one wanted to keep up that old form of thanks at the end of the meal, there would be no harm in it. A recognition of God's mercy was always in order. But entire freedom of conscience remained. Particulars might differ, but the general aim of the household should be to glorify God.

So far from fashion's interfering with the ancient and honorable custom, I have observed in Great Britain on many occasions, that it is a mark of decided ill-breeding to omit grace at table. On public feast-days the ceremony is quite elaborate. In the houses of genteel people, the guests often stand behind their chairs until the blessing is asked. Even among godless people, the practice is retained. It may only be a form, but the form is decent. And I have never noticed an absence of seriousness or becoming gravity, even when I knew the company was decidedly unsympathetic.

Perhaps the most remarkable instances of this I ever knew have been on some of the ocean steamers. When we crossed in the "Helvetia," the captain, by whose side I sat, invariably, himself, asked the blessing at every meal. And a sedate, respectful gravity attended the exercise. Upon the "Spain," the captain always called upon me for the giving of thanks, and in every instance caused the covers to remain unlifted. When the weather was rough, so that he had to be on duty, he sent audible and public word to me by the head steward: "The captain's compliments, sir, and will you be so kind as to say grace in his absense?"

These magnificent ships were both of the National Line of Liverpool. All honor to those true gentlemen on the sea.—*Dr. Robinson.*

WRITE TO THE BOYS.

If we had the ear of mothers in the country, whose boys have gone awaa to the cities, and to the great city, and who are wondering how they may help them to keep pure and true among the temptations of city life, we should say this to them,—Write them a mother's love-letter every week. We know, by personal experience, how mother's letter keeps her before the young man's eyes and safe in the young man's heart. We know how those letters keep on building a hedge round a young man so high and so thick that foul conversation and evil enticement cannot get through. We do not believe that the devil can get through. We do not believe that the devil can get near the mother-guarded youth.—*S. S. Chronicle.*

HOLIDAY LIES.

There are among professing Christians, families of children who have been taught to entertain the foolish idea that on Christmas and New Year's night some imaginary persons called Kris Kingle and Santa Claus enter the house, by some mysterious way, laden with toys and sweet-meats to deposit in the waiting stocking.

The parent who fosters such an idea is a threefold loser. 1st. He loses the confidence of the child when the fraud is detected. 2d. He loses the thanks of the child. 3d. He loses an opportunity of pointing his mind to God as the giver of all good gifts.

An instance comes to my mind of a minister of the Gospel officiating at the Christmas festivities of a Sabbath school, who stated in his public address that one of these mystic personages had loaded the Christmas tree with its dainty presents. Of course, he did not believe it but I am not sure that the same could be said of his younger auditors.

It were surely better never to tell such fabulous things to the young, and if they chance to hear them from others, train them to test the sayings by the exercise of common sense and see their folly.

"They say" is never sufficient proof of a statement, yet I might go on to mention a score of foolish signs and superstitious notions that prevail among young and old on no other testimony.

Now, the believing these falsehoods, though the most apparent, is by no means the most deplorable evil of the course. Children are thus taught to take on credit without any test the most foolish and unreasonable statements; and in just the same proportion that a doubtful stock of ideas is collected, is the disposition and the power to apply the balance of reason and the measure of common sense dwarfed.—*United Presbyterian.*

BIBLE READINGS FOR THE YOUNG.

WASH AND BE CLEANED. Read 2 Kings 5.

My Father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean? 2 Kings 5: 13.

1. By whom, and to whom, was this wise counsel given?
2. Why did Naaman prefer the rivers of Damascus to the waters of Jordan? Rom. 10: 3; 1 Cor. 1: 21.
3. Why could the waters of Jordan alone cleanse his leprosy? Acts 4: 12; Zech. 13: 1.
4. What does the wonderful result of his bathing in Jordan represent? 1 John 1: 7; John 13: 8–10.
5. What great things would sinners rather do than come to Jesus? Luke 18: 11,12; Micah 6: 6,7.

ROY'S TEMPTATION.

Roy had begun his student-life in the academy at A., resolved to improve to the utmost, the advantages that he was now to enjoy.

Here was a new field of trial to him, where new temptations met him. Two hundred and fifty youths were crowded into the institution, and among this number were found, of course, some wild, thoughtless, and even vicious boys who took delight in leading others into misehief.

Roy's room-mate, though he did not belong to the class we have mentioned, was a smoker; and the first day that Roy made his acquaintanee he met the temptation of a cigar.

"Have a smoke?" said his companion, at the same time offering him a cigar.

"Thank you, I never smoke," Roy answered after hesitating a moment.

"Have you never tried a cigar?"

"Never; and I don't mean to try one."

"I think you'd enjoy a good cigar. Almost all the fellows here smoke," replied his room mate. "You'd better begin."

"Well," answered Roy, "a poor fellow like me couldn't afford such an expensive habit, to say noth-

ing about the evil of it. How much does it cost you annually for cigars, if I may ask?"

"I don't know; I never reckoned."

"Well, how much a day, should you think?"

"Twenty-five cents, when I buy them by the quantity," was the reply.

"Three hundred and sixty-five quarter dollars in a year; let me see how much that amounts to. Ninety dollars annually; enough to pay a good part of my school expenses. I think I will not form the habit at present."

His room-mate expressed some surprise at the amount, adding, however, "But I enjoy it."

"And I enjoy being entirely free from the habit," returned Roy. "It is a real pleasure to me to think that I am not a slave to tobacco."

"Do you think it is wrong to smoke?" asked his room-mate, who was a member of the church.

"It would unquestionably be wrong for me on account of the expense," replied Roy. "But aside from that, as a useless indulgence which the majority of physicians agree, I believe, in regarding as injurious to health, I do think that smoking is wrong. And I think that professing Christians, such as you and I, should set a good example in this as in everything else."

"Do you call smoking setting a bad example?"

"If smoking is a bad habit, then the practice of it must set a bad example," replied Roy. "I think that Christians ought to avoid all evil habits. If they don't, how can they expect that irreligious men will avoid them?"

"Sure enough," answered his room-mate, "I think you are right; but it is very difficult to be consistent."

"I don't agree with you exactly," replied Roy. "It is easier for me to abstain from smoking on principle and be consistent, than it would be to smoke and try to make it appear consistent. The latter is very difficult indeed."

His room-mate laughed good-humordly, but went on with his cigar, In a month from that time, however, he had renounced smoking. Roy's resolute stand against the habit set him to thinking, the end of which was his emancipation from tobacco. He became a more active Christian also, Roy's earnest spirit and consistent life leading him to draw nearer to Christ.

Roy's first term had not expired before he met another temptation, common in academies, and before which hundreds of students fall and are ruined. He was an officer of one of the literary societies, and one evening he had occasion to call at a brother officer's room on a matter of business. There he found six or eight school-mates assembled around a table, playing cards, a jug of cider occupying the centre of the table.

"Halloo, Robson!" exclaimed one; "just in time to have a game. Take a seat right here by me."

"Take a drink first," interrupted another, at the same time filling a glass.

"A drink of what—spring water?" responded Roy.

"Cider! cider!" was the answer by two or three voices, one adding,

"It's capital, too, try it."

"No, I thank you," answered Roy; "I never use intoxicating drinks."

"What! never drink cider?" exclaimed one of the number. "It is a temperance beverage. Cider would not intoxicate a fly."

"That is true," replied Roy, "for flies won't drink it. It will, and does, intoxicate men."

"Well, whether it's intoxicating or not, it is good," added one of the wildest boys of the company. "It's a wonderful help to Greek and mathematics."

"Hard study is better help," answered Roy.

"If you won't take a swig then, take a game of cards with us," interrupted the boy who first addressed him. "It is a splendid recreation."

"A game of ball, or a long walk in the bracing air is better recreation," replied Roy. "I never played cards in my life."

"Time you had then," remarked one.

"Too late to begin now," said Roy, "I have too much to do to waste my time in this way."

This last remark aroused the ire of the wild youth alluded to and he exclaimed:

"Too much of a bigot and saint to drink a glass of cider or play cards."

"Just as you please," answered Roy pleasantly. "You enjoy them; but I don't. You claim a right to your opinions, and I have an equal right to mine."

"That's so," remarked two or three who did not sympathize in this insult to Roy; "don't be a bear, Gilroy."

Perhaps all the company did not know Roy's position in respect to these things; but some of them did, and their object was to tease him. But they only had their labor and their pains. Roy remembered that he was a Christian, pledged before the world to be true to God. He did not dare to be untrue, for he feared God more than his companions. Drinking cider and playing cards, though not contrary, so far as he knew, to the letter of any law of the academy, were, he believed, contrary to the spirit of the institution, and above all to his duty as a Christian—to nothing whereby another might be led into sin or encouraged to continue therein; cider and cards are too often, he thought, the introduction to intemperance and gambling to be indulged in by one who desires that his influence should be on the side of truth and purity. And Roy found in Christ. in the joy and peace that flowed from him into his own heart, far more satisfying pleasure than any he could have derived from a glass of cidar or a game of cards with the most entertaining fellows of the academy. Nor was he ashamed to avow his principles and stand by them before his associates.—*Selected.*

A crowd of spectators were amused recently by the gambols of a large ape that was lording it over a number of small monkeys confined in a great iron cage in the Jardin des Plantes. Fruit and many other things were thrown into the cage, and the ape was always the first to seize them. Some one suddenly threw in a small hand looking-glass, with a strong wooden frame. The ape brandished this about like a hammer, but, suddenly perceiving the reflection of himself in the glass, he stopped, and for a moment looked puzzled. Then he darted his head behind the glass to find the other ape. Astonished at finding nothing, he apparently thought he had not been quick enough. He then proceeded to raise and draw the glass nearer to him with great caution, and then, with a swifter dart, looked behind. Again finding nothing, he repeated the attempt once more. He next passed from astonishment to anger, and began to beat with the frame violently on the floor of the cage. Soon the glass was shattered and pieces fell out. Continuing to beat, he was suddenly surprised to see his image in the piece of glass still remaining in the frame. Then, as it seemed, he determined to make one trial more. More circumspectly than ever the whole first part of the process was gone through with—more violently than ever the final dart was made. His fury over this last failure knew no bounds. He crunched the frame and glass together with his teeth, beat them on the floor, and crunched them again till nothing but splinters was left.

A man in the path of duty is twice as strong to resist temptations as out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is, because the water is a proper element of one, and the earth of the other. Thy work is thy element wherein thou art most able to resist temptation.

TEMPERANCE.

TEACH THE BOYS.

In riding with our little boy, recently, we passed a brewery, and the occasion was improved to tell him how such a place makes drunkards of the men who work in it, drunkards of the men who drink the beer made in it. We told him how such a place robbed little children of food and clothes, and made mothers weep, grow ill and die. How it took the grain out of the mouths of the poor, made men so crazy that they often kill each other, sometimes their own wives and children, and ruined the souls of makers, sellers and drinkers. That poor boy will never forget what a brewery does to people. We mothers have object lessons enough if we only use them. We use "line upon line" with our girls, but let our boys learn the world for themselves. We don't begin early enough. Satan has the garden all grown to weeds sometimes, before we deem it late enough to sow the flower-seeds. The "street" educates them while they are out nights. They are not "out nights" if parents do their duty. Said a prisoner, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!" Sarah Wesley taught her boys to love the gospel, and they preached that gospel. The mother of Samuel J. Mills began her work early, talking and praying with them while in college, as well, and the American Board of Foreign Missions was the result. It is hard to erase a mother's writing from a boy's heart. It is easy for Satan to make his mark on a page where there is no writing.—*Exchange.*

ABSTINENCE FOR THE SAKE OF OTHERS.

With everything that tends to promote the interests of temperance, this journal is thoroughly and heartily in sympathy. And so hearty is its sympathy that it cannot assent to any attempt to bolster up the cause by illogical methods, by wresting Scripture out of its proper sphere and scope, or by any appeal not warrented by Christian precept, and life, and apostolic teaching. As we regard the subject, the Gospel basis of temperance is abstinence for the sake of others,—the application of the Pauline principle, "It is good neither to eat meat nor to drink wine, nor anything by which thy brother is made to stumble." Here the whole matter is placed on the individual conscience and responsibility where it properly belongs. It is with no small regret that we notice a disposition on the part of some persons to place temperance on the basis of an iron-clad command, by the citation of the isolated text in Proverbs. Our enthusiastic friends not only err greatly in this sort of work, but they do harm: with quite as much propriety 1 Timothy 5: 23 might be cited for moderate drinking of wine. Brethren! we want to bring up the young to leave wine and spiritous liquors alone. We want to induce them to this course not by giving them a specious "reason why" founded on an isolated text, and which will not stand the test of maturer years, but we want to place the cause on the basis of regard for the weakness of others, we want to plant it squarely on the golden rule, the highest law of love. Any wresting of temperance from its rightful place, is an offence against truth, and does serious harm to a noble and beneficent cause.—*Christian at Work, December 4.*

CENTENNIAL OF THE TEMPERANCE REFORMATION.

The Board of Managers of the National Temperance Society, at its regular monthly meeting. November 25, unanimously adopted the following preamble and resolutions:

Whereas, The celebrated essay by Dr. Benjamin Rush, of Philadelphia, entitled, "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," first published in 1785, was largely instrumental in awakening attention and stimulating to action the early temperance reformers, and was the introduction of literature as an educator upon the subject of temperance; and,

Whereas, Rev. Dr. Dorchester, at the meeting of the recent General Conference of the Methodist Episcopal church, procured the passage of a resolution recommending the observing of the event, as the centennial of the temperance reformation; now, therefore, for the purpose of giving effect to the recommendation, and with the view of securing concert of action, be it

Resolved, That we heartily approve the object, and call upon the friends of temperance throughout the world to unite in celebrating this event as the centennial of the temperance reformation at some date during the year 1885, which shall hereafter be agreed to, and earnestly urge all friends of the cause to assist in making this a mighty power for the better education of all classes of people upon the fundamental principles of the reform, and to pray for the ultimate deliverance of our land from the thraldom of the drink-traffic.

Resolved, That we solicit churches, temperance organizations, and communities generally to make "centennial offerings" for the circulation of a temperance literature especially among the freedmen.

Resolved, That a committee of seven be appointed by this Board, with power to make all necessary arrangements for the celebration, and to confer with other organizations, if deemed expedient, for the accomplishment of the object.

The National Convention of the W. C. T. U., at St. Louis, endorsed this proposition, and fixed upon Dec. 23, 1885, (the date of the Woman's Crusade) for their celebration.

—The ministers of the German Methodist church, in session at Aekley, have passed resolutions declaring that they rejoice in the reality of the prohibitory law; "that this law has already produced good results, especially in the rural districts; "that they emphatically endore the enforcement of the law, especially in the interests of the rising generation; and "that they are firmly convinced that the foregoing express the sentiment of a large portion of the Germans in Iowa."

Dare to be singular in giving large gifts. Give not only in proportion to your style of dress and living, but out of proportion to it! There are people who can give one-tenth only with great difficulty, but find their happiness in doing it. There are those who ean easily give one-fifth. Let them rejoice to do it! It is said that with his free-will offerings the pious Israelite often gave one-third of his income. Are there no "Israelites indeed" in these days? Let us keep our wants small. Let us give out of proportion to our neighbors—out of proportion to our style of living. That was the secret of the blessing pronounced on the widow's two mites—she gave out of all proportion to her means. A most essential factor in our duty to the heathen, is prayer. We cannot pray earnestly and intelligently if we have had but a vague and indefinite idea of a subject. Therefore add to your systematic giving systematic study!—*Mission Studies.*

THE CHURCHES.

THE WEEK OF PRAYER.—The topics suggested for the week of prayer beginning January 4:

Sabbath, Jan. 4—Sermons, The Good Fight of Faith. Eph. 6: 10; 1 Tim 6:12.

Monday, Jan. 5—Thanksgiving and Praise. Ps. 89: 107.

Tuesday, Jan. 6—Humiliation and Confession. Isa. 57.

Wednesday, Jan. 7—Prayer for the Church of Christ. 1 Cor. 4; John 14.

Thursday, Jan. 8—Prayer for Families and Instructors of Youth. Matt. 4; Eph. 6; Prov. 9: 1–18; 8: 12–36.

Friday, Jan. 9—Prayer for the Nations. Isa. 32; 40: 9–31; Ps. 68.

Saturday, Jan. 10—Prayer for Missions, Home and Foreign. Acts 10: 34–48; Isa. 55; Matt. 9: 35–38; 1 Thess. 2.

Sabbath, Jan. 11—Sermons, Waiting for the Lord's Appearing. Isa. 25; 91; 2 Thess. 3: 3–5.

—E. F. Ward, who went from Illinois with his wife to India as a faith missionary, is maintained largely by contributions forwarded through the *Free Methodist* office. He reports, in a letter dated Nov. 6, that he has baptized a Hindoo of the merchant caste, who came to a deliberate conclusion to serve Christ, after studying the matter in the Gospels and in tracts for several years.

—The union revival services at Wheaton opened for the fourth week at the College chapel Sabbath evening with a very large audience and a solemn and earnest feeling upon all present. The work is deepening and promises to be neither short-lived nor ineffectual in healing the un-Christian animosities which arose years ago through the hostility shown toward the College and its principles.

—The colored Baptists of Missouri, at their recent conference, pledged themselves to raise $1,000 for the Congo Mission. It is affirmed by the Rev. R. De Baptiste, of Benton, Ill., that the colored Baptists throughout the Union are heartily in favor of the enterprise looking to the evangelization of the Dark Continent, and are disposed to furnish the men for it and also to share in raising the means.

—There are sixty organizations and thirty churches represented in the Woman's Presbyterial Society for Foreign Missions in the Presbytery of Philadelphia, North, and the society have two lady missionaries in the field, fifteen scholarships, a number of schools in Mexico, training-schools in Japan and other places.

—The statistics of the Reformed Church in America, as given in the proceedings of the General Synod report: Churches, 520; ministers, 549; received last year on confessions, 4,388; infants baptized, 4,397; adults, 1,083; total number of communicants, 81,880; contributions for religious and benevolent purposes, $220,383; for congregational purposes, $938,190.

—Rev. T. B. Fuller, Protestant Episcopal Bishop of Niagara, died Wednesday at Hamilton, Ont. Several days before he accidentally ran a three-cornered file into his hand. At first the wound did not give much trouble, but a day or two after it festered and gangrened, blood-poisoning setting in, from which he died.

—For the sake of obstructing the work of Christian missionaries, and to prevent Moslem children from attending their schools, the Mohammedans have enacted a rule that no Moslem shall be considered his own master until he is twenty years of age.

—Just at this time, as bearing upon the proposed French occupancy of a portion of Madagascar, it is well to call to mind that through the labors of the London Missionary Society's agents the language was first reduced to writing, and schools to the number of 900, with 50,000 children in them, have been established, and 60,000 people can read. About 300,000 people are in regular attendance upon public worship, of whom about 70,000 are church members.

Their 1,200 church buildings were mostly built by themselves with little aid from without. The transformations wrought are like those reported in the Sandwich and Hervey Islands, as perfectly marvelous as any on record. With this people English missionaries passed through fiery persecutions to these days of tolerance and Christian faith in the reigning family. The claims of France are a sheer usurpation. —*The Gospel in all Lands.*

—What a striking providence that the Chinese, one-fourth of the whole human race, have but one written language! In India a book has to be published in twenty different languages before it can be read by all the people. In China the same printed page is read over the whole empire; and not only in China, but in Japan, Corea, Manchuria, Mongolia, Thibet, Tonquin, Cochin China, the Straits settlements, and wherever Chinamen have gone.

THE LIBERIAN SCHOOL.

On Thanksgiving Day Edward D. Morris, the Quaker philanthropist of Philadelphia, issued a circular to the women of Liberia and other African countries, offering them a hand loom and cotton gin in exchange for the products of the fields. He says:

"Ever since I was personally among you, and witnessed your rude and slow process of ginning cotton by hand picking and carding and spinning it by the feet and hands, then weaving the cotton into strips three inches wide—on a loom weighing less than two pounds—I have been laboring to perfect hand machinery to rapidly and perfectedly *gin*, *card* and *spin* cotton all at one and the same time, one man turning a wheel. I am happy to say that I have succeeded to my entire satisfaction. When I made an exhibit of Liberian products at the late Cotton Exposition, at Atlanta, Georgia, I there found an old and worn-out machine—sent there not only as a relic of olden times, but as a curious contrast between the cotton machinery of the past and the present.

"Knowing the need of Liberia and Africa for improved machinery of that kind, I purchased the old machine, and now have ready a new and improved one to gin, card and spin cotton perfectly by hand. You will find it at work in my school, at Arthington, Liberia, Africa; and also a hand loom to weave cloth one yard wide, to take the place of your present loom weaving only three inches wide. This cotton gin and loom, operated by two men, will do as much work in one day as twenty men can do in twenty days by your present rude process. This hand-power machinery will do much to lessen your dependence on others, and will help one and all to develop the untouched riches of your soil, clothe the naked, feed the hungry and give you money to build and furnish Christian homes, school houses and churches."

The *Christian* of London, England, during a recent visit of Mr. Morris to that country mentions the good work of educating and evangelizing Africa, undertaken by Mr. Morris, thus:

"When Mr. Morris first visited Liberia he found that the principle article of cultivation was the sugar-cane, and as a natural accompaniment the manufacture of *rum* was carried on. Determined to remove this greatest *curse* of mankind, and the principal hindrance to missionary success—intoxicating liquor—from the land, he set about promoting the cultivation of coffee. Having satisfied himself by careful analysis and experiment that the native Liberian coffee is the best, he threw himself into the work with the ardor of an enthusiast, and at the Exhibition at Philadelphia, U. S., he had the satisfaction of seeing a medal awarded to Liberia for this product. But this is not the goal of Mr. Morris's ambition; it is but the means used for the accomplishment of his noble purpose, which is to bring civilization and education to Africa through Liberia. The natives, said he, thirst for education, and he related how a little boy brought him, as a gift, two young leopards a few days old, and begged to be taken to America to be educated.

"Mr. Morris is endeavoring to establish schools in Liberia; in these he proposes to educate the sons of the chiefs of adjacent tribes, who are all anxious for education. Coffee-planting is to be a feature of the school system, and he believes that when these lads return to their homes, and succeed to the government of their respective tribes, they will promote coffee-planting among the people as the first step towards civilization. Wandering tribes will thus become stationary, and the great cause of tribal wars, the trespassing of one chief upon the land of another in search of food, will be avoided. The building of schools and mission houses will naturally follow, and native African missionaries are now ready to go forth to teach and to preach, and to convey the Gospel to their benighted brethren."

NEGRO EVANGELIZATION.

Bishop Thompson, of Mississippi, has undertaken zealously the evangelization of the 650,000 negroes of that State. He finds that "they are, in far greater proportion than their white neighbors, 'church members' or 'professors of religion.' Nominally this religion is prevailingly Methodist or Baptist, so-called. The religion taught in these 'colored churches,' while not much worse, in some respects, than what is taught in white congregations of the same names among the 'poor whites' of the mountains of Tennessee, Georgia or even Kentucky and Virginia, is not only a caricature of Christianity, but even of the accepted tenets of the respectable denominations whose names they bear. With the negro it is a dualism, God and the devil, about equal, contending for him, and the name of Jesus a sort of *fetish* to save him from the devil. It has rarely, I think any moral value whatever. The common experience, I believe, is that it has no influence on character. It consists in shouting, spasms, convulsions, and 'getting religion,' or 'getting through.' At the same time, there are a quarter of a million of negro children in the common schools of Mississippi. Half a million of public money is spent upon them yearly. There are also three universities and one normal school for the education of teachers—all State institutions for negroes. And the negroes, I am glad to say, are using them. But in their advances in education this fact is met, that the younger class are becoming disgusted with the old plantation religion, the Voodoo caricature of Christianity. Some of them are even calling themselves, in imitation of imitation of white men's conceit, 'agnostics!' Now, an ignorant negro population would be a sufficiently dangerous evil; but what shall we say to a semi-educated negro population under the leadership of men who have thrown off a superstition which they mistook for Christianity only to become Atheists?"

In these facts, Bishop Thompson finds a powerful argument for the most earnest and intelligent efforts to maintain religious privileges among the colored people in the South.—*Christian Statesman.*

A CHRISTIAN MISSION.

Wm. F. Davis, of Chelsea, Mass., the evangelist whose labors among the lumbermen of Northern Michigan were so blessed of God last year, spent the summer at his home, but not inactively, as his semi-annual *Record* shows. On the Sabbaths he labored on the streets of Boston, meeting some opposition as he says:

"On Sunday afternoon, the 20th of July, the police interrupted our service on the Common. We improved the walk from the Common to the station house to preach Christ to a moving audience of about two or three hundred souls, and to many curious listeners along the crowded thoroughfares. Another brother remained behind and preached Jesus to the people who remained on the Common. So that this opposition turned out rather to the futherance of the Gospel.

"No other serious interference with the free and peaceable worship of God in the open air on the public grounds occurred during the rest of the summer. Pastor W. T. Perrin, of the Monument Square Methodist church in Charlestown, and Bro H. L. Hastings, editor and publisher of the *Christain*, aided us in these Common services by preaching sermons full of the word of God and power of the Spirit. The sympathy of many citizens of Boston and adjacent cities has been expressed in behalf of the preservation of the immemorial liberty of conscience in public religious worship, on public domain, hitherto enjoyed in this country; and it is to be hoped that the day is far distant when our liberty-loving people will exchange their ancient freedom for the religious tyranny prevailing in Russia, in Spain, and in Austria."

The mission in the pineries continues and Mr. Davis receives contributions for carrying on the work. The interesting record of his work will be sent to all who write for it to Wm. F. Davis, Mt. Washington, Chelsea, Mass.

Anti-secrecy Tracts

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THE SECRET EMPIRE.

—Blaney Lodge of Masons, No. 271 of this city, lately choose D. C. Cregier as its master, who was presented with a gavel made of oak taken from old Fort Dearborn, and mounted in silver. The gavel rests in a leather case upon two cedar brackets made of a part of the temple of Nebuchadnezzar, at Babylon, and is said to be over 2,500 years of age. The brackets are touchingly appropriate. How Commissioner Cregier must worship these relics of old Nebuchadnezzar's idolatry. But Nebuchadnezzar was turned out to grass and Cyrus burned up and destroyed Babylon. So must it be with abomniable Freemasonry.

—The United Workmen order is not oblivious to the seductions of politics. The newly elected Coroner in this city, Henry L. Hertz, is a member and the lodge had a glorification over his election, closing with a dance.

—In the official organ of the United Grand Lodge of Colon and Cuba for October 1st, appears an invitation from that body to all Masonic bodies of Spanish nationality, in America and the Peninsula, which govern symbolic lodges, to a Spanish-American Masonic Congress, to settle with binding force the landmarks and certain governing laws of Masonry, including jurisdiction. Venezuela is suggested as a central point for assembling.

—The total membership of the United Workmen lodges in the world is said by their organs to be 142,537.

—It shows the tendency of the secret orders of late years toward warlike equipment when Brand, the so called Odd fellow "Generral" urges that the "Uniform Rank" in that order elect officers who shall be competent drill masters.

—Arrangements have been made, say the daily papers, by the seven tribes of Independent Order of Red Men, from the North Side, to hold a public installation of officers at the Turner Hall, on North Clark street, on Saturday, January 3, at which time and place seventy officers will be duly installed in their respective places in a body. It is intended to make the occasion a grand one, and every member of the order in Illinois is invited to participate in the festivities following. There will be a grand ball, and the Red Men's Singing Society, the "Rothmaenner Liederkranz," will do its utmost to make the affair a great success. Tickets of admission will be complimentary.

The Scottish Rite Masons of 33rd degree have held their biennial session at their new Temple, 432 Third St., N. W. The allocution was pronounced by the "Most Puissant Sovercign Grand Commander," Gen. Albert Pike, and on Oct. 23 the temple was formally dedicated with the grandest Masonic honors. On the Altar of Obligation, which stood in the center of the room, were the Christian Scriptures, the Hebrew Penteteuch, the Mahommedan Koran, and the Persian Zend Avesta. Upon these lay two swords and a Kadosh dagger, and above all, the Grand Constitutions of Freemasonry. On the Altar of Incense, after it was dedicated, incense was offered, with music and Masonic prayers. It was in every sense of the word a heathen ceremony, and had it taken place in Pekin or Timbuctoo, would not have been out of character with its surroundings.—*H. H. H. in Berea Evangelist.*

GLORIOUS FRATERNITY.—A proclamation has been issued from the office of Grand High Priest Ladd, of Illinois Royal Arch Masons, under date of Nov. 29, embodying the resolutions adopted at the thirty-fifth annual convocation of the Grand Royal Arch Chapter of the State held in Chicago, Oct. 30, relative to the invasion of the Grand Chapter of Quebec by the Grand Lodge of Mark Masons of England. The following order is issued relative to the matter: That all fraternal intercourse between this grand chapter, its subordinate chapters and members thereof, and the Grand Lodge of Mark Master Masons of England, is hereby suspended. All the officers and members of the aforesaid bodies and all Mark Master Masons are ordered to refuse admission into their chapters and lodges, and to abstain from holding Masonic intercourse with Masons hailing from the aforesaid Grand Lodge of Mark Master Masons of England, or from any lodge holding or claiming allegiance thereto, until further proclamation from the Grand East. And it is further ordered that the representative from this Grand Chapter near the Grand Lodge of Mark Master Masons of England, and the representative of the said Grand Lodge of Mark Master Masons near this Grand Chapter, do forthwith resign their respective offices and return their commissions, as such, to the grand body from which they emanated.

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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EDUCATIONAL.

Hon. S. A. Smith has donated $50,000 to McGill University, Montreal, to be employed in holding separate classes for the higher education of ladies. This makes the total amount contributed by Mr. Smith $100,000, for what has long been felt as a want at Montreal.

A schoolmistress, while taking down the names and ages of her pupils and their parents, at the beginning of the term, asked one little fellow, "What's your father's name?" "Oh, you needn't take down his name; he's too old to go to school to a woman!" was the innocent reply.

Bishop Warren, in his Philadelphia Centennial address, made the following statement in regard to the denominational educational institutions of this country: The Protestant Episcopal church has 12 colleges, with $8,700,000 endowment; the Congregationalists, 28 colleges, with $9,000,000 endowment; Presbyterians. 41 colleges, with $7,000,000; Baptists, 46 colleges, with $10,300,000; Methodists, 52 colleges, with $11,000,000 endowment.

Rev. A. D. Mayo, an advocate of education at the South, says: "The first American free school was opened in Virginia; the first Sunday school in our land was started by John Wesley, in Georgia, and Maryland claims the honor of the first free high-school for young women. The original idea of our popular State University belongs to Virginia, and the first college diploma given to a woman was conferred in Georgia."

New Zealand, with 532,000 population exclusive of aborigines, reports about 87,000 pupils enrolled and 66,000 in average attendance, under about 2,000 teachers, and about 1,000 children in industrial schools Provision is made for normal instruction in four schools, with 147 students; for secondary instruction in twenty schools, and for superior instruction in four colleges, the last established in 1882.

The most obvious cause of the failure of formal education is the neglect of natural laws. We are in too much of a hurry. Instead of adapting our teaching, as nature does, to the child's developing powers and growing needs, we ply our little pupils with knowledge about which they do not and cannot care, with the inevitable result of disgusting them with learning, and delaying their mental development.—*School Guardian, England.*

WHAT RUINED THE SCHOOL.—McGee College, now used at the Holiness College at College Mound, Mo., was built at a cost of some $35,000, by the Cumberland Presbyterians. It dwindled away, was deserted and finally sold for a few hundred dollars to the holiness people. An old preacher of theirs, in speaking to them said: "What ruined this school? It was plug-hatedness, and gold-headed-canedness, extravagance, high salaries, etc., that done it. The Lord took it from us, and gave it to a people bringing forth the fruits thereof."

Bats and owls haunt hundreds of colleges and churches throughout the land. Methodism boasts of building a church a day and about that number are practically if not actually deserted. Hundreds of churches stand empty, so far as any religious life or power is concerned. Many never have any religious services in the finest part of the rural districts of the land.

Masonic "plug-hat-edness and gold-headed-canedness," and other deviltry, is at the root of the desolation.—*Fire and Hammer.*

OVERWORK IN GERMAN SCHOOLS.—After forty-two years' experience it is now virtually conceded in Germany that physical exercise is not a sufficient antidote to brain pressure, but that where the evil exists, the remedy must be sought in the removal of the cause. Official action with reference to over-pressure has been taken in Prussia, Saxony, Wurtembergh, Baden, Hesse, and Alsace-Lorraine. The commission appointed by the stadtholder of Alsace-Lorraine recommended that the number of study-hours should be restricted to twenty-six a week for the lowest classes of the gymnasia, and to twenty-eight and thirty-two for the higher; that the hours of home study should be eight, twelve and eighteen a week, progressing from the lowest class to the highest; and that six hours a week should be devoted to general physical exercise, including swimming, open-air sports, skating, and excursions. While the existing conditions will be somewhat ameliorated by these decrees, they do not seem to have brought about a final solution of the difficulty. Last year a petition upon the subject, signed by eminent teachers, physicians and other citizens, was addressed to the Prussian Chamber of Deputies. After setting forth the deplorable effects of the excessive strain upon the nervous system of scholars, it appealed to the patrotism of the deputies to put an end to the abuse, which, the petition asserts, "threatens little by little to reduce the cultivated classes of socicty to a state of moral weakness that shall render them incapable of great and manly resolution."

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How a Venerable Iowan Evaded the Greatest Difficulty which Besets the Aged.

Burlington, Ia., Hawkeye.

An account is going the rounds of the press of a woman who was so afflicted with rheumatism for fifteen years that her entire muscular system became rigid, and for all that period she was kept alive by gruel forced between her teeth.

A prominent New York physiciau was once asked what rheumatism was. He replied, "God only knows." He was undoubtedly right, because rheumatism seems to spring from a different cause in every individual case. If its origin is a mystery, its effects are too well and too widely known, for there is scarcely any season of the year when some persons are not more or less affected by it. In general, however, it prevails mostly among the aged, making their last days hard to bear. A prominent physician once remarked in our hearing, "If the aged could escape the tortures of rheumatism, their last years as a rule would be quiet, peaceful and painless."

Apropos of the above, Mr. W. DeGens, of Pella, Ia., sends us a communication which ordinarily we would not publish except at so much a line. But his experience has been so remarkable that we think we are justified in giving place to it. He says:

"Dear Sir:—I am 78 years of age. My life has been active. I am well known in this town, and what I say I do not think will be doubted by any one who knows me. Up to a year or two ago, I was the possessor of splendid health, and hoped I should wear out my life gradually and gracefully. Two years ago, however, I was overcome with that curse of old age, rheumatism. When it first prostrated me the pain was so acute I thought it was neuralgia, which medical authorities tell me indicates a low state of the system.

I fancied that this attack was the beginning of the end. I sent for a good doctor, who treated me with electrical and other agencies, but I grew worse. He finally said my case was a serious rheumatic one. For six months I could not use my limbs at all, and was handled by three strong persons, like a helpless child. Then came a period of better feelings, but re-action followed, and for six long months of pitiful suffering I was confined to the bed. For over a year I groaned in agony. I tried all reputable lotions, liniments, plasters and preparations in vain. At this stage, my friend, Elder Overcamp, came to see me, and upon his urgent recommendation I began to use Warner's safe rheumatic cure, a few bottles of which gave back to me the use of my limbs. I am now sleeping without pain, eating without distress, and feel as spry as I did when I was 60 years of age. I cordially recommend the preparation to all persons afflicted as I was, and especially to the thousands of aged men and women whose last days are embittered by this affliction."

Mr. DeGens' letter is endorsed by Elder Overcamp, who says he is a member of his church, and his case to him is surprising and marvelous. Mr. F. W. Brinkhoff also endorses the statement in similar terms.

There is no doubt that this is a true recital of the case, and Mr. DeGens' experience should be an encouragement to all others suffering as he did, to use the means he so successfully employed, for nothing better, if indeed, as good, can be had in the market.

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FARM NOTES.

ALUM FOR FOUNDER.

A gentleman once told the writer of this that he had completely cured several cases of founder by the use of alum. He put one tablespoonful, finely powdered, as far back in the animal's mouth as possible as soon as making the discovery that that the horse is stiffened. Not only does he claim that he has cured several severe cases, but strongly affirmed that he had never known the remedy to fail if given immediately after the trouble has developed itself.

FEEDING CLOVER HAY.

A correspondent who has been troubled by coughing horses, says that from observation he has become convinced that the manner of feeding clover hay has been the entire cause. His custom, like that of many others, has been to let the animal draw the hay down through a rack, thus stripping off the fine dust which was drawn into the lungs in respiration and produced the cough. He believes the remedy for this trouble to be in giving the animal his feed in the natural way, *i. e.*, allowing it to gather the food from the level of its feet. Since changing his racks to mangers the writer says he has had no further trouble with coughing horses.

EGGS IN WINTER.

Give fowls warm drink every morning, and see that they have an abundance of gravel. Concoct a pudding for them two or three times a week, not oftener, with the following ingredients: Place an old pail out at one side, and into it throw the meat scraps that are good for nothing else and egg-shells, beans, hominy, bread-crusts, corn parched very brown, coarse meal siftings, and then when the day arrives to serve up this dish, take the water in which you have parboiled your pork and beans, or other greasy water, stirring into it bran sufficient to thicken well, allowing it to cook a few minutes, pouring the whole over these saved-up scraps. Let it stand a short time after it is thoroughly stirred, and feed while warm. Aside from this, give warm drink every morning and you will have plenty of eggs.

ABOUT SHOEING.

The *Horse Shoer* says: Man has cut away the frog because he thinks that the animal will be injured if the frog touches the ground. He has then cut a deep groove at the base of the frog. This is to give a "well opened heel," as he is pleased to call it. He has scarred a deep notch in the toe for the purpose of receiving the "clip" of the shoe. He has scooped away the sole to "give it spring." This is evidently a conservative relic of the time when nails were not used, and the shoe attached by three pointed clips hammered over the edge, one in front, and one on either side. Then he has improved the whole of the outer surface of the hoof. As the Creator has furnished this part of the hoof with a thin, hard, polished plate, forming a sort of varnish which is impervious to wet, the farrier, as a matter of course, rasps it all away up to the crown. And as the Creator has placed round the crown a fringe of hair which acts as a thatch to the line of junction and throws off the rain upon the water-proof varnish, he cuts this away with his scissors. Lastly, the Creator having given to the horny hoof a mottling of soft, and partially translucent, brown, gray-blue, yellow, black and white, never exactly the same in two hoofs, much less in two horses, the farrier takes a blacking pot and brush, polishes up the hoofs until they look like patent leather boots, all four alike, and then contemplates his work with satisfaction. In his own words, he has "turned out a finished job of it."

If corn is thoroughly dry before being cribbed, it may be put together in very large quantities; but if not, then the crib ought to be narrow and open. There is no need of having an open crib take rain, says the *Kansas Farmer*. Let the siding be four inch boards with two corners diagonally opposite, chamfered off at right angles; put the boards on horizontally a half inch apart. The lower outer edge of every board extends down as far as to the upper inner edge of the next board below, although the boards are half an inch apart This prevents rain from getting into the crib. The beveled edges of the boards overlap and yet do not touch. At same time it affords good ventilation.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen $2 00

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Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each: per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, gripe, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

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Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a Glance. Bound in one volume. This makes one of the most complete books of information on the workings and symholism of Freemasonry extant. Well bound in cloth, 589 pp.....$1.00

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Stearns' Inquiry into the Nature and TENDENCY OF FREEMASONRY. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District North western Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the InITIATE. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen. 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

Ritual of the Grand Army of the RePUBLIC, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative 20 cents each per dozen $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies between Elder M S Newcomer and Elder G W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate* 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each: per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each: per dozen, 75 cents.

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Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees 304 pages: cloth, $1.

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The bill for the admission of the southern part of Dakota as a State passed the Senate by a vote of 34 to 28, on Tuesday.

In the presence of the Cabinet, diplomatic corps, and prominent persons at the White House, Tuesday, President Arthur touched the electric button which set the machinery of the New Orleans Exposition revolving. The attendance at New Orleans was large, and addresses suitable to the occasion were made, the speech of President Arthur, opening the show, being telegraphed from the White House and read to the assemblage in the Exposition building.

Tuesday the House of Representatives passed a resolution providing for a holiday recess from the 20th of December until the 5th of January.

Lieutenant-General Sheridan has been selected by the joint Congressional commission as marshal of the day for the ceremonies attending the dedication of the Washington monument.

The opposition to the Spanish treaty of reciprocity with Cuba and Costa Rica in the country at large, particularly on the part of those interested in the cultivation and manufacture of sugar and tobacco, is daily becoming more manifest. Senators and Representatives are receiving letters by the hundreds protesting against its ratification. The opinion appears to be gaining ground that the Senate will refuse to approve it.

Chief Justice Waite is ill and confined to his bed. He was Monday absent from his place on the Supreme bench for the first time since assuming the duties of his office.

Representative McAdor, of New Jersey, introduced a joint resolution providing for the appropriation of $250,000 to be distributed by the Secretary of the Treasury, and expended under his direction by the proper local authorities of New York City, Brooklyn, Jersey City and Hoboken to prevent, by proper quarantine and sanitary measures, the entrance of cholera into this country, and to prevent its spread if it should take a foothold.

COUNTRY.

At a convention Thursday at Des Moines, Iowa, of representative temperance people, it was decided to call a State convention for Jan. 21 to consider the outlook for the prohibitory law.

It was 14 above zero at noon Friday in Petersburg, Va.—the coldest day in ten years.

The velocity of the wind on Mount Washington Friday night exceeded 100 miles an hour and the mercury was frozen. The spirit thermometer marked 42 below, and was still moving downward. The weather is intensely cold in New York and New England.

A snow blockade prevailed Thursday in Portland, Oregon, and telegrams from Iowa, Wisconsin, Illinois and Indiana towns gave readings of the thermometer varying all the way from 10 to 30 degrees below zero.

Heavy ice is running in the Missouri and Mississippi rivers, and fears are entertained at St. Louis lest the river may gorge south of that city, and prevent navigation to Southern points.

The motion of the defense in the Crouch murder case at Jackson, Mich., to dismiss, was denied Friday by the judge, and Holcomb's counsel proceeded with the call of witnesses.

The county poor house, near Lapeer, Mich., was burned Thursday night, the clothing and supplies being destroyed. The inmates, who were driven out in the intense cold, suffered severely. An insane woman perished in the flames, and another ran a long distance before being captured.

Investigations by Bradstreet's commercial agency show that in twenty-one States there are at the present time 316,000 persons out of employment.

Upon instruction from Mr. Blaine, his attorneys at Indianapolis Tuesday dismissed the libel suit against the *Sentinel* newspaper. Mr. Blaine felt confident that a fair trial of the case could not be had in Indiana, and that further prosecution of the case would be futile.

From March 24, 1855, to April 30, 1884, the Illinois Central Railroad has paid to the State of Illinois the sum of $9,648,649.41.

For the year ended Nov. 30, 3,252,175 barrels of salt were produced in Michigan—the largest in the State's history.

In a fight with deputy marshals in Hall county, Georgia, Tuesday night, three manufacturers of "moonshine" whisky were killed.

A hurricane at Buffalo Monday last caused heavy losses. The sea-wall was washed away, and the lower portion of the city submerged, rendering many families homeless and destitute. Falling chimneys demolished two school-houses, and the cupola of the grape sugar works was carried 300 feet and dropped through the roof of the gas work. Two men were seriously hurt, railway tracks were washed away, and a canal boat was sunk.

Hog-cholera in Nebraska has caused a loss of probably $500,000, the loss in Sarpy county alone amounting to $75,000.

P. J. Slocum, school teacher at Horse Cove, Ky., refused to leave town, though threatened by anonymous writers, and Saturday night a mob called at his house. The teacher opened fire and the invaders fled, leaving one of their number dead and another badly wounded, several of their horses being also seriously injured.

The Catholic orphan asylum was burned in Brooklyn Thursday. Two persons were killed by falling from the building and the charred bodies of 22 chidlren and two grown persons were discovered Sunday. Tons of rubbish and timbers are yet to be removed, and there are fears that other corpses will be found. The roster of the little ones shows about 120 as missing, but most of these are supposed to be housed in the neighborhood.

Lieutenant Abercrombie has just returned from Alaska, where he has been engaged in government explorations. He explored the Yukon river for 2,700 miles, and reports rich placers for a thousand miles up, paying $50 a day to the man. The season is short, and mining difficult. He says the fisheries are the finest known.

FOREIGN.

A powerful Anglo-Dutch company has signed a contract for cutting 15,000,000 meters of the Panama canal on the Culebra section at a figure under 8 francs per meter—the work to be finished within two years. A large force of Europeans will be ordered to the work.

In the German Reichstag a motion was made to create a second assistant to Bismarck in the Foreign Office, and notwithstanding it was strongly favored by Bismarck in a speech, the motion was defeated by 119 yeas to 140 nays.

BUSINESS.

PUBLISHERS' DEPARTMENT.

A letter just received, without any money enclosed to pay arrears, reads:—"I am hard up; please stop sending the *Cynosure*. Besides, I never subscribed for it."

The writer was one of a number whose subscription had expired previous to the N. C. A.'s purchase of the *Cynosure*, in January, 1883, but whose name was on the subscription list. He has continued to receive notice during the last two years that he was in arrears, but the above is the first word he sends to the office about the matter. If he did not order the paper in the first place, we do not know who did. We commend to him and a few others the article below, on what is fair, from the *Christian*, Boston:

WHAT IS FAIR.

Occasionally a subscriber, after receiving a paper a year, more or less, after the term of subscription had expired, writes, refusing to pay for the papers already received, because they were not stopped when the subscription expired.

As we do most of our business with persons whom we have never seen, we are obliged to trust to *their* sense of fairness in such matters; though sometimes we like to have them look at the matter from *our* point to view; and this is about the way *we* state the case to such subscribers.

We are always ready to discontinue papers when *ordered* so to do; but most of our subscribers wish their papers *continued*, and would be very much displeased if we should discontinue them without express orders. Many have been offended with us for thus discontinuing their papers, even after we have waited some time for the pay.

The decisions of the courts have made it the duty of persons *receiving* papers to notify publishers if they wish them discontinued, and also to *refuse to take them from the post-office*. If they fail to do this, they are responsible for papers which they *receive*, and no publisher is required to discontinue papers, even if ordered so to do, unless arrears are paid up.

The reason for this seems obvious to us. Whoever takes a paper and has the benefit of it, it would seem should *pay for* it. Now we have purchased materials, printed papers, paid postage, and sent them to a subscriber's address. He has received them, used them, or disposed of them, so that he could not return them in good order if called for; why then, should he not pay for them? Every paper has had on its address label a *date* stating just *when his subscription expired*. A glance at any one of these labels would have shown him the exact state of his account, and a postal card containing his name and address, and requesting the paper *discontinued*, would have cost him only one cent, and would have received immediate attention. The subscriber *did not send it*. If he had requested the post-master to order the papers discontinued he would have done so without expense, or if the subscriber had simply *refused the papers*, it would have been his duty to have informed us of the fact. The subscriber has done none of these things, but has received the papers, read them, had the benefit of them, and now *declines to pay for them*.

Suppose you keep cows and sell milk, sending it to different persons every week, and suppose I, a stranger, should request you to supply me with milk, paying for it a year in advance, without *telling you to stop delivering at the end of the year*. You send me the milk until the year expires. I am using the milk all the time, and find no fault with your milk, and say nothing to you about discontinuing the supply. You keep sending the milk six months longer. I receive the milk without objection, and *use* it, but at the end of six months, when you send me the bill, I tell you I do not consider myself under any obligation to pay for the milk I have had and used for the last six months! The milk has come, I have not refused it, or complained of it, but have received it, and *drank* it, but consider myself under no obligation to pay for it. Would you not say that my ideas of obligations were somewhat peculiar?

What would be thought of the honesty of such a man as that? Yet there are respectable persons who seem to take precisely the same position with regard to paying for a paper, and publishers leave the matter to their sense of right, and so lose large amounts. Is it strange that they earnestly hope that different views of the subject will yet prevail?

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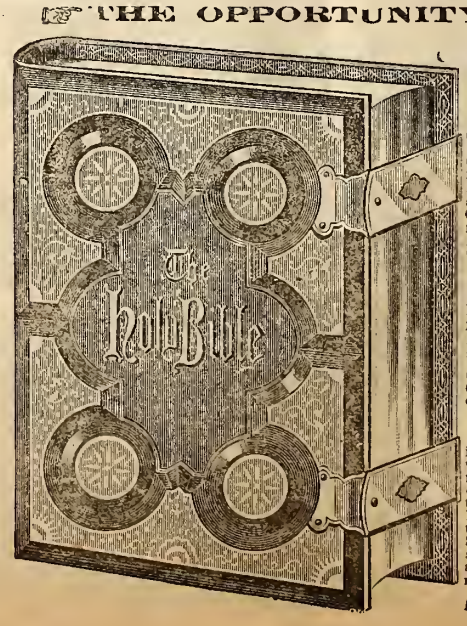
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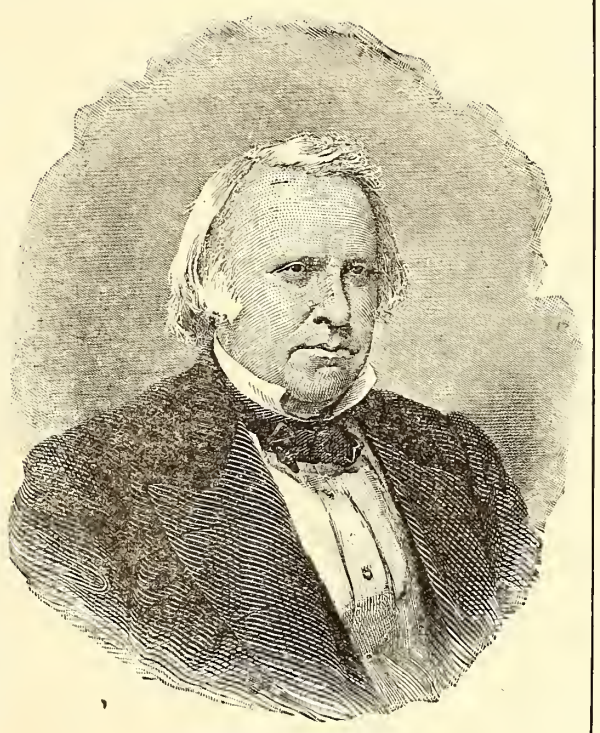
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If Senator Blair of New Hampshire failed to get a recognition for the temperance movement from the Republican nominating convention last June, he has succeeded in persuading his fellow Senators to vote his bill for an investigation of the liquor traffic. The commission will be composed of seven persons, not more than four from one political party, to serve without salary and report to the President within eighteen months after appointment. They will be selected with a view to an honest, impartial and thorough investigation, and are to inquire into the relations of the liquor traffic to revenue and taxation, and its general, economic, criminal, moral, and scientific aspects in connection with pauperism, crime, social vice, the public health, and general welfare of the people, and also to inquire as to the practical results of license and prohibitory legislation for the prevention of intemperance in the several States. Senator Blair deserves the thanks of the nation for his present success which was reached by a party vote—24 to 16. May it be pushed with more energy than his Education bill, which, requiring the vote of the House, is likely to fail.

A St. Louis paper is responsible for the statement that Dorsey paid R. G. Ingersoll $100,000 for defending him in the Star Route suit in Washington. This is published as Dorsey's own statement, and is not unlikely when we remember how much more was paid by the Government to the prosecuting lawyers, who made so disgraceful a failure. But if Ingersoll has been receiving such fees he has no need to go about lecturing against the Bible at a hundred dollars or more a night. It is at least a hopeful sign that he is not drawing such crowds as heretofore. At Indianapolis a personal friend, shocked beyond endurance at Ingersoll's blasphemy, interrupted him with a rebuke in the midst of his discourse and then left the hall. Mr. Bell, the evangelist, mentions three cases within his knowledge where a reaction from Ingersollism has led men to a humble trust in Christ.

The Freemasons do not do all the lying for the secret orders. They are posting their membership as 14,000,000 the world over, which is ten times their actual number. After the same style the labor lodges report 40,000 men out of employment in Chicago, and in the country 1,750,000 men out of work who depend upon their earnings for a livelihood. If we take the ordinary estimate of one able-bodied man to every five inhabitants, it will be seen that if these lodge figures are correct they mean that one man in every three in Chicago is out of work. Ex-Mayor Powderly of Scranton, Pa., "Grand Master Worker" of the Knights of Labor, gives us the figures for the country. He would have us believe that the proportion of unemployed is nearly one in five. The extravagance of these estimates is their own refutation.



HENRY WILSON.

A few weeks since in calling attention to the petition of Mr. Leeds, a Friend, to the Philadelphia city council against pernicious literature, the *Cynosure* urged that the theatre posters shold be included in such a protest. It seems that about the same time the Congregational ministers of Chicago sent a note to Mayor Harrison protesting against the open and shameless theatrical advertisements to be seen in all parts of the city. Immodest and indecent pictures, they declare, are displayed in show-windows, on fences, walls and bill-boards, appealing to the basest passions of all classes. But we have not learned that any attention has been given to their protest. Let them not be discouraged, however, in this good work. The theatres assume, with the saloons, that they are not to be interfered with in their efforts to break down the Sabbath and prostitute the morals of the young. Let them learn their mistake.

Secretary Frelinghuysen wrote a letter to the Senate last week urging the adoption of the treaties with Spain for reciprocity in trade between this country and the West Indies, and with Nicaraugua for the construction of a ship canal. He answers the objections of the sugar and tobacco growers of the States and shows that the benefit to the whole country will be great and the prospective loss to producers will not reach their estimates. The Nicaraugua canal, he says, would open a trade which during the last twelve years would have given us $147,000,000 revenue. The treaty with Nicaraugua is regarded very favorably. That country cedes a strip of country six miles wide with the ports of Greytown and Brito at the Atlantic and Pacific ends. The canal proper will be sixty-one miles long, though the whole length is 181 miles, the San Juan river and lake furnishing navigation for the remaining distance. This route has been carefully examined by American engineers, and General Grant was much in favor of it, being made president of a provisional company for its construction. It is said the government can construct it in five years at a cost of from $45,000,000 to $65,000,000. The treaty now before the Senate has revived Captain Eads' ship railway scheme, and a model has been erected for the benefit of Congress. The communications from the State department show that these treaties are part of a comprepensive plan for the immense extention of American trade with the South American States and the debates upon their passage, together with the action of European powers, will be watched with extreme interest.

HENRY WILSON.

BY JOHN G. WHITTIER.

[Read at the dinner of the Massachusetts Club, in Boston, on the seventieth anniversary of the birthday of the late Vice-President Wilson.]

The lowliest born of all the land,
He wrung from Fate's reluctant hand
The gifts which happier boyhood claims;
And, tasting on a thankless soil,
The bitter bread of unpaid toil,
He fed his soul with noble aims.

By the low hearth-fire's fitful blaze,
He reads of old heroic days,
The sage's thought, the patriot's speech;
Unhelped, alone, himself he taught;
His school the craft at which he wrought,
His lore, the book within his reach.

He felt his country's need; he knew
The work her children had to do;
And when, at last, he heard the call
In her behalf to serve and dare,
Beside his Senatorial chair
He stood, the unquestioned peer of all.

Beyond the accident of birth,
He proved his simple manhood's worth;
Ancestral pride and classic grace
Confessed the large-brained artisan,
So clear of sight, so wise in plan
And counsel, equal to his place.

With glance intuitive, he saw
Through all disguise of form and law,
And read men like an open book;
Fearless and firm, he never quailed,
Nor turned aside for threats, nor failed
To do the thing he undertook.

How wise, how brave he was, how well
He bore himself, let history tell,
While waves our flag o'er land and sea,
No black threads in its warp or weft;
He found dissevered States, he left
A grateful Nation, strong and free!

WHO KILLED COCK ROBIN?

OR DID HE COMMIT SUICIDE?

BY GEORGE W. CLARK.

I see many Republican editors quote, and seem to justify, and even exult, over the burning of Gov. St. John in effigy by disappointed and maddened Republicans, as though this flagrant act of revenge was a discredit to Mr. St. John, instead of a disgrace to the mobs which perpetrated the outrage.

It seems strange that these editors should so soon have forgotten the hanging and burning in effigy of the Abolitionists by the slave-holders and their pro-slavery mobs; the mauling of a Sumner in the Senate chamber of the United States; the haltering of a Garrison through the streets of Boston; the burning of a McIntosh at the trunk of a tree in Missouri; the destruction of James G. Birney's press in the river at Cincinnati; the shooting down of a Lovejoy at Alton, Ill., while defending his own press, and his right to use it in defense of freedom; and the more recent martyrdom of a Lincoln for his principles and noble defense of liberty. Was it the fault or to the discredit of these men that they were thus outraged and murdered? Or did it stay the onward march of the cause of freedom? Or will such outrages help the Republican party?

Pray *what* had St. John done that he should be burnt in effigy and his name thus blackened and his persecutors thus canonized? Mr. St. John has proved himself to be a sincere, earnest and consistent Christian and temperance worker, and he has the entire confidence and support of the true and tried temperance and prohibition workers throughout the country, especially of those who are governed more by moral principle and honest devotion

to the cause than to the mere success of a party! He was unanimously nominated by a National convention of 600 as good, true, and able men, and as intelligent as any body of men who meet in the United States for moral, religious, or political purposes; and who had just as good a right to nominate and support a representative of their principles and measures as any other class or body of their fellow citizens. They had surveyed their ground thoroughly, they knew what they were about, and they kew their man well. They were not a body of wily politicians scheming for the success of a party without principles, but a body of sober, thoughtful, Christian patriots intent on a great and grand purpose, the overthrow of the wicked, sensual and devilish liquor traffic in this country—a business causing more human degradation, depravity, crime, suffering and sorrow than all other causes combined, and which menaces more seriously than all other evils the undermining of our social, civil and political fabric. St. John, in good faith, accepted the nomination thus tendered, and the issues and responsibilities it involved, and so ably, consistently and honorably conducted himself throughout, and so faithfully represented the principles, and so gallantly bore aloft the banner of the noble party that nominated him as to give universal satisfaction to all the tried and true friends of the cause he was chosen to represent; and the moral effect of the large vote given for him as such a representative will be everywhere felt throughout the country, an omen of triumph to the right and overthrow of the wrong.

The pretended "issues" between the old parties ("tweedledum and tweedledee") sink into insignificance compared with this vital question—whether the over-shadowing liquor crime and curse with all its horrible and revolting consequences shall continue to be legalized, popularized and thus perpetuated by LAW! or, whether it shall be prohibited and put under the BAN OF THE LAW.

Both the old parties utterly ignore this question, and vie with each other in their selfish and cowardly subserviency to the heartless and consciousless liquor power, and just as completely and absolutely as the slave power ruled and run the Whig and Democratic parties, just so now does the liquor power rule and run the Democratic and Republican parties of to-day! Neither of these have moral principle or moral courage enough to take square and manly issue with this giant power, but both court its favor for its votes! "Liker and terbaker" are the "staff of life" with the Democratic party, the "meat on which that Cæsar feeds," and the hellish saloons are the steam engines by which the Democratic machinery is run. To ask that party, therefore, to aid our cause would be like asking "Satan to cast out Satan!" But an open foe is better than a false friend, better than a secret enemy!

The Republican party, though of deeds glorious in the past, is now the most dangerous foe to Prohibition because of its loyal record, and its present semblance of superior morality, respectability, patriotism, etc., while it thereby deceives, misleads, absorbs and perverts to the support and continuance of the license system, and thereby the liquor scourge, a large class of the better educated, temperance and religious element of the country, an element which should naturally, and would otherwise readily and heartily unite and combine its moral and political force and power with the Prohibitionists, for the overthrow of this great enemy of the purest, holiest, noblest and most sacred things on earth, this greatest of our National crimes and curses, the liquor traffic.

For twenty-four years, while in power, the Republican party has "sanctioned and sanctified" the liquor business wherever it has had authority, admitting the importation of intoxicating poisons into all the ports of the United States, licensing their sale in all the Territories of the United States; legalizing more than a thousand drunkeries in the District of Columbia and sanctioning these sinks of iniquity in the very Capitol of the Nation; and, under the plausible name of "tax for revenues," taking a bribe from liquor sellers all over the country, thus giving its sanction to the wicked business even in States where the traffic is prohibited by State laws.

The Republican party openly advocates and defends this stupendous fraud and swindle, the license scheme, which legalizes and sustains, and thus makes respectable a traffic which would otherwise be considered and denounced as infamous and detestable. Mr. Blaine, with never a suggestion of its evils and dangers to the country, or the importance of its abolition, cooly contemplates its legalized continuance, and then distributing the (infernal) revenue derived therefrom among the several States, a virtual bonus for the indefinite perpetuation of the crime, pauper, and misery-breeding business. And Mr. Logan's proposition, still more repugnant to every moral sense, also contemplates the same legalized continuance of the iniquitous traffic; and then appropriating the "revenue" to the education of the people's children! sublime moral statesmanship this! This is the party, these the principles, and these the candidates Prohibitionists are anathematized by because they could not vote for them!

Mr. Blaine seems to be a politician of most wonderful flexibility and convenience to his party. To get the support of the liquor men he totally and studiously ignored the liquor question, making no allusion to the subject in any of his political addresses during the campaign. In his previous letter on the distribution of the "liquor revenue" among the several States, he treats the question as a "national one;" in another place he makes it a "local" one. But when he comes to the "local" point at his own polling place, he "dodges" the issue—the constitutional banishment of the liquor curse from his own State!

Now, in view of all these facts, in the name of common sense and common consistency, in the name of conscience and common honesty, how could temperance men and Prohibitionists vote for this party or its candidates? To vote for either the Democratic or Republican parties in their present servile relation to the liquor power would be to abandon our principles, turn our backs upon our own organization, abnegate our moral and political power, and surrender to them, and give a new lease of life and hope to the liquor business. This would be to stultify and make ourselves a laughing stock before the whole world. Thank God, the Prohibitionists have not done so inconsistent, foolish, wicked and suicidal a thing. They have voted in the fear and love of God, and they have not, like the Republicans, thrown away their votes, their time, their money and their opportunity. They have entered the wedge. They have planted the cedar. They have forced the issue. They have

> "Sown the golden grain to-day
> For the harvest of to-morrow."

But now the great question is, "Who killed Cock Robin?" A class of professed temperance men who threw away their votes on a pro-license party say the naughty Prohibitionists did it, and they "will never do anything more for temperance, out of spite; are going to have the canse set back twenty years!" Reforms don't go backward. Probably the Almighty has something to do with the "cause" and will take care of it, and he may have something to do with the Republican party for its whoredom with the liquor harlot, as he did with the Whig party for its whoredom with the slavery harlot.

It is plain that the Republicans have nobody to blame but themselves for their defeat. They knew their subserviency to the liquor interest was such that Prohibitionists could not vote for them. As they sow they must reap. Alas! they died of their own hands, committed suicide. The righteous only have promise of a resurrection to life.

Detroit, Mich.

A SOUND CHRISTIAN EXPERIENCE.

Elder C. E. Rowley, editor of the *Holiness Conservator*, has published an account of his Christian experience which bears the Gospel marks of genuineness. We can only give a few extracts. He says: "I was led out for the salvation of sinners and the sanctification of believers. Now, I was a new creature; I was taken into fellowship with my Lord, and he had blessed me with such a view of himself, that I was continually praising him and magnifying his glorious name. Of course this brought me some opposition, but I was too joyful in my God to pay any particular attention thereto.

"In a little holiness meeting at Pleasant Valley, a few miles from town, I publicly and forever renounced the Masonic lodge, seeing very clearly that I could never again enter its dark portals, as, in fact, I never had done since God forgave me my sins a few months before. At this aetion my Masonic brethren (?) were very indignant, and soon I began to receive official summonses from the lodge, there to appear and answer for my misdemeanors. Of these, however, I took no notiee, and probably I was *expelled* from the order—a bit of reproach (if it might be so regarded) I was not careful to avoid. The Lord had, indeed, saved me from all man-fearing and man-pleasing spirit.

"And now, (Nov. 25, 1884), though more than nine years since the Lord fully saved my soul, I am glad to say the anointing abideth. Hallelujah!

"I am sure I desire nothing but to lead souls to Christ, and to build up the Redeemer's Kingdom. I would rather see a soul converted, or wholly sanctified, than to own the world. I am willing, yea, glad, to endure toil and suffer reproach for Jesus' sake."

MASONIC LODG—IC.

BY RECANTOR.

A Mason made this sapient dodge
When urged, of late, "All nature scan,
And you will find despite her plan
That she's herself a secret lodge."

"She hath her signs and passwords, too,
Her mystic grips, her bonds and ties,
Her secrets hid from common eyes
But open to a favored few:"

"Her ante-room and guards before,
Her tylers with their unsheathed swords,
Her port-holes and her whispered words,
Her friendly wardens at the door;"

"And to her timid ones she saith,
'Pursue your guide and fear no evil,
Within my Lodge there is no devil
Nor sense of sin nor dread of death.'"

"Our Lodge is founded on the Word,
Nor was it built by human hands;
Though scattered o'er earth's fairest lands
It owns and names one common Lord."

"More ancient than the Christian church,
And on a freer, broader plan
It makes one brotherhood of man
And gives the good for which all search."

Then said I, "Mason, mystic brother,
If Nature is herself a Lodge,
Explain the fine, sophistic dodge,
Why should you Masons make another?

"If not forbid, I pray rehearse
The vows of '*entered*, *past* and *raised*,'
And tell precisely how is phrased
The manifolded oath and curse.

"And tell, if not with dread opprest,
If hers will not be oathbound mutes,
Plucks she the tongue out by its roots
And heart from forth the heaving breast?

"And gives she to the angry waves
The mangled flesh, which none may know,
Beyond the reach of cable-tow
The culprits their dishonored graves?"

WEEK-DAY SERMON.

BY E. E. FLAGG.

Now that the supernatural element, which is at the bottom of all true religious experience, seems to be once more asserting itself as a visible factor in the life of the Christian church—when the marvelous increase of "faith cures" are convincing the most doubting that God's promises mean the same thing to-day that they did yesterday, it may be in order to consider the subject of "impressions."

Mrs. F. has frequently told me that there are people with whom she could never introduce talk of a religious nature without an instant feeling of embarrassment and constraint, as if between them there was a great gulf fixed, unspanned by any electric wire of a common spiritual sympathy. And Madame Guyon has related in one of her letters, how a seemingly devout and earnest seeker after truth—really a spy from the papal party—called several times to converse with her; and though she had not a suspicion of the man's real errand, all that delightful freedom with which she was wont to talk on the themes most dear to her was suddenly checked—congealed like a streamlet under December frost; and he departed with his mission unfulfilled, foiled by that watchful Spirit who had thus strangely sealed her lips with the protecting seal of silence.

"My husband once had a remarkable experience of this kind," said Mrs. F. He stayed over night during a quarterly meeting with a family, all of whose members were personally unknown to him. When nine o'clock came, the head of the household invited him to conduct the family devotions. Mr. F. took the Bible and read a chapter, and then he knelt, but he could not pray. He tried repeatedly, but no words would come. He rose from his knees and said to the wondering family, "There is some thing wrong here, some sin which is grieving the Spirit and must be put away."

"They say there is a skeleton in every house. There was a skeleton there,—a family disagreement over some property. But they had covered it up so well that nobody guessed the bitterness and strife and heart-burning that there was under such a fair outside. They confessed it to Mr. F., and they sat up all night talking the matter over, and trying to come to a mutual understanding. It was no play-work. The hard feelings had been cherished too long to die easy. But they laid the axe at the root of the tree. They put away the thing that was hin-

dering God's blessing, and were ever afterwards as happy and united a family as could be found."

"Then you believe in impressions, Mrs. F?"

"When they are plainly the work of the Holy Spirit. Mr. F. and I talked the subject over, and tried to get all the light upon it that we could from Scripture. In this case the result showed that Mr. F. was guided by the Spirit to make peace in a divided family, while perfectly blind himself to the way in which he was being led. These impressions for which we cannot account may often keep us from errors and mistakes, and from useless wasting of our words and efforts. I believe there is a hint of this in Christ's charge to his disciples, 'If the house be not worthy let your peace return to you.' But to have this constant guidance we must keep in the shadow of the cross. Away from Christ, 'impressions' are like the will o' the wisp. They will lead us a fool's chase over the bogs, farther and farther away from the firm, solid foundations of Christian faith. And yet it ought to be a grand incentive to us on our heavenward way—this promise of a constant, loving, watchful superintendence over every step. 'He shall give his angels charge over thee,' is the promise, but it is only made to him 'that dwelleth in the secret place of the most High,'"

Madame Guyon may be supposed to represent an exceptionally high type of piety, but is there anybody on earth who needs this fine instinct which is "a discerner of spirits, and knows when to speak, and when to be silent, more than the mother of a large family? So of the Sunday-school teacher. His or her class cannot be treated in the gross, by set rule. Natures may there meet as widely sundered as the poles, and without the spiritual clairvoyance there can be no intelligent teaching of Bible truth. And what the mother and Sunday-school teacher need, ministers and missionaries and reformers need, and in short every Christian who feels he has a work given him, and purposes to do it. If like the apostle John, his daily walk is a constant leaning on the Saviour's bosom, he will always have in his soul "an upper room," whose sacred hush shall be a shrine for the still, small voice of the living Oracle which "shall teach him to profit, and lead him by a way he knoweth not."

LETTER FROM WESTERN ASIA.

ADA BAZAR, Nov. 25th, 1884.

How often the Lord works deliverance in a way we expect not. That Greek brother mentioned in my last, has been employed as colporteur in Constantinople. His wife, after three years of separation, is now living with her husband, reading the Word of God, learning to sing hymns and attending services with him. Thus the enemy has been disappointed.

Another Greek young man from a neighboring village appears to have become truly renewed by the Spirit. His greatest foe was his own mother. She tried in every way to hinder her son from reading the Bible. Once she scolded and cursed him for not having been to the Greek church. He always endeavoured to soften her heart by the most dutiful conduct. At last she relented. A few Sabbaths ago she was in our chapel. She was much impressed, and when she went home she said to her son: "Now let all my curses be dissolved and come to nothing."

I have visited a few villages north and south of Ada Bazar and preached at all the stations. In former years when I visited these villages, most of the people having never seen a Protestant before, with terror the women used to look for a way of escape as if they had seen a devil; the only explanation some gave to inquirers was, that we were Freemasons—meaning that we were a sort of secret infidels. But now they receive us very kindly. In one of the villages I baptized two children and in another one. Administered also communion, and two women were admitted to the membership of the church. One of them was from another village, walking five miles. She is the only evangelical Armenian in her village. Another solitary light burning in a dark place is a man whom I met in another village. The power of the Gospel is notably manifested in the case of this man. He was a drunken sot and lost in every way. But when he heard the Gospel he was much impressed. The Holy Spirit has led him to repentance and his character is now entirely changed. His influence over Turks and Armenians is great. They hate him, but they are afraid of him, because of his righteous character. The only discouraging thing in these villages is, the inability of our people there to support their institutions. They are few and among them there are those who do not try to give for religious purposes. But the field is great and needy, and I trust our American Board will not withdraw and leave them to help themselves.

Rev. Mr. Pierce, of Bardizag, is actively engaged in his high school. The school thus far, has been successful, and this year has 70 boarder students. Mr. Pierce invited lately, the pastors, preachers and delegates of the churches in the Nicomedea station to have a religious conference. Religious and social topics were discussed and earnest addresses were made.

ALEXANDER DJEJIZIAN,
Pastor of the Evang. Ar. Church.

CONSECRATION.

AN ADDRESS TO CHRISTIANS BY D. L. MOODY.

There is no better way of being consecrated than by being engaged in God's work. "He that watereth shall be watered also himself" (Prov. 11: 25). It is impossible for a child of God to keep his heart warm without work. Reading the Bible is very good; so is prayer; but if we do not carry out the instructions of the Bible in active work, I am sure there will be no real life. When Christians are not willing or ready to work, life becomes stagnant. "Be ye doers of the word, not hearers only, deceiving your own selves" (James 1: 22).

I suppose there is no place in the world where people are given to hearing as in Scotland. But what the Master wants is to have us go out and work for him. You cannot have true faith without works, any more than you can have fire without heat. I have been amazed to find how few of God's people are really ready for his work. How many there are who have been in the church for ten or twenty or forty years; yet if the minister should ask them to go and visit some one, and talk and pray with them, they would say, "Please send some one else, but don't send me." One-tenth of our church members are doing all the work, while the other nine-tenths do nothing. I believe this state of things is doing more to retard the cause of Christ to-day than anything else. I would like to make a pilgrimage round the world to find a body of Christian people who are ALL at work.

In Paul's letter to Timothy (chap. 2: 21), he speaks of vessels "sanctified and meet for the Master's use, and prepared unto every good work." We should study to be ready for every good work, not to be narrow-minded and think that all the work that is worth doing is the little part in which we are engaged. We should study how we can be more efficient workers in the vineyard. We should study not only the Word of God, but human nature, so that we may know how to reach men.

What is an army good for, if it is not ready for work? An army of a thousand men who are thoroughly disciplined and prepared, can rout a hundred thousand soldiers who are not ready. That is about the condition the church is in at the present time. Instead of one chasing a thousand, it takes about a thousand to put one to flight. Perhaps in a church of 500 members, there will not be one conversion in a whole year. There is something radically wrong.

How many men have been reached and saved just by a word spoken at the right time. Some people say, "Well, it is not my work; it belongs to the minister." The work will never be done until it gets into the hands of the congregation as well as the minister. If we were to unite the pulpit and pew, the church would be a vital power in the world. Every man and every woman that loves the Lord Jesus Christ ought to be at work in the vineyard. Men excuse themselves by saying they have not been appointed. If you were to see a man fall into the river, you would not wait until you were appointed by a committee before you tried to save him. Another man says, "It is not my parish." Suppose the good Samaritan had said: "This is not my parish; this man does not belong to my nation; let him die." John Wesley's motto was: "The world is my parish"—wherever there was a lost soul whom he could tell of Christ and heaven. That is the spirit we want to have.

I find some people who say: "Oh, I do not belong to here; I come from Edinburg, or Glasgow, or somewhere else." Well, I belong to America; but we all belong to the world, and the world is perishing for want of a Saviour. We want to preach down self and preach up Christ. Until every man and woman believes that they have a mission, so long will it be before the world will hear the Gospel message. Preaching is just testifying. A good many women could be reached by you godly women, better than by all the ministers in the land. Let the poor mothers be called together, and have a kitchen meeting. Let the Christian mothers set to work, and be ready for every good work.

The idea that a man has necessarily to be converted under a sermon in a church, or in some particular way, has no ground in Scripture. Those we read of in the New Testament were converted in all kinds of ways and all sorts of places. Zaccheus was converted up a tree. The most of those converted during Christ's life were not found in the synagogues or the temple, but on the highways, wherever he met them. What we want is to get back to the primitive days of Christianity.

In Rev. 14: 13, we read, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Suppose you were to die to-day, is there any work that will follow you? Could these words be honestly written on your tombstone? Have you set a stream running that will flow on after you are dead and gone? Do you know anyone that would come to your grave and say, "Here lies the man or woman who led me to the Lord Jesus Christ?" That is the best monument we can have, living monuments of our faithfulness to God. In Genesis you often read of a man who lived so many years, and then it is said, "He died." The cradle and the grave are brought close together. He simply lived and died; so with a great many so-called Christians.

God has a work for every one of us to do. It is a false idea we have that some one else will do our work if we do not do it. No; no one can do *my* work. Everyone has got to give an account of *his own* stewardship. Perhaps you say, "I have never found out what my work is." Well, I believe there is no man living who can tell me what my work is; I must get it from headquarters—from the Master himself. If you are really anxious to know what it is, you will soon find it out. God will lead you into the field. I believe every man's life has been planned by the Almighty, away back in the counsels of eternity.

Salvation is a gift, but if we are to get a crown we have to work for it. If I am faithful I get a crown; if I am not, I lose my crown. In Corinthians we read about the foundation standing, but our works being burned up. I believe a good many will get into heaven as Lot got out of Sodom—they will barely be saved, as "by the skin of their teeth." They will have no abundant entrance; they will have no crown, because they have never earned one.

One thing is plain—that we as parents have got a work to do in our homes. I am amazed to see how little is done there. Satan has rocked the church to sleep while the children are wandering and going astray. Fathers and mothers! where are your boys to-day? A man in our country felt as though he ought to speak to his neighbor, whose son was wandering. He said, "Do you know that your son has got into bad company, and has been seen drunk?" The father did not believe it. A little while after, he thought he would sit up for his son's return home, and waited for him till past midnight. At last he went to open the door, and, to his great sorrow, he found his son drunk. He was so indignant that he ordered him away, slamming the door in his face; he told him never to come back again. By and by his mind went back to the past, and he said to himself, "What have I done for my boy? I have never prayed for him. I have set him a bad example at home by having the drink on my table." He got on his boots and overcoat, and started out, walking up and down the streets, hunting for his boy. At length he got a policeman to help him, and ultimately found his boy and had him taken home. The next morning he confessed that he had not done right, and asked his boy to forgive him. The boy's heart broke, and it was not long before the whole family were brought into the kingdom of God.

Many a father and mother are seeing their children going to ruin, yet they do not labor for their salvation. Let us not rest day or night until our children are brought to Christ.

"Bring him to me," said the Saviour (Mark 9: 19). The disciples had no faith, and the scribes gathered round and began to question them. What do we see to-day? Are not infidels rejoicing over us because our children are going astray? They say, "Elder So-and-so, Minister So-and-so—look at their sons and daughters see how they have gone astray." The world is cavilling at us. What is the trouble? It is the want of faith in the church of God. It is time to be in earnest for the salvation of those who are dear to us. See how infidelity is coming into the church of God. There are hundreds of fathers and mothers who do not believe their children can be converted until they come to manhood and womanhood. Satan must first sow the tares until there is a great harvest of evil; then they can say they are so far gone that they cannot be reached. Let us begin in our own homes and toil until our churches are saved.

A PSALM FOR NEW YEAR'S EVE.

A friend stands at the door;
  In either tight-closed hand
Hiding rich gifts, three hundred and three score:
  Waiting to strew them daily o'er the land
Even as seed the sower.
  Each drops he, treads it in and passes by:
  It cannot be made fruitful till it die.

O good New Year, we clasp
  This warm shut hand of thine,
Loosing forever with half sigh, half gasp,
  That which from ours falls like dead fingers' twine:
Ay, whether fierce its grasp
  Has been or gentle, having been, we know
  That it was blessed: let the Old Year go.

O New Year, teach us faith!
  The road of life is hard;
When our feet bleed and scourging winds us scathe,
  Point thou to him whose visage was more marred
Than any man's; who saith
  "Make straight paths for your feet"—and to the opprest—
  "Come ye to me, and I will give you rest."

Yet hang some lamp-like hope
  Above this unknown way,
Kind year, to give our spirits freer scope
  And our hands strength to work while it is day.
But if that way must slope
  Tombward, O bring before our fading eyes
  The lamp of life, the Hope that never dies.

Comfort our souls with love—
  Love of all human kind;
Love special, close—in which like sheltered dove
  Each weary heart its own safe nest may find;
And love that turns above
  Adoringly; contented to resign
  All loves, if need be, for the Love Divine.

Friend, come thou like a friend,
  And whether bright thy face,
Or dim with clouds we cannot comprehend—
  We'll hold out patient hands, each in his place,
And trust thee to the end.
  Knowing thou leadest onwards to those spheres
  Where there are neither days nor months nor years.

—*Mrs. Mulock Craik.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VI.—*Concluded.*

Stephen read this from the slip of paper which he held in his hand, and then paused for a moment before adding: "Gentlemen, you have now the witness of his own mouth that he cares less to protect the homes of the nation than to protect a party, and more for the votes of the liquor interest than the wail of its murdered victims. But their cries have entered into the ears of the Lord God of Sabaoth, and

'E'en now from lone Mount Gerizim and Ebal's starry crown,
We call the dews of blessing or the bolts of cursing down.'

The question of the hour confronts us. As free American citizens what answer shall we give? Shall we put our necks under party yokes and cower before the crack of party whips, or shall we assert our blood-bought right to vote as we choose, asking no consent from political demagogues? It stands before us like the Sphinx, and it will not down at the bidding of fear or interest. That question has got to be answered. Every election day it will stand by the ballot-box sterner and more awful till we are compelled—a word for slaves, not for freemen—aye, *compelled* to answer it one way or the other. Oh, for a voice that shall go forth to-morrow from every voting precinct in this State, and sound like the trump of doom in the ears of 'them that build a town with blood and establish a city by iniquity,' but clear as the clarion of victory and tender as the voices of pitying angels in the hearts and homes made desolate by the liquor traffic: 'Down with this giant abomination, down with legalized robbery and murder under the name of license! But up with the snow-white banner of Prohibition! Fling it wide to the breeze with the name of the noblest of her leaders blazoned upon it, the name of Col. Gail Hicks. And may God forever speed the right.'"

Stephen stopped, his whole frame quivering like a racer's at the goal. His ingenious flank movement had succeeded. Those who had hoped to see the meeting end as it had at one time threatened to, in a ridiculous fizzle, were doomed to disappointment.

"If he didn't floor them fellows handsomely, now," chuckled Martin Treworthy. "A sight of their faces was worth all the specie in my tin box."

"Well, I must say I'm disappointed in Colonel Morrison," replied Nelson, discontentedly. To stand up for prohibition and Putney in the same breath is 'good Lord and good devil' with a vengeance."

"Oh, it only shows how well the Masonic lodge is educating our politicians," returned Martin, with a grim smile. "The result is, they stay politicians. They can't grow into statesmen under lodge training no more than the dwarf trees that I've read the Chinese raise in thimbles can grow into real oaks and elms."

"But all our public men are not Masons," objected Nelson.

"No; but the lodge influence goes everywhere like malaria, and they can't help breathing it in, and then good, simple souls wonder what ails Congress that we have such crooked goings on—back salary grabs, and Credit Mobilier schemes, and Star Route swindles, and nobody knows what else. They can't imagine why there is so much boss rule and party spirit and so little patriotism; so much cheating of the government and so little common honesty; so much practical infidelity and so little practical Christianity. Now, Nelson, you are a sensible fellow on the whole, and I want you to look at this thing just as it stands. The lodge takes three dollars from each of its members where it pays out one to help them in return. What is that but a lesson in swindling? Then it puts on a great show of piety and religion, and calls it benevolence. That is lesson in hypocrisy number two. It demands obedience to all its laws and requirements, and no questions asked. There is lesson in boss rule number three. It refuses to expel a traitor to his country—Jeff Davis or Benedict Arnold, it makes no difference which—because treason is not a Masonic sin. There is lesson in disloyalty number four. It tears Christ's name from his own New Testament and preaches another gospel. There is lesson in infidelity number five. And so I might go on to the end of the chapter. Will politicians trained in such principles, think you, sacrifice a jot of their self-interest to put down all the saloons in the land? Do men gather grapes of thorns or figs of thistles? Do you think we can have the lodge in every city and village and town and not have to take the fruit of the lodge along with it? Can we sow the wind and not reap the whirlwind? Yes; if history and the Bible can go back on their own records and contradict themselves. But that ain't a thing they are likely to do in a hurry, thank the Lord! not even to please the politicians."

Nelson Newhall turned away in gloomy silence. His sanguine hopes of an overwhelming prohibition vote had fallen to zero. Even the young lawyer's fiery eloquence had failed to make the meeting any thing but a wet blanket on the prohibition cause, and he felt uncomfortably sure that the leaders, for reasons of their own, had so intended it from the beginning. Like King David, he was ready to say in his haste, "All men are liars." He was besides conscious of feeling half impatient with his old friend, which added a slight touch of compunction to his sense of discomfort, for he loved and reverenced Martin Treworthy, and only wished he was not such a fanatic on the lodge question. Were there no paramount issue to be met it might be well enough to discuss it, but prohibition was *the* question of the hour, and it was nonsense to think that any other issue could be prior to it in magnitude or importance.

So reasoned Nelson Newhall. Whether he was right or wrong the sequel of this story will show.

CHAPTER VII.

A NEW FACTOR IN POLITICS.

The morning of election day rose in a chill mist, a perplexing, uncertain mist which might roll away by nine o'clock A. M. and leave a clear sky, or might with equal probability grow denser and darker and finally settle into a downright storm. In one sense it was very appropriate weather, for it exactly represented the political sky as it appeared to many a voter—Nelson Newhall for one. His first conscious thought on waking was the election, and yet for ordinary politics he did not care the snap of his finger. It is only as we look at them through the small end of our object glass, that is to say, the lens of our own private hopes and fears, that political questions assume large proportions. Nelson Newhall was a common working man to whom the suppression of the liquor business had grown to be a vital subject, for it meant not only release from a constant, wearing anxiety, but the temporal and eternal welfare of one to whom he was bound by ties that in their protecting tenderness were almost maternal.

He sprang out of bed and began hastily dressing himself, making as little noise as possible that he might not waken his still sleeping brother. But the latter stirred and began to cough. In an instant Nelson was bending over him.

"I hoped I shouldn't disturb you, Tom. I will get you a spoonful of your cough medicine and then perhaps you will go to sleep again. It is very early yet."

He measured out a spoonful of the syrup and administered it as deftly as a woman; then he built up the fire which seemed to share in the general depression and needed much coaxing to boil the chocolate or toast the bread, for Nelson always prepared his own breakfast and his invalid brother's before going to work. Tom, though much better, was still feeble. On bright, warm days when his cough did not trouble him much he would drag himself down stairs and sit in the sun, finding amusement in the society of their landlady's children; and she, a buxom, motherly, Scotch-Irish woman, cheerfully agreed "to look after him a little," while Nelson was absent in the shop.

"He ain't a bit more trouble than a chip sparrow, Mr. Newhall, and he keeps the children so still I'm sure it is a real favor to me to have him round. I had a brother once that was something like him—the quietest, gentlest soul that ever God made, if he didn't know quite as much as most folks. Many's the time I've wished I was as near the kingdom as poor brother Sandy."

And good Mrs. McGowan wiped away a tear with the corner of her apron while Nelson responded gratefully: "Tom has but one failing, and you know what that is, Mrs. McGowan. But I don't think he is half as much to blame as the men who make and sell the cursed stuff, or those in power who are willing for the sake of a little more revenue to license it."

"Just what I've always stood to, Mr. Newhall. I say that money got in that way is blood money, and if it is enough to make a man lose his soul, I can't see for my part how government can take it and expect to prosper."

Mrs. McGowan was a woman and unversed in political subtleties. Furthermore, she was a good Presbyterian who made a conscience of reading her Bible straight through in course—not skipping one of its terrible burning words against those "who decree unrighteous decrees," "who build up Zion with blood and Jerusalem with iniquity;" and the reader must excuse her if she had not yet attained to the broader and more enlightened views of some of our modern statesmen.

Martha Benson, when she stitched the burial robe for the murdered innocent whose little life had gone out in such cruel tortures, felt every holy instinct of womanhood rise in revolt against this awful traffic

in human anguish. And as womanhood is pretty much the same the world over, the sacred fires of a noble indignation and a brave purpose to do what they could were burning in many other hearts—that fire from the Lord which first kindled the Woman's Crusade, that flashed like a meteor and was gone, yet not before it had kindled in its turn a flame that has gone on increasing till now it lights the whole country from the Atlantic to the Pacific.

(To be continued.)

—Among the Liberian products sold by Edward S. Morris of No. 4 Merrick street, Philadelphia, is a pure Palm Oil of excellent quality which is valuable for many uses. One of these is an an application in case of garget on inflammation of the udder which is frequent among cows in calving time, especially blooded animals. Owners of such stock have sent Mr. Morris recommendations of the highest character of its value in such cases. The Palm Oil Soap made by Mr. Morris deserves also hearty recommendation. By the sale of these African products he maintains a school for native children in Liberia.

—Rev. J. W. Butler of Mexico, says: "There are now 264 evangelical congregations in Mexico, with 30,000 permanent adherents. Men and women who never saw a Bible till they had spent half their money and half their lives in the Roman Catholic church were now becoming the Christians who would go through fire and water for their religion's sake. Recently fifteen of them had been imprisoned and persecuted, but not one recanted. One congregation of 125 members, none of whom earned over thirty cents a day, have lately raised $60 for the erection of a church. They were so generous in religious matters that they had to be restrained, or they would give away their very food and clothes."

CORRESPONDENCE.

CORRESPONDENTS will please notice that, for co nvenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

WILL THE UNITED BRETHREN FELLOWSHIP THIS "MINOR" ORDER?

DOVER, ILL., Dec. 24, 1884.

DEAR CYNOSURE:—There lies before me the October number of the *Early Dawn*, a paper published on Sherbro Island, West Africa. You will imagine my gratification, when I tell you that for two or three years I was its editor, publisher and contributor. After remaining in suspended animation for eighteen years it has reappeared, larger, brighter and better; and under the management of Rev. D. F. Wilberforce, a native pastor and presiding elder in the United Brethren church, but who was, when I left there, but a small school boy.

I write more particularly to call attention to some phases of modern heathenism that afflict not only Africa but our own land as well.

The great obstacle in the way of the evangelization of that great continent, and which are ably opposed in the paper before me, are slavery, polygamy, intemperance and secret societies. They are the natural outgrowths of heathenism, and it is not greatly to our credit that we have gotten rid of but one of them.

That you may get a brief view of how people in Africa think of secret societies, I will give you a short extract:

"A special meeting of the Sherbro branch of the Sierra Leone native church, held at St. Matthew's church, Bouthe, Sept. 25th, at seven P. M., and was opened by reading Scriptures, singing and prayer, etc. Rev. J. Robbin, chairman; Rev. D. F. Wilberforce, Mr. B. G. Porter, J. P. Parkinson and Mr. W. Hughes were the speakers. The last said that he regarded cannibalism as the most baneful and pernicious evil and superstition now raging among the inhabitants of the islands. This man-destroying practice is carried on by *organized societies having esoteric doctrines*. From the evidence given in the police courts we could glean somewhat of these societies and their members. To ensure success in the perpetration of their foul deeds they disguise themselves in the hides of panthers and leopards, or the skins of some marine animal, assuming at the same time the habits of the animal in whose skin or hides they are dressed. The suppositious animal bears so close a resemblance to the original that a connoisseur can hardly detect the difference. In this guise men prowl or float about by night and day to attack and kidnap those whom fate or chance put in their way. Some of the unfortunate victims they sell into slavery; the limbs of others are torn apart with rude force to make, they say, the rice and cassadda pass when taken at meals. Further than this is *inviolable secrecy*. Not death itself can prevail on this accursed brotherhood to reveal more of their deeds of darkness."

Rev. Mr. Robbin said that "no form of protection, coercive or deterent, can put a stop to cannibalism on these islands. For an affectual cure, the remedy must be applied to the root of the disease which is the unnatural appetite for human flesh; and this can only be removed by the power of Christianity."

I see it is suggested that the U. B. church shall so amend its dicipline as to exclude from membership Freemasons *only*. It has occurred to me that it might be a little awkward if those African brethren should find that they must either admit these man-eaters to church fellowship—if they applied—or else violate the discipline of the church. I have wondered too, if all secretists realized to what base purposes their system was devoted.

H. H. HINMAN.

R. LOGGAN AND ST. JOHN AT HOME.

The Topeka convention was a grand success. There was a good attendance of delegates. They were harmonious and enthusiastic in all their proceedings, and effected a thorough State organization and planned for thorough work. John P. St. John was the man. He delivered a most masterly speech, over two hours long, showing the origin of the State Temperance Union as non-political. He gave the noble sayings of Griffin, Legate, and Campbell, that the only sure way to find success was the narrow way of fidelity to prohibition, without regard to any political party, and that they must not take one step backward; and he had followed their advice. But they had changed. They had left out the prohibition principle in their State platform, and employed their lecturer, Mr. Campbell (who was sitting there before him), to organize Republican clubs, and paid him out of the money raised to assist in prosecuting saloonists, that had been raised from Sabbath school children, and mothers and wives who washed and sewed for drunken sons and husbands, and from men of every party (Mr. Campbell dared not deny), and Mr. Griffin in his paper (which St. John read) said, "We have made our concessions, now make yours—yes, elect us to office, and we will bow to the Constitution and laws."

St. John said, "I am not here to call these men traitors, or Judases, or Benedict Arnolds, or to say, they ought to be burned or hung to the lamp post in effigy." He also gave an account of the earnest appeal to the Chicago Republican convention and analyzed the national platform.

The old Senate chamber was well filled, with the gallery, and not one hiss or groan; but the most enthusiastic clappping of hands and stamping in approval I ever heard; and three rousing cheers at the close for J. P. St. John. He grandly breasted the wave of opposition at the Capital of his own State. It is broken, and I think will rebound with crushing effect upon his opponents. I cannot give you much idea of the force and effect of this speech, but it is to be published.

R. LOGGAN.

BULL RUNS AND PROVIDENCE!

BARABOO, Wis.

DEAR CYNOSURE:—It seems to be in order to gather up the "I told you so's" of the campaign, and one item in this line is the claim that Prohibitionists have lost ground by not voting for Blaine and Logan. In what way can it be construed that a vote for them would have been in the interest of prohibition? Not *directly* by any possibility for—

1. The last Republican National platform commenced by re-endorsing all of the previous declarations of the party, which covered the Raster resolution of 1872, which was as direct and positive a whisky plank as is that of the Democratic platform. This method had the merit, to politicians, of being a dodge on its face, but it logically held the party to the liquor traffic.

2. As to the persons nominated. Mr. Blaine made a direct and positive proposition to make the income of the liquor tax a "permanent source of revenue to the States." This could only be done through the support and extension of the saloon system. In accordance with this he could not consistently vote for prohibition in Maine, and he did not; such a course would strike at the "permanence" of the revenue.

3. Did the danger in not voting for Blaine lie in the vindictiveness of the Republicans if defeated? To conciliate such persons by voting against your own principles, is like conciliating a burglar by giving him all of your valuables.

If prohibition is set back it is because of the vindictiveness of Republicans.

There has been no change of State administration not even in New York. Massachusetts is still Republican and has all the prohibition which inheres in that party.

Now, how far are we to buy off burglars with our treasures and politicians with our principles? I could only vote the Republican ticket in Wisconsin by voting for whisky men on well defined whisky principles. The party has ruled in this State for twenty-four years and there is no vestige of Democratic legislation in it. It is all for license and it positively refused to submit the question to the people. If Democratic rule could be ano worse it remains to be seen. The Republican party demanded our votes in tones which implied threats if we did not give them, but the they promised us nothing in case we did give them.

It strikes me that many Republicans are Prohibitionists only so far as they can make it subserve their partisan interests. They not only subject their own temperance principles to that party, but they would compel all other Prohibitionists to do the same thing. Their party is their god, and all other interests must be subordinated to it.

I remember very well when we voted for Fremont on the issue of the non-extension of slavery. Almost every advocate of that measure would begin by saying, "Now I do not propose to meddle with slavery where it exists, but I am opposed to its further extension." This seemed so just and simple that we almost doubted about God's ruling in the universe when it was announced that our "Path-finder" was beaten and Buchanan elected. We can now see that God had decreed the overthrow of slavery where it existed and the first important step was to get our young Republican party out of the way. Slavery could only be destroyed as a war measure. The success of Buchanan led to the war, and made its overthrow possible.

I remember, too, the agony which followed the first battle of Bull Run. We can now see that if we had gone "On to Richmond" and crushed the rebellion in seventy-five days, slavery would still exist in the South. So we can see that "God's ways are not our ways." I have faith to believe that God has thoughts of good towards this nation, and this Republican Bull Run is doubtless an important step in this direction. The election of Blaine would have been construed as an indorsement of his principles on the liquor question and would have established the traffic firmly for many years to come.

If the Republican party aims to set back prohibition through vindictiveness the next thing in order will be its Waterloo.

J. W. WOOD.

"HARK! FROM THE TOMBS A [JOYFUL] SOUND."

NATIONAL CEMETERY,
RALEIGH, N. C., Dec. 19th. 1884.

EDITOR CYNOSURE:—Through the kindness of some very dear kind friend, I have been receiving the *Christian Cynosure* for several weeks past; and the more I read it, the more I like it, and feel that it is one of the grandest and most highly appreciated gifts I have ever received; and for the same, I feel sincerely grateful, and pray that God may greatly bless the giver, and pour upon him, or her, the choicest blessings of heaven. I am not a Rev. but simply a humble, active layman, who desires to do good, and believes in doing it with all my might. For the last twelve years I have been laboring gratuitously for the Lord; I have been well repaid, however, in rich blessings from on high. Hallelujah! The South needs a host of fearless men, full of faith and the Holy Ghost to enlighten the people, for we do not get the truth here so plain and pungent as you do in the West. There is no public discussion here in reference to the nature of secret societies; in fact there is an ominous silence upon this, and nearly all other questions of similar nature. Amidst the deadness, formality, and general silence that exists, we need a mighty shaking up, and I pray God to send some one this way to help along the battle. I understand that a Holiness Band from Ohio, with a large tent, are coming here in the spring.

I am a native of Pennsylvania. At the battle of Gettysburgh I was badly wounded, losing my right eye, and the use of my right arm, and while in the hospital, I had nine operations performed on my arm and hand, but through all this, a merciful God has graciously spared my life, and to-day I am in the battle for truth and righteousness, and expect to fight it out on this line until the Master calls me home. God bless you, and all lovers of the truth. I inclose herewith 50 cents for the Lord.

I have an appointment on Saturday night and Sabbath, in the country; in fact my services as an evangelist are continually in demand. Pray for me.

Yours in Christ, DAVID L. SCHIVELY.

QUESTIONS FOR SECEDERS.

SEYMOUR LAKE, Mich.

EDITOR CYNOSURE:—I would esteem it a great favor if you would let a seceding Mason have a corner in the *Cynosure* to ask a few questions.

I give my blessed Saviour all the praise in redeeming me from that soul-destroying system Freemasonry. None but those who have been hood-winked and cable-towed can fully realize the fearful hold Masonic oaths have on the mind. When God called me from

the lodge he called me to work and try to save others. Now this brings me to my questions:

1. How am I to work to accomplish the most good?

2. Is it right, in Masonic lectures, to work the degrees; do we not, in a measure, become partakers of their abominations?

I ask this question not in a fault-finding way, but for light. As I understand Masonry, the obligation makes the Mason. In fact but for this Masonry could not exist. Could all the demons of the bottomless pit form a more diabolical lot of oaths than is found in Masonry? They make a man a liar, a false-swearer, a perjurer and a blasphemer.

Will some seceding Mason give me his views on this matter? May God help us who have come out from the lodge to so let our light shine that others may see our good works. My earnest prayer to Almighty God is that his blessing may rest on the National Christian Association and all others interested in this glorious reform. D. BENJAMIN.

OUT-LAW THE LODGE.

GROVER, Ottawa Co., Kan., Dec. 16, 1884.

EDITOR CHRISTIAN CYNOSURE:—Our county legislator will meet the Representatives at Topeka the first week in January. He is anti-secret in principle and offers to introduce any bill we may reduce to writing. Secret societies are running almost everything in politics and business to suit themselves. When building became a little scarce here this fall it mattered not how low were the bids coming from men who did not belong to any of the lodges, Freemasons came in ahead; got the best contracts at the highest prices. A school-house to build here was to be let to the lowest bidder. One bid, coming from a man who was not a Mason, but a good mechanic, was $20 lower than any other, but a Freemason got the contract, simply because he had Masonic friends on the school-board.

Some say it is absurd to suppose a few Masons can run the business and politics of the land. Last week when the court impanneled the jury, four were called out of Logan township, of whom three were Freemasons. This is a common occurrence. The lawyers are Masons, the judges are Masons, the jurors are Masons, and the majority of our government officers are Masons. They lay the corner stones of our public houses; they decorate our soldiers' monuments; they make out the programme for nearly all our public occasions. They watch carefully every minister or public speaker, every religious body or public assembly, and woe to that body or individual who dares to interfere with or say aught against them. Next day they will be published in the papers as a set of charlatans, ignorant, coarse and rude; the prey of superstition, barbarism and selfishness, and the Antis shall have no chance to reply, because the secretists control the public press; and the editor well knows that it is, "Woe is me if I speak against them! This looks very much to me as if they run things their own way and to their own liking. Therefore, we feel like bringing the matter before the Legislature for their consideration and careful investigation.

For this reason we request you to frame a suitable bill, publish it in the *Cynosure*, and ask that a copy of it be presented so every legislature in the United States. May God bless you in your great work. Yours fraternally, J. C. BERNHARD.

NOTE.—We hail the above request as an omen of good. More than ten years have passed since any effort has been made in our legislatures to outlaw the lodge. Daniel Webster, the great expounder of the Constitution, wrote that Masonic oaths "*should be prohibited by law.*" No higher human authority is needed for the constitutionality of such prohibition. Some years since the following petition was circulated widely in several States and caused a commotion when sent to the legislatures. It is good to use again, and copies can be supplied from this office to all who will send for them:

PETITION

To the Honorable Legislature of the State of.....

We, the undersigned citizens of.. .....County, respectfully ask your honorable body to make it lawful for a party not a member of any secret society, in litigation with a party who is a member of such society, to inquire into the fact, whether witnesses offered by such party are members of the same or other similar secret society; and to show cause for believing that membership in such secret society will bias the witnesses for or against the parties in litigation; and that in all such cases it may be made the duty of the court to give in charge to the jury that they are to determine the degree of credibility to be accorded to the testimony of such witnesses.

Also that in all cases, criminal or civil, the right of peremptory challenge of jurors who are members of any secret society shall be granted to all parties in litigation who are not members of such societies.

And that membership in any secret society by the presiding officer of a court shall be held as a sufficient reason for change of venue whenever demanded.

PITH AND POINT.

"GRAND LODGE ABOVE" DISCOUNTED.

I will give you an instance that occurred at a Masonic funeral not long since. After the minister had finished the services at the church and at the grave, then the Masons took the matter in hand and sent the man to Grand Lodge above. What an assumption in them to say in effect that the minister could not do the work effectively! They must put on the finishing touch. The minister not belonging to the clan, said that the good man got the start of the Masons, as he went before the Masons sent him.

In these parts the Masons leave off sending to the Grand Lodge above, as there has been so much said about their practice of sending rum-sellers and drunkards to that place.—I. J. GILBERT, *Derby, Conn.*

NOT CONTROLLED BY THE LODGE.

I have received several numbers of your paper, and have distributed them among my brethren. I belong to the Primitive Baptist denomination and have preached for many years against the secret orders of the day,—or rather of the night. I like the sentiment of the paper; but I am not able to take the paper and pay you for it. I think I will get some of my brethren to send and get some anti-secret books. My association numbers about six hundred. The Masons have full sway over every church body but the Primitive Baptist, and they are mad because they cannot control them.—J. C. SHELTON, *Brooksville, Ala.*

The paper is sent to Bro. Shelton for a year through the kindness of some friend who is interested in disseminating the principles of reform. We are glad to know that the gift has come into good hands. Let us hear often from Brooksville.

GET UP MEETINGS FOR THIS BROTHER.

Hard times have come and I have discontinued every paper but yours: so here is a money order for $1.50 to induce you to continue your visits another year. Also give notice that I will lecture anywhere within my reach (thirty cable-tows) at reasonable rates. The Red Men had a feast here the other night. Should like to have some tracts bearing on that secret den. Some of us would like a State convention to be held here. This place is a stronghold of secrecy; being the seat of the State University it would be a good point for a meeting. —A. MAYN, *Bloomington, Ind.*

KEEPING ST. JOHN WARM FOR 1888.

I feel good over the results of the election and will say a word of encouragement. When the Masons burned St. John and Pincom in effigy in West Branch I got word early the next morning that the Masons came from Springdale and helped to excite the boys to burn the effigies they brought with them. In a day or two it was laid to the door of the Republicans, but they deny it and the Democrats declare it is an outrage and scandal on the place. Any one can see who did it and what for. The good Masons are angry at a good man and show their murderous oaths. They made an effort to conceal their hand by burning the Quaker preacher and temperance lecturer for a cloak to deceive. Light breaks the hood-wink by making prohibition national, and we are getting more than we asked or expected when we voted for St. John. God rules. I will try to get some subscribers.—D. J. WILSON, *West Branch Iowa.*

BIBLE LESSONS.

LESSON II.—January 11, 1885.—Paul at Miletus.—Acts 20: 17-27.

GOLDEN TEXT.—Repentance toward God, and faith toward our Lord Jesus Christ.—Acts 20: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The characteristics of a faithful pastor.* Vs. 17-21. We note (1) unweariedness in his ministry. "With you at all seasons." Heat or cold, rain or shine found this brave soldier of the cross at his post. Satan takes no vacation, and there can be no great pastoral success without at least equal zeal and earnestness. (2) Humility of mind. Said Dorothy Pattison, "When you want to lead any one to Jesus, remember you must point, and take care not to stand in the way yourself." Humility like St. Paul's who could call himself "the chief of sinners," or like Newton's who could say when he saw a condemned criminal on his way to execution, "There, but for the grace of God, goes John Newton!" is in no danger of committing this fatal mistake. It is no strange paradox that the purest should thus see themselves in the vilest light, for the higher we climb the mount of redeeming love, the deeper looks the abyss of sin at our feet; and in proportion, the greater the Saviour's atoning work and a lost world's need of him. (3) Scorn of personal ease. His constant travail with souls, and the deadly hostility of enemies rendered his path only less thorny than that trod by his Divine Master; but the promise of Eternity's joyful Harvest home, with its abundance of golden sheaves is made only to those who "sow in tears." (4) Courage to preach the whole truth. "I kept back nothing" through timorous fear or mistaken prudence. What an example to the time serving preacher of to-day, who fears to preach against secretism or intemperance, or handle any moral question till he is quite sure on which side his congregation stand! It is a strange anomaly when the shepherd instead of leading his flock to green pastures and still waters, lets the flock lead him down spiritual declivities of ruin and death. (5) Pastoral visitation. That this duty is so much neglected by the modern pulpit may partly account for its loss of revival power. (6) Soundness of doctrine. A pure Gospel of faith and repentance undiluted by any theories or methods of human wisdom.

2. The characteristics of a true reformer. Vs. 22-27. (1) Faith. The path of reform is always dark. He who gives his life to put down iniquity must go on as St. Paul did, unknowing what may befall him. (2) Unflinching courage. "None of these things move me." The prophetic intimations from city to city of "bonds of afflictions" but fire his ardor like a racer who sees the goal in sight. (3) Honesty in declaring all God's word. Said Wycliffe, the Morning Star of the English reformation, "To live and to be silent is with me impossible; the guilt of such treason against the Lord of Heaven is more to be dreaded than many deaths." This was the true Pauline spirit, "pure from the blood of all men;" and a new baptism of this spirit is what the church now needs. She is the world's one reforming agency and when she ceases to be "protestant" against all forms of sin or error the salt has lost its savor.

LIGHT FROM THE WORD.

What commands does the Bible give ministers? Titus 1: 13; 2; 3: 1, 2; 2 Tim. 1: 13; 2: 1–3, 15; 4: 1–5. What encouragement to reformers? Deu. 31: 6; Josh. 23: 10; 1: 5; Ez. 2: 6; Is. 43: 2.

NOTES FROM PELOUBET.

"And called the elders." Originally among the Jews the elders were either the heads of tribes or the oldest and most judicious of the people. Hence the name came to be applied to office, and was the title of the rulers of the syngagogue on whom devolved the conduct of religious affairs; the prayer, reading, and exposition which constituted the service. The name was transferred to the corresponding officers of the Christian church. The term *bishop* (overseer) was applied to the same office as in this lesson (verses 17, 28). Every church had *a number* of elders, and there was no set distinction in the New Testament between a teaching and a ruling elder. *Presbyter* is simply the Greek word which is translated *elder*. The elders of the church at Ephesus were the preachers and officers of the church.—From Schaff's *Bib. Dic.*

"Ye know, from the first day that I came." Four years before this. Happy is he who can thus begin his address by appealing to the conscience and recollections of his hearers.—*Bengel.*

"With all humility of mind." Lowliness of mind. Neither refusing minor and seemingly insignificant work, *e. g.*, in personal conversation as at Athens (chap. 17: 17), nor hesitating to engage in manual labor for his own support and that of others (ver. 34), nor arrogating to himself to be a lord over God's heritage (1 Pet. 5: 3). Observe that to know our own fidelity and to call others to attest it, is not inconsistent with true humility. But also observe that Paul never does this for self-praise, but only as a means of stimulating others to similar fidelity. —*Abbott.* This was the same Paul who before Felix and Agrippa boldly declared the truth in Christ and sternly rebuked sin, so that Felix trembled. There is no connection between humility and pusillanimity, though one may sometimes be mistaken for the other.—*Wm. Denton.*

"Repentance toward God." These two make up the sum of all Christian doctrine—a change of heart and then a return to God and faith in the Lord Jesus. The one cannot be separated from the other. True faith cannot exist without the sorrowful heart. Again, repentance without faith in Christ is without comfort or hope, and ends too surely in faint-heartedness and despair. All efforts at self-redemption have been found again and again utterly useless.—*Schaff.* Repentance may not lead to faith, but repentance *toward* God, the sense of sin as against him, brings with it a conscious need of a mediator and an atonement, and so leads to faith towards the mediator between God and man (2 Cor. 5: 20, 21; 1 Tim. 2: 5).—*Abbott.*

"Save that the Holy Ghost witnesseth in every city." By the mouth of inspired prophets (chap. 21: 4, 11), also, perhaps, by his personal experiences of bonds and afflictions. See chap. 9: 23, 29; 13: 50; 14: 5, 19; 16: 23; 17: 5, 10, 13; 18: 12; 20: 3 for such experience prior to this time.—*Abbott.*

"I am pure from the blood of all men." The form of expression is striking and memorable. It is borrowed from the crime of murder, and the method by which guilt is ordinarily brought home to the criminal. In many cases conviction depends on blood being found on the clothes of the murderer. Thus in effect he invites the elders to look to their hands and garments to make sure that there is no blood on them.—*Arnot.*

"For I have not shunned." Literally, *for I shrunk not back.* No fear of unpopularity, and no anxiety to say only smooth and pleasant things had kept him from declaring all of God's truth; not only the pleasant and hopeful, but the terrible; not only the promises of God, but His threatenings; not only his pleasure in virtue, but the blackness and ugliness of their sins in His sight.—*Pl.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

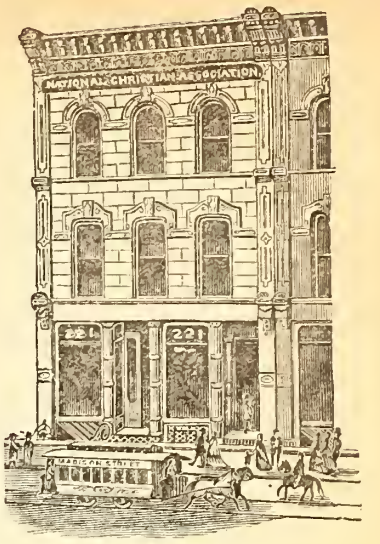
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin.

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.
SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 1, 1885.

OUR HOLIDAY GREETING.

We wish all our readers, "*A Happy New Year*," cordially and fervently. The *Cynosure* some sixteen summers since undertook a task, to human eyes, one of the most hopeless. Slavery was a most fearful "stronghold" to attack. But when Garrison launched his *Liberator* in 1832, West India slavery was tottering to its fall, which came two years later; and Friends, Covenanters, United Brethren, with other sects were Mr. Garrisons' pioneers. Then again, slavery was local; Masonry girdles the globe. True, there werc an old guard of Morgan Anti-masons who felt the fang and sting of the lodge serpent, and they were to us as Moses, Caleb and Joshua. But our paper, as one of our first lecturers said, was taken up and sustained by "the best men and women on the globe," and we may add, the most courageous. Slavery confronted us; the lodge knifes us in the back. Braddock was brave when he had his foes in sight; but it took a Washington to fight foes, hid like snakes in the tall grass, and shooting poisoned arrows from leafy coverts. We fight like Ajax, in mist, and like the Grecian warrior are fain to cry out:

"Grant me but light, and Ajax asks no more."

The country, says B. T. Roberts, is held under a "reign of terror" by the midnight lodges. But the *Cynosure* has been upheld by those who verify the words of Shakespear:

"He that hath light within his own clean breast
May sit i' the center and enjoy bright day."

And the *Cynosure* is no longer lone and single, but the center of a bright constellation of Anti-secret prints which are to increase until the American heavens are aglow!

THE CONVENTION.—We regret, since all approved of circulating a call for a final convention in New England, that no call is put in circulation. We know that Secretary Stoddard intended to have a request for a call in type and send it out as a supplement in papers friendly to the reform, before he left for Ohio. Reformers in England have long and successfully used this method of concentrating and confirming popular sentiment against abuses. Under Cobden and Bright petitions against the corn-laws were taken into Parliament as heavy as two stout men could well carry: and Miss Willard has used this method with signal success. Delay is dangerous.

MR. JOHN DORCAS, in the *American*, says, "If he (St. John) is with us as an American party, he must so declare himself before I will support him again."

Mr. Dorcas is right. A party is ruined if it supports men who will not endorse its principles. Our support of St John was an exception of this plain rule. When Senator Pomeroy withdrew, we had no candidate, and had not time properly to make one. St. John had been voted for at our Chicago convention. He was with us on prohibition, and clean of the lodgc. For seventeen years, he had neither attended a lodge, paid a due, nor returned a grip: and said before witnesses he should never do so again, and that he stood on evcry plank of our platform. Had he come to us after accepting for the Prohibitionists, they would have accused him of treachery.

"WHEN THE COMMANDMENT CAME, SIN REVIVED." When God revives righteousness, Satan revives sin. Is God responsible for the sin-revival? Surely not. No more are we responsible for what happens when wc apply prohibition to liquor, by praying, tcaching and voting against it. "Wickedness proceedeth from the wicked." And there is always a revival of sin, when there is a revival of righteousness. We must not do evil that good may come, but wc must do good whatevcr comes.

THE PLENARY COUNCIL in Baltimore, in November, in its pastoral letter says, "There is one characteristic which is always a strong presumption against a society, and that is secrecy." Yet in that council all thc decrees were formulated in secret sessions, with closed doors, and though voted on in open council, wcrc read and submitted in Latin, a dead anguage, which thc multitudc did not understand.

In the little rural township of Farmington, N. H., in the north and stony part of that stony State, the rural inhabitants were cutting a huge boulder which obstructed the road, near the poor old log cabin where Henry Wilson was born. The cabin is long since gone. The thought occurred to the citizens to make that boulder a monument to mark the birth-spot of one so loved and honored. So they cut down the boulder and removed a part, leaving a perpendicular face to the road, on which is cut in strong, plain letters: "Hcnry Wilson was born near this spot." The device is simple and beautiful.

LOGGAN ON ST. JOHN.—Read and re-read Mr. Loggan's article on St. John's Topeka convention. Mr. Loggan was appointed Kansas State agent, vice Paul Feemster resigned to take the pastorate of his Pearlette church. We first met Bro. Loggan seventeen years ago, at our first convention, in Aurora, Ill. He came all the way from Plattsmouth, Neb., to attend that meeting. He belongs to the United Brethren, and has been presiding elder. His estimate of Gov. St. John is very valuable as he is a man of matured years, large observation and strong natural understanding. Read his article on the Topeka convention.

HENRY WILSON.

SENATOR AND VICE-PRESIDENT OF THE UNITED STATES.

This great American was born in Farmington, N. H., February, 1812, and died in the National Capitol, Washington, D. C., Nov. 22d, 1875, in his 64th year. Measured by events, centuries were crowded into the period of his active life. He was born in the year of our war with England. Want rocked his cradle. Intemperance impoverished his home, and embittered his young life. At the tender age of ten years, he was "bound out" to work till one and twenty. Even before this he had "worked out" to win back a little of that bread which the liquor-selling took from the family for strong drink.

Thus Mr. Wilson was "chosen in the furnace," and read his first lessons of reform by the light of its fires.

The first book he ever owned was a New Testament, given to him for reading it through, by a sister of Hon. Levi Woodbury. As soon as he was out of his indentures, which he honorably worked through, he sold his six sheep and yoke of oxen which was his stipulated compensation at the age of twenty-one, and his first thought was further education. He went to Stratford Academy with money in his pocket, but with patches on his knees. When sneered at for this piece of economy, he replied to a taunt, "I may yet be President of the United States, and you will pay taxes to clothe me then." His first speech at the close of the academic term was on the question, "Ought Slavery to be Abolished in the District of Columbia?" He had already visited Washington and seen the notorious slave-pen of Williams, where he saw families torn asunder and sold to different bidders. His speech was greeted by some with hisses. He lived to move in Congress the abolition in the District, and twenty-five years after that speech, which old people still remember, he went back to that same academy as a Senator of the United States; and was applauded by those who had hissed him as an Abolitionist when a boy. This Stratford Academy has since been favored with the principal-ship of our friend Professor Kimball, well known to the readers of the *Cynosure*,. Mr. Kimball may yet follow Mr. Wilson to Congress.

In 1850 the infamous fugitive slave law, called the Fillmore Bill, was passed, and the lamented Webster the 7th of March before, had made the speech so fatal to his fame. Mr. Wilson, then in the Massachusetts House of Representatives, openly denounced both. By a bold movement which Chase executed in Ohio, Mr. Wilson united the Democrats and Free-Soilers; elected Mr. Boutwell governor of Massachusetts, and Charles Sumner to the United States Senate. Mr. Sumner wrote him April 25th, 1851:

"To your ability, energy, determination and fidelity our cause owes its present success. For weal or woc you must take the responsibility of placing me in the Senate of the United States."

This coalition returned Mr. Wilson to the Senate of Massachusetts that year, and madc him president of that body. He received the Senate's thanks for the "ability and impartiality" with which he presided.

In 1854 the bottomless pit seemed to have been opened, and its smoke darkened the political heavens. A craze called "The American party," the members of which were sworn when questioned to say, "We Know Nothing," thus veiling their principles and proceedings in profound secrecy, sprung up like mists from a morass, and seemed likely to cover the country and control its politics. It staggared politicians by its victories at elections where it struck like lightning upon its opponents before they saw the cloud from which it sprung. Like all such "works of darkness," it promised without intending to perform any of its promises. It would clean the country of priestcraft, and yet was itself the essence of all priestism, leading the masses by rings within rings, secrets within secrets, degrees above degrees, making its rank and file who paid the dues sworn underlings to unknown superiors.

Mr. Wilson joined this hypocritical clan in self-defence, and before long utterly overturned them and dissolved it: though it was that party which sent him to the Senate of the United States in 1854, two years before the birth of the Rcpublican party at Pittsburg. In a letter he says:

"When I arrived at Washington I was courted and flattered by voters and statesmen; even told that I might look to any position if I would aid in forming a national party. I saw men elected by the friends of freedom were ready to go into such a movement. I was alarmed. I saw that anti-slavery men must give up their principles to go into such a movement, or fight for the supremacy of their principles—drive off the Southern men; or break up the party."

"The next Congress will be the most violent one in our history. I hope our friends will meet the issues bravely: and if violence and bloodshed come, let us not falter, but do our duty, even if we fall on the floors of Congress."

In the Metropolitan Theatre, New York, May 8th, 1855, before a vast crowd, he said, and repeated in many towns and cities:

"If there are men in the free States who hope to triumph in 1856 by ignoring the slavery issues now forced on the country by the slave propagandists, I say to them, that the anti-slavery men cannot be reduced or driven into a party that ignores the question of slavery in Christian and Republican America."

"Resolve it; write it over your door-posts; engrave it on the lids of your Bibles; proclaim it at the rising of the sun and the going down of the same, and in the broad light of noon, that any party in America, be that party Whig, Democratic or American, that lifts its finger to arrest the anti-slavery movement, to repress the anti-slavery s entiment, or proscribe the anti-slavery men, shall surely begin to die, [loud applause] it will deserve to die; it will die; and by the blessing of God, I shall do what little I can to make it die." [applause loud and long continued.)

The pseudo-American party mct in Philadelphia, June 1855, and though Mr. Wilson had not assailed it, they attempted, but failed, to exclude him. He fearlessly declared that slavery must and would be opposed; that no plea of nationalizing their party would or could induce them to wavc their principles. A delegate from Virginia approached him with a pistol and denounced him as the leader of the Abolitionists. Mr. Wilson replied. "The gentleman's threats have no terrors for freemen! I am here and now ready to meet argument with argument, scorn with scorn; and, if need bc, blow with blow; for God has given me an arm and a right to protect my head." On the 12th of June the Know Nothings presented a pro-slavery platform, true to its despotic nature and secret instincts. Mr. Wilson said:

"The adoption of this platform commits the American party unconditionally to the policy of slavery; to the iron dominion of the black power. For myself, sir, I tell you now and here, that I will trample with disdain on your platform. I will not support it. I will support no man who stands upon it. Adopt that platform and you range against you every thing that is pure and holy, every thing that has the elements of permanency in it; the noblest pulsations of the human heart, the holiest convictions of the human soul, the profoundest ideas of the human intellect, and the attributes of Almighty God!"

"When in its hour of weakness I united with the American party, I told them that my anti-slavery opinions were the matured convictions of years; that I would not modify or qualify these opinions or suppress them for any consideration on earth. You shall not proscribe anti-slavery principles, measures or men without receiving from me the most determined, unrelenting hostility."

"Reject this platform, adopt the proposition to restore freedom to Kansas and Nebraska, and to protect actual settlers from violence and outrage; simplify your rules; *make an open orgaization;* banish bigotry and intolerance; place your movement in harmony with the humane progressive spirit of the age, and you may win and retain power, and elevate and improve the political character of the country. But adopt this majority platform; commit the American movement to the slave-perpetualists. and you will go down before the burning indignation, and withering scorn of American freemen."

The rallying cry in the secret halls of the Know Nothings was, "No foreigners to hold office: Americans to rule Americans." On this point Mr. Wilson said:

"Sir, the American movement is not based on intolerance, bigotry, or proscription. If there is any disposition to oppress or degrade the Briton, Scot, Celt, German, or men of any other clime or race, or to deny them the fullest protection of just and equal laws, it is time such criminal fanaticism was sternly rebuked."

"Every attempt to interpolate into the American movement what is contrary to the theory of Democratic institutions, or the command of God, 'The stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself,' will baffle the wise policy which strives to reform. I loathe the idea of opposition to foreigners, simply as foreigners."

This anihilated that party, rightly named "Know Nothing,' but *falsely* called American. And his abhorence of secret organizations was not confined to the Know Nothings. The writer of this sketch visited Mr. Wilson at his home in Natick: and as he had refused wine, even when dining with John Quincy Adams in his visit to Washington when a youth, and kept his temperance principles unbroken through

life, the writer asked him if he belonged to the Good Templars?

"I joined the Good Templars, years ago," said Mr. Wilson, "but I moved to publish their ritual. I am opposed to secret organizations."

But to transcribe the excellences of this wonderful man would require a volume instead of a sketch. During his whole life he was a devout and reverent believer in the Bible; but he was baptized, and joined in celebrating Christ's death in advanced life. He was a consistent opposer of duelling, and when Brooks who had come up behind Sumner in the Senate, and nearly killed him, challenged Mr. Wilson for calling his attack "cowardly," Wilson replied:

"I characterized your assault on my colleague as brutal, murderous, and cowardly. I thought so then. I think so now. I have no qualifications to make in regard to those words. * * * I have always regarded duelling as a lingering relic of a barbarous civilization which the law of the country has branded as a crime. While, therefore, I religiously believe in the right of self-defence in the broadest sense, the law of my country and the mature civilization of my whole life alike forbid me to meet you for the purpose indicated in your letter."

This grand reply and the universal admiration which it excited not only terminated the intended murder of one man for condemning the cowardly assault on another, but intensified the popular odium for duelling, and contempt for duellists.

One lingers, loath to end the sketch of a life like this. Mr. Wilson died at his room in the Capitol, of apoplexy, Nov. 22d, 1875, with a single attendant by his bed. He rose at midnight, walked his room, took up a little book, "*The Changed Cross*," and read from it; slept again till three; waked again, and alluded cheerfully to his improved condition; turned over on his left side, and without a struggle ceased to breathe.

His obseques, at Washington, Boston and Natick were such as mourning nations give to a great man fallen. He lived till slavery died; and died when his country lived.

HENRY WILSON AND THE "BORDER RUFFIANS."—On the 18th and 19th of February, 1856, Mr. Wilson made in the Senate one of the great speeches of his life, a masterly defense of the outraged people of Kansas. The arsenal of the United States in Western Missouri had been broken open and cannon, ammunition and muskets stolen. The robbery was charged upon the free settlers of Kansas. Mr. Wilson defended them from the slander and with courageous vehemence laid the guilt at the door of the pro-slavery Freemasons. "Sir," said he, "if the freemen of Kanses had broken open that arsenal, and had stolen from it even a gunflint, you would have had a proclamation from your governor and your President, and the army of the United States would have been called upon to put them down. *But it was the organized men of the blue lodges* in western Missouri who did it. They have been, and now are, permitted to violate all law with impunity."

—We have received from friends copies of sermons upon the political outlook, delivered by Rev. E. Frank Howe, of Peoria, Ill., and Rev. Warren G. Partridge, Cooperstown, N. Y., for which thanks are heartily returned. Selections from these able discourses would be printed in these columns were there not a pressure of original matter upon the same topic.

—The *Tribune-Republican* of Denver, Colorado, printed, Dec. 15th, a lecture by Dr. Bliss, we suppose of the same city, on the strength of the rum power and from whence it is derived. The speaker boldly declares the obligation of the secret lodges constitute a stronghold of the saloon-keeper which ought no longer to be ignored.

—Bro. H. H. Hinman, whose letter from Dover, Ill., will be read with interest by U.B. this week, was at Princeton on Wednesday last, and had arranged to speak in the Swedish church on the 30th. He will also speak in the Swedish church at Wyanet. He hopes to speak also in the Baptist church or Free Methodist hall in Princeton. He considers the outlook for reform work good in spite of cold weather, politics or hard times.

—Rev. A. Mayn, whose postoffice address has been at Promise City, Iowa, for some time, has returned to Bloomington, Indiana, where he will respond to calls for lectures against the lodge. If the calls are tardy, we suggest that Bro. Mayn do not wait for them, but push out into the snow and rouse the people.

—The last *Sabbath Recorder* of Alfred Center, N. Y., contains an essay read Nov. 28th last, before the Ministerial Conference of Seventh-day Baptists, at Albion, Wisconsin, by Elder N. Wardner, entitled, "Ought Christians to Connect themselves with Secret Societies?" Elder Wardner maintains the negative of this proposition with ability and force. This publication is of peculiar interest to Wisconsin brethren as the State meeting is to be held at Milton, in the chapel of the College sustained by the Seventh-day brethren.

HOME MISSIONS IN THE SOUTH.

Among the men well known to the Christian people of the United States is Rev. John G. Fee of Berea, Kentucky. In the times which tried men's souls he was faithful to the cause of Christ and of humanity. He did not forsake the church because many of its members were untrue to the cause of human freedom; nor forsake the slave because to maintain his right was to peril reputation, property and life. He is now in his old age devoting himself to the same cause which claimed the labors, prayers and sacrifics of his manhood. Living in Berea, Kentucky, he is endeavoring to keep at work among the poor and ignorant people of the surrounding country ministers who will preach the religion of Jesus Christ and bear testimony against the evils of secret societies and denominationalism.

There are a number of faithful, trustworthy men who are willing to devote themselves to this cause if the actual necessities of life can be supplied to their families. To do this requires about one hundred and fifty dollars, in addition to what can be collected on the field. Two of these brethren are now at work and are expecting Bro. Fee to send them $300, of which sum he has forwarded eighty-five. I recently had the privilege of sending to this dear brother, ten dollars as a contribution toward the support of these two workers, and it occurs to me that there are at least twenty of the *Cynosure* readers who will gladly join me in this work and at once pay out of the Lord's treasury a like sum to encourage the hearts and strengthen the hand of those who are seeking to diffuse the light of the Christian religion among those needy people.

WHAT SHALL WE DO WITH HIM?

Is the title of one of the popular lectures of the day. It is a plea for the education of the black man and might well be a plea for the education and Christianization of the ignorant masses of the South, both white and black. Can money be expended more economically than to keep in the field a pious, devoted man at an expense of one hundred and fifty dollars a year? It seems to me that a mere statement of the case should bring means for the support of scores of such men, provided they can be found. There are hundreds of men who could without difficulty, without sacrificing a single comfort, keep such a man continually in the field and share in the glorious reward which God grants to such labor for the poor and neglected. I earnestly hope that the hearts of Christian men and women who read these lines may be stirred to liberal and speedy giving for this pressing need.

Money can be sent by draft or postal order direct to Mr. Fee or to the undersigned, who will gladly forward it and acknowledge contributions through the columns of this paper.

Yours in the love and service of Jesus.

CHAS. A. BLANCHARD.

Wheaton, Ill.

WISCONSIN STATE CONVENTION.

The State Convention of the Wisconsin Christian Association meets in the College chapel at Milton, Rock county, on Tuesday evening, January 13, and will continue through Wednesday and Thursday, the 14th and 15th. Able speakers will be present to address the convention and a special effort will be made to make it of great profit, not only to pronounced Anti-masons, but also to those who have given more attention to the temperance reform.

NOTES FOR VOTERS.

—A letter to the Chicago *Lever* from Olathe, Kansas, the home of St. John, says: "This little town cast 140 votes for St. John, and no one would dare attempt to do him violence here."

—Reports from sixty-one counties and townships in the North which cast 2,049 St. John votes, show that 1,136 voters were formerly Republicans and 1,084, Democrats. Burn St. John's effigy, somebody!

—It is answer enough to the Republican slanders that St. John received a large bribe from the Democrats to say that not one of these slanders is published with the name of the author behind it. None dare become responsible for so manifest a lie. It is all "rumor" and "report." On the other hand Senator William H. Barnum of Connecticut, chairman of the Democratic National Committee, who would know of such a bribe, if any one, says that not only was St. John paid nothing by the Democrats, but there was never a word passed with him direct or remote concerning his campaign. This is enough for reasonable and honest men; if any persist in believing the slander, they willfully class themselves with those who love a lie. (Rev. 22: 15).

REFORM NEWS.

FROM THE GENERAL AGENT.

REYNOLDSBURG, Ohio, Dec. 22d, 1884.

The morning and evening congregations here were fair yesterday considering the weather. I gave some attention to the secret orders in the evening, and my remarks were apparently well received. I am to discuss the subject more at length this P. M. Rev. Geo. Richey, of Pataskala, delivered a series of lectures here some years ago, which have borne fruit. Both the speaker and his words are kindly and gratefully remembered by the friends, and should this "father in Israel" chance to come this way again he will receive a most cordial welcome.

Only three copies of the *Cynosure* come to this office, but they are read by a number of persons who take special interest in our position on the lodge question, but are not so fully in sympathy with the third party movement, and other features of the American platform, as in most United and Reformed Presbyterian congregations and families. Pastors, elders and parents keep a watchful eye on the literature that comes within reach of the young people, and there are a number of zealous anti-secretists who are equally ardent temperance men and Republicans, whom I hope to secure as readers for the coming year. There are three or four "third party" friends here, and I am authorized to say that with scarcely an exception this U. P. congregation is heartily opposed to the lodge and the liquor business, but a majority feel grieved over the turn of affairs in the late election, honestly believing that the road to prohibition lay through the election of Blaine and the triumph of the Republican party.

I have been making inquiries and taking observations with the following results. Situated ten miles from Columbus and three miles from a railway, with a population of some three or four hundred, this is a "finished town." It has a Masonic and an Odd-fellows lodge, five churches that have a name to live, and one that is "twice dead and plucked up by the roots." A fine structure for educational purposes adorns the place, and I am told the departments are under successful and experienced teachers, and receives a liberal patronage from the country round about. I called yesterday on Prof D. J. Snyder, the superintendent, a member of the M. E. church, and said to be a 33d degree Mason. I have seldom met with a more cordial reception from any one or been more kindly treated than by this reputed member of the "Supreme Council" and "Sovereign Grand Inspector General." How such a man of genial manners and cultured intellect can remain in connection with the degrading, blasphemous system of Masonic despotism and pagan worships is a mystery.

TUESDAY, Dec, 23d.—The congregation last evening was good, the fraternities being well represented. The order was above criticism and attention excellent. The collection paid my railway fare and left six cents for incidentals. Four yearly subscribers, two new, and many hearty hand shakes and good wishes with the best of entertainment, were certainly enough to make a well-disposed mortal happy. I am now awaiting a train for Utica, where I expect to meet familiar faces. J. P. STODDARD.

A SUGGESTIVE CASE.

A friend related to me the following case which, with slight variations, has many parallels. Mr. Elliott was a Christian and staunch opponent of all secret orders. His son became enamored of the harlot Masonry and wished to rest in her spiritual embrace. The father objected, and so decided were his convictions that he told his son that if he joined the lodge he would disinherit him. Matters remained *in statu quo* until the good man died. Within one week from the deccase of his father, the son united with the lodge, and within eighteen months from the time he became a member he had squandered his inheritance, (consisting in part of a fertile, well-stocked farm of 148 aeres) and was a poor, dissipated wreck, without God and without hope in the world. The fruits of a useful, self-denying life were given to pamper, strengthen and popularize those curses the father had vainly sought to destroy, and the idol of his earthly love was crushed to rise no more. If retrospect is permitted to mortals who pass within the vale, how strangely changed must have been the feeling of that father as he witnessed the course of his son! J. P. STODDARD.

THE HOME.

THE NEW YEAR.

In the silence and darkness of the night
The Old Year steals away,
And quietly the New Year takes his place
Before the dawn of day.

Half conscious of his presence, we awake
And joy to find him here;
Friend calls to friend, and merry children shout
"Happy, happy New Year."

We think not of the snow, the piercing colds,
Or bitter winds that blow,
The sun is coming northward through the storms,
Although his pace is slow.

Our thoughts run on before him, and the Spring
With violets is here,
The roses we already scent afar;
Our hearts are full of cheer.

O, happy human hearts! your thoughtless joy
Honors God unaware;
'Tis the instinctive utterance of trust
In his unfailing care.

—*Frances L. Gardner.*

MR. BINGLE'S OLD COAT.

"Splendid!" said Mrs. Bingle, pulling the collar up and the skirt down, and setting the pocket flaps, as farmer Bingle tried on his new overcoat. "Real silk-velvet collar!"

"Yes, and such a piece of cloth! Forty-five dollars for the whole thing."

"Forty-five dollars!" echoed Sam and Jim admiringly.

"Yes. Seventeen for the tailorin' and trimmin's, and twenty-eight for the cloth. It'll do me till I'm gray."

"What are you goin' to do with the old one, pa?" asked Jim.

"It's a good coat yet," said Mrs. Bingle. "Sam'll be grown into it by two years more."

"First-rate coat. But—I was thinkin' some of givin' it to Parson Graves. You see, it'll go on my account for the year, and I won't have so much to pay on his salary."

Mrs. Bingle measured with her eye how much Sam would have to grow before fitting well into the roomy coat, and decided it *might* be at least three years, in the course of which time, added to the seven during which it had been doing duty on Sundays and great occasions, it might begin to look old-fashioned, and Sam *might* object to wearing it, that young gentleman having already begun to develop a taste for clothing which came reasonably near fitting him. So it was agreed that Parson Graves should have the old overcoat.

Accordingly, on the next Saturday, when the farmer with his wife was about to drive into the country town, he asked at the last moment,

"Now, where's that coat?"

"Bless me!" cried Mrs. Bingle, "I've been so busy over the butter and eggs, if I didn't clear forget about it! Sally, Sally," she ran into the house calling to the girl who helped in the kitchen, "run up to the spare chamber and take that overcoat that hangs there, and some of them papers that lays on the shelf, and wrap it up well and bring it to me."

Sally brought it, and the huge bundle lay in Mrs. Bingle's lap as she rode.

"It is a good coat," she observed, half-regretfully smoothing with her finger a corner of the cloth which peeped through a hole in the paper, and began revolving in her mind the possibility of Sam's growing into it in two years. "Sam won't be likely to get any ready-bought coat half as good as this."

"Like as not he won't," agreed the farmer, "but never mind. It's more blessed to give than to receive, you know."

The Bingle household awake the next morning with the impression that something of an event was impending in the family, which impression became, with full wakefulness, defined into the remembrance that the new overcoat was to be worn for the first time on that day. There was, however, no undignified haste nor trifling in the matter. The morning chores were done, morning prayer conducted with its time-honored lengthiness, and then the farmer leisurely shaved himself as usual, at one of the windows of the great kitchen, before saying, in as indifferent a voice as he could command:

"Jim, run up stairs and get my overcoat."

Jim went, but delayed until his mother had put the last touches to the bow of her bonnet strings, a process which was almost invariably interrupted by her husband with the remarks that they would be late for church, before he was heard shouting:

"I can't find it."

"Where are you lookin'?"

"In the closet in your room."

"It's in the closet in the spare chamber," called his father.

Another long delay, and then Jim came down stairs without it.

"I tell you it's on one of them pegs in our closet," said Mrs. Bingle, "I'll go myself. It's dark, and he can't see, but its there, for I put it there myself."

"No," said Mr. Bingle, calling after her, "it's in the spare chamber closet. I put it there."

She was heard stepping briskly from one room to the other, then back, and then back again. Then down the stairs, when she stood before them in silence, on her face blank consternation, and on her arm—the old overcoat!

"When did you hang it there?"

"I don't know—the day after it came, I guess. The old one always hung there; so I took it down and hung the new one there."

Mrs. Bingle sank into a chair.

"It's gone."

"Gone to Parson Graves!" The boys stared, open-mouthed, unable at first fully to take in the calamity.

"But you can get it again," at length Jim said, hopefully.

"Of course!" said Sam. You can tell Parson Graves it was all a mistake, and it was the old coat you meant for him, and of course he'll change back."

But the farmer shook his head, ruefully.

"No, that won't do. It's done, and it can't be undone," he said with a groan. "Don't one of you never let on about its bein' a mistake."

The family and the old coat were late at church, thus missing the sight of the entrance of the new coat, but it lay over the arm of the little sofa in the pulpit. And farmer Bingle never could recall a word of that service through which he sat tryiug to bring himself into some friendly recognition of the fact that he had presented his minister with a forty-five dollar overcoat, which he could not hope to have count at anything near its full value on his yearly assessment; for who ever heard of a country parson having such a coat?

"Don't he look fine, though!" ejaculated Sam, as Mr. Graves came down the aisle.

"And don't Mrs. Graves look set up!" said Jim.

"Enough to make any woman, to hang on such a piece of cloth like that," said Mrs. Bingle.

Mr. Bingle was unhitching his horses as Mr. Graves came out of the church door, and did not at first raise his eyes as he listened to the remarks passing around.

"Bless me! What a fine lookin' fellow our parson is anyhow! Where on earth did he get that coat?"

"Must have had a fortune left him."

Mr. Bingle could not help feeling that the coat had been well bestowed, as its wearer came to meet him with outstretched hands and a few quiet, though very earnest words of acknowledgment of his gift. The coat had fitted the farmer well, but there was something more than the mere filling out of good cloth in the minister's dignified bearing; and in the scholarly face which appeared above it, something which stirred up a feeling in many members of the congregation that this servant of the Lord had not hitherto been clothed in a fashion worthy of his high office.

"That's a shabby old hat to wear with it," said one of the village store-keepers. "I'll see about that before another Sunday comes 'round."

As Mr. Bingle felt the grasp of his pastor's hand, he began almost to be glad he had given the coat; and then, as the fact of his having given it was whispered about, to feel ashamed of receiving so much credit for an act which he never would have thought of performing. For an honest, and really warm nature lay under the crust of parsimonious selfishness which had hardened over his heart, as it has, alas! over so many, which might overflow in deeds of kindness to bless those who have given not grudgingly, but their whole selves to the Master's service.

"I feel like a liar; yes, I do!" said Mr. Bingle to his wife, with an energy which startled her, as they rode home. "To have that man shakin' me by the hand, and talkin' about my generosity, and his wife's eyes beamin' up at me, and me not able to right out and tell 'em I'm a grudgin,' tight-fisted old—I tell you what!"—he gave his horses such a vigorous cut with the whip, that Jim and Sam, on a back backless seat of the bob-sleigh, nearly went over backwards into the snow, "I've got to get even with myself somehow, but I don't know just how yet.

It was astonishing what a commotion farmer Bingle's gift created in the parish. Not one eye had failed to mark the justice done by Mr. Graves' goodly figure to the goodly garment, and with an awakening pride at the possession of such a fine-looking pastor came a desire to see him thoroughly well equipped. Which desire found expression in such a visitation at the parsonage as had never before been dreamed of. Cheap goods and cast-offs were ignored in the general supply of winter comforts which each giver made sure should be in keeping with the new overcoat, and the wives and mothers had seen to it that Mrs. Graves and the children should look fit to walk beside that tailor made-up piece of cloth.

Mr. Bingle had smiled with a light in his eyes which came up from somewhere under that broken crust, at the set of furs which his wife carried to Mrs. Graves that night. But in the early gray of the winter morning he, with Sam's help, quietly unloaded in the back yard of the parsonage, a firkin of butter, the same of lard, and six barrels of his best apples, packed for market.

"A good forty-five dollars' worth if I'd carted it half a mile farther," he said to his wife, with a face that shone as he sat down to breakfast.

"And not a soul heard us," said Sam, rubbing his hands in great glee. "Wish't I could see 'em when they find it out!"

"Now I'm even," said the farmer. "And it was the best day's work I ever did when I gave away that coat by mistake.—*Standard.*

A PREPARED PLACE.

I was visiting a friend some years ago who had just built a new house. It was beautiful, useful. He took me up stairs. It had wardrobes, toilet glasses, books and paintings. It was furnished grandly. And the father turned to me and said, "This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her; and as soon as the house is fully furnished we are going to Europe to bring her back, and we are going to bring her up stairs, and open the door and say—'Daughter, this is all yours.'" And I thought of the joy it would give her, and I thought, "How kind these parents are!" Just then I turned away and thought, "That is what Jesus is doing for me." He says, "I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Then I said, "This father and mother are rich; but they have not all treasures; there are a great many things they don't know how to get. But Jesus who is furnishing my mansion in glory has everything. He has undertaken to furnish a place for me, and I shall be with him forever."—*Bishop Simpson.*

Dr. Cuyler says in the *Examiner and Chronicle:* "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that *home preacher* who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to stand up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, living witnesses of the power of a mother's prayers and a mother's shaping influence and example."

THE YEAR'S CYCLE.

January ushers in the year,
February follows in the rear;
Then March, that brings us brighter hours,
Makes way for April's sun and showers—
Her robes of green unfold dear May,
And June, her flowers so sweet and gay;
July glides in with smiling face—
Then August joins the rapid race.
September, with her changing sky,
Proclaims "October days are nigh."
November's voice, so sad and drear,
Calls out "December, close the year!"
And now the cycle twelve is run;
The months are learned—my task is done.

BIBLE READINGS FOR THE YOUNG.

TELL IT OUT. Read 2 Kings 7.

We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. 2 Kings 7: 9.

1. What good tidings had these lepers to communicate?
2. Why was it their duty to tell this good news at once? Lev. 19: 18; Pro. 11: 26; Est. 4: 14.
3. What good tidings ought believers to tell others? 1 Tim. 1: 15; Psa. 66: 16; 96: 10.
4. Why should we at once do so? Eccl. 9: 12; Pro. 27: 1; 2 Cor. 6: 1, 2.
5. What may we learn from these men agreeing together? Mal. 3: 16; Heb. 10: 24; Num. 30: 31, 32.

CRACKED!

'Twas a set of Resolutions,
As fine as fine could he,
And signed in painstaking fashion,
By Nettie and Joe and Bee.
And last in the list was written
In letters broad and dark,
(To look as grand as the others),
"Miss Baby Grace X her mark!"—

We'll try all ways to help our mother;
We won't be selfish to each other;
We'll say kind words to everyone;
We won't tie pussy's feet for fun;
We won't be cross, and snarly too;
And all the good we can, we'll do.

"It's just as easy to keep them,"
The children gaily cried;
But mamma, with a smile, made answer—
"Wait, darlings, till you are tried."
And truly the glad, bright New Year
Wasn't his birthday old,
When three little sorrowful faces
A sorrowful story told.

"And how are *your* resolutions?"
We asked of the baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer—
She never an instant lacked—
"I don't fink much of 'em's broken,
But I dess 'em's 'bout all cracked!"

—*Youth's Companion.*

THE CROSS-ROADS.

A STORY WITH A SUGGESTION FOR NEW YEAR'S.

"Which road do we take, grandpa?" inquired Harry, as grandpa's little black mare and Harry's pretty little pony pattered slowly, side by side, up towards the cross-roads.

"Whichever road you would like the best," replied grandpa, carelessly.

Harry turned and looked at grandpa; it was such an odd reply, but grandpa's face gave no more information than his answer had done.

"You are joking, grandpa, I know you are," said Harry, laughing.

"Joking! I am very serious," replied grandpa.

"But, grandpa, we want to go to Cresson."

"So we do. Your cousins will be pleased to see you, Harry."

Harry found that grandpa said no more about the road, so he waited a minute until they came to the point where the question must be decided.

Grandpa drew up his reins and quite stopped his little mare, and Harry wondered very much what grandpa meant to do, coming to a full stop just at the point where the two roads crossed each other.

"Do you forget which road to take, grandpa?"

"No, indeed! I have trotted over them both too often to forget about them."

"Then, which shall we take, grandpa?"

"The one you like best, boy."

Harry was perplexed, grandpa seemed so earnest in saying such a silly thing.

"I don't care which road we take, grandpa, only I want to go to Cresson.',

"You want to go to Cresson, of course, but it is strange you do not decide which you like the appearance of best; one you notice is much smoother and easier traveled than the other."

"Grandpa, I am sure they cannot both go to Cresson."

"Oh, no, nobody said they did, boy, but what does that matter?"

Harry was greatly disturbed; he thought something must be the matter with grandpa, or that he was very provoking.

"We cannot get to Cresson, grandpa, if we take the wrong road, he replied, a scrap impatiently; "how can it matter about my liking the road?"

"It matters a great deal. One road is up hill and down all the way for miles, and leads over a stream which we would be obliged to ford; the other is smoother, easier; which do you think you would prefer?"

"But, grandpa, we will have to take the right one, no matter what kind of a one it is."

'Why, my dear boy, your words are contrary to the actions of the greater part of the people of the world; how do you happen to speak so unreasonably?"

Harry's little Midge was getting a bit fussy, and wanted to go; Harry looked perplexed as he tried to make Midge stand still.

"I do not know, grandpa; but let us go," he pleaded.

"Yes, it is hard to stand still; ponies, horses, boys, men, women—time, all like to go, but the great point to decide is where to go, and how to get there."

"Grandpa, you are too funny for anything," said Harry, more and more bewildered; "we decided to go to Cresson, and now the thing to do is to go, isn't it?"

"Yes, but how?—that is the question."

"By the road which leads there, grandpa, for you know yourself if we take the wrong road we will never, never reach Cresson, if we even ride for a year."

"Do you really mean that, boy?" inquired grandpa, solemnly; "Do you mean to say that it is so important about the road?"

Harry did not like to laugh at grandpa, but he did do it; how could he help it?

"Why, grandpa," he said, as he patted little Midge, and tried to make him stand as still as Jet was doing; "why grandpa, it is just as important to get on the right road as it is to start at all, don't you think so?"

"To be sure I do," said grandpa, with a sudden earnestness; "I see that you agree with me, so we will not consider which road is the easiest, or more agreeable, but take the one leading to Cresson, which is this to the right. But stay a minute; Midge must wait. Did you think your grandpa had lost his senses?"

"No, grandpa, not just that," said Harry, patting Midge, and feeling relieved that they had succeeded in so far coming to reason.

"Boy," said grandpa, holding Midge's bridle to make him stand quite still, and just where he could look into Harry's puzzled eyes, "you are standing at *two* cross-roads instead of one. Do you know what I mean?"

"No, grandpa, I cannot think."

"These roads lead to the north, south, east, and west; the eye can see them; the other cross-roads lead to God, and away from him; there are only two of them."

Harry was a little puzzled yet.

"If I should ask you which you would choose, the good or the evil road—the road to God or away from him—I know what you would answer me; you would not wait to consider a minute; you would choose the good, and that would be well as far as it went; *but* thousands have chosen the good and have come out at the evil end. Thousands have *said* they chose to travel towards God, but have found themselves, afterwards, with their backs to him, at the very end of the wrong road. They never started toward God or walked on the good way at all. The reason was that they never stopped at the cross-roads and considered properly which road to take. Their mouth said, 'I wish to go on the good road which leads toward God,' but they did not stop and question, and find out how to get on the good road. They were contented with thinking that they wanted to go toward God, but they did not begin to go.

"If you are going to Cresson, you must take the road to Cresson, and keep on it, no matter how rough, steep, slippery, crooked, or vexatious in every way it may be. If you want to go toward God, you must take the road leading toward God, no matter how hard, disagreeable, trying, it may prove to be."

"I never thought about its being like two roads," said Harry, forgetting how funny it was of grandpa to stop Midge and Jet in the middle of the road to talk in such a puzzling fashion.

"Boy, you are young; that means you are coming to the cross-roads. Look out! Do not say, 'I want to go to Cresson,' and set your face toward Munford. Decide for God and get on the right road. Get on it; keep on it; stay on it; walk over it—up hill or down hill."

"Grandpa, you puzzled me very much at first."

"Yes, boy" said grandpa, dropping Midge's bridle, and letting both him and Jet start at an easy pace. "I suppose so, but I want you to get these cross-roads, and the importance of deciding about them, fixed in your mind, so that you will never forget them, that they may always come back as though they were before your eyes, reminding you of those other cross-roads, of which I have been speaking. When you think of going to Cresson remember the importance of deciding about the road, and of keeping on it. When you think of these cross-roads remember, too, those other cross-roads of good and evil; for, boy, you can no more reach Heaven by the wrong road than you can get to Cresson by going toward Munford."—*N. Y. Observer.*

A GOOD ANSWER.

That pious Christian and wise philosopher, Dr. Rush, of Philadelphia, was once consulted by a minister who was somewhat unwell. The doctor prescribed a medicine that was decidedly unpalatable. The patient inquired if he might not take it in a little good old Jamaica rum.

"No, sir;" was the decided reply.

"Why, sir;" said the other, "what harm will it do?"

"Sir," said Dr. Rush, "I am determined that no man shall rise in the Judgment and say, 'Dr. Rush made me a drunkard.'"—*S. S. Advocate.*

TEMPERANCE.

GERMAN INTEMPERANCE.

From high official authority, namely Consul General Vogelen, at Frankfort-on-the-Main, in a dispatch to the State Department on intemperance in North Germany, we learn some startling facts. The claim is made by the advocates of whiskey and beer, that the Germans afford proof that these things can be indulged in without harm, and that it is only by the abuse of these "good things of God" (?) that evil effects follow. How false this claim is, in the case of the nation quoted, is shown by a few pages from the shameful history: The number of drinking places in Prussia has risen from 119,945 in 1869 to 165,640 in 1880. The number of persons who became insane in consequence of excessive drinking (*delirum tremens*), in Prussia, from 1875 to 1879 was 3,453, or 14.84 per cent of all demented persons. Of 33,837 convicts of the same period, 41 per cent were known to have committed the crime while under the influence of liquor. Of 4,450 suicides, 508 were the result of excessive drinking. More than 50 per cent of pauperism there is due to the same cause.

Forty years ago a strong movement was organized to check this vice, but the revolution of 1848 distracted the attention of the government and people from the subject. In 1866 laws regulating taverns and drinking places were made more stringent, but the *trade law* of 1869, adopted by the Imperial government, tied the hands of those who would enforce many of the provisions of the former. We rejoice that Germans are arousing to this matter, and look for a reform all along the line.—*Union Signal.*

A CURE FOR DRUNKENNESS.

There is a prescription in use for the cure of drunkenness by which thousands are said to have been enabled to recover themselves. The recipe came into notoriety through the efforts of Mr. John Vine Hall, commander of the Great Eastern steamer. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing. At last he sought the advice of an eminent physician which he followed faithfully for a couple of months, and at the end of that time he had lost all desire for liquor, although he had been for years led captive by a most debasing appetite. The recipe, which he afterward published, and by which so many other drunkards have been assisted to reform, is as follows: Sulphate of iron, 10 grains, magnesia, 40 grains; peppermint, 44 drahms; spirits of nutmeg, 4 drahms. Dose, one table-spoonful twice a day.—*Irish Advocate.*

MR. BLAINE AND TEMPERANCE.

The following is the testimony of Rev. H. M. Field, D. D., of the New York *Evangelist:*

As many of our readers are naturally interested in the position of Mr. Blaine in regard to the temperance question, and to his own practice in the matter, we may mention that at the dinner given to him in this city some time since, we sat at the same table with him for three hours, with only two persons between—Mr. Evarts, who presided, and Mr. Morton, Minister to France—and that, according to the sumptuous fashion of Delmonico, six wine-glasses were placed at each plate, and that Mr. Blaine, on taking his seat, immediately *turned every one of his glasses upside down*, so as to prevent the waiters from even approaching him with their bottles. "I see that you do not take wine," said Mr. Evarts. "No," replied Mr. Blaine; "I find that nothing strengthens me so much as a cup of tea, that it is better than all the spirituous stimulants in the world." He told us that in his recent trip (of which he said a member of the party had kept a record, and found that he had traveled, we think it was, ten or twelve thousand miles, and made between three and four hundred speeches), his sole refreshment after such exhausting labor had been good black tea.

—A conductor put a drunken man off the train, and when asked his reason, replied "that the company had issued strict orders not to carry whisky through the State of Iowa in any kind of package."

—It has long been known that among the evil results of the excessive use of tobacco is the tendency to what is known as amblyopy, which is an impairment of the usual sight. It is substantially an atrophy of the optic nerve. Tobacco injuriously affects every organ of the human body.

THE CHURCHES.

—Dr. F. A. Noble, of Union Park Congregational church, this city, will officiate in the First Congregational church in Washington two Sabbaths during January.

—Maj. Whittle, the evangelist, has returned to Chicago for a brief season. He preached Sabbath morning and evening at the Chicago Avenue church.

—Pastor Seguin of the Evangelical French Mission in this city has made arrangements for the celebrated Father Chiniquy to assist in a series of meetings, beginning about the middle of January. The conversion of Catholics will be the chief object of these meetings.

—The union meetings at Wheaton will probably be continued in some form, although the evangelist Bell closed his labors last Friday night. There were some fifty persons who have signified their purpose to unite with the churches engaged in the work.

—A revival effort is in progress in College Springs, Iowa, led by an evangelist from the Friends of Oskaloosa, Mrs. R. W. Marriage.

—The Chicago Avenue church in this city—better known as the Moody church—has been without a settled pastor for some eighteen months and over. Since their invitation to Pres. C. A. Blanchard was declined by him on account of his unwillingness to leave the College at Wheaton, he has preached for the church and has become greatly esteemed by its members. The committee appointed to secure a pastor have succeeded, with Mr. Moody's suggestion, in selecting Rev. C. F. Goss, a young man of Utica, N. Y., who, it is understood, accepts and will begin his work immediately. At the late annual business meeting, Mr. Moody was chosen Honorary Superintendent and J. M. Hitchcock actual Superintendent of the Sabbath-school, which is one of the largest in the city. The present membership of the church is 454.

—Mr. D. L. Moody, on his way from St. Paul to Cincinnati, spent a day in this city, and met in conference several gentlemen to consider the question of founding here an institution for the training of lay missionaries, similar to that of Mr. and Mrs. Henry Grattan Guinness in London, and making permanent the effort made last year by Miss Dryer, Pres. C. A. Blanchard, Prof. Moorehead and others. The plan is to have $250,000, and with a part of it to erect a building for the uses of the organization, capable of accommodating from 150 to 200 persons, while another portion is to constitute an endowment fund. In the meantime it is proposed to procure temporary quarters and open the school as soon as practicable. Mr. Moody, it is understood, will be at the head of the training part of the business, assisted by a corps of teachers. A committee has been appointed to shape and carry out the enterprise.

—The First Reformed Church at Passaic, N. J., was organized in 1694. It was proposed to build a new house of worship, but the old members objected, and it was decided to remodel the present place of worship.

—The revision of the English version of the Old Testament, after fourteen years of labor, is now completed, and will be published next spring by the University presses of Oxford and Cambridge in several editions.

—A California church, one of the largest in the State, is built entirely of timber from one redwood tree, and the surplus was sufficient for 60,000 shingles.

—The Centennial Conference in Baltimore for the celebration of the planting of Methodism in America in 1784 represents 3,718,288 Methodists in the United States and Canada.

—A powerful work of grace has been going on in Fisk University, Nashville, Tenn., under the direction of Rev. J. C. Fields, the evangelist of the American Missionary Association. Twenty-nine students have made profession of faith, and Christians have been greatly blessed.

—At the State Convention of the Sunday-schools of Pennsylvania over 8,000 schools were reported in the State, and from these schools 20,000 converts were received into the churches. An attendance of nearly 1,000,000 is reported on the rolls of the Sunday-schools of the State.

—Since the American Bible Society entered upon the general supply of the United States and Territories with the Scriptures two years ago, 557 counties have been canvassed by colporteurs of the society, 464 counties have been partially canvassed, and 564 counties still remain to be supplied by colporteurs where the auxillary Bible societies cannot undertake the work.

—Rev. Charles Chiniquy, the reformed Romish priest, has returned from his extended preaching tour among the French people in Canada. He says the French Protestant cause has had a triumphial march in Montreal, and many of the leading business men of that city have renounced Catholicism and embraced Protestantism. Arrangements are being made to have Father Chiniquy speak in Chicago about the middle of January.

—Dr. Newman Hall, the eminent London divine, writes a two-column article in the *Advance* giving reasons why candidates for church membership should not be compelled to sign any creed. Dr. thinks that a man should be admitted to membership in a church by confession of faith in Christ. Dr. Hall will contribute two papers on this question to the *Advance*, and will be followed by Dr. William M. Taylor of New York, who will also devote two papers in the same publication to a discussion of a creed or no creed.

—Brayton Ives, of New York city, owns a copy of the Gutenberg Bible—the first book ever printed. The only other copy owned in this country is that in the Lenox library. Recently a copy was sold in London, at the great sale of the Lyston Park collection, for the modest sum of £3,900. It was bought by Quaritch, and promptly offered by cable to Mr. Ives at a slight advance. The cable, that time, had the curious luck to strike the only man in a nation of 55,000,000, fully supplied with the article offered for sale.

—The steamer Peace, sent by the English Baptists for the use of the mission on the Upper Congo, has been launched at Stanley Pool. The 800 pieces of which it consisted were safely transported the whole distance and accurately put together.

—The *Mission Field* reports that Hon. John Campbell has given $50,000 towards establishing a missionary bishopric in Fiji, where he has large estates. And an intelligent Brazilian has recently made the gift of $5,000 towards erecting a boys' training school at Sao Paulo, under care of the Presbyterians. Such donations show what value the residents in heathen countries, or those who have large commercial interests there, place upon mission work.

—A special effort is now being made in Brooklyn to arouse an interest in the Chinese who live in that city. A Chinese Young Men's Christian Association has been organized, and occupy rooms on Fulton street, near St. James Place. The eight schools in Brooklyn have on their roll the names of 175 Chinamen, and the schools have an attendance of 140 to 160 each Sunday.

—Many clergymen appeared before the Connecticut Railroad Commissioners in Hartford, the other day to advocate the restriction of Sunday traffic on the railroads of that State. The Commissioners promised to give the petition their consideration.

—The sword by which Protestant heretics were executed in Bohemia in the fifteenth century, and the silver communion cup lately exhumed in that country, and which have been the possession of Scotch Presbyterians, have been sent to Dr. Breed, of Philadelphia, for exhibition in this country.

—A story comes from the western part of Nebraska that a traveling Baptist preacher who had preached a temperance sermon at Antelope, Wyoming, was taken by half a dozen cowboys to a saloon and compelled to drink five or six lemonade glasses full of vile whisky. The cowboys then started with the preacher to a temporary trading post in this State, twenty-five miles from Antelope, but before reaching there the preacher died from the effects of his rough treatment.

—A meeting was recently held at Springfield, Mass., to organize a school for Christian workers. The object is to train young men for secretaries of Young Men's Christian Associations, superintendents of Sunday-schools and helpers to pastors in missions and the general work of the church. The course of study will include Bible history, systematic training in the great fundamental truths common to all evangelical denominations, study of the biographies of the Bible, practice of unfolding Scripture in the prayer-meeting and leading Sunday-school teachers' meetings, history of Christianity, the history and literature of Sunday-schools, practice in all branches of lay work, and instruction in instrumental music and gymnastics. The course will occupy two years. The teachers for the year are Revs. T. H. Hawks, S. L. Merrill, L. L. Potter, T. W. Bishop, D. A. Read and O. Read. Rev. Dr. Pentecost, of Brooklyn, has consented to give a course of Bible readings. The meeting was presided over by Rev. S. G. Buckingham and a number of prominent men are interested in the movement. The school will open the first Monday in January.

—The general committee of the Methodist church, at its recent meeting appropriated a total of $850,000, of which $354,979 were for their foreign missions, $82,100 to those in the United States, and $259,200 to domestic missions.

—The Woman's Board of Home Missions of the Baptist church supports thirty-nine women missionaries, five teachers and seven Bible readers, and is making preparations for supporting a missionary among the Chinese of San Francisco. They have raised $35,000 for their work.

—In some parts of Minnesota one can travel a hundred miles and find none but Swedes, and some of their congregations number over a thousand. They also have several missions among the Finns.

—The London *Christian* says: "The bitter hostility of the Moslem to the Christian faith is becoming more and more developed, insomuch that fresh laws are being enacted by the Ottoman government for the obstruction of mission work on Mohammedan territory. In Palestine strenuous efforts are being made to remove Moslem children from the mission schools, and a rule has been made that no Moslem shall be considered master of himself until he is twenty years of age, and is certified to be of sound mind and able to judge for himself. The purpose of such an enactment may be inferred from a statement made by a government official to the special correspondent of the *Record* at Jerusalem. 'Every religion,' he said, 'must take care of its own interests, and no effort will be wanting to obstruct the designs of the missionaries.'"

—Rev. George P. Hays, D.D., of Denver, Colorado, was the moderator of the last Presbyterian General Assembly, whose earnest speech on prohibition was reported in the *Cynosure* at the time. The *Christian Hour* of Omaha says of a late conflict he had with the powers of evil: "About two months ago the doctor, in a public address to the citizens of Denver, stated very positively that Sheriff Graham was "aiding and abetting thieves and robbers," and added that if he took exceptions to the statement the courts were open to him. The very next day Sheriff Graham instituted suit for criminal libel. Dr. Hays, in a recent letter, says: 'Sheriff Graham has withdrawn his suit at his own cost. If it had ever come to trial we would have proved that he had gone before the grand jury and urged them not to indict the gamblers. It has cost me some money, but it started an agitation that has shut up every gambling hole in the city, and there were over twenty of them. It has put the question of enforcing the laws into the city election next spring. They are trying to let themselves down easy by some newspaper lying, but my friends and I are so well satisfied that we have decided not to pay any attention to them.' It may be added that several of the Denver papers, notably the *Tribune*, ably assisted in calling away the prominent county and city officials from the participation in and protection of crime, and were largely instrumental, with Dr. Hays, in banishing the professional gamblers from the city."

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THE SECRET EMPIRE.

A new Masonic organization called the "Sovereign Sanctuary of the Royal Masonic Rite for the United States of America," embracing all rites from the fourth to the 96th degree, has been formed at Boston, Judge Isaac H. Parish, of Michigan being elected "Most Illustrious Past Grand Master."

The *St. James Gazette*, London, prints an interview had in Paris with a dynamiter, who said the headquarters of the conspirators was at Paris, but the funds came from America. The explosion at London bridge was arranged in Paris three months ago by a man now in America. Two men were sent to London to execute the plot in September, but a delay occurred. They returned to Paris after the explosion and are there now.

Another mysterious crime, attributed to Nihilists, has just been discovered at Moscow. The police had their attention attracted to the cellar of an old unoccupied building by a terrible smell which proceeded from the place. They found in the cellar the decaying corpse of a young man whose identity had been entirely destroyed by vitriol. The fluid had been literally dashed over the victim, and his head, neck, chest and arms were burned. In addition to this his head had been smashed, and two large stones with which this had evidently been done were found covered with blood and tufts of hair, lying near the body. The police believe the victim is some young student who joined the Nihilists and betrayed some of their secrets. Their theory is that he was decoyed into the cellar and after being disfigured by vitriol was finally murdered and left to rot. Search is being made in the various colleges to ascertain if any student is missing.

The Druzes have their headquarters in Southern Lebanon and beyond Mt. Herman, and numbered 50,000. They form a separate tribe or nation, marrying among themselves. Women are permitted no religious instruction whatever. The Druzes are a secret society, more compact than the Mormons. They will receive no converts. Many of them do not believe their religion but hold on to their political organization.

John Nolan, of New York City, National Delegate, in company with E. L. Carey, ex-National Treasurer, of the Ancient Order of Hibernians, have been in Chicago reorganizing lodges of the order. The reorganization consists in purging them of politicians. The gentlemen say that the Ancient order of Hibernians is a religious, benevolent and patriotic organization. Designing men have penetrated its ranks for the purpose of making it a political machine. They have used the order in Cook county, in Illinois, and even in the United States, for the purpose of aiding themselves. Their national convention at Cleveland last May was captured by a body of politicians, who caucused and brought others to their aid and elected H. F. Sheridan, of Chicago, National Delegate. The main body determined to undo this action and repudiated it. Charges were brought against Sheridan, to the effect that he had manufactured private communications purporting to come from the Board of Erin, and that the secretary and treasurer had aided him in the circulation of the paper. The Board of Erin authorized a New York convention to investigate the matter, and the convention found the charges true. They accordingly expelled Sheridan and suspended his aids, electing in their places John Nolan as delegate, Wm. Sheridan as secretary, and J. J. O'Riley as treasurer. They at once set about the establishment of the old spirit, and have reorganized lodges in New York, New Jersey, Delaware, Pennsylvania, Iowa, Nebraska, and now commence the work in Illinois. All politicians are to be expelled from the order, and lodges not willing to be reorganized will also be expelled. Are the politicians turning the whole order into Mollie Maguires?

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitions names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find the reward.—Pittsburgh *Daily Telegraph.*

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FARM NOTES.

CUT YOUR TIMBER IN WINTER.

From my own experience, and all the facts that I have been able to gather from lumbermen and dealers in timber, I have come to the conclusion that the winter is not only preferable, but the most convenient season for cutting timber, whether it be converted into sawed lumber or be used for posts, rails, railroad ties, or other purposes where toughness and durability are an objeet. But in case of small timber for posts and stakes from which the bark is to be stripped, we may delay the cutting until the sap commenees to liquify, whieh will faeilitate the removal of the bark. All stakes and posts whieh are to be set into the ground should have the bark removed on that portion in the ground.

If we bear in mind the fact that it is only the outer portion of the tree—the sap wood—leaves, buds, and inner layers of the bark—which are alive and contain true sap, all other portions being dead and only serve as a covering, or like the heart wood, help to sustain the tree in its position, we ean readily see why it will make no material difference in the lasting properties of timber, whether it is cut in summer or winter, provided the green portion is deprived of its moisture, so that insects will not find a lodgment for their eggs, or decay be accelerated by its presence.

For such purposes as hoop poles, the bark must be retained, as it is generally considered essential, and in this case the young trees should be cut at a season when the bark will adhere the most firmly, that is late fall or early wintar, although they may be cut in summer, because the hickories usually finish their growth quite early in the season, but the wood is likely to be more brittle if the poles are cut early, or when they are cut in full leaf, than later.

Coniferous trees from which it is desirable to strip the bark, should be cut during the growing season ir early summer, and if rapid seasoning is desired without removal of bark, the trees should be merely felled and allowed to remain thus with all their branches attached until the leaves fall off.—*American Agriculturist.*

WHIMS IN BUILDING.

Nothing adds so much to the cost of building as the indulgence in whims. To set out deliberately to do a "queer," "fanciful," or, as it is sometimes called, "original" thing in building is always to incur unnecessary expense. If we look through the books that contain pictures of the architecture of all ages and nations, we shall find that, without an exception, in the times all men of taste are agreed in calling the good times, the modes of building have been sensible, founded on the needs of the case, and that whatever may seem fanciful—the whole of what we call picturesque—when its charm has proved enduring, is the result of what we may call, in every case, "accepting the situation." Nothing has been done in such instances for the sake of being picturesque. Good building, good ornament, never poses.

In building, as a rule, every departure from the rectangular form is an added expense. One of the things impressed on the mind of a young man who goes into an architect's office to study the profession, is that, if cost is to be considered, which it sometimes is, and sometimes is not, all excrescences and projections must be avoided. A rectangular house is the cheapest, Bay windows, porches, octagonal or circular, external ends to rooms—all these thing cost money; and it is by multiplying these features that the expenses of building are often made so great as to deter people from undertaking it, for the things seem so small in themselves, it is not suspected what drains they are on the purse. If a good reason cannot be given for any so-called ornamental feature in a house, if it cannot be shown that something worth while is to be gained by making it, we may be reasonably sure that it is a fancy which will cost, as the country people say, more than it comes to. And, in the greater number of cases, nothing, even in looks, is gained by indulging the fancy. —*The Studio.*

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, Mareh 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

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IN BRIEF.

Four feet square of prairie surface, say in Grundy county, if devoted to corn would bring an income of less than two cents, but mined for coal would produce $9. Coal and not corn is king in Illinois.

Atheism pervades the population of Paris to such an extent that from certain reading-rooms and libraries, which are open especially for workingmen, that good old book, Robinson Cruso, has been excluded. The reason is that it contains too much recognition of God to be acceptable.

The lumber for 48,000 clothespins costs $3 and the clothespins are worth $386.50. Four kinds of saws, a revolving polishing cylinder of iron, and a kiln requisite for their manufacture, and the poor creature who makes them only has 50 per cent. profit when he sells twelve of them for 1 cent.

One of the South American fruits which are to be tried in Southern California next year is the melon shrub. It is described as an evergreen, with a beautiful purple and white flower, and bears a fruit shaped like a rifled cannon shell, about four inches long by from two to three inches in diameter.

A French druggist advocates the employment of cylindrical white bottles for medicines to be taken internally, and square colored bottles for those intended for external use. The difference in shape will prevent a large number of the night accidents now so common among people who cannot, or will not, read a label.

A letter from Ascuncion, the capital of Paraguay, gives the surprising information that of the 300,000 population of the Paraguayan Republic only 30,000—one in ten—are men. The 270,000 women are the farmers, producers, and laborers. They work slavishly and are very poor. While the men sit at home and drink and smoke the women indefatigably toil and support the families.

Max Muller, in his "Biographical Essays"—soon to be published in London—describes the careers of three great Indian reformers, Rammohun Roy, Keshub Chunder Sen, and Dayananda Sarasoati. These three "Lives" will present a short history of the great religious movement which has been going on in India almost unobserved during the last fifty years, and which has led to the foundation of a new religion, which is Christianity in all but its name. The correspondence between Professor Max Muller and some of the principal actors in that new religious reformation has been printed in full, and throws an entirely new light on the secret springs and the real aims of the Brama Samaja and its various branches.

The largest cattle ranch in America under one management is that of Captain Richard King, of Texas. It has 800,000 acres fenced, and nearly 200,000 head of cattle, horses, and sheep. It has been eagerly sought after by English, French, and Dutch capitalists, but the United States Land and Investment Company, of New York, have just purchased it for $6,500,000. The company anticipate an annual income from this source of $1,500,000, calculating that the increase of cattle is 85 per cent. It is encouraging to see this property remain in the hands of Americans.

William H. Vanderbilt is not the richest man in the world. The colony of Victoria has a man who is worth $200,000,000 and his wealth is rapidly increasing. This lucky man is a Lord Rupertswood. By his father's will he fell heir to 2,500,000 merino sheep, 300,000 cattle, and 3,000,000 acres of freehold lands, besides a lease-hold of crown lands in England of equal area. By care and thrift he has doubled his inheritance, making it considerably over $200,000,000. His residence in Melbourne is said to be the most magnificent in the world. It cost $4,000,000.

Advices from Java are to the effect that that island is recovering rapidly from the effects of the dreadful volcanic outburst which afflicted her last year. Her commerce has been restored and her products this season has been unusually large. Exportations of ivory, nutmeg, cinnamon, and other spices will exceed in bulk those of former years. However, none of the coffee plantations have resumed, and probably none will for the present. It is said that the merchants of Suatra, Maumi, and other Java towns have enough coffee in their granaries at the present time to supply the markets of the world for the next three years. Coffee we pay 35 cents for by the pound costs two lilas in Java; the lila is about three-quarters of a cent. Since the volcanic eruption last year the waters of the sea have receded gradually, and the shape of the island is now very nearly what it was before the disturbance. But the natives have a superstitious dread of reoccupying the redeemed territory. Monuments will be erected to mark the sites of the destroyed cities and villages.

A PITIFUL FATE!

How a Minister's Good Deed Landed Him in An Insane Asylum. The Story of His Escape.

To the Editor of the Milwaukee Sentinel:

SIR:—I have read a good many stories of late concerning the confinement of sane persons in lunatic asylums, and I am thereby prompted to relate a bit of personal experience.

In the year 1855, while I was serving the Methodist Episcopal church in a New England town, a neighbor's house took fire. In common with others, I stood on the edge of the roof, passing buckets of water, exposed to intense heat on one side and freezing winds on the other. I took a fearful cold. For twenty-five years it worked havoc in my physical and mental systems. Nevertheless, I continued in my ministerial duties. I preached many a sermon when suffering intense agony. At certain periods, however, I would be comparatively well, and then again, my head would get heavy, my breathing labored, my appetite fickle. I would lose interest in life; feel sleepy at mid-day, and wakeful at midnight. My heart occasionally gave me great concern. Not knowing to the contrary, I attributed this ill feeling to malaria, But eventually mental strength faded away, and I was utterly prostrated. I was cauterized, cupped, blistered, and treated by many physicians in many different ways.

My case was a puzzle as much to my physicians as to myself. For one of them at first prescribed for delerium tremens, and yet I never had tasted intoxicating liquors. Another said I had brain disease, another spinal difficulty, another nervous prostration, heart disease, etc.

My mind eventually gave way, and in 1882 I was confined in the Brattleboro, Vt., Insane Asylum for six months. When I knew where I was, I demanded instant release. I then made a visit to Oceanic, N. J., but I had reckoned too much on my strength. I again lost my reason for a considerable period.

That I was in a desperate condition is evident. My blood had become infected with virus, which inflamed my brain occasionally and doomed me to an early death; for no physician gave me any hope of a cure. I finally found out what my real disorder was, and undertook my own treatment. In a few months I was restored to such a state of health as I never expected to enjoy. That was over three years ago, and my physical and mental health have remained intact to this day.

Last March I came west and engaged in garden farming. In all that time I have not lost a day's work; have apparently enjoyed the most vigorous health and I expect to live the full term of life. The remedy I used was warner's safe cure, and if I should live a thousand years I should never tire of telling its praises.

You will confess with me, Mr. Editor, that such a change is remarkable. And you will also, I am sure, agree with me when I say that whatever created such a mental and physical restoration is deserving the highest praise.

Very truly yours,
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NEWS OF THE WEEK.

WASHINGTON.

The two houses of Congress were in session Wednesday about half an hour—just long enough to agree upon the amended resolution providing for an adjournment until January 5.

In reply to an inquiry from a resident of Kansas whether he could pre-empt land in Indian Territory, the Secretary of the Interior has written as follows: "There is no land within the boundaries of Indian Territory subject to settlement. Settlers who go into the Territory now will simply lose time and money."

A working model was placed on exhibition in the Senate naval committee-room, last week, of a portion of Captain Eads' proposed ship railway over the isthmus of Tehuantepec, sufficient to illustrate the manner in which it is proposed to lift ships out of the water and place them upon the car for transportation, and the means adopted to change the direction of the line of railroad without resorting to curves.

The Foreign Affairs committee has reported a bill to repay China the remainder of the Chinese indemnity fund now in possession of the State Department. The committee says: "It believes the wisest policy on the part of this government is to deal with transparent justice and even liberality in its intercourse with all nations, especially with those of another race and civilization."

COUNTRY.

The crew of the life-saving station at Cape Hatteras rescued the captain and crew of the barkentine Ephraim Williams, after having been lashed to the rigging five days without food or water. A gale was blowing all the time.

During a storm Monday of last week, with the temperature 13 below zero, the brig A. S. H. was wrecked off Sable Island. Three men were washed overboard and drowned, upon which the steward cut his throat and jumped into the surf. The captain and two men got onto a sand bar, but two of them were frozen to death and only one was rescued to tell the tale.

Forty mills are in operation at Fall River, Mass., and unusual friendliness prevails between the operatives and mill-owners. No strikes are contemplated, and the outlook for the future is said to be reassuring.

Peach buds and fruit trees have been killed, it is said, by the intense cold in in the Holland (Mich.) district. The mercury marked 30 below zero Friday morning.

The petrified bodeis of a man and a woman, which had been discovered in a gypsum quarry, were brought into Santa Marie, Cal., Monday evening, by two miners. They were found close together. except that a bowlder was wedged between them.

A sleigh containing nine persons was struck by a locomotive at a crossing near St. Paul, Thursday night. A man was killed and a woman fatally hurt, while all the rest of the party were badly injured.

An obstruction threw an express train on the New Orleans & Northeastern railroad from the track near Purvis, Miss., on Monday night. The fireman and engineer were killed and several passengers injured.

The Iowa Supreme Court has decided that a liquor firm must pay Schufeldt & Co., of Chicago, $5,000 for goods obtained on credit. The defense was the provisions of the liquor law, but the court held that the intoxicants had been purchased in Illinois.

U. S. Grant, jr., was examined in New York in regard to the failure of the firm of Grant & Ward. He said that he and his father lost nearly $500,000 in the transaction. To secure a loan of $150,000 advanced by Mr. Vanderbilt, General Grant pledged everything he called his own, even the gifts received on his European trip and the testimonial of thanks voted by Congress.

Charles Smith and Henry Davis, (negroes), convicted of burglary, were taken from their guards Tuesday night at Clayton, N. C., by masked men, who carried them to a river, where they were handcuffed, chained and thrown in. The bodies are still at the bottom of the stream.

On the 22d ult. an earthquake shock was felt at New Haven, Conn., followed by a tidal wave. Several schooners were sunk, and many vessels badly shaken and strained, but no lives are reported lost.

FOREIGN.

A St. Petersburg paper alleges that a complete organization of Russian Nihilists exists under the guise of an export firm within the precincts of the city of London, and is exporting to Russia criminal documents and explosives. The London *Times* correspondent says this confirms the already fixed conviction of a number of influential Russians, who presumably have the means of knowing, of the existence of such an organization.

Gen. Wolseley of the Soudan expedition reports that the delay in the concentration of troops at Korti will retard the maneuvers in the desert until the second week of February.

A Berlin correspondent says there is a secret convention between France and Germany, in accordance with which the former is allowed unlimited colonization in Morocco and Tonquin; and Germany, while respecting the French possessions in Africa, is at liberty to annex territory anywhere not affecting French interests.

Tasmania and Queensland have joined Victoria in a protest against the annexation by Germany of a portion of New Guinea and neighboring islands, but the authorities of New South Wales and South Australia have refused to join. The Australian press generally expresses indignation at the action of Germany.

A dispatch from Shanghai says that 85,000 Chinese troops under Li Hung Chang are massed at Pei-Ho. The works at Port Arthur, Gulf of Pe-Chi-Li, built by German artillery officers, make the strongest fortress in the north of China. The works are mounted with heavy Gatling and Nordenfeld guns. The entrance to the port is guarded with torpedoes. The Chinese have warned the French that they intend to make an attack.

The details of the disastrous earthquake throughout Spain are published by the government. Over fifty towns have been shaken up, many have been destroyed, and hundreds of lives lost. The loss on property cannot even be estimated yet, and is much greater than at first believed. Later details report 3,000 persons killed and many fatally injured.

BUSINESS.

PUBLISHERS' DEPARTMENT.

CORRECTION.—In the *Cynosure* of December 4th ult, Geo. Clark was credited with sending one dollar to John G. Fee. The credit should have been given to Lawrence R. Livingston.

SAMPLE COPIES of the *Cynosure* have been sent to quite a number of those who are leaders in their vicinity in this reform to assist them in canvassing for the paper.

Rev. G. L. Paine renews for another year, with the remark that "the *Cynosure* is priceless, in that money cannot compare in value with the light which it throws upon all subjects of a moral character. You may put me down as a life subscriber and then I want it to go to my children, and then to my grand-children."

An Ohio friend writes for books which will show Freemasonry to be a religion. His minister belongs to seven secret societies and proposes to discuss or defend his position publicly. He adds: "I will send in some more new subscribers soon." Put a *Cynosure* in every home, and the minister will soon leave his seven lodges of secretists.

A club of seven is received from D. Andrews, who writes: "I must say that I did not altogether like the course you took in polities, but I would like to get some new names for the *Cynosure* but am not able to get around much."

P. M. Carnahan hopes to get one or two new subscribers soon.

G. Brokaw is at work as usual, but finds some so mad that Blaine was not elected that they will not read the *Cynosure*. Time will show these good and patriotic men that the *Cynosure* took the right stand and then they will be among its warmest friends—so we expect.

Lewis Wood writes of his earnest efforts in canvassing for a club, and "I do not want to miss one paper."

If all who have it in their hearts to canvass for the *Cynosure* put it into action, the cause will receive a grand impetus this winter. John Gardner writes: "I have waited thinking I might get some new subscribers; think I shall soon."

W. B. Stoddard sends in nineteen, of which eighteen are new, and nine of these are trial subscriptions for eight weeks.

S. S. Martin sends in two for a year and eight for eight weeks.

H. W. Smith hopes to send in soon a list of names, which as regards its length, will be more worthy of notice than the list just received.

The efforts of friends for their *Cynosure* is an encouragement and stimulus to us in the office.

LETTERS

Containg cash for *Cynosure* received during two weeks, eding Dec. 26:

Samuel A. Pratt, G. W. Day, Clapp's Sub. Ageney, Wm. Hargrave, H. Agnew, I. I. Amos, J. A. Richards, P. C. Page, S. Baird, Mrs. M. Marshall, John Gardner, L. Lester, A. G. Vansyoc, B. F. Searles, James Hart, J. C. Young, Frank Wells, A. Merrill, S. S. Martin, W. J. White, H. F. Hoffman, Wm. Hoobler, Mary Sheldon, J. C. Armstrong, John Pierce, J. W. Gaylord, C. M. Strickler, Abbey A. Wolcott, E. Blackburn, H. Spafford, J. S. Shock, Thomas Johnston, C. F. Holcomb, George Brokaw, Lewis Wood, E. Jacobs, Wm. Plant, P. M. Carnahan, J. R. Crothers, J. P. Coulter, D. Andrews, I. C. Gilbert, J. Russell, D. R. Mitchell, O. Roberts, Mrs. A. Banks, G. W. Ansley, Lucius Lovett, T. W. TeWinkle, T. B. McCormick, A. M. Paull, J. H. Hunting, J. T. Buckley, David Tweed, M. A. Adams, Anson Russell, H. W. Smith, R. W. Marsh, Mrs. S. A. Proctor, J. C. Hetzell, W. McNown, Rev. G. L. Paine, H. L. Kellogg, A. Mayn, A. K. Richey, Conrad Stegner, Ansel Lake, Alvin Calhoun, J. E. Whitmack, W. T. Elliott, Mary Ann Hanson, Nat'l Home, Wis., Geo. M. White, Wm. Small, Isaac Crawford, jr., James C. Armour, M. M. Ames, James Mathews, M. C. Gerrard, A. Taylor, H. Thompson, R. A. Waldo, A. Hamilton, Nat'l Club List, C. W. Sehierholtz.

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Wheat—No. 2	72½	@73⅝
No. 3	62	@66
Winter No 2		@73½
Corn—No. 2	35½	36
Oats—No. 2	25⅝	26
Rye—No. 2		52
Bran per ton		10 00
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 50
Mess pork per bbl		10 85
Butter, medium to best	12	@28
Cheese	05	@12
Beans	55	@1 25
Eggs	22	25
Potatoes per bus	30	40
Seeds—Timothy	1 15	@1 20
Flax		1 36
Broom corn	01	@ 05½
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 10	@6 55
Common to good	2 00	@5 75
Hogs	3 90	@4 35
Sheep	3 00	@4 10

NEW YORK.

Flour	3 05	@5 80
Wheat—Winter	64	@ 86
Spring		84½
Corn	48	@52
Oats	32	@38
Mess Pork		12 50
Eggs	30	31
Butter	8	24
Wool	14	@40

KANSAS CITY.

Cattle	3 60	@5 10
Hogs	3 80	@4 20
Sheep	1 50	@2 75

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XVII., No. 16. CHICAGO, THURSDAY, JANUARY 8, 1885. WHOLE No. 767.

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OUR CONTRIBUTORS.

There is hardly a feature of the *Cynosure* of which we are more proud than the list of contributors. They form a galaxy of brightness about the pole star of our reform. For clear perception, strong thinking, cogent reasoning, and courageous sentiments we believe the *Cynosure* writers equal, if they do not surpass, those of any cotemporary; and this is not boasting, but a calm statement of a very encouraging truth. Look over the pages of a year or so past and there are found such names as these, truly

A NOBLE LIST.

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Rev. Geo. B. Cheever, D. D.
Rev. A. M. Milligan, D.D.
Rev. Wm. Wishart, D. D.
Prof. L. N. Stratton.
Prof. Lewis Davis.
Rev. W. T. Meloy, D. D.
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Rev. Albert Sims.
Bishop Milton Wright.
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Mrs. Jennie L. Hardie.
Mrs. H. C. Hayden.
Mrs. E. M. Bailey.
Mrs. S. C. Kennedy.
Mrs. J. S. Collins.
Miss E. E. Flagg.

The record of this list of writers is a guaranty of the future. Every one who has come into relation with them has been elevated and strengthened. What better companionship for the year 1885 can be asked?

The Scriptures will stand while the fortunes of the richest melt before their amazed eyes—"Riches certainly make themselves wings; they fly away." Mr. Vanderbilt with his $200,000,000 has been esteemed the wealthiest living man. Four years ago he had $50,000,000 invested in United States bonds. But it is now reported that his fortune has been "cut squarely in two." His children have lost him $15,000,000 within two years, and the railroad stocks which form the bulk of his property are shrunk to one-half their former value. If he has lost one-half his fortune in four years, may he not lose the rest in two?

In tracing up the story of the bribery of St. John, J. B. McCullagh, editor of the St. Louis *Globe Democrat* says he got it from J. S. Clarkson, the Iowa member of the National Republican committee. Now this same Clarkson told with much assurance that Post-master General Hatton defeated Blaine by an order to the New York office keeping 1,600 employees on duty, whose vote would have carried the State. It seems that Mr. Clarkson was much out of the way. Hatton gave no order, but suggested to the New York postmaster that the employees might be allowed time to vote. The Iowa member must have strained his mind with the labors of the campagn.

Andrew Carnegie is a man with his millions, and one of the proprietors of the Edgar Thompson Steel Works in Pittsburgh, one of the largest rolling mills in the country, and other establishments of the kind. He is evidently a man of sensations. Last summer he was buying London dailies and throwing our English cousins into consternation with his Yankee audaeity. The other day he announced himself as a Socialist, and affirms his belief that the millennium will come when the principles of that faction prevail. At the same time his great mills are shutting down and throwing hundreds of men out of work. When asked if he was ready to divide his immense gains with the men who had helped make them he refused to be so accommodating. There is one kind of socialism to which Mr. Carnegie would do well to become a disciple. The doctrine of the early Christian church, "One is your Master . . . . all ye are brethren," is the great, the only true socialism. "*Le grand Democrat*," Napoleon said of Christ. He was the great Leveler; but his level, though it is the highest, is reached only by the way of self-denial and humility. If Mr. Carnegie is this kind of a Socialist, the world has need of him. But let him remember the young man whom Jesus loved, yet who was unwilling to give his property to the poor, not even for the companionship of the Son of God!

We fear the workingmen need to fear Mr. Carnegie's socialism. His steel works at Homestead, Pa., have posted a notice that the wages of the men will be reduced from 10 to 33 per cent. But this reduction effects only one-half the thousand men employed—and why? The rest belong to the secret lodge of the Amalgamated Iron-workers Association, and their wages will not be touched! What age of the world do we live in, that winks at such shameful injustice!

The great Irish National League of America, which was organized with such *eclat* two years ago, with a murderer for its chief officer, has "gone West to grow up with the country." Its head quarters have followed the fortunes of its presidents and are now located with Mr. Patrick Egan, in Lincoln, Nebraska. The collapse of this organization, which once filled the columns of the press is akin to a judgment upon its reckless disregard of the condemnation of God against the man who sheds a brother's blood. It has now come down to the paltry methods of the lodge, issung cards to members to serve as a fraternity passport to brother leaguers.

Any word from the hero Gordon, cooped up in Khartoum, is welcomed by all who admire self-abnegation and personal bravery. He has got a note through to Gen. Wolseley of the relief expedition. It is said that it did not cover an inch square of paper, was rolled up about the size of a pin, and was sewed in the seam of one of the messenger's garments. The Mahdi's force is estimated as from twenty thousand to eighty thousand men. The Khartoum garrison is able to hold out. Gen. Gordon spends his nights in ceaseless watch, visiting the outposts to see that every sentry is on the alert. He has two palaces, with a gun mounted on each. He always examines these guns at daybreak, in order that he may assure himself that they are properly primed and ready for action. He then lies down and sleeps during the greater part of the day. In the midst of his perilous surroundings Gordon is described as in cheerful spirits. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

Mr. Moody began his first meeting in the South on Sabbath morning in Richmond, Virginia. Two weeks ago the churches of the city which were preparing for the visit were thrown into consternation by a card from a prominent citizen charging that Mr. Moody, while holding meetings in New York in April, 1876, went out of his way to make a personal attack upon the rebel generals, Lee and Jackson, at the same time clothing Gen. Grant with "all the grandeur of a god" making him "his ideal representative of Christ." Without taking the pains to examine the verbatim reports of the meetings in the New York Hippodrome the good people of Richmond were fearful that charges of so particular a nature might be true, and not until within a few days did the papers refute them. They seem to have come from the dregs of that old Southern spirit which should have died with slavery, which stopped with insane prejudices the course of Charles Dickens, Kossuth and Lafayette, years ago while attempting a public visitation of the South. Mr. Moody wisely paid little attention to the slanders, and the meetings last Sabbath began hopefully and are, under God, likely to be a great blessing to Richmond.

The Nicaragua canal treaty will soon be before the Senate, and the debate with be a long one. Commodore Ammen and Engineer Menocal who have been most interested, may have been too sanguine in their estimate of expenses. An engineer of the War Department who has been over the ground, says there must be two harbors constructed, costing ten or twelve millions, and other difficulties have been lightly estimated. The Navy Department will look over the route also, and as there are two years to conclude the treaty, we can afford to be slow and sure. As for the national spirit manifested in the connection with the treaty, it appears to be strong in both parties. But the universal thought is the preparation for war which is regarded as a necessary part of the enterprise. As a prominent naval officer is reported as saying: "The President has put us into deep water before we knew it. If we fail to ratify this treaty all Europe will understand that we were simply afraid to do it, and a pleasant position that would be. If we do ratify it, then we must get ready to maintain our pretensions in the Carribean Sea by something more than talk. This will necessitate a modern fleet and at least two modern forts armed with the best guns that can be made. When the war closed our fleet and guns were equal in efficiency to those of any power in Europe, and now we are a laughing stock for them. I declare to you that I have hung my head in chagrin and shame to hear the comments of English officers on our ships and guns, perfectly merited observations, too, made when they did not imagine I was in ear-shot. The reasons why I favor the treaty are very easily given, and they are these: It is time for us to assert some distinctively American policy. It is time we either bring our navy up to a reasonable state of efficiency or wiped it out. As it stands to-day it is a disgrace to a great nation's legislature. There are no better trained or braver officers in the world than ours, who are well-nigh disheartened. Any change will be for the better." That warlike preparation is a necessary accompaniment to such a treaty is a conclusion unworthy the statesmanship which should prevail at this age of the world. Let Mr. Blaine's proposition for international arbitration supplant such folly.

THE CONVENTION NEEDED.

BY REV. ISAAC HYATT.

The past year has been marked for its conventions. Some were characterized by wisdom and good-will toward man; others by folly and a selfish spirit, that hindered rather than advanced the reformation of society. The more we have of the former kind during this year the better. For "in the multitude of counselors there is safety," and "where no counsel is the people fall." And in this year of grace, among the conventions needed is one to learn the Lord's way to renounce Freemasonry.

It is very evident that among those who are agreed it ought to be renounced, there is a difference of opinion as to how it should be done. And this difference of opinion not only shows the existence of error in our ranks that ought to be removed, but it greatly hinders the progress of our reform.

There is a divine way to do everything, and no one is crowned who does not do his work in that way. Likewise all our efforts to twist or wink at any of the laws of God hinder the success of our best endeavors. Especially in our undertaking to root up a tree of iniquity so strong and deeply rooted in the selfish interests of our fellow-men as Freemasonry, we need to be very careful to teach and do according to the pattern given us in the Bible.

The Lord has a way to renounce Freemasonry, and the quicker we conform to his way in all our doings the sooner we shall see it overthrown.

Who shall tell us how to do it? Reasonably at this time the call is to men of learning, good judgment and undoubted piety, who have never been inside a Masonic lodge. Whether right or wrong, a sufficient number of reliable men, compelled by their convictions as to what they thought to be right, have turned the lodge inside out. And men of learning, good judgment and piety, cannot only decide as to its character and claims, but as to the Christian way to renounce it. And unto you, O men, we call for light.

Our call is imperative. It cannot pass unheeded with impunity. For if these men have erred in exposing Masonry it ought to be known, so that others shall be warned against following their example. And if they have acted as the Bible teaches they ought to be sustained, that others may be encouraged to do as they have done.

It may be possible that the best of men, after having been caught in the meshes of a Masonic oath, may be disqualified in a measure to give directions to others on account of the bias given to their judgment because of the intense mental sufferings they have passed through.

But it is the height of folly to assume that men of superior learning and devout piety, after having taken proper measures to learn the Lord's way to renounce Masonry, should be left in doubt in regard to it.

Then let a convention be called where, after the good, wise and devout have deliberated, they can tell the people in such a clear and convincing way what ought to be done that all who are minded to learn the Lord's will may be of one mind and heart as to the right way to renounce Freemasonry.

THE CITADEL.

BY S. C. KIMBALL.

The somewhat startling announcement was made in a recent number of the *Cynosure* that the citadel of the lodge power was in New England, and if that could be carried, victory would soon perch upon the banner of reform. It reminded me of a bitter exclamation made by a prominent Democratic politician at Albany, just as the late civil war was breaking out: "*New England should be expelled from the Union;* THERE ARE NO REPUBLICANS OUTSIDE OF NEW ENGLAND." At that time New England men were well sampled at Albany as editors, soldiers, lawyers and preachers. Dr. Mark Trafton, a son of Massachusetts, with matchless eloquence pled for liberty and union. Dr. E. L. Magoon, a native of New Hampshire, an exile from Virginia, a gray-headed martyr to free speech, his pulpit draped with the Star-spangled banner, with outstretched hands and prophetic mien, blessed the loyal and true, and cursed the Southern traitor and Northern copperhead.

But I am digressing from my theme, which is to concur with the *Cynosure* in suggesting the importance of the New England field for reform work. Our Western brethren are justly impatient with New England conservatism. That is our infirmity, but it has this compensation, when the current does set right it has the power of a Merrimack to turn the moral wheel. And then, the New England churches, how slow! Nine-tenths of the membership of the New England churches were opposed to slavery, yet because they tarried so long to convince that tenth, many Abolitionists threw away their Bibles and cursed the church as the responsible bulwark of slavery. But when the cause required blood not words, the first became last, and the last first.

It is so in the anti-lodge reform. As a body the church and ministry are opposed to Freemasonry. Not a tenth part of the ministry and membership adhere to the Masonic lodge. From the issue of Pres. Finney's book, followed by the organization of the N. C. A. there has been a great awakening in opposition to the lodge evil that sneaked into the church while honest men were grappling with rebellion. To exorcise this secret devil, that has interwoven his multifarious limbs in the warp and woof of every phase of society, requires something more than that a logical essay should be read by a polished orator from the summit of Mt. Tom, or the Camel's Hump.

If New England is the lodge citadel, there is a multitude anxious to aid hauling in the Trojan horse. "There was a long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." There is an Anti-masonic fire kindled in New England that by the blessing of God will never cease till the last vestige of lodge idolatry within the church shall be utterly consumed.

PRINCIPLE OR EXPEDIENCY—WHICH?

BY REV. W. J. WHITE.

It seems very much to be regretted, in view of our recent National election in its relation to prohibition, that so many good men adopted expediency in place of Christian principle to promote the cause of temperance.

Expediency, as defined by Webster, is the "quality of aiming at selfish or inferior good at the expense of that which is higher; self-interest; self-seeking; often opposed to moral rectitude." Expediency has many illustrations both in sacred and secular history. The Bible gives us many instructive lessons on this subject, but in none of them does it apper that success, or the Divine approbation, ever attended mere human devices when substituted in place of obedience to the plain commands of God. It is never allowable to say, "Let us do evil that good may come." Or that the end, if good and desirable, will sanctify the means, though they be wicked and lawless. God loves his own truth and his own laws too well, to see them set aside by the wisdom of his creatures.

Our dealing with American slavery is proof of this. We were thoroughly convinced as a people that slavery was a great wrong to the slave, and a curse upon the Nation. We at first resorted to the colonization scheme as a method of easing the national conscience. But it was found out after awhile that the evil was too deeply seated to be removed by such a superficial remedy. The voice of God was, "Let my people go;" and "Break the yoke of the oppressor." But we replied that according to our National compact, we had no right to intefere with State rights. War came; but we still held to the compact; we will fight for the Union, but not for justice and mercy to the enslaved. This would not be expedient. Man's wisdom triumphs for a time: but that "Power above us that shapes our ends" frustrates our plans and holds us in horrible suspense until we learn through much suffering that the best expediency for man is to comply with the commands of God. When we proclaimed liberty to the oppressed, then, under a righteous Providence, the scales were turned in our favor.

The temperance cause in our country, it seems to me, is greatly hindered by this old conflict between man's wisdom, or expediency, and the wisdom of God, or strict obedience to his commands.

Earnest temperance men were required to uphold the Republican party, while it gave no encouragement to assist prohibition. If in favor of prohibition, yet as a matter of prudence or expediency it was not deemed safe to say so; lest by losing voters they should not elect their candidate. The Prohibitionist declared his object in clear language. "He hung his banner on the outer wall." It meant the suppression of the whole business of the death-dealing work of the liquor seller, upon men, women and children throughout the land. This object could not be mistaken. There were good and sufficient reasons for its defense, and of which no one need be ashamed. Then why not say so in all proper and possible ways? If it is right to preach and pray against the crimes and vices of the liquor traffic, why not vote and legislate in the same direction, as against all other gross crimes, such as murder and arson? We put the sale of gun-powder and dangerous explosives under the restriction of license, for the safety and general good of the public. As honest Christian men, ought we not to be as zealous to guard against and prevent those evils of strong drink which lie at the foundation of religion and morals, of health and property, as against the lesser evils of dangerous explosives?

There is much prejudice against the faithful workers for Christ and suffering humanity, especially in relation to politics. You may be undisturbed, if you will keep your religion within your church boundaries, but if you have any conscience in the matter of *voting*, you are treading on dangerous ground if you do not go with the multitude of some one of the popular parties.

But, whoever you are, my dear brother or sister in Christ, who have the martyr spirit to endure and suffer in defense of all that is true and right, remember that God has a peculiar love and regard for the faithful workers in these perilous times. God said by the prophet Jeremiah, when rebuking his people, "They are not valiant for the truth upon the earth." We will not boast of our fidelity, yet we will ask in modest language, Who is the truly valiant man of to-day, in our country? Is he the man of party expediency, or the man who in the face of persecution and contempt stands firm, and always by a divine principle?

> "What conscience tells me I should do,
> Or says, should not he done,
> This would I more than Heaven pursue,
> That more than Hell I'd shun."

I know it does not seem to pay very well in such a world as this, to stand firmly by a despised and persecuted cause. Our poor, weak natures cringe and tremble when met by the opposing forces of evil, and many are ready to say, "It is of no use to withstand them." This is the voice of unbelief through all the ages: yet let it not be ours, if we are looking for a heavenly reward.

Worcester, Mass.

"THE BEST BROTHERHOOD."

Under this head "Obadiah Oldschool" tells us in the *Interior* of a friend he has who is a Freemason, an Odd-fellow and a great traveler. His friend tells him that he has enjoyed many advantages, especially from his connection with the Masons while traveling. In all lands he has found friends and helpers because of his identification with this brotherhood. "Obadiah" is willing to admit these advantages, but points his friend to another and better brotherhood and "lodge" as follows:

"You are going in a few years upon a longer journey than any you have undertaken hitherto. You will visit a stranger country than any on the earth. You may find in it many Masons and Odd-fellows, but they will not meet in lodges or give and receive the countersigns with which you are familiar. You will see over there the walls of the noblest city you ever beheld. If you knock at one of its gates of pearl, and seek admission, they will not ask what secret society you belonged to among men, but whether you belonged to the holy brotherhood whose lodge that city is. Unless you can say 'Jesus Christ' as only a saint can say it; unless you can show the white robe that the Grand Master gives to his invited guests; unless you possess the white stone with the new name written, known only to him who receiveth it (Rev. 2: 17), you can no more enter there than you can enter your lodges now without the password. I tell you there is no society that can at all compare with the Church of Christ. As a Mason or an Odd-fellow you may have friends while you live and a grand funeral when you die. But it is only as a Christian that you can receive a love-welcome to heaven. Ours is a brotherhood for time and eternity. We belong to a family that is partly in heaven and partly on the earth. When we die we go, not out of doors or away among strangers, but only from the ante chamber to the inner chamber of our Father's house."

You did well, "Obadiah," in saying that to your friend—only it is doubtful about the propriety of your referring to heaven as a "lodge," and to Christ as the "Grand Master." You might have said to him, and we think you ought to have said to him, that in order to enjoy the advantages which he claims are connected with those "brotherhoods," he had to do many things that are terribly sinful. For instance he had to bind himself by fearful oaths to keep the secrets of those orders before he knew what they were. He thus violated God's ordinance of the oath, and put his own conscience in jeopardy. He also bound himself by solemn oath to exclude all reference to the work of Christ, and even the very name of Christ from the religious services of

the lodges. Moreover, he bound himself to a brotherhood that acknowledges that being supreme who is the god of the country in which the lodge is situated. He is a member of a brotherhood which claims to have a religion that will bring all its members to the "grand lodge above," or to eternal happiness, and it does this as a mere Deism, without any reference to, or even any knowledge of, Christ as the Saviour! We think you would have been more faithful, and would have made your friend more thoughtful if you had solemnly told him these things in addition to what you well said to him. We advise you to see him again and have another conversation with him.—*Christian Instructor.*

PAGAN RITES REVIVING.

If any thing was needed to relate Freemasonry to ancient Paganism, it was furnished a few weeks ago in King Solomon's Hall in the Masonic Temple when twenty-four boys and six girls went through the ceremony of a Masonic christening. To shorten the ceremouy twenty-nine were christened by proxy—one boy being christened for all the rest—as to that matter, however, all the children might have remained at home, snug in bed, and a brass candlestick could have been christened for them all—it would have been quite as well for the children. But how about the ceremony? The San Francisco *Chronicle* gives it thus:

"A prayer by Rossini followed, being rendered by Miss Ellen Coursen, Miss Rose Coursen, Senora Victorine Carenza, M. Charles Pechin and chorus. The Worshipful Master then addressed the godfathers and godmothers, reminding them of the responsibility of their charge, and closed with a prayer for the children, which was responded to by the lodge and choir.

"The cleansiug fire was then lighted iu the urn and salt was distributed on the food prepared, being symbolical of purifying the soul of its sins and giving the hospitality of the lodge to the children. A prayer by Gounod was next sung by Mme. Salomon, accompanied on the violincello by Senor Solano.

"The godfathers and godmothers then took the pledge of fidelity to the children. The participauts advanced to the altar and partook of wiue. Considerable merriment was caused by some of the children, who evidently were afraid of the flames that issued from the flambeau. All having partaken of the hospitality of the lodge, they returned to their seats. As it would take too long to christen each child separately, a young boy named Charles Raas was selected and underwent the ceremouial for the remainder. They drank the wine offered, to give them streugth to oppose all temptation. The level was then applied to the boy's head, the triangle to his breast and oil was poured upon his hair. The sacred fire was again lighted to cleanse his soul and the oath of fidelity was taken by the godparents. The salt was next administered, being symbolical of hospitality."

Look at this scene a moment. Prayers were sung and fiddled; wine was given to afford strength to resist temptation. If California is a true witness, wine affords no such strength. Some one will say this wine was symbolic wine. Symbolic of what? There is no mention of Christ! or his Holy Spirit. "The sacred fire was lighted to cleause the soul." It should be remembered that no religion from God ever used fire for cleansing the heart or as a symbol of cleansing. Heathenism uses fire; God uses blood. In God's religion fire symbolizes a sinuer's doom in Gehenna; but "the sprinkling of blood" symbolizes the blood of Jesus Christ which cleanses from all sin. It would appear from this ceremony that Masonry not only is a religion, but claims to be a sin-cleansing religion, and that, without Christ. What ceremonies are these for the followers of Christ to be mixed up with! When will the lambs of Jesus' fold cease to be enticed and charmed by the tinkling tinselry of imposing rites descended from Paganism rather than from God? Come out, come out; "Come out from among them and be ye separate, saith the Lord."—*Pacific Missionary Advocate.*

SABBATH AND THE WORKINGMEN.

The views of Pierre Joseph Proudhon, the celebrated French socialist and radical speculator in political subjects whose career was at its height during the revolution of 1848, upon the necessity of the Sabbath rest will be read with deep interest. The passage below occurs iu an article iu his Protestant journal, by Eugene Reveillaud, the remarkable youug barrister whose writings some five years ago in favor of Protestantism as a necessity for the preservation of society, attracted world-wide attenion. "We could exhibit," says Reveillaud, "with the socialist Proudhon, the mathematician La Place, the historian Macaulay, the traveler Humboldt, the naturalist Darwin, and hundreds of others whose very names would be astonished at finding themselves together, agreeing with Moses and Jesus Christ," to proclaim the authority of the Sabbath law over the natural relatious of the human race. He goes on to quote Proudhon at length:

"Proudhon, whom no one can accuse of giving way to mystical or superstitious influences, foresaw and exactly predicted the danger, supposing (God forbid the augury) the Sunday totally effaced from the reckoning of our days, and the spirit of cupidity and of materialism free to follow its career without conflict and continuously. 'Hear,' says he to workmen of plains and cities, 'what will come. The sun will shine no more and no less on the soil upon which you live; the shower and the light breezes will refresh your fields and your meadows as now; your trees will not be less productive, your vines no less fruitful; hail, inundation and fire will not desolate country or town more than formerly; the elements will not become your executioners. But, opulence and misery, inseparable companions, will grow in an endless proportion; the large proprietor will swallow up everything, the ruined peasant will sell his heritage; and when there shall no longer be anything but owners and farmers, lords and serfs, the first will give to the second clothing, lodgment, and bread, and will say to them, See how happy you are! What is this but liberty? In that time useless talents and luxurious arts will be recompensed extravagantly. The ignorance and brutality of the proletariat will have reached their depth. The people, who always follow the example of the powerful, having lost respect for and faith in the ancieut religion, will traverse all the degrees of materialistic and pantheistic superstition, aud when well persuaded that everything is God will return to the fetiches and the manitous: they will adore, as formerly, wood and stone, and the rich, under the pretext of utility and of tolerance, will protect the new worship, saying, A religion, you know, is neeessary for the people! However, there will arise sometime, certain lofty souls, men who will refuse to uncover their brows before the golden calf; these will enter into controversy with the favorites of fortune. How are you so rich and we so poor? We have worked, the rich will answer, we have saved, we have gained! But we too have worked as much as you, why do we acquire nothing! You answer by iuvoking possession, transmission and prescriptive right. Well, then, they answer, we will appeal to *force!* Proprietors, defend yourselves! Then there will be engagements and massacres. And that will endure until God shall have pity on you.'

"Let us make allowance, if you wish, for the temperament of the writer. But let us remember the grave, I might say the solemn, siguificance of these words which come from the tomb. It is not properly a question of religion, but above all of humanity. All who have made a thorough study of the subject, physicians, economists, scholars, statesmen, whether Christian or only philanthropic, have met here upon the territory of a common conviction."

A prominent chemist of Elmira, New York, has given the result of recent investigations to the world, as to the proportion of opium found in a dozen packages of the highest priced cigarettes in the market. These he sent to a Pittsburg chemist for analysis. He says, "The considerable quantity of opium found in all the standard brands is astounding. The universally recognized bondage resulting from the use of opium in any form or degree, especially by smoking or absorption, renders the murderous design of the admixture and the sharp lesson to be learned, terribly plain."

—Thanks are due to some readers of the *Cynosure* who are sendiug in lists of the secret orders. Occasionally there can be found some sketch of a new order or facts that would help to make up a brief history; please send in anything of this kind also.

—God has a hook in every bad man's nose, whether it be Nebuchadnezzar, or Ahab or Herod. He may think himself very independent, but sometime in his life or in the hour of his death, he will find that the Lord Almighty has a hook in his nose.—*Talmage.*

—Rev. George Richey of Pataskala, Ohio, once lecturer for the State Association, has lately written a tract vindicating the law of the Wesleyan church against secret lodges.

Prof. C. Gilbert Wheeler, one of the most skillful chemists of this city, says that he does not know of the drug in medicine which cannot be prepared for use as well without alcohol as with it.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VII.—*Continued.*

The Woman's Christian Temperance Union has come to be a recognized power. Politicians may coolly ignore its inconvenient requests and snub the petitioners. None the less do they tremble before the oncoming tread of the Divine Deliverer who has sent before his face these silver-tongued messengers, saying to the haughty Pharaoh of the liquor traffic, "Let my people go that they may serve me." With their simple weapons of faith and prayer they have wrought miracles. We of this present century cannot estimate the full scope and power of the movement. We are too near; but the coming generations will see it as it really is, in many respects the grandest, the most unique of all those moral and spiritual revolutions that have stirred modern Christendom.

Nelson knew that a band of white-ribbon workers had been organized in Jacksonville to meet the approaching crisis, for so Martha had informed him, adding with a smile and an arch shake of her finger, "You men will find out after awhile that you can't get along without us women. Polities have got into the muddle they are in now by a law of nature, just as a house will get to be dust and cobwebs from top to bottom when there are no women to wield the broom and the scrubbing-brush."

"Well, Martha, God knows I would be willing to have the women vote if they could help us get rid of this rum curse; but as things are I don't really see how they are going to accomplish much."

"We can pray."

The words leaped from Martha's lips like an inspiration—so suddenly that Nelson felt for a moment as if a supernatural voice had spoken. Was there not such a thing as a divine lever "which moves the hand that moves the world?" and was there not a bare possibility that the weakest woman laying hold of God's eternal strength was mightier than he, "the sovereign citizen" at the ballot-box? Nelson believed in prayer, but the atmosphere of the workshop had covered his faith with a coating of something a little more like skepticism than he would have been willing to own. If he could have accompauied Martha, as the reader is privileged to do, that gray, foggy November morning into the vestry of the First Presbyterian church in Jacksonville, he might have had his faith strengthened, and even discerned a gleam of light in the political horizon, cloudy as it appeared.

The little throng before us, composed entirely of the non-voting sex, who, perhaps for the very reason that they are excluded from expressing their convictions at the ballot-box speak them all the more eloquently and freely in the ears of Infinite Justice, contains a few faces that are a study—sweet with the pathos of a nameless endurance, beautiful with those fine heroic lines that only start out under the chisel of a life-long sorrow. Yonder, for instance, sits one who for ten wretched years felt the iron of a great legalized wrong enter into her soul; but, womanlike, all her sorrow was swallowed up in joy when her husband, a man of education and brilliant talents, reformed and even began to win some reputation as a popular temperance lecturer. But oue night he failed to meet his engagement; was missiug forty-eight hours, and then brought home dying. King Alcohol had recaptured and this time slain his victim; but it was in a properly-liceused saloon, and with liquor that had paid its lawful share of the government tax, and what could be said except that it was all legal and constitutional? Ouly this woman believed like poor Chloe, when her husband was sold South to die under the slave-whip, that "thar was suthin' wrong about it somewhar;" and singularly enough it did not reconcile her in the least to know that the price of his blood had added a few cents less or more to the nation's treasury.

And here sits a noble-looking woman clad in Quaker gray, with shining silver curls framing a dear, motherly face as bright and peaceful as the new moon when it rises over the hill-tops on a summer night. Yet hers had been a trial by fire. This Christian mother had one son whom she taught to say, "Our Father," and "Now I lay me down to sleep," morning and night; whose tottering steps she guided to the house of God, and into whose young mind she labored to instill all right and pure and holy principles. But, alas! the drink taint was in his blood and he fell—fell into a deeper abyss of degradation and ruiu for those sun-crowned heights where a mother's love had placed him. He rests to-day in

a drunkard's grave. It is all over—the long, midnight vigils, the tears, the agonies of prayer. She has been robbed of her boy, and the liquor traffic under the shield of law has done it.

Near by sits another who has suffered cold and hunger and abuse, yet through it all has clung to her drunken brute of a husband instead of taking the advice of friends who urge a legal separation; for after all there are times when the brute is a man, when the light of the old affection is in his eyes, and he weeps over the past and makes all kinds of vows for the future—and she? well, she half believes him, knowing all the while they are vows written on the shifting sand. Of course she is a fool, but haven't you, dear lady, who "wouldn't for the world live with a drunken husband and don't think it is any woman's duty to," read somewhere of a divine foolishness that confounds all earthly wisdom? In spite of the doctrine zealously advocated by many of the political prophets of our day, that "prohibition don't prohibit," this woman labors under the singular delusion that her husband would not drink if there were no saloons. And so she has come here to-day ready to add her mite of prayer and effort, though not the weight of a finger may she or her sister sufferers lay on that only lever which can move law and law-makers out of the ruts of legalized evil—the ballot-box.

Others there are from comfortable and happy, even luxurious homes, large-hearted, refined, noble Christian women who have heard, over all the demands of pleasure and fashion, the bugle call of duty, and sprung to answer it with no half-hearted zeal—women that are known in their respective social circles as prudent managers, careful mothers, and faithful wives. But we need not spend more time in introductions. This is the Jacksonville branch of the W. C. T. U., who having, as we hinted in the last chapter, a plan of their own for election day, are here met to spend a few brief moments in prayer before the opening of the polls will leave them free to put it in execution.

Meanwhile we are not unconscious of a host of grumblers and objectors at our elbow. "I don't hold to such things," remarks very decidedly a gentleman on our right. "I don't believe in a woman's neglecting her husband and children to go gallivanting round the country holding temperance conventions."

We notice that the gentleman wears the three links of the I. O. O. F. conspicuously displayed on his watch-chain, and a little bird of the air takes occasion to whisper in our ear that his invalid wife is left to long evenings of uncheered solitude while her husband is at the lodge, generally detained to a late hour on important business.

But let us hear Mrs. Orderly.

"At this hour in the morning these women ought to find enough to do at home. A pretty plight their kitchen must be in!"

Not so fast, my dear madam. Did you never at the call of pleasure or duty leave your own domestic establishment to run itself for a day, secure in the thought that every necessary preparation had been made and every needful direction been given the night before? All this a woman may do to go to a picnic; but reform work, especially if it trenches on the forbidden realm of politics—oh, that is another thing.

But these women of the W. C. T. U. are actually preparing to go to the polls and persistently urge every voter, seconding their persuasions by cups of the most excellent tea and coffee, to vote for "no license." And strong in their faith and courage they are willing to even encounter the tide of profanity and tobacco-spitting at the ballot-box from which the respectable, easy-going male citizen is so apt to shrink back into his comfortable home privacy, feebly crying, "Have me excused." These women are not partisans nor politicians, yet all their labors and prayers and hopes are with the minority that from a feeble beginning have risen to hold the balance of power between the two contending factions that are now bidding for the vote of the saloons; and by interviewing local candidates and pressing the claims of prohibition on young or doubtful voters they have done work in a quiet way which will tell in the election returns. They mean to have Jacksonville a no-license town, and at the same time they are painfully aware—for some of these good women have sons—how inadequate is local option to the real needs of the case.

"For my part I think mothers would do more to stop intemperance by staying at home and training their children," says a voice at our left; and as a general chorus of "amens" follows this view of the subject, which is really the most sensible objection that has thus far been made, we will stop to consider it at length.

Would it satisfy a mother, who knew that a panther was ranging over the country, to procure a work on zoology, and gathering her children about her show them from the pictures how a panther looks? Would she consider it enough to give them a familiar description of its haunts and habits, and warn them to be careful when they went berrying to keep a sharp lookout for its gleaming eyes, its stealthy tread, its cruel spring? Would she not, rather, if she had a true mother's heart in her bosom, shoulder a good trusty gun—if there was no one else to do it—and attempt herself the death of the monster?

These women of the W. C. T. U. have prayed and petitioned the various State legislatures of our land to incorporate temperance instruction among public school studies, which proves that they at least believe in letting the children know how the panther looks; and allow us to respectfully suggest that while such petitions are so frequently tabled, or referred to apocryphal "committees," the advice has an appearance of inconsistency. What wonder that when our wisest statesmen can think of no better way of dealing with the liquor traffic than to throw over it the sacred shadow of law by perpetuating it as a source of national revenue, mothers are beginning to think that stronger measures are necessary than simply to stay at home and tell their children to keep out of the clutches of the monster?

(To be continued.)

REFORM NEWS.

WISCONSIN STATE CONVENTION.

A brief notice of the convention to occur, D. V., at Milton, Wis., on the 13th, 14th and 15th inst. has appeared. I hope friends are preparing to attend, and that there will be the largest and most enthusiastic gathering ever held in the State on the anti-secrecy reform. I have arranged to attend the meetings, and will do all possible to aid in perfecting the organization of the work and rendering the meetings interesting and profitable. The place is convenient of access, and the time of year especially favorable for farmers. Bro. Bancroft is on the ground furnished with bills, and reports a good local interest. Let friends throughout the State rally and show to our friends at Milton and everywhere that they are in earnest, and intend to push on to victory.

J. P. STODDARD, *Sec. N. C. A.*

FROM THE GENERAL AGENT.

UTICA, O., DEC. 25th, 1884.—A small but very intelligent audience listened attentively to what I had to say about the Secret Empire on the evening of the 23d. Notice had not been circulated very extensively, and many did not know of the lecture until the following day. A few names have been added to the list of our readers, and I have had the pleasure of personal conference with some of the choice young men of the place. Bro. Lyon took me to his home. I was much refreshed by the hospitality and cordial Godspeed of this pious family. May the Lord reward them. Bro. Lyon is earnest and practical in his views and efforts to improve the state of society. Like others with whom I have conferred, he feels that Ohio is lagging in this conflict. He votes for a revival and says, "If you put a good man in this field, you may put me down $10 per month for one year, towards his support." Brethren in Ohio, what do you say to this proposition? Some who talk and teach Anti-masonry are able to duplicate this liberal offer, and others can give smaller sums. Is not this an indication that God wants you to "Go forward?" "The Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they GO FORWARD." Bro. Lyon echoes the indications of God's providence and voices the sentiment of many when he speaks to the Anti-masons of Ohio, that they "go forward." Who among you will "splice glad hands" with this man of faith and respond, "Here am I," and that portion of my substance which the Master demands for this work? Bro. Evans of Shade, has already responded in behalf of the more than one hundred like-minded in his township. He is first on the roll; who will be next?

Our venerable friend. Dr. J. A. Bingham, is kindly remembered by some of the elders in this community, and the third party has a few friends, but most of the old time Abolitionist Anti-masons and prohibitionists are feeling very much disturbed over the Democratic National victory. Should the incoming administration prove only moderately successful and fair it will do very much to take off the edge and soften the feeling of old-line Republicans.

MANSFIELD, O., DEC. 26, 1884.

If it was the "chief end" of my wanderings to enjoy the Christian hospitality of persons "of like precious faith," my brief stay at Utica would be a decided success. All was not accomplished that I had hoped, but one lecture, a number of calls, five subscribers obtained for the *Cynosure*, together with liberal pledges in support of a State lecture, may prepare the way for future and more successful efforts. Times and seasons were not propitious. Annual "high-mass" of which "Santa Claus" is the presiding genius was celebrated in the Presbyterian church on "Christmas" eve; and the G. A. R. post, under the extended wings of the battle bird of freedom, charged on the domestic fowls of that region, giving to "Poor Uncle Sam" and the widows and orphans of deceased comrades the benefit of every "goose" voluntcering to be plucked for the occasion. The engagement, though protracted, is supposed to have resulted in victory, as mirth and gladness answered each to the other in echo on the field of carnage.

"High mass" and the "shock of battle" so distracted the thought, and absorbed the popular interest that meetings could be held with only indifferent success, and so I departed and am waiting here for a train to Ontario, hoping there to meet friends, and renew the conflict under circumstances more favorable.

MASSILON, O., DEC. 27.—Between trains, calling on Rev. S. A. George of Mansfield, I found in him the "inspiration of work." He has been much occupied with the erection of a house of worship, now well nigh completed, and soon to be dedicated. It is a gem as seen from the outside, and I conceive the interior to be in equal taste. A two hours' conference resulted in an agreement on a plan which, as secretary of the State Association, he will submit to the brethren. The programme will include a State Convention in March next; the revival of suspended energies; the appointment of one or more lecturers to devote their whole time to the work; and it will ask the friends to pledge quarterly contributions to sustain those workers. Caleb Lyon pledges ten dollars per month for one year, which is a "grand send off," and others are "falling into line." Bro. George will do his best to "thaw out" the reform in Ohio. But don't wait for him to send you a circular and personal appeal. Spare the good man's time, and save postage to the cause, by sending in your pledges at once. Let there be $1,200 pledged before the convention so that "an A, No. 1 man," can be put in the field, and as many co-workers employed as the funds will justify.

BOLIVIAR, O., DEC. 29.—On my arrival Saturday, at 6:30 p. m., I found appointments made in anticipation of my coming, and preached to a small audience in the M. E. church. On Sabbath morning Bro. Weaver, of the Lutheran church gave me an audience in his large and well-filled auditorium and otherwise showed me much kindness. Sabbath evening was given to the subject of temperance, and on request of the president of the W. C. T. U., I presented the claims of prohibition for an hour and a half. There was but little vacant space in the room, and the attention was all that a speaker could ask. Some of the Republicans, as I have since learned, considered my position *inpracticably* radical, but gave strict attention if not earnest heed to the things spoken. The announcement of a lecture this evening on the lodge created a little flurry among the brethren who are quite numerous and said to be "roping in" many of the choice young men in this region.

DEPOT, A. M. DEC. 30.—Last evening's audience was unexpectedly large, considering the weather and the condition of the roads. Several came forward and greeted me kindly at the close, and I leave for other fields with none but pleasant memories.

For brother and sister Yant it is sufficient to say that, had I been an only and beloved son returning after long absence, their care for my comfort and attention to every want could not have been more constant and hearty. Bro. Yant's is one of those minds that revolves on its own axis, and he has the happy faculty of standing firm; voting and working for St. John, and retaining the approbation of all his neighbors who do not sacrifice common sense on the altar of lodge or party worship. God bless the household of Bro. David Yant.

Inclination clamors for a "little season" with good Dr. Bingham, and those of cherished memory on the "Reserve." Was duty ever irksome, it would not in this instance be easy to forego the pleasure of a call at Mallat Creek, but since denial of self is God's appointed path to reward and blessing I must resist the temptation. J. P. STODDARD.

REFORM WORK IN NEW ENGLAND.

The tentative programme for General Agent Stoddard's New England campaign is as follows: Last week in January, in Connecticut, Bro. Stoddard to worship with the brethren at Willimantic, Lord's day, January 25th, and to commence work at that point under the direction of Bro. J. A. Conant, Pres. of the Connecticut C. A.

The first week in February belongs to Massachusetts. Rev. David McFall, of East Cambridge, will arrange for the annual meeting of the Massachusetts C. A., and other appointments of Bro. Stoddard.

The second week in February, Bro. Stoddard will devote to New Hampshire. The eighth annual meeting of the N. H. C. A. will be held at Gilford Village, February 10–12. Rev. J. P. Stoddard will speak for the N. C. A.; Rev. W. H. Reed, of Ryegate, Vt., will explain "The True Foundation of Government;" Rev. H. F. Wood, of Dover, N. H., will endeavor to crush the head of the rum viper; Rev. Enoch Morrill, of Rochester, N. H., will show "The Relation between the Oneness of the Church and the Conversion of the World." Other phases of reform work will be ably presented by representative speakers. Brethren from neighboring States will be cordially welcomed. Dea. S. Rowe speaks for the church in asking all interested to seek power from on high by the baptism of the Holy Spirit.

The third week in February is assigned to Maine, and the fourth week in February to Vermont. I spent Lord's day, December 21st, with the brethren in Willimantic, Ct., and lectured on temperance in the evening. The only episode worth mentioning was the frantic efforts of a "*Good Templar*," SON OF TEMPERANCE and FREE MASON, etc., to stay up the tottering ark of Good Templarism. The spectacle reminded one of chaff in a gale of wind.

S. C. KIMBALL.

FROM THE NEW YORK AGENT.

SARATOGA SPRINGS, Dec. 31st, 1884.

DEAR CYNOSURE:—After another week's work I pause to report progress. You will remember I was at Utica when I last wrote. Ilion was the next stop. I found several warm friends of Pres. C. A. Blanchard here. Pres. B. lectured here some twelve years ago. Bro. Clappsaddle has been a constant reader of the *Cynosure* ever since.

Mohawk was the next stop. Here I did not find salt enough to save Sodom; called on some of the preachers and found them Masons, smokers, and what not.

At Newport I found our old friends, the Watermans, as much interested in our reform work as ever. The *Cynosure* is a welcome visitor at their house. Bro. Root of Poland bid me a hearty God speed and handed me a contribution for the work. At Schenectady I found things about the same as at Mohawk; preachers more interested in Christmas balls than anything else. On arriving here I was made welcome by Bro. Smith, pastor of the F. M. church.

Making the appointments that I am now filling, I hastened on to Corinth. Here I met for the first time Rev. F. J. Dunham. Bro. D. is having remarkable success in a series of revival meetings. The Lord was present in power, and many are passing from death unto life. Franklin Mallory, among others, has been soundly converted. Before conversion he belonged to the Masons, Odd-fellows, Sons of Temperance, etc., etc. I spoke several times in the vicinity of his home. He attended every meeting and endorsed the statements which were made. Friends who have passed through like trying times can imagine the consecration which was needed to face his former lodge companions and tell them the truth before a congregation of his neighbors. *Cynosure* readers will hear from this young brother later.

On Monday night the devil seemed especially to rave. I spoke in a Wesleyan church some four miles from Corinth; was several times interrupted by angry lodge men. One man rose up almost wild with rage, swore and cursed, and said that I must take back something I had said, and then accused me of saying that every man that belonged to a secret society was a drunkard. Of course I had made no such statement, and asked every one that thought I had to rise up. No one arose. On the negative vote nearly the entire audience sprang to their feet. Mr. Jinkins, the man who made the disturbance, arose, and after a volley of oaths made his way out the door. Nearly all seemed satisfied with the Masonic arguments. They had a complete illustration of what Masonry could do for a man.

During the past week I have spoken every night but one. It would be impossible for me to now relate all the adventures of this time. Suffice it to say that the Lord has been with me. Meetings have been well attended, and, I trust, God's cause advanced.

W. B. STODDARD.

The Topeka (Kas.) *Tribune*, of December 20th, makes the following very sensible remarks about St. John and his persecutors:

"Ex-Gov. St. John addressed a large audience in the Senate Chamber Tuesday night. He made one of the grandest efforts of his life. He dealt with many solid facts that made a lasting impression on his audience. He struck some heavy blows at the men that have opposed him so bitterly since the campaign. As Republicans, we cannot see where we are gaining anything at all by a continued fight on St. John. The more we fight him the stronger he will be politically. We think that the time has come for the Republicans to call a halt, for a while at least. Let us stop and think until we get in good humor over the result of the election, and then make a new start for the future work of the Republican party, not with malice, but with common sense. As temperance men, we have been a little careless in the past and left the bars down, and if we are not careful St. John will put them up behind us and we will be hemmed in for the future. Let us negotiate for peace and not for war."

—The King of Corea has written to Dr. Maclay permitting him to establish a Christian mission in that country, "*so long as it is Protestant.*"

CORRESPONDENCE.

CORRESPONDENTS will please notice that, for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

ANOTHER CASE OF MASONIC CHARITY.

These facts are gathered from a reliable source, only we were requested to withhold names and place Mr. *Victim*, a well-known peddlar in Susuehanna county, Pa., joined a lodge of Masons in said county and had paid in fees and dues about one hundred dollars for the sublime privilege of being duped and bamboozled in the sublime style of lodgery. At the house of a mutual friend of *Anti-mason* sentiments, he became very ill. This friend was specially kind, with his very kind wife, using all possible means for his speedy recovery. In some ten days he was able to be moved, and was taken away with his goods and is well again. Two physicians, natural brothers, one of them an *adhering Mason*, the other a nominal one, were called, the latter being the one in steady attendance; the other came some ten miles on a special and *unknown* call—probably by his brother in charge of the patient. Through his *Masonic* doctor he applied for relief from his lodge, and $5 was granted, from which $4 were deducted to pay his back dues. This left him *one dollar* to defray his expenses. His expenses at his friend's were only $7.50, which he paid out of his goods, and declared his purpose never to pay into a fund any more money for the benefit of getting out, *in an emergency, one per cent.* of money paid in.

You see, dear reader, Masonry is a good thing when one is traveling, and when one gets sick it is *so* good to rely on this fund of "Masonic Charity." While all do not fare as well as this victim did, some do—and *possibly* even better. Some favorite son of the craft may, after investing hundreds of dollars, get back even 30 per cent. So *go in*, ye who have a penchant to be victimized.

Think, O, ye sons of the lamb-skin, think of the celestial privileges you win in this sublime institution! From the ante-room to the Master's degree, what grandeur! What glory! Hoodwink and cable-tow, drawers and frock, yea, even slippers (*minus one*), knocked down, buried, resurrected with the awful Ma-ha-bone in the mouth! Come, let us join the ORDER!

N. CALLENDER.

AN OHIO CONVENTION.

SOUTH SALEM, O., Dec. 27, 1884.

DEAR CYNOSURE: I see my opinion is called for in reference to a convention in Ohio, in behalf of the cause represented by the National Christian Association; or a convention "To oppose, withstand and remove secret societies, Freemasonery in particular."

My opinion of Freemasonry is the same that it has been for many years. I believe it is as malignant, as dishonoring to the Lord Jesus, as injurious to his cause and as dangerous to the souls of men as Mormonism; and perhaps more dangerous, as well as more difficult to deal with.

Unlike Mormonism, it is spread everywhere, tempting the young, infecting the churches and deranging the machinery of government. To me, therefore, it appears to be the duty of every enlightened Christian, by as much as in him lies, to "oppose, withstand and remove Freemasonry in particular."

Mr. Moody has lately been, and is now, I believe, holding conventions for advancing the cause of Christ in general. In these conventions many Christians are awakened to a clearer knowledge and a better sense of their relations and duties to God; and are moved to more consecration, prayerfulness and activity in his service, and so good is done. It is also common for Christians to hold conventions in the interest of particular departments of Christian work, as missions, Sabbath-schools, Sabbath observance, etc. And, as opposing and removing Freemasonry is one and a very important department of Christian work, there is, I think, quite as much occasion for a convention in the interest of this department as any other, and as but a small number, comparatively, are qualified to labor efficiently in this department, those who are qualified will perhaps be justified in giving it more attention than we do to other specialties in which every Christian is supposed to be interested and at work. But in this work of removing Freemasonry there is danger of our lapsing into a feeling of personal opposition to a personal enemy. We should guard against this, and remember that we are seeking the honor of the Lord Jesus, and the salvation of our fellow-men. The cause is not ours, but his.

From 1875 to 1880 there was an annual convention in Ohio. Mr. Ronayne went several times through the State working the degrees. Other lecturers were also abroad, and literature was distributed, and the lodge membership diminished at the rate of 700 a year. But since 1879 there has been no convention, we have all been rather quiet here, and the membership of the lodge has increased 2,000 in four years. I do not know that these facts stand in the relation of cause and effect. But they are at least worth looking at.

In another letter I will mention some things which I think a convention might advantageously do, or profitably consider.

WARREN TAYLOR.

THE SUFFRAGE QUESTION.

EDITOR CYNOSURE: I am in earnest sympathy with the cause you advocate, believing you are opposing a most dangerous foe to the home, the church, and the State. Hence, I have been interested to see what position your party would take on the subject of woman suffrage, and have carefully looked over the arguments of your correspondents. I feel moved to ask your attention to a few thoughts on the subject. One most objectionable feature of Masonry is the selfishness shown in helping members of the craft at the expense of non-members, and in perverting the very name of charity by calling *that* charity which shuts out from its benefits all who are not fellow-conspirators. Has not this feature of Masonry a strong resemblance to the spirit shown by men who claim for themselves and deny to women the benefits of citizenship? As we see no reason why Masonry entitles one to promotion in church or State, so we can see no reason why manhood alone entitles one to the right of franchise. It would be strange if in working against the machinations of a *clique*, men were not educated to despise all partiality, and to cease to be "respecters of persons." We believe that in the eyes of God and of all just men, neither understanding the Masonic "rigmarole," the possession of a white skin, nor the belonging to the male sex entitles one to honor or privilege, and we cannot believe that those whose clear vision sees the injustice in the two first cases, should not see it in the last. But Anti-masons should also see the *policy* of endorsing woman suffrage. All signs point to it as the coming issue—as soon to be the fixed policy of the Republic. Those who refuse to women this boon can hardly expect their support when once possessed of the franchise.

I trust we shall see the American party in the fore-front of all reforms, and am glad to see it committed to the principle of giving to Christian woman the power to make herself a felt force in suppressing evil, whether it be intemperance, Masonry, the barbarism of war, or whatever form it may wear.

MRS. S. C. U.

PRAYER ASKED.

ST. PAUL, Minn., Dec. 27, 1884.

Editor Christian Cynosure:

DEAR BROTHER:—It is reported that an idolatrous temple, to cost $150,000, is to be erected in this city, in which they propose to perpetuate the Aaronic priesthood, the Eleusinian Mysteries of ancient

Egypt and some of the religious rites and ceremonies of the ancient systems of Sun worship. And in perpetuating some of the bloody rites of some of these ancient worships they propose to bind all of their worshipers with terrible obligations involving murder, death penalties to keep their worship, their murder, their treason, and all other crimes a profound secret from all who do not unite with them. And when built, they propose to claim that it is erected to Almighty God, and dedicated to the Holy Saints John.

Now I write this to ask all of the readers of the *Christian Cynosure*, to unite in prayer to God that this glaring insult to his name, and the honest men and women who bear his name, the name of him who is meek and lowly in heart, and to the name of him in whose honor this city is named, the great apostle to the Gentiles, may be avenged of God by confounding the designs of these idolaters.

To their shame be it said, some of the city pastors and church members are running greedily after the abomination. But surely God will hear our prayer. Yours truly, WILLIAM FENTON.

A SIGN OF BLASPHEMY.

ST. PAUL, Minn., Dec. 26, 1884.

EDITOR CYNOSURE:—Passing a saloon this morning I saw a sign above the door which read thus: "House of David:" and below, "We never sleep." Between these two was painted an eye, meant no doubt to represent the eye of God Almighty; as Christ is Prince of the House of David, and "He slumbers not nor sleeps," the whole was a glaring blasphemy. Many people will, no doubt, pass this sign and shake their heads, as they notice the blasphemy, and possibly, many who do it will be guilty of the same blasphemy themselves.

How often is it that we see men who are drunkards, or worse, with pins in their neeties or coats with an eye carved on them representing the eye of God, which is one of the many blasphemous signs of the lodge. What difference is there between the sign on a place where they sell liquor, and on a person that drinks liquor, or one who is the companion of harlots? And yet the Masonic or Odd-fellow preachers would defend the one, and denounce the other. Let us be consistent. The editor or publisher of the *Freethinker*, I think it was, was arrested in London some time ago, and imprisoned for publishing in the paper a caricature of Jehovah. Now, why should this man be imprisoned, when the same thing is taught to be right by an institution, of which the Crown Prince of England is a high member? What is the difference between making a caricature of God's whole body, and his eye? God is a Spirit, and no one has any right to attempt to portray his eternal eye. Much less have the lodges any right to adopt it as one of their signs.

HARRY AGNEW.

PROHIBITION IN MASSACHUSETTS.

LOCKPORT, N. Y.

DEAR CYNOSURE:—I have just read for the third time the article of Bro. H. T. Cheever, in the last *Cynosure* (Dec. 25), headed "After the Fight and Defeat," and am considerably surprised at some of the positions therein taken.

First, after quoting from a former article to the *Mass. Spy*, in which he advised throwing all the Prohibition votes for Blaine, in order to "make an end of that false Democratic party by a Waterloo defeat from which it shall never recover," he says, "That I did not fail to read the signs aright is proven by the result." * * * "Following the triumphs of the Democracy all the large towns and cities in this Commonwealth, but three, vote for license with largely increased majorities. In this city of 70,000 the majority for license is 2,123, when last year it was 762 and the year before was reduced to 117." How he can draw the conclusions he does from the premises laid down I fail to see. You will observe that two years ago, after the Democrats elected their governor, the majority for license was but 117, and one year ago after a Republican victory it was 762, and this year with a Republican State triumph (for the writer "was one that beforehand steadily affirmed the folly and danger of risking the cause of prohibition in the States by making it a National issue") it rose to 2,123. If it was not to be made a National issue, where is the argument?

Again, that we are to draw conclusions so hastily seems to me unwarrantable. The Democrats have not yet taken control of the government, and who but the Omniscient can tell what the result will be? The Children of Israel in the bitterness of their bondage complained to Moses when straw was refused them to make brick by Pharoah, after that Moses, in obedience to God, had demanded that he let them go; and even Moses was discouraged and said unto God, "Why hast thou evil entreated this people?" But God encouraged Moses, and said unto him, "I am the Lord." And subsequent events proved it true. So we say now, God is the Lord, and a little more faith in him and less in human ken will clear away much of the mist and sophistry of this question.

Again, Bro. Cheever says that "St. John and his followers snatched or diverted a well earned victory from the Republican party." Again, "The Republican party has had it in its power, if the leaders would have allowed it, to have given hospitality to the temperance reform, and to have done much toward curbing the liquor traffic, and it has suffered a sad defeat for not so doing." Now just put these two together and make them harmonize if you can. Would they deem it prudent to throw away a successful policy after election, had they been victorious? Judge ye. But "by voting with the Republican party, we shall raise them to a higher moral plane, and it will be in our power to modify, if not control, its policy as to prohibition." Have we not had enough experience in that direction already; and were not the leaders always holding back the party from any real honors in that line? It reminds me of God's description of the Laodicean church, "Neither cold nor hot;" and God says, "I would that thou wert either cold or hot, but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." J. W. ALBERTY.

PITH AND POINT.

MUST OUR PRESIDENTS BE MASONS?

Still keep it before the people. Only last night an English 33-degree Mason said to me: "English Masons run this country; I do not believe that you can elect a President who is not a Mason." These are his exact words. Being a landscape gardener he told me that he was offered a prominent position in arranging the Centennial Exposition gardens at Philadelphia by virtue of his Masonic relations.—A READER, *Philadelphia, Pa.*

FROM THE PRISON MISSIONARY.

I address this communication to you, as you are acquainted with me, as well as with the work I am trying to accomplish. For some time I have been permitted to receive your valuable paper, which, I can assure you, is a most welcome visitor. It occurred to me, possibly some friend had paid for it be sent to me. If so, please thank them for me. If not, it is hardly fair, at least on my part, to continue it, as I receive no salary and therefore must not make debts. I will say, as before, it is a most welcome visitor.—W. D. A. MATTHEWS, *Onarga, Ill.*

This note is printed to call the attention of our readers to the noble and self-denying work of Bro. Matthews in behalf of the prisoners in our penitentiaries. He is endeavoring to bring these men to a state of penitence and aversion to their criminal life by circulating tons of second-hand reading matter gratuitously among them. In this he deserves assistance from everybody. Write to him and learn how you may lend a helping hand.

BIBLE LESSONS.

LESSON III.—January 18, 1885.—Paul's Farewell.—Acts 20: 28-38.

GOLDEN TEXT.—Feed the Church of God, which he hath purchased with his own blood.—Acts 20: 28.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The charge to pastoral fidelity.* v. 28. Paul, as he made this touchingly tender and solemn charge to the Ephesian elders, had in his mind the many Christian churches with which his labors had dotted Asia Minor—isles of brightness and peace in the vast, surging sea of heathenism that perpetually threatened to engulf them, either by great tidal waves of persecution, or by the slow undermining of temptations which met them on every hand to recognize in some form the prevailing idolatry. These were to be his successors, to carry on the work that must hereafter lack his personal supervision. Personal holiness, we notice, is the first duty he enjoins upon them. "Take heed to yourselves." No minister can feed his flock with divine truth who has not first found it precious to his own soul; and surely there can be no greater stimulus to faithfulness than the thought that every member of that flock has been "purchased" by the blood of the Chief Shepherd.

2. *Charge to watchfulness.* vs. 29-32. The Bible represents all anti-Christian systems and doctrines under the figure of ravenous beasts. The epistles contain frequent prophetic allusions to such enemies as continuing to harass the church, even down to millennial times. Freemasonry, with the hundred secret orders through which it works, is like a horde of "grievous wolves," preying upon the very vitals of Christianity, parodying the Bible's sweetest histories, travestying its most sacred truths; and offering a mock salvation, without a Christ to save or a Holy Spirit to renew. There are also internal foes. From the ranks of the ministry itself "shall men arise speaking perverse things." We see this fulfilled in many pastors of the present day who preach their own theories and speculations instead of the pure Gospel of salvation. "Therefore *watch.*" When lodge religion steals into the vineyard of God's planting, the tares of false doctrine will naturally spring up, and pastors of all men need to acquaint themselves with its true character.

3. *To labor for others.* vs. 33-35. The early Puritan clergy eked out their scanty salaries by farming, and those times of poverty were their golden days of spiritual power. No man is qualified to enter the pulpit who is not willing to put ease behind his back; and if the ministry generally would copy Paul's example there would be fewer feeble churches left to die because no pastor can be found willing to live on the small salary they are able to offer. The very words minister and ministering have their root in the idea of self-denial, of giving rather than receiving.

4. *The parting.* vs. 36-38. Those who are leaders today in the ranks of reform, battling for truth and righteousness, have no longer lease of life than other men. The day will come when we shall see their faces no more. Let us heed their words of warning while they are yet with us.

LIGHT FROM THE WORD.

Why is personal holiness a prime duty? Ps. 50: 16; Rv. 2: 21-23. What is a peculiar characteristic of wolves that devour the flock? 2 Tim. 3: 5. What must every faithful minister expect? John 16: 33.

Take heed to yourselves. v. 28. The example you set, the influence you exert, the life you live, affects every individual with whom you come in contact. Your face, your figure, your words, your actions, help to build up or tear down the characters of others. You cannot do anything in the presence of others which does not affect them. You are being watched and read often when you least suspect it. One observes your charitable judgment, another your honest acknowledgment of wrong, another your studious habits, another your readiness to forgive, and, alas! if you fail in any virtue, eyes are quick to detect and hearts are ready to imitate. Therefore every Christian should take heed.

Feed the church of God. v. 28. It is the duty of every pastor to minister to each member of his flock. The rich and the poor, the sick and the well, the aged and the young, the faithful and the unfaithful should be counselled or cheered, encouraged or rebuked, according to their needs. The poor should not be overlooked and the rich should not be feared.

Watch. v. 31. "An army in actual war always establishes its pickets, sends out its scouts, and posts its sentinels, that they may know the movements of the enemy, and be ready to meet him. The general who should omit these precautionary measures, would be dismissed in disgrace, or his army overwhelmed in defeat. The sentinel who should neglect his duty or sleep at his post, would be punished with death. The Christian's foe is relentless. The guard should be constant and vigilant."

Remember how others have labored for you. v. 31. Paul warned them of the dangers which beset them. He asked them to recall his counsels in reference to these dangers, and remember his labor with and for them. The memory of what friends have done for you should stimulate you to help and encourage others.

Support the weak. v. 35. It is not alone a privilege, it is a duty, to provide for the wants of the poor, the needy and the infirm. Every Christian is a steward, not a proprietor. He should give as God prospers him. Many are living to-day in comparative poverty, because they failed to honor God with their substance and with the first fruits of their increase. If all Christians gave in proportion as they were prospered, there would be no sick ones suffering for necessities, no children crying for bread, no aged ones cold and desolate. Bishop Potter was upon one occasion visiting at the residence of Mr. Minturn. At family prayer the Bishop read the parable of Dives and Lazarus. Mr. Minturn observed that it was a passage of Scripture which often alarmed him. "A very solemn one, indeed," answered the Bishop, "but it should not be a terror to the rich who give as they should of their riches." "Ah," immediately responded the rich man, what *do* any of us give but *the crumbs*, Bishop?"

Remember the words of the Lord Jesus. v. 35. "When our Lord said, 'It is more blessed to give than to receive,' he expressed his own experience. He who loves a cheerful giver is a cheerful Giver. The love wherewith Christ loved us is the mould upon which the practical rule was cast. The redeption which the Gospel reveals is a system of giving and receiving. The whole transaction between the Saviour and the saved is comprehended in giving and getting. Christ gives all and gets nothing; Christians get all and give nothing. He gave himself; this is a gift unspeakable. For the joy that was set before him—this greater blessedness, the blessedness of giving, he came and companied with the empty and the lost. Let us bear these words of the Lord Jesus in our hearts when we pray. To be assured that he counts it blessedness to give, should greatly encourage us in asking."—*The Illustrator.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomcroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that athcism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowshlp and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Misc. Baptist, Lowndes Co., Miss.
Brownlee Church, Calcdonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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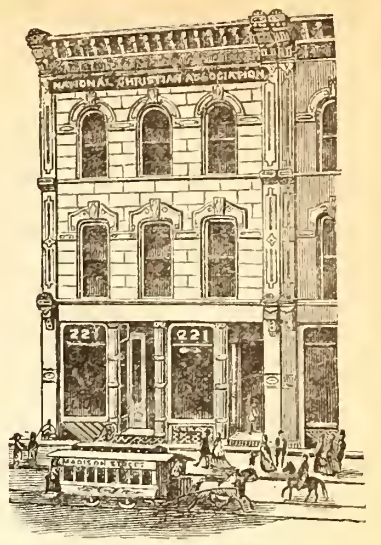
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY JANUARY 8, 1885

THE CONGREGATIONAL CLUB. — Some four hundred children of the Pilgrim's celebrated Forefather's Day at the Palmer House, Chicago, Prof. Fisk in the chair. As usual, it was a brilliant gathering, social and patriotic. It struck us as queer that at such a meeting a brother should carry a vote to observe Christmas, which the Pilgrims specially abhored. The New York *Independent* naively observed that in the Christmas carols, "Some doubt whether the highest cords are those of the angels or of the Roman Saturnalia." New Year's rests on reason, and Thanksgiving on religion, Christmas, with its Santa Claus, Yule Log, wassail revels and Forestry, is at best but half re-claimed heathenism which has supplanted the Gospel in lands where Apostles taught. Let us hope, however, that the angels and the Christ-child will not be run down by St. Nicholas, or Old Nick.

THE TARIFF! THE TARIFF! No Democrat would abolish it because the people hate direct taxes, and would rather support government by paying a little more for what they buy. But the first dollar surplus revenue raised by tariff above government expenses, is a corruption-fund and stimulating bait to fraud, embezzlement, luxury and theft. In 1843 the writer passed through Victoria's wine cellar. Her chief butler, whose duty was to taste the liquors, had a salary higher than the President of the United States. The Princess Augusta was married, and the London bells were ringing out the roundelay. Parliament voted the girl ten thousand dollars a year because her father, the Duke of Cambridge, was drawing from the taxes twenty thousand. Victoria and Prince Albert went in state, two miles from Buckingham Palace, to the Italian Opera, and people lined the way on both sides shouting, "God Save the Queen." At that moment one person in eleven in the whole United Kingdom was a recognized pauper on the parish list. Give our rulers money enough and Washington becomes London, and the United States Great Britain.

CHRIST'S SECOND COMING is not a Scriptural phrase. The Bible is full of his "comings." In Eden, to Abraham, to Solomon, to Moses, when he "came down to deliver" the Israelites, at Bethlehem as a babe, etc., etc., and in the last chapter of the Bible he says, "Behold I come quickly;" and in the reckoning of eternity, "quickly" may mean a million years.

Doubtless every one of his predicted comings will be fulfilled, and we shall know when they are so. And our proper posture is to be "looking for and hastening to" his coming which may not be five minutes ahead; and it will seem so when he gets here. One would like to know how long to Moses and Elias in the mount the 1,500 years seemed since they had toiled and suffered here. But we must not conjure with his advent or make a sect out of it.

FAITH CURES, which used to be noticed only as superstitions, are becoming staple items of the public press. The science of medicine, as we have it, is of Greek origin, where, as among our Indians, the healing art was mixed with conjuring; and this as everything else, retains a tinge from the complexion of its origin; and it is the constant tendency of the mind to cease looking to God, and to trust in means.

But praying to God for healing is as rational as any act of prayer. Christ healed bodies as well as souls. His apostles healed people. The Psalmist says, "Who healeth all thy diseases." Let us try to seek healing, as we seek salvation, not from means, but from God through means.

THE AMERICAN MISSIONARY ASSOCIATION—NEGRO WOMEN.

"Is woman blessed in the love of the home? In place of the angel of love, how often has there whispered to her ear, the devil of lust. And the negro woman, married to her negro husband, experiences the fact that even he regards her as under eternal obligation because he has married her; and now she owes to him a support and a home; and he may go forth to *his clubs and his* LODGES, his excursions, his drinking and smoking, and have her expect it to be her duty to wash, and hoe cotton, that she may support her lord."—Address of Rev. Edward D. Eaton, at Annual Meeting.

This seems to be the only allusion to the lodge during the anniversary. In years past, Secretary Strieby has written some brief paragraphs against the ex-slave joining secret lodges, and Secretary Roy spoke well at the unveiling of the Morgan monument. We desire to call the attention of these secretaries to the following facts:

1. Rev. J. W. Polk's colored Baptist church, Chicago, has three secret societies. The Western Light Temple, The Golden Gate Temple, and the Juvenile Club: the first for adults, the second for girls and boys of sixteen, the third swearing in children of both sexes when ten or eleven years old. The oath is administered by "TheGrand Master"–"So help you God!" and binds them to conceal from their own mothers, even, not only the initiation pass-words, etc., but the doings of the lodge. These children pay one dollar each for initiation, and ten cents a month afterward.

2. In the city of Washington, secret societies literally swarm. A colored man whom we saw, and who catches perch in the Potomac and sells them at ten cents a string, had raised and paid twenty-five dollars to be initiated into two secret societies to get ready to be taxed and governed. The wife of Rev. Wm. Moore, of Washington, informed us that while she taught in Fisk University, Tenn., a craze or mania seemed to possess colored men to belong to and keep up their dues in three to six secret lodges; and she named one smart, industrious man who kept up his dues in five lodges, which so nearly consumed his monthly wages, that his family depended on their own earnings, and on charity to supply their wants.

These glimpses, given us by the parties themselves, or by persons like Mrs. Moore, warrant us in saying that the colored people South, aye of the North, too, are rapidly passing under leaders who are not amenable to church or state; or even the family relations. Girls of ten years and upwards, sworn to concealment from their mothers, are turned into night meetings with boys, under oath not to tell what they see or hear or do there. There are some fifty such children from ten to sixteen years of age in the Juvenile lodge of Rev. Wm. Polk's church in Chicago. This in the North, what then in the South?

These colored people, thus being drilled and trained into popery, by the spurious worships, vain titles, and garish regalia of the lodge, are the wards of the American Missionary Association, which has received millions of dollars, and is now receiving thousands, to give those poor blacks pure doctrine and "a godly discipline."

WHO ABOLISHED SLAVERY.

We are sorry to see *The Interior* reason wildly on reform. William Reynolds, of Peoria, writes that the Abolitionist vote in 1844, though it defeated Henry Clay, and was said thereby to have destroyed Abolition, proved to be "the beginning of the end of slavery." The *Interior* editor takes him up and would seem to make the Abolitionists blind friends, and the Whigs and Democrats the true destroyers of slavery. This is what he says:

"The defeat of Henry Clay in 1844 by the 'Liberty Party' which nominated James G. Birney, resulted in the annexation of Texas, and the Mexican war, which was fought for the extension of slave territory. The effect upon the Whig party was to make it extremely pro-slavery, and to prepare it for the enactment of the Fugitive Slave Law. The Democratic party, having won by the assistance of the 'abolitionists,' became largely infused with 'free soil' principles. The Democratic State Convention in Ohio adopted a platform demanding the 'extinction' of slavery, and the Democratic Legislature sent Salmon P. Chase to the United States Senate When the campaign of 1848 came on the Democrats nominated Lewis Cass, of Michigan, and they were dependent on the free soil element with which their party was largely infused, for his election, and expected to receive it. But the Liberty party nominated Martin Van Buren, who had no sympathy with abolitionism, and defeated General Cass. This brought in the most radically pro-slavery administration in the history of the country up to that time, and the Fugitive Slave Law was enacted. When the campaign of 1852 came on, both the great parties had been beaten by the 'free soilers,' because of their free-soilism—Clay in '44, and Cass in '48, and both therefore took equal and extreme pro-slavery grounds. The result was the repeal of the Missouri Compromise, the opening of Kansas and Nebraska to slavery, the Dred Scott decision, and the 'Manifest Destiny' doctrine of the annexation of the West Indies and Central America. The next presidential election, 1856, found the Whig party dead and the Republican party, which was not an abolition party, but stood on the Jeffersonian doctrine of restriction, was defeated. In 1860 the slave power was stronger than it ever had been, but it 'knifed' Stephen A. Douglas at Charleston, and, following this, defied doom by firing on Sumter. The strength of slavery is shown at that time by the fact that Abraham Lincoln in 1860 only received about one-third of the popular vote.

This strange reasoning accuses reformers of all ages of causing the guilty acts of their enemies. Elijah's prophecy, not idolatry, "troubled Israel;" Luther's preaching "resulted" in the thirty year's war. The truth taught by Huss "resulted" in his being burned; and Wickliffe's, in the digging up and burning his bones, and sending his ashes by the Swift, Avon, and Severn to the sea; *ergo*, their conduct was unwise.

There have always been abolitionists ever since there were slaves. Massachusett's General Court sent the first two slaves landed there home to Africa at the public expense. In 1782 the British Chief Justice decided that a slave's chains fell off when his foot struck England. Twelve times Wilberforce failed; but the thirteenth time carried the abolition of the slave-trade by the British Parliament. Lundy started his *Genius of Universal Emancipation* in 1821. Garrison his *Liberator* in 1831. The same year the Synod of Cincinnati appointed a fast for the overthrow of slavery, and issued a pamphlet written by S. Crothers, from which Weld drew his celebrated "Bible Argument." In 1835 Birney started the *Philanthropist* in Cincinnati, and through this whole period Friend Quakers testified, and enforced discipline against slave-holding; and, down to the war of 1860–5, there were Scotch Presbyterian churches, even in the South, which excluded slave-holders from fellowship.

But in 1840 a political party was started at Albany which, shifting its forms and names held on till slavery fell. It cast that year for Birney only 7,000 votes; in 1844, 66,000; in 1848 between two and three hundred thousand; in 1852, a less number; and in 1856 Fremont had a larger popular vote than Buchanan who was elected.

This political movement was called in 1848 Free Soil, and in 1856 took the name Republican. But Salmon P. Chase, who wrote the platform and presided at the Buffalo convention in 1848, had acted and voted with the old Liberty party full seven years before; and Giddings, John P. Hale, Lovejoy, and almost the entire mass of Abolitionists went bodily with the Free Soil movement in 1848. The writer was at Princeton, Ill., and made a speech to the Abolitionists who crowded a hall to meet Lovejoy on his return; and we all went solid for the Free Soil party, with Chase as our leader and head.

Years before, the writer had slept with S. P. Chase, Senator Tom Morris, Samuel Lewis and seventy-five others, on hay, in Joseph Dugdale's stable-loft at Green Plains, Ohio, because there was only house-room enough for the women. And now, to be told that the Free Soil party was not the Liberty party seems to us queer. The Republican party was the same hat stretched.

Was not the Republican party the same party after receiving hosts of life-long Democrats, like John A. Logan, Lyman Trumbull and their followers, as it was the year previous? True, when the slave-holders shifted their ground, we changed front to meet them. The new territories began to open and the race was to see which would get those territories slavery or freedom. Garrison and his small band were non-government, non-voting, non-resistants. But the mass of us, represented by the *Emancipatior*, *Philanthropist*, *National Era*, *Western Citizen*, Fred. Douglass's paper, etc., etc., were voting Abolitionists, who never believed Congress had the political right to free slaves within the slave States, except by the war power. So when Chase set our platform against extending slavery into the territories, that gave us the name of "Free Soilers," Free Democrats, and what not; but that did not make us another party. The Democratic party was named, and called by Jefferson and its founders the Republican party; but the people liked the name "Democrat," and so made the change. Did that make it another party? So changing the name of the Liberty party to Free Soil, and Republican, did not make us another party. We were the only anti-slavery party, from our birth to the death of slavery. Chase said to an old Whig friend who complained of his desertiug its ranks: "My friend, the road to the overthrow of slavery lies through the graveyard of the Whig party." So it did, and we traveled that road. True, we took in proselytes along the road, who had not fully learued our language or our faith. Mr. Lincoln was one; but the logic of events soon converted him to both. If the old Abolitionists had been taken out of the Republican party, it would have been "The play of Hamlet with Hamlet left out." When Lincoln said he would "save the Union with slavery" if he could, Lovejoy immediately wrote, "Our trust now is in God and in the mob." The Southern mob of fire-eaters soon drove Mr. Lincoln to the Abolitionists and slavery fell. The Liberty-Free-Soil-Republicau party was one continuous river like the Mississippi, though it received tributaries, and if you had takeu the Abolitionists out of it, you would have left it but a "mud creek."

THE NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

The seventeenth anniversary of this society will be held in Lincoln Hall, Washington, D. C., January 20–22, 1885.

The senior editor of the *Cynosure* and Secretary Stoddard paid their dollar each and attended the sixteenth anniversary last winter, in the same hall, and so became members of the Association. We

enjoyed the speaking, and believe in woman's suffrage. We, in due time, received the printed minutes. and along with them a printed circular signed by Elizabeth Cady Stanton and Susan B. Anthony, headed: "STAND BY THE REPUBLICAN PARTY." This circular struck us as queer, as we had not heard or read of the Republican party doing any thing or saying aught for woman's suffrage. Nor can we now imagine any reason to account for their course, unless somebody employed and paid them a few thousand dollars for emitting and circulating these electioneering hand-bills which, of course, if the parties were agreed, they had a right to do. But as we voted for St. John, we took no stock in the Stanton-Anthony hand-bill.

The only allusion to the temperance reform which we heard last winter in their convention, was in the speech of a lady who, enumerating tokens of success, said: "*These Temperance women* were coming out for woman's suffrage.

When shown the American platform by Secretary Stoddard, several of the suffrage leaders, especially Mrs. Gougar, of *Our Herald*, warmly approved of it; but we have not heard of their advocating it, or condemning the lodge which swears its members never to initiate a woman. A few of these women were, with Mr. Garrison, opposed to voting by men or women.

—The New York agent has become acquainted with Mr. F. Mallory, a seceded Mason of Corinth, Saratoga county, N. Y., who is anxious that S. E. Starry of Iowa visit the State and lecture, agreeing to pay one-half the cost.

—Last week Elder Rathbun, Iowa State agent, passed through Chicago on his way to Corning, N. Y., spending part of the day in the *Cynosure* office. Bro. Rathbun reports the Iowa Republicans terribly severe on every man who voted for St. John, whether American or Prohibitionist. This wrath he expects will turn soon to shame, and the interruption to reform work will be only temporary.

—A State convention is in preparation for New York during the present month. Notice may be expected next week. The meeting will be held in the western part of the State. All hands on deck, and ready for action!

—Secretary Stoddard is expected to enter upon a campaign of five or six weeks in New England, arranged by Elder S. C. Kimball, of N. H. His first meeting will be with the independent Baptist church at Williamantic, Conn. on Sabbath the 25th inst. Let all parties in New England desiring lectures write to Bro. Kimball at New Market, N. H.

—Bro. Hinman writes a good letter from Princeton, Ill., where he found a welcome in the Swedish church with large audiences on three evenings. We are reluctant to postpone this letter, but could not find room for it this week.

—The assailants of Elder Rathbun at Kellerton, Iowa, a few years ago seem to have been followed by an avenging providence. The day after the mob the villain who struck him was thrown from a buggy and had his leg broken, and has lately been severely pounded in a fracas; another was struck and killed by a negro last April; one of the lawyers engaged against him has been convicted of perjury; and a doctor indicted for counterfeiting.

—Friends in Wisconsin will please note the change in the notice for their State convention. Instead of the College chapel at Milton, the Grange Hall at Milton Junction will receive the convention. We sincerely hope the reason for the change will not reflect upon the moral courage of the College officers. A few years ago they received Bro. H. H. Hinman quite ungraciously, and the welcome tendered Elder Bancroft was an evidence, we hoped, of more cordiality and co-operation in reform work.

—The New Year has been gracious to several of our valued exchanges. The *Midland* of St. Louis has taken the more popular 16-page form. We hope Bro. McNary will warm up some of his strong Anti-masonic articles for his hungry readers. The *Religious Telescope*, Dayton, comes in fine new dress throughout. Bro. Hott has secured a wider range for his labor by selecting a smaller type. The historical articles on the early struggles of the *Telescope* are a valuable contribution to the literature of the United Brethren churches. The *Lever* of this city commends its good work for temperance by also brightening its pages with new and smaller type. The *Banner of Holiness*, organ of the Western Holiness Association at Jacksonville, Ill., takes a new name, the *Christian Voice*, and enlarges its pages, a happy proof of the deserved popularity of this paper.

—Along with the rest the *Cynosure* has been answering the kind appreciation of its readers by renewing the clear and handsome type furnished two years ago from the foundry of Barnhart Bros. in this city. It is the highest commendation of the work of that establishment that, after two years use, it required an experienced eye to mark the difference between the new and old type. Much of the credit of this durability and excellent wear of type we cheerfully give to the Blakley & Marsh Printing Co., whose skill and care with the press-work has furnished our readers a handsomely printed sheet for two years past. Their past record is an evidence that the N. C. A. Board are determined to give the patrons of the *Cynosure* the best possible paper, in the best form consistent with the economy necessary to reform.

READ AND ACT.

A form of request was printed in the *Cynosure* of December 18th, which, after consultation with friends personally and by correspondence, has been modified and is herewith submitted for the signatures of all who approve of the convention. I desire also to make this request: that when you read this you set about getting as many signers as possible and when your list is completed forward it at once to me at 221 West Madison street, Chicago. One man promises 500 from his county. A hundred thousand can easily be obtained by a little effort. *Will you do your part and report early?*

J. P. STODDARD, *Secy. N. C. A.*

A NEW ENGLAND M TING FOR REFORM.

A REQUEST FOR A CALL.

The undersigned request the directors of the National Christian Association—

1. To call a Convention at some convenient point in New England, to meet in May, 1885, to consider the Secret Lodge system, and promote Temperance and general Reform, in the interest of the Christian religion and that Civil Government which is ordained of God. Said Convention to consist of all persons who favor the suppression of the liquor traffic and who desire to see the prohibition work divorced from secret lodges.

2. That invitations be extended to President Julius H. Seelye, of Amherst College; Joseph Cook, of Boston; President J. Blanchard, of Wheaton College; A. A. Miner, D. D., of Boston; Hon. Samuel C. Pomeroy, of Washington; and John B. Gough to address the Convention.

Finally, the call to issue when this paper is signed by ten thousand persons who approve the Convention.

WISCONSIN STATE CONVENTION.

The State Convention of the Wisconsin Christian Association meets in Grange Hall, Milton Junction, Rock county, on Tuesday evening, January 13, and will continue through Wednesday and Thursday, the 14th and 15th. Able speakers will be present to address the convention and a special effort will be made to make it of great profit, not only to pronounced Anti-masons, but also to those who have given more attention to the temperance reform.

FRIENDS IN ILLINOIS are beginning to send in pledges of money to sustain the lecture work during the current year. Up to Dec. 27th, the following is the list of cash and pledges received by Mrs. E. A. Cook: J. C. Hetzel, 50 cts.; A friend, 1c.; W. T. Elliott, $1.50; A. Wright, $1; Lemuel Lester, $10; John Gardner, $5; Simon Lautz, $3; Judge Zearing, $5. Total, $26.01.

THE SECRET EMPIRE.

The membership in Illinois of the order called Royal Arcanum is reported to be 3,151; number of councils, 42. The total membership of the order in the United States is 53,000; number of councils, 857.

There are in Missouri reported 512 lodges; initiations during the past year, 1,603; raised to the third degree, 1,441; demitted, 1,017; total membership, 25,509, being a gain of 654.

There are 3,559 Masons in Rhode Island according to last report.

The "Supreme Recorder" of the Ancient Order of United Workmen reports 136,047 members May 1, 1884, being an increase of 16,021 during the year. Illinois and Missouri contributed more than one-fourth, or 4,128 to this increase.

The Supreme Lodge of the A. O. U. W. met in Toronto last June. Very prominent in the proceedings was Rev. John D. Vincil, D. D., of St. Louis, a Methodist preacher, we believe, who is also Grand Secretary of the Missouri Masonic Grand Lodge and a Mason of high degree.

Medinah Temple of the "Nobles of the Mystic Shrine," a Masonic body, has existed in Chicago for two years past and has a membership of 150. A prerequisite to membership is that the applicant be a Knight Templar or a 32d degree Mason in the Scottish Rite body. There are members in Wisconsin, Indiana, Minnesota, Missouri and Montana. The meetings are held monthly in Oriental Hall. This order has temples in New York, where the Imperial Council exists; also in Albany, Bridgeport, Boston, Rochester, Pittsburg, Philadelphia, Cleveland, Detroit, Cincinnati, San Francisco, and several other cities in various parts of the United States.

The order of United Americans is a relic of the old Know Nothing movement. Its organ is the *Sachem*, formerly edited by Col Thomas Picton, a Mason of many degrees in the rite of Memphis, and who was suddenly a man of note when the so-called Masonic emblems were found under the Egyptian obelisk. During the past campaign it was said by official members that none of the order could support Blaine, because each member was sworn "never to vote for a foreigner, for a native Catholic, or for a native American who had married a Catholic, or whose mother was one." Blaine's mother was a Catholic.

One of the most important ceremonies connected with Freemasonry ever witnessed in India, and one attended with considerable pomp and magnificence, was held at Meerut, Nov. 7th, on which occasion H. R. H the Duke of Conaught, 33 deg. Past Senior Warden of England and Great Prior of Ireland, opened a Rose Croix chapter, Knights Templar reception and Knights of Malta priory. Nearly every Mason of high degree in India was present.

Last Thursday evening there was a grand Masonic time at Council Bluffs. The Masonic Temple which has for some time been in process of construction and just completed, was duly dedicated. The "Most Worshipful Grand Master," Judge Granger, was present and officiated, we presume, as high priest in the evening's Baal worship. The grand lodge of seven Masons, led by the Grand Tyler, "filed into the audience room at 8:30 p. m. and marched three times around the altar; the grand officers proceeded in turn to pour corn, wine and oil, with appropriate Masonic remarks, upon the lodge, the Grand Master replying to each convocation, and the grand lodge joining in giving the grand hours." Then the whole affair wound up with dancing. Oh, what a "grand" occasion it was! We have purposely quoted much of the above from Friday's *Nonpareil* to show that the *grand* has not been unduly emphasized by us.—*Blanchard (Ia) Record.*

A Masonic convention was held at Boston the past week of all Masons of the United States of America having taken the ninetieth or ninety-fifth degree of either the rites of Memphis or Mizraim thirtieth degree or thirty-fifth degree of Ancient and Primitive rites, for the purpose of considering the advisability of establishing a union sovereign sanctuary, embracing all the mysteries.

We are informed that this meeting was simply held in the interest of Denis Wilson, of Boston, who has claimed to be Grand Master of the E M. in R , of Memphis, Mizraim, Ancient and Primitive Rite, etc , and who, failing to be recognized by either or any of the aforesaid bodies, has, together with a few disjointed *High Masons*, gotten up this "Royal Sovereign Sanctuary" scheme to forward the selling of new Masonic degrees; and that there was really no legal officer or member of any of the aforesaid rites present or represented in the said pretended convention; and if there were such, we as Masons know they had no power to alter, change, abridge or consolidate any of the laws, regulations or landmarks of Freemasonry except clandestinely.—*The Freemason, Detroit, for December.*

The following bill, printed in colors, was picked up in the streets of Millersburg, Ky., a while since. A feature of this meeting was a "national grand tax" of $1 per member, which was the *sine qua non* of admission. Three prizes were offered for the drill. What are the colored lodges drilling for? In the upper part of the bill is a blazing star within a triangle. It reads:

ATTENTION!

U. B. F. AND S. M. T.

United we stand, divided we fall.

Headquarters of United Brothers of Friendship and Sisters of the Mysterious Ten.

Office of National Grand Master.

Know all brethren and sisters by these presents, that the fourth biennial session of the National Grand Lodge will convene in the city of Galveston, State of Texas, on Monday, July 28, 1884 at 12 M. * * *

Each Temple is entitled and is requested to send one female delegate to the National Grand session of the sisterhood, which will convene Tuesday, July 29, 1884, at 12 M. * * *

The Grand Master and Grand Council of each State is hereby ordered to postpone the meeting of their respective Grand Lodges for 1884 until a convenient date and at the same place in 1885. Business of importance to the vitality of the Brotherhood compels this order. Aside from this is the fact that the order owes to the State of Texas a large and enthusiastic meeting.

Friday, August 1, 1884, at 10:30 a. m., the national grand procession of the order will move, escorted by the knighthood of Texas and visiting knights. This will be the 23d anniversary of the organization of the Brotherhood and Sisterhood.

A competative drill will take place. Commanders of Camps are expected to have their members uniformed in strict conformity to the regulation.

H. FITSBUTLER, N. G. S.

FRED. D. MORTON, N. G. M.

THE HOME.

THE RETURN HOME.

A HYMN OF THE GREEK CHURCH IN THE TENTH CENTURY, TRANSLATED BY JOHN M. NEALE, D.D.

Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck.
But oh! the joy upon the shore
To know our voyage of peril o'er.

The prize, the prize, secure,
The athlete nearly fell;
Bore all he could endure,
And bore not always well.
But he may smile at conflicts gone
Who sets the victor's garland on.

No more the foe can harm;
No more of leaguered camp,
Nor cry of night alarm,
Nor need of ready lamp.
And yet how nearly he had failed,
How nearly had the foe prevailed!

The lamb is in the fold,
In perfect safety penned;
The lion once had hold,
And thought to make an end;
But One came by with wounded side,
And for the sheep the Shepherd died.

The exile is at home;
Oh, nights and days of tears!
Oh, longings not to roam!
Oh, sins, and doubts, and fears!
What matters now? oh! joyful day,
The King has wiped them all away.

Oh! happy, happy bride!
Thy widowed hours are past;
The Bridegroom at thy side,
Thou all His own at last!
The sorrows of thy former cup
In full fruition shallowed up.

—*Selected.*

PAUL'S PREACHING, AND HOW HE DREW THE PEOPLE.

Traveling, some time ago, in Europe and Asia Minor, I passed several weeks in Athens, and, while there, often visited an old Greek monastery, in which were numbers of old parchments and records of ancient times. Turning them over, one day, I came across some files of the *Athenian Ledger*, engrossed on parchment at the time the Apostle Paul was preaching in that city; and I found, from its columns, that it was the custom of the philosophers and public teachers of that day to advertise the times and subjects of their lectures and addresses. And for this I was, in a measure, prepared; for I knew the way in which Socrates and Plato were accustomed to announce their teachings.

But, to my surprise, I found, from the columns of the *Ledger*, that Paul himself was in the habit of advertising the subjects of his sermons, and the times and places when and where he would preach them; for, like not a few modern preachers, he seems to have been determined to draw crowds to hear him, if need be, by the announcement of *outre* sensational topics. For example, he publishes that at such a time he will preach on the "Size of the Golden Calf;" at another, on "Samson's Hair, and why his Strength was in it;" at another, on "The Tail of the Serpent that Tempted Eve;" at another, on "The Great Pyramid, as Emblamatic of Christ;" at another, on "The Speaking of Balaam's Ass; and the Dialect in which he Spoke;" at another, on "The Spiritual Significance or Clouted Shoes;" at another, on "Courting by Moonlight;" at another, on "The Size of the Whale that Swallowed Jonah;" and at another, on the all-important question "Whether the Axle-trees of Pharoah's Chariots were of Wood or Iron."

And so from day to day, and week to week, the advertisements went on in the columns of the *Ledger*, very much as they now do in the New York Saturday's *Herald*, the subjects, for the most part, being similar to those already quoted, and evidently intended to arrest attention and draw the crowd to hear him; for the Athenians, he well knew, as well as the strangers there, were always wide awake for telling or hearing some new thing; and he evidently felt that such topics would draw them to hear him; and then, at the end, he doubtless thought he could top off with some Gospel doctrine or duty, and so turn their thoughts to practical truth. He evidently felt, as some modern preachers do, that the first and great duty of the Gospel minister, like that of a yoke of oxen, was to draw; and to this great end his ingenuity was directed, and his brain asked for topics.

Now and then, too, I found, in the editorial columns of the *Ledger*, "notices" of the many converts Paul had made, or how large a collection he had taken up, or what an eloquent and masterly discourse he had given, and how the people hung enraptured on his lips. And not a few of the "notices" were so worded as to give the impression that Paul had himself written them, or at least had suggested to the editor the terms in which to eulogize both himself and his work. Of course the Apostle could not have known anything about "Jo Smith," the great Mormon leader; and yet with the same shrewd good sense that marked that distinguished Mormon apostle, he doubtless felt, as the latter said, "If you don't blow your own trumpet, nobody else will be likely to blow it for you!"

As I read these various items and notices, I confess I was astonished, and could scarcely believe my own eyes. But there was the *Ledger*, right before me, and there the plain items of its columns. In fact, it was so much like many of the secular and religious papers of the present day, that I began to think there surely must be something in the doctrine of *Apostolical Succession*, and not a few of our modern ministers are but following the example of the great Apostle of the Gentiles, both as to subjects for preaching, and the indirect and round about way of self-praise.

Thinking of this, I turned to the monk who had pointed me to the files of the *Ledger*, and asked why he supposed the Apostle took such a course as this; for, I said, "common as it is nowadays, I had not expected it in those ancient times, and from a man like the Apostle Paul."

"Well," he replied, "I suppose Paul, like many in modern times, felt that his first great object and duty was to be noticed, and to draw the people, and that if he did not keep announcing subjects, and singular and striking subjects, he would soon be unnoticed and unknown; that this was the only way to keep himself before the people; that 'if he didn't blow his own trumpet, nobody would blow it for him,' and that but for these new and taking topics his audiences would soon dwindle away, and he be left to speak to the empty air."

I was just replying, "Indeed, I wish Paul himself were here for a few moments, that I might ask him if he really thought this the best course to be taken by all preachers," when, just at that moment, a loud sound in the street roused and wakened me, and I found it was all a dream! I had been asleep in my chair. The Bible was open before me, at a chapter in which I had been looking out a text, and as, rubbing my eyes, and looking again at the passage I was reading when slumber had overtaken me, the first words that met my notice were:

"I determined not to know anything among you, save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.—*Dr. Tyrone Edwards in the Independent.*

ROBERT HALL AS A PREACHER.

Rev. Paxton Hood gives this graphic account of one of Robert Hall's sermons in a village chapel: "We remember to have heard a dear, departed friend tell how, when a boy, he was taken by his father one still summer evening across the Northamptonshire fields—I believe it was to the little town of Thrapstone—to hear Robert Hall. It was one of those old village chapels with the square galleries. As in the instance of Chalmers, the place was crowded with plain farmer folk, and a sprinkling of intelligent ministers and gentry from the neighborhood. The minister came in, a simple, heavy, but still impressive-looking man, one whose presence compelled you to look at him. In due course he announced his text. 'The end of all things is at hand; be sober and watch,' etc. Quite unlike Chalmers, his voice was not shattering, but thin and weak. There was no action at all, or only a kind of nervous twitching of the fingers, more especially as the hand moved and rested upon the lower part of the back, where the speaker was suffering almost incessant pain. As he went on beneath the deepening evening shades falling through the windows of the old chapel, his voice first chained, then charmed and fascinated his hearers, one after another. The whole place seemed as if beneath a spell. As he talked about the 'end' the spell upon the people seemed to begin to work itself out into an awful, fearful restlessness. First one, then another, rose to his feet, and stood stretching forward in a kind of fright and wonder. Still there was no action, only the following on of that thin voice with a marvelous witchery of apt and melodious words; but through them 'the end of all things' sounded like some warning bell. More people arose, stretching forward. Many of those who arose first, as if they felt some strange power upon them—they knew not what—got up and stood upon their seats, until, when the great master ceased, closing his pathetic accents, the whole audience was upon its feet, intensely alive with interest, as if each one had heard in the distance the presages and preludes of the coming end, and felt that it was time to prepare. My friend used to speak of that never-forgotten moment that summer evening in the old chapel, as one of the most memorable in his life."—*Christian Secretary.*

BIBLE READINGS FOR THE YOUNG.

THE SIN-BEARER. Read Isa. 53.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53: 5.

1. Of whom did the prophet Isaiah thus write? Acts 8: 32–35.
2. When was Jesus wounded for our transgressions? Luke 22: 44; 23: 33; Heb. 12: 2, 3.
3. How could Isaiah, 700 years before, thus describe his sufferings? 1 Pet. 1: 10, 11.
4. In whose room did Jesus live a life of suffering and die on the cross? 1 Pet. 2: 24; Matt. 20: 28; Rom. 5: 8.
5. What great blessings has Christ's death purchased for sinners? Gal. 3: 13, 14; Eph. 1: 7; Rom. 8: 31, 32.
6. How should Christ's people regard sin? 1 Pet. 4: 1, 2; Rom. 6: 2, 11, 12.

WHAT IS THE USE?

An English missionary, in an address at his old school, said he used to wonder what was the use of cramming one's self with Latin and French, and he was told that it had a very fine effect upon the intellect. When he got out to the Congo he was placed in a position which was altogether unforeseen when he was at school, and he had to acquire Portuguese, which was the only means of communication, and he found it very easy to do so after the grounding in Latin he had received there. He had learned French there also, and when he got out to the Congo he found how very useful it was to know something of French. He learned to swim, and that also had been useful to him. He noticed in the school some geological and natural history specimens. On the banks of the Congo he had noticed some fossils, and had said to one gentleman, "I suppose you burn this stone up for lime?" "No," he said, "that is not limestone." He asked one of the Roman Catholic missionaries, and tried to ascertain if he knew anything about limestone, but he appeared to be quite ignorant of it. But he tested a piece of it, and he found that it was limestone. It was a very valuable thing for boys to get a practical knowledge of things about them, and to pay some attention to the geology of the country around them. No one knew the calls that might be made upon them in after life.

You never know, boys, when any knowledge you may possess will come into use.—*Illustrated Christian Weekly.*

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to show the Spirit of Christ, he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party of mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

THE HISTORY OF ZERO.

Zero on the common thermometer, like the fanciful names of the constellations, is an instance of the way wise men's errors are made immortal by becoming popular. Zero comes to us through Spanish from the Arabic, and means empty, hence nothing.

In an expression like "90 degrees Fahr.," the abbreviation Fahr. stands for Fahrenheit, a Prussian merchant of Dantzic, on the shores of the Baltic Sea.

His full name was Gabriel Daniel Fahrenheit. From a boy he was a close observer of nature, and when only nineteen years of age, in the remarkably cold winter of 1709, he experimented by putting snow and salt together, and noticed that it produced a degree of cold equal to the coldest day of the year. As that day was the coldest the oldest inhabitant could remember, Gabriel was more struck with the coincidence of his little scientific discovery, and hastily concluded he had discovered the lowest degree of temperature known to the world, either natural or scientific. He called that degree zero, and constructed a thermometer, or rude weather-glass, with a scale graduated up from the zero to the boiling point, which he numbered 212, and the freezing point 32, because, as he thought, mercury contracted the thirty-second of its volume on being cooled down from the temperature of freezing water to zero, and expanded the one hundred and eightieth on being heated from the freezing to the boiling point.

Time showed that this arrangement, instead of being truly scientific, was as arbitrary as the division of the Bible into verses and chapters, and that these two points no more represented the real extremes of of temperature than "from Dan to Beersheba" expressed the exact extremes of Palestine. But Fahrenheit's thermometer had been widely adopted with its own inconvenient scale, and none thought of any better until his name became an authority, for Fahrenheit finally abandoned trade and gave himself up to science. This habit made people cling to the established scale, as habit makes the English cling to the old system of cumberous fractional money. Our nation began to use Fahrenheit's thermometer about the middle of the last century, or not far from the time when old style was exchanged for the new style in the writing of dates.

The three countries which use Fahrenheit are Holland, England and America; Russia and Germany use Reaumer's thermometer, in which the boiling point is 180 degrees above freezing point. France uses the Centigrade thermometer, so marked because it calls the boiling point 100 degrees from freezing point. On many accounts the Centigrade system is the best, and the triumph of convenience will be attained when zero is made the freezing point, and when the boiling point is made 100 or 1,000 degrees from it, and all the subdivisions are fixed decimally. If Fahrenheit had done this at first, or if he had made it one of his many improvements after the public adopted his error, the luck of opportunity, which was really his, would have secured to his invention the patronage of the world.—*Our Young People.*

SNOW-FLAKES.

How merry and how beautiful
Are the snow-flakes in the air!
As soft, and pure, and noiseless, they,
As an unspoken prayer.
With touches gentle, deft, and light,
They dress the earth in robes of white.

They cover all unlovely sights
With their own loveliness;
And hideous things grow beautiful,
Which they have come to bless.
They hide the world's worst blots away,
So pitiful and tender they!

The dauntless flowers that dared to wait
Until the first snow fell,
Are gently hushed to softest sleep
By friends that love them well;
And, warmly nursed from wind and cold,
Their hearts another Spring-life hold.

The snow-flakes are the children's friends;
Young eyes look out to see,
With wonder and with joyousness,
How white the world can be,
That, dimmed by wrong without, within,
Too often looks as black as sin!

Oh, snow-flakes from your teachings meek
None proudly turns away;
So catch awhile the ears of men,
And now, as always, say
That He, who died for sins of men,
Can wash the foulest white again!

—*Marianne Farningham.*

BIBLICAL MOUNTAIN ENIGMA.

90 LETTERS.

41, 20, 21, 10, 6, 2, the mountain upon which the 1, 3, 63, 53, 16, 5, was built.

13, 17, 34, 42, the mountain from which 88, 42, 4, 32, 7, looked over into 36, 8, 24, 12, 23, 33.

27, 30, 44, 26, 47, the mountain from which 36, 42, 88, 41, 35, 48, 14, 88, 40, 66, 11, 49 were given.

36, 46, 29, 41, 55, 57, the scene of the contest between 60, 71, 52, 19, 62, 39, and the 54, 61, 20, 53, 69, 70, 38, 50 of 89, 65, 87, 75.

77, 76, 21, 63, 20, 48, noted for its heavy 56, 85, 9, 64.

2, 42, 61, 3, 89, the mountain upon which 87, 6, 61, 42 48 died.

42, 79, 58, 31, 40, 81, a mountain memorable in the life of Christ.

80, 55, 34, 62, 44, 20, 13, a mountain from which 90, 20, 86, 42, 63, 42, 48, procured the 36. 32, 22, 87, 29, 49, for the 45, 76, 88, 53, 82, 76.

64, 55, 72, 21, a mountain belonging to the descendants of 70, 64, 8, 43.

62, 21, 6, 61, 23, 68, the mountain upon which the 87, 29, 37, rested after the 15, 71, 42, 20, 18.

The mountains, it is said, shall 89, 29, 5, 62, 59, forth into singing.

Joshua cut off 26, 13, 12, 84, 83, 88, 64, from the mountains.

While Elijah stood before the Lord a great and strong 25, 78, 33, 67, rent the mountain.

Moses 89, 29, 42, 51, 5, the 73, 87, 89, 82, 17, 64, of 7, 74, 20, 48, 32 when he came down form the mountain.

28, 23, 31, 83, 14, was often obliged to flee to the mountains to escape from 90, 26, 43, 86.

15, 62, 83, 73, 2, will remove mountnins.

The whole is a beautiful passage in the Psalms.

—*Selected*

TEMPERANCE.

SELF-MADE POVERTY.

I would not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and, worse than all, drunkenness. Ah, that drunkenness! that is the master evil. If drink could be got rid of we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but, as for a gin palace there is nothing to be said in its favor. The vices of the age cause three-fourths of the poverty. If you could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot when he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetite—if you could look at such a sight and remember it will be seen ten thousand times over to-night, I think you will say, "God help us by all means to save some." Since the great ax to lay at the root of this deadly upas is the Gospel of Christ, may God help us to hold that ax there, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drips from every bough.—*C. H. Spurgeon.*

CONCERT OF PRAYER.

The National Woman's Temperance Union, has taken preliminary steps towards securing, in all parts of the world, a concert of prayer for the temperance cause. The noon hour of each day has been designated, ever since the crusade, as a time for individual lifting up of the heart, and now it is suggested that, in addition to this, Thursday afternoon be the time for a temperance prayer meeting, to be held weekly as may be determined in the different localities. Thus, concerted prayer, by women in all nations, for the overthrow of the poison habits of all races, is rendered possible, and we urge attention to this as the very best kind of a beginning. The temperance ladies have consulted with leading missionaries, as well as workers in that great cause, and have found help and encouragement on every hand. They have also appointed Mrs. Mary Clement Leavitt, of Boston, who has for a year been working on the Pacific coast, under the auspices of the National W. C. T. U., to make a reconnoissance in the Sandwich Islands, Australia, and perhaps India, China, and Japan, visiting the missionaries of those countries and endeavoring to introduce the W. C. T. U. methods, and to provide for a healthful interchange of sympathy and work by which the influence of the Gospel temperance movement shall eventually belt the world. May this earnest gifted Christian lady be abundantly blessed in her Gospel embassy, and find a welcome in the hearts and homes of Christians everywhere.—*Union Signal.*

The Local Option Liquor-License bill has been defeated in the Vermont Legislature by a vote of 123 nays to 72 yeas.

LITERATURE.

THE FALLACIES IN, "PROGRESS AND POVERTY;" in Henry Dunning Macleod's "Economics;" and in "Social Problems" with the Ethics of Protection and Free-Trade and the Industrial Problems *a priori*. By William Hanson. Price $1.00. Fowler, Wells & Co., Publishers, New York.

The author, while in hearty sympathy with the advanced views of the great land reformer on the subject of private property in land, carries his principles to their consistent logical conclusion and makes a clean sweep of rent, interest, and profits. He holds with Adam Smith that "The produce of labor is the natural reward or wages of labor."

"Wealth is measured by work not by money." "The Universe is priceless, and commercially valueless." Land, like air, water, sunshine, is part of the universe, hence is like its whole, priceless. What man makes he may properly own, and only that. To claim that land may be sold and monopolized is to claim that God brings men into existence without making provisions to sustain their life. The rock on which Henry George foundered was Mill's "unearned increment" which has no existence in reality and cannot be justly taxed. Only the product of work can be justly taxed.

The only remedy for the admitted and terrible oppressions under which the toiling millions groan, is a return to the requirements of God's Word, that strictly forbids the sale of land and the taking of usury or increase. Demand does not constitute value, as Macleod claims, but work does. Demand does not even fix the price; monopoly and competition do that. Economics as heretofore taught is based in the most sordid selfishness. The science will only be rightly based when it becomes thoroughly Christianized in its foundation principles.

Neither protection nor free trade give promise of good to the worker. In a country where land is dear and money and labor cheap, it is to the interest of the manufacturer to have free trade so that he can undersell his competitors, especially in the world's market. Where land is cheap, and money and labor dear it is the interest of the manufacturer to have protection, so that he may make his own countrymen pay an exorbitant price for his wares. In either case when competition has brought down the price so that he cannot make the profits he desires, a per cent. is taken from the wages of labor. This process has gone on in free trade England and protected America till, when you consider the value of money in the two countries, there is but little difference in the actual wages paid, and when America has had protection as long as England has had free trade her toilers will be worse off than those of the mother country.

The above are some of the teachings of this timely work. While pursuing strictly the scientific method the author views the subject from the Christian standpoint. When Christian thought is generally turned to the injustice that underlies the whole social and economic fabric, ministers will not need to wonder how to reach the masses.

Whoever wishes the most advanced thought on the all important questions discussed, needs this book. O. F. L.

The *Century* for January, aside from its illustrated papers, contains articles of importance to a wide range of readers. Chief among these in timeliness is the status of the negro at the South, which Mr. George W. Cable treats with much plainness of speech and much suggestiveness, in a paper entitled "The Freedman's Case in Equity," which is likely to attract attention and give rise to discussion North and South, as Mr. Cable writes frankly accepting the changed condition of affairs since the abolition of slavery. The same theme is touched upon, less directly, in an editorial article, "A Grave Responsibility," and in an "Open Letter" from a "Southern Democrat." Another subject of wide interest is "Christianity and Popular Amusements," by Washington Gladden, who supplements his own suggestions with an account and commendation of an experiment on the part of the Cleveland Educational Bureau to supply wholesome entertainment to working men. Other practical topics briefly handled are, "The Trouble with the Stage," "The Degradation of Politics," Co-operative Studies," "Political Work for Young Men," "The Recent Legal Tender Decision," "Women's Clubs," "The Newspaper and the Organ." The first of the illustrated papers is a continuation of Mrs. M. G. Van Rensselaer's papers on Recent Architecture in America, the principles of church building being now under review. The illustrations are chiefly of some of the notable edifices of New England, and include three views of the now famous Trinity church, Boston. "The Making of a Museum" is the title of a paper by Ernest Ingersoll, with a number of pictures, setting forth the comprehensive plans of arrangement and classification employed at the National Museum at Washington. Of the papers on the Civil War there are two, both dealing with the Western gun-boats; one by Captain James B. Eads, who built them; and the other by Rear-Admiral Walke, descriptive of their operations at Belmont, Fort Henry, Fort Donelson, Island No. 10, Fort Pillow and Memphis—covering, in short, the opening of

the upper Mississippi. The February number will contain General Grant's paper on Shiloh, together with supplementary material describing the battle from the Confederate point of view.

St. Nicholas has a bright winter number that will glow under many an evening lamp. Fifty illustrations, all showing the work of careful artists, adorn the pages. Among the goblin stories and other stuff there is useful reading for the young folks in "Among the Law-makers," "Stories of Art and Artists," "O Uncle Phillip!" "On an Ice Yacht," and "Wonderful Elephants."

The Missionary Review opens its first number for 1885 with an article on "Ceylon and its Missions." Then follow: "Bishop Taylor and his Transit Fund," letters discussing the all important question, "Why is the World's Evangelization Delayed?" "The Evangelical Alliance at Copenhagen," "The Inter-State Missionary Alliance," "Work among the Old Armenians," etc., with an extended and able critical review of the foreign missionary work of the Presbyterian and Lutheran bodies.

Vick's Illustrated Magazine, for December, is unusually interesting. Besides the beautiful colored plate, which in this issue is a group of Double Dahlias, there are forty pages of just such reading as those interested in flowers and gardening generally will enjoy. Among the articles of special interest we may name "A Californian Outing," "Grafting the Grape," "Azalea and Cape Jasmine," "Irrigation," "Pruning Roses," "Culture of Celery," and the department of "Our Young People" has a beautiful poem by Margaret Eyetinge, and an illustrated poem, "King Frost," by Mrs. Whittemore. For the long winter evenings we can conceive of no more profitable reading for those who desire to gain knowledge of the culture of flowers; and, indeed, of everything pertaining to the garden, it may be summed up as a compendium of useful information.

General Butler is going to repair his fortunes by writing a book. During the late campaign, it is said, his expenses took some $240,000 out of his large wealth. He has signed a contract to write his reminiscences. A Massachusetts gentleman, who is believed to have trustworthy information, says that Butler is to have $50,000 and a small royalty, and the publishers are a New York firm. The General will make two volumes, and go back to antibellum politics, confining himself to events which he witnessed, and in which he took no small part.

THE CHURCHES.

—Elder U. D. Lathrop, formerly of Viola, Mercer county, Ill., has been engaged with Elder Rathbun in revival labors near Kellerton, Iowa, and has organized a Wesleyan class.

—Rev. H. A. Day, late State agent for Michigan, writes encouragingly to the *Wesleyan* of his Gospel work: "A glorious revival is in progress on Ingham charge, at the church in Locke. I am preaching against Freemasonry, skating-rinks, worldly conformity, etc., and sinners are being convicted and converted, and the church most wonderfully quickened."

—The North Carolina Wesleyan conference meeting in Guilford county, Dec. 2d, was attended by Dr. J. E Roy of the American Missionary Asso. and our old friend, Mrs. Laura S. Haviland of Englewood, Ill. Dr. Roy preached two sermons before the conference, and urged that the body maintain a strong fiight against the spirit of caste.

—A Jerry McAuley mission for Detroit, Mich., was opened in that city on November 26th. It is an undenominational mission, established in a building which was formerly the Jefferson Avenue Methodist church, and was purchased by Mr. Charles Funke, for the mission, and was also the ground on which the church stands, at the corner of St. Aubins Avenue and Sherman street.

—Major Whittle and Mr. and Mrs. McGrannahan stopped in Dayton, Ohio, on their way from the Christian Convention at Cincinnati. They conducted services in the Third Street Presbyterian church, which was crowded by anxious hearers. They begin services at Jackson, Michigan, early this month.

—The Faith Missions, which began from Oberlin with one missionary, Albert Norton, less than ten years ago, now shows the following list: Mrs. Anna V. Mumford, Miss Eunice Knapp, and Mrs. M. B. Willard, Bulgarian Faith Mission, at Philippopolis, Eastern Roumelia; Rev. M. B. Fuller and wife, Akote Faith Mission, in Central India; Rev. Albert Norton and wife, Central India Faith Mission, at Baitool in the Central Province.

Contributions to these missionaries may be sent to Dea. O. M. Brown, editor of the *Faith Missionary*, Oberlin, who will acknowledge each receipt, and forware the same to its destination free of cost, except the cost of transmission.

—Robert Shemeld and wife, of Minneapolis, who have given themselves to the work of the Gospel in Central Africa, will spend the winter season in Henry Grattan Guinness' Training School in London. They will be joined in the spring by W. W. Kelley and others. The Free Methodist Missionary Board purposes raising $1,000 for these missionaries.

—Of the 292 churches connected with the different missions of the American Board, 139 are self-supporting—13 out of 16 in Africa, 15 out of 22 in Japan, 43 out of 71 in India, 23 out of 105 in the Turkish Empire, 45 in Micronesia; or, if we include the 56 churches in the Hawaiian Islands, set off as independent more than twenty years ago, we have 195 out of 248 as self-supporting.

—According to recent statisties, 2,336 workers from Christendom are being supported in their labors abroad by American churches. Exclusive of native helpers, the Presbyterian church North, maintains 445 missionaries; the Methodist Episcopal church, North, 279 missionaries; the American Baptist Missionary Union, 190 missionaries; and the Moravian church, 284 missionaries. Nearly every other denomination has some representation abroad, but those named lead in numbers. The entire missionary income of all the societies is $3,420,613, of which $233,595.92 is required to meet the expenses of the home management. The number of native communicants in the foreign churches is 248,079, being 25,173 more than reported one year previous.

—Dr. R. C. Trench, Archbishop of Dublin, has been compelled by ill-health to resign his position. His writings, both in poetry and prose, have made his name familiar in this country as well as in England. As pariochal clergyman, professor of divinity, Dean of Westminster, and Primate of Ireland, he has borne himself in such a manner as to win the respect and love of Non-Conformists as well as the members of his own church. He has given away a large part of his official income, and now, on retiring, surrenders the whole, though under the circumstances of his retirement, he would be entitled to retain it.

—The following cable despatch from London has been received by the Boston *Journal:* An astonishing case of devotion to the cause of foreign missions has just occurred in London. A gentleman cricketer, Mr. Studd, who is a member of the first Surrey Eleven, recently inherited an enormous fortune, which had been left him by a relative, and was given to him, according to the terms of the will, when he was twenty-five years of age. He has now given the whole of the fortune to a foreign mission society, and is himself going to China to labor as a missionary.

—One of the missionaries, speaking of the need of more men in the Congo Mission, says: "Would that young men at home knew what golden, glorious opportunities there are on the Congo! To-day we can present the Gospel to simple unprejudiced folk. We have no civilization to contend with. Commercial men have their eyes open to the advantages of the Congo. Mr. Stanley speaks confidently of a railway as soon as the Free State of equatorial Africa is recognized by the Powers. Our friends of the International Association will be glad to render us any further help. The way is open, the path made straight, the people willing to receive us, and everything is prosperous and hopeful in the extreme. Everything seems ready but the men. Where are they?"

RELIGIOUS TOLERATION PROCLAIMED IN CUBA.

The "Royal Order Circular" of the king of Spain, bearing date October 23d, 1876, which decreed religious toleration in Spain, did not include the dependencies of Cuba and Porto Rico. But the leaven which had worked thus at home, was sure to be felt in due time at the extremities. This came to pass on August 6th last, when the Governor-General received a dispatch from the Minister of the Colonies at Madrid, formally notifying him of the extension of the Royal Order decreeing religious toleration over Cuba and Porto Rico. This truly royal step forward seems largely due to the efforts of one Sen. Pedro Duarte, who after obtaining a commission from our American Bible Society, and the official countenance of Bishop Stevens of the Episcopal church, set himself diligently to the dissemination of the truth in his native city of Matanzas. He did not disguise his functions as "a Christian missionary," nor fail to claim his rights under the revised statutes of Spain. Collision was of course inevitable, and the complaint of the Roman Catholic vicar of Matanzas, that "there has been a demonstration in said meetings of a mode of worship practiced by various Christian sects, which demonstration in the opinion of the ecclesiastical authority of Matanzas, tends to propagate doctrines contrary to the religion of the State, which is Catholic," came before the Madrid government in due form, and has proved the occasion of this recent formal extension of religious liberty. This royal decree of simple justice, so patiently waited for by all Protestants concerned, and so persistently resisted by the Romish ecclesiastics, while in one section proclaiming "the Roman Catholic Apostolic religion as official," in the other "refers to the religious opinions of all outside the body of that church—permitting the exercise of any other worship which is not opposed to Christian morals." The significant conclusion reached is thus set forth: "It is therefore plain that the State protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, *guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever.* By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, *whether they be nationals or foreigners.*"

The last is very important, and as yet not quite true in reality—the government, as often happens, being in advance of its own ecclesiastics and their ignorant and superstitious adherents. But obviously a better day has come to Spain and to its dependencies on our American coast, and we trust, now that the way is open to the inhabitants of the latter, laborers in sufficient numbers may enter into the long waiting harvest.—*New York Evangelist.*

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FARM NOTES.

TREATMENT OF BREEDING FOWLS.

About the first of January pick out from the flock of hens six or eight of the most persistent layers, selecting such as are of good size, well formed, lively in appearance and docile, and place them in the breeding apartment. Supply them with the food, water, etc., they have been accustomed to, and place one of the cocks with them. The third day remove that cock and admit the other, and continue to change about every three or four days. Twenty days after shutting them up the eggs may be saved for hatching, and ninety-five per cent will prove fertile and produce strong, healthy chicks. When a steady, quiet, motherly hen appears among the flock, she should be kept for hatching and brooding chickens as long as she lives. Such a hen will set faithfully wherever she may be placed. Provide a loose box; line it with beaten straw; give her seventeen eggs and set the box on a low shelf, or where she will not be troubled by other hens. Mark her time on a card and attach it to the box. As the chickens are hatched remove them as soon as dry. When all are out place the hen in a small coop and return the brood to her.—*American Agriculturist.*

PROVIDE GREEN FOOD FOR POULTRY.

Green food is fully as essential for poultry in winter as in summer. Their confinement to dry food during the continuance of cold weather goes far to account for the scarcity of eggs at that season of the year. Fresh winter eggs are always in demand, and bring a good price in every market. Hens, like cows, should be producers as well as consumers during the cold months of winter. Farmers, as well as fanciers, should have a supply of green food safely stored away for the winter use of the poultry. Fowls are not very particular as to the kind; they readily eat celery, tops of onions, turnips, lettuce, cabbage and apples. If such supplies have to be purchased, it is cheaper to buy one or two hundred heads of cabbages of second quality, which can be had at a low figure in autumn or early in the season. These should be delivered with their roots, and buried up to the head in sand in the cellar. Hang a head in some convenient place in the house where the fowls can pick at it.—*American Agriculturist.*

MORE EGGS IN WINTER.

This is the very time when eggs are worth the most, when hens want to lay as much or more than they do at any other time, and when they are not allowed to do so by most poultry keepers. Folks think there is a great mystery about making hens lay in winter. There is none; anybody can do it; that is, the hens will lay if you let them. They bear a good deal of cold in the sunshine, and even freeze their combs and toes, and yet will not stop laying altogether if they can sleep warm. Now do not begin to plan setting up a stove in the hen house, or introducing steam pipes. Artificial heat is not poisonous perhaps, but very nearly so to chickens. They are warm themselves, and need only to be crowded on their roosts, with the roosts all on one level. The ceiling of the roosting room should be only a few feet above the fowls' heads, and provided with ventilation from the floor if possible. Give them very close quarters, with no drafts of cold air, and clean out every morning. The combs will then redden up, and eggs will be plenty on less feed than usual. It must not be corn, however, or only a small percentage of it, for this will make them too fat to lay well if they sleep warm.—*American Agriculturist.*

WILMINGTON, Ill., Dec. 3.—Charles Powers bet Cornelius McManus that he could not husk into wagons 115 bushels of corn, seventy five pounds to the bushel, in ten hours. Mr. McManus began at 6 o'clock this morning, and at 3 o'clock this afternoon had husked 118 bushels and won his bet. The affair aroused interest for miles around and the feat was witnessed by a large crowd.

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A few nights ago a field of dry sage on the battlefield of Missionary Ridge became ignited and soon the flames were spreading with lightning rapidity. A stump standing in the battlefield blazed up and in a few seconds a roar like thunder reverberated down the valley, and the stump was blown into 10,000 pieces. Investigation developed the fact that three shells were imbedded in the stump and exploded from the heat.

News comes from Suez that the oldest and most celebrated dealer in wild animals in the world, Bernhard Kohn, died in Kassala at the beginning of August last in his seventy-second year. Mr. Kohn was the first to import animals into Europe direct from Nubia. Quite lately he had procured a large number of giraffes, lions, antelopes, ostriches, monkeys, etc., and had them brought to Kassala. For eight months Kassala has been besieged by the adherents of the Mahdi, and since the death of Mr. Kohn, the Murdir of Taka has been in great embarrassment to know what to do with all the animals. It was thought probable that they would be slaughtered by the inhabitants, who were said to be in danger of famine.

George C. Pyle, a young man living at Dayton, O, has invented an electric headlight for locomotives, of which a trial was recently given between Akron and Cleveland. The light streamed full and clear, far ahead of the engine, illuminating the track to fully half a mile in advance. So powerful was it that small birds were disturbed from their roosting places. The dynamo that furnishes the light is a small affair fastened to the footboard of the engine on the left side and directly in front of the cab. It is run by a three horse power rotary engine fastened between it and the cab, the steam power being derived from the boiler of the engine. The light is equivalent to that which would be derived from 2 000 candles. The power necessary to run the dynamo will not exceed one and one-half horse power.

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"New York's gone 5,000!"

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

Last Wednesday evening the tug Admiral exploded her boiler in the south branch of the Chicago river killing four men—all on board. Two of the bodies have not yet been found.

The Baltimore & Ohio and the Mutual Union telegraph lines have reduced rates between Chicago, Cincinnati and New York to 15 cents for ten words and one cent for each additional word; between Chicago and most other large cities, 20 cents for ten words.

From the Northwest the coldest weather of the season was reported Thursday night. At Duluth 40 below zero; at Bismarck 45; St. Paul 50; Winnepeg 55, and a blizzard blowing.

Information has been received at Washington that the $100,000 necessary to pay Vanderbilt's claim on Gen. Grant has been raised. The money has been so fixed that none of the creditors of the firm of Grant & Ward can touch it. It has also been reliably ascertained that Gen. Grant will receive annually $15,000 from the Jones annuity fund, raised some years ago. This cannot be touched by his creditors, either.

A circular of the Pennsylvania Coal Company announces an average reduction of 25 cents per ton in the price of coal after Jan. 1.

Scientific experiments pursued at Baltimore, Washington and Wheeling have shown that the hog cholera is a bacillus, capable of reproducing its kind, and that cattle can be inoculated for pluro-pneumonia and Texas fever.

Without cause, John L. Sullivan, the pugilist, beat and kicked into insensibility in a Boston saloon, Tuesday, a waiter-girl named Rose Booth. Sullivan was intoxicated at the time, and as a balm for the woman's serious injuries, offers to pay her doctor bill.

Near Blakesburg, Ia., a band of masked men seized Pleasant Anderson, Monday night, hurried him into a school-house, where a mock trial was indulged in, the sentence being death. They then hanged him to a tree. A year ago Anderson was acquitted of the murder of Chris McAllister, but a feeling prevailed in the community that he was guilty, and the lynching was the result.

President-elect Cleveland has finished up his gubernatorial business, has written his resignation, and on the 6th will give up the executive chamber at Albany to Lieut.-Gov. Hill.

Bristol tunnel, three miles south of New Lexington, O., on the Newark and Shawnee branch of the Baltimore & Ohio railroad, was discovered Friday morning to be on fire at both ends. Large quantities of hay and other combustible materials, saturated with coal oil, had been placed in the tunnel and ignited, the incendiaries firing upon the night watchman and frightening him away. The roof of the tunnel is heavily timbered, and there are solid walls of coal on each side. This is now all on fire and three or four hundred feet of the tunnel has caved in.

The car-driver strikers at New Orleans on Monday threw cars off the track and maltreated the drivers, and a number of arrests were made. In the evening an agreement was effected and the strike ended by the men receiving an advance of $5 per month.

Throughout Arkansas the bayous and rivers are over their banks, flooding the country for miles. Railway tracks are under water, and bridges have been weakened, thus retarding travel. In the White River Valley plantations are submerged and stock has been drowned.

Four young men mixed alcohol with their oyster stews at Mt. Pleasant, Pa., Saturday night. Two died in great agony; the others will recover.

Police Lieutenant Mullen, of Cincinnati, was sentenced in the United States Court to twelve months' imprisonment for arresting a number of voters and preventing them from voting at the October election.

Five mines of the Delaware, Lackawanna & Western Company, near Scranton, Pa., have stopped on account of the dullness in the coal trade. The Delaware and Hudson Company suspended eight of their mines. It is estimated that 10,000 men will be idle in the Lehigh and Lackawanna valleys.

The United States Consul at Pasa Del Norte, Mex., reports to the Department of State that Mexico is passing through a period of great financil depression; that drouth has prevailed in many States, crops have failed, stock has died, all of which have caused a bad year for business.

FOREIGN.

December 29th was Premier Gladstone's 75th birthday, and the occasion was celebrated with great festivity at Hawarden. Birthday greetings reached the great leader from all parts of the empire. The Prince of Wales sent cordial congratulations. Many liberal bodies took advantage of the day to present to "the grand old man" addresses of continued confidence and profound admiration. The newspapers, without distinction of party, devoted leading articles to the eulogy of the great statesman.

A dynamite explosion occurred on the underground railway between Gower st. and King's Cross station, London, Friday evening The windows of a passing train were shattered aud the gaslight extinguished. The passengers were greatly terrified but no one was hurt. On the street and in the houses the shock was very heavy.

The Russian government has proposed a plan for the settlement of the Egyptian question, which will probably be acceptable to France, viz, that the new loan be guaranteed by all the powers at a small reduction of interest, any surplus obtained to be divided among the creditors, and that the British withdraw from Egypt at a fixed date.

A portion of the roof of the theater at Cholet, France, collapsed during a performance. There were about 1,000 persons in the house. The lights were extinguished and screams and groans filled the air. About 150 persons were wounded, some, it is feared, fatally.

A dispatch from Vienna says a severe earthquake shock was experienced in the province of Carinthia, Dec. 29. Considerable damage was done to buildings. An earthquake was felt at Tarvis, and vicinity, Sunday night, violent shocks occurring at intervals of an hour.

Shocks of earthquake in Spain continue at Jaen, Malaga, Benamargosa and Velez-Malaga. Shocks occurred at Terro on Wednesday and Thursday, destroying more buildings. The town is completely abandoned. It is estimated that 3,500 persons have been killed and millions of property destroyed. A number of towns and villages are completely destroyed and deserted. Many persons sleep in railway carriages. A royal decree has been issued that a national subscription be made for the relief of the sufferers. Public officials have agreed to contribute one day's pay each. In this way $200,000 will be raised.

Gen. Wolsely has received a small piece of paper with Gen. Gordon's genuine seal on the back, dated Dec. 14, saying that Khartoum is all right. A dispatch has been received from the Murdir saying that an Arab from the Mahdi's camp had arrived at Dongola, with information that the rebels have repeatedly attacked Omdurman, but were repulsed with heavy loss.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, January 2:

Wm. Slosson, Sub. News Co, J. O. Risheill, O. C. M. Bates, John H. Sloan, K. A. Orvis, Mrs. H. E Hayden, G. Crook, Alfred Martin, Caroline Worth, Wm. B. Walthall, J. C. Rider, Isaac Flagg, Elbert Marcy, Gerard Cutler, I. C. Weidler, Abr. Hartzell, W. H. Loudin, T. Fraser, W. H. Vine, S. B. Daniel, J. F. Baird, F. F. Frencb, J. S. Smedley, Jos. Powers, Stephen Grover, John C. Young, A. L. Dobbin, Stephen Gates, J. M. Adair, T. Hudson, Wesley Richie, Asa Warren, H. S. Hill, H. Holbrook, J. S. Perbam, D. C. Martin, J. W. Smith, G. S. Peck, James Stecle, Lorenzo D. Brown, Thos. Gibb, J. A. Thompson, A. A. Rathbun, John Compher, Edward Bascom, Daniel Mabee, Rev. P. S. Pratt, E. J. Hayes, Julia A Edwards, A. N. Boardman, A. C. Hall, Rev. H. S. Atchison, J. Chadwick, W. H. Switzer, Fred Lloyd, E. P. Ingersoll, C. Quick, P. Chamberlin, Jas. Parks, A. Overholt, Benj. Rischel, Mrs. Jane C. Knight, J. Ackart, B. M. Mason, John Hodson, Thomas Ginn, Mrs. R. C. Branch, N. Sumner, L. R. Livingston, Mrs. C. H. Evans, Nat. Club List, J. N. Norris, Mrs. Susie Bartholomew, John Tibby, Mrs. R. Green, H. Avery.

Cook Mrs E A
316 W Washington St
Jan 85

HORSFORD'S AC[ID] PHOSPHATE.

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BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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"The Mission of the American Nation to Mankind," 18 pp., including John Quincy Adams on the *Duty of American Voters*, 4 pp. Twenty-five copies of this pamphlet of 22 pages will be sent during the campaign for fifty cents. 25 copies postpaid, 50 cents.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	77⅜	@78¼
No. 3	65	@68
Winter No 2	78	@79½
Corn—No. 2	34½	35
Oats—No. 2	26½	28¼
Rye—No. 2		53
Bran per ton		10 50
Flour	2 00	@4 50
Hay—Timothy	7 00	@11 50
Mess pork per bbl		10 85
Butter, medium to best	12	@20
Cheese	05	@12
Beans	55	@1 25
Eggs		24
Potatoes per bus	30	40
Seeds—Timothy	1 25	@1 28
Flax		1 37
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 80	@6 65
Common to good	2 00	@5 70
Hogs	3 70	@4 60
Sheep	2 00	@4 25

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	79	@ 94½
Spring	82	90½
Corn	49	@52
Oats	34	@40
Mess Pork		12 50
Eggs	30	32
Butter	8	24
Wool	13	@47

KANSAS CITY.

Cattle	2 80	@5 50
Hogs	3 65	@4 40
Sheep		@2 55

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The bill regulating inter-State commerce, drawn by Reagan of Texas, passed the House Thursday. As the Senate has a bill of its own on the same subject which it prefers, the two are unlikely to come together. There are some features of the measure to be noticed. The commercial lines to be regulated are largely in the North or owned here, while the bill and its support comes from the South. During its passage O'Hara, a colored member from South Carolina, moved an amendment that no distinction should be made on account of race or color in passenger transportation. To the consternation of the Democratic members it passed; and only after three days of filibustering was the bill shaped in conformity to the color line.

The Fenian business had a most unexpected exposition last Friday in New York. A man, whose blood poured from a half dozen stabs, staggered down a stairway and sunk upon the walk. Two or three others ran away and one was brought back by the police. The prostrate man roused with an oath and shot twice at the prisoner, wounding him. These were members of the O'Donovan Rossa gang of Irish dynamiters. The stabbing was done in Rossa's office, and the victim was Phelan of Kansas City, celebrated among the Irish Nationalists on both sides of the ocean. So far as the press is able to get at the facts, Phelan has been divulging some of the secrets of the order, respecting the attempted destruction of a British ship on which it was supposed the informer Carey was embarked. He claims to have been enticed to New York and the attempted assassination was the punishment the secret gang judged his weak tongue deserved.

The National Committee of the Prohibition party met in New York last Thursday to discuss plans for future campaigns. A declaration of purposes and policy was made, setting forth that the grand controlling object of the party is the suppression of the liquor traffic; that the party will make no compromise of its principles by coalition with any other political party, and that the Prohibition party has no confidence that either the Republican or Democratic party will legislate for or administer government in behalf of citizens so as to secure them in their just rights by the legal destruction of the liquor crime. The prohibition of the liquor traffic it declares to be a national issue to be consummated by amendment to the Federal Constitution. The committee also recommended that $10,000 be raised to employ Gov. St. John in lecturing. St. John, however, is ahead of the committee. He lately said that his engagements were made already, reaching almost to the summer season.

The story of the St. John bribery, told with such minuteness of detail by Clarkson of Des Moines, member of the Republican National Committee, and McCullagh of the St. Louis *Globe Democrat*, is unravelling itself. St. Johnhas denied it in whole and particular, and both friends and foes believe him. It transpires that members of the Republican committee were approached by the notorious "Jim" Legate of Kansas, who offered for the sum of $25,000 to get St. John, without the knowledge of the latter to withdraw from the canvass or shape it so as not to injure Blaine. As Legate could give no guaranty for St. John which would satisfy the committee, he could not make the trade, and returned to Kansas in disgust. Legate has long been in Kansas politics. He was denounced by Charles Sumner in the Senate and his appointment as governor of Washington Territory by President Grant was not confirmed; and he was concerned in the infamous treachery by which Senator Pomeroy was defeated in 1873.

There is much that is hopeful for the morals of our great cities in the frequent protests against the shameless pandering to depravity in theatrical, circus and other advertisements. Among these disprovals, the following from the *Catholic Review* is one of the strongest that has appeared in print: "Of late, however, we are smitten with an unusually violent epidemic of this public indecency. There is scarcely a space vacant for advertising purposes that is without some pictured vileness forcing itself on public attention and purposely pandering to vicious tastes. Even merchants who advertise articles that in themselves are innocent enough have been seized with a mania of using corrupt means to urge their sale. Theatrical advertising has long been noted for its pictorial indecency. But now the stage is left behind by the tobacconist, the flour merchant, the shoemaker, the wine merchant, the insurance agencies—in a word, every department of public business and of commerce is being invaded by the advertising fiend; and art prostitutes itself to this purpose. The artists who were formerly relegated to the distinctly immoral pictorial sheets now find a ready market for their vicious pencils and imaginations in hundreds of presumably respectable firms. The decent eye cannot rove over any public space without being offended. From thousands of store windows indecency stares out unabashed, whilst the letter press of certain portions of some of the most widely-circulated journals, more especially in the Sunday editions, is absolutely given over to advertising that ought to be indictable as a misdemeanor and offence against public morals."

In connection with the warlike bluster started by the Nicaragua scheme, the condition of the United States as a military power is discussed with much vain-boasting, and assured disgust by warm-hearted but vain and foolish men, who esteem the monarchies of Europe the models for our imitation. Our neglect of military schemes and preparation for the more reasonable and lawful cultivation of the arts of peace is watched by the representatives of these monarchies. One of these is reported as saying lately: "Your chiefs of engineers and ordnance say you have no heavy guns. I happen to know that your small-arm supply is very short. You only have about twenty-five thousand or thirty thousand muskets in your arsenals beyond those now in the hands of your army and militia. Oh, we know all about these things, and we have means of information you never could imagine existed. Why, there is not a war department in Europe that does not possess all your latest maps, with the depths of water in all your harbors laid down in them. In fact, a part of the duty of a minister in this country is to report just these things. We know more than this. We are fully acquainted with the capacity of every general, officer and admiral in your service, and these opinions are carefully filed in the intelligence departments at home. So, in case of war, with you, when we learned that Gen. —— was named as chief in command we would know all about him—his reputation and capacity. In fact, owing to the ease with which information is obtained here, there is no department of your government of which we are not fully informed." This speech reveals a singular state of things. Here are European governments sending to our friendly capital agents who spend their time in prying around after our weak places; as if one should use another's confidence and friendship to find how he might be successfully assailed either in person or reputation. What is there in such cunning practice to exalt a nation above the puerile savagery of the dark ages? No wonder the people who maintain such governments are weary of their needless and wicked waste of revenue and of life, and are ready to overthrow them.

LEGISLATIVE REFORMS IN ENGLAND.

BY REV. JOHN BOYES.

I have not written to the *Cynosure* as recently as I intended, but there is always the consolation that everything of importance which transpires in this country is transmitted by telegraph, and is made known to you much sooner than it could possibly be done by a written communication.

The subject of this letter, namely, Reforms in Legislative Representation, are already familiar to your readers, yet it may not be amiss to reiterate and amplify known truths.

Last July, the Lords had sent up to them a franchise bill for assimilating the county franchise to that of the boroughs. This bill which had cost the House of Commons an immense amount of labor to discuss and pass, was shelved by their Lordships; at least it was not passed, and this necessitated an autumnal session for the already overworked House of Commons. This naturally roused a storm throughout the country which threatened the final overthrow of hereditary legislation. When the borough franchise was extended in 1867, it was regarded as certain by all liberal minded men that the county franchise must, ere long, be assimilated thereto. It was also understood that whenever this was done, a large redistribution of seats must immediately follow. The Franchise Bill, after an unparallelled amount of obstruction, has at last, by a compromise between the leaders of the Liberal and Conservative parties, been effected in a way which gratifies both parties.

The outline of a Redistribution Bill is before us. The leading principle on which the bill is based is that every house-holder and property-holder shall have one vote in the election of a member of Parliament. Towns and counties sending more than one member are to be divided into wards and districts, on the principle on which our municipal elections are managed. Taking Birmingham, as an illustration, which will hereafter send seven members to Parliament; instead of each voter being able to vote for the whole seven candidates, he will only be entitled to vote for the one who will be elected for the ward or district in which he (the voter) resides.

It is always a difficult and unsafe thing to forecast the consequences of reforms. In the political, as in the economic world, the seen and the unseen fairly balance each other. Some of our politicians are very sanguine that we shall henceforward get a strong government that will be able to press on business vigorously. We know that government bills have been obstructed with tenfold energy, because the obstructors had the county franchise behind them; and for the same reason, the foreign policy of the government has been attacked from time to time with zest and pertinacity. Some of our politicians hold that the evils which have attended the tri

umph of democratic principles in other lands will not be witnessed in England. They hold with Milton, that there is a peculiar political instinct about Englishmen which will save them from the excesses that have done so much to damage Liberal principles elsewhere. We certainly think that with the additional voters some of the glaring defects of the agricultural system of this country will pass away, and that much of the one-sided legislation to which we have been heretofore subjected will not be revived. The great Reform Bill of 1832, though it only enfranchised about half a million of voters and transferred about 140 seats, brought the country to the verge of civil war. The Reform Bill of 1884 which enfranchises two millions of voters, and will be followed by a transfer of 166 seats, and the substitution of single for double elections, has been passed amid mutual congratulations, and with the pleasing conviction that each party has gained an advantage over the other.

The theory of the British Constitution has always been, that the people are the ultimate source of power and the final appeal in all legislative issues. We know that every extension of the franchise has been followed by a greater attention to the needs of the voting classes, and the extension of the franchise to the laboring classes will secure for them greater attention.

Grimsby, England.

DIXIE.

BY ALEXANDER THOMSON.

Slavery was a hot-house that propagated four first class devils: pride, lust, laziness, and ignorance. When a man owns a fellow man as he does a beast, to sell, to command, to punish, almost to kill, at will, —such a power will as surly produce pride and arrogance, as that light, heat and moisture will produce a rank vegetation. Where there is no holy law of marriage; where the infant is torn from its mother, and the wife from her husband; where all the holy laws of home and family are outraged, it is folly to expect virtue. When man's condition is such that it can never be any better, and not much worse; where all the products of his labor are the coarsest of food and rags, diligence must be a curiosity; and where there is a penalty of death for teaching men to read, there must of necessity be a very mountain of ignorance.

This was the condition of the South under the dark dominion of slavery. It was a sword with two points and the hilt in the middle. The devil grasped the hilt and struck both ways; with one point, he stabbed the slave, and with the other, made an almost equally deadly wound on the master. Pride, lust, and laziness on the part of the planters; lust, laziness, and ignorance on the part of the negroes— this was slavery.

Slavery is now dead, not so its far-reaching influences. The earthquake is over, but the city is in ruins; the deadly cancer is cut out, but the gaping wound remains unhealed. We have freed the negroes. What shall we do with them? Plainly they are here to stay. Their jolly black faces are multiplying rapidly in our noble Dixie, and after twenty years of freedom (from articles in the *Presbyterian Banner*, the *New York Witness*, and the *North American Review*,) it appears that notwithstanding all that has been done the masses of the people of the South, both white and black, are in a condition not very greatly above that in which slavery left them.

What must be done?

There are nearly five millions of people in our South, from ten years old and upwards who cannot read. In five of the cotton States the majority of the voting population, white and black, cannot read the votes they cast. The white planter still looks down upon the negro with contempt, and denies him social equality. In sections where there is only one school, the white children are permitted to grow up in ignorance rather than send them to school with colored children. The negro, left largely to himself, has a religion of emotion, a holy dance, a holy laugh, shouting and weeping; but so easy a code of morals that his pagan ancestors would not be greatly scandalized by his Christianity. The effect of the warm climate and former habit, still makes them indolent. While their love of display and desire to emulate the white man has drawn them into countless secret societies, whose fees and dues on the one hand, and the bar room on the other, like two insatiable monsters, devour their scanty earnings.

This is their condition. There are, of course, many noble exceptions, and considering his opportunities and circumstances the negro has perhaps risen as rapidly as we could expect. But "a nation was born in a day," and almost without teachers of mind or morals, and led by carpet-bag politicians, generally scoundrels, began their upward march. We have but the natural consequences.

What must be done? We can only see two measures. Send men to the South who dare preach the Gospel. Paul preached on Mars' Hill, that God has made of one blood all nations of men, and that all for whom Christ died are brethren. This will destroy caste. Let them preach that the only religion that Christ acknowledges as his is that which works by love and purifies the heart. This will correct their morals. Then send teachers who will give all the children the benefit of a good common school education. This will destroy superstition and give that self-respect so necessary to enterprise, and by the blessing of God we may yet see our "brother in black" in every moral, material, and intellectual pursuit, standing shoulder to shoulder with us as he did in the dark days of the war, and marching with us to every triumph that awaits our race and nation.

Bartlett, Ill.

SLAVERY AND LODGERY.

BY REV. LEVI KELLY.

The system of human slavery which existed more than two hundred years in this country, degraded the white and black man, master and slave alike. At first the inhuman practice was defended solely upon the grounds of its commercial interest, but when men of conscience denounced it, the defenders of the institution saw that it could be better defended if they could claim for it the divine sanction. The pulpits and presses North and South began to call the attention of the nation to the fact that because a black man knew less than a white man, the one had a divine right to compel the other to work for nothing and to be sold as cattle to the highest bidder.

The nation still had a conscience. The Supreme Bench spoke unfavorably for the weaker side. Every thing looked dark, but light was breaking; the sun had not gone out in the moral heavens. God looked down and the mountains melted at his presence. He was marshaling his army for the battle. The pulpit and press were arrayed against the truth, with but few exceptions. The nation needed a sacrifice. Men died martyrs for the right, which the nation refused to respect. Vicarious suffering has a reservation of forces behind it, which will be heard; it made two dispensations, one a mount and the other a cross; under the first a shadow of good things, under the second good things themselves. There can be no failure if we can find men whose consciences are lighted by the inconsumable fire of self-abnegation. Here, God be praised, lies the way to imperishable renown.

The nation refused to listen to moral appeals. Conscience had retired behind the purse. The dark war cloud as it were in size of a man's hand, grew, until the stars were concealed, and the thunder of his wrath shook from its bosom a rain of fire and blood for four long years, until every family had lost its first-born. Just as Abraham struck the fetters from the blacks, the rifted cloud let the rays of white light shine, and the nation saw the end of the storm, and the rainbow of hope stood for peace.

If Masonry and her whole brood of vipers would not associate religion with their heathenish ceremonies the whole would fall to pieces in a month. These dark orders know, and so does the devil, that God has endowed mankind with a longing for some thing unearthly, which demands satisfaction in order to have permanent peace, and that this pre-disposition must be either met with the true or false worship, and since the false meets with an immediate response from the innate depravity of the heart, they thus allure the poor souls away from the source whence true peace can flow. It is this damning feature of secretism, which enthrones itself against Christ, and makes itself the anti-Christ.

As the atonement through Christ is the only efficient cause of our justification, and the Holy Spirit the agency through whom the benefit of this salvation can be given to man, through faith, it is most important for a successful overthrow of sound faith that the devil, through secret orders, ignores the above entirely, and directs the soul to deism, independent of a mediation for final and eternal repose. The Bible says (2 John ver. 9), "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath *not* God. He that abideth in the doctrine of Christ, he hath *both* the Father and the Son." God is not God without the Son, and a stump or block of wood will answer just as well, as far as our salvation is concerned, as deity, without an atonement.

But does not this dark order even enter the sanctum sanctorum itself and trample under foot the blood of the everlasting covenant? Does not this blasphemous order of Ancient Craft Masonry whip the Son of God from the sacred temple with its deistical cudgel? What do you say, ye hirelings, who feed the flock, whose pastures your feet have defiled? Now, in the name of God, hear what this modern first-born of hell thinks of your Christ whom you preach for hire,

1. This dark order rejects the Son of God at the threshold. His name is carefully omitted from every quotation taken from the New Testament where it occurs. His name is omitted in its prayers. The rum-seller is welcome, but the Man of Sorrows is not. I would quote from their highest authorities, but this is so generally admitted that it seems unnecessary here to produce them.

2. But the fact that they reject the Son of God, and curse the blood, and deny its efficacy, they do profess to impart a new nature to their candidates. "Manual of the Lodge," by Mackey, p. 20, says:

> "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the polutions of the outer and profane world, he comes inquiringly to our doors, SEEKING THE NEW BIRTH, and asking a withdrawal of the vail which conceals *divine truth* from his uninitiated sight."

Again, p. 21:

> "Masonry stands before the neophyte in all the glory of its form and beauty to be fully revealed to him, however, only WHEN THE NEW BIRTH *has been completely accomplished.*"

"Lexicon of Freemasonry" by A. G. Mackey, p. 16, under the word *Acacian:*

> "Acacian—a term signifying a Mason who *by living in strict obedience to its obligations and precepts of the fraternity is* FREE FROM SIN."

Can anything be more explicitly stated? Can the issue be more freely made? Can a lingering doubt remain that the aminus of this order is to save men without adopting God's method? Men obey an order which commits them through obligation to murder, even if need be a father or son, and then claims through itself, what exclusively belongs to the *Holy Trinity!*

But leaving this theme, which is so blasphemously infidel, we call your attention to the fact that this same doctrine of hell has sealed the lips of nearly all preachers, and controls the press, and enfeebles the nerves of conventions, both political and ecclesiastical. The real worshipers of this false religion are not all inside the order. Our land is crossed and re-crossed with these lines of communications.

We must, under God, wipe out this hindrance, or it will overthrow the religious faith of this nation, and plant its heel on every sacred spot of ground, and leave our fine heritage to the moles and bats. Up, ye men of God. Let Mount Sinai renew its ancient thunder and the worshipers of this golden calf will have to remove without the camp. O yes! just one year of peal after peal, and God's church will once more come up out of the wilderness leaning on the arm of her beloved. There are no better men, and never have been, nor made of nobler flesh and blood, nor endowed with more of the spirit of martyrdom than those who are now in the van for God, riding on white horses, led by Him whose garment is dipped in blood, and on whose vesture and thigh a name is written, KING OF KINGS AND LORD OF LORDS. HIS NAME IS THE WORD OF GOD.

THE STRONGHOLD OF THE RUM POWER

FROM A LECTURE BY REV. THOS. E. BLISS, D. D., DENVER, COLORADO.

Prov. 11:21—"Though hand join in hand, the wicked shall not go unpunished."

Few people, we apprehend, have duly considered the immense strength of the liquor power. This may be traced, perhaps:

First—To the depravity of human nature. The inherent tastes and inclinations of our race are so viciously inclined downward, that anything which assists or tends in that direction finds only too natural and ready acceptance and favor. For 4,000 years the records of races and nations all go to confirm this view, and it is a sad and terrible story indeed in its bearing on this question. Every tribe and people, however benighted or civilized, has resorted to every imaginable expedient in the manufacture and use of intoxicating drinks, and the evils resulting have been uniformly the same.

Second—The great profits of the liquor business have been another source of its power. Notwithstanding its black and damning record for so many ages, and the great efforts for the last half century which have been made to set before the people its long and ever continuous catalogue of evils and crimes, still the avarice of human hearts is such that this great "river of death" rolls on, gathering new strength with every generation. Men who know its terrible evils as well as their own names, will yet say, "It makes me rich," and shut their ears and steel their hearts against the cries of poverty and shame which come up from the millions of poor wives and chil-

dren all over our land. "The profits are great, and business is business." "I sell my goods and ask no questions." Must not such a heart, so selfish and cruel, be as hard and cold as stone?

POLITICAL INFLUENCE.

Third—Another of the strongholds of the Rum Power is its political influence. The grog shop is usually a convenient resort of loafers and bummers, and it is such that the saloon is expected to control for the benefit of political candidates. Hence the large amounts of money which are usually deposited in these dens of corruption previous to our elections. The average liquor seller cares little for the character or principles of the candidate, or which party goes up or down; provided, always, that nothing is ever to be done to injure his business. This is all that he cares for. This is always and ever the one great question with him, and seems, in fact, to be about the only semblance of a principle that he has. On this point the candidate must satisfy him before anything is done. With the average political hack, who himself is usually one of his best customers, this is easily done, and so he is elected; and it has come to be the case that such worthless, unprincipled scabs, constitute quite too large a proportion of those who can be cleeted, and of course they are up for the "highest bidder," whether a United States Senator is to be eleeted, or any railroad legislation is on hand, or any other corrupt and despicable jobbery is is to be carried through. Thus it is seen *what* a stronghold of political power and influence the dramshop has become, and *how* it is that so many corrupt men are elected to power, and *why* it is that some of our Legislatures make such infamous records against all temperance laws, and *where* it is that this abominable state of things eminates from. This is not overdrawn. At a politieal scramble in this city not long since we heard, on good authority, of several just such cases as this, and the politieal aspirants who, directly or indireetly, furnished this mouey, wonder that we will no longe be a party to such scoundrelism.

THE LODGE.

Fourth—The secret society and lodge obligation in whieh so many liquor dealers are personally enlisted also eonstitute a stronghold with the rum power. We knew an instance not long since in which a person withdrew from one of these organizations beeause he could not be free to work against this gigantie evil as he wished to. With obligations which require that they shall do nothing to injure each other in person, character or business, but on the contrary sustain, uphold and befriend them as "brethren," etc., these things not only encourage and strengthen this terrible business and the men engaged in it, but it must of necessity paralize, in large measure, the hands and heart of those who are so bound to them. Then again, look at their entertainments and carnivals and see the liquors spread upon the board, and which so long has been regarded as an essential part of the entertainment, and what is worse—see how many drink freely of them, not a few of whom are publicly known as members of churches and temperauee men, and who thus before their associates put the brand of hypoeriey upon their brows, and whose influence therefore, from the very nature of the case, on this subject, must be not only worthless, but worse than worthless. It is the constant effort of the liquor men to paralize all opposition, and, if possible, so adjust their political, social and business relations as to weaken and shatter the strength which might otherwise be opposed to them. In this, we are sorry to say, they have been only too successful, and nowhere in this nation more so than here from the infancy of this Commonwealth. They have held too many otherwise good men spellbouud by their enchantments, and they show no disposition to relax their hold upon them.

Fifth—Still another stronghold of the rum power is in its allies—gambling, prostitution and crime. It is true that the saloon is in large measure the breeding place of all these, and it is forever hatching out its cocatrices' eggs and turning them loose upon society to curse and destroy. Those who have studied these questions at all, know very well that the gambling hells thrive very largely upon those victims who are first exeited or stupified by strong drink. The pimps and bunkosteerers decoy their silly geese in the same way, and pluek them while drunk. It has been estimated that fully nine-tenths of the fallen women became such while uuder the influene of liquor. And so it is with all the vicious classes of society. And why it is that these should now have the destroying angel let loose upon them, while their old breeding slut and mother—the grog shop is treated so tenderly and gingerly as if left to sup off her potions undisturbed—we eannot understand. The dens of evil, of every color and kind, are found to be almost wholly the hideous outgrowth of this "gigantic crime of erimes"—the liquor traffic. While we are glad and grateful to have these branches pruned or chopped off, yet the question continually recurs: Why not go back to the source and lay the axe at the root of this accursed old upas tree, which is constantly bringing forth such accursed fruit? This we say, not by the way of criticism, but rather of inquiry. An ancient legend speaks of a certain monster who fed upon her own progeny. The same is seen in our day, of the liquor monster which is bringing forth the evil progenies of gambling, hilarity and crime, and is pampered and fed by them in turn without limit.

SOCIAL COWARDICE.

Sixth—Again a stronghold of rum power is seen in the cowardice of respectability. So many people are afraid to speak out and call things by their true names. They are afraid that their business or their popularity will be injured if they do. They seem to think more of their own interests than any thing which honors God or blesses humanity. No matter how many wives may weep, or children beg for bread; no matter if we do have in this city between one and two thousand families who are living in poverty and rags, through the influence of this drink demon; no matter if our taxes are doubled by it, and four-fifths of all the poverty and crime, and all the other evils which infest society, are caused by it —still a cowardly respectability will neither speak out nor come out and take a stand openly on the right side. But, on the contrary is forever speaking unkindly of those who do, and carps and criticises at every effort that is made to stay this terrible evil. True manhood and true prineiple look at every question with the inquiry, "Is it right?" And this settled, their duty calls, and the course is taken accordingly. But sueh eowardly respectability is as selfish as sin, as mean as the devil, and as cold as an iceberg. Though the demon is destroying its victims by tens of thousands every year, and the wails of sorrow and woe fill the land, this silly weakling turns a deaf ear and lifts its dainty skirt, and like the Levite, passes by on the other side, or, perhaps, sits and quaffs his cups and talks with owl-like wisdom of the fanatieism of prohibition, and of all the efforts made to save our people from this terrible eurse. Sueh characters have a fearful aecount to answer for in the great, final day.

CORRUPT OFFICIALS.

Seventh—The apathy and perjury of so many of our corrupt publie officials is one more of the strongholds of the rum power. Look over our statutes and ordinances and mark how many of them have been as dead and inactive as some of those animals which have been frozen in the iceflows of the Arctic regions for 1,000 years or more. And then thiuk how many men have solemnly sworn from year to year to exeeute them, and have not done it, and whose souls are therefore black with perjury. And think again how many of them are, as a consequence, now in hell, and how many more seem to have every prospect of going there. If there is any character that deserves damnation it is a corrupt and perjured publie official. To this conelusion very many are coming, who heretofore have had doubts as to the existence of such a place. They feel very mueh as did the Universalist chaplain in the late war, who, after what he had seen and experienced, declared that he had changed his mind and had come to the conclusion that a "hell" was a military necessity! And such it seems to be in this instance. Devoid alike of honor or shame, they seem too often to care no more for the solemn obligations they are under than the deaf man does for musie, but are ready to be bought off from their duty by a bribe, or "whack" with thieves and robbers, or put in false accounts, raise bills and the like. Some of us, who are supposed to know so little of the ways of the world, do yet often wonder how such handsome properties are accumulated in so short a time—from such very moderate salaries! Such apathy, eriminality aud perjury deserve no sympathy and should reeeive no pardon. But they should have the whole penalty of the law, both here and hereafter, and "palsied be the tongue that refuses to say, Amen!"

A correspondent of the *Christian Cynosure* says there are "2,250 members of secret temperance lodges in Cincinnati, and yet St. John received but 176 votes in the whole of Hamilton county." Perhaps John B. Finch or some other "Sir Knight" or "Worthy Templar" would have fared better at their hands. The "Good Templars" that tried to hiss Mr. Blanchard from the platform in this city will not break their necks to elect auy prohibitionist who repudiates the secret orders, as, it is said, St. John does.—*Evangelical Repository.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VII.—*Continued.*

"But it seems unwomanly to be mixed up with sueh dreadful goings on as they so frequently have at the polls," puts in a feminine voice at our right. "Why, it is almost as bad as voting."

For our part we think it considerably worse, and on this slight basis of agreement let us call for a general truce.

The president is now addressing a few words to the little assembly—no other than the matron with the silver curls, Mrs. Judge Haviland. Every woman present loves and reveres her, not because she bears a distinguished uame in society, but because she is exactly what she is, so motherly, so Christlike, of so grand a courage, with such far-reaching sympathies that the poorest and most sorrowful feel uplifted and strengthened though they touch but the hem of her garment. The real magnetism which pours life into faint, discouraged, siu-sick souls must come from actual, personal, daily contact with Him who is the heavenly Magnet for all earth's sorrows. There are human hands whose lightest touch is healing; but they are hands that in the mountain-top or in the valley, in darkness or in light, in storm or sunshine, have never let go of the crueified One.

"My dear sisters, our enemies sometimes accuse us of seeking notoriety, but every calumny will fall hurtless at our feet if we only go forward trusting in the Lord alone. And here do we not make a mistake? We, at least many of us, desire the ballot. We desire it, not for purposes of selfish ambition, but to protect our homes; and so far we are right. Our error, it seems to me, has been in looking to man to give what is really not his to give. Does not our Father hold the nations in the hollow of his hand? Is not he the true author of all national and civil polity? And in his own good time how easily he can cause the gates of brass to fly open with a touch. I think he is now teaching the women of the W. C. T. U. a great lesson—to depend more upon him and less ou man. We have petitioned legislatures, political conventions, men in high official positions, and though certain Michaels—all honor to them—have stood up and helped us, we all know the story. We stand to-day without the shadow of hope from either of the two great politieal parties. Politicians have united to ignore us—we have no votes to give them. But all our petitioning and memorializing has not been in vain if their failure but drives us nearer God. Let us cease from man aud pray: 'Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephriam and Benjamin and Manasseh, stir up thy strength and come and save us.'"

And in the deep, ground swell of the old Hebrew psalm we seem to catch the voiees of all the martyr generations that have gone before—an innumerable, palm-crowned multitude who once were faithful unto death, and now recognize kindred souls in this band of earnest-eyed women. It is the cry of finite weakness to infinite strength, which, though feebler than the dying sparrow's, can pierce the veil of the unseen, and above the song of the seraphim, above even the triumphal chants of this redeemed, sound in the ears of One who, as grand old Augustine has said, "is patient because he is eternal."

But we feel moved to turn aside once more for a brief converse; first, with the politicians.

Men in high places who stand to-day as the representatives of this free Christian Republic, can you disregard the appeal of sueh women and be guiltless?—not of a great moral wrong simply, but of a great political bluuder. Does not the prosperity of a nation centre in its homes? and what of the policy, what of the statesmanship that would license an evil which more than any other is at the bottom of our frequent divorces; which causes most of the cases of brutality and desertion, to say nothing of the domestic unhappiness that never gets into the papers because it never rises to the dignity of tragedy? What sort of political economy can we call it that allows a traffic which takes niue hundred millions from the wealth of the country that it may put a matter of eighty millions or so into the nation's exchequer? or that completely ignores every axiom of political science in proposing to lighten the burdens of State taxation by dividing among them the surplus revenue from that, which, as the chief fountain of crime, misery and pauperism is likewise the chief

source of all the taxation that oppresses honest industry?

But we have a word to say to the voters. Honest-hearted, hard-handed farmers and mechanics, how long will you be led by mere party interest—which only means the interest of some party leader who wants your votes—to support men and measures with whom and with which your whole moral sense is at war? Is it wise to do so? Is it patriotic? Is it *safe?* With all our seeming peace and prosperity, thoughtful, far-seeing souls tremble as they catch at intervals gleams of subterraneous lightning playing below our social and political horizon, and hear the low, ominous rumblings that warn of a terrible volcanic power beneath our feet that may find voice to-morrow in the earthquake shock startling continents. More and more American cities are getting to be the resort of Communists, Nihilists, dynamiters—men who hate law and every institution based on law; and more and more both our towns and cities are gathering a mass of inflammable material precisely fitted under such leadership to enact on American soil the scenes of blood and terror that we have grown to regard as the legitimate fruit of old-world serfdoms only. "And what will ye do in the day of visitation and in the desolation which shall come from far," if you vote to license the liquor traffic? or, what is the same thing, cast your ballots for rulers and legislators committed to its interests? Liquor to the passions of a mob is as the torch to the powder magazine, the match to the fuse. What warrant have you for the safety of life, property or home, if, to maddened crowds goaded by real wrongs and inflamed by the harangues of socialist leaders, liquor can be dealt out freely, thus priming them for murder and violence and rapine? Truly, there is a whole eternity in the word longsuffering, yet let us beware that we weary not that patience beyond which there is nothing but a certain fearful looking for of judgment and fiery indignation on a guilty people.

The neat sign up at every polling place, "Hot tea and coffee served free," over the letters W. C. T. U., was a surprise which caused the saloon party to gnash their teeth; for their plan had been kept as entirely to themselves as if bound by any number of oaths 'ever to conceal and never reveal it"—a fact which we commend by the way to the attention of those gentlemen in the Masonic order, who, when questioned as to the reason why the lodge so rigorously excludes all the weaker sex, sauvely reply, "O women can't keep secrets, you know."

Though Nelson Newhall in his inmost heart disliked the idea of any feminine meddling with the mysterious machine of politics, he was perfectly sincere in what he had said to Martha—he was ready to welcome any instrumentality that promised to overthrow the haughty, tyrannous, ever-encroaching saloon power; and when Mrs. Judge Haviland herself handed him a no-license ticket with the request that he would vote it, he could not help feeling that this royal woman, who might have sat for an artist's dream of universal motherhood, did not look so very much out of place after all.

"Shure, an' its a fine cup o' tay; and thank ye kindly, ladies;" spoke up a rough-looking Irishman who had just treated himself to a cup of the steaming beverage, and then he looked a little doubtfully at the ticket placed in his hand.

Though poor Pat had neither money nor learning, at the ballot-box he counted for as much as if he was a millionaire or had a whole string of college degrees attached to his name, and usually the Democratic side had secured his vote by liberal supplies of cheap whisky and equally liberal doses of that peculiar species of political oratory vulgarly denominated "buncombe." Like too many of his countrymen, he fell a victim at periodical intervals to the attractions of the saloon; and, as it happened, the one to which he usually resorted was kept by an old-time Democrat, who had suddenly turned into an ardent Republican, under the stimulus of promises to wink at all future violations of law on his part if he would but give his vote and influence towards electing Gen. Putney. So Pat had lately been in the way of hearing talk which had quite revolutionized all his political ideas. He had learned to his astonishment that it was the Republicans and not the Democrats who had all along been the defenders of the poor man's rights. Gen. Putney, he was told, was a strong "protectionist," and ought for that reason, if no other, to have the votes of all laboring men; for the Democratic hobby of "free trade," if once allowed, would mean starvation wages for the workman, colossal fortunes to the capitalist, and, most horrible of all, an influx of Chinese to which the Egyptian plague of locusts could not compare for a moment. That neither he nor his instructors could for their lives have given the dictionary meaning of the terms they used so glibly was but a trifling matter. Pat had come to the polls sure that he comprehended the whole political situation.

But this poor Irishman, though capable of swallowing whole any lie that political demagogues chose to tell him, had a heart and a very respectable bit of a conscience. He loved his wife and children, and for their sakes had made more than one manful struggle against the whisky jug, but what availed it when the saloon with its tempting free lunch of salt fish, or some other equally thirst-provoking viand, stood always open, its attractions seconded by the cravings of an ill-nourished physical system, and the utter lack of any mental resource as a refuge against bodily weariness? And which is the most to be despised, poor Pat or the Congressman who sits down to a luxurious dinner with half a dozen courses of wine, and now and then goes off on a grand spree at the nation's expense? In our humble opinion Pat is decidedly more of a man, inasmuch as he always pays his liquor bills himself.

To this adopted citizen of great and glorious Columbia did Mrs. Judge Haviland now address herself with all that sweet and persuasive tact which is the gift of woman.

"We want to have no saloons in Jacksonville this year, and we ask you as a personal favor to vote for no-license. You, and I, and everybody else would be better off if no liquor was allowed to be sold anywhere. Your vote may go a great ways towards accomplishing what we so much desire."

Pat had been asked for his vote before, but never so winningly; and he thought how glad it would make Katy, *his* Katy, who had the brightest eyes and reddest cheeks for miles around when he wooed her in the "ould counthry," if he should never get drunk again. And if nobody was allowed to sell him liquor how could he get drunk?

(To be continued.)

—The prohibition against the Jews settling in Syria has been revoked, and the Holy Land is open to them once more. They are fleeing from the countries in Europe where they are persecuted, and an association in London is helping them to go to the the land of their fathers. On appeal of the Jews in Jerusalem the Sultan has annulled the sale of a part of the Mount of Olives, which contains the graves of the prophets Haggai, Zachariah, and Malachi. The purchasers were the Russian priesthood. The burial places have been secured to the Jews in perpetuity.

REFORM NEWS.

AT WORK IN KANSAS.

The fact that Bro. Loggan has accepted the State agency of Kansas and entered upon the active duties of his field should give new heart and courage to every friend in the State. The work is great and widely extended and Bro. Loggan cannot do a tithe of what is needed; but he can, and by the blessing of God, will do something. His usefulness will depend largely on the co-operative moral and financial support of the friends. If left alone he will certainly fail for the opposition is too great and the work too arduous for any man to carry. He goes forth equipped and with high resolves expecting to encounter a relentless foe at every step of his progress. He expects to face storms and be subjected to privations and to endure hardness, and he has a right to expect a cordial greeting from friends and some attention to his personal comfort while at their homes. Only those who have passed through the ordeal have any just appreciation of the discouragements, misgivings and trials of an advocate of unpopular reforms. Separated from his family and kindred, scorned and belied by vindictive enemies, buffetted by Satan and often shunned by those who should be his earnest helpers, he often feels forsaken and alone in the midst of a throng, and a single word of cheer or a kindly invitation to the hospitality of your home will do him a *world of good.*

I know whereof I affirm. Years have passed, but I distinctly recall an instance in Indiana. After great effort I succeeded in obtaining the use of Good Templar's Hall for a lecture. I posted my own notices, not knowing that I had a friend in that place. The hall, reached by winding stairs, I found to be a dingy room in the third story. Curiosity (as I supposed) brought out an audience which was greater than the capacity of the room. The exercises took a rather colloquial turn after the first half hour, and it was, so far as I knew, one man against the crowd for the remainder of the evening. Just before closing I said, "I have paid six dollars for the use of this hall, and if any of you wish to share in the expense you can lay your offering on the table." The "opposition" raised a yell of derision, but a number of persons walked quietly up and laid money enough on the table to pay the expense of the meeting. When on the street I noticed a gentleman keeping just behind for several blocks, I turned suddenly and demanded what he wanted. He proved to be a friend, a lawyer from a neighboring town. He spoke kindly and accompanied me to my hotel. We conversed till a late hour, and the next morning he kindly paid my bill, all of which did me personally a *world of good*, and greatly strengthened my courage to "try again."

Friends in Kansas will have frequent opportunities to strengthen the heart and hands of their lecturer in similar ways, and they will be recreant to duty and to the cause of righteousnees if they fail to do it.

Remember, brethren and sisters in Kansas, the Captain's order is. "Bear ye one another's burdens and so fulfill the law of Christ."

J. P. STODDARD.

THE NEW YORK STATE RALLY.

DALE, N. Y., Jan. 10, 1884.

DEAR CYNOSURE:—The time has come for another annual gathering of the people in New York State. Friends here have met in convention year after year, and devised plans for the overthrow of this despotic secret system. Some have been kept from joining these midnight bands; others, like dog Tray, found themselves in bad company, but having been convinced of this truth have arisen and shaken off the chains that so bound them down. This year work seems especially to demand our earnest endeavors. New fields of labor open for us. New friends are constantly coming to our aid. The war waxes hot between the powers of darkness and the powers of light. God has given the command—"Speak unto the children of Israel that they go forward." Ex. 15: 15. Will we obey? What say you friends? Will we by our prayers, means and labors, go forward? Come to the convention and take part in the deliberations. In this way we shall have unity of action, and the work will go forward. Let us make a long pull, a strong pull, and a pull altogether.

Bro. S. E. Starry is soon to be with us. Bro. S. is known to most of the friends in New York, and needs no introduction from me. Suffice it to say, he is a workman that needeth not to be ashamed, a devoted Christian, and one of those who "fear God rather than man." Our plan is to commence in the western part of the State and work through to the eastern. Several friends have already expressed a desire to have work done in their communities. We hope that they, together with any others desiring Bro. Starry's services will write Bro. Capwell or myself immediately, so that our arrangments may be completed. Bro. Franklin Mallory of Corinth will unite with us in pushing the work forward.

We want some money, too; five hundred dollars or more if you will send it. Don't be bashful in the least, already some have expressed a desire to help. One gentleman pledging twenty-five dollars, another twenty, others five and two dollars—about seventy-five in all. We shall expect the friends where the degrees are worked to assist as they are able.

Bro. Starry's charges are very reasonable; $50 per month and expenses seems little enough to pay.

Will you help in this work? If so write Bro. Capwell and send your contribution, or pledge, as the case may be. All amounts received will be duly credited, and applied as desired. A complete report given to any desiring it.

Would God that Bro. Starry's coming might be the means of rekindling such a fire as has not been since the three hundred lodges here gave up their charters, and sank in an ignominious grave.

W. B. STODDARD.

CENTRAL ILLINOIS.

PRINCETON, Ill., Jan. 3, 1885.

DEAR CYNOSURE:—During my two weeks work in McLean county I spoke seven times, five of which were Anti-masonic lectures. In every instance the weather and roads were very unfavorable, and the audiences generally small, though they represented the earnest Christian element. I was much indebted to Dea. W. R. Johnson, of Lexington, for hospitality and untiring efforts in the cause of reform. Elder Forward of the Baptist church showed me much kindness and so did others, while the United Brethren turned a deaf ear to the discussion of principles on which their church was founded. How a people who had enjoyed the labors and instructions of Bishop Edwards, and who have had line upon line of instructions on this secrecy question, can deliberately

reject all their past testimonies and willingly take sides with the enemies of righteousness, is one of the mysteries hard to understand. The congregation at Pleasant Hill and doubtless some others in the country are not of this character but desire to be counted on the side of reform.

At Bloomington, Danvers, Wenona, Streator, Lostant, Tonica and LaSalle, I found faithful men and women whose names are in the Book of Life, but it was not until I reached Princeton that I found an open door.

Perhaps no town in Illinois has enjoyed so great privileges as Princeton. It was the home of Owen Lovejoy. For many years he was the pastor of the Congregational church, which under his ministry acquired a reputation for being positive and earnest in opposition to all wrong, whether popular or otherwise. Since his death conservative influences have prevailed, and the church has gloried in its past record rather than its present willingness to stand for Christ in all things.

As there were a few names even in Sardis that had not defiled their garments, so there are a faithful few in this church who are willing, if need be, to have their names cast out as evil, rather than bow the knee to the Masonic Baal.

Then, too, among the Swedish Lutherans there has been no small stir on this question. The pastor, Rev. Mr. Sandall, accepted a call on condition that the church would "have no fellowship with the unfruitful works of darkness, but rather reprove them." The reproving has been in part committed to me. I spoke on Monday night Dec. 29th, at the Wesleyan church at Walnut Grove, near Wyanet, and on Tuesday night in the Swedish church here. The night was rainy, but the audience was large and attentive. Last night, Jan'y 2nd, I spoke again in the same place to a larger audience, but including more that were not in sympathy with my views, yet were nevertheless respectful in behavior. A fair collection was taken and a vote inviting me to give a third lecture in the same place to-night. Providence permitting, I expect to lecture in the Swedish church in Wyanet on Monday afternoon Jan'y. 5th, and then expect to go westward. God has not forgotten our cause nor us. Let us not forget *Him*.

THE SWEDISH LUTHERAN CHURCHES IN ILLINOIS.

GALVA, ILL., JAN. 10.—An impression has widely prevailed that the Lutheran churches are largely made up of formalists, in which a devotion to ritualism and an intense denominational spirit has taken the place of earnest and aggressive piety. So far at least, as the Swedish Lutheran churches are concerned, I am satisfied that this is a mistaken opinion. These churches have largely increased within the last two years. While many of our American churches are hardly holding their own, the Swedish churches are takiug their place. If earnestness in Christian work and faithfulness in the maintainance of discipline arc evidence of spiritual life, this evidence is not wantiug. Just now they are observing the week of prayer, and the attendance is good. They are also active and liberal in the support of both home and foreign missions.

Above all, these churches are about the only ones in the large towns that are willing to give audience to an anti-sececy reformer. Their miuisters all tell me that they regard membership in secret societies as inconsistent with membership iu the church, and that they have secured unity and peace by enforcing this rule. Nor has it resulted in a loss of members but in the blessing of God.

I have rarely been able to get a hearing in the Congregational churches. The ministers and a great body of the members profess to be opposed to Freemasonry, but the few Masous that are in the churches rule them, at least so far as discussion is concerned. The M. E. church with its high pretensions is worse, and the Baptists but little better. All these churches on the linc of the C. B. & Q. railway seem far from prosperous, while these Swedish Lutherans set before us "an open door."

Doubtless these churches may have something yet to learn on the subject of temperance and the use of tobacco, but all things considered, their integrity to principle and Christian courage in opposing a terrible form of anti-Christ is worthy of all praise.

H. H. HINMAN.

MORE ABOUT A CONVENTION FOR OHIO.

SOUTH SALEM, Ohio.

DEAR CYNOSURE:—In slavery times, if a slave had a knowledge of God and of a Saviour he might accept him and trust him and submit to him and love him; and with aching body and weary limbs he might, in the shadow of the night, fall down and pray to the God and Saviour whom he trusted and loved; and on a Sabbath, or some rare occasion, he might tell his fellow captive of a Saviour, and a heaven where there is rest for the weary. But if he asserted his right, or remonstrated with his master, or attempted to escape, it was only to make his bondage more cruel, if it did not cost him his life.

In like manner the thirty thousand pulpits of Ohio are enslaved to the lodge. Excepting the M. E. church the ministers of Ohio have a strong dislike of the lodge, to say the least. Many of them hate it and wish it was destroyed; and the same is true with some even in the M. E. church. They see or believe Masonry to be a great evil. But they are afraid of its POWER.

At present they are doing some good. They keep up the public ordinances of the Gospel: Christians are edified, and some souls are born into the kingdom of the Redeemer. But if a pastor should expose, or warn against the danger and wickedness of the lodge, as he does against the danger and wickedness of the saloon, he knows it would cost him his pulpit and the privilege he now enjoys. If the ministers of Ohio should combine, and all stand up boldly at once, the case would be very different. But the ministers and churches are not yet sufficiently enlightened for this, and at present it is not a practicable thing. And as the help which at last came to the slave came from without, so must it be with the ministers and churches of Ohio.

Now, a rousing convention in Ohio, would not only awaken inquiry and spread light; but like the taking of Fort Donelson in the early part of the war, it would give hope and courage to our friends who are still in bondage. If Drs. Lytle and Vincent, and brothers Dillon and Martin and George and Ritchie and Scott and others would bestir themselves in this matter, as men stirred themselves in the fall election—find a place where a convention can be held, appoint the time, and advertise and agitate the matter—we might at least carry one stronghold, whilst we should weaken many others, and get courage and increased power to ourselves. And if we continue so doing the cause will live, though we die, the cause will triumph, though we live not to see it. God has given the world to his Son by covenant; and this is one part of the labor, one field of the battle which is to win the mighty result.

At the couvention at Cedarville five years ago, I made a motion that the friends of the cause there, form a compact organization with a membership, a treasury, a declared object and a declared purpose to work; and that committees be appointed to form county organizations and keep them alive where practicable. It seemed to me that it would be a good thing for us in Ohio to know what and where is our available strength. And the brethren said, "It would be a very good thing. We will do it at the next convention."

Alas! the "next convention" has not yet been held. But when it shall be, I hope the proposition will at least be considered. I hope also that such men as brothers Little and Ritchie and Stoddard will come prepared to discuss the questiou, *How ought the pulpit to treat the subject of Freemasonry?* The question is a great one. It is pertinent to the hour: and I have never seen any thing like a serious discussion of it. It is very well known what I did when a pastor. I distributed literature, exposed the secrets and character of the order in public lectures. I preached on the religion of Masonry after the style of the tract "Modern Heathenism:" and I lost two pulpits. I find myself excluded from many pulpits where I was once welcome. I have been years without any steady employment; and my social standiug is considerably shaken up. But the fact that I have suffered the loss of all things, does not prove that I was right, nor does it prove that I was wrong. The question is still open for those who are competent to consider it.

I have never fallen in with the AMERICAN PARTY, nor with that political movement to which the *Cynosure* has for the last six months or more given a portion of its energies: aud without entering on any discussion of the subject, I wish to say that I think this movement has been an injury to our cause: and of course I could not join in any attempt to build up a new political party. But such as I am, I remain,

Your fellow servant, WARREN TAYLOR.

CORRESPONDENCE.

A SECEDER TO A SECEDER.

DELAVAN, Ill.

DEAR CYNOSURE:—Brother D. Benjamin wants a seceding Mason to answer certain questions: 1. How am I to work to accomplish the most good? To this question I would say, Ask God to show you the path in which to walk; then follow wherever he may lead without stopping to parley with the enemy. "Fear not them which kill the body; * * * but him who is able to destroy both soul and body in hell." As a workman must have tools suited to the work to be donc, if you fight the lodge-devil you must have weapons (books) offensive and defensive.

2. "Is it right, for Masonic lecturers to work the degrees, etc.?"

To this I would give an affirmative answer. It acts as a magnifying glass to exhibit more plainly to the naked eye its real abomination than a word or pen picture could possibly do. The brother is right in concluding the obligation makes the Mason. When the question is asked in the lodge, "What makes you a Mason?" the answer is, "My obligation."

The brother is right in concluding that a convention of all the demons in the dark abyss would be unable to frame words more blood-curdling and soul-damning than are found among the Masonic oaths, and the most redeeming feature of Masonry is prominent with the worst bands of pirates or highwaymen, namely, loyalty to the craft and the extension of help to one another when that help is possible, under the penalty of the most barbarous death.

I most heartily join with the brother in prayer for all those who have come out from among the lodge, conceived as it was, and brought forth in a saloon, the sister of infidelity and handmaid of crime. Lord speed the day when the head of the serpent may be crushed and the sons of men be liberated from the bondage of sin and death!

D. VAN DEVENTER.

WILL PROHIBITION BE ANTI-SECRET?

OLATHE, Kan., Jan. 2, 1885.

DEAR CHRISTIAN CYNOSURE:—Duty is duty, and the leading of truth must be heeded. I fear to-day that the present Prohibition party will not discuss nor say one word against the secret empire of devil worship; if so, the American party or organization must needs staud firm to its platform of principles and go forward independenlly, as they started out.

If prohibition journals and prohibition conveutions will not discuss the Anti-mason question then I, for one, will not work with them, and would advise all other anti-secret men to do likewise. Yet I believe we ought to press the question upon their journals and conventions until they fully refuse to let the question be discussed. Then we will stand clear and have an open field and a fair fight.

Intemperance is a great evil and brings an untold amount of preseut misery and suffering; while this is all true, the idolatrous devil-worship of the lodge lies at the bottom of intemperance, and is doiug more to destroy Christ's church and to hinder the kingdom of God, than any other evil in the world. Therefore we believe it necessary to stand to first principles, aud fight the lodge on this line to the end or to full success. H. CURTIS.

NOTE.—Mr. Curtis's principles are sound. There are no good morals in Africa where there is no true worship. A miud cut loose from the true God veers where there are no principles and "abides in the congregation of the dead.—ED.

PULL ALL TOGETHER.

CLEARFIELD, Iowa.

We wish to say a few words to friends concerning the National Christian Association. It is not large or strong enough to be corrupt. Institutions raised up of the Lord never become corrupt until they have accomplished what they have been brought into existence to do. The National Christian Association and its friends are called of the Lord to do a work that no single church could possibly do. Its composition and support are of the differeut denominations and Christians everywhere, heuce it is catholic and is as independent as independence can be; and for reformers to be independent of it, is to be independent of independence. We are all dependent on God and each other. The N. C. A. is dependent on us and we are dependent on it. If we act on the contrary we are in dauger; suppose each one of us goes off by himself and says, I am independent of all churches and associations; or if we split up into little factions, each faction having a head, the reform would be all head and no body. It is as uecessary to have a body as a head, and with a good head and a sound body there can be united and constant action all aloug the line of reform.

Let me admonish all friends not to cause any discord in the army of the Lord, If we do Satan will be glad aud the right willl suffer. May we put our trust in him "who is mighty in battle" and will surely help us according to our faith. Let us strive to be "one in Christ Jesus," then the army of the Lord can move forward, Satan's kingdom will tremble and

the "unfruitful works of darkness" will utterly fail among the children of God. May the Lord bless all true friends of reform everywhere, and may very many that are not now our friends be drawn by the tender and strong cords of God's love to behold the bright and marvelous light of the Gospel which will separate the church from the world and worldly institutions, and from all religions except the religion of Christ.

"The noblest purpose wins at last,
The wrong fails in the end;
If thou wilt by the truth stand fast,
'Twill prove thy firmest friend."

CYRUS SMITH.

AN OUTLOOK FROM THE EMPIRE STATE.

EDITOR CHRISTIAN CYNOSURE:—In your issue of Dec. 25th appears an article from the pen of Rev. Henry T. Cheever of Worcester, Mass., in which he gives the views of a New England divine in regard to the late political contest and its result, and the political outlook from his standpoint. As his views differ very materially from those of a St. John prohibitionist of the Empire State, will you give such an one a little space in your columns to briefly review part of that article.

He says it is not to be denied that according to Scripture, wrath is kindled to the uttermost against St. John and his followers, who snatched or diverted a well-earned victory from the Republican party. He does not give the chapter and verse of his text, so we will not dispute its application to the subject in consideration; and we certainly will not attempt to deny that such wrath is kindled and is burning fiercely in the hearts of many Republicans. So we do not differ thus far: but he seems to think that this wrath is righteous indignation of the grand leaders of the great Republican party, whom he styles the foremost of living American statesmen, for diverting from them a well-earned victory. This is the view of a Blaine prohibitionist. But a St. John prohibitionist looks upon it as the vindictive hate of disappointed office-seekers and their dupes against a few conscientious voters who refused to sacrifice principle for party and thus thwarted them in their schemes to continue in power. Let your readers judge which is true.

The next position that he takes is, that it would have been honorable and patriotic in the highest degree for St. John to have yielded to the considerations of Pres. Woolsey and others, and to have withdrawn from the canvass and candidacy at the last hour. Does the gentleman think that accepting a nomination of a party, and at the last hour, when too late to fill his place, to withdraw, is an act of honor and patriotism in the first degree? Perhaps it is in the eyes of a Blaine prohibitionist. But we St. John prohibitionists cannot so see it, and thank God, our noble standard-bearer has none of that kind of honor and patriotism; but left a much more lucrative occupation from motives of humanity to engage in this canvass. And as to the result of such an act of honor and patriotism, does Mr. Cheever or President Woolsey think that, if St. John had withdrawn at the last hour, it would have made the slightest difference in the result of the election? Perhaps it would, but St. John prohibitionists cannot so see it. We had made up our minds before we had a candidate that we could not conscientiously endorse the principles of either of the two political parties by our votes, and if such an act of honor and patriotism had left us without a candidate, we would not have voted the electoral ballot at all.

He says in an article which he wrote before the election, and from which he quotes here, "I want by such an intelligent, well-aimed ballot to take the life out of that party that is as hostile to prohibition as it once was to emancipation." But how would he do it? by voting for a party whose highest temperance principle is license and regulation, and whose candidate advocates making such blood money a permanent revenue for our nation. Are not both parties equally hostile to prohibition? I cannot notice all the positions of that article, but I would advise Bro. Cheever to defer writing another platform for the Republican party until they need one, for I think this wrath will not be instrumental in bringing back the lost sheep. JACOB ACKART.

THIS IS A BAD RECORD.

ALBION, Ind., Jan. 1, 1885.

Answer to the inquiry in last *Cynosure*, "Will the United Brethren fellowship this minor order?"

Of course they will; and the major ones, too. St. Joseph conference, Indiana, has a surplus of Masons and Odd-fellows taken into the church with scarcely a protest. Recently they held a protracted meeting in this place. The preacher was assisted by two Wesleyan preachers, and two Methodist preachers. One of the Methodists is a Mason and the other an Odd-fellow. Harmony prevailed, I believe, throughout the meeting.

During the last year, in this place, the United Brethren invited and accepted the preaching of a man who was unanimously expelled from his church here by his annual conference for repeated and general libertinism, and then most of them, together with twenty-nine Masons and Odd-fellows signed a declaration that he was a "good Christian gentleman." The preacher expelled was not a U. B., and hence there was a voluntary surrender of all distinction between right and wrong. S. L. COOK.

PITH AND POINT.

FROM KNOX ACADEMY (COVENANTER), SELMA, ALA.

I have only now and then seen a copy for more than a year and should, indeed, be glad to get the *Cynosure*. I shall also be glad to send you an article now and then, as opportunity affords, giving an account of the work in this part of the land. Whenever I can in any way benefit your good cause, I shall cheerfully offer my service. Our field here is large, and the laborers are few. I often regret that the pressing duties of our work prevent me from doing more in the cause of anti-secretism. Wishing you abundant success, I remain.—G. M. ELLIOTT, *Selma, Ala.*

THE KNIGHTS OF PYTHIAS.

This form of Baal-worship is doing all it can in this place to entice young men into its trap. I know of one who is in danger of being thus drawn in, whom I wish to save if I can. Our county superintendent of schools, who is a Mason and also a K. of P., is trying to induce a very worthy young man to join the latter. Please send me the antidote.—J. W. MARGRAVE, *Hiawatha, Kans.*

LUTHERANS VS. DRUIDS.

I am lecturing to my congregation on secret societies and am besides frequently consulted on the subject by brethren in the ministry, and need all the information I can obtain. I am, for example, just now in a strait, having been consulted respecting the *Druids*. If you have anything that will show the character of this lodge, please forward to my address at once. Our church, the Evangelical Lutheran, is more and more protesting against secret fraternities. The evil of secretism is great and all the more so because of its sneaking character. I wish you God speed in your opposition to this national sore.—D. SIMON, *Ev. Luth. Pastor at Prospect, O.*

We are anxious for information respecting this secret order, for general circulation among our readers, as well as for this excellent pastor. Centuries ago his German ancestors who were converted to Christ were confronted and opposed by the old heathen system of Druidism, whose name has been adopted by a modern secret lodge, and probably its essential religious principles.

A COLD NEW YEAR'S.

We hope you had a happy New Year's. We had a bright, sunny day here, but in the morning the ordinary thermometers were of no account, except to say that the weather was below them altogether; and the spirit thermometers registered the cold at 53 below zero on the west side of the river. The "oldest inhabitant" can remember nothing quite equal to it. But it lasted only a short time. Thanks to a kind Providence, none were very badly frozen.—W. W. AMES, *Menomonie Wis.*

TEMPERANCE.

THE CATHOLICS AND THE SALOONS.

The national meeting of the Catholic Total Abstinance Union of America which met in Chicago last August, provided a committee to memorialize the Third Plenary Council lately met in Baltimore. In that memorial appear the following paragraphs, which are remarkable in their revelation of a growing intelligence respecting the relations of the Catholic church and the criminal classes which must lead to deeper inquiry and demand for reformation:

"By no means the least evil connected with liquor-selling is that the saloons have become among us

THE VERY CENTRES OF POLITICAL CORRUPTION.

Publicans in every country are meddlers with the lower sort of politics; in this country an additional motive is that the spread of drunkenness has aroused the deepest excitement of orderly citizens. The better part of the people have made incessant efforts to control the liquor-traffic by law. Some such laws were indeed plainly the dictate of a panic-stricken state of mind, or inspired by that fanatical confusion of ideas which history tells us has ever been the reaction against widespread vice; some have dealt with this moral danger with the desperation of communities dealing with cholera or yellow fever. But much of the legislation has been reasonable. And instead of obeying the law, even when plainly moderate in its provisions, liquor-dealers have constantly resented legal interference of any kind with their traffic, and have habitually resorted to corrupt political practices to escape from it. They have lobbies well provided with money in every legislature; they notoriously corrupt the officers of the law whose testimony would be necessary to convict them in the courts; they have public men openly committed to their interest and doing their bidding with implicit obedience; funds for the corruption of voters are disbursed in their places; and, in a word, they have habitually and in the most public manner proclaimed their defiance of laws the most just and moderate, such as the Sunday-closing law and the midnight-closing law.

"The American people certainly need to realize that the law of the land represents the authority of God in the civil order. In no way is this so practically shown as by the frequent defeats of the respectable classes in their struggles with the saloon-keepers.

WHAT A SCANDALOUS STATE OF THINGS

that the liquor interest, now the most potent of political forces among us, has the audacity to proclaim, and bids fair to establish as a principle, that it is a usurpation for the State to legislate for the proper observance of the Lord's day!

"Meantime, saloon-keepers have in many cases become conspicuous in their relations with the church; they rent prominent pews; they appear upon committees; they give donations with ostentatious generosity, and in some places *even boast that they have built our churches;* they become members of church societies; they have in some cases had articles used for convivial drinking voted at church fairs to the most popular of their class in the parish; and their saloons are often located opposite or adjacent to the church, and *especially about the entrance to Catholic cemeteries;* until in many localities the despair of good, sober Catholics and the scandal to honest Protestants are beyond words to describe, and non-Catholics in some places may even begin to fancy that the boast sometimes made by liquor-dealers may be true—that their business actually meets the hearty approval of the Catholic church.

"Alas! what a disgrace to our religion, to the religion of Jesus Christ!

"A large proportion of the drunkards are ours; too many of the criminals and paupers in the public charge (four-fifths of whom are such on account of this vice) are ours; and in many of the chief cities and towns the bulk of the saloon-keepers are ours.

"How long shall we permit this calamitous state of things to go on? How long will the sloth of sober Catholics prevent them from doing penance for the sins of their fallen brethren? How long will self-indulgence hinder good men from taking some practical measures to reform their brethren? How long will they halt at ordinary remedies in the presence of so desperate a crisis? It was nothing but the full realization of these evils of intemperance which forced the Catholic temperance societies of the United States into the public career they have assumed in our National Union. God raised up bishops of his church and priests of known piety and intelligence to lead our movement. Our appliances have been purely and simply the practice and preaching of the glorious methods of the true faith since Christ suffered that men might rejoice. We have but taken up the ancient weapon which alone has the power to conquer vice, especially any form of sensuality—the heroic practice and the fervent preaching for love of God, of the opposing and contrasting virtue."

The attorney-general of Illinois was asked to answer the question: "Can Catholic convicts, under the Constitution, be lawfully compelled to attend religious services which they are in conscience forbidden to attend?" It is easy to see the reason for such a question and its animus. But the judge replied to it sensibly and wisely by saying that as the prisoners are there in charge of the State, and that since its reasons for holding religious services are that their morals may be improved, it has the right to require that they shall attend them. But how funny it is to see the man who had committed theft airing his "conscience" when it comes to worshiping!—*United Presbyterian.*

Dr. Joseph Parker says Mr. Gladstone is one of the most "conservative" men in England, which at first sight appears to be conspicuously untrue, since he is at the head of the Liberal party, the very spirit of which is progressiveness. What he means is, that the great premier is conservative in a broad way, caring for real principles which he knows are necessary for the life of the nation, and caring nothing for the small partisan matters that so greatly concern some of his contemporaries. And in this lies his greatness and his value to the English people.

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A WOMAN'S VICTORY;

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency,
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

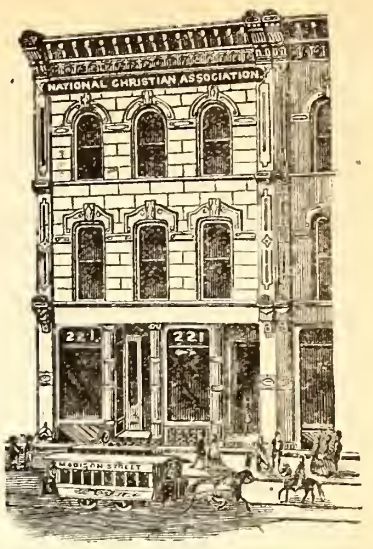
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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PRESIDENT.—Rev. S. Collins, D. D.
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 15, 1885.

OUR CONTRIBUTORS.

The list of writers who contributed last year to make the *Cynosure* a useful and successful paper was hardly complete last week, and the additions below do not include a host of noble men and women whose correspondence was an inestimable aid to the reform. It is a pleasure to recall their names. God bless them every one and add to their diligence in this part of our work during 1885. Read the list below and be thankful for their elevating companionship in the past, assured that a longer and stronger list will appear during 1885:

Prof. J. R. W. Sloane, D. D.	Rev. J. C. K. Milligan.
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Rev. A. M. Milligan, D.D.	Pres. C. J. Kephart.
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A. D. Zaraphonithes, Greece.	Mrs. H. C. Hayden.
Wm. Hazenberg, So. Africa.	Mrs. E. M. Bailey.
Alex. Djejizian, Armenia.	Mrs. S. C. Kennedy.
Rev. John Boyes, England,	Mrs. J. S. Collins.
Rev. C. B. Ward, India.	Miss E. E. Flagg.

WHEATON COLLEGE has at this time more students in attendance than at any one time for ten years previous; is out of debt; and has just received notice of a will executed in its favor, which is the third within a few years. In one case the testator has died and the legacy inured to the College. Some twelve or fifteen persons were added to the College church last Sabbath.

A BRAVE DUTCH SOLDIER had a fixed principle never to turn back when ordered to "charge." He cut his way through the enemy's line in front of him, and went straight on punching the air with his bayonet. He could not violate his rule by turning back.

The city of Milwaukee, though so largely inhabited by Germans and noted for its great breweries, is not thereby hindered from taking a noble stand for the sanctity of the Sabbath. On the question of opening on that day an exposition now being held there, the stockholders voted about five to two against the measure.

THE PRAISES OF THE CYNOSURE.

Read them below! When we stumbled on this friendly notice of us in the Philadelphia *Christian Statesman*, all unlooked for and unexpected, we wiped our spectacles, read over the article anew, and a little realized how the saved at last will wonder if the Judge means them. To be approved in a style so clear, comprehensive, and beautiful, makes us wish and long, and hope, (faintly) that the writer may not be mistaken in the *Cynosure*, and that our readers may see it as he does. We dare not just now commend the *Statesman*, lest our adjectives all come in the superlative degree. By and by we will notice it. It is now some twenty years since the *Statesman* editor met us in Boston, and taught us more of our Government than all we had learned before. Since then, like a light in a tower, above fogs, and currents, and conflicts of parties, the *Statesman* has thrown a clear and steady light on the seething, political ocean below:

A CAPITAL PAPER.—Among all our exchanges there is none brighter, racier or more vigorous than the *Christian Cynosure*. Its pungent editorials, and crisp and incisive comments on men and events, rouse the sluggish mind like the stroke of a whip. Its keen insight into the secret causes of public movements is always instructive, and its moral heroism in rebuking sin is, to timid and feeble souls, as bracing as first frost-laden October breeze. There has been a steady and rapid improvement for months past in the literary power revealed in its pages, and in the mechanical taste and skill with which they are sent forth to the world. No reform movement was ever begun or carried on with more self-sacrificing zeal, more intelligent convictions, more ardent piety, more unflinching courage, or more of that chivalrous, adventurous spirit which commands admiration, and under God, secures victory, than the modern American movement against the selfishness and impiety of the secret lodge. No man who wishes to keep himself informed on the living issues of his day, ought to fail to recive a small assortment of reform papers every week; and one of the first places on such a list ought to be given to the *Christian Cynosure*.

MORMONISM, MASONRY AND CONGREGATIONALISM.

> What, do you tremble? Are you all afraid?
> Alas, I blame you not, for you are mortal,
> And mortal eyes cannot endure the devil!
> —*Shakespeare, Richard III.*

Joseph Smith was a Mason. Sam'l D. Greene, author of the *Broken Seal*, told the writer that he (Greene) had lectured (practiced the degrees) by the hour together in his tavern in Batavia. When driven from Ohio to Nauvoo, Ill., Smith obtained a "dispensation" from the Illinois Grand Lodge, which was only withdrawn after Mormonism became "clandestine" Masonry.

Now to set Masons to suppress Mormons is like setting a flock of mice to exterminate rats. Ex.-U. S. Senator Doolittle lately presided in Farwell Hall and Rev. Mr. McNeice addressed an Anti-Mormon meeting. Neither of them said one word of the Mormon lodge government. They call it "priestism" and say it is anti-American. Is not Masonry the same despotism run by priests? Is Masonic priestism any better than Mormon priestism. The Masons have an "Endowment House" in every principal city; and the Mormons a Masonic temple in Salt Lake. Now to decry Mormonism and shield Masonry by silence is simply lying by suppressing the truth. It is bald hypocrisy and Mormons know it. But, more material still, *God knows* it who alone can suppress Mormonism.

M. W. Montgomery, a former student of Wheaton College, and late Secretary of Home Missions in Minnesota, has returned from Norway and Sweeden where he has found and reports 100,000 or more members of free mission churches. And he has thrilled American Congregationalists with his well-drawn account of this interesting people. This free church movement is yet in the gristle. It is a movement of the people for a pure spiritual Christianity, and a terrible indictment of the Lutheran state church; which it accuses of teaching salvation by ceremonies, baptized worldliness, despotism and oppression.

In his interesting book, Mr. Montgomery discusses intemperance, Mormonism, etc., but we have looked through his pages in vain for the slightest allusion to the organized deism and despotism of the lodge. If Mr. Montgomery is ignorant, as a former student of Wheaton he is without excuse. As an American with his eyes open, he knows that lodges profess to send their dead to heaven, no matter how they have lived; and while the Lutheran state church holds to Father, Son and Holy Ghost, the lodge denies them by wholly ignoring them.

The son of a Danish government officer, born in Greenland, was a Wheaton student about the time Mr. Montgomery was there, who informed us that he had joined the lodge in Denmark, as he had the state church; and that all or nearly all Danish government officers are Masons. He must have known that the Scandinavian Lutheran church condemns and excludes the lodge. And Rebold would tell him that Luther's Reformation nearly extinguished the German secret lodges.

Why should he not tell us whether the lodge is snaking its way into these Swedish Congregational churches? His book tells us (p. 25,) that

"A Norwegian business man of much intelligence and fine spirit, whose sons had been in America, asked: 'Why do not the Americans abolish polygamy?' I answered that there was no good reason. With elevated voice and flashing eyes he said: *'Then why, in the name of God, do you not stop it?'* I was dumb."

Now, why did not Mr. Montgomery answer, "because Mormons are Masons, and sworn not to tell!" Polygamous marriages are performed in "the Endowment House," in secret; and that Mormonism is Masonry, packed in degrees, each Mormon sworn to silence and obedience under penalty of having his throat cut, and body mangled; that these oaths with death penalties at their heels, supplant and suppress, set aside the civil oath of Christ as nugatory and vain?

The true answer doubtless would be that Mr. Montgomery knows these facts, or is wilfully and deliberately ignorant of them.

But if thou forbear to deliver them that is drawn unto death, that are ready to be slain; if thou sayest, Behold we knew it not: doth not he that pondereth the heart consider it, and shall he not render to every man according to his work? Proverbs 24: 11, 12.

The only excuse for this terrible silence concerning the lodge is that given by Anne for the dread of Richard III.—

> "————for you are mortal,
> And mortal eyes cannot endure the devil!"

The world-god is Satan, and the dread of him suppresses truth because its utterances would be unpopular. This silence is all that devils asked of Christ. Christ did not grant it. His professed followers, alas! do.

The information we most need of those churches is precisely what Bro. Montgomery does not bring. We have the facts from Denmark. Why not give us those from Sweden and Norway. There is no spiritual, observant pastor who does not know that the lodge is a deadly cancer on the vitals of Christianity. And the lodge is the worship paid to the god of this world; the antagonist of Christ.

HANDS OFF THE MONUMENT.

The Freemasons about Washington are in high dudgeon. Their Grand Lodge laid the corner-stone of the Washington Monument, and Washington himself was, they claim, one of the most distinguished Masons of his day; it is therefore their privilege by the divine right of Masonry to perform at the dedication of the monument. Anticipating an obsequious reception they have been preparing to attend in great numbers. But the Congressional committee does its own thinking, and Senator Sherman, the chairman informs the Hiramites that the monument is a National affair, built with the Nation's money, and the ceremony shall be accordingly National. But let us be aware of the wiles of the lodge. It is not easily put off; and may yet secure a recognition in place of the mob. Therefore let every Anti-mason draw up a memorial and send—by postal card if need be. Get as many citizens to sign as possible and do it before another week passes. The following form will do for a model. Use it or write something better:

To Hon. John Sherman, Senate Chamber, Washington, D. C.

SIR:—As American citizens we thank you for your refusal to turn over the ceremonies of the Washington monument dedication to the secret sect of Freemasons, whom Washington abandoned in early life, and against whose principles he spoke with noble patriotism in his Farewell Address. We pray you to persist in your determination to make the dedication National and honorable to the American name.

—Bro. Hinman's letters deserve a careful reading this week. After making an appointment at Elmira, Ill., he has gone on to Altona in Knox county, Ill., from whence he writes: "I find this county and probably this part of the State, more favorable for our work than points where I have been before. The political prejudice is abating, and I think we may do an excellent work during the coming year."

—Rev R. Loggan, the new Kansas agent, writes from Olathe, Kan., that he expects to visit the following places in that State: Winchester, Jefferson Co.; North Cedar, Jackson Co.; Nortonville, Jefferson Co.; Leona, Doniphan Co.; Robinson, Brown Co.; Willis, Brown Co.; Sabetha, Nemaha Co.; Washington, Washington Co. Friends in all these localities should be making every preparation for a good work.

—The *Wesleyan Methodist* surmises that the brother C. P. Hard, who is laboring in Secunderabad, India, with our missionary correspondent, Bro. C. B. Ward, is a son of the old Methodist minister, Rev. A. Hard, of Painted Post, N. Y., who attended the N. C. A. National convention in Syracuse, in 1874, and did good service for the reform.

—At the request of the Board of Trustees of Capital University, Columbus, Ohio, Prof. M. Loy, the president of the institution, will take a needed rest of three months. He will also for the same time turn over the editorial work of the *Lutheran Standard* to the professors of the University. Prof. Loy has performed this labor for the *Standard* for twenty-one years, without intermission, and in an able and satisfactory manner.

—Rev. Dr. F. A. Noble of the Union Park Congregational church, this city, has refused a call from the First Congregational church of Washington city.

AN OPEN LETTER

TO DR. PETER WALDENSTRÖM, PROFESSOR OF THEOLOGY IN THE STATE SCHOOL AT GEFLE, SWEDEN; PREST. E. J. EKMAN AND PROF. FERNHOLM, KRISTINEHAM, SWEDEN, AND OTHER FREE MISSION CHURCH LEADERS.

Beloved in our Lord Jesus Christ:—Our respected brother, M. W. Montgomery, messenger of our American churches and late your guest, has made us know and love you. We therefore write you this letter in the name and for the cause of our common Lord, and beg from yourselves and others an early reply.

In May, 1882, a Norwegian foreign missionary, named Skrefsrud, printed a letter praising Freemasonry. This missionary says the lodge which he joined, allowed him to except from his oaths every thing which would offend his conscience. He then says, "The basis of Masonry is our Christian faith" as "revealed in the Word of God;" that "only Christians can even proximately understand Masonry;" that "if Masons are not Christians the fault is theirs, not the fault of the lodge," etc., with much more to that effect.

In September following (1882) Prof. Fr. Nielson, Professor of Church History, Copenhagen, replied to this missionary's letter, and we have the German translation of Nielson's book, Leipsic, 1882, in which he controverts and censures the words of the missionary that Masonry is from Solomon and derived from the Bible.

Amid much that is important Prof. Nielson says in his book, that in 1870, Frederick William, the Crown Prince of Germany, and Royal Grand Master of German Masons made a speech in the German Grand Lodge, in which he said that Masonry had been kept out of General History till few know anything about it; that, "as the symbol of light, the lodge owed it to itself to explain its history to the world," and that "historical truth can only be safely established by historical investigation." He said, further, that "we have from other sources what truth Masonry professes to teach by its symbols, which are therefore superfluous and unnecessary;" and that he was resolved that Masonry should be investigated, and only that left which investigation should confirm as true." This speech of the Crown Prince, their Royal Grand Master, Prof. Nielson says, produced excitement and dissatisfaction, in which the Crown Prince said, "After serving as your Grand Master fourteen years, in which I have done much for our order, I now lay my office aside." His successor in the office of Grand Master, knelt, put his hand in that of the Crown Prince, and made a solemn vow to continue the investigation "in the spirit in which your Royal Highness has commenced it;" that a lodge-leader who stood by remarked aloud to his fellows, "That will come to nothing."

The book further says, that Archdeacon Schiffamn, who was "Chief Architect" and natural successor of the Crown Prince, as Grand Master, insisted on investigating Masonry as the Prince had began, and the Grand Lodge expellec Schiffman, July 27, 1876; that Schiffman's local lodge took his part, and the Grand Lodge restored him; but that he (Schiffman) refused to go back, assigning as his reason that the Grand Lodge was "a school of hierarchy and absolutism."

Now, beloved in the Lord, we wish you to inform us whether we can rely on the accuracy of Prof. Nielson's book? Also; whether the Norwegian missionary, Skrefsrud, has made any converts to Masonry in the churches of Sweden and Norway, especially among the the Free or Mission churches. And what are your personal views of, and your relations to the secret lodge system?

We are aware that the government officers in Southern Scandinavia are all, or most of them, Freemasons, and that monarchs join the lodges in person or by proxy to protect themselves from its craft and vengeance. We know, too, that Luther, who was a free mission man in his day, nearly exterminated the secret lodges from Germany, and we are comforted and strengthened by the Scandinavians and Protestant Germans in America, who are almost all opposed to the secret lodges, as a system of anti-Christ forbidden by Paul, Eph. 5: 11. We have also read and believe the book of the celebrated Professor Robinson of Edinburgh (1798), himself a high Mason, who had visited the chief lodges of Europe, and who shows that the lodge is "a conspiracy against all government and religion but its own." And though your kings and princes can save themselves for a time by joining the lodges, they sanction a Christless system of oaths and secrecy which will eventually destroy all law and order as dynamite destroys buildings. But as we have no kings in America, but the secret kings of the lodge, we have no way to save our courts, our legislatures and churches, but by open and direct appeals to Christ and the people; and we have therefore established printing houses in the cities of Chicago and Washington, to discuss the lodge before our Christian brethren and our American statesmen. We send you copies of the *Christian Cynosure* containing this letter, and beg you will aid us by your correspondence and your prayers.

Hoping to hear from many of you, and invoking the choicest blessings of God on yourselves, families, churches, and labors, we are, with sincere love and affection, Your brethren in Christ,

J. BLANCHARD, } Editors of the
H. L. KELLOGG, } *Cynosure.*

NEW YORK STATE CONVENTION.

The fourteenth annual meeting of the New York State Christian Association Opposed to Secret Societies will be held in connection with the Chautauqua County Convention at Fredonia, Wednesday and Thursday, Jan. 21 and 22, 1885.

The State executive committee of the American party, and all others in favor of *open* work in all the reforms of the day, are invited to meet with the above Association on Thursday at 2 o'clock P. M. for consultation in regard to future work.

The following speakers have been invited, and are expected to be present and make addresses: Pres. C. A. Blanchard, Secretary J. P. Stoddard. Rev. N. Wardner, Rev. B. T. Roberts. Degree-worker S. E. Starry of Clarence, Ia., assisted by Mr. Franklin Mallory and other seceded Masons, will work the "degrees" on Wednesday and Thursday evenings.

Wednesday at 10 A. M. opening address by W. B. Stoddard, State Agent. Friends of reform are requested to extend this notice and to be present at the meetings. Pray for the presence of the Lord.

F. W. CAPWELL, *Chairman.*

OUR LETTER FROM GREECE.

ANDROS, Greece, Via Syra, Dec. 8, 1884.

DEAR BRO:—We feel very sorry that we did not write for so long. For some time now we were preparing and then moving down to the sea-shore, and we were unable to write to you any sooner. More than three weeks ago we came down here to Batse on the sea-shore, and we expect to spend the winter here and and then in the spring visit the different cities of Andros and also Syra. In Syra there is an English church, so that we may hear some preaching and do good also.

We have in view to travel all around this island, and in this way preach the truths of the Gospel to the people. The trouble is, that in all these sea-ports, the worst day is Sunday. More buying and selling goes on, on that day than on any other, and this place is not an exception. We pray to God that the day may soon come when these people will see and feel the influences of violating the Sabbath.

After we came to Batse, the priest here lost a son ten years old. They were in great sorrow and we called many times to see them, and my wife took the Bible and read different passages and chapters to give consolation to the priest's wife. She seemed very much pleased and seemed to derive some comfort from what was read. In her son's coffin she put some incense, two long wax candles, and a box of matches to light the candles with thrt he might not be in the dark. So you see that these people are very much in the dark as yet, or are quite heathenish in some respects. But the distress of the priest was our opportunity, and in no other way could we have come as near to them, or could have read to his wife from the Bible, or could have talked with them and to them as we have done. For no matter what we say, these people still think that the Bible printed in Greek as we have it, is different from their Bible.

Also in the short time since we came down here, another father and mother lost a little child, and we found the same opportunity there, to speak words of comfort and to tell of the beauty of Heaven and how there are no sorrows there, neither sickness, nor have they any need of the sun or the moon, for the glory of God is the light there.

Also the priest who is a good friend and near neighbor at our mountain home, felt very badly, as well as his wife, to have us come down here to stay, and it happened that we had only been down here less than a week when he, the priest, was taken suddenly very sick. I went and staid with him night and day until he was out of danger, and have been up to see him every few days since then. He had hemorrhage of the stomach and came near losing his life. We were very thankful that his life was spared, for he and his wife have been very near friends of ours, not only since we came here from America; but, as we have mentioned before, he has been a true friend of mine ever since we were boys and went to school together, and he has not deserted me because we differ in our religion.

Dear Christian friends, pray for us, that God will pour out his blessing on our work here. Your brother in Christ, ANASTASIOS D. ZARAPHONITHES.

READ AND ACT.

A form of request was printed in the *Cynosure* of December 18th, which, after consultation with friends personally and by correspondence, has been modified and is herewith submitted for the signatures of all who approve of the convention. I desire also to make this request: that when you read this you set about getting as many signers as possible and when your list is completed forward it at once to me at 221 West Madison street, Chicago. One man promises 500 from his county. A hundred thousand can easily be obtained by a little effort. *Will you do your part and report early?*

J. P. STODDARD, *Secy. N. C. A.*

A NEW ENGLAND MEETING FOR REFORM.

A REQUEST FOR A CALL.

The undersigned request the directors of the National Christian Association—

1. To call a Convention at some convenient point in New England, to meet in May, 1885, to consider the Secret Lodge system, and promote Temperance and general Reform, in the interest of the Christian religion and that Civil Government which is ordained of God. Said Convention to consist of all persons who favor the suppression of the liquor traffic and who desire to see the prohibition work divorced from secret lodges.

2. That invitations be extended to President Julius H Seelye, of Amherst College; Joseph Cook, of Boston President J. Blanchard, of Wheaton College; A. A. Miner, D. D , of Boston; Hon. Samuel C. Pomeroy, of Washington; and John B. Gough to address the Convention

Finally, the call to issue when this paper is signed by ten thousand persons who approve the Convention.

The Massachusetts Constitutional Prohibitory Committee has received petitions for prohibition from prisoners in the jails at Pittsfield, Springfield Northampton, Greenfield, Fitchburg and Worcester, many of the signers saying: "Rum ruined us." One says: "I had to pass five saloons going to my work. If they are not closed when I get out how can I stand?"

OBITUARY.

MRS. MARY MITCHELL fell asleep December 25, 1884, in the 78th year of her age.

She was born and always lived in Pittston, Me. Her husband, Enos Mitchell, three daughters and one son, survive her. For nine years she has been failing in strength and activity, the last five requiring constant care, not being able to stand alone. Her disease was of such a character as to deprive her of all power of motion, but her intellect was clear most of the time. As the sun goes down at even, so her life ebbed away, and she fell asleep not to wake on earth.

She had been a member of the Congregational church since her youth. She saw no merits in herself on which to obtain Heaven. Three years ago a Bible agent called. He greeted her by saying, "Well, mother, you have been serving the Lord a good many years." She quickly made answer, "I've nothing to brag of." Though she seldom took part in conversation and could not form sentences readily, yet she was awake to the fact that she had no merit in herself. Whenever any one sympathized with her she reminded them that if she did not complain they need not. Patience was uppermost in all her weakness.

She was a true helpmeet, ever careful, industrious and prudent. "A chaste keeper at home," according to Paul's doctrine. Sometimes she imagined she was not at home. Her husband would read from the Bible a few minutes and it never failed to restore quiet. The Word was a real opiate to the bewildered mind. She loved the Bible and enjoyed hearing the *Cynosure* read. Her golden wedding was celebrated eight years ago last May.

F. M. M.

DIED, at Oneida, Ill , on Tuesday, December 30, 1884, DYER FORD, in the 87th year of his age. A long, useful life is closed; he rests in peace.

This brief note is sent us by the son of the above, a merchant in Oneida. Mr. Ford was a man of superior parts, sterling integrity, and excellent general character. He became a citizen of Galesburg, Ill., at an early day; stood firmly by the country against the slave power, North and South; and steadily opposed the lodge. His two daughters married officers in the army, and one of them and her husband, Col. Clendenning, were graduated and much-loved pupils of the senior editor of the *Cynosure,* while President of Knox College.

THE HOME.

WAITING.

The day is done:
Soft as a dream the sunset fades and dies,
And silent stars amid the dusky skies,
Shine one by one.

The shadows wait:
And climbing upward over spires and towers,
Seem drawing softly this dull earth of ours
To heaven's gate.

We wait the night
With no vain thought of darkness or of dread,
But dreams of peace for weary heart and head,
And slumbers light.

We wait, nor fear
The few short hours of silence and of gloom
Before the eastern hills shall blush with bloom,
And morn be near.

My God! my all!
When the dim hour draws near us by thy grace,
To meet thy white death-angel face to face,
And hear thy call;

When life lies low—
A gasping shadow by the altar stairs
That leadeth up from darkness unawares
To heaven's glow;

Then let us wait
In faith and trust with prayers and blessings fond,
All mindful of the morning light beyond—
Before the gate.

Not sore distrest;
But calmly folding life's dull garb away,
Lie down in peace to wait the coming day,
And find our rest.

—*Selected.*

THE CRY OF THE PERISHING.

The No-Church is the largest on earth. It numbers three-fourths of the human race. It is marching on, while I write, a thousand millions strong. A thousand millions! Imagination fairly staggers under such a figure. Suppose this unspeakable army were to file before you at the rate of one a minute: it would be 5844 A. D. when the last man drew up, walking twelve hours a day; in a year, a quarter of a million, and in forty years, ten millions would have passed you, leaving 990 millions yet to come. You would have to stand on that spot 3960 years to see the rear of that prodigious host. All these are now living, and in a few years will be dead, having never heard so much as that there was a Jesus. This after eighteen centuries of the Cross! Each of these is a human being, I suppose? Yes. According to your creed, damned at death? Yes. With a dark past and darker future? Yes. Are you a Christian? Yes. And not giving even a passing thought to those poor fate-crushed pilgrims, Christless and weary, trudging out into the great night? What! grudged the coin to your mission collector; spent all on your own dear, precious, darling self! God help you, brother. You shall awake yet, like Jonah, and go down to God's school in the belly of hell to learn by misery what mercy means. O sleek, comfortable, well-bolstered Christians, go weep and howl. Your gold and silver are rusted, and the rust of it shall eat your flesh as fire. Ye soft-cushioned, self-loving, select souls, your purgatory comes. In heaven's name fling off this lethargy, and hear the cry of the perishing! In the name of this Niagara of humanity, plunging over to the abyss, awake! We are our brother's keeper, or his killer.—*G. Gordon McLeod.*

FOR DEAR LIFE.—A TRUE INCIDENT.

Snow! Ay! it did snow that 18th of January! I debated a bit before I put Cherry in at all, for, though it wasn't snowing then, at eight in the morning, there had been plenty in the night, and I knew those great lead-colored clouds meant mischief brewing, and there might be heavy drifts on the wild moorland road before I could reach Burnley. But then, although my busiest time, just about Christmas and the New Year, was over, still there was a good heap of parcels to go, and all the folks, as usual, wanted them delivered "immediately." Madge didn't half like my starting, certainly, but she isn't one of those weak, witless women who are forever in a fright and for stopping a man doing his duty; so she tied up a dapper little package of sandwiches—"Lest you should be late into Burnley, Ralph," she said; "you mustn't go hungry on such a long, cold ride." And she gave me a can of cold cocoa, too, and plenty of warm rugs. All the parcels were securely fixed and Cherry was impatient to be gone, when, just as Madge was handing me in her nosebag of oats, in case of accident or delay, a poor, anxious-looking young mother, with an infant in her arms, came hurrying up. and begged that I would take her on to Burnley. There was no railway station at our village, and the carrier's cart was often made available for passengers who could not afford or were not in time for the coach. I had plenty of room that morning, but with the prospect of such a journey I refused at first to take a woman and child in charge. But her pitiful, passionate appeal I shall never forget. Her sailor husband had just come into port, sick and friendless, and she was eager to reach the junction at Burnley in time to go down by the night mail. Such a piteous appeal I could not resist, and soon she was comfortably fixed among the packages, with her modest bundle. She paid not the smallest heed to my warnings of the intense cold we would be likely to meet. She only wrapped the little one more securely in her shawl, and, woman-like, forgot all danger and exposure in the thought of child and husband.

Cherry stepped briskly out down the quiet village street—quieter than ever that morning—every footfall and rolling wheel muffled in the deep snow. We went along a deserted, dreary road for a few miles, and then up a gentle ascent, out on to the open moor. A few kindly inquiries soon opened the lips of my companion, and she talked freely of her sailor love home from his first short voyage since their marriage. He had come in, she said, quite unexpectedly to another port, and a few lines had reached her, saying, he was ill and wanted her; and then the anxious, troubled look came back to her face again as she thought of him sick among strangers, and of the many hours it would take to reach his side. Meanwhile, the heavy gray clouds seemed bending down over the moors with their weight of snow, and the already keen wind rose almost to a gale, driving the first large flakes of snow with great force into our faces. Thicker and faster it came down, with blinding fury. and I could scarcely see the road three yards ahead—not that there was danger of meeting anything, but I had to be on the lookout for drifts, and in some parts it was difficult to keep to the right track, so deeply was every landmark covered. Cherry shook her fat sides, and went forward with a will. The brisk exercise and her shaggy coat kept her far warmer than was her driver, and she knew every inch of the way as well as I did. I had to get down once or twice to clear her hoofs of the heavy balls of snow that clung to them, and my attention was so taken up with keeping to the road that I could no longer talk to my companion; so, after crooning a lullaby to her child, the woman fell into silence.

Thicker and heavier came down that terrible snowfall, more furiously and fiercely blew the cutting wind, till it was only by *looking* at the reins I knew that they were still in my hands. Every rug and wrapper—and there were plenty—I heaped upon my companion and myself; but I began to repent that I had not been firm in refusing to bring a weak woman and child through such weather. Fortunately we met with no serious drifts. The wind was so high that it drove off much of the snow from the frozen road, and in some places it was as clean as if swept; so Cherry kept up her pace, which I gave her to understand must be to-day her very best, and to encourage the willing beast and keep up my own warmth, I ran for some distance at her side. But I could not persuade the young mother to take any exercise. She was terribly cold, and I knew it would warm and restore her, and offered to take the child while she walked, if only a dozen yards. But she steadfastly refused to part with the little one, and thought it quite cruel of me to suggest that she should walk through such snow and wind. So I gave it up, and persuaded her to eat some of Madge's provisions, and to take a few mouthfuls of cocoa, after which she seemed a little warmer. I took my own wraps, and added to those already about her, and, by dint of continual movement, just managed to keep my own blood from freezing. The infant slept, warm and cozy in its mother's arms, and I turned my thoughts again to watching the road and keeping Cherry well up to her duty. There was no lull in the storm. I missed landmarks which had never been covered before, and once or twice felt in some uncertainty about the way. Benumbed and half frozen, I became drowsy and was awakened by a violent jerk. It was only Cherry suddenly pulling up, very much astonished that her master should have failed to notice how the snow had balled again on her feet. She had stopped in sheer desperation. Had not the cold overpowered me, I should, of course, have relieved her long before. That sudden awakening brought with it a horrible dread. Was this the fatal sleep which I had heard would overtake those benumbed with cold, which ended in death?

I shook myself, and sprang from the cart, cleared Cherry's hoof once more, and ran, till quite out of breath, at her side. Then I climbed back to my seat and spoke to my companion. In the back of the cart, under cover, she was much more sheltered than I, and was abundantly wrapped in warm clothing, but she did not reply. I left Cherry to her own devices, and seized the woman by the shoulder.

"Do not sleep, at your peril," I cried. "It is certain death! Rouse yourself; we are well on our way. Think of your husband awaiting you!"

But she only moved languidly, leaned her head against the side of the cart, and murmured—

"Leave me alone; I am so sleepy. O! let me be; no, I am not cold."

More and more alarmed, I tried in vain to arouse her.

"But I cannot let you alone; you will die," I said, and shook her again, almost roughly.

But it was all in vain. What was to be done? No house was in reach for miles. We should yet be some hours before reaching Burnley, and if the poor thing was suffered to fall asleep I knew there would be no waking, and the vital warmth of the mother once gone, what hope of the infant surviving? It was a horrible thought, but I felt it face me as a possible truth, that I might drive into Burnley that night, if I reached it at all, with two frozen corpses! In that hour of dire extremity I turned to the great Counselor for wisdom and guidance. In vain I tried to rouse the woman to take cocoa or food; in vain I shook, or even struck her, to induce her to move. With her infant locked in her fond embrace, she seemed fast sinking into the arms of death beyond the reach of any aid I could give. Should I use violence? By the lash of my whip could I force her to take the exercise that was her only hope of life?

My heart recoiled from the idea; but another thought struck me. I had heard and read of the might of a mother's love. What she would not do for herself she might do for her child. I drew in Cherry, fastened the reins, and bade her keep perfectly still, much to the good horse's bewilderment, in the midst of the howling, drifting storm. Then with great difficulty I lifted both mother and infant from the cart and placed my burden in the snow by the roadside. (I remember thinking how wrongly any passerby, if such there had been, might have judged my action.) The movement roused her a little. She stirred as I put her down, and said, "What are you doing? Have we reached Burnley?" "No," I said, loudly and roughly in her ears, "but I am going to take your child from you," and with that I tore away the infant from her encircling arms and placed it under the shelter of my coat. It gave a shrill, wailing cry as I sprang into my seat again, which I knew could not fail to reach the mother's ears. I caught the reins and gave Cherry almost the only "cut" with the whip she had ever received at my hands, which made her spring forward with an indignant bound, and fling the snow aside as she plunged on with swift, impatient strides. She might well wonder what possessed her master. With the frightened child folded to my breast in my right arm, and my left hand grasping the reins, I leaned out and gazed back anxiously to see if my plan was successful. And though through the blinding storm I could at first discern nothing, the sound that broke on my ears told of life and hope. "My child! my child!" rang out in a cry of agony on the snowy air; and presently I saw that the mother had sprung to her feet, and was madly and desperately fighting her way over the difficult road. More swiftly than I could myself have made headway under such conditions on she came, and, as I paused to watch her, would in a few moments have been at Cherry's side, but I moved forward again, and, as she neared me, on farther still.

How I did it I can never tell. It seemed such cruel, agonizing work. But I did, and the brave, loving mother held on for nearly half a mile, and each time that she closely approached the cart I saw that the color was returning to her white face, that health and life were flowing in her veins, and at last that the fatal drowsiness was entirely thrown off. Then I stopped, and she sprang up to my side in a moment, and snatching the child from my arms lulled it to sleep on her bosom. Not till then was her frantic terror appeased, and she began to understand the motive for my strange conduct. A short time after we drove safely into Burnley, and when I put her into a comfortable seat in the train she thanked me, with tears in her eyes, for the strange service I had rendered, and as she looked lovingly down on her sleeping boy, she added:

"It seemed so cruel; but, oh, it was most kind. If you had not done it my child would have been motherless now."

And the next day, when Cherry and I jogged home again, under brighter skies, her words came back to me, "Seemed cruel!" It did indeed—noth-

ing could have looked more heartless and barbarous; but it was the salvation of a precious life, perhaps of two. And was it possible that I should be more wise and tender to a perfect stranger than is my heavenly Father toward me? Have not some bitter trials of my past life borne sweet fruit? and can I not trust him if his dealings are sometimes strange? He will arouse his children from the sinful sleep into which Satan lulls them by means that are sometime startling and painful, but it is only that the glow of holy life may return, and peaceful blessing take the place of the terror of a rude awakening. Of course I told Madge the story, and the thoughts it had given rise to on my homeward journey.

"Yes, Ralph," she said, "and let the saving of this life be ever in our remembrance to brighten the next dark, strange trouble that comes to us. You were unwilling to do as you did, and shrank from inflicting pain and terror. Neither doth your Father God willingly inflict or grieve the children of men, and the 'chastening' that seems so 'grievous' is sure for our profit, that we might be 'partakers of his holiness.'"—*The Quiver.*

THE YEAR'S TWELVE CHILDREN.

January, worn and gray,
Like an old pilgrim by the way,
Watches the snow, and shivering sighs,
As the wild curlew round him flies;
Or, huddled underneath a thorn,
Sits praying for the lingering morn.

February, bluff and cold,
O'er furrows striding scorns the cold,
And with his horses two abreast
Makes the keen plough do his behest.

Rough March comes blustering down the road,
In his wrathy hand the oxen goad;
Or, with a rough and angry haste,
Scatters the seeds o'er the dark waste.

April, a child, half tears, half smiles,
Trips full of little playful wiles;
And laughing, 'neath her rainbow hood,
Seeks the wild violets in the wood.

May, the bright maiden, singing goes,
To where the snowy hawthorne blows,
Watching the lambs leap in the dells,
List'ning the simple village bells.

June, with mower's scarlet face,
Moves o'er the clover field apace,
And fast his crescent scythe sweeps on
O'er spots from whence the lark has flown.

July, the farmer, happy fellow,
Laughs to see the corn grow yellow;
The heavy grain he tosses up
From his right hand as from a cup.

August, the reaper, cleaves his way,
Through golden waves at break of day;
Or on his wagon, piled with corn,
At sunset, home is proudly borne.

September, with his haying hound,
Leaps fence and pale at every hound,
And casts into the wind in scorn
All cares and dangers from his horn.

October comes, a woodman old,
Fenced with tough leather from the cold;
Round swings his sturdy axe, and lo!
A fir branch falls at every blow.

November cowers before the flame,
Blear crone, forgetting her own name!
Watches the blue smoke curling rise,
And broods upon old memories.

December, fat and rosy, strides,
His old heart warm, well clothed his sides;
With kindly word for young and old,
The cheerier for the bracing cold,
Laughing a welcome, open flings
His doors, and as he goes he sings.

—*Christian Weekly.*

MYSTERIOUS DISAPPEARANCE.

One of the most curious properties of quick-silver is its capability of dissolving or of forming amalgams with other metals. A sheet of gold foil dropped into quick-silver disappears almost as quickly as a snowflake when it drops into water. It has the power of separating or of readily dissolving those refractory metals which are not acted upon by our most powerful acids. The gold and silver miners pour it into their machines holding the gold bearing quartz, and although no human eye can detect a trace of the precious substance, so fine are the particles, yet the liquid metal will hunt them out and incorporate it into its mass. By subsequent distillation it yields it into the hands of the miners, in a state of virgin purity. Several years ago, while lecturing before a class of ladies on chemistry, he had occasion to purify some quick-silver by forcing it through chamois leather. The scrap remained on the table after the lecture, and an old lady, thinking it would be very nice to wrap her gold spectacles in, accordingly appropriated it to that purpose. The next morning she came to us in great alarm, stating that the gold had mysteriously disappeared, and nothing was left in the parcel but the glasses. Sure enough, the metal remaining in the pores of the leather, had amalgated with the gold and entirely destroyed the spectacles. It was a mystery which we never could explain to her satisfaction.—*Fireside Science.*

BIBLE READINGS FOR THE YOUNG.

DAVID. Read Ezek. 34.

I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezek. 24: 33.

1. When was David a shepherd? 1 Sam. 16: 11: 17: 34–37.
2. Who is the Shepherd here spoken of? John 10: 11, 14–16.
3. In what points was David a type of Christ? Psa. 78: 70; 89: 20, 35–37.
4. Why is Jesus called the son of David? Rom. 1: 3; Matt. 21: 9; Rev. 22: 16.
5. How does Jesus feed his sheep? Psa. 23: Isa. 40: 11.
6. Who are Christ's sheep? John 10: 27, 28; Matt. 12: 50.—*Notes for Bible Study.*

BIBLE LESSONS.

LESSON IV.—January 25, 1885.—Paul Going to Jerusalem.—Acts 21: 1–14.

GOLDEN TEXT.—The will of the Lord be done—Acts 21:14.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Tyrian Prophets.* vs. 1–6. "And finding certain disciples," etc. The original implies that he inquired them out. It seemed as if Paul on this his last missionary tour could not bear to leave any of his old converts unvisited. "That he should not go up to Jerusalem," etc. The sufferings which awaited him had been revealed to these disciples by the Spirit, but the prohibition was merely the counsel of their own fears, and as such Paul regarded it. While there is but one Spirit, there are "diversities of operation," and the truths which he reveals to men will always receive different colorings according to the differing constitutional temperaments of the minds through which they pass. "With their wives and children." These Christian families, kneeling on the shore beside the beloved leader who was now giving them his last farewell, show how Christianity had already begun its work of lighting family altars in pure and happy homes; elevating woman from a drudge or a plaything to that grand equality in Christ which knows neither male nor female; and making even the children, for whom heathenism, like its modern offshoot Masonry, had neither promise nor blessing, sharers with their parents in the glorious hopes of the Gospel.

2. *Spiritual gifts without respect of persons.* vs. 7–9. That Phillip's four daughters should all be endowed with the gift of prophecy is a delightful instance of God's covenant mercy to the families of believers. As a rule that counts few exceptions, the men and women who are the world's greatest benefactors have sprung from a godly ancestry. It is also especially interesting as a fulfillment of Joel's prophecy that the Spirit should be poured out impartially without distinction of sex or age. In the times of papal darkness which succeeded the apostolic era the status of woman was proportionately lowered. It is only a pure Gospel, free from superstition and error, that can render possible this Divine equality between the sexes. Masonry may flatter woman, but its real aim is to degrade her. It knows that from an enlightened Christian womanhood it has everything to fear and nothing to hope, and like Mohammedanism, Mormonism and kindred systems, its very life depends upon keeping her to as low a mental and moral a plane as possible.

3. *The martyr spirit.* vs. 10–14. Paul, to his man's courage united a woman's tenderness. The sobs and entreaties of the little flock to which he had ministered might break his heart but not his resolution to die even if need were "for the name of the Lord Jesus." It is possible that some among that company received the crown of martyrdom themselves in the great persecution which was soon to sweep over the church. We can show the martyr spirit by saying, "The will of the Lord be done" when it uproots our fondest hopes, for the essence of that spirit is abnegation of self.

LIGHT FROM THE WORD.

May really good men sometimes try to keep us from our mission? Matt. 16: 21–24. What should be our guide in determining questions of individual duty? Isa. 30: 21; 1Thess. 5: 19. How did the old prophets frequently announce the divine message? 1 Kings 11: 28–31; 19:19.

NOTES FROM PELOUBET.

"And finding disciples." Probably they were neither numerous nor well known. The Gospel had been carried as far as Phœnice after the death of Stephen (11:19) and Paul and Barnabas passed through that district (15: 3). Our blessed Lord had been on the verge of the territory of Tyre and Sidon (Matt. 15: 21; Mark 7: 24.—*Cook.*

"Who said to Paul through the Spirit, that he should not go up to Jerusalem." There is here an apparent discrepancy in the declarations of the Spirit. The disciples of Tyre through the Spirit assert that Paul should not go up to Jerusalem; whereas the apostle himself felt constrained in the spirit—impelled by a strong sense of duty—to go up (Acts 20:23). We must here distinguish between the intimations of the Spirit and the inferences drawn by men from these intimations. The Spirit revealed to the Tyrian disciples the dangers that awaited the Apostle at Jerusalem; and they, from love of the apostle, besought him not to go up. But Paul entertained a juster view of the matter; he recognized more correctly the voice of the Spirit; he was certain that, in spite of these bonds and sufferings which the Holy Ghost witnessed in every city, it was his duty to proceed.—*Gloag.*

"And saluted the brethren." Note how Christian conversation (1) strengthens the faith of the pious; (2) increases their love; (3) confirms their hope, and (4) raises up a heart bowed down with adversity. Here, also, as through all the line of cities along the coast, we find a church already organized, founded, probably, by Philip the evangelist. The mention of Christian communities at Troas, Tyre, Ptolemais, and other cities, indicates how widely the doctrines of Christianity had been spread. We are apt to get the idea that the extension of the Gospel is measured by Paul's missionary labors. This is a false one, as such notices as this of the "brethren" at Ptolemais prove.—*Rev. Com.*

"We entered into the house of Philip, the evangelist." Called, in order to distinguish him from the apostle Philip, one of the seven deacons appointed twenty-three years before at Jerusalem (Acts 6: 5). Philip, like Stephen, became a great preacher. He labored in Samaria (8: 5). He was the means of the conversion of the Ethiopian treasurer on the way to Gaza (8: 26) and preached in many cities (8: 40). This was about A. D. 35, 36, nearly a quarter of a century before the visit of Paul.—*Rev. Com.*

"Which did prophesy." The English word "prophesy" has come to have, since about the beginning of the 17th century, only the one sense of "to predict what is yet to come." In the time of Queen Elizabeth "prophesyings" meant "preachings," and Jeremy Taylor's famous work on the "Liberty of Propheying" was written to uphold the freedom of preaching. These women were in their degree evangelists also.—*Cambrtdge Bible.* Did they prophesy in the assemblies of the church? It is true that St. Paul had forbidden this at Corinth (1 Cor. 14:34), and forbade it afterwards at Ephesus (1 Tim. 2: 12); but the very prohibition proves that the practice was common (see also 1 Cor. 11: 5), and it does not follow that St. Paul's rules of discipline yet obtained in all the churches (*Plumptre*), nor that they applied to all churches or assemblies under other circumstances than those in which he spoke. The records of the New Testament simply show the fact that God inspires women as well as men, and when he sends them forth they have a mission to proclaim the Gospel in their own womanly way. See Acts 2: 17; Joel 2: 28, 29.—*Peloubet.*

"Bound his own (Agabus') hands and feet." His revelation was made in that dramatic form which impresses the mind with a stronger sense of reality than mere words can do, and which was made familiar to the Jews by the practice of the Hebrew prophets.—*C. and H.*

SYMBOLIC TEACHING. Similar actions are common with the Old Testament prophets. Thus Isaiah (20: 3) walks naked and barefoot. Jeremiah (13; 5) hides his girdle by the river Euphrates, and (19: 10, 11) breaks the potter's vessel in the Valley of Hinnom. Ezekiel (4: 1–3) draws on a tile a picture of the siege of Jerusalem, and (5: 1–4) cuts off his hair and burns and destroys it, as God commanded. So, too, Zedekiah, the son of Chenaanah, made horns of iron (1 Kings 22: 11). With this act of Agabus may be compared our Lord's words to Peter (John 21: 18).—*Cambridge Bible.*

"Thus saith the Holy Ghost." Observe that the prophetic language of the Old Testament is, "Thus saith the Lord;" in the New Testament, "Thus saith the Holy Ghost." For the Holy Ghost is the later and fuller revelation of the Lord.—*Peloubet.*

It was no wilfulness on Paul's part that led him to persist in going on. Only some great and worthy object to be gained could impel him to press so steadily forward into so great dangers, and in spite of such earest remonstrances. His reasons, doubtless, were (1) to unite the two great wings of the church, the Gentile and the Jewish, in a closer bond of union. It was the completion of his great mission as the apostle of the Gentiles. In the words of Dr. Schaff, "At the great Pentecostal feast he would meet with many thousand Jews from all parts of the world, all more or less prejudiced against the famous apostle of the Gentiles, who was said to be everywhere teaching the children of the chosen people to forsake the 'Law.' He would meet these face to face, and, supported by the countenance of James and the elders of the revered Jerusalem church, disprove these painful, fatal rumors. He would show the multitudes gathered together at Pentecost how nobly his churches, his converts, had come forward with money and help for the distressed Palestine Jews, and thus he hoped forever to set himself right with his own countrymen. He was an old man, wearied with ceaseless toils and worn with sickness and anxiety. The chance of meeting so great a concourse of Jews in the Holy City might never occur again; and so for his work's sake, for the sake of the many flourishing churches he had founded, he would do his best to disprove the false rumors so widely disseminated concerning his teaching."

LITERATURE.

GREAT THOUGHTS FROM LATIN AUTHORS, by Crawfurd Tait Ramage. pp. 679. Price 50 cts.

This handsomely bound collection, by the compiler of the selections from Greek authors, is more comprehensive than that work in the passages from other writers, ancient and modern, accompanying the main text. The selections from the Old and New Testaments are quite frequent, and most valuable as illustrations. The selections are from thirty-six authors, comprising the whole range of Latin literature, and are the choicest thoughts that literature can produce. To the English reader, unskilled in the dead languages, this collection introduces the Roman philosophy and religion, and to the Latin scholar the volume is a valuable review. The volume is very tastefully bound, and the price about one-half that of ordinary books.

The Missionary Review of Princeton, N. J., is declared by scores of its subscribers to be the best, ablest and cheapest missionary magazine in existence. Ignoring all previous failures to make such a periodical self-supporting, it began in 1878, and now, after seven years. besides meeting all its expenses from its origin, it reports $1,000 of its avails sent in small sums to different foreign missions. We are glad to call attention to this *Review* and commend it to our readers. Its editor, Rev. R. G. Wilder, a missionary of 30 years experience, deserves success and has won it. His *Sketches of Mission Fields*—their climate, products, people and missions, from their origin to the present time—are accurate and exhaustive; the *Letters* from workers abroad are fresh and full of interest; his annual *Reviews of all Foreign Missions*, are just, impartial and stimulating; his notices of *Independent Missions* are considerate and generous, nor less so his annual reviews of *Women's Boards and Work*. One of the many facts demonstrated is that the net gain in communicants the past year is *nine times greater* in foreign missions than in Christendom.

With snow falling steadily, and winter still triumphant, there is a certain mockery in the sudden appearance of one and another seed catalogue. "Vick's Floral Guide" leads the van, and as usual, needs no commendation, its solid merit having long ago given it a firm place in popular affection. The number contains the usual lists of new seedlings in both vegetables and flowers, and with its bright flower frontispiece, is quite worthy a prominent place on the sitting-room table, while the Illustrated Magazine has long been a faithful guide in all matters relating to the garden. James Vick, Rochester, N. Y., will send the Floral Guide to any address for 10 cents, which, if seeds are afterwards purchased, may be deducted from the order.

The first number of Volume III, of *Literary Life*, for February, issued January 15th, will contain in its new departure "The Reading Room," among a "host of good things," a full page portrait of Hiram Powers, the famous American sculptor, with a full page autograph poem inscribed to him by John Quincy Adams, when President of the United States; also "a Texas Excursion; or The Great Southwest," by F. A. Conant and W. S. Abbot, containing twelve beautiful illustrations; "George and the Stranger," by Jane Grey Swisshelm; "The Analyst's Mistake," a poem by Carlotta Perry; "The Human Face," a poem by Ella Wheeler; "Wit and Humor," by Robt. J. Burdette. The subscription price of *Literary Life* has lately been reduced to $1.00 per year. Elder Publishing Co., Chicago.

THE CHURCHES.

—Rev. Joseph Travis, editor of the *Free Methodist*, has lately begun a prosperous mission on Green street, Chicago, within a block or two of the *Cynosure* office. The use of the building is freely given by A. M. Billings, president of the Home National Bank.

—Interesting mission news is reported from Palestine. The Mission Society of the Established church has there 6 stations, 9 ordained missionaries and 1 layman, 4 native preachers. 37 native teachers, and 1,400 converts.

—Mr. Moody has meetings at Richmond, Va., Jan. 4–14; Washington, D. C., 16–19; Harrisburg, Pa., Jan. 20. Let every reader pray for God's richest blessings upon these gatherings.

—The meetings in Richmond are having a powerful effect, drawing out the largest audiences ever known in the city. The discussion of the letter, charging Mr. Moody with speaking bitterly of the personal character of Lee and Stonewall Jackson in 1876, was hot in the papers the week before the meetings opened, but stopped immediately on Mr. Moody's denial.

—The first session of the union prayer meeting of the Ladies' Missionary Societies of the Baptist, Congregational, Methodist, and Presbyterian denominations of Chicago was held last Wednesday. The different Boards were very largely represented, and the proceedings were interesting and helpful.

—Pastor Seguin of the French Evangelical Mission has arranged for a series of meetings continuing three weeks, led by the celebrated ex-priest Father Charles Chiniquy. The first meeting will be held Sabbath evening, Jan. 18th, in Dr. Hatfield's church, the First Methodist. The meetings will then continue for two weeks in Maskell Hall, corner of Jackson and Desplaines streets. The third week some other locality will probably be selected where a large population of Roman Catholics can be reached.

—Rev. Dr. Noah Hunt Schenck, pastor of St. Ann's Episcopal church, in Brooklyn, died at his home in that city Jan. 4th, from blood poisoning. At the funeral services Wednesday, the church was decorated with evergreens, and funereal draperies were nowhere visible. Mr. Schenck had always taught that death was not an event to be mourned for, but something to be rejoiced at, the soul having departed to a happier world.

—Mr. Henry Varley, the English evangelist, has been holding meetings in the St. Louis Y. M. C. A. for young men only, which has been attended by thousands. His confidential talks on the sin of licentiousness made a profound impression. An interesting feature at the last monthly meeting of this Association, was the reception, as associate members, of 21 deaf mutes, all young men.

—The first part of "Pilgrim's Progress" has been translated by the Rev. J. L. Potter, at Teheran, Persia, into the Persian language. A lady in Chicago has sent him $650 to print it.

—From several States in this Protestant country the Bible is excluded from the public schools. In the public schools of Greece the four Gospels of the New Testament are used as a reader by the children of the most advanced classes, and the new Minister of Education proposes to extend their use in the higher schools.

—Advance sheets of the Congregational Year-Book for 1885 shows: Whole number of churches, 4,092; churches not supplied, 1,012; new churches, 177; ministers, whole number, 3,889; church members, whole number 401,549; church members, net increase, 5,340; church members added on profession, 17,923; Sabbath school members, 478,357; Sabbath school members increase, 11,220; benevolent contributions, as reported, $1,523,924.22; home expenditures as reported by 3,000 churches, $3,884,-105.91.

—The Atlanta, Ga., *Constitution* says: "Mexico offers an inviting field for Protestant missionary work. Catholicism at present reigns supreme. In the entire republic a Protestant church is scarcely to be seen, while those of the Catholics crown nearly every hill-top. Some of them are magnificent. In Durango, a city of about 30,000 population, there is an immense cathedral, costing over $2,000,000. The power of the priest is almost incalculable. When the bishop rides through the streets the people fall on their knees and remain in this attitude of devotion until he passes out of sight. Many people doff their hats at the ringing of the Catholic bells, cross themselves, and say their orisons."

—The London *Christian* says: "The bitter hostility of the Moslem to the Christian faith is becoming more and more developed, insomuch that fresh laws are being enacted by the Ottoman Government for the obstruction of mission work on Mohammedan territory. In Palestine strenuous efforts are being made to remove Moslem children from the mission-schools, and a rule has been made that no Moslem shall be considered master of himself until he is twenty years of age, and is certified to be of sound mind and able to judge for himself. The purpose of such an enactment may be inferred from a statement made by a government official to a special correspondent of the *Record* at Jerusalem. 'Every religion,' he said, 'must take care of its own interests, and no efforts will be wanting to obstruct the designs of the missionaries.'"

—Chinese Missions in California have grown steadily. The report of the committee upon them, of the American Missionary Association, says:

"We are furnished this year with a review of the Chinese Missions on the Pacific Coast from the beginning in 1870. The fourteen years' work is put before us rather than the special work of the last twelve months. We are, therefore, the better able to judge of actual results. The genuine growth is to be measured by long intervals.

"The year 1870 opens with 4 teachers and 329 scholars. This year closes with 27 teachers and 1,-864 scholars, a gain of nearly seven-fold. In 1876 there were 36 Chinese members in the Bethany church, San Francisco. In 1884 the number had advanced to 91.

"To the three Chinamen received in 1870 into the First church at Oakland—these being the first admitted to membership in any English-speaking church—thirty-three have been added from the mission-school of this church. A like number from this same school has been distributed among the membership of the other churches. For the year just passed, 191 are enrolled as having forsaken idol worship, and 113 as giving evidence of conversion. But more significant than the quantity of these Chinese converts, is the quality or their Christian life. Ten years of testing, in the midst of peculiar temptations, have shown as much steadfastness as could be found among the same number taken from any church membership."

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Book, bŏŏk, *n.* A collection of sheets of paper, etc., bound together; a literary composition, written or printed; a subdivision of a literary work. (*Mer.*) A volume in which accounts are kept. — *v. t.* [BOOKED (bŏŏkt), BOOKING.] To enter, or register in a book. — **Book'ish,** *a.* Given to reading; more acquainted with books than with men. — **Book'binder,** *n.* One who binds books. — **-bind'ery,** *n.* A place for binding, etc. — **-bind'ing,** *n.* Art or practice of, etc. — **-case,** *n.* A case with shelves for holding books. (*Bind.*) A book-cover. — **-cov'er,** *n.* (*Bind.*) A case for a book; a cover of cloth or other material prepared for casing a book. — **-keep'er,** *n.* One who keeps accounts. — **-keep'ing,** *n.* Art of recording mercantile transactions and keeping accounts. — **-learned,** -lĕrn'ed, *a.* Versed in books; ignorant of life. — **-learn'ing,** *n.* Learning acquired by reading,—esp. as opp. to practical knowledge. — **-mak'er,** *n.* One who writes and publishes books; a compiler; a sporting man who makes a record of bets. — **-mak'ing,** *n.* The practice of, etc.; compilation; systematized betting. — **-mark,** *n.* Something placed in a book by which to find a particular place. — **-plate,** *n.* A label indicating ownership, place in a library, etc., usually on the inside of the cover of a book. — **-post,** *n.* The post-office arrangement by which books are mailed. — **-sell'er,** *n.* One who sells books. — **-shelf,** *n.* A shelf to hold books. — **-shop, -stall, -store,** *n.* A place for selling books. — **-stand,** *n.* A stand for selling books in the streets; book-stall; a support to hold books. — **-worm,** *n.* A worm or mite that eats holes in books; one excessively addicted to study.

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FARM NOTES.

WINTER CARE OF WORK HORSES.

For a winter diet there is nothing better or cheaper than corn fodder, with a ration of grain, generally oats, varying according to circumstances. For many years I have never fed hay to horses during the winter until the corn fodder was entirely gone. Horses are very fond of corn fodder and thrive upon it better than on hay; it has no tendency to produce trouble with the wind, as hay is liable to do if fed in excess, as it frequently is. Fodder is slightly constipating, but this should be remedied by a ration of wet bran now and then. Corn stalks furnish both food and bedding. The simplest way of feeding them is to stand a bundle in the manger and the horse will eat it down closely, the hard butts of the stalks being of course left. The horse seems to know, what many farmers do not seem to be able to learn, that corn butts are of little value as food. At the next feed, throw the stalk butts under the horse, and he will require no other litter, and keep cleaner on this bed than on straw. The manure is difficult to take out, but if it accumulates for a few days the stalks will be broken and easier to remove. The actual cost of feeding horses, of course, varies widely in accordance with the locality; near the large cities, with high-priced pasture land, hay and grain are much higher than in more remote districts, so that an estimate expressed in figures would not be of any value except for the locality for which it was made. The course of feeding above laid down, is as well adapted as any to the circumstances of the ordinary farmer. The stable should be well ventilated, cool, not cold; and draughts avoided if possible. The feet of horses not at work should be carefully examined every few days, at least twice a week. The ordinary diseases of the stable, "thrush" and "scratches," can be prevented in most, I was about to say in all, cases. Should any disease become established, consult a competent veterinary surgeon at once.—*American Agriculturist.*

GETTING HORSES INTO CONDITION.

"Condition" in horses is not fat—far from it. It is hard, tough, elastic muscle which may be actively worked without tiring the horse, without sweating, and without exhaustion of the vital forces, unless the exercise is utterly excessive. A horse out of condition is exhausted by a half mile or a mile trot, comes in puffing and breaks out in a sweat, while one in condition returns all the fresher in appearance for having his blood stirred. What makes the difference? Proper feeding, good grooming and regular work or exercise, and enough of it. All exercise tires the muscles brought into play—a tired muscle needs feeding. The feed for the muscle is digested food. After any muscle has been taxed it is for some time in a condition to appropriate from the blood the proper elements to build itself up and increase its strength. When a horse is fed immediately before labor, the food remains undigested until labor ceases and then is liable to do harm. All horsemen know that a horse should not have a feed of grain when warm, or until he has cooled off, yet when they start a horse off to any kind of hard work or road work before his food has time to digest, he is liable to be injured by it. After labor, as soon as a horse cools off and is rested, the blood, which the use of the muscles drew to the extremities, returns and is ready to take active part in the work of digestion. Then is the time to feed.

To get a horse rapidly into condition, he should be well worked or exercised according to his strength; when brought in, vigorously rubbed off and down, and when dry, cool and rested, fed. His food should be good hay when his appetite is sharpest, followed by grain (oats), which in quality should be unexceptionable, and in quantity gauged according to the work he does. Fat will sweat off, muscle will not. A fat horse is liable to indigestion, sun-stroke, cold, flatulence (colic), and ever so many other ills which a horse in condition is not only free from, but if properly fed and cleaned and worked is not liable to get. It is usually poor economy to reduce either food or exercise.—*American Agriculturist.*

THE STABLE FOR WINTER.

The saying that in time of peace prepare for war, might be modified to read, in time of warmth prepare for cold weather. During the heated term but little attention is paid to most stables, so they keep out rain, and if a board or strip becomes loose or comes off, it generally remains so, and the stock do not suffer in the least but rather are benefited thereby. In the rainy days of fall, however, the necessary repairs should be made for winter. It is well to have sufficient lumber stored away under shelter, as well as a few loads of good, comparatively dry clay and some sharp sand. The former to be used in altering and repairing the stalls and stables, and the latter in repairing the stall floors. We do not like any kind of stall floor other than clay or earth. During fly time the horses will have pounded out the earth, and in repairing this shovel out all the manure, as well as the ground which is admixed or saturated with manure, before putting in the clay. Fill up with clay to the height desired, and then cover with three or four inches of the sand, after which cover with straw and keep covered until the floor becomes compact. We have done this twice a year and it prevents many of the foot and leg troubles to which horses are subject when kept on plank, stone or brick floors, and they pound themselves badly during fly time on such hard and unnatural floors. Ventilation should be provided for in winter without having a draft on the animals.

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Oil-marks on papered walls may be removed by making a paste of cold water and pipe-clay or fuller's earth, and laying it on the surface without rubbing it on, else the pattern of the paper will then likely be injured. Leave the paste on all night. In the morning it can be brushed off, and the spot will have disappeared, but a renewal of the operation may be necessary if the oil-mark is old.

To break a new shoe put it on and button it up. Then put it into a pan of warm water deep enough to reach the lower button. Wet it nearly through; then wear it till dry, working the foot now and then. It will not hurt the looks of the shoe, but will soften the leather, shaping it to the foot. If the shoe squeaks, the sole is stiff, and for this, grease it well, heating it over the stove.

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Always water your plants in winter with lukewarm water, if you would have a profusion of flowers, and thrifty, growing plants. The water should be of the same temperature as the room or place in which the plants are kept. There is no theory about it; this is a practical fact.—*Am. Agriculturist.*

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Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, give the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00 per dozen, $9.00. Paper covers, 75 cents; per dozen, $7.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.50. Paper cover, 40 cents; per dozen, $4.00. ☞The Masonic quotations are worth the price of this book.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scriptnre, makes them convincing. The minister or lecturer will find in this work a rich fund of argument. 207 pp., postpaid.....40 cts.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

It is reported that the Washington Monument Association contemplate inviting Mr. Blaine to deliver the dedicatory oration if Mr. Winthrop is not able.

The Senate, on motion of Senator Dawes, passed the House bill appropriating 50,000 for the starving Blackfeet Indians in Montana.

Mr. Nimmo, Chief of the Bureau of Statistics, has handed in his annual report on internal commerce to the Secretary of the Treasury. The average rate of freight charged on the railroads of the United States during 1883 was less than half the average charged in 1868, and in the meantime there was an enormous increase in the value of traffic. A considerable part of the report is directed to the object of pooling, which Nimmo regards as an expedient to which the railroad companies had recourse, not willingly, but through the necesssity to protect themselves from the ruinous effects of a war of rates and also to protect themselves against popular indignation caused by the evils of secret rates to individual shippers.

COUNTRY.

Hugh Humphreys was arrested Monday night at Sodorus, Ill., for causing the death of his aged father by starvation.

The boilers of a tug-boat exploded, Tuesday at Empire City, Oregon, killing five of the crew.

It is reported that English detectives have unearthed in Westmoreland county, Pennsylvania, a dynamite secret society which is responsible for the recent explosions in London.

A negro in Franklin county, Mississippi, blew out the brains of one of a party of bulldozers who came to maltreat him and the coroner's jury declared that it was justifiable homicide.

The ceiling and some of the Assembly chamber at Madison, Wis., have sunk in the center, and men have been employed to make repairs. The discovery caused some excitement, at the Legislature assembles this week and the roof was liable to fall at any moment.

Mark Hopkins' widow will build at Great Barrington, Mass., a residence to cost $5,000,000. Work will be begun in the spring, and thousands of men will be kept busy for three years.

A party of eleven persons were poisoned Thursday night at East Liverpool, O., by "rough on rats," a package of which some person had placed in the coffee. One is dead and the others are in a precarious condition.

An organization of Socialists was found practicing military tactics with Springfield rifles in a room in the basement of Mueller's hall, corner of North Av. and Sedgwick street, Chicago. Prominent Socialists assert that two other organizations exist with a membership of 1,500.

A syndicate formed by the Lake Superior copper mining companies to prevent unprofitable competition, was declared subversive to public policy, Thursday, by the New York Supreme Court, and an injunction restraining the Quincy Company, a member of the organization, from making sales in violation of the agreement, was dissolved.

Wreckers ditched a passenger train on Thursday night, near Bethpage Station, L. I., the locomotive falling upon and killing the engineer and fireman, but the few passengers on board escaped with a severe shaking. Detectives are endeavoring to discover the perpetrators.

A special from Augus, Ia., says striking miners started a riot and drove all the miners at work out of town, beating and kicking them badly. One man who defended himself was killed and six others are reported seriously wounded. The town is in possession of the strikers.

It is reported from Portland, Ore., that as the snow clears away and the roads open news of deaths in the mountains from excessive cold comes in. Seven deaths are reported as a direct result of the recent storm.

In Northwestern Nebraska the report is confirmed of the freezing to death of seven men on the Niobrara River road. Two of the men were found sitting in a buggy, frozen stiff, the horse having reached a station with his silent drivers This Niobrara case of freezing should not be confounded with that where it was reported that fourteen men had perished along the new Sioux City and Pacific grade, which has not been confirmed.

FOREIGN.

Gen. Wolseley telegraphs the Prince of Wales that he will march on Khartoum Jan. 24. He requests that 3,000 picked troops be dispatched at once to Suakim to operate against Osman Digna and open the Berber route.

An official bulletin states that up to the 8th inst. in the provinces of Grenada and Malaga, Spain, 1,400 persons have been killed by the earthquakes, 900 wounded and 43,000 rendered homeless. Fifteen thousand have left Grenada. People are generally of the opinion that the end of the world is at hand, and are seeking absolution of the priests. The village of Guevejar is slowly sliding downward to the valley.

The opinion is growing that a formal declaration of war by France against China is imminent. French soldiers in China are suffering from fever. The mortality is reported to be appalling.

The failure of the English Admiral at Hong Kong to give information of a temporary suspension by the French of the blockade of the island of Formoso, thus preventing the sailing of relief ships to the island, has caused a good deal of feeling in China against England. The Chinece Embassador at London has entered his protest against the conduct of the British Admiral.

BUSINESS.

PUBLISHERS' DEPARTMENT.

In the circular to friends about the "Webster's Practical Dictionary" a typographical error makes it say that the dictionary contains 6,000 instead of 600,000 words. Remember that this work is printed on good paper, in clear type, and has 1,400 illustrations and 600,000 words.

W. B. Stoddard sent in 49 new subscriptions and one renewal. All were secured during the week ending Dec. 31st ult. Of these 11 were for one year, 1 for eight months, 9 for six months, 3 for four months and 26 for two months.

Mrs. A. E. Jenks adds to her former abundant labors three yearly subscriptions and the name of Mr. J. L. Whipple as an agent for the *Cynosure*.

Jas. White, Raysville, Ind., sends in three subscriptions for a year, one new and two renewals.

Mr. Isaac Flagg writes: "I am so situated as to be unable to canvass for the *Cynosure* or to do so much in circulating it among my neighbors as I would like, but I mean to do all I can." He encloses $3 to send the *Cynosure* to two Southern ministers who are unable to subscribe for it but who desire it.

Edward Bascom sends in six renewals and writes: "We should like to have the State Convention in this town (Greensburg, Ohio). I think we can entertain the delegates free, if we have a timely notice."

One new subscription and one renewal are received from A. C. Pratt. He says: "I will try and get some more and will renew my subscription in due time."

A. C. Hall donates a year's subscription of the *Cynosure* to his pastor, and says: "As this is a donation, please stop when the time is out, unless renewed." If all who donate the paper to friends would be careful to so order, it would save us trouble and the party receiving the paper would sometimes be saved annoyance.

C. Quick, of Weston, Mich., sends in three yearly subscriptions. He says: "I expect to obtain some more names as soon as I can see the parties. I like the paper as well as ever."

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, January 9:

Jeremiah Weaver, Increase Leadbetter, James White, H. L. Thayer, James G. Brown, Sam'l Kuffel, E. J. Hemphill, J. A. Gordon, John Fait, James Burge, Mrs. M. C. Smith, A. C. Pratt, H. Nash, Jas. McKelvey, S. Wilder, James Beech, Isaac Flagg, Elder J. L. Barlow, C. M. Snodgrass, Henry Fry, John Carrington, Ezra A. Cook, James Walters, C. M. Swan, Edward Etter, N. G. Carlson (2), C. W. Hiatt, Lemuel Lester, John S. Higbee, John Leavitt, A. H. Orr, Sub. News Co. Andrew Stevens, Julius Marks, George Millice, C. M. Livesay, H. M. Tower, R. Gorely, S. C. Dodd, T. W. Stewart, H. F. Dull, Rob't Wilson, Wm. Clark, Rufus Park, Lucius Taft, D. S. Coyner, L. M. Troup, George B. Hopkins, D. VanDeventer, Stephen Macy, Simeon Lautz, Ira J. Bradley, D. K. Lawrence, L. A. Wicker, Rev. S. R. McClurkin, R. A. Gilfillan, Mrs. Gertie M. Case, H. G. Herr, Prof. R. [illegible]gan, J. Osgood, Lewis Wolcott, [illegible]rfee, W. C. Wilson, R. A. Waldo, [illegible]rr, Rev. Mr. Marsh.

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Butter, medium to best	12	@32
Cheese	05	@12
Beans	55	@1 00
Eggs		23
Potatoes per bus	30	40
Seeds—Timothy	1 25	@1 28
Flax	1 47	1 50
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
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Christian Cynosure.

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Joseph Cook, the great lecturer, will begin a new series of his wonderful Monday lectures in Tremont Temple, Boston, on the first Monday in February. If the Phelan assassiation case develops a secret lodge origin, as it probably will if investigated, it should furnish Mr. Cook with an excellent opportunity for a powerful prelude on the whole lodge question.

While Francis Murphy, the temperance apostle, was laboring several weeks in Chicago a year ago, after some study of his work, it seemed a fair judgment upon it that it lacked some elements of permanence which attended Mr. Moody's efforts in a similar direction. Mr. Murphy proclaimed the necessity of Divine aid to overcome the liquor appetite, but he did not lead clearly to the Saviour who renders this aid. Temperance was put first. Very naturally the Good Templar lodges fattened upon his converts, but the churches did not. When the test of election came Mr. Murphy opposed making the grog shop an issue. Now in Pittsburg it is said he is beginning a church upon the sandy foundation of his temperance gospel, and will call it the "Church of Gospel Temperance." Is not a church of Christ enough for Mr. Murphy? If not, his work will "come to naught."

The correspondence between Wm. H. Vanderbilt and General and Mrs. Grant forms a very tender page in the history of the latter's financial misfortunes. The day before the great failure of Grant and Ward last spring, the General, supposing his firm perfectly secure, borrowed $150,000 of Vanderbilt as a temporary loan. The crash so soon following made this a debt of honor, and farms, houses and the swords, medals and works of art, memorials of his victories and gifts of the nations were mortgaged for its payment. A proposition to raise a fund to meet this obligation was checked by a note from General Grant, and then Mr. Vanderbilt gave Mrs. Grant the mortgages and memorials with the request that the latter be presented to the government at her husband's death. The latter part of the arrangement was accepted, but the first refused. This correspondent has aroused much sympathy for General Grant and has been the means probably of renewing in Congress a bill to restore him to the retired list of the army, which was not well received a year ago. Gen. Rosecrans, chairman of the House Military Committee, will give it a rough passage, however, as a bit of private revenge for his own retirement from the army after losing the disastrous battle of Chickamauga.

Grant's financial troubles are supplimented by bodily ills, probably caused by years of excessive smoking, at least greatly aggravated by that ruinous habit. The papers report the medical treatment prescribed to get the nicotine poison out of his system, and the doctors acknowledge they forbade his smoking almost entirely. The General obeyed by putting away his cigar entirely, and is improving much in health. At last the warning of that godly old anti-tobacco prophet, George Trask of Fitchburg, Massachusetts, has come true. His public appeals to General Grant to cease leading American youth to ruin by his great example in an evil practice were little heeded fifteen years ago, but God has not forgotten them. If the moral obligation to these young men could be as easily cancelled as his debt to Vanderbilt General Grant might think himself happy.

The Republican bribery business into which a member of the National Committee has attempted to implicate St. John, has additional interest from a lengthy reply from the latter and a few more remarks from Clarkson. The reply is straight-forward and manly, like its author's rejoinder to the pseudo New York society that demanded his withdrawal. Everybody who has been mentioned in this controversy, and in whose word the public can rely, is asked to give that public the benefit of his knowledge. The accuser, Clarkson, is now driven finally to the last resort of the slanderer who knows his jury is fixed—he dares St. John to take the case into the courts! There are one or two good reasons why St. John should rely as much on a good record for years as on a jury decision: probably not one in a hundred people mistrust him; and, if ever Freemasons can get him into court they will ruin him for what he has said against them, as sure as Morgan was lost when the lodge got him into Canandaigua jail!

The obsequies of the late Schuyler Colfax, Vice President during General Grant's first term, were held on Saturday at his home in South Bend, Indiana. Notwithstanding Mr. Colfax's amiable disposition and long and useful public life, the shadow of the Credit Mobilier was never lifted altogether from his fame. While few believe him guilty of actual dishonor in that affair, many mistrust a man who to the last was a stalwart defender of the secret lodge of Odd-fellows, and gave much of his life to the exaltation of this foreign, un-American, un-Christian system. The local lodge, Grand Lodge, and Grand Encampment of this order were represented with much ostentation among his bearers. Judge Gresham, late Post-Master General, and now of the United States Court in this city, was designated as one of the bearers, but did not finally appear among them. There may have been too much lodge mummery for him.

Although the distillers and wholesale liquor dealers of the country have not been able to get Congress to show them any favor in remitting their tax, the new Secretary of the Treasury, McCulloch, has come to their relief, and by a decision respecting taxes to be paid on whiskey exported has virtually extended the bonded period, for which there has been so long and bitter a fight. The dealers load a vessel for Bermuda and bring it back without once touching the cargo. By Mr. McCulloch's decision the tax is suspended on such shipments, and may never be paid. There is some conscience, however, among local revenue officers. It has been discovered that whiskey is being sent into Iowa and Kansas, prohibitory States, inside barrels of flour, and measures taken to stop the business.

The Indian bill just agreed upon by the House Committee in Congress, has two clauses which, if they had been thought of thirty years ago, would have saved this country a hundred thousand lives and as many millions of money. The first provides for fine and imprisonment whenever any person shall furnish any Indian with guns or amunition, except civilized Indians of the Indian Territory; the second for punishment by fine and imprisonment of persons introducing ardent spirits into the Indian country. The President is also empowered to disarm such Indians as in his judgment may seem best for the public peace. Had the white man's whisky been kept from the Indians half their troubles would have been prevented, and nearly the other half had they been disarmed; for even the wretches who reckoned nothing of human life when it stands in the way of gold would have had some mercy on an unarmed race. How late are we learning to be less savage than the Red man!

CRIME.

BY REV. B. T. ROBERTS.

There is something alarming in the increase in the number and enormity of crimes committed in this country. The daily papers are fast becoming records of daily crimes. The most fearful atrocities are perpetrated, in a time of plenty, in a country that provides the means of gaining an honest livelihood for all who are willing to work. It is said that in England, out of every ten thousand deaths, seven are through crime, in France eight, and in Ireland the same, while in the United States there are twenty-one. That is, there is in this land three times the amount of the highest kind of crime that there is in England. In the latest report of the Prison Association of New York it is stated that "there has been an increase in the criminal population of the State of 33 per cent. over the highest estimate of 1870, while the population has increased only 20 per cent." In the various prisons of the State there are 15,690 convicts. This report says:

"It is estimated that the proportion of the criminal population at present in custody of the State is only one-fifth of the entire class of criminals, which gives us the appalling showing, in a population of five millions, of seventy-five thousand persons directly or indirectly interested in the success of criminal practices, preying upon property, endangering human life, and contaminating society."

Among the causes of this fearful increase of crime, we accord a prominent place to the spread of atheistic sentiments among the people. Many who affect to be learned and liberal have adopted the baseless theory of evolution. Influenced by these, many of the common people have thrown off the fear of God along with a belief in his existence. If anything has been proved by human experience, it is that human society cannot be held together without religion. One of the bloodiest chapters in the history of the world is that of France immediately following the abolition of Christianity, and a profession of atheism by the National Assembly. The streets of Paris were red with the blood of the chief men of the nation. This period is appropriately known in history as the "Reign of Terror." The Nihilists of the old world, with their murderous plots against rulers, are atheists, and are acting consistently with their belief. Any religion is better for a community than no religion. Ireland, with all its poverty, and ignorance, and superstition, and political disturbances, has fewer criminals in proportion to its population than Massachusetts, with all its wealth, and boasted culture and liberal philosophy.

Another cause of the increase of crime is the spread and growing popularity of secret societies. At its best Freemasonry, the father of them all, is a conspiracy of the strong against the weak. It is but natural that bad men should seek to unite with a society to which many of the leading officers of government belong, each member of which swears, under the most tremendous oaths, that "I will aid

and assist a companion, when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether he be right or wrong." No matter how clear the testimony may be against a member of any of these leading secret societies, it is very difficult to convict him. Impunity in crime multiplies criminals.

Another fertile cause of crime is the making, by the popular churches, of the conditions of salvation so easy. It sometimes seems as if there is a competition among these churches to see which shall make the way to heaven the broadest.

We were, soon after the close of our civil war, asked to lead a large union prayer meeting in New York. They sang at the opening, the hymn then so popular, the sentiment of which remains too popular still:

"Nothing either great or small
Remains for me to do,
Jesus died and paid it all,
All the debt I owe."

We took the hymn for a text and spoke a few minutes. We showed that even John the Baptist insisted that his converts should "bring forth fruits meet for repentance;" that under the preaching of Peter the people were pricked in their heart and cried out, "Men and brethren, what shall we do?" Acts 2: 37. Under the preaching of Paul, "Many that believed, came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver." Acts 19: 18, 19.

At the close of the service a gentleman desired a private interview. It was granted. He said that he had professed to be converted last winter, when they sang for him the hymn above referred to. But he said, as nearly as he could make out, he had robbed the government of about thirty thousand dollars! We told him there was no use in his professing to be converted unless he was willing to make restitution. He went away sad, but kept on with his profession. He became a popular worker in the popular revivals, and afterward was sent to State prison for a crime committed while engaged in his evangelistic labors.

This telling people who have been guilty of fraud, and dishonesty, and villainy, and even murder, that they can be forgiven, and go to heaven by saying they "believe in Jesus," and uniting with the church, is not only deceiving souls to their eternal undoing, but is encouraging crime in all its dimensions. Patriotism no less than fidelity to Christ demands that we insist upon repentance, proved by its fruits—confession, restitution and the abandonment of every evil way—to be genuine, as a condition of forgiveness. Let men feel that the way of wrong doing is the direct way to hell, and that there is no escape, but by confessiug the wrong and undoing it as far as is in their power, and they will hesitate before they will enter upon a career of crime.

Finally, the increase in the sale of intoxicating liquors as a beverage has a direct connection with the increase of crime. A very large proportion of criminal, murderous assaults are made under the influence of liquor. Men go to the bar to drink, as friends. Maddened by liquor, before they separate, they seek to kill each other. There is a ghastly inconsistency in our licensing saloons, and then building prisons in which to gather the harvest of these saloons. The State licenses schools of crime, and then punishes criminals! We should speedily wipe out this blot upon our civilization.

MASONIC COVENANTS INVALID.

BY J. P. STODDARD.

Occasionally I meet a person who clings to the old and exploded idea that the "covenant" or oath which "makes the Mason" is binding. But very few specimens of this kind are found among intelligent persons, who have given attention to the subject, and even the more conscientious members of the craft are reluctantly conceding that it is optional with the man to keep or disregard his Masonic oath. For the benefit of the few who are still benighted, I will restate some of the reasons why Masonic oaths are not binding:

1. They require what no man ever did, or can perform.

2. They are unauthorized by any competent authority, and are therefore blasphemy.

3. They are obtained by deception, and accompanied with promises that the lodge never keeps.

4. They are grossly immoral and infamously degrading in their terms, and horridly barbarous in their penalties.

5. They are in direct conflict with God's order in the family, in society, in the state and the church.

6. They are condemned and their violation justified, in the "impressive" lessons of the third degree, where it is shown that "twelve Fellowcrafts" who broke their secret oath were commended, while "Jubula, Jubulo, and Jubulum," who kept their "covenant" were condemned and executed.

7. They are forbidden as sinful by the divine law as recorded in Leviticus 4: 5, where swearing to do *unknown* things, or keep *unknown* commauds is strictly condemned.

Many other reasons might be added, but either of the above is sufficient to justify any man in breaking his Masonic covenant, and the positively evil character and gross immorality of the system demands that not only every Christian, but every moral and patriotic citizen should "reprove," and seek to abolish such "unfruitful works of darkness."

REMEMBER THE POOR.

BY REV. J. F. AVERY, EDITOR OF "BUDS AND BLOSSOMS."

A certain man clung to all and lost all. He had nowhere to stow his goods; it caused him great perplexity, and anxiety after the tearing down and enlarging of his store-house. The foolishness of his resolutions is plain. He had made no provision for a removal or enjoyment of his gains when he should be removed; and seeing he was but a tenant at the will of another, and lived in a land of frequent change, he showed lack of judgment in stowing all his goods, and doing all his building on such an uncertain foundation. Solomon saith, "The prudent man forseeth the evil and hideth himself;" but this mau, with much carefulness, gathered and heaped all together. He had no sympathy for others; was careful to prevent waste; built and enlarged his barns, and by stowing ALL, thought he had made ample store. He did not trust to the charity of others; he took care of Number One. Let others do the same. His strength and ambition was spent in getting gain. Others enjoyed themselves with the good things of life, and gave a portion thereof to the needy and deserving. They could delight themselves in the pleasure of a child. "Do unto others as you would they should do unto you." Lay up treasure, out of sight it may be to the miser-eye, but gloriously in sight to the eye trained by love and faith. "The liberal soul shall be made fat." But look at the churl. His heart has become by a gradual process of selfishness like a stone, hard, unfeeling, and lifeless. Presently, out of pure selfishness, he goes to work to seek a little self-indulgence, for with bursting barns he feels a terrible uneasiness, and sometimes cries, "O my leanness! my leanness!" As a remedy and cure, after deliberate consideration, he saith, "I know what I will do, I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

The great Teacher introducing this story said, "Take heed and beware of covetousness." Observe the covetousness here illustrated. "*What shall I do?*" We have heard these words come from pinched lips, when they have told the agony of poverty. But from such a monster, they excite our contempt. Every man has a right to save, no man a right to save *all*. When God gives abundance, at least, there should be dropped a few handfuls, on purpose for the less fortunate who have to glean after the gatherers of plenty. Not so, he said, "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." No large hearted man when his ground brings forth abundance would wish to husband all the fruit. He would call his poor neighbors, and say, "Come and eat part, at least, of this perishable good, lest to me and you it be lost. Eat my friends, and let us have a harvest home of thanksgiving unto the great Giver." But, said the selfish man, "now for self and ease, I have laid up all my fruits and my goods." Listen to what God said unto him, "Thou fool, this night do they require thy soul; then whose shall these things be which thou hast provided?" Souls do not eat such husks. Even this carnal-minded schemer found himself provisionless and hopelessly undone.

Beware of covetousness, which is idolatry. Our God is a jealous God. His honor must not be given to another. Our selfish plans and ends will and must miscarry. If we sow not the seeds of charity, the day of want will come, when ill-gotten gains and hoarded gold will only add to eternal torment; will add to the great and fiery trial, when the unhallowed gold, like molten lead, shall wrap itself around the selfish man as a garment of liquid fire. God grant, that the Bible story of the fool's unpreparedness may stir some cold nature to new acts of obedience, and to the testing of the blessedness of giving, when the store is full, to some who are poor and helpless. Adding joy to the homes and hearts of poverty's children may be a new line of thought and occupation for money-lovers. Nevertheless let them try it, and it will, as the nerve of generosity is touched, awaken a warmth of feeling strangely delightful, and it will quicken good impulses and open avenues of pleasure undreamt of. Try it!

Halifax, Nova Scotia.

LODGE ROT INCURABLE.

That "illustrious brother, Enoch T. Carson, 33o," in an address to Scottish rite Masons in Cinciunati, asserts that "they are managed by the same persons, directed to the same ends, and governed by the same principles as the blue degrees." The rauk and file of Freemasonry, who from lack of money or influence, fail to reach a lower depth than three degrees, and who are accustomed to denounce the "higher grades" as unmasonic, will read with some degree of interest their illustrious brother's flattering opinion, as expressed by him in the same address: "Whatever was the origin of the high grades, they appear to be exactly suited to our wants. It is notorious that men of disreputable conduct and character too often find admission into craft lodges. The companionship of the dissolute and dishonest will be naturally shunned by reflective and conscientious persons, who may still admire the principles of Masonry, and even desire to draw closer the ties which unite them to their worthier brethren. Thus doubtless the higher grades became gradually engrafted upon Freemasonry." Anticipating, possibly, similar charges by "the dissolute and dishonest" blue lodge brethren against their aristocratic managers, Mr. Carson candidly adds, "But some of them (the higher grades) having got into the hands of men of very indifferent character and of inferior position, have occasionally become deformed by their vulgarity, and disgraced by vices which are indeed too prevalent in all conditions, but are greatly checked by the habits and manners of good society."

In making these serious charges against the fraternity, "brother" Carson has certainly violated that part of his Masonic oath which forbids him speaking "evil of a brother Master Mason, neither behind his back, nor before his face," to the performance of which he bound himself "under no less penalty than to have his body severed in two in the midst, and divided to the north and south, his bowels burned to ashes in the center, and the ashes scattered before the four winds of heaven." A. R.

A SOUTHERNER ON THE MISTAKE OF THE SOUTH.

[From Geo. W Cable's article in the *Century* for January.]

Thus we reach the ultimate question of fact. Are the freedman's liberties suffering auy real abridgement? The answer is easy. The letter of the laws, with but few exceptions, recognize him as entitled to every right of an American citizen; and to some it may seem unimportant that there is scarcely one public relation of life in the South where he is not arbitrarily and unlawfully compelled to hold toward the white man the attitude of an alien, a menial, and a probable reprobate by reason of his race and color. One of the marvels of future history will be that it was counted a small matter by a majority of our Nation, for 6,000,000 of people within it, made by its own decree a component part of it, to be subjected to a system of oppression so rauk that nothing could make it seem small except the fact that they had already been ground under it for a century and a half.

Examine it. It proffers to the freedman a certain security of life and property, and then holds the respect of the community, that dearest of earthly boons, beyond his attainment. It gives him certain guarantees against thieves and robbers, and then holds him under

THE UNEARNED CONTUMELY

of the mass of good men and women. It acknowledges in constitutions and statutes his title to an American's freedom and aspirations, and then in daily practice heaps upon him in every public place the most odious distinctions, without giviug ear to the humblest plea concerning mental or moral character. It spurns his ambition, tramples on his languishing self-respect, and indignantly refuses to let him either buy with money or earn by any excellence of inner life or outward behavior the most momentary immunity from these public indignities even for his wife aud daughters. Need we cram these pages with facts in evidence, as if these were charges denied and requiring to be proven? They are simply the present avowed and defended state of affairs peeled of its exteriors.

Nothing but the habit, geuerations old, of en-

during it, could make it endurable by men not in actual slavery. Were we whites of the South to remain every way as we are, and our 6,000,000 blacks to give place to any sort of whites exactly their equals, man for man, in mind, morals, and wealth, provided only that they had tasted two years of American freedom, and were this same system of tyrannies attempted upon them, there would be

AS BLOODY AN UPRISING

as this continent has ever seen. We can say this quietly. There is not a scruple's weight of present danger. These 6,000,000 freedmen are dominated by 9,000,000 whites immeasurably stronger than they, backed by the virtual consent of 31,000,000 more. Indeed, nothing but the habit of oppression could make such oppression possible to a people of the intelligence and virtues of our Southern whites, and the invitation to practice it on millions of any other than the children of their former slaves would be spurned with a noble indignation.

Suppose, for a moment, the tables turned. Suppose the courts of our Soutnern States, while changing no laws requiring the impaneling of jurymen without distinction as to race, etc., should suddenly begin to draw their thousands of jurymen all black, and well-nigh every one of them counting not only himself, but all his race, better than any white man. Assuming that this average of intelligence and morals should not be below that of jurymen as now drawn, would a white man, for all that, choose to be tried in one of those courts? Would he suspect nothing? Could one persuade him that his chances of even justice, were all they should be, or all they would be, were the court not evading the law in order to sustain

AN OUTRAGEOUS DISTINCTION

against him because of the accidents of his birth? Yet only read white man for black man, and black man for white man, and that—I speak as an eye-witness—has been the practice for years, and is still so to-day; an actual emasculation, in the case of 6,000,000 people both as plaintiff and defendant, of the right of trial by jury.

In this and other practices the outrage falls upon the freedman. Does it stop there? Far from it. It is the first premise of American principles that whatever elevates the lower stratum of the people lifts all the rest, and whatever holds it down holds all down. For twenty years, therefore, the Nation has peen working to elevate the freedman. It counts this one of the great necessities of the hour. It has poured out its wealth publicly and privately for this purpose. It is confidently expected that it will soon bestow a royal gift of millions for the reduction of the illiteracy so largely shared by the blacks. Our Southern States are, and for twenty years have been, taxing themselves for the same end. The private charities alone, of the other State have given $20,000,000 in the same good cause. Their colored seminaries; colleges, and normal schools dot our whole Southern country, and furnish our public colored schools with a large part of their teachers. All this and much more has been, or is being done, in order that, for the good of himself and everybody else in the land, the colored man may be elevated as quickly as possible from the

DEBASEMENTS OF SLAVERY

and semi-slavery to the full stature and integrity of citizenship. And it is in the face of all this that the adherent of the old regime stands in the way to every public privilege and place—steamer landing, railway platform, theatre, concert hall, art display, public library, public school, court house, church, everything—flourishing the hot branding-iron of ignominious distinctions. He forbids the freedman to go into the water until he is satisfied that he knows how to swim, and for fear he should learn hangs millstones about his neck. This is what we are told is a small matter that will settle itself. Yes, like a roosting curse, until the outraged intelligence of the South lifts its indignant protest against this stupid firing into our own ranks.

The laws passed in the days of compulsory reconstruction requiring "equal accommodations," etc., for colored and white persons were freedmen's follies. On their face they defeated their ends; for even in theory they at once reduced to half all opportunity for those more reasonable and mutually agreeable self-assortments which public assemblages and groups of passengers find it best to make in all other enlightened countries, making them on the score of conduct, dress, and price. They also led the whites to overlook what they would have seen instantly had these invidious distinctions been made against themselves; that their offense does not vanish at the guarantee against the loss of physical comforts. But we made, and are still making,

A MISTAKE BEYOND EVEN THIS.

For years many of us have carelessly taken for granted that these laws were being carried out in some shape that removed all just ground of complaint.

It is common to say, "We allow the man of color to come and go at will, only let him sit apart in a place marked off for him." But marked off how? So as to mark him instantly as a menial. Not by railings and partitions merely, which, raised against any other class in the United States with the same invidious intent, would be kicked down as fast as put up, but by giving him besides, in every instance, and without recourse, the most uncomfortable, unclean, and unsafe place, and the unsafety, uncleanness, and discomfort of most of these places are a shame to any community pretending to practice public justice. If any one can think the freedman does not feel the indignities thus heaped upon him, let him take up any paper printed for colored men's patronage, or ask any colored man of known courageous utterance. Hear them:

"We ask not Congress, not the Legislature, nor any other power to remedy these evils, but we ask the people among whom we live; those who can remedy them if they will; those who have a high sense of honor and a deep moral feeling; those who have one vestige of human sympathy left; those are the ones we ask to protect us in our weakness and ill-treatments. As soon as the colored man is treated by the white man as a man, that harmony and pleasant feeling which should characterize all races which dwell together, shall be the bond of peace between them."

Surely their evidence is good enough to prove their own feelings. We need not lean upon it here for anything else. I shall not bring forward a single statement of fact from them or any of their friends who share many of their humiliations, though my desk is covered with them. But I beg to make the same citations

FROM MY OWN EXPERIENCE

that I made last June in the far South. It was this: One hot night in September of last year I was traveling by rail in the State of Alabama. At rather late bed-time there came aboard the train a young mother and her little daughter of three or four years. They were neatly and tastefully dressed in cool, fresh muslins, and as the train went on its way they sat together very still and quiet. At the next station there came aboard a most melancholy and revolting company. In filthy rags, with vile odors and the clanking of shackles and chains, nine penitentiary convicts chained to one chain and ten more chained to another, dragged laboriously into the compartment of the car where in one corner sat this mother and child, and packed it full, and the train moved on. The keeper of the convicts told me he should take them in the car two hundred miles that night. They were going to the mines. My seat was not in that car, and I staid in it but a moment. It stank insufferably. I returned to my own place in the coach behind, where there was, and had all the time been, plenty of room. But the mother and child sat on in silence in that foul hole, the conductor having distinctly refused them admission elsewhere because they were of African blood, and not because the mother was, but because she was not, engaged at the moment in menial service. Had the child been white, and the mother not its natural

BUT ITS HIRED GUARDIAN,

she could have sat anywhere in the train, and no one would have ventured to object, even had she been as black as the mouth of the coal-pit to which her loathsome fellow-passengers were being carried in chains.

Such is the incident as I saw it. But the illustration would be incomplete here were I not allowed to add the comments I made upon it when in June last I recounted it, and to state the two opposite tempers in which my words were received. I said: "These are the facts. And yet you know and I know we belong to communities that, after years of hoping for, are at least taking comfort in the assurance of the Nation's highest courts that no law can reach and stop this shameful foul play until we choose to enact a law to that end ourselves. And now the East and North and West of our great and prosperous and happy country, and the rest of the civilized world, as far as it knows our case, are standing and waiting to see what we will write upon the white page of to-day's and to-morrow's history, now that we are simply on our honor and on the mettle of our far and peculiarly famed Southern instinct. How long, then, shall we stand off from such ringing moral questions as these on the flimsy plea that they have a political value, and, scrutinizing the Constitution, keep saying: 'Is it so nominated in the bond? I cannot find it; 'tis not in the bond.' "

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VII.—*Continued.*

Of course if Pat had been a politician he would never have reasoned in this simple fashion. He would have doubted whether laws restricting the liberty of the individual citizen to eat and drink what he chooses are constitutional. He would have pointed to the difficulty, if not the utter impossibility, of enforcing such laws as a proof that they originated in a narrow and ill-regulated zeal; and he would have capped the climax of his arguments and objections by saying that, so long as taxation was the nation's only source of revenue, the true policy was not to prohibit liquor but to tax it so heavily as to make it the servant and ally of government, even letting it pay the entire school bill of the Union; and thus lifting the whole business to the dignity of a permanent institution based on national interests.

But, unfortunately, this poor, unenlightened Hibernian had never been instructed in those peculiar views of political economy which prevail among so many of our statesmen at Washington; and in his new hope of getting the upper hand of the whisky-jug forever, must we say that he forgot, with all the reprehensible fickleness of his race, every one of his oft-repeated promises to vote only for the Republican candidate!

"It's all thrue, what ye say. I'd be a sight better off, and Katy and the childher, if there warn't a drap o' the vile crathur to be had in the wide worruld, let alone Jacksonville. And if Col. Hicks will be afther shutting up the dramshops, Pat Murphy is the man that'll vote for him, and glad to do ye a favor, mum." And Pat went up to the ballot-box to enjoy for the first time since he took out his naturalization papers the full exercise of his freeman's right; while one of Jacksonville's leading saloonists who did a large business in so-called "temperance drinks," and considered himself in a modest way as decidedly a benefactor to society, expressed rather loudly his opinion that "it was a shame for respectable women to be bull-dozing poor laboring men into voting away their personal liberty. They had as much right to their beer as they had to their bread."

Martin Treworthy, waiting with the throng of voters, heard this speech, and was moved by the spirit to reply.

"If this is the kind of bull-dozing they practice, all I can say is it's a pity we can't have more of it. They've made the polls for one day a fit place for a decent man. You are dreadful tender of the poor man's right to his beer, but why not turn the tables once in awhile and give us a talk about the rights of his wife and children to their bread? It would be a kind of refreshing variety, now."

The vender of "temperance" drinks found too many in the crowd against him to make much reply, and slunk away discomfited; while, heedless of everything but their one object, this brave detachment of the great white ribbon army, through evil report and good report, kept steadily at their posts, pouring out the steaming cups and handing no-license tickets, till the polls closed with this united testimony from friend and foe that never before had so orderly an election been held in Jacksonville.

Its results we will leave for our next chapter, while we transport our readers once more to that farm-house among the hills where another letter from Stephen has just arrived, to be read and re-read and talked over, and then laid carefully away in a corner of the square mahogany desk, which, according to authentic tradition, formed one of the few earthly possessions of the exiled clergyman previously alluded to as the founder of the Howland line; and which was, therefore, dated less than half a century after the sailing of the Mayflower.

This family ark, the sacred depository for the family valuables, Mrs. Phœbe Howland now proceeded to reverently unlock and open, while her husband, wearied with his farm-work, leaned back comfortably in the feather-cushioned arm-chair and contemplated the fire; his thoughts traveling meanwhile over quite a circle of new ideas opened before him by Stephen's letter. Finally he broke out:

"I don't care what folks say about 'woman's sphere;' it is always right where God puts her, and I'm glad for one that the women are rousing up to stop this saloon business. I hope God will give 'em grace to hang on till the whole cursed system falls as flat as the walls of Jericho."

Now Mrs. Phœbe Howland was the most conserv-

ative of New England matrons, which is saying a great deal. The only place where she allowed her native gifts to have full scope was the female prayer meeting. There, her wonderfully earnest petitions, her pointed exhortations and eloquent appeals to Christian duty made her a natural leader. But there were times when her heart was thrilled with such a deep longing to give out more freely and fully of what was in her that it was almost pain; yet her soul, naturally tuned to the grand and the heroic, fitted itself to the humblest daily duties without a murmur, and the result was no actual narrowing of her spiritual powers, but rather a condensing, as of some exquisite perfume under the distiller's art, so that whatever she said or did was like a drop from the alabaster box of ointment. Its fragrance filled the house.

"Women followed Jesus to the cross," she said, coming back to her seat and her knitting (four pairs of lamb's wool socks destined for the absent Stephen). "I think I could follow him to the polls if I felt certain that God called me there. But I greatly fear that in this movement there may be many who will not stop to take counsel of the Spirit, but run before they are sent, to the harm and hindrance of the cause. I rejoice at everything that looks like a fulfillment of the prophecy, 'I will pour out my Spirit upon all flesh;' but in this calling of women to public work I can only rejoice with trembling, for they are human as well as men, and if they don't keep close to the Lord I know how it will be. Pride and ambition and self-seeking will come in and spoil all they are doing."

And there fell between the two a long silence, broken again by Mr. Josiah Howland whose thoughts though they seemed to be pursuing another track, had really followed logically in the line of Phœbe's last remarks.

"Mother, there's one thing I've noticed about Stephen's letters lately. He don't say a word about religion, yet I think he gave good evidence before he went from home of having met with a change, and I feel kinder afraid that he's letting his mind get all taken up with other concerns. Temperance work can't be carried on to have it amount to much without Christ behind us, and I wish when you write to him you'd say something that will draw him out a little to speak of his spiritual state. I'm glad he's prospering and getting on; tell him that. I don't grudge a dollar I've spent on his education. 'But what shall it profit a man if he gain the whole world and lose his own soul?' "

To this Puritan couple this problem held in solution every interest of time and eternity; for what were riches, learning, or fame, but as the small dust of the balance weighed against immortal life?

CHAPTER VIII.

MARTIN TREWORTHY DISCOURSES ON HUMBUGS.

Martin Treworthy's hermitage looked as inviting as a bright light and a good fire could make it. The furniture had all been bought in reference to that marriage which never was to be; and so it happened that many tasteful bits of ornament scattered here and there through the homely apartment seemed to shed over it the light of a gracious feminine presence, as if the one who was to have been its pride and joy had only left her sewing-chair in the corner for one brief moment.

On a bracket in one corner stood a vase of dried grasses; *her* hands had arranged them. In the window stood a pot of ivy; she had rooted it from a tiny slip. There was not a niche or corner to which Martin Treworthy's eyes could turn without resting on some momento of her he had loved and lost, and he liked to have it so.

He was really one of those crystallized poets whose *feelings* move to rhyme and rhythm while they generally talk the most rugged, matter-of-fact prose. He had a dim idea, which he could by no means have explained, that there are vibrations of soul as well as of sound and light, so that even in the ineffable glories of the New Jerusalem the spirit of his beloved might be conscious that he still remembered her with an affection stronger than death. And who shall say that it is not so? What warrant for believing that earthly love founded in heavenly hope can perish? The blossom may be nipped, but the root is perrennial and native to Paradise.

It was a disagreeable evening. A keen, raw wind was blowing the clouds in great dark masses across the sky—treasuries of snow and hail that only waited Jehovah's bidding to be unlocked by the angel of the elements and scattered broadcast over the shivering earth. Nelson Newhall occupied one corner of the settee that extended its comfortable length before the fire which was blazing brightly under Martin Treworthy's vigorous application of the poker.

"Seems as if the cold weather was setting in uncommon early," the latter remarked. "If signs mean anything we are going to have a cold winter. I met an old comrade of mine the other day—perhaps you've heard of him, Dan Carter—he was with me in Kansas, but he's settled down now to the trapping business; been at it ten years; and he tells me he never saw the fur so thick on the musk-rats as it is this season."

But Nelson just now was not interested in weather prognostications, and abruptly changed the subject.

"I want to know how long we've got to submit to having our rights over-ridden in this fashion. With a fair ballot and a fair count Jacksonville could have been carried triumphantly for no-license. Now we must stand the saloon curse another year. It is perfectly infamous and outrageous to play such a trick on temperance men in the first place, and then deny us the right to a recount."

Martin Treworthy drummed gently with the poker a moment before speaking.

"'The Lord reigneth; let the earth rejoice.' I've known times when it was like pulling eye-teeth to say that; when it seemed as if the devil was reigning, and every good man ought to hide his head and wear sackcloth and ashes; when I saw husbands and fathers shot down like dogs on the plains of Kansas just for defending their right to a free home on a free soil; when I saw the flag of my country, the blessed old Stars and Stripes, turned against me, and waving over ruffians that were hunting me down for no other crime than because I had tried to be a refuge for the Lord's outcast ones. Nelson, you hain't got into the deep waters yet. 'If thou hast run with the footmen and they have wearied thee, then how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swellings of Jordan?' "

"I can't help it, Mr. Treworthy. Your blood was hot as mine once. Submitting to God's will is one thing, and submitting to injustice and fraud is another. There has been too much of this last kind. Why, if all the men who call themselves Prohibitionists had only voted according to their convictions we should have elected our man by a good majority."

"There ain't no reasonable doubt of that," placidly returned Mr. Treworthy.

"Well, it just makes me mad to hear Christian men talk about the evils of intemperance and pray, 'Thy kingdom come,' and then eat their own words by voting with rumsellers and distillers at the bidding of a party. It's the inconsistency of the thing *I'm* looking at."

"Don't you know," returned Martin Treworthy, leaning forward in his chair and giving the fire an extra poke, "that these good men believe all the while they *are* voting for temperance. They are humbugged and don't know it. 'He that letteth will let till he be taken out of the way.' There's a lying spirit abroad in the world, in the church, everywhere—an organized Satanic power that will either plant itself square in the way of every honest reform, or if it has got too strong to be stopped, checks and hampers it; puts a bridle round its neck and a bit in its mouth, covers it with fine trappings, and then rides on it just where it wants to go. Look at the Good Templars, started in 1851 when the temperance reform was thirty or forty years old, and had got too strong a grip on the hearts and consciences of the people to be shook off—who were its chief engineers? High Masons. And what has it done for temperance? Well, I'll tell you. It has humbugged a great many temperance folks into sitting with folded hands and trusting to the lodge to do their work for them; it has humbugged lots of others into joining, and then kept them busy with childish nonsense; it has humbugged thousands of Christian men and women into supporting secrecy as a principle; and in short it has been nothing else but a first-class humbug clear through."

(To be continued.)

Two and two make four—that is mathematics. Hydrogen and oxygen in certain proportions make water—that is science. Christ, and him crucified, is the power and wisdom of God for salvation—that is revelation. But how do you know? Put two and two together, and you have four—count and see. Put hydrogen and oxygen together and you have water—taste and prove. Believe in the Lord Jesus Christ, and thou shalt be saved—believe and thou shalt know. The last is as clear a demonstration as the others.

—The *United Brethren in Christ*, the *Wesleyan Methodist* and the *World's Crisis* warn the public against skating rinks as open gateways to perdition

THE MODERN DRUIDS.

The United Ancient Order of Druids originated in England in the year 1781, and was introduced into this country in 1830. The membership in England is 50,599, in Germany about 1,500, in the United States (May 1, 1884), 14,139. The revenue of the American groves (or lodges) for the past two years was $372,426; relief paid by groves during the same period, $147,251.

The ritual has been considerably revised of late in this country. The degrees have been reduced from five to three, and all reference to religious matters carefully excluded,—no prayers, nor no mention of the name of God being tolerated. Immortality, however, and a future state of happiness is recognized in their funeral services. The society is quite a favorite one with Jews.

Illinois is the banner State, having a membership of 2,953.

The "Gorsedh" is another secret society of Druids which makes considerable pretension to medical and other professional attainments. A membership of 3,000 is claimed for the society in the United States.

REFORM NEWS.

FROM THE GENERAL AGENT.

WISCONSIN BEFORE THE CONVENTION.

JANESVILLE, WIS.—As in water face answereth to face, so the heart of man to his fellow, was verified on entering the home of Andrew Stevens and wife in this city last evening. Time brings its changes to forms material and temporal, but, "eternal," unseen conviction and purpose ripen and strengthen. Happy in the love of their offspring of the first and second generations, and established in the confidence of a large circle of friends, they do not regret the firm and open stand they have taken against the insidious enemy of Christ. They are living in comfort and are quietly finding out who among their neighbors are in sympathy with their views on secret societies, and have already learned that they are by no means alone. Mr. William Stevens and his estimable wife came in for a call, and though much occupied with business they are still full in the faith. I hope for a delegation from Janesville at the Milton convention.

SHARON, WIS., Jan. 12th, 1885.

The Lord was pleased to open the way and give me liberty of utterance in the M. E. church yesterday morning, and also at union services in the Congregational church in the evening. The week of prayer has been observed and it is designed to continue special efforts for a time. Knowing the purpose of the brethren, both services were conducted with reference to the situation. Pastors Anderson and Harris with several others took occasion to thank me for the remarks I had made, and by their kindness have put me under obligations which I cheerfully and gratefully acknowledge. May the Lord reward them. Bro. Walter Flansberge, an old-time resident of Sharon and a veteran M. E. member, spoke of former visits I had made to this place and said, "You have done a great wrong here, and according to your sermon you ought to make it right."

I said, "Certainly I ought to make all wrongs right so far as possible. But what is my offence?"

"You came here and sowed discord among brethren and nearly broke up the Lutheran church; and now you ought to make it right."

I assented to the discord and my obligation, but said, "I see no way to set this matter right but to hold a series of meetings in which the *true* character of Freemasonry and kindred orders shall be shown, and this is what I am *ready* to do."

The brother turned somewhat abruptly away with the remark: "We have had too much of that kind of talk already."

In a brief interview afterward I learned that Bro. F. lived in N. Y. State and was slightly conversant with the Morgan affair at the time it occured. He stated that he was not connected with any secret lodge, but was opposed to them; that he believed Masonry was wicked, etc., but thought I had injured the church by discussing it here. I asked if in his long experience he had ever known an instance where the devil was cast out of a church without roaring and if possible rending. I again renewed my proposal to come and hold a series of meetings in either of the churches, in which I would do my utmost to right any wrong I might have done. I sincerely hope Bro. Flansberge will secure for me a house and give me an early opportunity to vindicate my record in Sharon on this "vexed question." Since he has called attention to my fault, it seems to me his plain duty is to aid me in securing an oppor-

tunity to wright the wrong I have done. Will Bros. Hoard and Suidter co-operate in this matter?

HISTORY.

At a meeting in Delavan where Mr. Ronayne was mobbed, I met Bro. Van Alstine for the first time. He brought me to Sharon and introducced me to his pastor, Rev. Mr. Hammond. By his invitation I preached morning and evening to his people. Brethren interested also arranged for an afternoon union service at which all the pastors then in the village were, I think, present. I did not introduce the "vexed question," and escaped so far as I know, the censure of my brethren. Some desired me to lecture on Freemasonry and by my permission a meeting was announced to consider that subject on Monday evening, by one of the trustees of the church. Learning that pastor H. objected, I called with three of his official members, and failing to secure his consent, I declined to enter the pulpit over his protest and took the first train for Chicago. A good audience came at the time a ppointed I was told, and when they learned the situation were *not pleased* with the turn things had taken. Some blamed and others approved my course; but I have never felt that it would have been right to disregard the positive protest of the person occupying the sacred and responsible position of pastor.

While in Fond du Lac, a few years later, I received an invitation to address the Y. M. C. A. on the following Sabbath, and at once replied to the secretaries that, D. V., I would fill the appointment. Stepping from the train, I was informed that the M. E. minister declined to give the use of his pulpit unless I would agree not to discuss the lodge question. I replied, "I would rather sware into a Masonic lodge than a Masonic pulpit and should accept no such terms."

On Sabbath morning I attended and participated in the Y. M. C. A. prayer-meeting and accepted an invitation from the Free Methodist pastor to preach to his people. Bro. Case then tendered his pulpit, *without restrictions*, and I delivered an address to the young men in the Congregational church, where by request of the pastor, I preached again in the evening.

Arrangements having been made for lectures in the Free Methodist church on Monday and Tuesday evenings, with pastor Case's permission I made the announcement giving my subjects, and added the request that all who did *not* wish to hear what I had to say would stay away.

This was the inception of my anti-lodge work in Sharon and everything on my part was done openly and above-board.

In the nine public addresses given in all, in four different churches, I have discussed the "vexed question" but twice, and then full notice was given of my subject and a request made that everybody not wishing to hear what I had to say would stay away.

The above are the material facts. Having summarized and submitted the case, I now call upon any one to state wherein my "*great wrong*" consists. It it is not Christian—not even manly—to assail my reputation and then skulk behind "ancient usages and established customs" and shoot "fiery darts," from a concealed battery. I have neither been a robber of churches in Sharon, nor yet a blasphemer of the God whom all true worshipers adore, and it will not suffice to cry out. "Great is Diana" of the temple of the great "Hiram Abiff" whom all the initiated in Sharon and the world worshipeth, and by whose craft we have our wealth. Meet the case openly and on its merits. Please, gentlemen, accept this as a personal notice that I am more than willing to "right any wrong" I have done to the church or any of its members. Secure a place suitable in which to discuss this "vexed question" and if I fail to vindicate my course and prove that the lodge system is a compound of Baalism, blasphemy and heartless persecution, then accuse me of doing a "great wrong" when I presume to enter my protest against this dominant power in your town! Hoping you will soon favor me with an opportunity to make the wrongs I am said to have committed right, as per request of Bro. Flansberge, I am, respectfully,

J. P. STODDARD.

NOTES BY THE WAY.

DEAR CYNOSURE:—At Galva I received most kind and pleasant hospitality from Dr. Dickinson, Mr. C. H. Brooks, and Rev. J. F. Borg of the Swedish Lutheran church. I lectured to his people on the evenings of the 10th and 11th inst., and though the nights were cold and stormy the congregations were good. On Sabbath evening the Free Methodists adjourned their meeting and attended at the Lutheran church, much pleased to find sympathy and co-operation in a reform for which they had endured reproach. A few Congregationalists, including their excellent pastor, Rev. C. C. Harrah, are with us, but owing to meetings in progress in their own church were not able to attend.

From here I went back to Kewanee on the 12th, and soon the hand of a sturdy Scotchman was laid on my shoulder and I was asked my name. I got into the carriage of Mr. D. McDonald, and after being thoroughly wrapped with robes was driven nine miles to the beautiful little village of Elmira, in Stark county. Here is a settlement almost wholly of Scotch people, with three Presbyterian churches: Canadian, General Assembly, and United Presbyterian. There is also an M. E. church. I lectured three times in Fuller's Hall, a fine room of large seating capacity. My discourse on the evening of the 12th was on intemperance, and prohibition as the remedy. It met with a hearty response.

On Tuesday and Wednesday I spoke on secret societies in their relation to Christianity and good government, and was glad to see good sized congregations come through the storm and give excellent attention. I was much indebted to Mr. William McBride for hospitality and aid, and also to Rev. Mr. McDiarmid of the Canadian Presbyterian church who kindly brought me through the drifting snows to Kewanee.

On Thursday the 15th I met a large audience in the Swedish Lutheran church of Altona. The pastor, Rev. Mr. Abrahamson, takes a warm interest in our reform. On the 16th I left for this place but in consequence of the deep snow did not get here till two o'clock A. M, insterd of nine of last night. The outlook is good. Yours in Christ,

H. H. HINMAN.

A WORD WITH KANSAS FRIENDS.

OLATHE, Kans., Jan. 15, 1885.

DEAR EDITOR:—Will you give me just a little space in your columns while I call attention to matters of interest in our own State?

We notice the commendable desire set forth in the *Cynosure* to send out fifty lecturers into the field to push the work of the N. C. A. Such a thing accomplished, would, with the blessing of the Spirit of Light, certainly result in vast good. We read with pleasure of the efforts put forth in the New England States, the zeal shown in Illinois by tried and true friends, and the preparation being made in Ohio to rally, organize and direct the forces of truth and light against the falsehood, deception and darkness of the lodge system.

In the days of Nehemiah the entire wall of Jerusalem must needs be built and repaired, yet each one will look with special interest at the progress in his own vicinity. May I not call the attention of the friends of reform in our own young State to our circular that we send forth, asking a careful consideration of the points presented in it?

Will you not give a hearty to our appeal for help? May we not bespeak for Rev. R. Loggan, the worthy brother whom we appoint and send out as our State agent, a warm reception when he may come to visit your place and labor for a little while among you? Will you not co-operate heartily with him in the work during his stay? and you may thus very greatly further the good cause, and help to exemplify the state of things to which Christ's teaching and example legitimately lead; he said, "I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing" Yours for truth and for Christ,

W. W. MCMILLAN.

THE WATCH-FIRES KEPT AGLOW IN MISSISSIPPI.

COLUMBUS, Miss., Jan. 10, 1885.

DEAR BRO. K.:—I have not been making tents like the apostle Paul, but have been "laboring night and day" that I might "not be chargable to any." I have also preached the Gospel to the poor, distributed reform tracts, lectured some and talked reform from lodgery with a great many with whom I have met. Although so much time had to be spent in labor for support, the reform work has by no means ceased here. Others have delivered some lectures and a considerable number of tracts have been distributed by members of the Associated Churches of Christ and the Lowndes County Christian Association opposed to secret orders.

I wish to call the attention of prohibitionists to these facts. In almost every town the leading saloonists according to their own advertisements are members or officers of secret societies. The lodge power sustains the liquor traffic. Both must go down together. Let every prohibitionist look into these facts and see them for themselves. How surprising it is that many work in the temperance cause and pray and weep and die and never see that secret orders are the great enemies to their work. I never knew a Masonic lodge in which there was not one keeper of a "doggery" and others who helped him drink. It would be well to circulate prohibition tracts and anti-secret literature together.

I am thankful to our highly esteemed friend, G. W. Clark, for his remembrance of the work here by a contribution. In the beginning of the year 1885, I send a cheer to the workers all along the line. "For they have refreshed my spirit and yours." 1 Cor. 16: 18. "The work is great and large and we are separated upon the wall, one far from another. In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." Neh. 4: 19, 20. To those Christians who have not taken part in the work I would say, "Arise and be doing, and the Lord be with thee."

ELI TAPLEY.

FROM AN OLD FRIEND AND LECTURER

LEMASTERS, Pa., Jan. 6, 1885.

EDITOR CHRISTIAN CYNOSURE:—I am holding a series of meetings at this place in the U. B. church, and am happy to say that there are encouraging signs of good in my intercourse with the people. I find that the members of secret societies are busy in the efforts to hoodwink the young men into their dens. I have found several who were already reading their by-laws and constitution preparatory to joining the Odd-fellows. I have given them a little counsel in regard to the inside workings of the lodge, and they, I think, have concluded to have no fellowship with their unfruitful works of darkness. I also heard of a young Mr. Webster, in a United Presbyterian family near Mercersburg, who is engaged in getting an education, and who intends to enter the lecture field and devote his time and talent in lecturing against organized secrecy. Thank God for such young men, for surely it is the Lord's doings, who knoweth that the harvest is great, and the laborers few, and in answer to many believing prayers he is thrusting laborers into the great field of anti-secrecy reform. I propose to do more in the future than ever before to keep our dear young people from entangling themselves in the halters, chains and cable-tows of the lodge. Yours in Christ.

L. A. WICKEY.

CORRESPONDENCE.

AN EARNEST LETTER FROM TEXAS.

F. M. TABERNACLE,
SAN ANTONIO, Texas, Jan. 14, '85.

DEAR CYNOSURE:—I have been receiving your valuable paper for some time through the kindness of some unknown friend, and see that it is credited to me for a year. I wish to offer my sincere thanks to the sender, and may the Lord bless him a hundred fold.

We are struggling for an existence here in this Sodom of the South, "where Satan's seat is." I have no salary and receive but little from man, but God supplies all my needs, which are but few. I live in a tent as I have no means to rent a house, and I have no family but my wife, and get along very comfortably. We want to build a church and expect the Lord will furnish the means in due time. We have had some souls converted and sanctified, and others raised from beds of sickness in answer to prayer. All glory to Jesus be given. I preached on the platform of the Sunset depot within hearing of six or seven saloons, until I was forbidden the privilege. Now I preach in the street right at the door of the saloons. I preach against secret societies, saloons, beer-gardens, and all the popular sins of the day, and God gives us strength and grace to beard the lion in his den. Pray for us. Your brother saved,

WARREN PARKER.

REV. JACOB S. HARDEN, ODD-FELLOW.

Perhaps few of the readers of the *Cynosure* know or remember the remarkable case of poisoning that occurred in Warren county, New Jersey, in 1858. The subject was a preacher in the M. E. church, in his 22d year. The writer was personally acquainted with him, before his marriage. He lived but a few months with his wife, before he fell in love with a Miss Smith, who became the object of his care, and, as he saw no better way to get her than to murder his own wife, he succeeded in the third attempt. When the facts became known, and he was sworn, his testimony awakened the suspicion that he was the murderer of his young and handsome wife. The

examination proved that he was the most godless villain that ever disgraeed the eountry. He was also an Odd-fellow. He naturally gravitated that way to find proteetion, and he was eloseted until after midnight with two men, whom I well knew, and then he was disguised and sent to Canada. It cost the eounty nearly one thousand dollars to arrest him, all in consequence of belonging to an order whieh teaehes the highest morality. His lodge brothers tried every way to save him, but after the second trial, New Jerscy justiee hanged him in July, 1859.

An order whieh elaims so mueh goodness must have some very elastie eonseiences. It is more than I ean comprehend how a Christian minister can asseiate with an order of men which has every elass of charaeter, and certainly cannot teaeh higher morality than Christianity does. The help they claim to give is often similar to the above. An order whieh stands between the eriminal and the law is not entitled to eommon respeet. LEVI KELLY.

TRIALS ABUNDANT AND LECTURERS SCARCE.

CLAYVILLE, N. Y.

DEAR CYNOSURE:—A year or more has elapsed sinee I have reported through your columns what I have been doing, and no doubt, most, if not all, of the reform brethren think I am doing nothing, beeause I say nothing. But I am fighting as best I ean this battle, all alone, I may say, as Bro. Nathan Green is eonfined to the house by sickness, and in all probability will never be better; and the seeretists, both Masons and Odd-fellows, seemed eombined to erush me. But hitherto the Lord hath helped me, and I know he will help me to be brave and true. I feel the inward girding of the Spirit as the eonfliet deepens. They threaten personal violenee and destruction to my business; but "He that is for me is more than *all* they that are against me." I may not eseape their fury. As my Lord had to drink the eup, it eould not pass from him, but an angel came to strengthen him, so may I be strengthened as I may need. I am a sore trial to the Masonic horde, because I add my personal testimony to the truth of the expositions, by Ronayne's Handbook, President Finney and other works and traets.

I was mueh disappointed that Bro. W. B. Stoddard did not call on me, when in Utica, N. Y,, only ten miles away, but I suppose he knew nothing of me. I have not been able to attend the eonventions, but hope to do so at no distant day. Mean time I would like to have some good Christian worker eome and help me set fire to this dark, lodge-ridden valley. I will do what I can to help him. I do not know about the support; he might be able to sell books and traets in abundanee. I will furnish a home and board free. and do what I can further. We are like the people of Macedonia, surrounded by darkness and sin. The week of prayer is hardly observed. The Odd-fellows have an installation and none of them are at chureh. O that some one would hear the eall, "Come over into Maeedonia and help us!"

E. J. CLEMENS.

TRIALS IN KANSAS.

EMPORIA, Kans.

EDITOR CYNOSURE:—It is with pleasure that I write to inform you that the *Cynosure* is next to my Bible for good reading. I have taken it from its eommencement and shall continue while the good Lord spares my life, if I can raise the money. I am living within four rods of the railroad, and eight of the round house, and trying to keep boarders. When I began two years ago I was over-run with boarders, but taking the *Cynosure* and giving it a very prominent plaee for them to read they would look for more eongenial quarters. About nine out of every ten of the men belong to some secret society and "birds of a feather will flock together." Now the Lord is my shepherd; my trust is in him and he will provide. But even those that should be my best friends advise me to keep quiet and say nothing about seeret soeieties; but if all others forsake me God will not, and the truth must and will be told as far as I am able, for it is the foundation of my Free Methodist doetrine. While I live neither man or devil will prevent me from telling and distributing the truth presented in the *Cynosure*, and as fast as read I send the papers on their mission of sowing the seed in different plaees. I get some hard words and many thanks. My prayer is that the time may eome when all secret soeieties shall be banished from the faee of the earth; then peace and happiness would reign triumphant and all can shout a jubilee. I praise the Lord for salvation that saves from all sin while in this unfriendly world and will enable me to finally eome off more than eonqueror. ELBERT MARCY.

PITH AND POINT.

A VERY PROPER SENTIMENT.

I have an intense abhorrence of the blasphemy, arrogance and folly of Masonry, and desire to make some amends to my conscience and use my experience for the warning of others, as a secondary good which I got out of Masonry. God bless and prosper the work of the *Cynosure*.—JOEL SWARTZ, *Gettysburg, Pa.*

EARTHLY PARTING.

I shall ever desire to continue my name on the list of so worthy a cause as the *Cynosure* represents. May the great work which it has begun, live and grow in the hearts of the American people, and every Christian be led to see what an unrighteous course he is pursuing when he affiliates himself to the heathenish and idolatrous system which that ungodly institution of Freemasonry advocates.

Since my last communication, I have to add the sad intelligence of the death of my dear companion. She was in sympathy with me in this good work of reform. She died in the faith that Jesus was her Saviour, and in him was her implicit trust. We miss her, but it is her gain.—STEPHEN GROVER, *East Boston.*

A HAPPY NEW YEAR.

We had a pleasant beginning of the New Year, and I hope you also were blessed with genial skies and favoring gales as you launched forth upon the voyage of 1885! May your labors, your prayers, your hopes and expectations be richly rewarded throughout the new and current year upon which you have now so auspiciously entered. I think you are building greater than you know, and to be a builder in such a temple will be a greater honor some day than you dream of now.—GEO. W. CLARK, *Detroit, Mich.*

WHICH IS THE BETTER ANTI-MASON?

As the *Cynosure* seems to have abandoned its *cardinal* principle in advocating the election of a Freemason to the office of President, I have concluded to have my paper discontinued.—GEO. O. ROBINSON, *Bloomington, Ill.*

Thus a reputed Anti-mason, yielding to prejudice, stops the *Cynosure*, while the paper is received and welcomed in the home of the man he condemns, who also sends for extra copies for distribution.

WORKMEN UNITED IN LODGERY.

I have no novelty to report in the form of secret societies, but I will note for its future fame in railroad riots that Oneonta, N. Y., boasts in its press the inception of the association of railroad brakemen, which already includes 2,000 members. A lodge of United Workmen was recently instituted at Richfield Springs, N. Y., of which the postmaster, a Freemason, drawing a salary of $1,600 to $1,800, was elected to an important office. How he is entitled to the appellation of a workman is not apparent, but his interest and motive in assisting in the foundation of an auxiliary society to Freemasonry is obvious. The society meets in the basement of the Universalist church, the pastor of which is chaplain of the chapter and blue lodge. It is, therefore, fully under the patronage and guidance of Freemasonry.—T., *Schuyler's Lake, N. Y.*

BIBLE LESSONS.

LESSON V.—February 1, 1885.—Paul at Jerusalem. Acts 21: 15-26.

GOLDEN TEXT.—And when they heard it they glorified the Lord. Acts 21: 20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Communion of Saints.* vs. 15–20. The glad reception given to Paul and his companions brings before us an important lesson. The early church was unsectarian. Judaizing teachers and Gnostic heresies had caused in some cases a departure from their first faith, but no Chinese wall of denominational exclusiveness had yet been reared. These Judean Christians glorified God for the great work wrought among the Gentiles, rejoicing in it as the triumph of the church universal and not of any particular class or sect. Pharisees by birth and education, as most of them were, their example might put to shame many in our own day, who think they desire the spread of the Gospel, when in reality they only care to increase the power and influence of their own particular denomination.

2. *The advice of the elders.* vs. 20–26. This advice seems singular at first view, and it is certainly an open question whether Paul was justified in making such concessions to what he had himself called "the weak and beggarly elements" of Jewish bigotry and superstition. But we know that Paul had long before this adopted the principle of giving up to his weaker brethren in non-essentials—a principle which practiced among Christians would soon put an end to these dissensions on trifling matters that so often split churches and hinder the work of the Holy Spirit. He became all things to all men that he might win some. At the same time he tells the Galatians that he gave place, no, not for an hour to the "false brethren," who sought to force the right of circumcision on the Gentile convert Titus, and even withstood Peter himself face to face for his unworthy dissimulation at Antioch. The truest and bravest reformer is he who can make allowances for weak brethren without any sinful participation in their weakness. In reform work there is a special temptation to be severe on those who cannot see the evils we combat in the same light we do. They are blinded by prejudice, by custom, by blind self-will that refuses to see the light; but we must remember, as Paul reminds the Ephesians, we ourselves "were sometime darkness." Every reformer can recollect a time when he saw the truth, for which he was afterwards willing to give his life, dimly or not at all. Paul himself retained a very vivid remembrance of his own state of darkness when a Pharisee, zealous for every jot and tittle of the law of Moses and ready to persecute to the death these innovators on all the old and established institutions of Judaism. To this fact was owing, no doubt, that broad and generous charity, that compassion for the weak which gave his spirit so close a likeness to that of his Divine Exemplar.

LIGHT FROM THE WORD.

Where are we taught the unity of the church? 1 Cor. 1: 12, 13; 10: 17; Eph. 4: 4–6. What is the ground of true justification? Gal. 2: 16. If we trust anything else what does Christ become to us? Gal. 5: 4. What then must be the effect of joining secret orders that promise salvation without him?

NOTES FROM PELOUBET.

"We took up our carriages." Carriages is here used in the old English sense of things carried, bearing the same relation to the verb "carry" that "luggage" does to the verb "lug," and "baggage" to the verb "bag."—*Alexander.*

"Mnason of Cyprus, an old disciple." The arrangement seems to have been made as the best course that could be taken to minimize the inevitable danger to which the apostle was exposing himself. In that house at least he might be sure of personal safety, and the men from Cesarea would form a kind of escort as he went to and fro in the city.—*Plumptre.*

"By his ministry." In the eight years since Paul had reported his work to James, and the church at Jerusalem at the great conference, in relation to the Gentiles, though since then he had made a brief visit to Jerusalem (Acts 18: 21, 22.) he had (1) made two long missionary tours; (2) revisited and strengthened the churches in Asia Minor; (3) he had carried the Gospel into Europe; (4) he had founded large churches in Philippi, Corinth, Thessalonica, and Ephesus; (5) he had been the means of great numbers of conversions, and the great extension of the Gospel; (6) some of the converts had been willing to endure much for the Gospel; (7) they had sent large contributions by Paul to the poor at Jerusalem; (8) special miracles had been wrought by the hand of Paul.—*Peloubet.*

"Thou seest, brother, how many thousands of Jews there are which believe." The Greek word rendered as "thousands" is even stronger, "myriads," or "tens of thousands." James was speaking not of the Christian Jews at Jerusalem only, but of that vast multitude which was in the habit of keeping the feast of Pentecost at Jerusalem. Of all the great Jewish festivals, Pentecost attracted the largest number of pilgrims from distant countries. We read in Acts 4: 4 that the number of "believers" in the city was about five thousand. This was twenty-four years back, and in the meantime Christianity had continued to spread.—*Rev. Com.* The remark emphasized the extreme danger of the apostle's position in that hotbed of raging fanaticism.—*Farrar.*

"That thou teachest all the Jews which are among the Gentiles," etc. Paul never taught the Jewish Christian to abandon the law and the customs of his fathers. He himself, on the contrary, on several occasions conspicuously observed the strictest rites of Judaism; as, for instance, when he shaved his head at Cenchrea, when he lived as a Jew with the Jews, when, as in the circumstances about to be narrated, he took upon himself the Nazaritic vow.—*Schaff.* What Paul did teach was that neither circumcision nor uncircumcision was of any consequence (Gal. 5: 6; 6: 15); that the uncircumcised need not be circumcised, and that the circumcised should not become uncircumcised (1 Cor. 7: 18, 19); that Jew and Gentile are alike guilty before God, and are saved only by the grace of God through Jesus Christ (Rom. chaps. 1–3).—*Abbott.*

"Have a vow on them." This vow corresponds with the vow of the Nazarite described in Num. 6: 1–21. The vow was either for life, as in the case of Samson and Samuel, or it was for a certain definite period. The customary period among the Jews was thirty days. The import of this vow appears to be that the Nazarite dedicated himself specially to the service of God His vow was a solemn act of self sacrifice.—*Gloag.*

"Entered into the temple to signify the accomplishment." Paul could do what he did with perfect consistency. (1) According to Paul's views, the ceremonies of the law were matters of indifference; hence he felt himself at liberty to accommodate himself to the conduct of others in these indifferent things. Christian love, which was the grand moving principle of his conduct, caused him to accommodate himself to the views of the Jews when he could do so without any sacrifice of principle, in order to remove their prejudices.—*Gloag.* (2) If there had been a shade of evil in the transaction, or any foreseen liability to the misleading of weak believers, St. James would never have suggested this course, and St. Paul would not have acquiesced in it.—*Cook.* (3) He had before done the same thing in a voluntary manner, when it could not be pretended that it was for double-dealing or imposition (chap. 18: 18).—*Barnes.*

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

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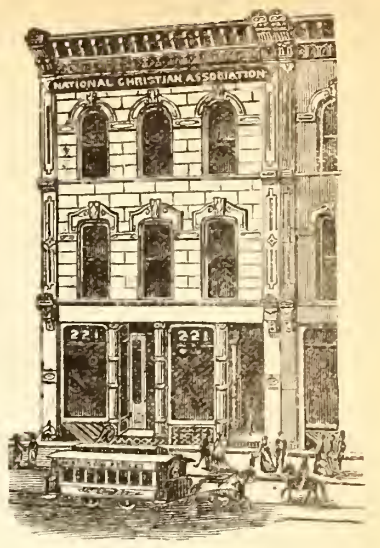
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 22, 1885.

ST. JOHN is as hard to "down" as Banquo's ghost. A good friend writes from Worcester, Mass., in reply to those who think we did wrong to vote for him: "We are walking in the pathway of success, and towards eternal felicity, when, *and only when*, we are in the way of the teachings of Christ."

THE NATIONAL PROHIBITION COMMITTEE MET in New York, Jan. 7th and 8th, about one hundred persons present. They resolved to pay money to keep St. John in the field, and that the Prohibition party make no compromise of its principles by coalition with any other political party. This does not mean the American party. They "make no compromise of their principles" by following Christ, who "spake nothing in secret."

"THE ABOMINATION WHICH MAKETH DESOLATE" (Dan. 12: 11.) meant idolatry injected into God's temple and worship. "Abominations" was the common name for idols. Take the concordance and see. "The abomination of desolation standing in the holy place" (See Matt. 24: 15.) means Satan's worship mixed with God's; or idols in God's temple. Mason-lodges holding funerals in Christ's churches are precisely these abominations; and they will make the United States as "desolate" as they have made the hills and valleys of Judea.

How? By filling the court-houses with secret oaths they will make the oath mean nothing; by putting conflicting oaths into men's conscience, till they know not which oath to keep, or what to swear by. Then some Jeff. Davis will get in the place of Grover C. Cleveland or J. G. Blaine, and seize the administration by tools of the lodge, with arms in their hands, and blood will flow over the prairies to the horse-bridles! May God help us in time.

SECRETARY STODDARD has suspended the circulation for names of the request for a call for a New England meeting, till he has seen and consults with brethren Capwell, Conant and Kimball, to whom he is now *en route*. We much regret the delay, but the co-operation of Capwell, Conant, and Kimball will be, in itself, a tower of strength. One year ago last fall Messrs. Pomeroy, Bailey, Ford, Hinman, Stoddard, Blanchard, Phillips, and Powers, met at Washington and voted for a New England meeting, believing that the future head-quarters of our reform; and we could never learn why or how it was dropped. Senator Pomeroy was born in New England, and used to be "hurrahed" in the streets as the future President of the United States. But when he went among Kansas politicians, he "fell among thieves," as St. John did afterward. The *American* has interviewed the chief magician of the ring, who now declares that THE KANSAS STATE REPUBLICAN PARTY NEVER WAS IN FAVOR OF PROHIBITION(!) and only voted it into the Constitution because forced to it by the party led by St. John. This is as we supposed, and have said all along. St. John was strangled by these same leaders, because they hated his prohibition, and wished to put him out of their way to the Senate, where the head sorcerer now is: and every one knows that St. John was singled out and run down by distiller's and brewer's money dispensed by Kansas secret societies. Will Senator Pomeroy or Prof. Bailey send us Senator Ingall's relation to the Masonic lodge? His morals we learned while in Washington. Read Proverbs 23: 17, 18, and look for the end.

MURDER FOR TRUTH-TELLING.

At Bellefontaine, O., a prominent citizen died who had for years been a saloon-keeper, an infidel, and a contemner of Christianity and Christian churches, avowing that Masonry was all the religion a man needed. He seems to have been an influential man, and when the town rocked with the Murphy temperance revival, he stood out boldly against it. At his funeral preachers, teachers, and editors united to honor his memory, which might have passed for respect to the living, had not his lodge and neighboring lodges profaned his funeral by the heartless, heathen display of their acacia or cedar boughs, "grand honors" and impious ritual, promising resurrection and eternal life, while despising Christ who *is* "the Resurrection and the Life."

Some sincere soul, feeling outraged at the bold hypocrisy of ministers of the Gospel uniting to deny that Gospel, arose like Gideon, when he cut down the grove of Baal, and like Gideon, too, in the night, and put up on fence-corners and shop doors a hand-bill expressing the accursed nature of false worship over the dead, and calling on ministers of the Gospel of Christ to turn from these vanities to the living God.

The handbill, which is a little too long to print, is vigorously written, "with an aching heart" for the surviving friends of the dead man—but the burden of it is to indict Masonic funerals as a blasphemous protest and denial of the Gospel of the Son of God.

If you read Judges 6: 30, you will see the howl which "the men of the city" set up when they found their Masonic wind-bubble pricked by this honest, earnest, truthful hand-bill. They set detectives on his track. The county papers, the *Republican* and the *Index*, hope they will let him off with "tar and feathers," but express the opinion that his life will be taken if he is found out! So the men of the city cried out for the life of Gideon, because he had assailed the idolatrous despotism which had ground down the liberties of the people.

One of these prints makes bold to say that "To attack the institution of Masonry in a fair and honorable manner is the privilege of any person." But the one grand charge on which both papers ring changes, is that the author of the band-bill did it, like Masons, secretly and in the night; and a jack-Mason writes, "The time chosen was that in which robberies, murders, arson, and the worst of crimes are usually perpetrated."

Now we ask these guardians of popular liberty at what time do Masons do the ordinary work of the lodge—and such work!

We respectfully appeal to these country editors, who cannot plead the pressure of the assassin-socialists of the cities, not to suggest and stimulate murder for writing hand-bills against idolatry. An Anti-mason may properly object to secrecy because Christ "in secret said nothing." But as partizans of the lodge, to suggest murder by lynching for issuing his hand-bill in the night, but shows your desire to put this sincere, but perhaps over-zealous man within easy reach of the mob! This is your language: "We would spare the poor devil's life, and let him off easy with a suit of tar and feathers. This, however, would not appease the popular fury in the case." And so your inference is, *kill him!* Are there no laws in Bellefontaine? Are the readers of these papers pagans? Must men be lynched for indiscretions and for truths?

Gentlemen, this work is lodge work, and the god of the lodge is "a murderer from the beginning."

We hope before this these American editors in the State of Ohio have retraced their precipitant steps to which they have been urged by lodge-men, whose oaths have made them familiar with cutting throats for telling truth. If not, we trust there is virtue enough in Bellefontaine to protect the throats of truth-tellers from the lodge.

THE CONDITION OF THE SOUTH.

"Every despotic system is twice cursed. While it exists it is responsible for all the misery it engenders; and when broken up, as it certainly will be, it is chargeable with all the horrors caused by its dissolution.—*Sheridan in the Impeachment of Warren Hastings.*

The *Century* magazine, the *Independent*, the New York *Weekly Witness*, and, indeed, the press generally, are writing up the state of the ex-slave States and particularly of the ex-slaves themselves. There is a general agreement as to facts. And while Northern writers evince anxiety to promote harmony and good feeling, Southern writers, like Dr. Haygood of Georgia and George W. Cable of New Orleans, show a laudable purpose, that, now slavery is gone, the ideas and usages which it produced shall die with it.

This Mr. Cable is a truly brilliant and profound writer. He says he is a son and grandson of slave-holders, of course a creole; and one would think that he has a tinge of the fated blood in his veins from his humane feeling toward the negroes. He says, "Nothing but the habit of enduring it, generations old, could make their condition endurable by men not in actual slavery."

"Every colored man gains unquestioned admission into innumerable places as the menial attendant of a white man, where he could not cross the threshold in his own right as a well-dressed, well-behaved master of himself." He cites from the Selma, Ala., *Times* the case of a negro minister, beaten and driven from the car where he had paid his fare, into what is called the dog-car, by brutal whites; and the paper says, with a leer of satisfaction, "The puzzle is to find who did the flogging."

He shows, too, that negroes are virtually excluded from juries, and fare in the courts as might be inferred from that fact. He saw, too, one hot night in September a young mother and child, neat and well-dressed, compelled to ride in the smoking-car, where were a chain-gang of colored convicts going to work in a coal mine; when, if the child had been white and she its nurse, she might have sat in whatever car she chose.

Speaking of colored convicts at work in coal mines, Samuel J. Randall recently visited the coal mines in Birmingham, Alabama. As a leading Democratic statesman, he was greatly lionized from station to station; and, as a zealous tariff protectionist made speeches against bringing down American free laborers to a level with the pauper laborers of Europe. When he got down 224 feet into the Birmingham coal mines, which he carefully scrutinized, he found there 700 colored convicts, leased by the State to the owners, and about twice as many laborers who were free; thus literally putting convicts and free laborers on a level. This shocked Mr. Randall's Democracy a little, till the owners of the mine assured him they had been constantly troubled with strikes for higher wages till they obtained these chain-gang laborers from the State, and now the fear of losing their places kept the free laborers contented with their wages. It will be recollected that both Republicans and Democrats, in the late election were loud in their condemnation of compelling free laborers to compete with convict labor. While in those Birmingham mines, Mr. Randall might have repeated to advantage some of his old labor-protection speeches; but he had evidently lost his notes.

To offset these painful reminders of the old slavery regime, there is a minority of good men and women in the South who are verifying the adage, "Times change and we change with them." All the principal religious denominations are warring on Southern illiteracy, colored and white. The Peabody fund is working as a stimulus as well as a fact. The forces of nature; the perpetual competition of free society; the rivalry of political parties creating a demand for colored votes and white protection of colored voters, and charity,

And man's unconquerable mind:

these and ten thousand causes invisible, intangible and unrecorded are keeping Southern society, and all free society, indeed, in the condition of a kettle of water in process of heating, the surface layer of particles cooling and sinking, while the bottom layer is constantly rising to the top.

But there is one painful fact which fills one with forebodings for the future of the country, especially of the South: *the universal silence on secret societies.* So was it with slavery while our war was preparing. It was uncivil to speak of it in polite society unless to apologize or approve of it. But the lodge enjoys a universal monopoly of silence, broken only at long intervals by the American Missionary Association, and a few like bodies and presses, forced to say something by the pressure of the discussions inaugurated by the National Christian Association. And then the endeavor is to say just enough not to rouse the lodge and her children, but just enough to quiet conscience and prevent the loss of conscientious men. There is enough money paid into secret societies in the South to educate the child of every illiterate person there. The colored people in Washington city have more than one hundred secret "orders" of their own. There is a perfect craze to join secret societies and keep up the dues. Almost every colored man you meet on the street has paid from twenty-five to one hundred dollars for initiations, dues and fees. "The simple believeth every word;" and the colored people are simple. The ignorant are fond of "grand" titles and finery; and the colored people are ignorant. Human nature is gullible by sorcery; and the colored people are human. And this love of sorcery of which Rome is chief sorceress is not confined to classes high or low. The king of Dahomey worships devils outright, and O'Connell the Liberator always crossed himself at meals, and had his heart taken out of his body and sent to Rome when he died. Tricks, signs, grips, tokens, circles, classes, lodges, necromancies, or consulting the dead, the alchymies and astrologies of all ages, spring up from human nature fallen, as thorns and thistles from the ground which is cursed for man's sake. And when once a man has worshiped Satan in any one of these he is as hard to reclaim as a lost woman or a lewd man. Spiritual and literal whoredom are alike, and reciprocally resemble, parallel and blend with each other. Nothing but the blood of Christ received by repentance and faith can eradicate the one or the other. Every hamlet has its Jo Smith, and polygamy would not exist if there were no "unclean spirits" which are not recognized by anti-Mormons as factors in their case. And unless the American churches can be awakened to know and apply the Word of God to these evils, negroes will continue slaves and Mormons devil-worshipers; and that foul system

of which all secret lodges and "orders" are aiders and abettors will set harems in every Southern city, and a seraglio in every valley in the Rocky Mountain States, and one of the political parties will have these people's votes. And when war comes, as come it always has and will, where a people forsake Christ and worship the devil, they will fight like the Turk, for ages haughtily termed "The sick man of Europe," yet defying the armies of the world and the progress of Christian civilization to extinguish the despotism of his bow-string, or wipe out his sergalio which stands on the Bosphorus, a gilded harlot, beckoning mankind to Mormonism, which means society without families, and men without rights.

A REMARKABLE LETTER:—Rev. Mr. Polk, whose letter we give below, just as written, is a member of the Odd-fellows, and one or two other secret orders. A gentlemanly colored man, who belongs to the same lodge with Mr. Polk, tells us that there are four colored lodges in Chicago; that they derived their charters from England; and that in the ten years since he joined them, these lodges have collected about, (not exactly) forty thousand dollars, from the colored people of Chicago! A bright and sensible young girl, with her sister eleven years old, and her mother, who are members of these secret sworn clubs, called "Western Light;" "Golden Gate;" and "Juvenile Temples," are all three members of Rev. Mr. Polk's society, more than half of whom have been sworn to secrecy in these dark dens. Mr. Polk's denial rests on the fact that they meet in a hall, not in the church building; which, of course, is worse for the poor children. *O, the deceivableness of unrighteousness!*

CHICAGO, Jan. 9, 1885.

To the Editor of the "Christian Cynosure." My attentun has just been called to a statement in your paper of Jan 8, in which you Stated that my church, had three Secret Societies in it. there is not a shaddo of truth in the Statement there is not, nor ever has been any such, Societies in the Providence Bapt Church of Chicago, We hope the next time you put us before the publick you will know of what you speak, Yours etc J W Polk Pastor of the Providence Bapt Churh

—A. H. Springstein, of Pontiac, Mich., expects soon to go to Gratriot county in that State to lecture against the lodge. His appointment is at Sumner, and he will be happy to respond to other calls from that part of the State.

—T. B. Arnold, publisher of the *Free Methodist*, and several Sabbath-school papers, has secured for the latter regular contributions from Miss E. E. Flagg, our talented reform-story writer, on the subject of secret societies. This excellent arrangement will popularize the arguments against the lodge with a large number of young readers, and is a valuable and attractive feature of these papers.

—Secretary Stoddard returned from Wisconsin State meeting last Thursday with greater hope for the success of reform work in that State than ever. The convention was well attended, especially the evening meeting, and agent Bancroft feels much encouragement, as the opposition of the authorities of Milton College, where the convention was first appointed, seemed almost fatal. Bro. Ronayne from this city, who has lately returned from a visit of several months in Canada, was also present, and made an address on Odd-fellowship, holding up the order before the mirror of the Scripture with all the old-time power with which he has electrified audiences through all the Northern States. The full report will be sent in for next week.

—Bro. Geo. T. Dissette writes from Sabetha, Kansas, of a visit from State lecturer Loggan, for whom a church had been engaged and from whom a lecture was expected. Bro. Dissette adds: "You will pardon me if I say that so far as this locality is concerned Bro. Loggan will have to be contented with a grip on the creature's tail, for since Father Blanchard split its head with the 'sword of the Spirit' we have sat up with the corpse so constantly that some time has elapsed since 'only the stump of Dagon was left to him.'"

—It is reported that Hon. Frederick Douglass, of Washington, is about to be endowed with a fnnd of $10,000 left him by Miss Attilia Assing, a wealthy lady who has lived long in Europe. The gift is in recognition of his work for the emancipation of the slaves. She also leaves him her library. It is also stated that Mr. Douglass is to be benefited by a life annuity on $10,000 as a part of a bequest of over $20,000 to the New York Society for the Prevention of cruelty to Animals, by the will of a lady of German birth, who recently met with a sad death in Paris. Mr. Bergh is named as the executor of the will.

—Bro. Tapley's letter from Mississippi deserves twice reading: once for the good news of the courageous reform work that is kept up under such repressing difficulties, and again for the testimony that liquor and the lodge are hand in hand as Dr. Bliss of Denver so ably argued in the address printed last week. Bro. Tapley's testimony is more important because the movement against the saloon has more relative strength in some parts of the South than in a large part of the North. Now that keen winds and biting frost remind thousands of our readers, while they sit by a warm fireside, to remember the poor, can there not be a little fund sent to Bro. Tapley, and to John G. Fee at Berea, and other Christian workers in the South?

—Among the literary curiosities that sometimes find their way into the *Cynosure* office is the first number of the *Temperance Herald*, issued at Ann Arbor, Mich., Nov. 19th, 1838. And who should be the editor and publisher of this pioneer temperance journal but our old friend, George W. Clark, the "Liberty Singer!" The pen which began forty-six years ago to assail the deadly liquor foe, our readers will confess has not lost its eloquence or power, as the columns of the *Cynosure* will testify. One note which urges that there should be a temperance tavern at Ann Arbor, reminds us of a family tradition. Dea. Selah Loomis, who died in 1872, in Kewanee, Ill., well along toward his ninetieth year, kept the first successful temperance tavern between Detroit and Chicago.

—We wish to introduce a good article on Good Templarism which may be expected by the *Cynosure* readers next week. Last October (23d) Rev. J. H. Gehring, one of our most valued writers, promised a sequel to the interesting experience with this order which he there gave. The reason for the delay which has occurred meantime, Bro. Gehring tells in the following note, which we know to be fact and which must appeal to the sympathy of every reader:

"I owe your readers an apology for the long interval between the promise and its fulfillment. Some of them, I am sure, are aware that I am one of 'Uncle Sam's' cripples—crippled, not in limb, but in health and intellect, and a constant sufferer from the effects of a severe injury to the spine caused by a rebel bullet, which a sharp-shooter sent clean through the back of my neck, from left to right. Nervous debility and frequent attacks of severe pain—threatening paralysis—have so far disabled me that I am at times utterly unfit for any kind of mental work. An unusually severe spell of this kind has been the cause of my long silence. This is my explanation and apology; which, by the way, may be put down as answering for probable future occasions. Every mental effort causes me pain; hence, the *Cynosure* readers will hardly need the assurance that these letters are not the overflowings of an ambitious brain, but the manifestations of a sincere desire to testify for the truth, and to aid a cause which I believe to be approved of God."

EDUCATIONAL.

Prof. Benjamin Silliman, of Yale College, the eminent chemist, died Wednesday night of last week.

—Rev. Charles F. Thwing, pastor of a Congregational church at Cambridge, Mass., has been asked to accept the presidency of Iowa College at Grinnell.

—The faculty of Wheaton College have issued a card showing the total attendance this term to be 200. There are eleven instructors. In the Theological Seminary there are nine students. The spring term opens March 18th.

—Gates College, Neligh, Neb., has issued its first catalogue, which shows a good degree of prosperity for an institution which has but a few years taken the place of emigrants' dug outs and prairie dogs' burrows. The total attendance is entered as 130. The three preparatory classes are full and the first freshman class was begun this year. Rev. M. L. Holt, A. M., a graduate of Wheaton in 1876, is president, and with him are associated four teachers. Among the excellent rules for the government of the students is the prohibition of secret societies Gates College is mainly supported by Congregationalists, and has begun a hopeful career in a thriving community which has everything in the future.

—In the *North American Review* for November E. E. Hale proposes that, while the schools are kept open through the year as at present, each scholar be sent but half the time, leaving opportunity for instruction in home duties, business affairs and other practical matters. This was suggested by Luther long since, who wrote that children should be kept in school only two hours a day and the rest of the day be spent at home in a useful way.

—The Harvard College faculty have proscribed football by a vote of 24 to 5. The College club is forbidden to engage in any more inter-collegiate games.

—The catalogue of Oberlin College reports 36 in the department of theology, 206 in the classical course, and 1,314 students in all departments, including preparatory and musical schools.

LITERATURE.

The *English Illustrated Magazine* for January is a profusely illustrated number. The various occupations of the French peasantry of Calvados furnish the subject for an entertaining article with a number of engravings from original drawings. "Shakespeare's Country" adds much to the value of the magazine both in text and engraving. The plan of the publishers to devote so much of the magazine to serial stories detracts much from its popularity.

Alden's Juvenile Gem, is the title of a new illustrated weekly paper for young people, the publication of which begins with the new year. It is a new departure of the prolific "Literary Revolution" and will therefore be examined with particular interest by some humdreds of thousands of readers who have come to look to that enterprise almost exclusively for their reading matter. Its subscription price is only 75 cents a year, though it will rival the high priced magazines in the amount and quality of its attractions. A specimen copy will be sent to any applicant forwarding his address by postal card to the publisher, John C. Alden, 393 Pearl street, New York.

The Converted Catholic commences the second year of its publication with many interesting articles. It is a handsome monthly of 32 pages, devoted to the enlightenment and conversion of Roman Catholics —a much needed work. The January number includes in its contents reports of the Reformed Catholic Mission work in New York, Brooklyn and Newark, showing gratifying progress. The conversion of priests, one in New York and another in Scotland, besides other converts from Rome, Celibacy and Morality, Was the Apostle Peter ever in Rome? Father Chiniquy's Persecutors, a Sermon by Rev. Dr. John J. Casey of Montreal, himself a converted Catholic, The first of the Second Series of Father O'Connor's popular Letters to Cardinal McClosky. and a continuation of Rome Pagan and Papal, Father O'Connor, who was for many years a Roman Catholic priest, conducts it with sound judgment. The subscription is only $1.00 a year. Address, James A. O'Connor, 60 Bible House, New York.

Babyhood is a new magazine, not for the little ones directly, but their mothers. It is devoted to giving good advice for the care of little children. Every important topic relating to their physical existence will be discussed in its pages by able writers. Marion Harland and Dr. Leroy M. Yale are the editors. Mothers will do well to send 15 cents to 18 Spruce St., New York, for a specimen copy.

In his article on "Shiloh," which will appear in the February *Century*, General Grant describes the anxious night after the first day of that battle. He says: "The rain fell in torrents, and our troops were exposed to the storm without shelter. I made my headquarters under a tree a few hundred yards from the river bank. My ankle was so much swollen from the fall of my horse the Friday night preceding, and the bruise was so painful, that I could get no rest. The drenching rain would have precluded the possibility of sleep, without this additional cause. Some time after midnight, growing restive under the storm and the continuous pain, I moved back to the log-house on the bank. This had been taken as a hospital, and all night wounded men were brought in, their wounds dressed, a leg or an arm amputated, as the case might require, and everything being done to save life or alleviate suffering. The sight was more unendurable than encountering the rebel fire, and I returned to my tree in the rain."

Mormonism is about to find an authoritative annalist in Mrs. Ellen E. Dickinson, a relative of Solomon Spaulding, from whose stolen manuscript the "Book of Mormon" was constructed. Mrs. Dickinson has had access to family papers and other sources of information hitherto unknown. Joseph Cook speaks most warmly of her and her work.—*A Brief History of Mormosism.*

—American missions in West Africa are restricted and crippled in their operations by the fact that, wherever French colonies are established, it is the policy of the government to exclude all English influence in the schools, by requiring that the instruction be given in French. It is not against Protestantism, but against British influence, as promoted by the use of the English language, that these restrictive measures are directed. It has been proposed that French Protestant missionaries be employed at these stations; and it is also suggested that the missions affected be transferred to French Protestant societies, to which stipendiary grants shall be be made.

THE HOME.

A MOTHER'S REVERIE.

In the quiet of my chamber,
When the daily tasks are o'er,
And the voices of the children,
Hushed in sleep, resound no more,
Comes the question, oft repeated:
"What this day have I divined
Of the vast and wondrous workings
In the kingdom of the mind?"

What great thoughts have filled my vision,
Fired my soul with purpose high—
From the wells of hidden knowledge
Have I drawn a rich supply?
And my restless spirit answers,
In its unfulfilled desire,
Vainly have its baffled pinions
Sought the heights it would aspire.

In the lowly vale of duty
Have I trod the way along,
Pausing not to cull the flowerets,
Nor to hear the wild-bird's song.
For life's burdens—be they light or
Be they heavy—must be borne,
And the rest is not till evening
From the tasks begun at morn.

Yet, O patient, tired mother,
Is there naught to cheer thy toil?
Canst thou not some treasures gather
From the rich and fruitful soil
Of the garden where thou plantest,
Which shall aid thy downcast eyes
To look upward to the summits
Of thy higher destinies?

Ah, thou hast a mission holy:
To instruct the mind of youth,
And to sow the seeds of goodness,
Which shall bloom in love and truth.
Thou canst lead the tottering footsteps
By thy gentle, guiding care,
O'er the rough and thorny pathway,
Till they reach the golden stair!

Thou art working out a poem
Grander than the "bards' sublime,"
Which shall live in glowing numbers,
Far beyond the bounds of Time;
For the song, though feebly chanted
'Mid life's dark and toilsome way,
Angel voices shall re-echo
Through the realms of endless day!

—*The Press.*

THE MODERN ASSAULTS ON HOME-LIFE.

God's plan is to set the human race in families. The devil's purpose, persistently pursued, is to break down the family relation. Where the family is at a discount, pure morality and religion are at a discount.

The family relation is now assailed directly and indirectly from many quarters in this country. Mormonism is a direct and daring assault upon the very foundations of marriage. It is an open declaration of war against Christian civilization. It is a leprosy thrust into the social life of the nation. It is spreading. There are millions of persons in this nation whose sentiments concerning marriage are already lowered by familiarity with this Mormon abomination. The disgust naturally felt toward the beastliness of polygamy has to a large extent been blunted by this familiarity.

The "Club" life of our cities is in flagrant opposition to family life. The unmarried men who "club" together with their high living, their liquors and wines, their cards and their billiards, and their concomitants inside and outside of these palaces of luxury, thus expose themselves to peculiar temptation and disqualify themselves for the right enjoyment of home life. We do not make the reckless assertion that all "club" men are vicious; but we do assert that such a life is unwholesome and likely to result in moral deterioration to every man who gives himself up to it. All such are practical enemies to God's institution of marriage. There are thousands of married men who spend their leisure time at the "club" instead of their homes, who live in a different social world from that of their wives and children. With the increase of the "club" spirit, and dimunition of the home spirit, there is loss of domestic purity and happiness, and multiplication of divorces, with all the sad and shameful accompaniments of sin, disgrace and family ruin.

Then there is a vast army of men, married and unmarried, who are practically homeless. Commercial travelers, agents for almost everything that is made and sold, live on the road and in the hotels. They make occasional "calls" at the houses where their families live, and that is about all. The married men among them have little to do with the government and training of their children. The ties that bind them to that sacred circle are too often weakened and broken, and they fall into sin. The special perils that threaten unmarried men who are practically homeless need not be mentioned. Their position is so perilous that only such as are most strongly fortified against temptation can be considered safe. As business is now conducted, it may be necessary that a large body of men shall be thus kept on the road; but a Christian man who takes to this life ought to watch and pray much. And when the way is open for him to do so, he will do well to get out of it as quickly as possible. When a man is willing to live in continual separation from the wife whom he has sworn to love, cherish, and protect, and from his own children, Satan has already a mortgage on him. An exceptional case may exist here and there, but of them we do not speak.

The increasing disposition among married people to herd in hotels and boarding-houses is another symptom of the decay of home-life among us. Though sometimes necessary and often convenient, it is an unnatural and unwholesome mode of living. It is bad for the parents and worse for the children.

The decay of public morals follows the decay of the family life of the nation. Keep the homes of the land pure, and no amount of mal-administration of public affairs will suffice to ruin the country. Let the demoralization of our home-life go on, and all the statesmanship of the world would not be able to avert national disgrace and disaster.—*Nashville Chr. Adv.*

THE WISDOM OF SOLOMON.

Mrs. Wallace looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it doesn't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"O, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftimes also thine own heart knoweth that thou thyself likewise hast cursed others.' "

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counseled ue sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man enforces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed."

"But think of that shiftless, slatternly Norah telling Bridget that I was crosser than forty bears, and an angel from heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you were telling me your opinion of her."

"She is shiftless and slatternly—"

"And you are an admirable house-keeper, but a little inclined—"

Jennie paused, and Mrs. Wallace laughed but colored uncomfortably, as she said frankly,

"Yes, I know I am not amiable; I feel strongly and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a china cup to measure butter in, and a tea towel for a holder? Just wait till you are a mistress of a house, my lady."

"Do you remember Aunt Kate's way, and how many years she managed that crotchety Mary? Her girls used to say she had eyes in the back of her head, but this was the way she used them: She would find occasion to do something about the stove, and say, 'Bring me a holder, Mary! I won't spoil your nice towels;' or, 'That was a nice omelette you made this morning, Mary, but don't you think it tasted of silver?' And when Mary fairly started for one of her hurricane days, Aunt Kate just kept out of the way and pretended not to notice that anything was wrong."

"That may do with servants, perhaps, if any one has the grace, but when it comes to children you must notice their faults."

"Not always; it seems to me if I were pretty sure my children meant to do right I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maids' children, but her cousin went on:

"They lived in perfect terror of transgressing some law or calling down in some way a rebuke; they seemed to be always doding a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproof and disapproval, or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up, exclaiming sharply,

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass."

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but the music; he is not disobeying, only forgetting. Suppose you don't see him this time."

Mrs. Wallace frowned a little, but sat down, and in a few moments her little boy came in with glowing ing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm, and Mrs. Wallace only said with a smile,

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regrettfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry."

"Never mind now," said his mother. Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

"Jennie," said Mrs. Wallace after a moment of silence, "Solomon was right. Do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one of my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impulsive step towards the playmate who was calling him, and then turned quickly and went by the long circuit of the gravel-walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses, and if I find her raking out cinders with the carving-fork I'll hold my peace until some other time. Haven't I just snipped off a whalebone with my embroidery-scissors to save myself going up stairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh, "Wise King Solomon."—*Emily H. Miller, in Christian Weekly.*

BIBLE READINGS FOR THE YOUNG.

THE FIERY FURNACE. Read Dan. 3.

Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Dan. 3: 25.

1. By whom and when were these words spoken?
2. Through what fiery furnace does God often cause his children to pass? Isa. 48: 10; 1 Peter 4: 12.
3. Who walks with them through the fire? Isa. 43: 2; 2 Tim. 4: 17.
4. Why does God suffer his children to be cast into the furnace? 1 Peter 1:7; Acts 14: 22.
5. Why can the fiery trial do them no hurt? 1. Cor. 10: 13; Rom. 8: 28, 38, 39.—*Notes for Bible Study.*

A DOLL'S MISSION.

Some time ago, two little girls living in Troy sent a large wax doll, whom they named Gracie, to the "Bible and Fruit Mission," with the request that it might be loaned at different times to children in Bellevue Hospital "who did not want to see the doctor, or who felt badly about taking their medicine." So Gracie has taken up her residence inside those gray stone walls which shelter the poor sick people of New York, and every now and then she pays a visit to the children's ward.

One day, it happened that there were only boys in the ward where Gracie was taken, but one little fellow, whose bandaged legs told the story of his being there, held out his arms longingly for the doll. His

radiant face and the gentle touch of his thin fingers told without words the happiness of possession, and the sighs of pain and weariness ceased for a time. Gracie's pink cheeks and blue eyes, her long white dress and flannel sack were examined by a dozen pairs of curious eyes. All the little boys in the room who were able to move about gathered around the bed where Gracie held her court, encircled by Georgie B.'s loving arms. For more than an hour the children played with the lovely doll, and when she was carried away, each one begged to shake her pretty hand, and showers of kisses were thrown to her as she disappeared.

Did the little girls, whose thoughtful kindness gives repeated happiness to the children of Bellevue, think of those wonderful words of our Saviour which make a service done for "one of the least" as if it were done for Jesus?—*Alice M. Kellogg.*

EVERY DAY.

Give us this day our daily bread:
If but a loaf made sweet by toil—
Though manna, angel-sown, be spread
No more upon this earthly soil.
Not less shall be the strength bestowed
By Providence our constant stay;
Not less shall gratitude be owed
For homely fare of every day.

Ours be the humble fireside light—
The constellations blaze afar,
Great passions blind, and sear, and blight,
We cannot warm us by a star.
The lowly hearth-fire suits us best;
For this we ever more will pray,
And love that keeps the heart at rest—
The patient love of every day.

Yet every common blessing seems
Of higher good the sign and pledge;
The evening planet floats and dreams,
Above the mountain's rugged ledge;
So treasuries above are filled
With gifts that will our prayers obey;
And tender benedictions gild
The care-worn brows of every day.

—*Selected.*

LIVES OF CELEBRATED WOMEN.

ELIZABETH FRY.

The story of a noble consecrated life cannot be told too often, and so we welcome in the Famous Women Series, the life of Elizabeth Fry. The other women of the series, including George Eliot, Emily Bronte, and Margaret Fuller, have been famous for their intellectual and literary gifts. But this Quaker lady who was honored by kings and whose name is known the world over, owes her fame to the greatness of her heart and the power of her self-abnegation.

Elizabeth Gurney was born in Norwich, England, a little over a hundred years ago, of a family of Quaker descent, but so liberal that the children studied music and dancing. She early showed that spirit of benevolence that was in its full development to accomplish such grand results, and though a gay society-loving girl, her heart was often in unrest, though in her journal she confessed to a fear of religion, as she "never saw a religious person who was not enthusiastic."

But worldly pleasures could not long satisfy her higher nature, and, led by the teaching of William Saverly, an American friend, she renounced fashion and gaiety, and, taking a more advanced stand than her family, adopted the strict tenets of the Quakers, finding therein an abiding peace. When a little more than twenty, she was married to Mr. Fry, a wealthy Quaker merchant of London, becoming a most faithful wife and devoted mother to her family of twelve children.

Still, in the midst of her home cares and duties, she found time to minister to the sick and poor around her, visiting them at their homes and conducting schools for their children. Some years later the "inward voice" led her to "bear testimony" in the meetings, and though her sensitive spirit for a long time shrunk from the Cross, at her father's death-bed she was moved to utter her voice in public, and was from that time known as a "preacher" among her sect, who have no "paid ministers," and whose preaching by women as well as men is always and only at the prompting of the Spirit.

Thus step by step was she being led towards the remarkable work which awaited her, and in 1813 we find her making her first visit to Newgate Prison, that was to prove the field of her wonderful labors.

It is difficult for us in these humanitarian days to realize the condition of prisons in the beginning of this century. True, John Howard had thrown the strength of his noble soul into the effort for their reformation, and something had been accomplished, but still the misery to be found there was appalling. For at this time some three hundred crimes were punishable with death, and into these foul prison-pens were thrust together the tried and the untried, the innocent and the guilty, forming a terrible aggregate of vice and suffering. The woman's division of Newgate contained over three hundred, so depraved and abandoned that the governor of the prison entered it with reluctance. And it was in this prison that in 1817, Mrs. Fry, who in the interval since her first visit had been led through a preparation of sickness, suffering and loss, commenced the labor that ended only with her life—a labor that the prison authorities deemed hopeless and her best friends Utopian.

It is a deeply interesting story, the history of her efforts among these degraded women, whom first reaching through their love for their children, she led along step by step till that pandemonium of disorder had been transformed into an assemblage of quiet, orderly, industrious women. Not that this work was accomplished easily or quickly. It was the slow result of persistent and long-continued faith and patience and labor on the part of Mrs. Fry and the band of willing helpers who gathered around her. Nor were their efforts confined to the prison. The convict ships and the welfare of the women convicts, not only during their passage, but after their arrival at the colonies, became an object of her care.

At first Mrs. Fry's work was almost unknown, but as it grew it attracted public attention till the quiet Quakeress found herself a noted woman, with all that implies of misrepresentation and praise, of detraction and flattery. Honors awaited her. She was invited to visit the Queen, a committee of the House of Commons on Prison Reforms sought her views and the result of her experience; but amid it all she walked, the same pure and sincere nature, and not content with what she had accomplished, constantly widened her philanthropic labors, till from Newgate they extended to all the prisons of England and Scotland, and then to personal visits and work for the prisons of Continental Europe.

Everywhere she went she was received with distinguished consideration. More than once was it her privilege in the presence of royalty to plead for the outcast and criminal, and to implore the same Divine mercy for the king on his throne that she had for the prisoner in his cell. She was the friend of all, from the lowest to the highest Kings and princes were numbered among the guests at the modest home of her later life. People of intellect and rank from every country sought her society and advice, and her influence modified life for the prisoner and the insane even in Russia.

In the meantime her personal life, the home life, beautiful with its spirit of loving devotion, was often clouded; several of her children married out of the Society, ever an occasion of grief to her faithful heart. Her husband became involved in financial disaster, entailing great perplexities and the loss of their cherished and handsome home, and, as if to add to the accumulation of sorrows, death entered again and again the circle of her family and immediate friends. And then came failing health and gathering age; but still in misfortune, sorrow and weakness, her interest in philanthropic work never flagged. And while she is most widely known for her efforts among prisoners and for prison reforms, she was at the same time constantly and actively engaged in many other enterprises, prominent among them being homes for discharged female criminals, including a school for discipline for destitute children, the District Visiting Society, for the relief of distress and encouragement of industry and frugality among the poor, the establishment of libraries for the men of the Coast Guard Service, a work involving a great deal of care and labor; the Servants' Society, for the help of domestic servants, and last, but not least, the "Nursing Sisters," an order of trained nurses; and all this beside her continuous service as a minister of the Society of Friends.

But the long, eventful, and busy life was drawing to a close, and having crowded the work of many ordinary women into the seventy-five years alloted her, on October 13th, 1845, the soul of Elizabeth Fry passed to its heavenly reward. But though dead she still speaketh, exhorting all women by her example to a holy purpose and unselfish living, and though it may be given but few to see their labors so signally crowned with success and honors, yet if our daily waking thoughts were like hers, "How best I might serve my Lord," the gladness of consecration and the peace of His presence would be our ever present reward.

A wonderful life! And that is beautifuly described by Hannah More, as of "heroic zeal, Christian charity, and persevering kindness to the most forlorn of human beings. They were naked, and she clothed them; in prison, and the visited them; ignorant, and she taught them; for *His* sake, in *His* name, and by *His* Word, who went about doing good."—*Christian Intelligencer.*

TEMPERANCE.

THE LIQUOR BUSINESS.

A portion of a temperance sermon by the Rev. Lyman Beecher, in 1827, reads thus:

"Can we lawfully amass property by a course of trade that fills the land with beggars, and widows, and orphans, and crime; that peoples the grave-yard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation and put an end to the traffic in ardent spirits. If, in every dwelling built by blood, the stones from the wall should utter all the cries which the bloody traffic extorts, and the beam of the timber should echo them back, who would live in it? What if in every part of the dwelling from cellar upward, through all the halls and chambers, babblings and contentions and vice and groans and shrieks and wailings were heard day and night? What if the cold blood oozed out and stood in drops on the wall; and by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance should stand upon the walls in horrid sculpture within and without the building. Who would rear such a building? What, if at eventide and at midnight the airy forms of men destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane or following the track of the ship engaged in the commerce, walking upon the waves, flitting athwart the deck, sitting upon its rigging, and sending up, from the hold within and from the waves without, groans and loud lamentations and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships? Oh, were the sky over our heads one great whispering-gallery, bringing down among us all the lamentations and woe which intemperance creates, and the firm earth one sonorous medium of sound bringing up around us from beneath the wailing of the damned whom the commerce in ardent spirits had sent thither; these tremendous realities assailing our senses, would invigorate our conscience and give decision to our purpose of reformation. But these evils are as real as if the stones did cry out of the wall, and the beam answer it; as real as if night and day wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath."

FOOTPRINTS OF THE TRAFFIC.

[From the Wayne Co., O., *Herald.*]

A most bloody murder came to light in Akron on last Friday through the death of Mrs. Watt Henry, whose husband keeps a saloon in the Sixth Ward in that city.

As soon as Mrs. Henry was dead, stories of the most fiendish treatment on the part of the husband were circulated, Mrs. Barlow, residing next door, stated that last Thursday morning upon entering the Henry house she found Mrs. Henry lying across a a bed, her clothing spotted with blood, the room looking more like a slaughter-house than otherwise. Mrs. Henry had recovered consciousness, and said to Mrs. Barlow that Henry had come home drunk during the night, and after knocking her down without cause, pounded and kicked her. During the terrible treatment she lost consciousness, and when she revived she was almost frozen to the floor in a pool of her own blood. The devil of a husband had fled. Since that time the few people who knew of the affair have been afraid to speak. At the inquest last Friday it was found that the fleshy part of the head, face, breast, arms and left side of body and left leg were literally mashed into a pulp, and that the left wrist was dislocated. Three ribs on the left side were broken from the breast bone. The liver was lacerated and the brain showed marks of violence. Strong men who looked upon the sight were moved to tears, while the passions of others were so terribly wrought up that the devil in human guise who did the act would have been hung to the nearest lamp-

post had he not been lodged behind the prison walls, where he is awaiting trial. This was not the first time Henry had treated his wife in a eruel and inhuman manner. Frequently when under the influence of drink he had kicked and pounded her in a brutal manner and threatened to kill her. This is one of the legitimate results of the drink traffie which is tolerated by the Christian voters of this State. Every such voter who easts his ballot to perpetuate this traffic by lieense or taxation laws is responsible in a measure for the murder of this woman. Who wants such a responsibility upon their head?

THE CHURCHES.

—Rev. Robert Patterson of the Presbyterian church, Oakland, Cal., died Saturday. He was formerly pastor of the Jefferson Park Presbyterian church in Chicago, and was well known and highly esteemed in this city. To the country at large he was best known by his writings in defense of Christianity, his work, "Fables of Infidelity and Faets of Faith" having a very large sale.

—A monument to commemorate the labors of David Brainard, the missionary to the Indians, has been erected on the site of his log eabin in Warren Co., Pa., and dedicated by the students of Lafyette College.

—The North Carolina Wesleyan conference at its late meeting adopted the following among other resolutions: "Further, we believe all secret oath-bound organizations to be contrary to the teachings of the Word of God; and consequently anti-Christ in their nature. We reeommend that they be discountenanced by our people."

—Among the delegates eleeted by the United Brethren eonferenees to their General Conferenee to meet in Fostoria, Ohio, next May, are a number of men who will be faithful to the true principle represented in the law and the tradition of the denomination. Among them may be noted: Milton Wright, Halleck Floyd, David and Daniel Shuck, Wm. Givens, L. Bookwalter, S. Mills, Wm. Dillon, J. L. Luttrell and P. B. Lee.

—About forty of Rev. William Taylor's missionary workers will sail for Africa on January 22. A friend has given $1,000 to purehase property at St. Paul de Loando, the port of entry, and others have contributed building materials and breadstuffs.

—The reign of anarchy in Zululand has made sad havoc with the mission work in that unhappy land. Revolution has followed upon revolution, until now a sort of a republic has been established that has some promise of a permanent existence. The Hermansburg Society has been laboring for decades with considerable suceess among these gifted people, and the unsettled state of affairs was used by the enemies of the mission work to destroy the harvest of years. Not only was missionary Sehroeder most eruelly murdered, but eleven stations were burned and destroyed, while the missionaries and the converts were compelled to flee. Many of the native Christians were also murdered. The exiled missionaries are waiting for a favorable opportunity to return to their posts of duty.

—It will be remembered that Professor Christlieb, of Bonn, at the late meeting of the Evangelieal Allianee at Copenhagen, directed attention to the religious status of the city of Hamburg as exceptionally terrible. Reeent statistics go to show that he was correet in his estimate. There are, in the first and second districts of the eity, 280,000 members of the parishes, but ouly 13 per eent. of the adults are eommunicant members. The church seating capacity for these two districts is only 21,000; and yet the churches are generally half empty. Less than 75 per cent. of the children born were baptized, whieh means something in Germany, where the neglect of infant baptism is considered as the final step into the ranks of outspoken unbelievers.

—A friend in Australia sends us a copy of the *People's Tribune*, published in Melbourne, which quotes an interesting extract from an address by Bishop Moorhouse, at a meeting in Sale, Gippsland. The Bishop takes the broad Christian interpretation of the term which effectually disposes of the false claims of the lodge.

—No less than thirty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, 95 native ministers, 40,000 communicants, and 45,000 scholars. On the west coast, 190 missionaries, 33,000 communicants, 250,000 under instruction, and probably 1,000,000, more or less, under the influence of Christianity.

—Mrs. Peek, widow of Philander Peck of Chieago, who has just died, bequeathes over $400,000 to establish a home for incurables in Chicago. She also bequeathed $10,000 eaeh to the Old People's Home, the Ameriean S. S. Union, and Lake Forest University.

—Rev. A. P. Happer, D. D., the well known and devoted missionary of the Presbyterian ehurch to China, is compelled by ill health to relinquish work and return home to Ameriea. He has been in mission work in China for fifty years.

—During the bombardment of Foochow, China, the native Christians did not suspend services for a single Sabbath. Outsiders, who came in while the arsenal was being bombarded, were surprised at the calmness of the worshipers.

—Not long ago the King of Uganda, Afriea, wishing to impress the first explorers with his skill in the use of firearms, took some of his women to serve as targets! Since then two of King Mtesa's daughters have been received into the mission church at Ugunda, and are engaged in giving religious instruction to others in the royal harem. Nothing but the Gospel could have effected sueh a radical change.

—There is an agency known as Evangelization by Book-Post in Franee, which is sending Testaments and traets all over the nation. It is said that 40,000 eopies of one of Spurgeon's best tracts have been sent to Roman Catholic priests. Moody's sermons are distributed in the same way.

—The *Golden Rule*, of Boston, writing of Massaehusetts, says: "An army of 12,000 teachers in this State can report but an everage of 1,171 additions to the chureh per year, or one conversion to eaeh ten teaehers, or one out of eighty-scholars! Are not such results 'appalling, disloyal and most humiliating?'"

—*Le Chretien Belge* says that at "the close of last year a young Japanese Christian was imprisoned in Tokio for having too freely expressed his liberal opinions. In the prison he explained the Gospel, espeeially to one man, who beeame a Christian and was most eager for further instruction. Other prisorers gradually gathered round him until the young Hara had a eongregation of three hundred, to whom he preaehed salvation through Jesus Christ. On being liberated Hara brought to the knowledge of the authorities the miserable condition of the prisoners, whieh ended by his being appointed governor of a newprison, with full liberty to teaeh and practiee the prineiples of Christianity."

—The assertion of Col. Robert Ingersoll that Christianity is dying, is answered as follows by Rev. Dr. Kittridge, of Chicago:

In the year 1000 there were fifty millions of Christians in the world, including communicants of the Greek and Roman Catholic churehes; all believed in the fundamental truth of a crueified and risen Saviour. In the year 1500, the fiifty millions had increased to 100 millions. In 1700, to 155 millions. In 1800, to 200 millions, and in that year began the great awakening of the ehurch to the conversion of the whole world. And in these eighty years the 200 millions have grown to 415 millions. This looks like a dying Christianity.

In the year 1800 there were in this country of actual communicants in evangelieal churehes, 364,872. In 1850, half a century later, there were 3,528,988. Twenty years later in 1870, there were 6,673,306, and ten years later, in 1880, there were 10,065,963. Dying rapidly, you see, at the rate of au inerease in strength of about 4,000,000 in ten years. Let me give you another alarming sign of approaching death. The population of the United States increased from 1850 to 1870, 66 per cent., while the members of evangelical churches reached 89 per eent. From 1870 to 1880, the inerease of population was 30 per cent., and of ehurch members 50 per eent. Does not this look like speedy death? And to figures grand like these, the infidel flings baek the unmanly, insulting answer, "They are all insicere and do not believe what they profess. I am sincere, but they are all hypocrites." Well, there is one test of any one's sincerity, that is his pocket-book. Insincerity does not open the purse strings and pour out its wealth for a cause in which it has no faith. Let me give you the sums contributed by Christians of this country for the two objects of home and foreign missions. From 1830 to 1839 the contributions were $5,228,000; from 1840 to 1849, $8,141,000; from 1850 to 1859, $16,507,000; from 1860 to 1869, $34,099,000; and from 1870 to 1879, $56,133,000—and these immense sums given freely to the spread of Christianity by those who, at heart, did not believe in it!—*Exchange.*

—American missions in Syria were begun in 1821, Jerusalem being the eenter of operations. The work at this point was subjeet to many interruptions, and at last it was abandoned. In 1823 work was begun in Beirut, where, with one or two brief sus pensions, it has been since maintained. The labor is done among Moslems and the nominal Christian sects of the region. The mission was at first carried on by the Amerieau Board; but in 1870 it was transferred to the Board of Missions of the Presbyterian church. Eli Smith, W. M. Thomson, C. V. A. Van Dyck, H. H. Jessup, S. H. Calhoun, and other well-known men have been eonnected with this mission. Their labors have been attended with success. Native churches have been gathered in Beirut, Sidon, Hums, and other places. The members have had to undergo mueh perseeution, but they have shown themselves faithful. The first Moslem convert was baptized in 1871. The membership of the ehurehes is now about 1,200. During the past year 120 were added on profession of faith. The whole Protestant community numbers about 4,000. Much school work has been done. There are now connected with the mission 151 sehools with 6,000 pupils, more than 1,500 of whom are girls. Of these schools 123 are eommon schools with 5,200 scholars. Above these are 20 high schools with 477 pupils. Still beyond these are boarding schools, intended largely for the training of teachers, two of these sehools being for boys, with 75 scholars, and three for girls, with 118 pupils. In the Beirut Female Seminary there are 85 boarders, with a teachers' class of 16. The Syrian Protestant College has ten American professors, five Syrian instructors and 175 students. This institution will take rank with our better American eolleges. There is also a Theologieal Seminary. The eollege has a medieal department, and the medieal missionaries have done a great work. The mission has made great use of the press. More than nineteen million pages were issued last year, and the Arabic Bible, translated by the missionaries, must take a foremost plaee in Arabic literature.—*Independent.*

FROM MISSISSIPPI.

The Convention of the Assoeiated Churches of Christ met at Ridgeway Academy, Lowndes Co., Miss., Dec. 3, 1884. The meeting was one of great interest and eneouragement. The following preamble and resolutions were unanimously adopted:

WHEREAS, The legal prohibition of the liquor traffic in the United States is a necessity; and

WHEREAS, Secret orders are the continual, powerful and secret enemies of prohibition; therefore

Resolved, That we do bid all who are working for prohibition godspeed, and urge every true friend of our country and humanity to push forward this work.

Resolved, That we especially urge them to unite in opposing secret orders, and

Resolved, That we call on them to do all in their power to encourage total abstinence.

M. A. TAPLEY.

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1. Because it meets the wants of the general public by giving in brief the latest reliable information on all questions of Reform, having the special object of exposing and opposing organized secrecy. Besides able editorial, contributed and selected articles upon this topic, which is of more than national importance, it has interesting sketches of progress and incidents from the reform lecturers in all parts of the country, reform news and notes, letters from the Old World, etc., etc. It is the especial organ of this movement in America—a movement which is sustained by the utterances of some of the ablest statesmen and divines whom the country has produced. Every person interested in either the family, government, or religion—the most sacred interests of humanity—is *directly affected* by secret societies, and *needs to keep posted in this movement.*

2. Because it is *uncompromising* on ALL questions of the day. On temperance, tobacco, Sabbath desecration, Mormonism, the Southern and Indian questions, civil-service reform, monopolies, the rights of labor, and every other question, its only aim is to be RIGHT, and advocate the TRUTH. It is hence FEARLESS and OUTSPOKEN.

2. Because it emphasizes the fact that political action should be directed by *conscience* enlightened by the WORD and SPIRIT of God and that Christ must be acknowledged KING of NATIONS, and presents a platform epitomizing the science of civil governments based on the supreme authority of the DIVINE WORD.

4. Because, in addition to these features, it contains a choice selection of wholesome reading for the family, from oldest to youngest, with religious and secular news, market reports, etc.

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It is a common complaint, says *Scribner's Magazine,* that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties and resources he has; his friendships with his cattle, his team, his dog, his trees, the satisfaction in his growing crops, in his improved fields; his intimacy with nature, with bird and beast, and with the quickening elemental forces. Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done.

EVENINGS AT HOME.

Recipe for making farmers' boys love to stay at home in the evenings:

1. Treat them as partners with you. Give them to understand that they are interested in the success of the farming operations as much as you are yourself.

2. Converse freely with them. Get their opinions, and give them yours. If at all prudent, make use of their plans, and when you think your own best, explain to them why you do not adopt theirs. Don't keep them altogether in the dark with reference to your plans for the future.

3, Don't require them to stay at home in the evenings all the time. When there is any meeting or entertainment from which they might receive benefit, let them go often.

4. Provide them with plenty of good books and papers especially referring to agriculture. Let them be well posted in their own business—farming.

5. Never scold them because they do not do their work or attend to the business of the farm as well as you do. Encourage them.

6. Give them a holiday now and then; they look for it and they need it; it will be better for you and them to let them have it.

7. A little rational amusement now and then, such as croquet, cricket, a sail, and a swim, will give variety health and contentment.—*Ex.*

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FARM NOTES.

SPREADING MANURE IN WINTER.

Drawing manure and spreading it on the land for spring crops, as fast as it accumulates, has several advantages. Drawing directly from the stable obviates the necessity of handling it again; the ground being frozen hard, the wheels do not cut into the soil, nor the tread of the horses' feet pack the ground as when soft in the spring; the rains and melting snows wash the fertilizing portions into the soil ready for acting on the crops, which is especially beneficial to the corn crop planted on inverted sod; and the work being already performed when spring arrives, it does not interfere with the hurrying business of that season. An objection is often made to the practice, that winter rains will wash away the manure and carry off the richer portions on the frozen or icy surface of the ground, especially on hillsides and sloping land. The objector forgets that the same warm weather and rain which dissolve the manure also thaw enough of the surface of the ground to catch and absorb the slowly leeching fertilizer. We placed heaps of manure on a hillside in winter. All the winter rains washed it. The effect of the manure was visible on the grass four or five feet below but no further. The *New England Farmer* reports the experiment of J. N. Perrin, stated to the Vermont Board of Agriculture. He manured a side hill in autumn, leaving a strip unmanured near the bottom, expecting the wash would fertilize this strip sufficiently. But he was mistaken; for the crop on it was light and inferior to the rest of the field. There was do diminution on the manured part by washing. The only exception which can occur is in the bottom of swales or other depressions which collect water in the form of floods in time of spring rains and thaws, and thus carry off whatever of loose manure there is from the surface. Yet even here all would not be lost, as the soil will have absorbed already a part of the fertilizer. Winter manuring is particularly beneficial to grass lands which retain more perfectly any dissolved fertility, which is conveyed down to the roots of the grass. Hence the reason that the spreading of manure in autumn or winter on sod, which is to be inverted for planting corn, is specia y beneficial; manure thus applied, according to repeated experiments, proving at least double the value of spring manure for the corn crop. It is hardly necessary to add that when the fodder and litter used for bedding animals are passed through a cutting machine, the short manure is more easily handled and more perfectly spread, and is consequently more efficient in its action on the land. There is no doubt that this increased value pays for the labor and expense of cutting, not taking into account the greater value of the chopped food for feeding the animals.—*The Cultivator*

COOKING FOOD FOR SWINE.

In cold weather much good is done by feeding hogs heated food. It warms up the body and stimulates the digestive organs to vigorous action. It pays always to warm slops in cold weather. The main reason farmers do not feed more cooked food to their swine, is fancied labor and trouble in preparing it. A good utensil is a large iron kettle, swung upon two poles of sufficiently strong wood. The bail is removed, and a piece of chain, forming a loop a foot long, is passed through each eye of the kettle and over the respective pole. The poles are placed on forked sticks, set in the ground. The poles should be parallel, and as far apart as the eyes of the kettle. Place near the kettle a large, light trough, made of two-inch pine boards, which may be situated in a small lot separated from the hog lot by a fence with a small gate. Old broken fence rails make excellent, cheap fuel. They ignite readily, give a quick, hot fire and soon die down. When the cooking is done rake the fire to one side, and bring the trough partially under the kettle on that side from which the fire has been removed. Raise the pole from that side out of the crotches, and let it down. This will tilt the kettle on the edge of the trough, and most of the food will be deposited in it; the balance is easily scooped out with a board or pan. When only one pole is used, it is difficult to get the cooked food into the trough. After the food has cooled sufficiently, open the gate in the fence and let the hogs in to the feast. Managed in this way, the labor of cooking a kettle of food can be done in five minutes, and the only expense of making the ration is a few pieces of old rails.—*Am. Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

The annual report of the Department of Agriculture, now in press, makes the record of the corn production for 1884, 1,795,000,000 bushels; wheat, nearly 513,000,000 bushels, and oats 583,000,000. These aggregates are the largest ever recorded. This rate of yield is 25 8 bushels corn, 13 bushels wheat, and 26.4 bushels oats per acre. These are figures for permanent record.

The Indian appropriation bill agreed upon by the house committee on appropriations, provides for an appropriation of $5,664,136. The estimates amounted to $7,328,049. The appropriation last year was $5,589,403.

COUNTRY.

Ex-Vice President Schuyler Colfax dropped dead, Tuesday morning, at the Omaha depot at Mankato, Minn. He arrived on the Milwaukee road from the east at 10 o'clock and walked to the Omaha depot, a distance of three-fourths of a mile, with the thermometer 30 degrees below zero. After arriving at the depot he lived only about five minutes. It is supposed that the extreme cold, the subsequent heat and the over-exertion caused a stoppage of the flow of blood to the heart.

The message of the Governor of Texas was ordered by the Legislature to be printed in the English, German, Spanish, and Bohemian languages.

A bill was introduced Thursday in the Minnesota Senate providing that persons or corporations combining or conspiring to effect the value of cercals shall be fined not less than $1,000 nor more than $10,000.

Bills have been introduced in both branches of the Nebraska legislature prohibiting the manufacture and sale of liquors.

It is said at Philadelphia that an organized movement has begun to prevent the liberty bell from being sent to New Orleans. A number of gentlemen, it is said, have subscribed a large sum to take legal measures to keep the bell in Philadelphia.

English sailors in a drunken condition boarded a British bark, Tuesday, at Portland, Ore., and a fight arose between the crew and the intruders, marlin-spikes and hand-spikes being used with deadly effect. Three were fatally and several others badly wounded.

Oliver Brothers & Phillips and the Oliver & Roberts Wire Company (limited) of Pittsburg, suspended payment, Thursday, but announced that they believed the assets were ample to cover all indebtedness, which is said to be between $3,000,000 and $5,000,000. The mills, employing 4,000 hands, will be closed down but all employes will be paid, and the feeling is that work will be resumed in a short period.

A cyclone Sunday night devastated a region fifty miles north of Montgomery, Ala. Numerous houses were wrecked and one person was killed.

Mormon officials deny that they visited Sonora, Mex., with colonization schemes in view, but simply to introduce the "Book of Mormon" among the Yaquis Indians. The story of an offensive and defensive treaty they regard as puerile.

O'Donovan Rossa asserts that President Arthur's allusion in his message to Congress to dynamiters was inspired by information furnished him by Capt. Phelan, and that the stabbing of the latter was a conspiracy hatched by England's agents in America.

Five hundred pounds of dynamite exploded, Wednesday, in the Somerset, Pa., chemical works, causing the burning to death of two men. All the houses in the town were shaken, and window glass was shattered in residences half a mile from the scene.

A charivari party visited Amos Dibble's house near Howell, Mich., Tuesday night but were fired at by the occupants, one man being killed and three badly wounded. Dibble, who is 60 years old, mourned for his first spouse but nine weeks when he again married a young woman.

The thermometer registered 51 degrees below zero at Miles City, Mont., Friday.

A terrible accident occurred at Laclede, Mo., Friday morning. A freight train west-bound was standing on the sidetrack, when another freight pulled in on the mail line east bound. The engine of the latter was about to come to a standstill when the boiler exploded. The engineers and firemen of both engines were killed or fatally scalded.

A four-ton distilling vessel in the soda-ash works near Syracuse, N. Y., exploded Tuesday morning, the great iron tank ascending seventy five feet and then crashing through the roof, wrecking machinery and causing a loss of $40,000. Twelve men were wounded.

Brakemen at Fort Wayne, on Tuesday, disconnected locomotives from freight trains, removed the fire from the engines, and spiked the switches, preventing the running of trains. This was done on account of the new system of "double-heading," throwing several persons out of employment.

Advices from the Hocking Valley are that many of the striking miners have secured arms and are drilling. The Troy mine, fired on Sunday last, is burning. This was the largest one in the valley, with a capacity of 120 cars of sixteen tons each per day.

The Crouch murder case cost Jackson county, Michigan, $30,000. The persons implicated claim that their expenses have been $25,000.

A 300-pound hog, owned by Farmer Buchanan at Roscoe, Ill., was accidentally buried under a straw rick last October. The animal was extricated alive the other day, and found to weigh but twenty-five pounds, but is regaining flesh.

FOREIGN.

The Hudson Bay Company's steamer Prince of Wales, fur laden, which sailed for Montreal from Moose Factory the first week in last October, is believed to be lost, having been caught in an ice-floe near Charlton Island. The vessel was one of the finest owned by the company, and her cargo was valued at $500,000.

Alhama in Spain was visited again, on Tuesday, by a severe earthquake shock, just as King Alfonso and suite were leaving the city. The shocks were felt at Algarrobo, where the people were panic-stricken. An encampment of refugees in the outskirts of Nerja was burned and the unfortunate, shelterless people exposed to a heavy snowstorm.

The report that France and Germany have come to an understanding on the Egyptian, Chinese and Congo questions is credited in official circles in Berlin. It is said, however, Prince Bismarck is awaiting the result of the French election before giving his decision.

A terrible explosion occurred Thursday in the great coal mine at Lievin au Pas de Calais, France. At the time, fortunately, there were but forty-eight men in the mine. All these were entombed, and twenty-eight bodies have so far been taken out.

The Supreme Court of Canada decided Monday that the Dominion Parliament went beyond its powers when it enacted a liquor-license law to govern all the provinces in the confederation, save only as applied to vessels on the high seas or to wholesale licenses.

Gen. Wolseley telegraphs from Korti that Major Kitchener has returned there, having left Gakdul the 14th inst. The Major reports all quiet and the troops healthy. The guards had built two forts and made several roads. The natives seem to think the British are Turks and keep away, fearing ill-treatment.

Corea has agreed to pay 500,000 taels to Japan as an indemnity for the recent outrage upon the Japanese at Seoul. It is also agreed that a garrison of 1,500 Japanese troops shall remain at Scoul to protect the rights of Japancse residents.

BUSINESS.

PUBLISHERS' DEPARTMENT.

Many do not wish the premiums offered them for getting up clubs for the *Cynosure* and have so written us. We cannot keep their names in mind and hence make a special request to all who wish any premium offered for canvassing for the *Cynosure*, to be sure to mention it, when due, in their correspondence with us and state just what is their due, and we will promptly attend to it.

We offer "Webster's Practical Dictionary," advertised in this paper, and the *Cynosure* for one year to any *new* subscriber in a family where the paper is not now taken, for $2. And as a number of old subscribers have written for terms, we offer it to old subscribers with the *Cynosure* one year, for $2.50. The dictionary is sent postpaid.

Six trial subscribers from Lucius Taft.

Seven tri[illegible] and one new for one year from T. W. [illegible].

Three for [illegible]r each, one new and two renewal [illegible] Wm. O. Shaw.

Four for [illegible] each from S. Y. Orr.

D. S. Co[illegible]nds his own and two others for a[illegible]ch.

Rev. W. [illegible]nchard not only sends in a list of [illegible] a year each, but gives explicit not[illegible] those in his vicinity who will not continue the *Cynosure* another year. Our co workers in different places will greatly oblige us if they will inform themselves as to those who do not wish to continue and notify us promptly.

Rev. James F. A. Sissons will receive the *Cynosure* a year through the generosity of Mr. Lemuel Lester. Mr. Sissons is a "faith missionary" among the Indians in Indian Territory.

Mr. M. L. Worcester sends one renewal and one new for one year. "Sickness prevents me from getting out for some days, but I trust I shall be able to get some more soon." Mr. Worcester keeps his neighborhood canvassed for many miles around. We hope to hear of his speedy recovery.

Rev. W. G. Waddle writes: "Renew my *Cynosure* for another year. I cannot do without it. Have taken it so long, like it so well, in full sympathy with it in the one great aim, the overthrow of oath bound secret societies. Besides I like to see the name of my old fellow-laborer and very dear brother, Dr. W. T. Meloy, every week in it, and read all he says and writes."

D. K Lawrence is another who promises to "work for the cause all of the time that my work will permit me.

From Lorenzo C. Livesay: "Although times are very close with me financially, I send you two names, one as a trial and one as a yearly subscriber. Will do what I can to get others to subscribe for the *Cynosure*."

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, January 16:

Mrs. S. H. Nutting, Mrs. L. B. Streeter, F. R. Tobias, John Remington, Sam'l H. Spencer, S. McCartney, F. A. Armstrong, Robert Robson, W. J. Gates, John Todd, Jacob Glatfelty, S. H. Evans, L. M. Rhodes, A. C. Lemm, Lorenzo C. Livesay, C. P. Dow, N. Bourne, Louis H. Bohrer, L. Gishwiller, Rev. L H. Moses, Wm. O. Shaw, Levin Wilson, George McHenry, Wm. R. Vance, N. D. Rose, R. D. Wilson, Mrs. A. H. LeFevre, Rev. Dr. Steele, R. Miller, Lowell Mann, W. F. Haughawout, M. Londorff, J. F. Ames, O. Hansen, S. Ranson, W. G. Waddle, John Gamble jr., Mrs. A. E. Tyler, A. J. Hulett, Robert M. Watson, Isaac Hyatt, R. B. Gardner, Jas. Bignold, Armstrong & Beals, Rev. H. Hull, Richard Hembrough, Wm. Lee, P. Bacon, Delila E. Will, W. Anderson, Rev. B. L. Read, W. Holmes, H. G. Foster, D. A. Richards, F. B. Leach, O. Tichenor, Mary A. Gorsline, W. W. McMillan, Nat'l Club List, Mrs. S. S. Minton, James W. Suidter, W. H. Figg, A. R. Schultz, J. P. Stoddard, F. M. Waldron, J. W. Barnlund, M. J. Capper, S. Reinolds, A. Johnston, J. A. Gibson, J. F. Baird, J. R. Wylie, Charles H. Chase, Rudolph Kraut.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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ESPECIAL ATTENTION is called to a series of articles on the Good Templar organization, now appearing in the *Cynosure,* from the pen of an esteemed Presbyterian minister, whose experience as a member impels him thus to set up a pillar to warn others who may come the same way. The second of these interesting articles appears in in this number. Several others will follow. Do not miss one of them.

Waiting for the next issue is a fine picture of the old jail at Canandaigua, N. Y., where Morgan was confined, and from whence he was seized and hurried to his fate at Niagara. This cut was procured at some expense to the *Cynosure,* and is pronounced excellent by citizens of Canandaigua.

The *Cynosure* will remit no effort to become more and more valuable to its readers throughout the year. Please show a number to your friend or neighbor and send his subscription with your own.

As we feared, the Congressional committee have yielded to the begging of the Freemasons and have agreed to give them the privilege of perfoming their heathenism at the dedication of the Washington monument, with the infamous rebel Pike at their head. That such a thing should be allowed by the American people or their representatives is an outrage upon the memory of Washington and the American name. The president and general secretary of the National Christian Association are preparing a protest which should be heard at Washington with the roar of ten million voices. The people must be heard on this matter. The Catholic church, which no one will say is not as honorable a body and worthy of recognition, and as harmonious with American principles as the Masonic lodge, was snubbed at this monument and the Pope's stone broken up and thrown into the Potomac; but by what right are the Masons now to have the post of honor at the dedication?

Following the Woman's Suffrage convention in Washington last week Dr. W. W. Patton, formerly of this city and editor of the *Advance*, and now of Howard University, preached a sermon in the First Congregational church of Washington on "Women and Skepticism," in which he criticised the convention, so the dispatches say, and gave the opinion that skepticism and immorality are the result of too much female liberty. This was a bold utterance in the faces of Miss Susan B. Anthony and Mrs. Elizabeth Cady Stanton, who were in the audience, although it may have been partly true in their cases. After sermon they went to the front, and while one vociferated that if his mother were alive she ought to take him across her knee and spank him; the other with more bitterness said the sermon was a proof of her frequent charges that the worst enemy woman has is in the pulpit. Neither of the parties got to themselves any honor in the encounter; and if Dr. Patton would probably fail as a leader against the woman suffrage movement, the ladies certainly showed themselves unsafe guides and examples for the mothers and daughters of America.

The election of Hon. Wm. M. Evarts to represent the State of New York in the United States Senate marks a change for the better in the political tone of the people, who so long have borne the domination of the lordly Conkling, Knight Templar and patron of pugilists, and of his mediocre successors. Whether or not it is a triumph of the Blaine party as some of his organs boast, it will give to the Senate the services of one of the ablest legal minds in the country. Mr. Evarts, it will be remembered, spoke nobly some years ago at a Yale banquet against the demoralizing secret societies of the college. The Chicago *Tribune* claims that his election now turned on the very same question of *secrecy.* Evarts' friends demanded an open ballot in the Republican nominating caucus; those of Morton, a secret one. "The first fight" came upon this question. The custom was in favor of the latter but the other carried more than two to one, being "warmly advocated," says the dispatch, "by outspoken members whose dealings are aboveboard."

The explosion in London, Saturday afternoon, ought to shake clear across the Atlantic; and late, but earnestly, we hope, Congress is awakening to the possible wrong that has been done in suffering O'Donovan Rossa and his gang to live outside a jail or an asylum. Whether he, like Jack Falstaff, is a "mere creature of bombast," or is the chief of a sworn band of assassins will probably be developed on the recovery of Phelan, whose eleven stabs, got the other day in Rossa's office, promise to heal. He insists that he was decoyed to New York, and that his murder had been deliberately planned, because he had given some dynamite history. It is undoubted that his statements were looked upon by the gang as revelations and violations of his assassin oath. Phelan promises a sensation, and has attorneys engaged on the case. But it is not enough that our government should wait till the Kilkenny cats are through with each other. The whole lodge business should be placed under ban.

The November election frauds in this city have had another electric light flashed upon them by a special grand jury. The developments heretofore made, and the trial now pending are by United States officers and before United States courts. The report, from which the following was taken, was to the criminal court of Cook county, by a jury declared to be a more than usually respectable body of men. They say: "Out of 171 precincts into which the city was divided there were but seven at which there were not violations of the election laws; in many cases, perhaps through ignorance, some from carelessness, and others, doubtless, through criminal intent. It is to be regretted that those who appointed the ignorant and careless to important positions can not be held responsible. The evidence would indicate that fraud was attempted or committed at every step as the election progressed—fraud at registration, fraud at the primaries, faud at the reception and at the canvass of the ballots, and fraud at the final canvass of the returns—or, if not fraud, its equivalent in the neglect of official duty. Between the vote cast for the State House appropriation and the value returned for it, there is a deficit of 90,000; while the appropriation of $100,000 for the police, by the returns given, was carried by the majority of several thousand, the actual vote showed that it was defeated." Along with their report the jury returned indictments against 249 election judges. It really has the appearance of a general house-cleaning day in the foul wards of our city politics. To such a state have they come through such disciples of Masonry as Mayor Harrison and the late prosecuting attorney Mills. The latter was the only Republican defeated at the late election on the county ticket, and Harrison is alarmed at the result of his coalitions with the gamblers and thieves who seem to have had their way for years with impunity.

Wendell Philips said truly, "The religious literature of Asia has been compared with the Christian Scriptures. The comparison is not just. That literature has many merits, and contains scattered sayings and precepts of great excellence; but there are heaps of chaff in that, and in the writings of the early Christian Fathers; none in the gospels and epistles. Of the mediæval writings one-half was useless. Of the boasted words of Confucius, seven-tenths must be winnowed out to find what the average reason of mankind would respect."

GOOD TEMPLARISM, DANCING AND CIDER.

BY REV. J. D. GEHRING.

DEAR CYNOSURE:—The statement was made in a previous letter that the Good Templar lodge in Barton, Wis., was in the habit of planning and executing, several times a year, what were styled "Good Templars' dances," and that I protested against that kind of "lodge work." I did so privately and openly. Instead of accomplishing anything against the evil, however, I succeeded only in stirring up a hornets nest, and got stung for my good intentions.

Up to the time of my protest against their dancing parties I had entertained the belief that the majority of the members were on my side of the question and would stand by me. But I was soon undeceived as to that, as the sequel will show. A small majority only took my part; and a still smaller majority did so boldly and openly.

I arose in open lodge one evening, when the invitation was given to speak "for the good of the order," and requested to be allowed to withdraw from the lodge as a member, giving my reasons for the request, which were substantially as follows:

1. I objected to the practice of lodge dances; for, even if the thing was not evil in itself, the tendency was evil and the influence pernicious. Besides, I considered myself disgraced to be counted among persons who were given to such amusements, especially when indulged in systematically—in the name of the lodge. As a consistent Good Templar I ought to try to induce others, and first of all members of my own family, to become members. This, however, I could not, and would not do, believing as I did that such an example and such associations were pernicious. How could I, I asked, encourage my children to become members of an organization which openly practiced and encouraged, and stoutly defended as being right and proper, what I as a Christian was bound to regard as wrong, and evil in effect? And, if I could not consistently ask others to join the order, would it be consistent for me to remain with the order?

It may be proper to add to the above the statement, that the Grand Lodge of the State of Wisconsin, in a special decision rendered prior to the year 1868, declares that: *"It is a violation of our obligation to patronize a ball in a hotel or other place where liquor is sold."*

This, then, puts the order on the moral side of the question so far as the drink associations are concerned; but, at the same time, it condemns the lodge which

violated this decision, as the decision itself is acknowledged to have the force and might of the pledge of the order. What is the penalty for a violation of the pledge? Nothing less than expulsion. In some cases they substitute what they call "re-obligation" as the "penalty" for violation; hence, the dancing members of Barton lodge were proper subjects of this disciplinary (?) measure. But the culprits themselves being in the majority they could dictate their own terms.

True, they did not "patronize a ball in a hotel" where liquor was sold, but they patronized the establishment and aided the business by going there for the "supper" when they had a dance in the lodge room. The Grand Lodge might call that a distinction, but it would not be easy to show the difference.

Moreover, there was another evil connected with these lodge dances, which is not covered by any decision of the Grand Lodge. A German saloon-keeper, whose establishment was within a square and a half of the lodge room, told me, with a merry twinkle in his eye, that those lodge dances were nice things for him, for he always took in from seven dollars upward for whisky and cigars when the lodge had a dance. I did not ask him whether members of the lodge were among his patrons on those occasions, or not—I took it for granted that the whisky was drank and the cigars smoked by "outsiders." But, even taking that for granted, the lodge was responsible for the evil, nevertheless, for by their doing they gave the occasion.

This will serve to show how far the "temperance work" done by such a lodge would reach in influencing the youth of the community for sobriety and *honesty*.

2. I protested against the requirement of the ritual which compelled me to repeat my obligation at every meeting when I was present. The W. C. asks the question: "Has any member present violated the pledge?" Each member present is required to answer by laying his right hand upon the breast and saying: "I have not." This formula is, in my estimation, equivalent to the obligation itself. The gesture and the accompanying affirmation have the force of a *solemn oath*. I told them then and there that I could not submit to the rule for conscientious reasons, which I could not ignore or silence by the argument that it was "only a form." In the first place, I said, I took the pledge in good faith when I was initiated and I cannot see that the lodge has a right to demand that I should repeat it every week. Besides, the requirement implied that I could not be trusted.

But the most disgusting part of this solemn farce was the too evident fact that, in many cases, this avowal was false. That it was false in the case already referred to, when the dancers violated a decision of the Grand Lodge, was plain to my mind; and that there were even more plain and aggravated instances of violation I also knew. Could I then, look on in silence and witness such wholesale lying?

But this was not all. There were cases of violation caused by the ignorance of the violator as to the full and correct interpretation of the "obligation," or "pledge," as given in Article II. of the constitution, section 1, which reads as follows:

"No member shall make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine, or cider; and every member shall discountenance the manufacture, sale and use thereof in all proper ways."

Now, the fact that up to the year 1868 there are on record not less than *twenty-two* "Decisions," rendered by the Grand Lodge of Wisconsin, covering the above pledge, shows conclusively that the text itself is but a small part of a Good Templar's obligation, and that it would be next to impossible for the most intelligent and conscientious of the members to steer clear of violations. Hence it is also easy to discern the fact that, from a moral standpoint, it would be hazardous for any one to get up before the assembled lodge and solemnly swear: "I have not violated my pledge."

Thus I argued when I gave my reasons for desiring to withdraw from the order. And I supported my argument, further, by telling them that I myself had been ignorant of the Grand Lodge decisions until I obtained a copy of the constitution and by-laws, and that, according to one of those decisions, I had ignorantly and innocently violated my pledge. But that, as I could not submit to the prescribed penalty (re-obligation) unless those who were responsible for my ignorance, and hence, for my transgression, should be subjected to the same punishment, I thought 'twould be best if they would allow me to withdraw.

I had, only a few days previously, found among the decisions of the Grand Lodge one which said: "It is a violation of our obligation to drink, use, or sell sweet cider." Now, it had transpired a short time before, that I engaged one of the members of the lodge to take some apples we had, along with some of his own, to the cider mill and make some cider for us, for the purpose of making some apple butter. I happened to be away from home when the cider came, and when I returned I drank of it enough to decide whether it was fit to be made into apple butter or not. I never liked sweet cider well enough to use it as a "beverage." The children liked it and drank of it, but we kept none on hand for even them—not considering it wise to encourage them in the free use of sweet apple-juice.

I made this statement on the floor of the lodge and explained the circumstances; pointing out the fact that if I was guilty of violation the brother who had made the cider was even more so. He acknowledged that he drank all he wanted at the press, and could not see the wrong in it.

Well, what did the lodge do? Taking their motto, so boastingly displayed on all occasions, as a guide, what should they have done in the case? "*Faith, Hope* and *Charity*" is the crown of their ritual. "Charity" is their chief boast; and charity demanded that punishment should not be inflicted where there was no equivalent guilt—yes, *common justice* forbade the exercise of their severest discipline. But charity and justice were not consulted. *They expelled me without even the semblance of a trial.* They even neglected to give me the usual notice of their action. The man who made our cider voted to expel. The members who patronized the whisky hotel for their dance-supper, voted to put me out. One of the most active and prominent members of the lodge, who claimed that he would, and could, sell his barley to the brewery in West Bend, if that was "the usual market," and his apples to Mr. Smith to be made into cider for his saloon trade, if that happened to be the best market he could find, and do it without violating his pledge—this man, too, voted to put me out. He even made a loud and strong speech against me, I was afterward informed.

This was the answer of the lodge to my protest against an evil practice.

WEEKDAY SERMON.

BY E. E. FLAGG.

"I have been thinking what wrong ideas Christians sometimes get into their heads," said Mrs. F. to me the other day. "One of my greatest trials has always been the lack of power to express my spiritual feelings adequately, or explain my reasons for holding views that might be contrary to those generally held by others. And I remember one time when this infirmity of mine became a real temptation.

"I took my ground against a certain thing as wrong which most people saw no harm in, and of course I was misunderstood. Perhaps I ought not to have minded it when members of my own church called me 'opinionated,' and 'narrow,' and 'righteous overmuch,' but a Christian may be proof against all the fiery darts of the adversary and not be *sting* proof. The little barbed point of sarcasm fine as a cambric needle will go where a sword thrust couldn't do any hurt. With me the real poison of these stinging tongues lay in the feeling that there would be an end to all the misunderstanding if I could only put the matter before their minds in the same clear light in which it appeared to me. And then the doubt crept in whether I had any religion at all, or wouldn't the Lord have given me a better gift of utterance? That temptation followed me, and when I tried to say a few words in the class meeting I made such a miserable failure, saying what I didn't mean, and leaving unsaid what my heart was bursting to say, that I went home feeling like the barren fig-tree, and wondering why I was permitted to cumber the ground.

"What temptation—to imagine that the gift of talking readily and glibly about spiritual things to saint or sinner, is a part of true conversion kept me in darkness for days, till I grew so burdened in mind that I could hardly go about my daily task.

"Our minister was a faithful man of God, and I thought, surely if light or comfort could come from human source, I should get it from him, but at first he seemed to misunderstand me as badly as Eli did Hannah. Perhaps that was my fault for you see I couldn't tell him exactly what the trouble was without mentioning names, and that I didn't want to do. He talked to me a long time, but I felt more in the dark when he finished than when he began.

"'Sister F.,' he said at last, 'before your mind can be at peace you must stop cavilling.'

"Now, I hadn't the slightest idea of cavilling, and I told him so. I don't suppose poor Hannah felt more grieved when Eli accused her of drunkenness; but when I come to think it over afterwards I could see how natural it was for him to take up the idea that I was finding fault with the Lord's dealings in not bestowing upon me greater gifts. He saw that I was hurt, and he took my hand, and said he, 'If I spoke unadvisedly you will forgive me, Sister F., and remember that *gifts are not grace.*

"The light burst right in upon me. That was exactly what I had been doing, putting gifts in the place of grace, but I never fell into that mistake again; and many a time it has been given to me to comfort some doubting, discouraged soul by repeating those four little words, 'Gifts are not grace.'"

And are they not worth pondering? We are so apt to look upon extraordinary gifts as the high water mark of spiritual life that we need to study more closely the thirteenth chapter of Corinthians. We cannot all preach with the tongues of men and of angles, but we can all have charity.

Grace is the gift of gifts. Beside it the mere ability to preach, or pray, or exhort, is as the pebble beside the diamond. We who can only stammer in the language of Canaan may take the comfort to heart—that it is grace alone which makes us heirs of the kingdom, and the gifts of an archangel without it would not ensure us so much as a glimpse over the threshold.

MORE QUESTIONS FOR THE MASONIC MAGI.

1. By what code of ethics does the fraternity square its treatment of Morgan, Rathbun, Starry, and hundreds more whom they have handled? As Masonry is, according to its books, "the most moral institution that subsists," please instruct a poor novice in the royal art, how to use the square in such bloody work.

2. By a report for 1883, I see the degree of Skull-tipping claims about 60,000 members in this country. Surely the American churches must be doubly safe with such legions of sworn defenders. Pledged as they are under the covenant and penal law of "double damnation," it is at their sovereign behest to say, "Fear not, little flock."

When did the King of the saints resign the care of his flock over to the "Knights of the Sword?" Mentors of science and religion, instruct us.

Where do the Royal Knights of the skull find so many craniums?

3. How did it happen that twenty 32-degree Masons and two of 18 degrees, belonging to the Scottish Rite system, in Columbus, Ohio, opened their eyes to the fact that they had been grinding in the mills of an absolute despotism, and so bolted the course, in a royal batch? Has the age of miracles returned, when men whose souls are steeped in a thousand oaths, may see the cords that bind every power of body and mind in a thousand coils?

4. How could moral intelligence go up (?) 32 degrees in this sublime *demonstrosity* and not find that speculative Masonry is despotic from its inception to its thirty-third, or bottom round? These sublime sons of the craft, seem still ignorant of the Scripture maxim of the tree and its fruit.

5. Is there no way of turning down the terrible light which threatens the utter destruction of our Masonic tree? The blight has struck it, and the number of the royal craftsmen is growing less. We would, but cannot, close our eyes to the appalling fact. We are praying for less light. How can we shut it off? That N. C. A. is killing us.

CATECHUMEN.

"FREEMASONRY IS A RELIGION."—Such is the claim made by some of its members and authors, and repeated by Anti-masons. And some outsiders reply, "I don't know, I never was a Mason, and therefore don't know whether it is a religion or not."

But a Christian asks whether, as a religion, it acknowledges the Christ of the New Testament as its head and the "only name given under heaven whereby men must be saved," and the reply confounds him. For Freemasonry teaches that a man of *any* religion can be a Mason if he shall agree to abide by the laws of Masonry. Jews and Mohammedans and Christians may be one in Masonry and in its worship; hence Christ must be to Masons no more than Mohammed, and neither can be of authority in the lodge worship, for that would offend the Jew. "Oh, says outsider, "I don't know, for I was never in a lodge."

"Were you ever a Roman Catholic, sir?" asked a by-stander.

"No," said outsider.

"Then," said by-stander, "by your rule you don't know whether the Catholics use a wafer instead of the bread and wine. Rather strange logic, sir, but I prefer to accept testimony and to avoid poison when so labelled rather than to taste it and be poisoned to find the proof."

T. H.

WHO WILL BE A KNIGHT TO-DAY.

BY ALEXANDER THOMSON.

Now who will be a knight to-day,
As when long years ago
The warriors rode in gleaming steel
And daneing plumes of snow.
When fought the hero of Navarre
For Franee's freeborn thought,
And close around his banner pressed,
Each dauntless Huguenot;
Or, as when in our Mother-land
The hymn of battle rose,
When Cromwell's iron saints rode down
The squadrons of their foes.

Now who will be a knight to-day,
And beard the hosts of sin,
That like the spriug tide, deep and strong
Is darkly rolling in.
O'er every rampart sweep their tides,
A cruel hungry sea,
With sharks that feed on human souls
And sons of Liberty:
Now who shall take the sword of God
And strike the robbers down;
Or die for love and law on earth,
And Christ's eternal crown?

O ye who stand on Zion's walls
And see the deadly foe,
And never lift a warning voice,
Nor yet the trumpet blow:
Who, satisfied with present good,
And in your place seeure,
Care uot how many rav'ning wolves
Devour God's humble poor;
O faithfess shepherds, hireling crew,
Who lead your weary flock
To mountains wild and deserts dry,
Far from their shelt'ring Rock,
Be sure that when the Master comes
His bleeding ones to see,
Eaeh life upon the desert lost
Shall be required of thee.

O ye, who like Elijah stand
Upon the mount alone,
While leaping rouud its rugged base,
Baal's prophets howl and moan;
Who, faithful to his word would turn,
The people from their sin,
And backward roll the mighty tide
So strongly setting in,—
O sit not thon in nether gloom,
Nor bow the heart in fear,
Thou art the herald, thou His choiee
To bring salvation near;
And round the vast as ocean sands
God's witnesses attend,
And principalities and powers
Before thy prowess bend.
And ye may to our own loved land
From dark wrongs bring release;
And whom men count a brand of war
Prove harbinger af peace.

Bartlett, Ill.

NEW YEAR'S MISSIONARY APPEAL.

"Why abodest thou among the sheepfolds?"
"If ye love me, keep my commandments"

Eighteen hundred years have passed away since our blessed Lord Jesus was upon earth. Nearly his last words were, "Go ye into all the world and preach the Gospel to every creature." He had given his life for the world; he had made a "propitiation for the sins of the whole world;" he had "appeared to put away sin by the sacrifice of himself;" he had "preached peace," having "made peace by the blood of his cross." Poor guilty ones had believed the message, and had been pardoned, "justified," "accepted in the Beloved," made "kings and priests to God."

These saved ones had the glorious mission of announcing the love of God to man. They were called to the high office of "ambassadors for Christ," and "fellow-workers with God." For a time they realized their mission, and "multitudes were added to the church." Persecution arose, by which "they were all scattered abroad, except the apostles."

But they that were "scattered abroad, went everywhere preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed, and turned to the Lord."

Gradually the church fell asleep, and the Lord's command and the desire of his heart was forgotten. The Gospel was not preached; centuries of darkness passed, and the church slumbered almost in death.

But now God, in his grace, has begun to awaken us, and says, "Awake thou that sleepest, and arise from among the dead, and Christ shall give thee light."

Some think that they can almost hear the distant sound of the Master's chariot-wheels approaching, and they remember that "we must all give an account of the things done in the body;" and as they think of his question to each one, "How much owest thou unto thy Lord?" they are obliged to bow their heads in shame. The blessed Lord who asks them bears the marks still of his wounds; they remember he had not where to lay his head, and they see his eye notices their worldly prosperity and their comfort, if not their luxury. They begin to remember how large a portion of their life has been spent, either in accumulating treasures on earth, contrary to his express commaud, or in providing for the "lust of the flesh, the lust of the eye, and the pride of life," and for the world. which they now see to be just about to pass away forever. "The time is short," he repeats again, "and the fashion of this world passeth away."

Beloved saints of God, ought we not to "arise from among the dead?" Shall we not realize our high calling and our responsibility? He has intrusted to us this service, and to no one else; and we must obey in his strength. In England we have eñormous responsibilities; "much has been given," and "much will be required." In his providence the whole world is now open. India has long been open. Africa, Japan, are open. All China, with its perishing four hundred millions, is open; and those who have penetrated hundreds of miles into the interior find hearts prepared by God for the Gospel, and already some have believed on Jesus. A missionary, seven or eight hundred miles from the coast, says: "The harvest is plenteous; we are reaping, not merely sowing. God is with us." A Chinese, living in a province containing twenty-five millions, and where the Gospel has been proclaimed, for the first time, this year, said: "Come to us. I know there are many in this city who, like us, are seeking the true way." Have we been faithful to our trust? What response has been given to the cry for help of those who are being "drawn to death"? It is true that some hundreds of devoted laborers have gone forth, sustained by the prayers and pecuniary help of many at home; but the marked blessing that has rested on missionary efforts is only a louder call from God to "go forward." "Go into *all* the world, and preach the Gospel to *every* creature."

There are probably forty thousand congregations in England; it would have been a very small proof of love for the Lord if *only one* from each of these had gone forth to fulfill the Lord's command. But it is thought that nearly two thousand are in the field from this country; so that from 38,000 congregations, *not one* is proclaiming the glad tidings of salvation! It is of these the question must be asked, How are you obeying the Lord's command, "Go *ye*"?

Will you "people of God," who "have been called out of darkness into his marvelous light," to "shew forth his praises," gather together and consider this matter before the Lord, and in the light of his return? Are there none who are willing to go for his sake? God does not necessarily want men of intellect. "Not by might, nor by power, but by my Spirit, saith the Lord."

Listen to the cry, "Come over and help us!" not only addressed to men, but to women. Help is needed to conduct schools, to visit from house to house, and to instruct inquirers in the Word of Life. Will each inquire what are the reasons why he or she should not go? Is it business? Matthew, Peter, James, John, Andrew, were all in business when the Lord called them to follow him, and they "left all and followed him." Have you "bought a farm," and "must you needs go and see it"? or "five yoke of oxen"? and is this the only reason why you say, "I pray thee have me excused"? Perhaps some are simply engrossed with the things of this world. If so, remember "the world passeth away, and the lust thereof." Your brethren and sisters in the battle-field are hard pressed, and often nearly worn out. Will you look on and see them die at their posts, and not go "to the help of the Lord against the mighty"?

But possibly you are, by God's grace, engaged in definite work for him at home. Still, you have to consider whether the very fact of your having been trained by God, and used of God, is not a call to you to go abroad. God can supply your place at home, and make your absence a blessing, as calling out some who are slumbering, to "work while it is day."

If you say the work is too hard, he says, "Follow me." Dear child of God, as the angels look on you at your daily employments, do they praise God that you have indeed presented your body as a "living sacrifice"? or have they to say, "even weeping," that you are almost like those "whose god is their belly, who mind earthly things"?

"The night is far spent, the day is at hand." At least six hundred millions have never heard the name of Jesus; and, probably, at least four hundred millions of the remainder have never heard the Gospel in such a way as to know that it is glad tidings of great joy—that there is a Saviour for them. Multitudes of these perishing ones are groping in the dark after that peace with God which you have found, and know to be for them also.

If you saw them on their death-beds, passing into an eternity of darkness without Christ, how could you answer the reproaches they would heap on you, if they found that you knew the way of salvation, but that your love of ease or worldly advancement had deterred you from making a single effort to tell them the light and joy you had found in Christ Jesus?" Remember, you may in all reality be a fellow-worker with God. Arise; "let no man take thy crown!"

"As a good soldier of Christ, endure hardness." "If we suffer with him, we shall reign with him." "He died for all, that they which live should not henceforth live unto themselves; but unto him that died for them and rose again." "If he laid down his life for us, we ought to lay down our lives for the brethren." "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."

Will you who have read this, seek to gather together the church or company of Christians with whom you worship the Lord God Almighty, your Father, to consider how you may obey his command to you, and pray that, at least one from among you may be so constrained by the love of Christ, as to go forth with the message of salvation? Let those who remain count in their privilege to sustain the laborers by prayer, and by ministering of their substance; so that, "tarrying at home," they may "divide the spoils."

"*Behold, I come quickly.*"

We commend this subject to your prayerful consideration.

ANDREW BONAR, GEORGE MULLER,
C. D. MARSTON, RADSTOCK.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VIII.—*Continued.*

"But what has all this to do with temperance men voting for Gen. Putney?" asked Nelson, rather impatiently.

"I hain't come to it yet," answered Martin Treworthy, serenely, still keeping his hold on the poker. "It's a long story; it's got as many coils and ramifications as the old Serpent himself. Now take the Grand Army of the Republic. I believe the rank and file of the members are honest men, but *they* are humbugged. They are made to believe that all the reason for loyal soldiers banding together in secret like a company of robbers is to cultivate fraternal feelings and assist one another, when the real object is to get offices for the leaders. Take all the secret orders in the land—and their name is legion—they are nothing but different manifestations of one lying spirit—Freemasonry. Good Templars, or KuKlux, or Nihilists—it is all the same. Men that will be humbugged by a secret order will be very easily humbugged at the polls. Men that will bind themselves by an oath, or an obligation—I don't care which—to obey leaders they never saw or heard of, will be just as easily made slaves to a party, especially if that party is itself nose-led by the lodge. There's the whole thing in a nutshell. Gen. Putney has been elected by the votes of old soldiers, prohibitionists and liquor men; and I can tell you how it has been done. In the first place he was nominated over the heads of other and better candidates by Masonic leaders of the G. A. R. who all had axes to grind of one sort and another. The G. A. R. is a grand machine for getting fraudulent pensions, and there's lots of bounty jumpers who ought to bless the General for his work in that line when he was Representative. But does anybody who knows Joe Putney and has got as much common sense as you can put on the point of a cambric needle, think for a minute that he cares for the soldiers any more than just to catch their votes. Then the next thing was to dupe the Prohibitionists with lies and fair speeches; and how was that done? Why, by means of Masonic influence controlling the secret temperance orders just as it controls the G. A. R.; magnifying the Republican party, belittling the prohibition movement, ridiculing the prohibition leaders, and lauding Gen. Putney for a temperance man, when it is a fact that brewers and distillers all over the State have poured out money like water to secure his election. Maybe you don't know it, but every saloonist

in Jacksonville is a Republican, because the party managers have given him to understand that that's the side his bread is buttered. 'Support our ticket and we won't interfere with your business.' That's the word; and when every bar-keeper is a Mason, or an Odd-fellow, or a Knight of Pythias, or all three, they know pretty well they don't run much risks promising. So the lowest groggery becomes a trap to catch the votes of the drinking class, and we are treated to a spectacle that is enough to make the devil laugh in his sleeve, bar-keepers and temperance men, church members and drunkards, ministers and rowdies, all voting together for the same man!"

"I must say you are making out the political situation to be in even a worse muddle than I thought," observed Nelson, with a shrug of his shoulders. "But if I have been told once I have fifty times that the G. A. R. was not in the least a political organization."

"Tell that to the marines. No; to somebody a great deal greener than the marines, a jack Mason; but don't you go to riling me up by talking as though *you* believed any of that stuff, Nelson Newhall, or I vow, I don't know but I shall be tempted to show you the door."

Nelson laughed quietly, as a threatening flourish of the poker, which had been buried long enough in the coals to show a red-hot tip, gave emphasis to the words.

"Their hand has been plain enough in this election, I'll confess. It's an idea I don't like. I am not down on secret orders hammer and tongs like you, but I hold to their keeping their fingers out of the political pie and not making a worse hocus pocus of it than it is."

"Might as well say that a cat ought to go against its nature, and not catch birds and mice," retorted Martin. "It is the nature of the lodge to want power, and the way to power is through politics. The saloon party has played us a trick"—

"Which they won't do another time," growled Nelson, who felt that his indignation was most righteous; for through a purposely ambiguous wording of the ballots it was found that many Prohibitionists had voted Yes, on the question of license, believing all the while that they were voting No—a fraud which doomed Jacksonville to another year of rum-rule, the just demand for a recount having been refused.

"Not the same trick, but maybe another just as bad. When the lodge and the saloon strike hands what can honest men expect? Years ago the Lord opened my eyes to see that lodgery, and slavery, and rum, and every other evil that is opposing the reign of Christ, were so many links in the devil's chain; and, Nelson Newhall, the day is coming when your eyes will be opened, too."

Martin Treworthy spoke with a strange solemnity which impressed Nelson too much to ask him what he meant; and in the silence which followed he began to think—feeling almost angry with himself meanwhile that the recollection should occur to him at just that moment—for what could it possibly have to do with Martin Treworthy's prediction?—how the day before he had been visited at his lodgings by a stranger who represented himself as an agent of the Union, empowered to look into matters connected with the works where Nelson was employed. In his immaculate broadcloth and spotless beaver, with his massive gold watch and chain, and his fat, white hands bedecked with rings, this champion of the laborer's rights seemed so evidently to belong to that class of humanity which like the lilies of the field "toil not, neither do they spin," that Nelson did not feel inspired with any particular confidence; but he answered his inquiries frankly. There had been a recent cut-down in the wages which he considered unjust and unreasonable, and this had caused some dissatisfaction among the workmen. But when asked "if there was any talk of a strike," he had bluntly answered "that with the winter just on them and promising to be a hard one, he shouldn't suppose anybody but a fool would talk of such a thing. The capitalist could barricade himself behind his dollars, and then when the strike was over start up again with perhaps an improved market, while ten to one the men would go back to work at the old prices." This vigorous speech was met by the agent with the smooth reply that it was the settled policy of the Union to avoid strikes if practicable, and indeed it was in accordance with this policy that he had been sent out to make these inquiries. But the assurance for some reason did not allay Nelson's feeling of distrust; and still further was it increased when he picked up and began to read a paper left behind him, either accidentally or purposely by this white-handed and be-ringed representative of labor. It was a Socialistic sheet filled with accounts of many real wrongs and abuses and some fancied ones; but with the same false, dangerous, unrepublican remedies for all. He read it awhile, then threw it into the fire with an impatient "pshaw!"—for Nelson Newhall, as a typical American workman, desired most devoutly the elevation of his own class, but with ideas rather than dynamite.

There was reason why Martin Treworthy's words, though not remarkable in themselves, should impress him like a solemn prophecy of things already close at hand. Side by side with his rough, practical common sense ran a vein of that spiritual fire that burns in the souls of prophets and seers; his rough border experience, filled with episodes of unwritten heroism, had fanned the divine flame. Altogether Martin Treworthy was a unique character who never could have been developed on other than Western soil, with a dash of the Yankee, the Puritan and the backwoodsman, all combined. His newspaper had educated him as it has many an American citizen with few early advantages, so that he could talk in a pungent, practical style with no very serious grammatical lapses; while his daily study of the Bible had given him a kind of Hebraistic turn of thought and feeling. Nelson had heard of his strange foretelling of our great civil struggle, and for an instant he felt vaguely thrilled and startled—that involuntary shiver that passes over the spirit when touched by the breath of the supernatural.

"Well," he said, rising with a sigh from his seat before the fire; "this seems home-like, but I must go. Tom don't seem to be quite so well to-day. I wish I could get hold of something that would cure his cough."

"Oh, you must keep up heart. Cut and try, cut and try; that's the way. Now there's Balm of Gilead buds, with a little ipecac and balsam of fir; I've known that to cure a man given over in consumption. I've got some of the buds; always calculate to keep them on hand for sprains and bruises." And Martin Treworthy began to rummage among his rather heretogenous stores on the shelf where he kept his "tin box" with a brisk cheerfulness which might have wakened a heart of hope in the very bosom of despair.

But we must not forget Stephen Howland, who still continued to live with a Spartan economy, satisfied with the thought that he was laying the basis for a legal reputation which would not dishonor the Howland ancestry. Stephen felt not a little honest pride in the good old Puritan stock from which he sprang, and in fighting the liquor oligarchy was he not doing just what they did two or three hundred years ago, only in a different shape and fashion?

He was also fast becoming a good Odd-fellow, according to Mr. Bassett's idea of the term—that is to say, he attended the lodge regularly and was slowly beginning to see some of its peculiar advantages. He had passed all the degrees of Friendship, Brotherly Love and Truth. He had acted over the story of David and Jonathan and the parable of the Good Samaritan with a promiscuous company of church members, ministers, deists, and we must add, profane swearers and libertines. And in all this stealing from Holy Scripture never a mention of that Name above every name which is the central pivot on which all divine truth turns! He had been shown various instructive symbols, such as the All-Seeing Eye, a skull and crossed bones, a coffin, a Bible, and a serpent lifted on a pole, but never a hint of God's wonderful plan of redemption; for even the latter symbol was explained to him as bearing merely the pagan signification of Wisdom, and not as typifying that atoning sacrifice for human guilt once uplifted on Calvary.

To be sure, Stephen was familiar enough with Bible truth. Like young Timothy he had known the holy Scriptures from a child; but the lessons that he learned at the lodge were softly, slowly letting down a veil over his spiritual sight through which the doctrines taught him at his mother's knee, of repentance, of a new birth and faith in a risen Redeemer, appeared as dim and indistinct as the images and sounds about him to one half-locked in slumber. He never thought of Odd-fellowship as a form of salvation or even a form of religion, and had he been questioned would have emphatically denied it was either. He would have scouted the idea that these nightly meetings with their Christless prayers, their equally Christless morality, and ceremonies borrowed from pagan sources, had stolen from him his early faith. And why? Simply because the lodge knows that to keep its victims unconscious of the robbery it must substitute in the place of those truths sham semblances to counterfeit them, as a wax figure counterfeits the living, breathing human form. He read in the Odd-fellow's manual, kindly lent him by Mr. Bassett, that "his initiation into the order was the same thing as regeneration by the Word;" that "it was a leading characteristic of all the ancient rites from which Odd-fellowship was copied that they began in sorrow and gloom and ended in light and joy," just as in the Christian religion the soul passes to the joys of salvation through the narrow gate of conviction and repentance. He read, furthermore, that "the order was a miniature representation among a chosen few of that fraternity which God has instituted among men"—in other words, of the Christian church, the holy nation, the royal priesthood, the peculiar people; that Love (not the love of Christ which constrains us to act justly and mercifully by all men, but that kind which excludes from its bowels of compassion more than four-fifths of the human race) "was the hidden name in the white stone;" and, to crown all, that he had only to be a good Odd-fellow, practicing all its three cardinal virtues "to have the bow of hope span his last resting place," and "find the mysteries of heaven unveiled to his admiring vision."

(To be continued.)

REFORM NEWS.

MASSACHUSETTS.

The annual meeting of the Massachusetts State Christian Association will be held on Tuesday and Wednesday next, February 4 and 5, in Reading. Rev. J. P. Stoddard, the N. C. A. General Agent, and other able speakers will be present. Let the Massachusetts friends come with one heart and voice to renew their battle against the secret foe of the church and the state.

BY ORDER OF COMMITTEE.

ANNUAL MEETING OF THE N. H. C. A.

The eighth annual meeting of the New Hampshire Christian Association will be held with the church at Gilford village, commencing Tuesday evening, February 10, and closing Thursday evening February 12. Rev. J. P. Stoddard, of Chicago, General Agent of the National Christian Association, will show the relation of secret societies to the church. Rev. H. F. Wood, of Dover, will lecture on temperance. Rev. Enoch Merrill, of Rochester, will show the relation of the "Oneness of the Church to the Conversion of the World." Rev. W. H. Reed, of Ryegate, Vt., will show "The True Foundation of Government." Other able speakers will present other important topics. Friends coming by rail will please notify Deacon Simon Rowe, Gilford village, N. H., on what train they will come, and teams will be in waiting at Laconia, on the Boston, Concord & Montreal railroad. Speakers, officers and delegates will be entertained free, and others so far as the ability of the friends will allow. We shall be glad to greet friends from all the New England States. J. G. SMITH, *President.*

S. C. KIMBALL, *Secretary.*

THE WISCONSIN STATE MEETING.

THE SECRETARY'S REPORT—BRO. RONAYNE'S LECTURES—THE GRANGE COMING OVER TO CHRIST.

MILTON JUNCTION, WIS., Jan. 16, 1885.

DEAR CYNOSURE:—Our State meeting closed here last night, with the evident blessing of God, and the benedictions of many of the good people of this community. We hardly expected a large delegation from abroad, and were not greatly disappointed in this respect, but there were some substantial friends of the cause upon the ground. Bro. Bancroft had worked up the matter most faithfully, and the very first evening there was a very encouraging audience.

We expected Bro. Stoddard, but were happily astonished to find Bro. Ronayne also. The Lord was with him, and the people listened with intense interest while he dwelt upon the un-Christian character of Freemasonry. His Wednesday evening address was upon the Christless and empty character of Odd-fellowship, to a very much larger audience; and that on Thursday evening upon the nature of Masonic obligations, and the complete propriety and righteousness of breaking them. There were about 400 people present, and the attention and impression profound. The underpinnings of the secret churches were mightily shaken, and it is to be hoped that many will come out to enter their dark precincts no more. There are many good Christian people here who are strongly opposed to Masonry and Odd-fellowship, many of whom belong to the grange, which consists here of about 120 members. Bro. R. came down on them so gently, and yet so effectually, that the house "came down" with convulsive laughter. Bro. Ronayne held up the glorified Christ in such a way that it would seem that any Christian would most cheerfully give up any and every secret society. Bro. Bancroft thinks there will not be much left of the grange.

Many desire Bro. Ronayne to stay right along and preach Christ to the people. It is to be hoped

that he will do so. [illegible] there is reason to hope that the work already done in connection with his lectures will glorify Christ among this people. His Thursday afternoon lecture was on the Ancient Tabernacle and its Symbolism, contrasting the glorious things of God, Christ, and salvation with the mockeries of the lodge, and also between the righteous and the wicked in the resurrection. His descriptions and his appeals were very powerful and impressive. This leads me to say that the movement upon secret societies from the Christian standpoint, showing their antagonism to Christ and the spiritual interests of men, is the true plan, and offers greater hope of success than any other.

Our Association is out of debt and a few dollars on hand. But the friends of the cause are earnestly desired to get out their pocketbooks, and all send contributions for the further prosecution of the good work. Bro. Bancroft has pledged $10 per month for the year to come for the employment of a good organizer to supplement the work he has been doing. Others will be asked to help by way of cash or pledges to be met during the year, and if possible, the man be set to work in the spring, or as soon as funds can be raised to warrant it. It is now settled that Bro. Ronayne will stay and hold Gospel meeting. Signs are very favorable for a great work. Let us pray for this.

Bro. Bancroft has spent 327 days in the work for the year; delivered 91 lectures and sermons on secret societies; travelled 2,844 miles aud more, and by sale or gift placed portions of the literature of the reform in 3,124 families, and finds a growing interest in the subject all over the State. One of the foremost grangers here is thoroughly converted from that order, and intends to go just once more only; and then we think more than one-third part will come with him into the *"open field."* He cheerfully gives up all he has paid in ten years, to be the "Lord's free man." He will doubtless be the *"first brick"* in a long row. The grange has 120 members; many of them are now listening to the Good Shepherd, and we believe they will obey. Pray for them.

W. W. AMES, *Secretary.*

NOTES BY THE WAY.

AUGUSTA, Ill., Jan, 22, 1885.

DEAR CYNOSURE:—The severe storm of Jan. 16th so blocked the railroads that the train which should have brought me to Augusta in Hancock county, by nine P. M. did not reach there till two the next morning. Finding no one at the depot, and the roads being filled up with snow, I wandered nearly an hour before I could find a hotel; and then did not find warmth and comfort. I found my way, however, to the pleasant home of Rev. John Stahl, who with his good wife gave me a cordial welcome. In the afternoon a pleasant ride took me about five miles to the spacious and pleasant home of Bro. D. D. Worman, where I have been most kindly and tenderly cared for.

On Sabbath morning, the 18th, I preached in the United Brethren house, known as Washington Church. Owing to the severe cold the congregation was not large, but seemed to be made up of excellent people. They are at present without a pastor, having declined the services of a preacher who was disloyal to the church; but they have an excellent Sunday school, and will keep up stated meetings.

At the close of the morning meeting I gave notice that in the evening I would preach from Eph. 5: 11, on the relation of secret societies to the Gospel of Christ. Quite unexpectedly a decided opposition was manifested. Some official members held that such a discourse would be a great injury to the church, and must not be tolerated. Nevertheless the meeting was held and a fair congregation assembled, The pro-secrecy party tried hard to interpose their authority, and prevent the discourse. They failed, and after the sermon a vote was taken whether they should have another discourse on the same subject. All but three gave a rising vote in favor. The next evening I spoke on the relations of secret societies to civil government, and had an attentive hearing. A third lecture was appointed and given; the subject being, "How a man is made a Mason." Last night (Wednesday), I gave a fifth discourse, a Gospel sermon on the conditions of success in the Gospel work.

During all of our meetings the weather has been intensely cold, and the house of worship could not be made comfortable. Still there has been a fair attendance and much interest manifested in our reform. Some pro-secrecy discourses have been given here, but none heretofore opposed to the lodge. Though the abomination that maketh desolate has been at work here, it has not achieved a victory. The truly pious members of the U. B. church will shake off this corrupting power as Paul shook off the viper into the fire. The mistaken policy of conservatism may retard, but cannot prevent the triumph of truth.

I must not omit to say that a fair collection was taken for the N. C. A., and that I am greatly indebted to the kindness of Bro. D. D. Worman and his excellent family, and to Rev. J. Stahl. May the Lord reward them.

H. H. HINMAN.

FROM THE KANSAS AGENT.

Jan. 14, 1885.

EDITOR CYNOSURE:—I am now detained about eleven hours, in consequence of a change of time on a branch of the B. & M. railroad at Hanover; this is trying to my patience, as I expected to get home to-night, and fear now I will not. Meanwhile I will give you a brief account of my first trip in the agency.

My success has not been flattering, and yet not such as to cause utter despair. At Topeka, Lecompton, Olathe, Winchester, Willis, and Robinson, the holiday season, protracted meetings, other lectures, etc., so occupied the people that I did uot get an opportunity to lecture; but was kindly received at every place; did what I could privately, and at every place they wished me to come again, when circumstances should be more favorable for a hearing. At the National Reform Convention at North Cedar, appointed by Rev. M. A. Gault, I was kindly requested to present the subject of anti-secrecy, and their speakers said many helpful words to the cause, and I received some pecuniary aid; for all of which I feel very thankful.

When I came to Sabetha, I found Bros. J. Thompson, G. T. Dissette and Father Coleman and son, strong in the faith. I was heartily welcomed, and kindly entertained; lectured twice in a school-house about three miles south-west of town; once in the Slauson Hall in town, and last night to a fair, and very attentive audience, about six miles west of Sabetha. At the close of the lecture an old man arose, and wished to say, that he believed Masonry to be a great evil; that all secret societies were wrong; and that he believed it was because Jefferson Davis was a highMason that he was not punished for his treason. I added that in a volume of the proceedings of the Grand Lodge of Iowa, I had the proof that he was a Mason. Bro. S. Alleman then took up a collection.

I had an appointment for Sabbath evening to preach on the lodge, in the Dunker church in Sabetha, but in the fore part of the day it stormed and turned quite cold and icy, so that we failed to get a congregation.

Hoping that the Lord will open the way more and more, I feel like pressing on. Pray for me. Yours in Christ,

R. LOGGAN.

CORRESPONDENCE.

WILL THE UNITED BRETHREN GENERAL CONFERENCE CHANGE THE RULE?

LECOMPTON, Kansas, Jan. 15, 1885.

EDITOR CYNOSURE:—From what I can glean, it seems that certain wise men in the United Brethren church have made the astonishing discovery that the anti-secrecy clause of its discipline, has reference *only* to Freemasonry, and there is not so much cause for difference after all. Hence, all we have got to do now is to accept this interpretation. Let the minor orders take us in, reciprocate the kindness and march on to success. Would Freemasonry ever recover from such a blow?

Alas! that the church fathers and all our predecessors should have been so devoid of understanding as to misinterpret a law of their own making, and by so construing it, hinder the progress of the church. Behold the Methodist Episcopal and other churches that started out abreast, or even after ours, how they have outstripped us, numbering millions of communicants, and wealth without estimate—rich and wanting nothing! They worship at each others altars; the church pouring adoration and eulogy at the feet of the lodge, and receiving gold and silver in return. Glorious cousummation! But why discriminate against Freemasonry? Are not all secret societies of the same family or system? Most certainly. Any candid, intelligent iuvestigator will admit their common origin. Between the ancient heathen mysteries, and secret societies there plainly exists, despite all attempts to disguise the fact, a striking similarity. That Masonry holds, in most, if not all of them, a controlling influence, is painfully apparent; and that the same vein of organized secrecy, bound by an oath, expressed or implied, runs through the whole system of secret societies, is also true; which secrecy, with the penalties for violation of the same, is plainly unlawful, unnatural, unscriptural, and dangerous!

Suppose the Prohibition party would admit all the minor liquors, excluding only whisky and possibly, brandy from manufacture and sale. Would that plan abate the evils of the rum traffic, or even approximate that end? Why not? Have not these minor liquors a mildness not known to whisky, names entirely unlike it, and significant of nobler purposes, etc., etc.? Secret societies are one simply because the same deceitful, demoralizing principle pervades the whole system. Every secret society is a counterfeit of something better, or something really good: Masonry of true religion, secret temperance societies of genuine temperance work and principles—all base counterfeits of charity, benevolence, or something.

The United Brethren church is not ignorant of the arguments adduced by the ablest speakers and writers showing the evil and dangerous nature and tendency of organized secrecy. When that church and a few other bands of Christians were struggling with this deadly foe the N. C. A. was formed, and risking all the dire consequences of defeat, it rushed into the unequal contest and checked the tide of battle, fighting valiantly for the right. And now, since victory is possible, though the war still rages, for the United Brethren church to form an alliance with the lodge system or give it aid and comfort, would be a base ingratitude, and a glaring insult to the best, the most devoted and self-sacrificing element of the various churches.

From present indications, it would not be greatly wondered at if the coming General Conference would modify the anti-secrecy clause of its discipline; and yet I think not. God pity the cowardly lodge tool and traitor to Christ that would thus betray his sacred trust, and deliver the church into the hands of its enemies. Strife and division would be the inevitable result.

S. HART.

WHY SWEDISH LUTHERANS ABHOR MASONRY.

LUTHER ACADEMY, WAHOO, Neb.

EDITOR CYNOSURE:—The correspondence from Galva, of Bro. H. H. Hinman, gratified me very much. In all the United States, from Austin, Texas; San Francisco, California; Seattle, Washington Territory, to Philadelphia, New York, Boston, and other Eastern cities, the houses of the Swedish Lutherans are always open to an anti-secret lecturer. As a church, our position in that matter is firm: no one is allowed as a member who has the chain of lodgery on his feet. Remember this, Bro. Hinman. Your kind estimation of the spirituality of our churches, was very encouraging to me. Not that the decision of man can be a foundation to build on, but because it is a universal practice of most of the English-speaking churches to picture the Lutheran church, in this country, in as dark colors as convenient. The apparent object in this is, seemingly, for the purpose of alienating its members and getting them into their fold. The Methodist and Baptist are very zealous in this, hundreds of thousands of dollars being spent annually on the support of missionaries among the Swedish Lutherans. Many a time the question has, in all earnestness, been asked me: "The Lutherans, are they not a kind of Catholics?" And that by persons of good intellect, and extensive learning!

You probably have wondered why the Swedes have not given a greater attention to this work of true Christian liberty. The reason is that our people, as a class, are not very favorable towards Masonry. In Sweden *Masonry is looked upon by the common classes with a kind of superstitious awe and abhorrence.* Masonry has not the power or influence there as here, because it is *under complete control* by the government. The king is ex-officio chief of the lodge, and the high government officials constitute the the controlling power within the lodge. Its religious aspects have lately began to be investigated, and many of the conscientious Lutheran ministers are opposing it. It is, however, only in the form of Good Templarism, as that is the one including the masses. A straight-out, old-fashioned Mason I hardly think can be found among the whole peasantry in all Sweden.

The Good Templars disclaim all conuection with Masonry; if they did not, their success in Sweden would at once be blasted. What position Masonry will occupy when the Lutheran church in Sweden shall be liberated from the crushing power of the anti-Christian element in the Riksdag, (parliament) and made a free church, is very hard to conjeeture. It is claimed that the Methodist aud Baptist missionaries, in some instances, have owed it to their standing in the lodge for some favors; but I think that is only slander.

My sympathy is always with your in your labor.

S. M. HILL.

AN ODD-FELLOW'S EXPERIENCE.

CHITTENANGO STN., N. Y.

G. S. Whatkins, a member of my church at this place, told me a little of his experience in Odd-fellowship.

He said he was at that time a member of the M. E. church, and had a good experience of religion. The order was represented to him as in no way conflicting with his religious convictions, and so he allowed his name to be taken in, and finally joined a subordinate lodge, and was put through blind-folded, as is the usual form. He said it seemed to him very sacred, at first. The lessons were good, and he was particularly impressed with the shortness of human life when he saw a dead man lying in a coffin, though, as he well knew, it was only wax. Here the lesson was very impressive to his mind.

After taking the degrees in the subordinate lodge, he was induced to advance to the grand encampment. The whole outfit was handsome, and soon several encampments met at Syracuse, among them a variety of professional characters including ministers. Up to this time he still held them in pretty high estimation. While at Syracuse they were invited into a very spacious and elegant apartment to partake of refreshments of the most sumptuous nature. There were probably four hundred and fifty in all. They were all seated, a blessing was invoked, and eating began. On the middle of long tables, small demi-johns were placed, the contents of which he could not conjecture, until he was asked what he would have to drink, to which he answered that he preferred coffee, but the wise laughed at him, and said, "Take something stronger," but he for a time refused, till a minister said, "Why! take a little brandy."

To his utter astonishment those bottles contained a variety of intoxicating liquors. He took a little and felt guilty before God. Before he was converted he was in the habit of drinking very freely. This banquet at once decided on which side his interest lay. He had paid to the order about eighty dollars, and left in disgust for ever.

A member of the order stole all the costly garments of the lodge and false faces to boot, and another about three hundred dollars in cash, which broke up the lodge in Chittenango. But who got the coffin and the corpse?

The sham pilgrimage in the lodge room frought with such imminent danger, sometimes turns out to be more than play, as the above proves. I forgot to say that the drinking was when the Maine law was in operation.

I wish to extend a warm invitation to any of our lecturers to come at any time any give us a lecture on secretism at Chitteuango Station, Madison Co., N. Y. Yours, LEVI KELLY.

FROM COLORADO.

DENVER, Col.

EDITOR CHRISTIAN CYNOSURE::—My friends may begin to reckon me a deserter from the reform ranks. I am not, so long as I am with true men marching on the highway of truth. Our cause is of God, and for humanity. We need help, and in our isolated position we would be stript of our chief armor were we deprived of the good old *Cynosure*. It has been a welcome guest in our home for more than thirteen years; you may enroll me for a life patron. Although financial embarrassments join with seventy-six years against me, yet will I trust in the Lord. I inclose two dollars to have the good old friend come to us as oft as possible. I trust some good has been done by the thousands of you tracts that I have carefully distributed among the people; tens of thousands would do good, to reflect light on the dark cloud which lodgery hangs over our young and growing city. I do believe an able, devoted man, would do a good work here in Denver, and elsewhere in Colorado. I have found many who are in sympathy with our reform.

I regard the inconsistency of Christian professors our strongest opposition; the United Brethren church furnishes many examples. I know whereof I speak. Honor to loyal brethren that are well harnessed for the conflict.

On several occasions I have met that same D. D., who years ago, made strong efforts to belittle our worthy editor. These men have so much of the lodge spirit they will rule or ruin. I have heard them revile and anathematize all those true reform papers, the *Cynosure* especially. At the Dayton convention some of them threw the old *Telescope* on the floor, and put their foot on it; it then being too loyal for them.

Let us pray the Lord to remove hypocritical leaders, and give the church good, honest, loyal administrators. Thousands say, amen. A. HARTZELL.

WHICH FLAG?

CHICAGO, Jan. 19.

Rev. T. E. Green, the eloquent young pastor of the 8th Presbyterian church, preached a military sermon last Sabbath morning, forcibly illustrating the powerful influence a flag has over a people, especially in time of war. Life was compared to a battle, in which the hosts of God were fighting under his banner. Every person, he said, was enlisted either under the banner of Christ or of Satan. Christian people often hesitated whether to do certain acts, whether to go to certain places, or with certain company, fearing it might not be just right. "Make them show their colors," said he, "and if theirs is the banner of Christ, you are safe." The most pertinent application of this passage in this sermon, it seemed to me, was to secret societies, although the preacher did not make it. Many Christians hesitate and doubt whether they should become members of the Masonic or other lodges. They should demand that they show their colors. As a ship at sea sends a shot across the bow of an approaching vessel to make her run up her flag, so should the Christian peremptorily demand to see what colors these societies are sailing under. If it is the black flag of the pirate, or the rebel flag of Satan, then they should steer clear of them, or enter the conflict against them. S.

AN ANCIENT SECRET SOCIETY.

BYRON, Ill.

In the twenty-third chapter of the Acts of the Apostles we have an account of an ancient lodge at Jerusalem, composed of more than forty persons. One of their former associates had turned away from them, and become a Christian, and was earnestly trying to persuade everybody to do the same. This greatly troubled them, and they resolved that the traitor should receive the traitor's doom. In trying to accomplish this they were, however, very unfortunate, for by some means a cowan got hold of their secret, and revealed it to the chief captain, and their plans were frustrated.

The Bible gives no name to this lodge, but as the Masonic institution claims very great antiquity, may we not suppose that this was a Masonic lodge? There are certain marks of resemblance that certainly deserve consideration.

In the first place, like Freemasonry, it was a secret society, from which the common people were excluded. Like the Masons, this lodge was composed wholly of men, and probably able-bodied men, too: no weaklings or women were wanted! Like the Masonic lodges, they were bound together with horrid oaths, which they esteemed more binding than their obligations to God or society. These oaths, like the Masonic, were enforced by death penalties. The object of this lodge, like that of the Masons, was to work in the dark, and secretly take the advantage of outsiders. If Masonry is as old as it is claimed to be, how can we doubt that this was a Masonic lodge, when there are so many points of resemblance? J. A. GIBSON.

BIBLE LESSONS.

LESSON VI.—February 8, 1885.—Paul assailed. Acts 21: 27-40.

GOLDEN TEXT.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21:13.

[*Open the Bible and read the lesson.*]

NOTES FROM PELOUBET.

Paul, having arrived at Jerusalem, found there a strong element of opposition to him on account of his teaching that the Gentiles need not adopt the Jewish law and ritual, and that even the Jews were not saved as Jews, but simply by such faith in the Messiah as led to new hearts and holy lives. The Jews, who were zealous of their law everywhere, resented this teaching, and aroused an opposition to him as if he were an apostate Jew, and an enemy to the Jewish religion and race. In order to show that this opposition was founded on a slander, and that he was not opposed to the Jewish laws for Jews, he joined with four men who were about to complete their Nazarite vow, and publicly in the temple practiced the regular Jewish ceremonial. His example was the answer to the slander. It satisfied the Christian Jews, not the unbelievers. It was during these ceremonies that the events of this lesson took place.—*Peloubet.*

"Stirred up the people." It was natural that these Ephesian Jews who had opposed Paul for years, who had just come in from a long and intense controversy with him, and had seen the success of his labors against them, should be the leaders in this attack upon their old opponent.—*Peloubet.*

"And laid hands on him." Not a legal arrest, for they had no authority, but the beginning of the mob violence. —*Peloubet.* As it was, they seized him with all the tokens of his purification still upon him (comp. chap. 24: 18), about to offer sacrifices, and raised a cry which was sure to throw the whole city into an uproar.—*Plumptre.*

"And hath polluted this holy place." By bringing Greeks, *i. e.* uncircumcised Gentiles, into the Holy Place, *i. e.* beyond the middle wall of partition which divided the court that was open to strangers from that which none but Jews might enter (Jos., *Ant.* xv. 11 §5). The recent excavations of the Palestine Excavation Society (*Report* for 1871, p. 132) have brought to light a slab with an inscription, discovered and deciphered by M. Clermont Ganneau, which illustrates the horror with which the Jews looked on such a profanation. Its contents show that it must have formed part of the low wall just mentioned: "No man of alien race is to enter within the balustrade and fence that goes round the temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." This, accordingly, was the punishment which the Jews of Asia were now seeking to bring on St. Paul and on his friends. —*Plumptre.*

"The people ran together." Better, perhaps, there was a rush of the people. Paul would, in all likelihood, have been killed on the spot, but that the assailants were unwilling to pollute the temple with blood.—*Kitto.* They strained at gnats and swallowed camels, as they had done in the case of the Lord himself.—*Williger.*

"Forthwith the doors were shut." This was obviously the act of the Levite gate-keepers. The doors were those of the gate Beautiful, between the court of the women and the court of the Gentiles. They were of Corinthian brass, 60 feet high, and it took twenty men to shut them. —*Lewin.*

"Centurions." Captains of a company of a hundred men. The Roman guard was stationed on the roof of the western cloister, ready for any emergeucy.—*Lewin.* Learn, (1) a heathen may often be the protector of a Christian; (2) the usefulness of a government, however severe.—*Bib. Museum.*

"Bound with two chains." One from each of his arms to a soldier on each side of him (comp. chap. 12: 6). This secured the prisoner, yet left him free to walk away with his guards when the detachment was marched off.—*Riddle.* The prophecy of Agabus was here fulfilled (chap. 21: 11). The chains were at hand because, as Josephus states, every Roman soldier carried with him a chain and also a thong.—*Lewin.*

"And some cried one thing, some another." Nothing more confounds some men than to be forced to give a distinct reason for a course pursued in the heat of passion.—*Bib. Museum.*

"And when he came upon the stairs." Which led from the court of the Gentiles to the top of one of the cloisters adjoining the castle of Antonia. The castle, being near the northwest corner of the temple area, was connected with the western and northern cloisters of the outer temple by two colonnades, called the limbs or legs, one running from Antonia to the northern extremity of the western cloister of the temple and the other running to about the middle of the northern cloister of the temple. Where the two colonnades abutted on Fort Antonia, stairs led srom the castle to the roof of the cloisters, and of course stairs from the cloisters into the outer court of the temple. It was to one of these latter stairs that Paul was borne.—*Lewin.*

"Canst thou speak Greek?" Literally, dost thou know Greek? This implies that Paul had addressed the chief captain in that language, which was a surprise, since the officer had held him to be a very different person; possibly of a lower class than those who were familiar with the language of the refined world.—*Riddle.*

"Art not thou that Egyptian?" The Egyptian whom the chief captain took St. Paul to be is mentioned by Josephus. A short time before this, probably at Pentecost, two months before (*Lewin*), he had gathered a large body of discontented Jews on Mount Olivet, whom he had deluded into the belief that he was the Messiah, declaring that the walls of Jerusalem would fall at his word. Felix marched out against the insurgents and dispersed them, but the Egyptian escaped. Among his followers were 4,000 of the *Sicarii*, a numerous band of brigands, who stabbed people in open day in the streets of Jerusalem; and the words of Lysias in verse 38 are literally "those four thousand men of the Sicarii."—*Stock.* The name Sicarii (assassins) was derived from *sica*, a daggar or short sword these robbers wore beneath their clothing. These may be compared to the Thugs of India, a secret society of murderers who spread terror till they were suppressed by Lord Bentinck (1830).—*Rev. Com.*

"I beseech thee, suffer me to speak." Observe the indications of Paul's self-possession, confidence in his cause, native dignity, and personal power. Unawed by the mob, he desires to address them; by his personal weight secures permission; and there, chained to the soldiers, his hair and garments still disordered by the rough handling, with a gesture he silences the crowd and secures an audience. We no longer wonder that this man wished to go into the theater at Ephesus and face the mob.—*Abbott.*

—The missionary spirit is the spirit of Christ; the soul or church that does not possess it is dead.—*Scudder.*

—The total national debt of the world, in 1713, was $595,000,000. In 1793 they had risen to $1,415,000,000; in 1798, to $2,845,000,000; in 1816. to $7,185,000,000; in 1848, to $8,245,000,000; in 1870, to $19,150,000,000, and in 1884, they have reached the awful aggregate of $27,155,000,000.—*Mulhall.*

—Bro. I. D. Wellcome of Bath, Maine, has prepared and printed an excellent little tract entitled "Are you a Christian." One of the evidences is this: "You either keep out or come out of all secret societies (2 Cor. 6: 14–18; Eph. 5: 11–15"). This tract is worth circulating by the hundred thousand.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; E. W. Kirby, Pennsylvania; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Panll, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved invlolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

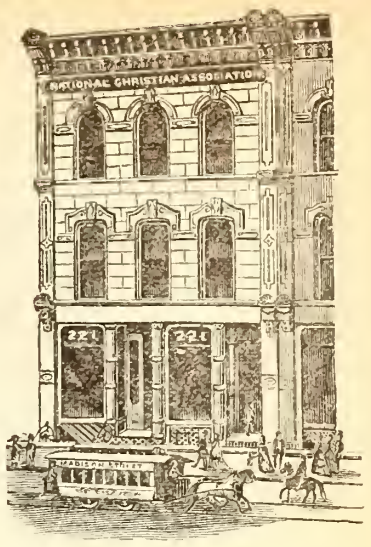
A. D. ZARAPHONITES, Andros, Greeee.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin.

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

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INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

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MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

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WEST VIRGINIA.—Pres., D. B. Turney; Sec John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 29, 1885.

THE SEVENTH-DAY BAPTISTS.—An evil genius has suggested to this worthy people, that the *Cynosure* would sanction laws to punish those who keep Saturday holy, and for working on Sunday. No such doctrine has been, or will be, taugh tby the *Cynosure*, which teaches, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men." When the fourth commandment was given from the top of Sinai, it would have taken just two days, Saturday and Sunday, to have kept one Sabbath day around the globe.

SWEDISH FREE CHURCHS.—CORRECTION.—In the *Cynosure*, Jan. 15, in the article, "*Mormonism, Masonry and Congregationalism*," we did unintentional injustice to Secretary M. W. Montgomery, of the Scandinavian Missions. On a more careful perusal of his interesting report, we are rejoiced to find on pages 97 and 99, two strong condemnations of "Freemasonry," taken from the writings of Dr. Waldenstrom, which, as he speaks for all the Swedish Free churches, show that those churches contain more than one hundred thousand Christians committed against the secret lodges. We hope for letters from their ministers which will introduce to our readers that marvelously interesting people.

LABOR ORGANIZATIONS.

An able article on this subject is given in the *North American Review* for January, from the pen of Richard J. Hinton, a strong Labor Unionist.

This writer, who advocates arbitration, not strikes; and law and order, not anarchy, is of course embarrassed by the secrecy of Labor Unions; but he gathers and gives proximate tables from which he infers that:

"Labor organizations embrace fully one-fifth of the skilled wage-workers" in iron, steel, engineering, carpentering, type-setting, sea-industries, cigar-making, coopering, brick and stone masonry, house-painting, shoemaking, brewers (he does not mention distillers and liquor men), etc., etc.

The platforms of some of these organizations are given, and contain much that is sound and necessary, with much unsound and bad. Mr. Hinton says, "Thinking men in the labor ranks are more or less imbued with Socialist ideas, as the Henry George state-ownership of the land, Karl Marx common property in railroads, telegraphs and banks, land, mines and waters, and Lasalle's ideas of the state owning machinery and business so as to dispense with capitalists and capitalism."

These unions run seventeen monthlies, one daily and seven weeklies. And Hinton thinks these immense orgrnized masses are tending toward federation. A federal body met in Chicago last October, representing nine labor crafts, and several secret lalor orders.

The *Cynosure* is not unfriendly to the efforts of laboring men, by legitimate organization, to watch over and protect their interests from the greed of organized capital. Nor do we expect such organizations to arise at once complete in wisdom and perfect in prudence.

The difficulties and dangers in their way are many and vast:

1. Lavbrers have less leisure and less knowledge than employers.

2. "The rich answereth roughly." "The poor useth entreaties."

3. Hence labor organizatious offer a field for and invite quacks, idlers, the lazy, the impudent, and all who are inclined to general "cussedness," to join them.

4. But over and above all, the necessities of organization to keep great promiscuous masses of men together so as to effect a common end and object, secrecy, superstition and curiosity, instead of reason and intelligence, for the obvious cause that reason and intelligence will be wanting in miners who work underground and out of sight. Five millions of American laborers cannot write or read a vote; and other millions do not know precisely what it means; and the devil and his myriad agents stand ready to put stumbling-blocks before the blind. All the ancient guilds catalogued in the old British encyclopedias put on "mystery," practiced devil-worship, and as soon as they had money, got "*A nobleman to their chairman*," who loved laborers as vultures love lambs.

When the writer employed thirty mechanics on the college building at Wheaton, many were drawn into Chicago by the offer of five dollars a day through the summer and fall. The following winter a labor organization led by a former German Wheaton student, who "believed Jesus the greatest of magicians," resolved, "*That we supply our families and send the bills to the City Treasury.*"

Christ and his apostles were an organization of laborers; and every constitution of a labor-organization is a fraud which leaves out the Ten Commandments and the example of Christ, who "*spake nothing in secret.*" The platform of the American party is therefore the only proper and safe constitution for a labor-organization, and that is safe. If the third article: "That God requires aud man needs a Sabbath;" and the fourth, demanding the prohibition of the importation, manufacture, and sale of intoxicating drinks," were carried by the majority electing our Presidents, eight hours a day for some sorts of labor might do. But, as things now are, besides the folly of stopping the load of hay in the middle of the afternoon, and the railway train before it gets to the depot, the grog-shops and small lawyers who defend plain murder and assassination would be the chief gainers by "the eight hour law."

Still, as we have already said, imperfect labor agitation is better than none: though, as we once heard Henry Vincent say in England, "Every strong-winged, stray bird of genius who soars above the masses which hatched him, is regularly caught and cooped and bribed by the aristocracy." Still labor agitation has done good even in England. Corn laws sometimes fail, the ballot moves steadily towards the masses; and now and then a Cobden and Bright refuse titles and orders.

The need of labor-agitation increases with the progress of society. Pickens of South Carolina, said in the slavery debate, "When society is pressed down into classifications, the upper class will own the laborers in some shape or form;" and this is true where greed is gospel and gain is law. Machinery and increased population raise the price of land and make the travel longer from the laborer to the owner. But ten thousand side doors open up all the way from labor to capital, and every virtuous young man or girl holds a key to some of those doors. The talented young man controls the employer, and the prudent girl marries his son. Death disperses riches and clerks inherit them; and if the accursed drainage of secretism and strong drink was once stopped the devil would lose his worship, and the liquor seller his coach; reason would gently return to the masses, and the angel having the key of the bottomless pit to lock Satan away from society become not only a beautiful revelation but a fact.

CHRIST'S COMING AGAIN.

A good brother, Noe, of Layton, Hendricks county, Indiana, wishes us to explain our editorial of Jan. 8th, where we said "Christ's second coming is not a Scriptural phrase;" and he nearly convicts us of a mistake, by citing Heb. 9: 28: "Unto those that look for him shall he appear *the second time* without sin unto salvation." To us, however, there is a difference between Chrits's "appearing a second time" to "them that look for him," and the phrase so constantly repeated, "*Christ's second coming*," as though that, and that only, was all we have to look for. We certainly agree with our good brother that Christ will "appear the second time," to "them that look for him." We said Jan. 8th, "Every one of his predicted comings will be fulfilled." We verily believe Christ will "so come" as the disciples saw him "go into heaven," Acts 1: 11. That he shall "descend from heaven with a shout, with the voice of the archangel, and the trump of God" (1 Thess. 4: 16); that he will "come with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth wail because of him;" that he will come in his glory," and "sit in the throne of his glory," and summon all nations to judgment: with mauy more similar Scriptures whose bare recital must fill every feeling, rational mind with awe unutterable.

But whether these and other Scriptures which depict his comings in terms, and with imagry so august that one almost holds his breath to read them mean just one sublime "second coming;" or whether there will be manifold comings till all be fulfilled, we know not. He came on the mount, by the sea, at Emmaus, and amid terrible splendor to Isaiah, (chap. 6) and to Ezekiel (chap. 1). But "his ways are unsearchable," "past finding out!" "It is the glory of God to conceal a thing;" and he has purposely concealed the time and manner of his comings. Let us be preparing his way; and live so we shall be glad to see him any hour.

MASSACHUSETTS STATE MEETING.

A dispatch from Rev. D. McFall, of the Massachusetts State Christian Association executive committee, announces the appointment of the State convention at Reading, just north of Boston, on Tuesday and Wednesday of next week. See the notice elsewhere, and let the old Bay State surprise herself with numbers and enthusiasm. It has been some time since the Massachusetts friends have held a convention. Let there be full amend made for the long rest. The lodge has not during this time ceased dragging its half-clad victims under its yoke nor remitted a single meeting. The devil is not inactive, let not those who have enlisted for Christ be lacking courage and zeal. Go to Reading next Wednesday, Massachusetts friends, in prayerful earnest. There will be a good meeting, you cannot afford to lose it.

A MISSIONARY ERA.

The departure of forty missionaries from New York for the interior of Africa last week, independent of the financial support of a missionary society, is but one of numerous indications of a mighty awakening to the importance of the world's evangelization. The appeal on our third page from Lord Radstock, the pastors, Bonar and Marston, and the well-known George Muller should be heard in every part of Christendom. "Let us go up and possess the land," writes Pres. A. G. Haygood, in a similar appeal a short time ago, urging the church to behold her mission in the command of Christ to "Go ye into all the world."

The New York company have been aroused by the powerful appeals of William Taylor, and he goes with them to inaugurate the work. He has appealed for no funds except to pay their passage. The land must support them, and their faith in the Almighty One who has promised to care for those who serve him.

The *Independent* notices a unexpected and unique missionary movement begun by the "liberal" sections of the German church, who have been roused to emulate the work of the orthodox churches and have organized to prosecute missionary work form their standpoint. A number of professors iu the universities of Jena and Heidelberg are leading in the movement. They do not wish to be considered as an opposition to the existing societies. On the contrary, in its appeal the society ackuowledges the duty devolving upon all Christianity of engaging in mission work, and recognizes "with the highest regard and gratitude, the great blessing which the mission work so far has achieved." For the present no missionaries are to be sent out; "but the effort will be made, through scientific work, to appeal to the edu cated classes in the Gentile world, upon whom the missions of to-day have had little or no influence."

While such builders seem to have begun a structure with the most perishable materials, their attempt is the strongest proof of the genuine character of Christian missions.

—Can any of the *Cynosure* readers inform us if Rev. Lebbeus Armstrong, the Presbyterian minister who seceded from the Masonic lodge after taking twenty-one degrees, and who wrote the powerful discourse, "Masonry a Work of Darkness," preached once in Moreau, Saratoga county, New York, and at what time?

—Bro. David Yant of Bolivia, Ohio, writes that the late lecture in that place, by the N. C. A. Secretary aroused the lodgeites exceedingly, and produced much discussion in public places—a result Masonry always seeks to avoid. The lodge lays much blame upon Bro. Yant, but he is sustained nobly by Revs. Mr. Weaver and A. R. Smith, who approve the discussion of the lodge on the New Testament principles.

—The *Faithful Witness* published monthly, by W. H. Litzenberg, at South Oil City, Pa., still in its first volume, publishes a welcome testimony against the secret lodge. Let it be read rejoicing:

"The *Christian Cynosure* has been received, and we believe we would not prove a *Faithful Witness* if we did not add our full endorsement to its principles. Although we have never felt called to enter the field on that line entirely, yet we wish to say that when the writer hereof was saved, the work was complete as far as secret societies were concerned. We believe, in fact we KNOW, we could not please God by retaining membership in a society where the name of Jesus is ignored. Union with God, means separation from the world."

—The fine picture of the Ice Palace, which was opened at Montreal, on Monday, is given our readers through the courtesy of the *Inter Ocean* of this city. We wish to add a word to the advertisemeut of this daily, published a week or two since. After a number of years' acquaintance with the daily press of

Chicago, we ean recommend the *Inter Ocean* as the safest, fairest and best of them all. Its superiority is most marked in its editorial pages, while the exeellence of its correspondence has given it a leading circulation in the Western States and Territories.

—Secretary Stoddard left Chicago for New York State on Friday, the 16th inst. The snow and extreme eold put an embargo on railway travel, and his train made only thirty-six miles in sixteen hours, and he had to stop in Salamanca, N. Y., over Sabbath. He attended the State meeting at Fredonia, last week and is this week in Willimantic, Conn.; next week he expects to attend the Massachusetts State Convention at Reading, on Tuesday and Wednesday.

—Bro. K. A. Orvis of Columbus, Ohio, heartily endorses the proposed State Convention in Ohio, and promises his aid in personal effort, and $10 from his pocket for the State work. He regards Columbus as a favorable place for the meeting, and suggests that enquiry be made respecting hall, entertainment, etc., before fixing upon another location.

—Bro. S. E. Starry ealled at the *Cynosure* office on his way to the New York State convention, Wednesday last, having been delayed in the beginning of his journey. The trains failed to get through to the East in time also, and he reached Fredonia after the final adjournment. Bills were got out, however, and a meeting was held Friday evening, in which he exemplified the lodge work. The New York friends expect to keep him at work for some time.

—Rev. I. Bancroft, who has pledged $10 per month for this year to the Wisconsin State work, writes: "Say to the good people of Wisconsin if my proposition is not responded to soon by other friends offering what they can, I may withdraw it in favor of some other State."

—The first number of the Birmingham, Iowa, *Free Press* is just received. Congratulations to the worthy editors, Dr. J. N. Norris and Rev. George Warrington. The first number promises the lodges of southeastern Iowa a fair, but an earnest battle. May the *Free Press* flag never be struck, and may its "Unconditional Surrender" thunder at every lodge door until it opens never to shut—even those to whom it gives the privilege of its columns. Look out about warming a viper, there, brethren.

TO THE FRIENDS OF THE CAUSE IN OHIO.

An effort is being made for a forward movement in our State. Circulars and pledges are being sent out as fast as names and addresses can be obtained. It is hoped that a large number will enroll themselves by filling out the blank pledges and returning them. Brother Stoddard, the General Agent of the N. C. A., has promised to spend some time in Ohio during March, and it is hoped that a good and enthusiastic State Convention may be held in the latter part of March or the first part of April. Where shall it be held? Let friends throughout the State answer through the *Cynosure*. It ought to be central, that it may be well attended, and it ought to be where it will have a good local support. We would be glad to hear from a number, showing the advantages of different localities. S. A. GEORGE, *Sec. O. C. A.*

FROM THE GENERAL AGENT.

THE NEW YORK CONVENTION.

BUFFALO, N. Y., Jan. 23d.

With Bro. Capwell I am waiting for a train to future appointments, and will just send a word from the meetings at Dunkirk. The Chautauqua County Association re-organized on the 21st and has resolved not only to live but to *work*. Having completed the county business Bro. J. E. Vineent vacated the chair and Bro. Capwell, president of the State Association, called the convention to order and made a few pointed remarks. W. B. Stoddard gave a summary of his year's work and submitted suggestions for future operations. The necessary eommittees were appointed and time was given to a general exehange of experienee.

In the evening after a half hour's devotional exereises eonducted by Rev. Bro. Dunham, Pres. Capwell announced a disappointment in the non-appearance of Bro. Starry, and called upon the writer to "fill the breech," which he did to the best of his ability. There was a fair audience which remained quiet and attentive for an hour and a quarter listening to a diseription of the first degree of Freemasonry. At the close of my remarks Bro. Mallory, who had taken three degrees in a "regularly eonstituted lodge," testified to the eorreetness of the work done; so that what would otherwise have been a serious disappointment, was slightly relieved.

On the morning of the 22d, most of those present the day defore answered the roll call, but neither Bro. Starry, Pres. C. A. Blanchard, Rev. B. T. Roberts or Rev. N. Wordner had been *heard from.* The forenoon was largely oceupied with business, and short speeches, but with the temperature below zero and no tidings from speakers east or west, the enthusiasm was only moderate. The afternoon mails brought no word from those expected to edify and instruet the evening audience by an exhibition of the "Sublime degree" of Masonry, it was decided to adjourn subject to the call of the executive committee and to give all who wished an opportunity to attend a prohibition convention in progress in Temperance Hall in the same building. The prohibition convention was addressed by W. H. H. Bartrum of New Jersey, and right well did he plead the cause of prohibition. Every one attending was well repaid

At this meeting after the anti-secrecy convention had adjourned Bro. Starry put in an appearance to meet a hearty welcome at that late hour and after being in perils of snow and storm. A hall was seeured, bills struck, and all necessary arrangements made for the third degree to-night, and such of the brethren as had not already left and could remain are with him to help put a fitting period to the annual gathering which is not to be accounted a failure.

There was much more business done in this than is the wont in State conventions, and I predict a better state of affairs in the future than in the past. The officers eleeted were Pres. Franklin W. Capwell, Dale; Viee-president, Rev. G. W. Sibley; Recording Secretary, Robert Parring, Jamestown; Corresponding Secretary, Joseph E. Vincent, Hamlet; Treasurer, Peter D. Miller, Wright's Corners, Niagara Co.

J. P. STODDARD.

LITERATURE.

STORIES FOR HOME FOLKS, YOUNG AND OLD, by Grace Greenwood, pp. 185, Price 50c. John B. Alden, 393 Pearl St., New York.

Hundreds of thousands have been charmed and their hearts made better and more tender to the touch of human sympathy by the writings and leetures of "Graee Greenwood," and the reading public will welcome this fine addition to the earlier children of her pen. No one will read these stories of mothers' love, of ehildhood's devotion, of the nobility of true friendship, without aspirations for a better life. The first of the sketches is a true story of the war which shows the great heart of Abraham Lincoln in the time of its greatest trial, yet as tender as a woman's.

In the *North American Review* for February, the question "How shall the President be Elected?" is ably diseussed by five writers: Senators Dawes and Vanec; Pres. F. A. P. Barnard of Columbia College; a New York lawyer, Roger A. Pryor; and a well-known journalist, William Purcell. The substantial agreement of four of them on the same point is significant. Pres. Barnard's article is the longest and most exhaustive, he having been the author of a proposition to substitute for the Electoral College the vote of the lower houses of the State Legislatures. The veteran historian, George Bancroft, writes a review of G. W. Holmes's life of Emerson. Prof. C. A. Young writes in a popular manner of the "Theories of the Venus Corona;" and Prof. G. Stanley Hall on "New Departures in Education," ably defending an equal attention to the moral as well as intellectual training of children. The ablest article of the number is by Prof. W. G. T. Shedd, D. D., of Union Theologieal Seminary, on the "Certainty of Endless Punishment," in which the argument from the reason of the case is very clearly and forcibly stated. A discussion by Dr. H. J. Van Dyke, Jr., and Rev. H. W. Beecher, "Shall Clergymen be Politicians?" closes the number.

Gregory's annual seed catalogue for 1885 is a complete descriptive and illustrated list of vegetables, flowers and grain. The Gregory seeds stand among the highest for germinating qualities. Some specialties are presented this year. The catalogue is sent to any gardner free by J. J. H. Gregory, Marblehead, Mass.

The books printed in the South during the war are now in demand among collectors. One of these was a spelling book printed on common wall paper. Another, more ambitious, was illustrated with the old trade cuts found in newspaper offices, producing a eomical effect. Upon the title page is the legend: "Printed in the fourth year of the war of independence."

E. E. Brown, a eolored lawyer of Boston, caused the manager of a skating-rink to be fined $50 for diseriminating against him

STAR NOTES.

SATURN'S MOVEMENTS AND RINGS.

Conspicuous among the brilliant heavenly bodies, which every clear evening shows us now, is the planet Saturn, the first star brought out by the fading twilight, directly in the east. In appearance less white than the great sun, Sirius, low in the southeast, less ruddy than Betelgenx, to the east, it is about the same in color and brightness as Capella, to the north. Its motion through the sky is interrupted by annual gyrations, or retrograde movements; which so puzzled the ancient astronomers, but are now known to be due to our earth's orbital motion. The backward motion began early in October, when Saturn was a little below *Zeta Tauri*, the 3d magnitude star now about four degrees east of the planet; and will continue till the latter part of February, when the planet will resume its slow progress, never to return to that part of the heavens till a generation of men has passed from the earth. The apparent forward motion may be roughly indicated by a line from *Eta Tauri* to a point one degree below *Zeta*. *Eta* is the upper star of the Hyades, the V-shaped cluster. It will be noticed that Saturn is not now on this line, as it would be if the earth and Saturn moved in the same plane. But the difference will be more noticeable when Saturn comes into conjunction with *Zeta* again in May, as it will pass then to the north of that star instead of the south, as in October. This inclination of the orbits of Saturn and the earth is so slight, however, that Saturn will never be found more than two degrees from the Ecliptic, the earth's path in the heavens, or the apparent path of the sun. So the sun will pass on June 9th very near to where Saturn is now.

The most novel feature of this planet, and perhaps the most wonderful in the whole heavens, is the ring. Concealed from our sight by its great distance, it is yet disclosed by a low magnifying power; indeed, when the ring is so open as at present, it can be seen with a spy glass a foot and a half long, furnished with some kind of a stand to hold and move it steadily. For six years now, the ring will gradually diminish in width, to a mere line, when it will turn and gradually show us the other side. Is this where Ezekiel found his simile of awheel within a wheel? F. W.

Galesburg, Ill.

A GAP WELL FILLED

NEWARK, Ill., Jan. 21st, 1885.

I have just noticed in last number of *Cynosure* Geo. O. Robinson's discontinuance of the paper because you supported St. John in late campaign.

I want to take Robinson's place as a paying subscriber for the same reason for which he quits. Last year (1884) was the first I ever saw or read much of the *Cynosure*. Two Baptist friends paid for it for me and I received and read it regularly. I had previously had the paper represented to me as *narrow*, *sour*, and *bitter*, and in general unreliable. And although in sympathy with the especial reform it advocates (hostility to secret societies), I yet was unprepared to subscribe for it. My regular reading of the paper, together with my observation of the spirit of its accusers, has led me to think it not only fair but magnanimous. Its course in late campaign was a continual source of pleasure to me, chiefly because of this spirit which it manifested; and while the paper continues earnest yet kind, radieal yet generous and fair, especially toward the Prohibition party—in short *Christian*, as it is named, and as I believe it to be, it may eount me as its friend and subscriber.

Enclosed find amount to cover year 1885. Your Bro. in Christ. H. R. ANTES,

Pastor M. E. Church.

OBITUARY.

Alvah Warner went to Heaven from Gilboa, N. Y., Nov. 1, 1884, aged nearly 53 years.

He was very clearly converted when quite young. He lived in the experience of entire sanctification upwards of forty years. He severed his connection with the church of his former choice some ten years since, preferring to be connected with a body of true believers who made non-attendance with secret societies a test of membership. His opposition to secretism and kindred evils was very great. The writer visited him in his dying moments and found him very happy in God. He remarked, "If I live I am the Lord's; if I die I am the Lord's." His sun went down while it was yet day. "There is a prince and a great man fallen this day in Israel."

DAVID C. STANTON.

Barnerville, N. Y.

—A daneing-saloon at Noyon, France, the birthplace of John Calvin, has been transformed into a place of worship by the Baptist pastor of Chauny, who holds services there.

THE HOME.

CHRIST'S SYMPATHY FOR WEAK SOULS.

"A bruised reed will he not break, and the smoking flax will he no quench." Matt. 12: 20.

When evening choirs their praises hymned,
In Zion's courts of old,
The High Priest walked his rounds and trimmed
The shining lamps of gold;
And if perchance the flame burned low,
By fresh oil vainly drenched,
He cleansed it from the socket, so
The smoking flax was quenched.

But *thou* who walkest, Priest Most High,
Thy golden lamps among;
What things are weak and near to die,
Thou makest fresh and strong;
Thou breathest on the trembling spark,
That else would soon expire,
And straight it shoots up through the dark,
A brilliant spear of fire.

The ancient shepherd as he strayed,
Among his flock at noon,
On reedy pipe soft music made,
In many a pastoral tune;
But if perchance the reed were crushed,
And could no more be used,
Its mellow music waned and hushed.
He brake it when so bruised.

But thou, good Shepherd, who dost lead
Thy flock in pastures green,
Thou dost not break the bruised reed,
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost re-tune to harmonies,
More sweet than angels know.

Lord, once my love was all ablaze,
But now it burns so dim;
My life was praise, but now my days
Make a poor broken hymn;
Yet ne'er by thee am I forgot,
But helped in sorest need;
The smoking flax thou quenchest not,
Nor breake'st the bruised reed.

—*Selected.*

THAT FAMILY ALTAR.

In many a home there was once an altar that is not to be found there now. Around it the family was daily gathered, and incense was offered thereon by the head of the household. But it has long been in the condition of the altar of the Lord which Elijah repaired that was "broked down." For months, and for years it may be, it has been unused. It is long since the blessed Word of God was opened and read, and the family, parents and children, bowed around it, and there poured forth their united supplications to the great Father of all.

And why has it been so? One excuse and another may have been assigned, but the grand reason has been a decline of piety, a loss of spirituality. And what has been the result? Has there been a gain or a loss? There has been no gain certainly. There is never a gain in the neglect of any duties towards God, for "godliness is profitable unto all things." There has been no gain temporally, nor has there been any spiritually. The children have been none the better for it; nor have matters thriven any better in any respect. Rather has it been for the worse. As the Lord blessed the house of Obed-edom, and all that he had, because of the ark that abode there, so does he bless the household in all its affairs more abundantly because of the altar around which they daily seek his favor. His promise is, "Them that honor me I will honor." God's eye has ever been on that family altar. It was upon it so long as it was a used altar, and he beheld it with satisfaction. His eye was also upon it when it was "broken down," and it has been upon it all the while that it has lain in ruins, and with disapproval. And, my dear friend, if you would regain his approval, and if you would have it to be with you and with your family as it was in months that are past, you must hasten to repair and to rebuild that altar, and you must never allow it to go down again. Bring up your children around it, and as they shall grow up and go forth into the world it shall be among their most pleasant remembrances and one of their strongest safeguards.—*American Messenger.*

SIGNS OF SPIRITUAL DECLINE.

1. When you are averse to religious conversation or the company of heavenly minded Christians.
2. When, without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation, or think lightly of sin.
5. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving to others.
8. When you confess but do not forsake sin, and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you further into the Sabbath than the Saviour of the Sabbath follows you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interests or the opinions of your neighbors.
13. When you associate with men of the world without solicitude of doing good or fear of having your own spiritual life injured.—*Selected.*

CALMNESS OF SPIRIT.

Calmness and equanimity ought to be a part of every one's religion. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of this spirit, it would wonderfully improve the world. Christians lose their wayside comforts, and dishonor their Master, by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience will even show anger over the loss of a button, the mislaying of a cane, or fifteen minutes' delay of dinner, though they have stood calmly by the graves of dear ones gone, and comforted others whose hearts were breaking with grief.

Doubtless physical infirmity is a cause of much of the agitation and fretfulness which many good people exhibit, but they must guard against this. Not only must they watch against *yielding* to such things, but they must watch against the overwork, the stimulation, the excess, the gluttony, and the dyspepsia, which rob men of peace, and which leave them nervous, fretful and impatient. God would have us well. It is small credit to a watchmaker to have his watches continually out of order, even though it may wholly be the fault of those who carry them; and the perpetual sickness and fretfulness of Christians does not honor him whose apostle has said, "Glorify God in your body."—*Christian Progress.*

THE GREAT DIVIDER.

"As the cross of Christ separated the penitent and believing malefactor, from the impenitent and unbelieving one of Calvary, so it has continued ever since to separate the army of believers from the army of unbelievers."

The above paragraph, from some evidently clear headed and sound Christian writer, contains a suggestion of great practical importance. The Cross of Christ stands between the evangelical church of Christ, and all systems of rationalistic or merely moral religion. The cross and all that it signifies, namely, salvation by the blood of Christ, is completely excluded from false religions; yes, even from that religion which, while it lavishly glories in the symbols of the cross, conceals the all sufficiency of Christ's atoning sacrifices, and practices the impiety of pretending to repeat it daily. To make a sacerdotal caste the custodian of the saving power of Christ's vicarious atonement, to be retailed out at its pleasure for money, is the height of blasphemy.

Dear friends, before you join any church or association, be sure you find out on which side of its door is the cross of Christ, and the ONE who hung thereon! It is not enough to have a priest, however exalted, inside the door, nor yet a Grand Master.—*N. Y. Witness.*

BIBLE READINGS FOR THE YOUNG.

EXCUSES. Read Luke 14: 15-24.

Come; for all things are now ready. And they all with one consent began to make excuse. Luke 14: 17.

1. What does this great supper represent? Isa. 55: 1, 3; John 6: 35.
2. Who are the servants sent with this invitation? 2 Cor. 5: 20; Rom. 10: 15.
3. What do the various excuses represent? Luke 8: 14; 14: 33; Acts 24: 25.
4. Who are those who accept this invitation? Matt. 5: 3, 6; Ps. 110: 3.
5. What becomes of those who go on making excuses? Luke 14: 24; Heb. 12: 25; Pro. 1: 30, 31.
6. What is it to compel sinners to come in? 2 Cor. 5: 11: 20.—*Notes for Bible Study.*

SPEAKING THE TRUTH IN LOVE.

"You see, auntie, our teacher gave every one of us girls a motto for the new year. They were perfectly lovely, I mean the way she made them; all hand-painted on little easels, to stand on your bureau, where you'd see 'em the first thing every morning. Each one was different; mine had bluebells and lilies of the valley, just a dainty little handful that looked as if somebody had laid them down for a minute, and under them the motto, 'Speaking the truth in love.'

"I liked it best of all, and I thought that motto would be easy enough to live by, because, truly, Aunt Mary, I never do tell lies, not even the least little bit of fibs, and I just *despise* folks that do. But I've found out one thing: there's most always a good deal more in Bible verses than just what's on top, and that's the way it came out with my motto.

"First thing when I got to school, there was Gracie Harter, as proud as a peacock, with the very unbecomingest hood on that I ever did see: deep blue velvet trimmed with swan's down, and she a black, little dingy thing. Of course she had to run up to me and say, 'See my new hood; it came last night by express; isn't it lovely?'

"Now, Aunt Mary, what should you think I ought to say?"

"Nothing that was not true, of course"—

"Well, just let me tell you. I didn't even think of my motto, because I always do say what I think right out, and I was just going to say how unbecoming it was, when Lottie Richards spoke up and said, 'Isn't it a beautiful shade of blue; just what I wanted for my hat, but mamma couldn't find it; may I try it on, Gracie?"

"'Course Gracie said yes, pleased as could be, and when she saw how sweet it looked on Lottie's yellow curls her eyes just daneed."

"'My papa bought it for me in the city,' she said. 'Mamma was sorry he didn't get red, but we wouldn't tell him so, 'cause he liked it and kept it a secret to please me. I wanted red at first, but I don't now; I didn't know it was so pretty.'

"Do you see, auntie, the little goosie didn't know that it was Lottie's pink cheeks and blue eyes that made the hood so pretty. I kept thinking and thinking and couldn't quite make it out, and at recess I asked Lottie if she really thought Gracie looked nice in that hood, and she said: "Why no; it isn't very becoming, but it is pretty and warm, and her papa chose it, and she will have to wear it, so I want to help her to be happy in it.'

"'Well, I said, 'I was just going to tell her she looked as black as a thunder cloud in it, and that's the truth.'

"'I was afraid you would say something,' said Lottie; that's why I spoke; you know my motto is, 'Bear ye one another's burdens.'

"'But that velvet hood isn't a burden; at least Gracie doesn't think so.'

"'No, but don't you see how easy it would be to make it a burden by laughing at it? I don't s'pose you're so silly, but I'll just tell you, Mamie, I've cried many a time about having to wear my brown merino, because you said I looked like the picture of the Goose Girl in it.'

"I felt awfully shamed, auntie, because Lottie is my very dearest friend, and I wouldn't hurt her feelings for anything. I asked Lottie if she didn't think we ought to tell people anything but what would please them, and she said of course sometimes we would have to, and that's all the time we had to talk about it then.

"After that I began to understand a little better that speaking the truth in love meant not to say disagreeable things even if they were true, when it was not necessary to say 'em and would only make people unhappy. That was the first thing I found out in my motto, but that wasn't all.

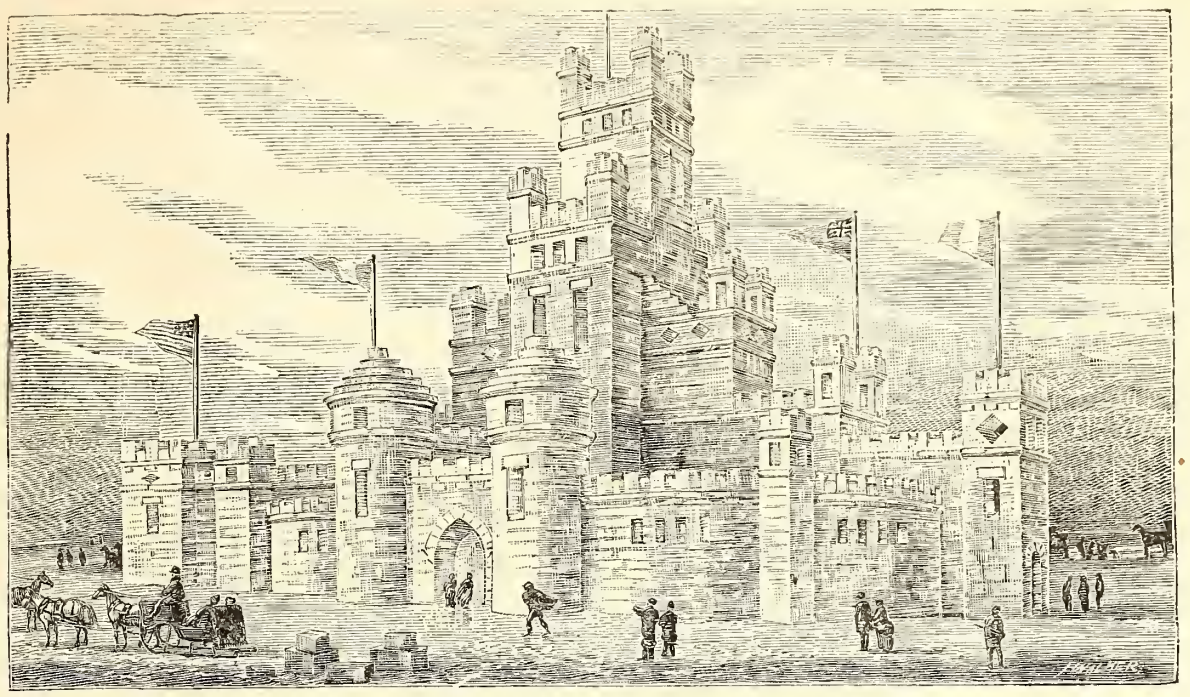
"There's a girl in school—I guess I won't tell her name, because that wouldn't be the truth in love—and hardly anybody really liked her, though she didn't get mad, and had lots of goodies and always divided, but she cheated in her lessons the worst way, and I *should* think if I was Miss Porter I'd have found her out before this time. She put all history dates on paper and fastened it on her cuff and did all sorts of

tricks like that. One day some of us were talking about it, and Laura May said somebody ought to tell Miss Porter. But Lottie said no, the way was to tell M-m—I was just going to say her nome. We all said we wouldn't dare do it, and Lottie said she would and she did.

"Now you'd spose, auntie, that would make a girl madder than anything; but Lottie just told her how we all knew she was bright and generous and good-natured, and what a pity it was to spoil so many good things with one awful bad one. And that girl cried, and said where she used to go to school all the girls cheated, and she never thought about how mean it was, and she never would do it again, and she didn't. And she did a pretty brave thing I can tell you, for one day Miss Porter talked to her after school, and said she was sorry to see she was falling off a little in her history. And that girl just said right out that the reason was she had left off sheating and told Miss Porter all about it.

"So you see, Aunt Mary I found out the rest of my motto, that sometimes you ought to tell people what they *don't* like, but you can tell that kind of truth in love, too, if you really want to help people be better.

"I look at my motto every morning, and I shouldn't be a mite surprised if there were a good many more things about it that will come out by-and-by, like my Japanese box that you always keep finding something inside of." —*Presbyterian Observer.*



The Ice Palace at Montreal.

SAVE.

Children who have a little money ought to practice saving something. Many boys and girls of to-day hardly know a higher use for any money that comes into their hands, than spending it for some foolish thing as quickly as possible. To such, a lesson in self-denial and economy is very important. As go the boy's pennies and dimes, so, very likely, will go the man's dollars and hundreds by and by. Without having the spirit of a miser, the person accustomed to *save*, has more pleasure in laying up than a spendthrift ever knows.

The way to keep money is to *earn it* fairly and honestly. Money so obtained is pretty certain to abide with its possessor. But money that is inherited, or that in any way comes without a fair and just equivalent, is almost certain to go as it came. The young man who begins by saving a few dollars a month and thriftily increasing his store—every coin being a representative of good, solid work, honestly and manfully done, stands a better chance to spend the last half of his life in affluence and comfort, than he who, in his haste to become rich, obtains money by dashing speculations, or the devious means which abound in the foggy region lying between fair dealing and actual fraud. Among the wisest and most thrifty men of wealth, the current proverb is,—money goes as it comes. Let the young make a note of this, and see that their money comes fairly, that it may long abide with them.—*Selected.*

THE ICE PALACE AT MONTREAL.

On Monday the magnificent palace made entirely of ice was opened to the public at Montreal. It is a larger and more elaborate structure than the palace of last year, which thousands went from the States to see. Ice palaces are not a novelty in countries where the winter season is long and cold. Many years ago one was built in St. Petersburg, which was in its time one of the wonders of the world; but far smaller and less beautiful than the one pictured here. This palace is 160 feet long and 120 wide. The main tower is 100 feet high. The arched entrances in front and rear are flanked by towers 44 feet high. The whole is constructed of some 1,600 blocks of clear ice of uniform size. When lit up by electric lights of brilliant and changing hues. which are reflected from the gleaming walls, the scene both without and within is wonderful and grand. A writer in *St. Nicholas* for February, 1885, describes the magical scene last year:

"The first view of the palace on reaching the Square was enchanting. It was brilliantly illuminated with electric lights, which shone through its sides and gave it the appearance of a large structure of ground glass. A band of music was playing inside, and thousands of people in their warm furs and gaily colored head-dresses were crowding about it. A slight snow was falling, the air was cold but dry, and the whole scene made us think of pictures we had seen of winter sights in Moscow and St. Petersburg. Soon there was a cry of, 'Here they come,' and then at the northern end of the Square the torches of the snow-shoe clubs were seen approaching. On they came, and after several hundred had filed by, and their torches had surrounded three sides of the Square with a line of light, at a given signal a shower of rockets ascended from the middle of the Square. Roman candles were let off from the whole line of snow-shoers, and the ice palace was brightly lighted with colored fires, one tower being red, another green, and another blue. The effect was almost magical. We were well acquainted with Fourth of July fire-works (as what American boy is not?) but to see such effects in a snow-storm was novel indeed. We watched the whole parade—a thousand snow-shoers in their picturesque white suits, and then returned home, and from the window watched the line pass and repass across the top of the mountain and then wind down its side, doubling back and forth in the descent four or five times, until finally we saw it as it sank into

'the mellow shade,
Glitter like a swarm of fire-flies tangled in a silver braid.'"

TEMPERANCE.

THE INITIATION.

Not into a lodge of Freemasons. If we are rightly instructed we know that it is bad enough, but we now speak of the initiation into the rum shop, a lodge (not secret) numbering six millions of members in the United States, a lodge that holds its sessions daily and averages fifteen hours each session. Its Grand Worthy Chief is the devil.

Before we speak of the initiatory steps please take a look into the lodge room. McFarland draws the figure thus: "Health in ruin, hope blasted, affections crushed, home a desert; all the seats of parental care, brotherly love, and maternal devotion empty; in its most distant background there should be the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future. The scenes should be peopled with men whose shattered frames are tenanted by tormented souls; with starved, frightened children, upon whose lips no smile could ever play; with women into whose cheeks furrows have been burnt by hot tears wrung by anguish from their aching hearts. It should be illuminated not with the rays of the heavenly sun, but with something like the glare of the infernal fires. And still this horrible picture will fall far short of the truth."

But, notwithsthstanding this scene, there are many well meaning and professedly Christian men who see no danger in the feeders and rather advocate the use of a beverage which is found to be the greatest of all appetizers for rum and gin. We speak of beer. The reason many indirectly advocate its use is obvious, as we have learned in many ways since our last two articles on hop-growing. One editor whose subscription list is increased somewhat by the space devoted to the hop market, has taken us to task, and in one breath says he would like to make the paper a temperance organ, but it would not receive the proper support, and in the next proceeds to speak eloquently of "pure beer," etc. Another friend urges that "as hops in no way injure the quality of the beer," therefore, the business, as carried on, is perfectly legitimate. Another says that if men drank beer the traffic in rum would decrease.

This, perhaps too lengthy article, is not penned for the purpose of censure nor debate, but to correct, if possible, an erroneous view taken in regard to the use of beer. Our friends may be sincere but the facts will not bear them out in their oft-repeated statements.

The rum seller does not go out into the streets inviting young men to take of his soul-destroying beverage. Very few beginners could be induced to burn their throats with the stronger drinks. They must be educated to it by degrees. The vast traffic in alcohol has been chiefly built up by the brewers. Tens of thousands who never think of sipping brandy will drink beer for it is thought to be mild and comparatively harmless.

Every rum seller knows he is deceived. They know alcohol is in beer, and they put it in there purposely. They want young men to believe that beer is harmless, but they are particular to make it otherwise. With just enough of alcohol in it to create an appetite for something stronger they know when a man begins its use he is their victim. They have gone about this wicked business systematically and physiologically, and with beer gardens and beer saloons at every corner and even stretching out into the woods for the benefit of nearly every Sunday-school picnic, their work is complete. With beer in every billiard hall, skating-rink, dance-room, with beer in nearly every city grocery and in ten thousand country stores, offered as a premium to their customers, the rum sellers know that for every sixty thousand they kill annually there will be many more than that number of new recruits.

Statistics will show that the increased use of beer has a corresponding increase in the use of rum. Beer venders begin the work of desolation and rum sellers complete it.

We said rum sellers do not go about soliciting customers, but beer sellers do and are very successful. Having captured their bird they hand him over to the rum seller with a hellish smile that is full of meaning.

Fathers, mothers, beware of the man who offers your boy beer or tells him it is harmless. He is either ignorant or a well-paid emissary of the rum demon.—*H. D. Clarke, in the Sabbath Recorder.*

Count Bobrinskoy, one of the first nobles of Russia, was converted through the agency of his wife, and they are both zealously engaged in winning souls to the Lord Jesus. Russia is full of drunkenness, but, though the count has a hundred villages, and fifty thousand serfs on his estates, there is not a dram-shop on all his broad domain. Not long ago a dozen villagers came to him with a petition. When they were admitted to his presence he asked them what they wanted. They said they wished to have a dram-shop opened in their village, because they believed it would add to the happiness of the people to have a place of conviviality to which they could resort on holiday afternoons. This roused the lion in the count, and he gave them a ringing temperance lecture, finishing by threatening them that if they did not let the drink alone, and attend to their honest duties and pleasures, he would send them to work in the fields, at labor so heavy that when they had an hour for recreation and rest, they would find means of enjoyment themselves without the help of intoxicants.—*Union Signal.*

—The *United Brethren in Christ*, the *Wesleyan Methodist* and the *World's Crisis* warn the public against skating rinks as open gateways to perdition

BIBLE LESSONS.

LESSON VI.—February 8, 1885.—Paul assailed. Acts 21: 27-40.

GOLDEN TEXT.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21:13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

[NOTE.—On account of late mails Miss Flagg's comments on the Sabbath school lesson were received too late to print in their usual connection.—ED.]

1. *Outward zeal for religion made a cloak for crime.* vs. 27-30. Since these Jews recognize Trophimus as a townsman, they were in all likelihood from Ephesus—old and bitter enemies of the apostle. To inflame the passions of a Jewish mob by appealing to their fanaticism had always been an easy task. These men were filled with the same spirit that possessed the rabble which a generation before had howled through those very streets, "Crucify him! Crucify him!" There was the same scrupulousness about violating a jot of their ceremonial law; the same callous indifference to the most fearful crimes. They accuse Paul of polluting the temple, as they had once accused his Master of blasphemy against the holy place—he who in divine indignation had driven out the money-changers from its courts with the terrible charge, "*Ye* have made it a den of thieves." The same spirit may be seen in our own day. Many a church member possesses great zeal for the purity of Zion while tolerating in her midst the uncleanness of the secret lodge. They deprecate the evil influence of men like Ingersoll, while they excuse or openly defend Masonry and Odd-fellowsnip, though these orders have made a thousand fold more infidels than Ingersoll, Voltaire and Thomas Paine united. Furthermore they often persecute those who for conscience' sake oppose popular evils, with a malignancy that, allowing for a different race and age, is as unsparing and bitter as the hate felt by these Jews for St. Paul.

2. *The Christian's lawful boasting.* vs. 31-34. A Christian must be content though men class him with the offscouring of the earth, for the servant is not greater than his Lord. Paul is rescued from the howling mob who seek his life as a sacriligious renegade from the Jewish faith, only to be mistaken by the Roman tribune for the outlawed leader of a band of murderers. But he never forgets to assert his lawful rights, as the dignity and honor of his mission require. "I am a Jew of Tarsus, a citizen of no mean city," he tells the surprised tribune. "Suffer me to speak unto the people." So the Christian under the sneers and reproaches of the world may comfort himself with the thought that he is a citizen of no mean city; and more than that he is *free-born.* His is the glorious liberty of the children of God, and it is both his duty and privilege to put a true value upon it before the world. Any over-valuing of temporal good—of earthly ease, or honor, or pleasure, is an undervaluing of his heavenly inheritance. A prince in disguise is not disturbed by rudeness from those ignorant of his rank, so the Christain who "reads his title clear" will bear unmoved the scorn and rebuffs of men who have no understanding of himself, his work or his motive.

LIGHT FROM THE WORD.

What was the character of Paul's assailants and accusers? Matt. 23: 13-33. What remarkable proof of their hypocrisy did they once show? John 18: 28. What rank does the Christian hold? Eph. 2: 19; Rev. 1: 6.

THE CHURCHES.

—After leaving Richmond, Va., where his tenday's meetings drew the largest audiences ever known in the city, Mr. Moody went to Washington, January 16th, and held a Christian convention in the first Congregational church, which was not long since opened to the Masons, for their "Lodge of Sorrow." The attendance filled the house to its utmost capacity. On Thursday last, Mr. Moody began a meeting in Harrisburg, Pa., to continue until Saturday. He will then probably visit Scranton.

—There are Lutheran churches in Minneapolis, which conduct services in six languages: English, German, Swedish, Norwegian, Finn, and Danish.

—One of the most successful churches of which we have seen recent record, is the congregation at the old country settlement of Providence, in Bureau county, Ill., several miles from the railway at Tiskilwa. This church was served for many years, until his death, by a faithful and godly minister who laid a good foundation, with a sound Gospel which did not omit to testify against the lodge. His successor, E. A. Paddock, has made a wise use of the Christian forces at his hand, with results almost wonderful in contrast with the average church work. A powerful revival, which brought in many of the heads of families doubled the membership in 1883, adding 41 to the number; and last year by the addition of 73 more it was nearly doubled again. Such glorious results might be attained in hundreds of churches were the same diligence and faith put in exercise.

—The Cremorne Mission of New York (the late Jerry McAuley's) makes an appeal for funds. The mission is now $1,000 in debt.

—The Rev. Geo. C. Needham, the evangelist, has been serving the Delaware Avenue church, Wilmington, Del., for three months as pastor. He will immediately engage again in evangelistic work.

—The *Golden Rule* of Boston, writing of Massachusetts, says: "An army of 12,000 teachers in this State can report but an average of 1,171 additions to the church per year, or one conversion to each ten teachers, or one out of eighty-one scholars! Are not such results 'appalling, disloyal, and most humiliating?'"

—Rev. J. Walter Lowrie, a Presbyterian missionary to China, has the only four-wheeled vehicle in Pekin—an ungraceful but useful covered depot wagon, built in Ohio. The natives are amazed at its wheels, so light and yet strong.

—Mrs. Hastings, an elder sister of Grover Cleveland, President elect, is with her husband actively engaged in the missionary work at Ceylon. Mr. and Mrs. Hastings have been on this field for more than thirty years. Six children have been born to them during this time, several of whom are grown up and are now laboring earnestly with their father and mother. Mr. Hastings is president of the Congregational college at Ceylon. An effort is being made whereby we hope ere long to give our readers a contribution directly from these veteran missionaries.

—We are astonished that so fair a Catholic paper as the *Boston Pilot* should give utterance to anything so shamefully false as the following: "'Civilized by English missionaries' means more than the words imply. It means that the 'natives' were found by England honest, simple, pure, sober, truthful, and probably warlike, and that the civilized influence of their conquerors has made them a race of drunkards, liars, prostitutes, and depraved serfs." It would be just as true to say that the Catholic church produces dynamiters and assassins, as well as "drunkards, liars, prostitutes, and depraved serfs."—*Independent.*

—The *Christian Instructor* gives the following touching item; "The eldest daughter of Rev. Dr. John Geddie, the well known missionary of Aniteum, left her parents in the mission field and went home to Nova Scotia for her education. She was absent for eight years. After she returned to the mission field her father wrote: "When we parted we did not expect to meet in Aniteum again, and we scarcely ventured to expect a meeting on this side of the grave; but God has been good to us beyond our expectations. But, alas! we were all so changed in appearance that our daughter knew not her parents, and we should never have recognized her. Such trials and experiences are not uncommon in the lives of missionaries. They are endured for Christ's sake, and those who undergo them for him shall not lose their reward."

—The members of the missionary colony which Bishop Taylor, of the Methodist Episcopal church, is establishing in Africa, sailed Thursday morning on the steamer City of Montreal. The colony numbers fifty-three persons in all, thirteen of whom are children. They took with them to-day 33,000 yards cotton cloth, which is used as currency among the inhabitants of the dark continent. Any amount of jewsharps, rifles, ammunition, axes, and tools of all kinds, a printing press, and 5,000 Bibles. The scenes about the vessel and pier that morning were animated, and at times pathetic.

DEDICATION IN MANSFIELD, OHIO.

A little more than seven years ago a mission station was organized in Mansfield, Ohio, under the care of the Home Mission Board of the Reformed Presbyterian church, there being only three ministers of the church; together with perhaps a dozen adherents. S. A. George, the present pastor, was appointed to labor for six months to test the practicability of the effort, and by the blessing of God he is still there, the pastor of a flourishing congregation, which was organized about eighteen months after the Mission station was taken under the care of the Board. The congregation now numbers 75 members, with a flourishing Sabbath-school, and a well-attended weekly prayer meeting. On the evening of Jan. 8th, 1885, they dedicated to the Lord a house of worship, the total cost of which was more than $13,000. It is a gem of beauty, and a marvel of cheapness, and, what is best of all, it was dedicated free of debt. Six hundred dollars were lacking on the evening of dedication, and it was all raised in a few minutes. It is a cause of great gratitude to this people and their many friends. May the blessing of God still continue with them.

A NEGLECTED PART OF WORSHIP.

The missionary magazines and many Christians in their private capacity have deplored the failure of the church members in consecrating their pocketbooks to the Lord. Argument and appeal do well with many individuals, and thousands have been led of the Spirit to lay all upon the altar. But the churches generally have a great lack in this matter. Few have tried the effect of making the offering a part of worship and training the children to a familiarity with giving as we do to Bible reading and prayer. The Presbyterian General Assembly, says the *Foreign Missionary*, has for years had before it the general adoption of systematic and proportionate giving by members of the church, giving year by year increased attention to the subject. At its last meeting the Presbytery of Cleveland, adopted the following overture to the General Assembly, which embodies some good and sound ideas on the subject which are worth the consideration of all Christians:

OF THE WORSHIP OF GOD BY OFFERINGS.

"I. In order that every member of the congregation may be habituated to give of his substance, systematically and as the Lord hath prospered him, to promote the preaching of the Gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregation in this behalf every Lord's day, and, in accordance both with the teachings and examples of Scripture, that the bringing of such offerings be performed as a solemn act of worship to Almighty God.

"II. The proper order, both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the discretion of the minister and Session of the church; but that it may be a separate and specific act of worship, it is very desirable that the minister should either precede or immediately follow the same with a brief prayer, invoking the blessing of God upon it, and devoting the offerings to his service.

"III. The offerings received may be apportioned among the Boards of the church, and to other benevolent and Christian objects, under the supervision of the church Session, in such proportion and in such manner as may from time to time be determined by the congregation; but the specific designation by the giver of any offering to any given cause or causes shall always be respected, and the will of the donor carefully carried out.

"IV. It is the duty of every minister discreetly and judiciously to cultivate the grace of liberal giving in all his congregation, that every member thereof may offer according to his several ability, whether it be much or little."

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THE CYNOSURE CONTRIBUTORS;

OR,

WHAT'S IN A NAME.

I see you have a noble list
Of Reverend's and D. D.'s;
For fear I might get in a mist
I herein send your *Fees*.

I hope you'll always think it *Wright*
To *Post* me on the lodge
And lay their secrets bare in spite
Of any artful dodge.

I pray the lodge may have a *Paine*
In every vital part;
O may it fall; ne'er rise again,
Pierced through its secret *Hart*.

I see our *Flagg* is now unfurled,
Our *Cook* will serve a feast,
The darkness flee from off the world—
The light breaks in the east.

I think we all can go on *Foote*
A thousand miles or so,
So that we could forever put
Away their cable-tow.

Our *Callender* will guide us right,
Our *Day* grow brighter still,
Our *Starry* canopy will light
The lodge to all that will.

And may its Temple built of stone
Be rased unto the ground;
And may their great word, Ma-ha-bone,
Be lost, and never found.

I would that all may see the light
That comes from Christ above,
And leave their darkened lodge of night,
And serve our God with *Love*.

F. M. WALDRON.

Northville, D. T.

THE SECRET EMPIRE.

—The body of Major Charles B. Brady of St. Louis was incinerated lately in the crematorium at Lancaster, Pa., with Masonic honors.

—The Commander, Quartermaster, and a member of the Grand Army Post at Stoughton, Mass., were arrested Tuesday, charged with maintaining a lottery at a recent Grand Army fair.

—Prof. Clarence Martin, a Knight Templar Mason, and principal of a public school at Louisville, has disappeared, and is charged with losing $1,000 of teachers' salaries at faro. He is a member of DeMolay Commandery.

—The Boston *Journal* tells of the arrest of Alfred H. Oliver, a cashier of the Eastern railroad, for embezzlement. The young man was a prominent Odd-fellow and society man, and there is a strong effort to create public sympathy for him, though his guilt is clear and entirely without palliation.

The Sons of Industry, which has insurance as its principal object, issuing policies for $1,000 and $2,000, is now about twenty months old, having been founded in Detroit in May, 1883. There is at present one lodge in Detroit and a total of 37 in Michigan. and a few scattered over othea States. The total membership is about 1,900.

— The order of Knights of Pythias shows a wonderful increase in membership since its organization on Feb. 19, 1864. At that time ten persons conceived the idea of forming such an order, and on Dec. 31 of the same year they had added 68 to their number, distributed among four lodges, but the year following they dropped back to one lodge with a membership of 52. The increase was then gradual to 1874, when the entire membership was 101,453, after which it began to decrease until in 1878 it had settled down to 84,681, since which date the increase has been gradual until at present the membership is in the neighborhood of 150,000. The A. O. U. W. is probably the only other similar society that show a more rapid increase in membership than this.—*Detroit Post.*

—The Supreme Council of the Ancient Accepted Scottish rite of Freemasonry, at its annual meeting in Philadelphia, in 1879, adopted the following standing regulation:

"*Resolved*, That in compliance with the Statutes and Regulations of 1762, 'which requires every brother who attains the rank of Royal Arch, to sign a submission in due form,' to the chiefs of the Order of Masonry; and in conformity with ancient custom and requirement, and to meet the intent of the Constitutions of the Supreme Council; the secretary of each Subordinate Body shall keep a Book or Roster, which shall contain the Oath of Fealty and Allegiance to this Supreme Council, which shall be signed by each brother upon his receiving the highest degree in such Subordinate Body."

—The four lodges that formed the Grand Lodge of England were known by their places of meeting, and were held in London: 1. At the Goose and Gridiron Alehouse in St. Paul's churchyard. 2. At the Crown Alehouse in Parker's lane, near Drury lane. 3. At the Apple Tree tavern, in Charles street, Covent Garden. 4. At the Rummer and Grapes tavern in Channel Row, Westminster. The first meeting in connection with the formation of the Grand Lodge was held at No. 4, and the feast on St. John the Baptist's day in 1717 at No. 1, on which latter occasion Anthony Sayer, gentleman, was elected Grand Master. Only two of the original lodges (termed "time immemorial") are now in existence, namely, Lodge of Antiquity No. 2, and Royal Somerset House and Inverness, No. 4, originally Nos. 1 and 4 respectively.—*The Freemason.*

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Butter, medium to best	12	@32
Cheese	05	@12
Beans	55	@1 00
Eggs		24
Potatoes per bus	30	40
Seeds—Timothy	1 25	@1 28
Flax	1 47	1 50
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
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So important do we regard time for thought, that we believe it would be money in the pockets of all farmers if they would take an hour or so every day, even during the busiest season, and that in the morning, when the mind is most active, for planning and thinking of what they shall do, and devising the best methods for doing it. They surely cannot afford to let their minds lie idle at a time when study, reading, and reflection are the most important duties which they can perform. Not that farmers should not work to some extent during every winter; for they can think and plan better while around the farm seeing for themselves what needs to be done. If they observe intelligently, they will find a great deal more to be done than they should think of attempting without help.

So, while the farmer himself should take time in winter for visiting other farmers, comparing notes and learning as much as he can about his business, he will also, because of this increased mental activity, discover enough work to keep at least one hired man busily employed during the winter, and on large farms two or more. This is, perhaps, as great a shock as we can well give to old-fashioned conservative ideas on this subject. We fancy we hear many farmers who have read thus far exclaiming in mingled surprise and disgust: "Would you have farmers in these times keep one or two hired men through the winter to do chores and get up fire wood for the following season?" Most certainly we would not. If no more than this is to be done, the farmer, unless he has other occupation, can well do it himself. He will need for health as much exercise as these traditional employments will give him.

Winter is a season when many things can be done more cheaply than at any other time of the year. Most farmers do not think so, because what little they hire is at day rates, which for short winter days are proportionately much dearer than day help is during the busy summer season. This is of necessity the case, that working men may make both ends meet during the winter. Most of them get a day's work so infrequently that they are obliged to charge $1 for it; and this is dearer than $1.50 in summer. But give these men steady employment and they can well afford to work for wages that will little more than assure them a living and the saving of their summer earnings. Many single men can be hired through the winter for their board and from five to eight dollars per month additional. And if a farmer finds an unusually active and handy man for winter help he can well afford to pay something more.

It is not good policy at any time to drive hard bargains with hired help in the matter of wages. This is especially true in winter, when more than ever depends upon the zeal and interest which help take in their work. The board is necessarily a large part of the wages that can be afforded in winter for work on a farm. But it is unfortunate that the phrase, "doing chores for their board" was ever invented. Doing chores is rarely, if ever, an equivalent for a home in winter; and unless a hired man is able and willing to do more than the chores, the sooner he is off the farm the better for his employer. On the other hand if the winter is an open one, and hired help is able to perform a greater amount and variety of farm operations they should be made to understand that they will be well repaid for all that they can do. This understanding that the laborer is sure to have whatever he can fairly earn is best for all parties. It is essential to securing good help on the farm at any season.

With a favorable season, if a farmer cannot devise means to keep one hired hand profitably employed through the winter, he is not fit for his business. Did you not miss last summer, perhaps in the busiest time, some conveniencies at your barns or gates that you have found at your neighbor's? You could not possibly do the needed work next summer, or at any other time when labor is hurrying you to the utmost. Such jobs must often be done in winter or not be accomplished at all. Whatever can be done at this season of comparative leisure to facilitate next summer's work, or to make next year's crop better, is clear gain. It is not an infrequent experience with those who understand this fact that the labor they employ during the winter pays better profits than that they hire at dearer wages during the busy season. In the summer they work at routine jobs, many of which must be done, though many of them do not pay. In the winter hired help do the extra outside jobs, which every farmer knows would be profitable, could he find time to do them, but which stand to-day as they stood ten years ago, without being done.

In an open winter low places may be underdrained, taking care to finish as rapidly as the ditch is dug. Fence rows may be cleared out that have been an eyesore for years, and the land brought under cultivation. Half-cleared places in the wood-lot, now practically worthless, may be brought into condition for cropping. This will be getting some new land free of tax; for taxes have had to be paid on it ever since you owned it, though it gave you no return. The stone and sand may be got ready and conveniently placed for putting a basement under your barns and other out-buildings. The supply of plaster that you will need next spring or summer can better be drawn on a sleigh than on wheels through the mud, or after the roads have settled, when the teams should be busy plowing, The winter-made manure may be drawn and spread on the field; and, finally, if there are days when nothing else can be done, occasional loads of manure may be bought in the city or neighboring village, and brought on the farm to maintain or increase its fertility.

One reason for keeping steady help through the winter is the necessity for keeping the farm teams employed through the year. Under our present system of cultivating extensively and mainly by horse labor, nearly all our farms are overstocked with horses. Nobody can afford to keep these animals idle half the year, and unless we aim at something more in winter than doing the chores, this will be the result. In fact, one-half of these same chores usually consist in feeding and growing these same horses, which often get so little exercise in winter that their shoulders are tender, their muscles flabby, and it takes several weeks of the busiest time in the year to make them fit for service. We cannot afford this; and for this reason, if no other, some kind of farm work should, if possible, be in progress every working day through the year. —*American Cultivator.*

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Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Oaths and Penalties of the 33 Degrees OF FREEMASONRY. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church,* Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed charactor as found in their own publications. 10 cents each; per dozen. 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Exposition of the Grange. Edited by Rev A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, gripe, etc. 25 cents each; per dozen, $2.00

Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in Cloth for $1.00; per doz., $9.00

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents

Prof. J. G. Carson, D. D., on Secret SOCIETIES. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozon, 50 cents.

Discussion on Secret Societies. By Elder M S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1.25.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages [illegible] 25

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The Oregon Central land forfeiture bill was passed by the House, Thursday, being the first land forfeiture bill passed by both houses the present session. The bill declares forfeited all unearned lands between Forest Grove and Astoria, and protects settlers.

The Senate has been in secret session several times discussing the Nicaragua treaty. Senators Morgan and Edmunds have spoken in favor of the treaty.

The committee on rivers and harbors has decided to consider the proposition of Capt. Eads to improve Galveston harbor at a cost of $7,750,000.

United States Senators were elected Tuesday as follows: William M. Evarts, Republican, New York; Jonathan Chase, Republican, Rhode Island; C. H. Platt, Republican, Connecticut; J. Donald Cameron, Republican, Pennsylvania; Daniel W. Voorhees, Democrat, Indiana.

Postmaster Genaral Hatton has sent to the chairman of the House committee on postoffices and postroads a draft of a bill providing for a reduction of postage on second-class matter, or newspapers mailed by publishers, from 2 cents to 1 cent per pound.

On Saturday Senator Edmunds introduced a bill in the Senate providing that the manufacture, sale or use of explosive compounds for the injury or destruction of property shall be punishable as a felony. Resolutions were adopted expressing indignation at the dynamite outrages in England.

COUNTRY.

The Kansas Legislature has declared against a national cattle trail through that State.

A bill for the extermination of English sparrows is being considered by the Michigan Legislature.

The historic liberty bell of Philadelphia began its journey to New Orleans on Friday morning, on a car specially constructed to bear it. A procession with two bands of music escorted the bell to the depot, and along the route some of the houses were decorated.

Hon. F. Ball, who was law partner of the late Salmon P. Chase, died Tuesday morning at Glendale, O., aged 76.

Angus M. Cannon, brother of George Q. Cannon, was arrested at Salt Lake City, last week for bigamy. Editor Penrose, of the *Deseret News*, organ of the Mormon church, was wanted on a similar charge but could not be found.

At Lime Lake, Ont., one Barton killed his daughter with a chair, whereupon his wife left the house and died from fright and exposure.

The velocity of the wind on the summit of Mt. Washington, Thursday morning, was 100 miles an hour, while the mercury registered 50 degrees below zero.

A State temperance convention was held, Thursday, at DesMoines, Ia., State Senator Clark of Page county, being chosen President. Resolutions which were adopted demand a better enforcement of the prohibitory law, and expect that political or other societies courting support of the prohibitionists shall take no backward of equivocal step in the matter.

On a sheep ranche near San Angela, Tex., two Mexicans entered a tent where four men were sleeping and stabbed the entire party, killing one and mortally wounding the others.

FOREIGN.

It was officially reported, Wednesday, that serious fighting had occurred in Egypt. A battle occurred near Metemneh, an army of 10,000 rebels attacking the square in which the British forces were, advancing several time, but were compelled eventually to retire. They lost 800 killed and 800 wounded, while the English lost only 65. Among this number was Lieutenant Colonel Burnby, who made the famous "Ride to Khiva." No dispatches having been since received from Gen. Stewart, the British commander, it is feared he has after all been overpowered.

Three destructive dynamite explosions occurred in London, Saturday afternoon. At 2 o'clock, while London Tower was crowded with visitors, that portion of the building known as the White Tower was violently shaken, followed by the greatest confusion. The woodwork caught fire, but the flames were soon extinguished. Sixteen visitors were more or less injured, fortunately none fatally. Ten minutes later two explosions occurred about three minutes apart in the House of Commons and Westminster Hall adjoining. A lady called the attention of a policeman to a package lying on the steps outside the crypt of Westminster Hall. As he picked it up and started out, it exploded with terrific force, injuring him fatally and prostrating several by-standers. A great window over the entrance was demolished and the side windows blown out. Three minutes after the third explosion occurred, completely demolishing the lobby of the House of Commons. The western end is a total wreck and the glass roof shattered. The masonry, decorations and sculpture were utterly destroyed. A number of suspected parties were arrested, but as the police were unable to produce any evidence of their guilt they were discharged. All England is is a fever of excitement, and the speedy capture and punishment of the conspirators is demanded. The House was not in session, otherwise the result would have been frightfully fatal.

The Turin *Gazette* declares that England and Italy have signed a treaty that the latter shall occupy the territory from Massowah 300 miles south to Obok. England also agrees to support Italy's occupation of Tripoli, and will favor an Italian colony in West Africa. Italy, the paper says, is giving moral support to England's policy in Egypt.

Tremendous snow-slides have taken place throughout the whole Alpine region in the past fortnight, beginning with the partial destruction of the city of Klagenfurt in Austria, with the loss of many lives. Last week news from the western Alps told of daily disaster. A dispatch from Rome, Thursday, says:

"Many more villages in Italy were reported to-day devastated by avalanches, and the havoc is described as appalling. Most of the casualties seem to have occurred in the province of Cuneo, south of Piedmont, bounded by the Maratime Alps, many spurs of which intersect the province. At Frassino the number of killed is stated at 140, and 41 corpses have been recovered from the ice and snow. The village of Valgrava, on the Garna river, is partly destroyed and many persons are killed. Twelve houses were demolished and 42 persons killed at Deveis. The village of Rabasso is almost completely buried under the snow. Scores of people have been killed there and over 200 men, women and children are wounded, homeless and in awful distress. More than 3,000 men in the province of Cuneo are engaged, in addition to the soldiers, recovering the bodies and rescuring the living." Reports from different and remote villages, to the end of the week, repeat the news of awful disaster.

Earthquake shocks were felt again on Wednesday at Malaga, Loja, Vetez-Malaga, and Almunecar, in Spain, with some damage at the latter place.

Japan has voluntarily reduced the amount required of Corea as indemnity for the recent outrage upon Japanese subjects from $750,000 to $200,000.

BUSINESS.

Many do not wish the premiums offered them for getting up clubs for the *Cynosure* and have so written us. We cannot keep their names in mind and hence make a special request to all who desire any premium offered for canvassing for the *Cynosure*, to be sure to mention it, when due, in their correspondence with us, and state just what is their due. We will promptly attend to it.

Jas. W. Suidter sends in a club of ten, and J. M. Oxley one of nine, two of them for two months each.

J. F. Baird, Blue Springs, Mo., sends his "contribution to the cause" in the shape of money for the *Cynosure* which he donates to four of his neighbors for six months each.

Chester Williams, Waterport, N. Y., writes: "You may put me down for a life long subscriber. I endorse every plank in the American platform."

A practical kind of sympathy is shown by Rev. James Price, pastor 12th U. P. mission church, Philadelphia: "Please find enclosed $1.50 for my subscription till January, 1886. I thought seriously of discontinuing on account of taking so many denominational papers and not finding time to read them, but I sympathize with the cause and wish the *Cynosure* success."

A well-known worker in this reform, Philip Bacon, writes: "I regret that I cannot get some subscribers to your valuable paper, but the people seem to look upon it with fear." Would not a judicious distribution of the Thurlow Weed pamphlet be a valuable aid in preparing the people so that subscriptions might be obtained?

From North Carolina a lady writes: "I like the paper. I tell you your paper is a new light in this part of the world." Though the N. C. A. has no employed agent in the South this year, we are enabled by the gifts of friends to send the *Cynosure* into many new places, and we have evidence that in quite a number of instances it is doing very valuable work. Cannot those who have not yet sent in their donation to this object do so now?

Mrs. C. M. Snodgrass, of Dunlap, Kan., where Mr. S. E. Starry was mobbed, thus writes us: "I am talking up a club for the *Cynosure* and *Statesman*, and hope to have some success, but it takes time to accomplish this here. One year ago I would not have dared to say anything on this subject, but since our Masonic mob some have got their eyes open to the abominations of the lodge and want more light. The ball still rolls and I am endeavoring to keep it in motion."

An Oregon friend makes good use of his own *Cynosure*. "I gave a Baptist brother a few of the *Cynosures* and he tells me he was seriously contemplating joining the Odd-fellows, but now will not do so and is glad he found out before too late." Though working in his office twelve hours each day, this friend of reform finds time to get subscribers and friends for the *Cynosure*.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, January 23:

W. Fenton, C. O. Russell, Mrs. T. S. Couch, W. W. Ames, Moses Betzner, J. M. Oxley, Rev. J. Hayden, Mrs. J. Stone, W. P. King, Dan'l Carpenter, A. C. Palmer, R C. Whaling, J. W. Livesay, P. E. Wilson, Jos. Price, J. P. Bartlett, T. W. Baird, E. Dodge, L. E. Lincoln, Benj. Burke, S. Bryant, J. T. Squiers, L. A. Phillips, M. R. Britten, Dr. C. Cowles, Benj. Rohrer, D. A. Spear, Rob't Bridges, H. S. Boyd, W. R. Flemming, David Horning, Andrew Hamilton, Sam'l Mummey, A. C. Lemm, L D. Felt, L. W. Bascon, John F. Icke, C. D. Day, Ariel Mitchelson, J. H. Gray, J. R Letts, P. Ohlson, Sam'l Strother, A. Bilsing, Mrs. Lucinda Coon, Wm. E. Jenkins, S. Fowler, Susannah G. Reed, Wm. A. Pratt, Jabez Mitchell, C. Landes, Rob't Moore, W. Van Dressen, Am. Mis. Assn., J. C. King, Mrs. A. Floyd, Birney Gaddis, Jeremiah Howell, Rev. H. R. Antes, Jacob Markle, N. Callendar.

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the *CHRISTIAN CYNOSURE*

ADVERTISING DEPARTMENT.

Our advertising columns are carefully edited to avoid all *improper, private medical*, and questionable advertisements. By such careful discrimination an indorsement of genuineness is given to all advertisements accepted. The confidence of its readers is sought by the careful exclusion of all questionable enterprises. Shrewd business men will not fail to see the great advantage the paper will be to them in promoting their interests.

Advertising rates 70 cents per inch.

IN ADVERTISEMENTS AGGREGATING

100 lines	15 per cent	discount
200 "	20 "	"
300 "	25 "	"
500 "	35 "	"
1000 "	40 "	"
2500 "	50 "	"

TIME CONTRACTS.

1 Month	10 per cent	discount
3 "	20 "	"
6 "	30 "	"
12 " 7 lines or over	40 "	"

Business notices double the price of display agate measure.

"A WEEKLY SHOWER OF REFRESHING."

Such is the language of a minister in writing of the

CHRISTIAN NATION

OF

New York.

—)o-o(—

Read some of the many high opinions of the CHRISTIAN NATION expressed by people and papers:

The True Radical Ring.

I like your paper. It has the true radical ring, and is growing better every week.
(REV.) T. C. SPROULL.

A Weekly Treat.

I have enjoyed a weekly treat, as the CHRISTIAN NATION is just to my taste. I like the fearless stand that it has taken for Prohibition. H. M. POLLOCK.

Par Excellence.

Allow me to congratulate you on the appearance and make-up of your paper. The matter is very good, and in fact the whole is *par excellence*. I hope you may receive *many thousands of subscribers*. S. O. LOWRY.

In the Front Rank.

I congratulate you most heartily upon the success which has thus far attended your enterprise, and wish you the largest measure of success in the future. This undoubtedly you will have, and simply because of the merits of your paper, which already holds its place among our best religious Journals, and has put itself abreast of the advanced movements in journalism. (REV.) J. F. CARSON.

Hold the Fort for Prohibition.

I am very much pleased with your paper. It is not a *yearling*, but I hope that it may be, like England's queen of old, hale and hearty at sixty—that it may live to see this nation a Christian Nation indeed and in truth. *Hold the fort for Prohibition!* Some of us have had to pass through the fire of persecution because we dared to vote our sentiments on that question, and your paper has been a weekly shower of refreshing to us. May it prove a blessing in this, and be a great power in the work of overturning the greatest evil that ever cursed our nation, and which does more than any other agent in hindering us from becoming a Christian Nation. (REV.) A. H. ORR.

Able Corps of Writers and Contributors.

Sacramento, Cal., Daily Record-Union.—A new paper entitled the CHRISTIAN NATION has been started at New York, under the conductorship of John W. Pritchard, and with an able corps of writers and contributors.

Deserves a Noble Support.

Christian Cynosure, Chicago.—Among recently started Journals we have forborne to speak heretofore of the CHRISTIAN NATION of New York, a weekly of beautiful proportions and able management lately begun by John W. Pritchard....Thus ably manned the CHRISTIAN NATION is a worthy addition to the ranks of journalism, and deserves a noble support.

Fast Making its Way.

The National Republican, Washington, D. C.—Mr. Joseph Bowes, the leader of the Sabbath-school teachers' class at the Y. M. C. A. rooms, this city, is the writer of an article on the "International Sunday-school Lesson," which appears each week in the CHRISTIAN NATION, a journal published in New York. This journal is fast making its way into the hands of the Sunday-school teachers of the country on account of the superior and exceedingly helpful character of its articles on the Sunday-school lesson.

Send for the Christian Nation and get Posted.

Pine Bluff, Ark., Reformer.—The National Reform party is rapidly coming to the front. Among the host of friends that rally round its standard, we see the CHRISTIAN NATION of New York. It should be found in every family. Every lawyer, politician, minister, teacher and editor, should take it to keep ahreast with the times. It is a Journal of enlightened statesmanship, sound public morals, choice literature and general information. A better gift could not be made to literary friends, bringing you weekly to remembrance, and feeding them with the choicest food and strengthening them for National Reform work. The National Reform party is destined to take the lead. Its platform meets every issue, maintains all morality, removes all prejudice, partisan strife and bitterness. It satisfies the best elements of either party that want reform, but dislike to appear as turning traitor to their party. The National Reform party obviates their trouble. Send for the CHRISTIAN NATION and get posted.

The CHRISTIAN NATION is $2.00 per year. Subscriptions taken for 3, 6, 9 or 12 months.

Address,

CHRISTIAN NATION,

Tribune Building, NEW YORK.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PROTEST.

Sign It, Men!

The first business when this paper is received is to turn to page 13, cut out the REMONSTRANCE and the reasons that precede it with the heading "SIGN FOR THE HONOR OF WASHINGTON." Paste the Remonstrance on a sheet of paper and get *every possible* signature without delay, taking the reasons along to be read by those who need urging. Return to this office, with the names of all who will sign—THIS WEEK if possible, so it can be forwarded to Washington early next week. The 22d of February, the day of dedication of the Washington Monument, comes soon.

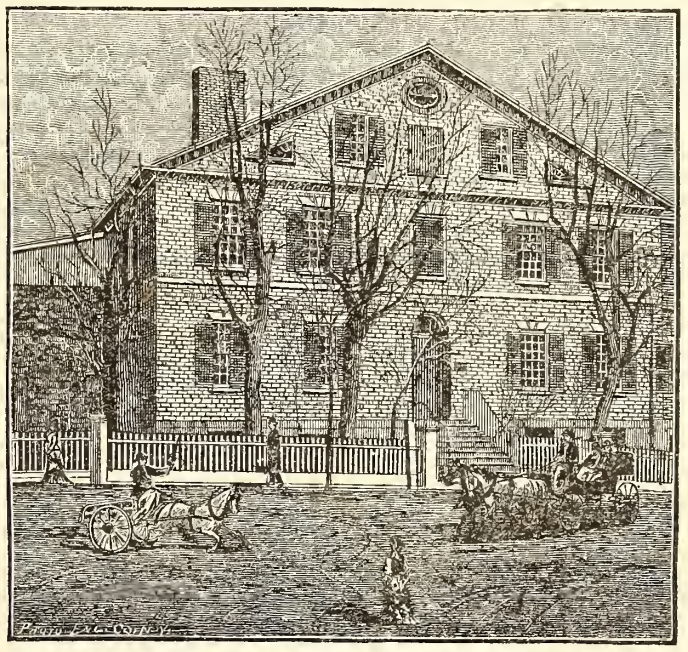
Sign It, Women!

NOT A MOMENT IS TO BE LOST! The lodge, once refused, has begged its way into an undeserved place, and is to have its pagan rites performed. Let every Antimason, every American, every friend of Washington, protest against this outrage. A quick, strong blow can be given which shall reverberate in every lodge hall in in the land like the groans of Hiram. The lodge, by its arrogance, has invited just such an attack as we may give it by this protest. Years ago Freemasons laid the corner stone of the State House at Springfield, Ill. A protest went round and the stone came out. Again we protested against the Masonic ceremony at the Government building in Chicago in 1874, and the lodge trembled and the people came to the front. Again we must protest, so that the people shall be heard against subterfuge, sham and despotism. Let every subscriber get at least *ten names*—and get them QUICK.

Sign it, Every One Who Reveres the Father of His Country!

THE OLD CANANDAIGUA JAIL.

Among the historic prisons of the world the old jail at Canandaigua, New York, has already found a place; and will become of more importance as time passes and the pride and arrogance of the lodge increases, as its end draws manifestly on. Its place will be rather with the prison of Joseph, the dungeon of Jeremiah, and the dungeons of the inquisition, than with the historic Bastile or London Tower or the dungeons of the Doges of Venice. The Canandaigua jail owes its notoriety to the brief incarceration of William Morgan on a trumped up and petty charge made by Freemasons as part of a plan to get him within their power. How well their infamous plot succeeded is a familiar story to all the readers of the *Cynosure.*



Old Jail at Canandaigua.

Morgan was seized at Batavia on a false warrant, on Monday morning, Sept. 11, 1826, and driven in haste to Canandaigua, fifty miles away, where he was handed over to the custody of the jailer, late in the same evening. Twenty-four hours later, during the absence of that custodian, his wife was persuaded to release Morgon at the solicitation of several pretended friends, who paid, or offered to pay, the debt which formed the basis of the false charge.

Once out of the door Morgan was siezed, thrown into a closed carriage and driven by relays to Fort Niagara. This is the brief account of the awful tragedy that makes the old jail famous, so far as it concerns Canandaigna.

The jail was built in 1815, as appears from a tablet in the gable under the oval window, which reads.

This prison is erected for the county of Ontario, A. D. MDCCCXV., and of Independence the 39th.

SEPTIMUS EVANS, JAMES PRICE, ROGER SPRAGUE, } *Building Committee.*

JESSE DOANE, *Architect.*

The first sheriff elected by the county (though others were *appointed* for years before) was Phineas P. Bates, in November, 1822. The next election was in 1825; Joseph Garlinghouse was chosen and was re-elected in 1834. It was, therefore, during his first term that the Morgan kidnapping and murder took place. Our correspondent at Canandaigua, Mr. R. S. Woodward, was well acquainted with Garlinghouse in after years, and believes he belonged to the Freemasons. If so his absence from the jail Sept. 11, 1826, was no doubt a part of the preconcerted plan.

The roof of the old jail was burned off many years ago, but the appearance is about the same now as half a century ago. The cut which we have the pleasure of giving the *Cynosure* readers is regarded as an excellent one by citizens of Canandaigua who have seen it.

—The New Hampshire State Convention next week, Tuesday to Thursday, at Gilford Village promises to be a good and profitable meeting. Secretary Stoddard is this week at Reading, Massachusetts, attending the State meeting there from which we hope for a good report next week. Last week he visited several places in Connecticut and spoke.

VIS INERTIA.

BY H. H. HINMAN.

That property in matter that makes it incapable of motion until acted on by a propelling force, and equally incapable of ceasing to move until it meets an adequate resistance, belongs also to mental states and to popular movements.

When the Great Eastern was launched it took a large number of the most powerful machines to move the vast structure, and many of them broke down in the attempt. So, too, it took an immense moral pressure to awaken the popular mind to the danger and sin of slavery.

From 1830 to 1860 there was a most constant and untiring labor for this reform. With a devotedness as heroic as it was unselfish, men and women literally gave themselves to the work of popular instruction and admonition. Though they had on their side the revered Declaration of Independence, the Christian Scriptures and the moral sense of all mankind, they met a most unparalleled and desperate resistance. The whole power of the great political parties was thrown across their path. The great religious organizations interposed their enormous weight, and a popular apathy was turned into public hostility so marked and desperate that anti-slavery speakers were mobbed all over the North, and either murdered or driven out of the South.

It was only slowly and not without many providential interpositions that it became possible to organize a political party in opposition to the Slave Power, and it was only when such party had achieved a measure of success that the churches began to accord a little sympathy. Even then the great mass of the people were unprepared for emancipation, and it was only when the nation had been baptized in blood that we were willing to throw off the dreadful incubus that had so long weighed down both church and the state.

But when the great tide had turned, and the current began to set in the direction of human freedom, its progress was grand and irresistible. It suppressed the rebellion, emancipated the slave, secured the Constitutional amendments, reformed our financial and monetary systems, and made a beginning in a better treatment of the Indians. The religious bodies, too, as if to atone for past neglect, gave their sons and daughters to the not less brave and self-denying work of the education of the freedmen, and for this end they willingly poured their millions of treasure. No man has a right to say that we have not a national conscience and that it has not had a most grand and heroic development in the rescue of the negro from bondage and ignorance. Much doubtless remains to be done, and a change of administration does not imply a change in the convictions of the nation. The flood tide of Christian sentiment that has lifted up the oppressed races of our land has not spent its strength, but moves onward, and nothing can arrest it.

The movement for the suppression of the liquor traffic is running a similar course. So long as temperance was simply a sentiment, a question of private morals, it excited but little opposition. When it proposed to lay hands on the vast interests involved in the liquor traffic then the resistance becomes terrible and desperate. In vain have the friends of prohibition pointed out the fact that as a financial and economic question it eclipses all others. In vain have we proved that as a moral, social, educational and philanthropic question it equals or exceeds all else. The great political parties wholly ig-

nore our facts and figures. They are utterly deaf to our entreaties, and throw the dead weight of their *vis inertia* across our path. Nay, even the churches and the ministry do largely now as they did forty years ago, reproach and vilify those who will not "go with the multitude to do evil." But the national conscience is not dead. It has at the worst but a partial and temporary paralysis. What the nation has done with slavery it will assuredly do to the liquor traffic. The feet of its supporters "shall slide in due time, and the day of their calamity makes haste."

Perhaps the most difficult of all reforms is that against the organized secret lodge system, that has spread its nets and scattered its poison in every town and village of our land. This iniquity takes on more than Protean forms and assumes a great multitude of disguises. It allies itself with about every department of business and almost every interest, both real and imaginary. It accumulates a vast capital, not only in great temples, but in insurance companies, in which the validity of every policy is dependent on the holders standing in the lodge. It has perverted the public conscience by confounding all distinction between unlawful and profane oaths and those taken in verity. It has invented ceremonies so absurd and so wicked that good people are unwilling to believe them possible. It has substituted a spurious brotherhood in place of the only one in Christ; and offered to the world a religious worship which proposes to fit men for heaven without repentance or faith in the Redeemer.

It is not *wholly* in vain that for the last sixteen years we have held up these facts to an indifferent and gain-saying people. It has not been wholly in vain that in true moral heroism the lodge has been laid open and bare, and its so-called mysteries scattered broadcast. Some have heeded, and we have a foothold and vantage ground that we can never lose. But, alas! our fate has not been different from our fathers. Men have not ceased to kill the prophets of to-day while they adorn the sepulchers of those who have gone before. Now, just as forty years ago in the anti-slavery cause, some grow weary and fall out of the ranks. Others are in sadness and doubt because the people have been "so slow of heart to believe," and all are pained above all things that the Christian ministry should be so unwilling to accept the truth that so vitally concerns the *very life of the church.*

Let us reflect that the momentum of moral, as well as physical, forces, will be in proportion to their *weight*, and the consequent difficulty of *starting* them. The Great Eastern, difficult as she was to launch, would doubtless ride down any other ship that should lie in her path; and this is true of all great reforms. God has said of his church, "No weapon that is formed against her shall prosper." God does not sleep, though sometimes to impatient men he seems to; "but as a dream when one awaketh, so, O Lord, when thou awakest thou shalt despise their image." Our great Captain is stronger and wiser than we. "*He* was manifested that he might destroy all the works of the devil." "*He* shall see of the travail of his soul and be satisfied." "He that spared not his own Son but freely gave him for our sakes, how shall he not with him freely give us all things."

Augusta, Ill.

GOOD TEMPLAR GRAND LODGERY.

BY REV. J. D. GEHRING.

DEAR CYNOSURE:—In my last letter I told your readers how the Good Templar lodge of Barton, Wis., unceremoniously thrust me out of their midst. I will now give them a glimpse of Grand Lodge justice and charity, by relating how I fared when I appealed to that body from the arbitrary and irregular action of Barton lodge.

As soon as I had confirmation of the rumor that the lodge had cast me out, and knowing that they had no cause for action to begin with, and had proceeded against me in an irregular manner, I proceeded at once with my preparation of an appeal to the Grand Lodge of the State. I prepared my paper with great care and gave a full statement of the facts and circumstances of the case. In addition to my own statement I secured, and sent away with the appeal, a testimonial by the "W. S.," or secretary of the lodge,—a man, by the way, whose moral worth outweighed the entire lodge in Barton. He, in his official capacity, testified, or certified, that the facts set forth in my appeal were correct and true.

The Grand Lodge met, that year, in Madison, Wisconsin. Of course I expected, as I had every right to expect, to hear from the "Grand Secretary" in regard to the action on my appeal, but not a word did I ever receive. I got the information, however, in a round-about way—brought home by the representative of Barton lodge, and the ring-leader in the plot against me—that the right worthy grand—swindle had rendered an adverse decision on my appeal. But I could not, even yet, believe that a Grand Lodge of Good Templars, composed largely of "Christians," and many among them "ministers of the Gospel," could act so unjustly. For the sake of self-respect, if nothing more (I thought) they will certainly be decent enough to notify me of their action.

Some time after this—if I mistake not, about six months after the meeting of the Grand Lodge—they had a sort of a Good Templar's convention in Barton, and "brothers" and "sisters" from other lodges attended. Among these visitors was a lady who had been a delegate to, and a member of, the Grand Lodge at Madison, and was on the committee which received and considered my appeal. Now it came to pass that this lady was entertained at the house of the friend who had given me his endorsement to the Grand Lodge, and who, as well as his amiable wife, took a deep interest in the history of my case. One day the conversation led to an inquiry, by my friend, what had become of that appeal; when she informed them that she herself was on the committee appointed to act on it. My friend inquired if the appeal was not well taken, etc., when she said: "Oh! yes, the appeal was all right; but, you know, we were bound to sustain the lodge."

Now, then, here we have the whole thing in a nutshell. A member of a lodge may take an appeal to the Grand Lodge, but the action of the local lodge must be sustained, you know, "*right or wrong!*"

The ear-marks of the Masonic beast are here plainly visible. The whole system is one great unmitigated *falsehood*—a grand moral sham. The foundation stone is a *lie;* the keystone is *deception;* the timbers are *moral rottenness*, and the whole structure was dedicated to despotism from the very beginning.

One year a sort of a Good Templar's show came to Barton and made an effort to give the order a "boom." Those in charge were titled "nobles" (?) of the order. They wore regalia of gay colors. They had a large tent in which to hold forth. They had J. B. Finch along to deliver orations. They held "open" meetings and secret sessions daily, and stayed over "Sunday." To make it as near as possible like a circus, without giving offense to "church people," they also had a lemonade-booth and peanut-stand, where they also supplied the busy temperance workers with cigars and their little ones with candy. The G. T. lodge of West Bend had charge of this department; and the most enthusiastic and persistent "temperance workers" were they, during those days. Like unto the usual saloons of the place, they made "Sunday" the most profitable business day of all.

I attended their afternoon meeting on the Sabbath and, to my surprise, I found this booth, situated near the main entrance to the tent, in full blast—two or three "Good" (?) Templars behind the counter, proclaiming the variety and excellence of their merchandise to those passing by to enter the tent, and several more inside the "Tabernacle" (!) peddling lemonade, etc., among the waiting audience. "Surely," thought I, "no Christian will encourage such an outrage by patronizing the traffic!" But they did—Methodists, Baptists and Presbyterians bought, and ate and drank, and laughed and talked, and enjoyed themselves generally.

When the time for opening the meeting had arrived, the "Grand Worthy" somebody—I do not now remember his name—who was at the head of the whole concern, came to me and requested me to come upon the platform and open the meeting with prayer. Pointing to one of the lemonade peddlers, I said: "If you will put a stop to this Sabbath desecration, I shall comply with your request; otherwise you will have to get some one else to do your praying for you."

His answer was: "I have nothing to do with that; the West Bend lodge has charge of that matter, and is responsible. But," said he, "I think they will stop selling as soon as we begin."

I replied, "Are you not in charge of this tent, and of the meetings? Could you not prevent the whole thing, if you had a mind to do so, to say nothing of the Sabbath traffic?"

Instead of answering my question, he said: "I haven't time to discuss the question: we must begin the meeting," and then went away.

During some of the opening exercises I saw the orator of the day, Mr. Finch, sitting to one side of the platform, but quite near it, engaged in whittling at a pine stick and talking to his neighbors, until the leader had to call him to order. When his time came he went to the platform and delivered his speech. Of course it was a good one. Meanwhile the lemonade was passed around, as before the meeting, and no one seemed to see the inconsistency. And yet these secret cliques pretend to be nearly, if not quite, equal to the church of Christ in purity and purpose. One member, at least, of Barton lodge claimed, in my hearing, that the lodge was doing more to save drunkards than the church had ever done.

The law of the State of Wisconsin requires that all places where liquors are usually sold shall be closed on election day, during the hours of voting. More correctly stated, I presume the law applies to those saloons only which are in the vicinity of voting polls. Now, the voting place of Barton precinct was, when we lived there, in a room adjoining a saloon, and that saloon did a rushing business on election days. The bar-room was always full from door to counter; and those who filled the room during the day were, of course, themselves full before night. More than once did I see beer served to the judges and clerks of election whilst on duty.

One day I mentioned this matter to the then "Worthy Chief" of Barton lodge, and urged the duty of the lodge to proceed against the abuse. But he said it was no use; that nothing would be gained but the ill will of "our neighbors". "And," said he, "for that matter, why doesn't your church do something about it? I think it is the duty of the church, before the lodge, to protest against such evils." (!) Now this man, who thus gave the church such a high place in special temperance work, was the same individual who had so boastingly claimed the superiority of the lodge over the church in reformatory temperance work.

Now it may seem to some that I am telling all this because I want to ventilate a personal grievance. To such let me say, nothing could be more disagreeable and unprofitable than to indulge such a motive. Had it ever been my disposition to retaliate in any manner, I should have done so during the heat of my first indignation. No! I am writing against the whole combination of secret and oath-bound societies. Good Templarism and "Temple of Honor"-ism are hatched by the same old Masonic grandmother hen, and, hence, I see no reason why I should skirmish around the brood, whilst I am after the old hen. I am just now thinking of the Satanic cunning and deceitfulness of Masonry in carrying on this sly, hypocritical hatching business. Just think of a temperance society styling itself "Temple of Honor," which excludes the very best portion of temperance workers—those who are *properly entitled to wear aprons* —and then puts aprons upon those who should be ashamed to wear them! Isn't that a training school for Masonry? And didn't the high Masons, who hatched out this strutting young hypocrite, know what they were doing for the "good of the fraternity," when they organized this white-aproned, anti-female, Temple of Honor?

Would it be advisable for an Anti-masonic prohibitionist to let his son go into such a "temple," and learn to wear a white apron—thus taking his first lesson in Masonry? The question answers itself.

Parkville, Mo.

PARONOMASIA.

In a Greek lexicon, under the word *paronomaxo*, I read this sentence from Strabo: "*Attiken ten nun Attiken paronomastheisan.*" Play upon words has, I presume, been frequent among people of differing languages. We meet with instances in the Bible. Esau says, "He is rightly called Jacob, for he has Jacobed me two times." Abigail said of Nabal, "As his name so is he; his name is Nabal, and *n' ballah* is with him." In Judges 15, 16 we read, "And Samson said: *Bilhi ha chamor chamor chamorathayim bilhi ha chamor,*" etc.

The Hebrew word *sheba* may mean an oath, or may mean seven. Rev. Septimus Jones, having passed through some degrees of Freemasonry, might select from the Bible this word as it occurs in different places with the one or the other signification, and, forming them into a sentence grammatically, produce something like the following: An oath, two oaths seven, sevenfold oaths, oaths seventy and seven, oaths false, oaths forbidden, etc. Was Samson's exclamation a boast? If he had reference only to his own strength, it was. He committed murder a thousand-fold with that moist jaw-bone.

Rev. Jones does the same in effect, for joining a fraternity of murderers and assuming their oaths he consents to all their oath-bound deeds. He stands judged with the clan. Bravo for the great patrons of Masonry in the Bible! Brother Solomon had seven hundred wives and three hundred concubines; and Brother Samson slew a thousand men with the jaw-bone of an ass! Father Adam donned the apron, and Eve was an Eastern Star! Any of these characters who committed crime, prominent as they are in Bible history, were saved (if saved they were,)

through repentance, renunciation and reform. Freemasonry teaches a mode of salvation by living Masonically, a mode without Christ or repentance and, therefore, the mode of the robber and thief.

It has been said by some Bostonian that the privilege of being born there supersedes the necessity of the new birth. Such may be one of the tenets of Rev. Septimus, as this theology is about as good as the Masonic. I have a friendly neighbor by the name of Coffin, who is an Odd-fellow. I ask him to relate to me what he knows about the "Beckies" of his order. He replies, "I have abjured the lodge. My name is Coffin and, coffining, I have coffined the secrets, and must not uncoffin them to thee." Here is another instance of *paronomasia.* As the coffin and skeleton are important in a lodge of this order, when this man joined it, or was iuitiated into its dark rites, I presume he went a *coffining* as to spiritual life and light. QUAKER BOY.

IS GOD IN THE MASONIC OATH?

BY JOEL SWARTZ, D. D.

Will he who made the universe,
Who governs and sustains the whole,
Be party to the oath and curse
With which the Mason binds his soul?

Will he accept the horrid vows
Presumed and sworn in his great name,
Where nude, blindfolded Ignorance bows,
Senseless alike of guilt or shame?

Does he not hate the causeless oath,
With curse and imprecation crammed,
By which the soul and body both
Are bartered, mayhap, to be damned?

Ah, yes! When frantic priests of Baal
May get Jehovah to conspire
With them, his altars to assail,
And sanction their dark decds with fire,

Then may Masonic priests presume
To ask God's sanction to an oath,
By which their causeless curses doom
His altars and his honor both.

Shake off, ye oath-bound, shake with ire
The dark Masonic curse and band;
As Paul shook into flames of fire
The viper clinging to his hand!

Bound by your oath! When hell can bind
The soul of man in God's great name,
And hold it in its thrall confined,
Then may the lodges do the same.

Flee from your dens of darkness, flee!
Stand in the open light of day!
As freemen of the Lord, be free
And cast your hateful bands away!

Gettysburg, Pa.

WHAT THE MINOR ORDERS TEACH AND UPHOLD.

[From Rev. N. Wardner's paper before the Seventh-day Baptist Ministerial Conference, Albion, Wis., Nov. 28, 1884.]

In the new Odd-fellow's Manual of 1882, page 364, it says: "It is unjust to deem and term us anti Christian, because we admit men of all religions into the order, the same as is done by any business or geueral humane institution. Banks, insurance companies, railroad aud other associations admit all classes of religionists as members."

But why do Odd fellows claim that their Graud Patriarch (instead of Christ) leads and guides their members to heaveu, and furnishes them a pass-word for eternity? (Page 300.) Does this harmonize with Christianity? Banks, insurance and railroad companies make no such claim. Odd-fellows boast of their charitable deeds and liberality toward all religious beliefs. Yet, on page 368 we read that the order "to serve God as faith and conscience dictate, has formed and molded the prayers and other devotional forms of the order, so that all can unite in their utterances." What kind of liberality is that exercised towards a Christian, when prayers are dictated to him, in which the name of Christ must not be allowed to be mentioned, if a Jew or infidel happens to be present? What would be thought of the liberality of a Christian church which should thus dictate the prayers of all who should be permitted to enter the pulpit? Is it proper for a Christian to enter into a compact where his Lord is so carefully shut out?

But, says one, "What you say may all be true of Masons and Odd-fellows; but how are other secret orders—the Sons of Temperance, the grange, etc., in which most of the objections named do not apply, and they are doing much good?" No doubt they do good. The same may be said of Masons and Odd-fellows; but does that fact justify the wrong connected with them? It is doubtful if any confederation was ever formed which did not, in some way, accomplish some good. But Scripture—the Christian's law book—forbids doing evil that good might come. We are called unto *righteousness*, not unto a mixture of *unrighteousness.* Whatever may be said of the Sons of Temperance, the grange, etc., they seem to have the effect to shut the mouths of all their members against the evils of other secret societies; and also to prepare people to wink at said evils, and to easily slide into them. In this respect they have about the same tendency that temperate drinking has towards drunkenness. Christians should be children of *light*, and not of *darkness;* and should shun every *appearance* of evil, lest they become stumbling blocks to others.

A SUPREME COURT FOR THE WORLD.

Is the fond longing of philanthropists for a Supreme Court of nations to decide peaceably all questions that tend to war in process of fulfilment? If, instead of going to war on account of differences of opinions and interests, as has beeu the custom among all savages and half-civilized peoples, and even sometimes among the most highly civilized—if, iustead of this savage arbitrament all differences were decided by the arbitration of a council of nations, how much bloodshed, misery and waste, would be avoided. The great Powers of Europe seem to come pretty near to the ideal court of conciliation of the philanthropists; but the lesser powers should be admitted to a share in the good work in proportion to their population and power. This court of first aud last resort should likewise supervise the conduct of civilized nations toward inferior races as the great powers are now trying to do in Africa; aud it should decide all questions about straits and canals whieh connect oceans.—*N. Y. Witness.*

I BELIEVE IN PRINTER'S INK.

If I were asked to write out my creed, one article would be this "I believe in printer's ink." When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of whieh he cannot estimate. It is a teacher that requires no outfit, no money for traveling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bills to pay, and by reason of age experiences no dimunition of physical or mental aetivity. Always ready for work; no blue Mondays; always as bright as the morning stars. Books can go and stay where it is not practicable for missionaries to live. Our merchaut ships carry books and leave them among the islands of the sea, as well as on the shores of coutinents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board, that when in 1832 he was passing through Nicomedia, haviug uo time to stop, he left with a strauger a copy of "The Dairyman's Daughter" in the Armeuian-Turkish lauguage. Seventeen years afterwards he visited Nicomedia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God,s blessing, did the work. Good seed—"some sixty and some an hundred."—*Dr. Stockbridge.*

My travels bring me into intimate relations with a large number of preachers. Wherever I find a man holding three speeific doctrines I expect a revival through his labors. What are these doctrines? The necessity of immediate repentance, the atonement as held by the evangelical churches, the supreme religious authority of God's Word. Wherever I find a man in whom these doctrincs are not a creed, but a life, I usually find a revival goiug ou in a slow or a swift way. I solemuly believe that it is the divine will that we should teach the necessity of the new birth in this life, the necessity of the atonement in its biblical form, and the authority of God's Word in precisely the terms and tone in which the Bible teaehes these truths. Wherever I find a man doubtful on either of these highest matters I usually find a torpid church, or one that may, perhaps, be drifting iuto disintegration, or into some foppish liberalism adapted to the wants of an easy-going age. Sueh an organization may be called a church, indeed, but it is really little more than a club-house.—*Joseph Cook.*

—In the last week of September Mr. Spurgeon published his 1,800th weekly sermon in regular sueeession.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER VIII.—*Concluded.*

One who has taken a deadly dose of laudnum may seem to be only in a sound, natural slumber, while every moment is locking him faster in the sleep that knows no waking. This was the trouble with Stephen. That old-fashioned couple in their hill country home who held to the old theological landmarks with a pertinacity quite in keeping with the rocky, stubborn soil from which they drew their livelihood; who believed in the inspiration of the Bible from Genesis to Revelation; who held that the deepest conviction of sin could not fathom the awfulness of that guilt which cost the Son of God his life; who looked upon time as the only preparation for eternity, and on all departed souls gone into the invisible as beyond the power of any prayer or ceremonial rite whatever to alter their final state, could not understand, what Stephen had never told them, that he had been spiritually chloroformed by the false worship of the lodge, which fascinated him with its dreamy, shadowy semblance of the true religion, as the mirage with its vision of palm-fringed lakes fascinates the desert traveller.

Not that he was wholly satisfied, for it sometimes crossed his mind that he did not fancy standing in fraternal relations to men of such free and easy morals, as VanGilder, for instauce; and he even had strong suspicions that many of the members secretly adjourned after lodge meeting was over to some of those very bar-rooms upon which he, as attorney for the Law and Order League, had beeu waging such vigorous warfare. Iudeed, he once hinted as much to Mr. Basset, who answered him with a reassuring Scriptural quotation.

"Wheat and tares, wheat and tares. They've got to grow together iu the lodge as well as in the church. As to VanGilder, I don't stand up for the man; you know I don't; but still he's no worse than a good many others, and if we went to expelling all the uuworthy members I don't know where we should stop. We all have sins and shortcomings enough to lead us to deal charitably with weak aud erring brethreu."

Stephen felt rebuked, as if Mr. Basset had delicately accused him of Pharisaism, not reflecting that such a man as VanGilder might easily be iu possession of too many secrets (which was in fact the case) affecting the reputatiou of seemingly respectable members of the fraternity to be safely expelled. And as to the vexatious and ueedless drawbacks which he had met with in proseeutiug liquor sellers —it is true that Stephen himself had solemnly promised "to warn a brother of any approaching danger, whether from his own imprudence or the evil designs of others;" but he would have repelled with scorn and indignation the idea that this could ever mean shielding a criminal from the consequences of his crime, and he was far too honest and fair-minded to impute any such understandiug of it to others.

From all this the reader will see that Stephen Howland was very thoroughly humbugged, and would have afforded a fine illustration for Mr. Treworthy with which to point his arguments and facts when discoursing to Nelson.

CHAPTER IX.

A NEW KIND OF MACHINE.

Chronologically speaking, this chapter is out of place, for it belongs to au early epoch in our story, when Stephen Howland was paticutly waiting for slow-footed Fortune in the shape of his first client, Nelson Newhall.

Fairfield is one of the pleasantest of prairie villages, and the finest farm therein is owned by Israel Deming, himself as fine a specimen of the well-to-do Western farmer as oue often meets. At the present moment he sits on his shaded back porch discussing the uews and the crops with Uncle Zeb, and at the same time enjoying the cool breeze that has sprung up after a day of unusual sultriness. Uncle Zeb is a lean, dried-up little man who might have sat for a picture of Timon after the goddess turued him into a grasshopper, so much did his long, thin legs, and a certain lively quirk in his voice, to say nothing of a happy faculty of living without work or worry, remind one of that musical insect.

"They say corn is going to yield more to the acre than it did last year, Mr. Deming," remarked Uncle Zeb, briskly. "Them frosts we had along back

didn't do no great damage arter all. I see your wheat is eoming ont heavier than the average. Some folks think it is all luck, but I believe what Solomon says, 'The hand of the diligent maketh rich.' And I tell 'em if they'll only pattern after Israel Deming, always up and at it, early or late, rain or shine, they'll have as good luek as he."

"Anyhow I don't get much more than my living," replied the person thus eomplimented; "and no farmer ean with these high freights and middle men taking all the profits. These confounded corporations lobby round, and wheedle and bribe Congress into voting away the people's land and money to make the rieh richer and the poor poorer. Farmers onght to combine like other working men to protect their own interests, *I* say."

Now the wrongs of the farmers was a theme on whieh Mr. Deming always waxed into a fiery indignation, and if some of his strong speeches on this snbjeet could have been uttered in the ears of the Senatorial "dough-heads" (his mildest term of eontempt for law-makers who truckle to class interests) it might have made their ears tingle, but would certainly have done them no harm.

"They says there's going to be a farmer's grange started in Fairfield afore long," responded Unele Zeb.

Mr. Deming broke off a head of orehard grass that peeped through the lattice, and ehewed one end of it refleetively.

"To tell the truth I ain't certain about these granges. No offenee to you, Uncle Zeb, but I want nothing to do with anything that is patterned after Masonry, and I have always been suspicious that the grange was a kind of Masonic institution. But then I don't *know* anything about it."

"I ain't one to give offence, Mr. Deming—leastways not when I know it—and I never take what I ain't ready to give," was Uncle Zeb's reassuring reply. "I'm a Mason, bnt not one of your thinskinned kind. There's bad and there's good in Masonry, and I see no sense in aeting as though the thing was a powder mill, and if anybody said a word it would blow up. But I'll tell ye how I look on this 'ere matter of the grange. It's jest a new kind of maehine. Farmers mnst test it and take their ehances. It may break down arter usin' of it awhile and eost more for repairs than its wuth. And it may be hard to get the hang on't. Some machines are awkward things if a green hand tries to run 'em without knowing how; get eaught in 'em and they'll pound a man to jelly or eut him up into inch pieees. And then agin, —"

How far Uncle Zeb's lively imagination would have earried him in pietnring all the possibilities of "the machine" must forever remain among the things untold, for he was interrupted at this junctnre by a pretty, girlish fignre suddenly framed in the doorway, while a voice, sauey and sweet as a bobolink's, cried out,—

"Now, Unele Zeb, what do you mean, saying sueh awful things? Father will be more prejudiced against the grange than ever, and I was hoping they would start one in Fairfield right away."

"I only ealled it a machine," said Unele Zeb, composedly. "I had to make some sort of a comparison, and they use maehines for everything under the sun, nowadays, so that seemed to come handiest. I never said whether it was bad or good."

The nymph in the doorway tossed her bright head. She and Uncle Zeb were nsed to bandying words with each other, and both enjoyed the exercise.

"Well, *I* think it is good. I don't like Masonry, bnt I like these soeieties that women and girls ean join as well as men and have a nice time. And they do have splendid times in the grange. Mrs. Thompson told me all about it."

"Marthy Washington," ejaculated Unele Zeb, who had an odd habit of using the name of that distinguished lady when he felt the need of a mild expletive. "They say women never can keep seerets, and now I shall believe it sure enough."

"Oh, nonsense, Uncle Zeb. You know I didn't mean that Mrs. Thompson told me anything she hadn't a right to. She says the grange is really nothing bnt a farmer's clnb, only the seereey makes more fun. You will join, won't you, father?"

"I don't know, Dora. I shall have to think it over first. Of eourse its natural for young folks to like a frolie, but a society that's all play ain't going to benefit the farmers mueh."

"I don't fancy the idea anyhow," put in Mrs. Deming, very decidedly, from her seat by the open window. "I remember how it was with the Good Templars. When a lodge was started here I let Dora join beeause I thought it a good thing for young people to get interested in temperanee work. But the way they earried on! The last time Dora went they had a dance, and she didn't get home till after midnight. I never let her go again, and so many of the other parents in Fairfield thought as I did that the lodge died down in less than a year withont reforming a single drunkard. so far as I could find out."

"I ean see into that easy enough," said Uncle Zeb. "I've known plenty of drinking men that jined the Good Templars, and thought they'd reformed as much as eould be, but when they had gone through it all there wa'n't anything more behind to hold 'em; and so they'd go baek to their cnps, and their 'latter end would be wuss than their beginning,' as Seripter says."

"That just goes to prove what I've said all along. If you want to reform a drunkard better try and hitch him on where there *is* a power strong enough to hold him up. I never knew a reformed man to join the church and give good evidence of eonversion and then go back on his pledge. It is in reform as it is in everything else. If we want to aeeomplish anything worth speaking of we must buckle down to real, right-down, honest work; turning work into play won't answer."

"That's so," assented Unele Zeb, with an energy of speech not at all abated by the faet that he cherished a mortal hatred to work of all kinds.

"Well," said Mr. Deming, "I'm a good deal of my wife's way of thinking about the Good Templars. But the grange don't pretend to have any moral aim, I take it; and just as a mutual benefit and improvement soeiety for the farmers, I don't see as there would be any harm in starting one and seeing how the thing worked."

"And just remember, Mr. Deming, that when a man invests his money in a machine that *don't* work he's so much out of poeket."

Which was touehing her husband on a weak point—a smooth-tongued agent having onee beguiled him into doing that very thing, buying a new kind of patent reaper whieh proved worthless when it came to the test.

Unele Zeb gave a mild ehuckle of inward amusement.

"I guess yon're about in the right on't, Mrs. Deming. Well, I must be a going. Looks as though we might have a dry spell. I see the moon turns up eonsiderable."

And Uncle Zeb shambled off to finish his evening round of gossip somewhere else, while Mrs. Deming ealled to Dora to eome in and pick over a pan of beans for the next day's dinner.

Dora obeyed, thinking meanwhile just sneh thoughts as come naturally into a young and foolish girl's head. She was pretty and she knew it. She was fond of admiration and a good time, and all the reason why she wanted to see a grange started in Fairfield was because its meetings promised to supply her with both those desirable things.

Mrs. Deming's rule over Dora (who, as the reader has probably guessed, is no other than Nelson Newhall's sister) had been vigorous enough; but it was the vigor of real, maternal affeetion to whieh we can forgive an occasional hardness supposed to be for the good of the subjeet. Dora was Mr. Deming's pet; he never crossed her in anything, and she would certainly have been in a fair way to be spoiled if her adopted mother's sound common sense had not come to the front.

Under this combination of influences Dora Deming had grown up a bright, merry, thoughtless creature, loving her foster parents dearly, popular among the young people of her own age, with a general desire to do right; and sometimes, under an especially moving sermon, or when there was a period of religious awakening, feeling a vague longing after something higher and nobler than her life had yet developed. In short, her's was a nature of that very eommon and mortal type from which most of the happy wives and mothers about us are made. But as she stands in the Paradise of her maiden innoeence we have grave fears for Dora—unbalanced, undisciplined, ignorant of her own heart, when the serpent whose trail is over every earthly Eden whispers in her ear his subtle temptation, will she be wiser, stronger to withstand him than was the first Eve? God grant it.

Mrs. Israel Deming has spoken for herself. She was a good woman, active and stirring, who plaeed laziness in the same category with dirt and flies as a thing to be held in utter abomination; but at the same time she tolerated Uncle Zeb with a goodnatured, half-eontemptuous toleranee much as she would a monkey or a parrot. The fact is, everybody has a tender side for the village gossip or the village joker, and Uncle Zeb, in a small way, practiced both vocations.

Mr. Israel Deming was, like his wife, a staunch church member, a law-abiding, law-upholding American eitizen, who wanted to [illegible] everything of a rascally nature put down—so effectually that it would stay put down, whether it was polygamy in Utah or a whisky ring at Washington. He was also an Anti mason, though not very thoroughly instructed. He had a plain, honest man's dislike to fuss and feathers as savoring of monarehial rather than republiean institutions. But the idea of the grange fell in with his weak side. He was told that it was a society intended to unite American farmers in one grand combination against the gigantie monopolies that were driving them to the wall.

Now there were some things Mr. Deming understood as well as the average Congressman. He knew that our patent laws, which could be so grossly prostituted as to tax, in the interests of great moneyed eorporations, everything used in working his farm down to the very material with whieh he built his fenees, needed a thorough overhauling. He knew that gamblers in grain were allowed to depress or inflate the markets at their own will to the injury of consumers and produeers alike; and railroad magnates to filch their heavy dividends on watered stock direct from the poekets of the long-suffering farmers; while Congress, whieh had not passed a single bill of any importance in aid of the agricultnral elass since the Homestead Aet, was squandering millions in land grants to eorporations of its own ereating, and closing up vast sections of the publie domains to the poor and honest settler. Naturally enough, he thought, it was time that government should be made to see that it was killing the goose whieh laid the golden egg. But what spirit of madness and folly eould lead honest, intelligent Israel Deming, and thousands of others like him, to imagine that monopoly eould overthrow monopoly, that ring rule eould banish ring rule, and the devil of organized selfishness cast out the devil of political bribery and eorruption?

Mr. Deming disliked secrecy, and all dark-lantern ways in general, but to sueh infinitesimal doses as the grange offered him, eoupled as it was with a vague promise of unknown good, he felt no great objection. The invisible empire, the dim, shadowy image of the beast ehanges its form to suit every eurrent of popular feeling, as a fisher throws his net in all waters? It is a monarchist with kings, an aristoerat with nobles, a demoerat with the working man. But after all these fish had been caught, there remained one more class to gull—the eonfiding, simple-hearted tiller of the soil. And in spite of Uncle Zeb's oraeular warnings and his wife's plainly-expressed antipathy to the whole thing, Mr. Deming concluded to try "the maehine," with a result whieh we will leave for future ehapters.

(*To be continued.*)

— The "T. T. of the C. C." are the eabalistie eharaeters for the "Triennial Tourists of the California Conelave," a social organization of the Knight Templars who went to California last year. Daneing and feasting is the chief end of its existence.

CORRESPONDENCE.

Correspondents will please notice that, for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor

NEW HAMPSHIRE PROHIBITION STATE CONVENTION.

A New Hampshire Prohibition State Convention was held at Monchester City Hall, Jan. 27, and well attended. A permanent State organization was formed for politieal work, looking to the enforcement of the laws against the liquor traffic. Speeches were made by Hon. L. D. Mason, Hon. John H. Goodale, Hon. John B. Fineh, of Nebraska, the writer, Rev. Dr. Miner of Boston, and Rev. Dr. Wallace of Manchester. The addresses were excellent, espeeially those of Dr. Miner and Mr. Finch. The latter gentleman, however, marred his noble effort by two faults. He ruthlessly murdered the "King's English" and seemed to be proud of it, and with strange forgetfulness of his zeal against the lawless grogshop, he deliberately advocated applying mob law to freelove advocates.

In the eourse of my remarks, I emphatieally diseountenanced the bungling methods of the seeret temperance orders, and declared that by nearly half of the temperanee people of New Hampshire the evils of the secret lodge system were considered only second to those of the grog-shop; that our work to suceeed must be *Christian* and *open*. My remarks were reeeived not only with courtesy but by applanse. The tone of the meeting was resolute and Christian. The leading idea seemed to be that our temperance laws will never be enforced until we by political

action compel our [illegible] servants to do their duty.
New Market, N. H. S. C. KIMBALL.

LEBBEUS ARMSTRONG.

AN INTERESTING HISTORICAL LETTER.

LIMA, Ind., Jan. 29th, 1885.

EDITOR CYNOSURE:—In your to-day's issue, you ask if any one of your readers can inform you "if Rev. Lebbeus Armstrong, * * preached once in Moreau, Saratoga Co., N. Y., and at what time."

From a record now in my possession, I send you the following:

"Mr. Armstrong * * having become a clergyman, was, on the 15th day of March, 1804, installed as pastor of the Congregational church in Northumberland, a part of which, containing its meeting house, is in the *town of Moreau*. There, as the Rev. gentleman expresses himself, he became (through the influence of his family physician) a pioneer subscriber to the pledge of the first organized temperance society—the parent temperance society—ever known to exist in our land or world."

This society was organized in the hotel of P. S. Mawney, in Moreau, on the 20th of April, 1808. How long Mr. Armstrong remained pastor of this church I cannot now tell. He lived to a good old age, and died some twenty or more years ago, in Saratoga county, where he spent his later years. I knew him personally many years before his death.

The famous temperance society alluded to was named "The Moreau and Northumberland Temperate Society." Quite a curiosity in these days would be its by-laws. If you or your readers would like to know more of them, I can gratify them. Fraternally yours. J. L. BARLOW.

DANGEROUSLY WOUNDED!

Nothing but my sense of duty to the millions of my fellows whom I love, and whose welfare I am bound to seek, could induce me to even allude to a fact so unwelcome to my heart as the one above indicated. Perhaps no man in this nation save Washington and Lincoln, has received more honors and wielded more influence on the American people than the soldier President, whom God in his providence designated to lead us out of the "Great Rebellion."

Our hero of Vicksburg, and the "Wilderness" conflicts, having escaped a thousand perils, probably falls by tobacco. Sad, very sad indeed. The instinctive prayer of a million souls is, O Lord heal the wound inflicted by man's *deadliest* foe,—excepting possibly, "*Prince Alcohol.*" But for the vast influence exerted by our "Smoking General," on the tens of thousands of our noble young men, the pen should never move in my hand that would allude to a fact that afflicts my very heart.

How many thousands have been influenced by the example of this great man, deservedly popular, will never be known till "the books are opened" in the final judgment. *A nation* of *smokers*, is as near the fact as is the other sentence "a nation of drunkards." Who can say that the victims of tobacco are not as many as the victims of alcohol? If the drinks do the work more effectually, with those who take them, it must be remembered that there are *four* who use tobacco in one form or another, to *one habitual* drinker; and that those who use the latter at all, are habitual smokers and chewers. Those who get "wounds without cause" in this conflict, generally get fatal ones at a vital point, and that, too, by their own hands. Oh! the tobacco customs of to-day, in this country, are enough to make angels weep, as they look down on the scene.

"God is no respecter of persons." He who violates physical law, be he general, president or monarch, must reap as he sows. Divine law is never broken—only disobeyed, violated—and recoils on the transgressor, and finally breaks him. Our hero, when restricted to three cigars a day instead of thirty, by his physicians, quit the whole, just like himself. Though he die in the struggle, he will fight it out this line, if it takes all the residue of his days.

How many of the thousands who may have been influenced by the smoking habit of our American hero, will now follow his example in abandoning the pernicious and cancerous habit of using the stinking weed? Hundreds of times in the past twenty-five years have we sadly thought of the vast influence of this smoking propensity which the press, without intimating that the habit is pernicious and ruinous, took pains to publish in a thousand spicy forms. But we did not then know the sequel, and could only conjecture the probable result. May the General see many happy days, by giving up fleshly gratifications and by evangelical repentance and faith in the Son of God be healed in soul and body, is the humble prayer of your correspondent. N. C.

TOWARD SUN-DOWN.

LABAN, KANS.

We read that Lot pitched his tent from time to time toward Sodom, until he finally reached the goal at which he was aiming. We have also been pitching our tent, if not towards Sodom, at least toward sun-down, and now somewhat nearer the Rockies than we have ever been before. The "little mother," as our big boys call her, and myself, are keeping house "solitary and alone," trying to make ourselves believe that history was repeating itself, and that we, having been caught by the whirligig of time are thrown back to those memorable days when orange-blossoms were the crown of glory rather than the silver tresses which adorn the brow of the beloved to-day. But it is all a delusion. Memory and hope, hand in hand, step to one side as stern reality comes to the front, claiming the hour as its own, and we cease to speculate on the causes why the former days were better than these.

The house in which we have taken up our abode, is situated eight miles south of Beloit, high and dry, on the divide between two creeks. Consequently we have a great plenty of wholesome air, breezy and fresh, notwithstanding "the Salt" which is only a few miles south of us.

The meeting house of the Wesleyan Methodist church, to which I minister, is just across the road from our domicile, and is a neat, though plain building, which gives some unmistakable signs of what a Kansas zephyr can do in the way of cracking plaster. It was purposed to repair this damage in the fall, but the on-coming winter suggested a delay until spring, when the building will be put in a condition the better "to stand the storm," Mayhap the storm of life has been a little too severe with some of the members of the church, making repairs necessary in other places than on cracked and broken walls. If so, let us remember that now is the time to do that kind of work.

The country around here is new; and everything, farms and all, has the appearance of lying out of doors, and we cannot avoid the feeling that the good people would do well to take their houses in at night. The cattle are fenced in, herded or kept within proper bounds by long ropes, known here as lariats. In not a few instances the *minus* rather than the *plus* is the predominating element in the things that do appear. But notwithstanding all these disadvantages, which are incidental to the opening of new farms the country over, Mitchell county has not a few advantages over more populous sections of the State, and it is only a question of time when this portion of our fair domain will not be content to occupy a back seat on 'Change. In the good time coming, and the shadow thereof is even now thrown athwart the plain, the so-called American Desert will blossom as the rose and vie for the supremacy with the garners of the world.

Shortly after coming here I made the acquaintance of an elderly gentleman by the name of Cutler, who resides near the confluence of the Laban with the Solomon, a stream as crooked as the paths which the "Grand Master" made after he had married his thousand wives. In those days which tried men's souls Father Cutler remained true to God, and therefore he responded to the pleas of down-trodden and oppressed humanity, while not a few others gathered up their skirts and passed by on the the other side, permitting their brother to lie unaided in his blood until such time as a good Samaritan might pass that way and render the needed help. We had a long and pleasant talk about by-gone days, wherein underground railroads, stations, conductors, and hair-breadth escapes came in for their full share of time and attention. And when we talked about J. Blanchard, Z. Eastman, I. Codding, Chas. Cutler, Dea. Berge, Owen Lovejoy, and others with whom we were personally acquainted, our souls knit together, and we felt as though we were near of kin. I need not add that the old reformer remains true to the right, and that he voted for St. John, writing the word "American" on his ticket. His grandsons, the Case brothers, are also on the war-path, having enlisted for life, and are doing what they can in the prohibition ranks to bring to a speedy end the terrible state of things which the use of intoxicating liquors as a beverage has inaugurated.

Speaking of voting for St. John reminds me of what was told me, not many days since, by one of the parties concerned. A man who yet felt sore over the defeat of the Republican party, censured Bro. Stalker for voting for St. John, and thereby helping, as he said, to defeat Blaine. Whereupon Bro. S. replied that he had heretofore voted the Democratic ticket, and would have done so again if the choice had been confined to Blaine and Cleveland. After receiving this piece of information, our Republican friend had nothing more to say about the moral depravity of those who voted the Prohibition ticket. We offer Bro. Stalker our congratulations for belonging to a class of men who can acknowledge that they voted for St. John without calling down on their devoted heads the anathemas of those who have been loud in their demands for a free vote and a fair count, provided their man was not counted out. B. F. WORRELL.

THE EXCITEMENT IN ALBION, IOWA.

EDITOR CYNOSURE:—Ten years ago every officer in the corporation of Albion, and every officer in the township was a Freemason. Of five ministers in the place, four were Masons. All was "peace and harmony" in Albion then. The people began to think, and read the *Cynosure*, and to talk about Masonry. After a year or two the people elected officers who were not Masons. Hence, *the great excitement in Albion.*

The Masons were mad, revengeful. An eminent lawyer in the place swore he would have nothing to do with the justice elect or any one who voted that ticket. They published the Presbyterian minister, who was not a Mason, as "bulldozer." They published the Rev. Mr. Hinman, who spoke here, as "an old tramp." The "great excitement in Albion" was notorious throughout the country. I read of it in a Cincinnati paper.

They mobbed Mr. Ronayne in Marshalltown by sending two bands of music to make a noise about the hall so the speaker could not be heard. The second night they cut the gas pipes to darken the room so the third degree could not be worked. But lamps were soon furnished and the work went on. Not long after that, the three men who worked in the gas works lost their lives on one Sunday forenoon. The two workmen went down to see that all was right: they did not return. The superintentent went to see why they did not return: he did not return. Investigation found the two workmen lying dead on the floor; the superintendent was at the foot of the steps dead. The gas had leaked into the work-room and proved fatal. These three men only had anything to do with the gas works. So it is thought that they were responsible for darkening the hall that night. Some think it was a judgment upon them. The gas discharged into the basement of the building for two or three hours, subjecting hundreds of people to be blown up had any one gone in there with a light. Such is the vengeance of that "benevolent" institution!

Five or six of the leading members of the lodge in Albion have left the place and gone to other parts, and Albion has been tolerably quiet for several years past. No Masonic ministers have been preaching here till last fall, when the Methodist conference sent as pastor of the Methodist Episcopal church, a Mason and advocate of Masonry. In a little talk with him he asked me if I "saw Morgan killed."

"No."

"Did you ever see any one who did see Morgan killed?" "No."

"Then you don't know he was killed?"

I asked him if he saw the Saviour crucified. "Did you ever see any one who did see him crucified?" He said "No."

"Then you don't know he was crucified."

He says "every man of a family belongs to a secret society." He is the weakest minded man I ever talked with. He says "if I never was a Mason, I don't know anything about Masonry;" and "the idea of taking their clothing partly off, putting a rope around their neck or body, eyes covered, etc., is false." It is astonishing that a man professing common sense, much less to be under divine influence, will stoop so low to defend an institution that is guilty of murder because he belongs to it, and says "he is demitted." The Masons take new courage; they extol him highly. When such men are sent to preach to parents and children, then Satan rejoices and all good people are sad. A. C. MOFFATT.

A THIRTY-TWO DEGREE MASONIC GOVERNOR ON LICENSE.

Jan. 20th, 1885.

DEAR CYNOSURE:—Our infidel Freemason Governor Hoadly, in his recent message to the Legislature recommending the submission to the people of a liquor license amendment to the constitution says: "I cannot advise the submission of a prohibitory amendment." We believe him. No man who is under sworn obligations to saloon-keepers and brewers can do anything of the kind. Nor would his inability to

help the temperance cause be any the less were he a "Good Templar," "Son of Temperanee," or any other kind of a temperance lodgite. Mr. Hoadly has a very eorrect appreciation of the situation, for he says: "There will be a ehange. The people of Ohio are in no mood to leave the subject as it is. Free trade in intoxicating drinks has been permitted so long that the patience of the people has been outworn." "The choice is really between lieeense and prohibition. Doubt eannot be entertained that if we fail to secure an effective system of license and taxation prohibition will soon follow."

But here is a glaring inconsisteney: "The most sober nations in the world are those in whieh wine and beer are freely and benefieially used as beverarges and not the most sober are those American States in which resort has been had to legal prohibition." Mark the inconsisteney. If wine and beer have so benifieent an effect in other eountries why do they not have the same effect here? And the governor admits that the people are out of patienee and want a change.

He further says: "The inerease of 40 per eent. from 1880 to 1883 in the number of dealers licensed by the Federal Government to sell intoxicating liquors in the State of Maine plainly indicates that this method of restraint will be ineffectual against the cravings of a common appetite, without the sustaining power of a general public opinion, or of a dominant religious sentiment as in Mahommedan countries."

This last is a fling at Christianity, charaeteristic of the man and his lodge training. The religious sentiment of the eountry is inadequate enough, as every one knows, but we are not ready to exchange it for that of Turkey with its mosques and harems, or of Freemasonry with its despotie titles and bloody eode. As for the asserted increase in the State of Maine he is careful to give only the *per cent.* of inerease instead of the actual number engaged in the traffie. Thus, if there had been ten dealers in the State in 1880 and fourteen in 1883 the conditions would have been exaetly fulfilled, and yet would not this be prohibition?

It is plain that a systematic effort will be made to carry the State for lieense next fall. Already a bill providing for submitting the question to the people has been introduced in the Legislature, and the Democratic party that was so successful two years ago as the opponent of prohibition will appear as the champion of the measure. Were the election to come off to-morrow it is hard saying what the result would be—the feeling among Republieans against Prohibitionists is so intense. But by the time October rolls around they will have quite forgotten us in their eagerness to eope with their old hereditary enemy, and can be depended on to vote against any measure the Democrats may bring forward—even prohibition itself. So, I think, by the exercise of a little watehfulness and the dissemination of a good deal of truth the State can be prevented from going for lieense. The greatest danger is that the measure will be "counted in" by Masonic officials at the ballot box just as the prohibitory amendment was counted out in 1883. Thus the "handmaid to Christianity and twin-sister of virtue" gets in her work at the most unexpected places and on the most unlooked for occasions.

"But hold," some one says, "has not the Masonic Grand Lodge of Ohio anticipated the people of the State by proclaiming liquor-selling a Masonic offense, punishable with dismissal from membership?" We would feel safe in offering a chromo for every one so dismissed. This is only one of the characteristic dodges of the lodge trotted out and paraded around for the sake of effect. No sooner does any movement become popular than Masonry seizes on it for the purpose of making capital for itself. More anon.

COLUMBIAN.

PITH AND POINT.

TEMPERANCE CHURCHES.

Your remarks (22 Jan.) referring to the temperance work of Francis Murphy hit the nail on the head, when you say in reference to his formation of churches that "temperance was put first," and you justly characterize this as a "sandy foundation." I agree with you that the *church of Christ* ought to be enough for Mr. Murphy or any one else. "If not, his and their work will come to naught."

Yes, "to naught" *as a church of Christ*, but when we see that churches of men multiply like weeds and choke the ground which should bring forth fruit for the Master, we must regard *men's* churches, of any name or for any specialty other than his Gospel pure and simple, and his positive, visible, symbolical ordinances of it, as worse than nothing, being positive evils which delude men with the idea that they are really churches of Christ. Mormonism and Masonism, and the scores of other *isms*, may all be classed as delusive substitutes for the pure church of Christ started at Pentecost, developed at different places and instructed by different letters, under the authority of its Lord for this dispensation. T. H.

THE PRESIDENT ELECT.

May I humbly suggest, Mr. Editor, that Bro. McFall's article in *Cynosure* of the 11th of December, though very able and interesting, used language too strong against Mr. Cleveland. True he is not yet a *ruler* in fact, he is our President elect. Is the old rule still in force, "Thou shalt not speak evil of the rulers of thy people?" I am unwilling to concede that we are to be ruled by a "booby" till it shall be made evident; and should doubt my right, even then, to use the epithet. This I submit with great respect to our excellent brother. I would hardly dare pray for a *booby* in the White House. Then it seems to my humble judgment that Mr. Cleveland has shown at least a fair measure of ability. Compared with him in force of character and executive ability, have we not had half a dozen Presidents of no higher type than the President elect? We submit all to the ordeal and test of time. Yours for hope and moderation.—NATHAN CALLENDAR, *Thompson, Pa.*

FROM BRO. HINMAN'S SOWING.

For the past six months I have been promising myself to write you a letter thanking you or some unknown friend for sending me the *Christian Cynosure*. It is a paper I welcome every week, and I am an advocate of its principles. Three years ago I had my mind fully made up to enter one of the secret societies, but Rev. H. H Hinman came along and lectured where I was attending school (Howard University) in Washington, D. C., and just put me on his side. Then I read all your tracts, one of your books, and everything I can catch hold of so as to post me on the subject and preach it when I can. I have given the subject much study in the past two years I hope the paper will continue to come, as it is one of my teachers.—JAS. S. WALKER, *Hillsboro, N. C.*

AN OLD WITNESS.

I have had many Masons tell me there never was such a man as Morgan. I lived within ninety miles of Batavia when he was siezed and was 28 years old. I have seen a number of persons who were well acquainted with Morgan and Greene. We who lived in that day will soon be gone; then it may be harder to make the people believe the truth.—MOSES FERRIN, *Ellington, N. Y.*

DON'T UNDERSTAND IT.

It was said, "A man votes right if he votes as he pleases;" but, according to an idea of some Republicans here in Iowa, a man has no right to please to vote for St. John and not backslide from Prohibition, because it is half a vote for Cleveland, but any one has a right to give a whole vote for Cleveland, which whole votes have all been counted. Why half a vote for Cleveland is worse than than a whole one, many of which we believe have not been counted, we believe must be one of the hidden mysteries.—CYRUS SMITH.

BIBLE LESSONS.

LESSON VII.—February 15, 1885.—Paul's Defence. Acts 22: 1-21.

GOLDEN TEXT.—And I said, Lord, what shall I do? Verse 10.

[*Open the Bible and read the lesson.*]

DAILY READINGS.

The Lesson.
Paul's Love for the Jews. Rom. 9: 1–5; 10: 1–4.
Gamaliel the Teacher. Chap. 5: 34–40.
Paul Persecuting the Church. Chap. 7: 57; 8: 4.
Paul Apprehended. Chap. 9: 1–9.
Paul a chosen Vessel. Chap. 9: 10–18.
Paul the Minister to the Gentiles. Rom. 15: 15–21.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Consciousness of right gives that calmness and strength which maks us gentle to our adversaries.* v. 1. "Let your moderation (in revised version 'your forbearance') be known unto all men." Truth cannot afford to spend her strength in invectives. She knows a more excellent way. Not the least remarkable part of this remarkable address is the dignified courtesy with which it begins. Doubtless it had its effect, among other things, in causing the awe-struck silence that fell on the rabble which a moment before were clamoring for his blood. The supporters of evil are always the ones to rant and bluster. We see this fact illustrated in the defenders of secret orders. But hard names are not arguments, and all their anger and abuse only prove to reasonable minds the folly of their cause.

2. *Men are convinced most easily when we meet them on a common ground.* vs. 2–5. Paul might have used the noble and polished Greek. But he preferred instead the rugged Hebrew, their common mother tongue, dear with old home memories and patriotic associations. Here is an important lesson for all Christian workers. When we would win souls to Christ, or convince men of error in practice or doctrine let us speak to them in the words of common every day life. Simplicity is power. The Bible, Pilgrim's Progress, and our best hymns are written in plain Saxon; the world's grandest sayings are couched in monosyllables. Paul knew that between him and the mob he addressed, abhorrent as their bloodthirsty fanaticism must have been to a mind enlightened by the Holy Spirit, there were yet many points in common. He had been a Pharisee of the Pharisees—none more zealous for the law than he—and more than that a *persecutor*. Between the Christian worker and every soul he would reach there is always some basis of unity—one argument that even an angel could not use—"I, too, have been a sinner."

3. *One sight of Christ transforms, renews, and gives martyr courage.* vs. 6–21. Infidels like Hume, who cavil at the miracle of Paul's conversion, forget that there remains a greater miracle for which to account—his radically changed life. Note the humble question of this before proud Pharisee, "What shall I do, Lord?" The truly penitent soul is willing to do *anything* for his Master. "The God of our fathers hath chosen thee." We can only *accept* our mission; God chooses it. "And now why tarriest thou?" When the command comes "Be swift, my soul, to answer him." The very word "Gentiles" roused the passions of the mob, as the word abolitionist in slavery time, or anti-secretist now. The lapse of ages does not alter the original tendency of human nature. But when the Lord sends his servants on missions even the naming of which rouses fury and hate, it is not at their own charges. Though granted no bodily vision like Paul's, he gives them to look upon him by the eye of faith, and they "endure as seeing him who is invisible."

LIGHT FROM THE WORD.

Who under very similar circumstances began an address to his murderers in the same courteous strain? Acts 7: 2; 22: 20. What greater example of Christian forbearance? Heb. 12: 3. Is every conversion a miracle of Divine grace? Jer. 13: 23.

PRACTICAL SUGGESTIONS.

1, 2. Christian love makes one tender and forbearing even in the most exasperating circumstances. Paul remembered that he had been once in the same state of darkness as now enveloped his assailers, and his heart beat with compassion towards them. If we wish to "in meekness instruct those who oppose themselves," let us try to put ourselves in their places.

At this and other times Paul realizes the fulfillment of the Saviour's promise: "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." Thus God is faithful to all his promises.

3–5. Knowledge is power, but unsanctified learning may only place a weapon of destruction in the enemy's hand. There was perhaps no one in Jerusalem who excelled Saul in knowledge, energy and zeal, but this very fact made his name a terror to the godly. We must cast the salt of divine grace into our schools and colleges, or else we may train only an army which will make havoc of the faith.

It is not true that "it makes no difference what I believe if I an only sincere;" no one was ever more sincere than Paul was while persecuting the church, but that did not lighten the sufferings of the persecuted or lessen the perils of his own soul. I may sincerely believe a poisonous root to be nourishing food, but my sincerity will not prevent its deadly work if I partake of it. The merchant may sincerely believe that prices are advancing, but his sincerity will not prevent loss if he purchase a large stock when the very reverse is true. So, if I sincerely believe an error my mind is poisoned by receiving it, and the hopes which I stake upon my belief in it will certainly be disappointed.

6–13. It was the glory of Christ's presence that made Saul sensible of his unworthiness. So it is when we measure our character by the holiness of Jesus, the perfect man, that we behold our sinfulness before God. For this reason no study is more profitable than that of Christ's perfectness.

Paul's first question after conversion was, "Who art thou, Lord?" So the person, character and work of Jesus is always the first subject of inquiry by the converted soul.

Jesus identifies himself perfectly with his people and their interests; therefore every insult or injury done to them is offered to Jesus himself. "It was Jesus that was stoned in Stephen, flayed in Bartholomew, roasted on St. Lawrence's gridiron, and burned in Polycarp."—*Bengel.*

The men with Paul saw the external signs of Christ's presence and power, but they did not hear his message to the new-born soul. There are many to-day who hear the external Gospel call, but are strangers to the inward power of the Holy Ghost.

Paul waited three days in darkness before the light came; but they were not days of idleness, we believe they were evidently days of prayer and fasting. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50: 10.

14–21. We must first know Jesus as our own personal Saviour before we can be his true witnesses.

The Lord knows where we can serve him most efficiently better than we do. Paul thought his testimony would be most efficient at Jerusalem. Jesus told him that it would not be received there at all, and the sequel showed how correct were his words. Why, therefore, should we seek places to which the Lord has never called us? Why should we not be more content and joyous in the field of labor where God has evidently placed us by his providence?"—*The U. P. Bible Teacher.*

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punisbment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Duukers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

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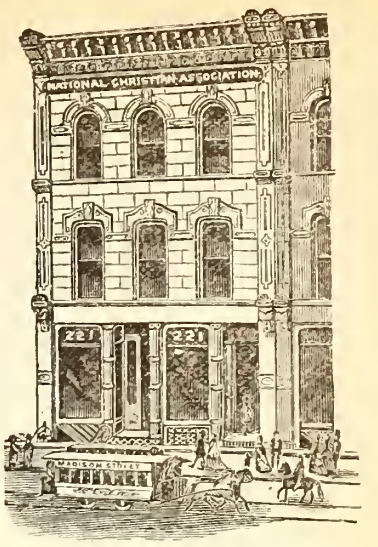
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 5, 1885.

URGENT!!

Let it be the BUSINESS of every reader of this paper for the first day after reading this note to get signers to the Protest on page 13. See 1st page.

WOMAN SUFFRAGE.—The W. C. T. U. is asking our Springfield Legislature to submit woman suffrage to the vote of the people. We hope Representative Hiatt will not be found wanting.

PRES. C. A. BLANCHARD, of Wheaton College, lately lectured in Paxton, Ill., on Freemasonry. A writer who signs himself "Cuppy," in the Paxton *Record* gives a witty and humorous review of the lecture, in which he compliments the President, and insinuates, rather than makes a defence of the lodge.

Rev. Wm. W. Blanchard, of Paxton, uncle of the former, replies to "Cuppy" in the *Register*, whose editor takes up the gauntlet, and a discussion runs through several numbers. Mr. Blanchard's articles are able and adroit, and we are told the people of Paxton have been stirred by the discussion. It is expected that President Blanchard will visit them again.

A CONFERENCE AND CONCILIATION COMMITTEE was appointed by the Wheaton College church on Thursday evening last to remove if possible all causes of alienation between it and the First Congregational church in Wheaton. These churches were separated seven years ago, and though hostility and hatred have disappeared and the two churches have co-operated in union meetings, there are some difficulties not yet removed. The friends of Wheaton and its College are requested to pray for the committee of conciliation, which is to meet February 12. The committee consists of seven good men and the College church has chosen a representative committee of three of their own members, and ask the other church to be represented. Dr. Bascom of Hinsdale, Ill., suggested the arrangement.

OUR STORY.—The *Union Signal* (Mrs. M. B. Willard) goes into all corners of the United States bearing an admirable notice of Miss E. E. Flagg's serial which appears weekly in the *Cynosure*. It is an agreeable compliment, well and worthily bestowed. Here follows a part of it:

"A serial story is running through the weekly issues of the *Christian Cynosure*, entitled, 'Between two Opinions,' and written by Miss Flagg, author of 'Holden with Cords.' It is emphatically a story of our times, a story so filled with our thought and purpose that one cannot help wondering, as she reads, if this is to be the great novel of the Temperance Reform, the story that is *sure to be*, sometime, in somebody's brain. Note in the following brave defense, how she disposes of the sharp 'quack-quack' of that common, cheap criticism which has too often turned its sharpest edge back upon the critic, 'For my part, I think mothers would do more to stop intemperance by staying at home and training their children to avoid its evils.' She says:

" 'Would it satisfy a mother, who knew that a panther was ranging over the country, to procure a work on zoology, and gathering her children about her show them how a panther looks? Would she consider it enough to give them a familiar description of its haunts and habits, and warn them to be careful when they went berrying to keep a sharp lookout for its gleaming eyes, its stealthy tread, its cruel spring? Would she not, rather, if she had a true mother's heart in her bosom, shoulder a good trusty gun—if there was no one else to do it—and attempt herself the death of the monster?' "

EPISCOPALIAN MASONS.

The *Interior* has once opened its columns to a discussion of Masonry from a Presbyterian standpoint, and in its prospectus for the present volume enumerates the lodge among evils which it opposes. For this brave action it merits the thanks of Christendom. In the last number, Jan. 29th, Mr. Gray gives us a sharp touch of Scotch humor. The *Standard of the Cross* prints that Dr. H. V. V. Johnson (Episcopalian) was snow buried with eighty passengers in the Cascade Mountains for twenty-four days. They ate up everything eatable in the express car, and might have starved but for the good Dr.'s Masonic sign of distress, which brought thirty men tied together with a rope, to their snow sepulchre, with thirty pounds of provision each. The good Dr. asks, "Would the church have done this? I hope it would; but I knew the Masons would answer a 'sign of distress,' and they did at the risk of their lives."

On this the *Interior* observes: "From which we are to infer that if the good Reverend Doctor had not been able to send the Masonic sign of distress those thirty Masons would have left eighty men to starve and freeze to death. From such charity, good Lord, deliver us!"

Permit the *Cynosure* editor to add that we were in those parts in 1864, and of our personal knowledge the lodges of those mountain regions contained gamblers, swindlers, concealed bandits and murderers with open blacklegs, whore-mongers, etc., etc.—men who cared no more for God, or the Sabbath, or religion, than the mustangs they rode; yet they were all good brothers of this good Episcopalian doctor in the lodge.

"MURDER FOR TRUTH-TELLING."

We are in receipt a courteous letter from J. Q. A. Campbell, editor of the *Republican*, Bellefontaine, Ohio, who complains of our article (Jan. 22) under the above caption as "slanderous," and asks that we correct the statement so far as the *Republican* is concerned. The editor further sends us four scraps which he says are "all that have appeared in my paper touching the matter," (*i. e.*, Mr. Cook's funeral handbill, etc.)

Our statement was, that "the county papers" contained hints and suggestions of murder of the author of the handbill; and we named the *Republican* as one of them. From the editor's letter, which says, "I was not at the funeral and do not know what either of the ministers said; nor have I read what either of the other papers said of the matter;" we think the *Republican* should not be classed with the other papers as inciting to murder.

Our correspondent sent scraps from the "local press," which declare that the writer of the handbill should be "tarred and feathered;" but that this (tar and feathers) "would not appease the popular fury;" that "detectives have been put on his track," and "if his identity shall be disclosed, may the Lord have mercy on him!" This certainly means he will be killed. We are glad to note that the *Republican* does not endorse these outrageous sentiments.

A NEW ENGLAND MEETING AT NORTH AMPTON.

LETTER FROM SENATOR POMEROY.

Read below the interesting and important letter of Senator Pomeroy. This gentleman, while he was the most popular United States Senator from the West, in 1869, being in Chicago to receive blooded English cattle and being invited, addressed our N. C. A. in Farwell Hall, in a calm, clear and eminently statesmanlike speech. The lodge poured out its dragon-flood of villification upon him, as it has since on St. John, but he has shrunk in neither nerve nor muscle. Whoever read his skech in the *Cynosure* last year, saw therein a full-length portrait of a Christan gentleman and statesman.

The New England meeting, which Senator Pomeroy so forcibly urges, was voted unanimously by a consulting committee in February, a year ago, but has been delayed by Secretary Stoddard under the impression that Prof. Bailey, of the *American*, was opposed to it. This impression seems to have been a mistake, as Mr. Bailey writes us now, (Jan. 27): "*From the first I favored the meeting, and do yet*," and adds: "I was urgent to have a paper circulated committing the signers to anti-secrecy and calling for a convention," etc., etc.

This is what the *Cynosure* editors and men in the office advocate, and Mr. Stoddard took his request for a call in part form the words of Mr. Bailey; and, as his letter shows, Senator Pomeroy ably advocates the meeting. A New England meeting, called by ten thousand signers with Senator Pomeroy's opening speech from the chair, on *The Lodge vs. Puritanism*," graced by the attendance of Bros. Seeley, Gough, Cook and Miner, is what we want. Read the letter:

WASHINGTON, D. C., Jan. 26, 1885.

Prest. Blanchard, Ed. Cynosure:

My Dear Brother:—I see a proposition in your paper for some public meetings in New England, in aid of our common cause, and one proposed for May next, in the good old town of Northampton.

I am in hearty sympathy with the movement, and believe a word should now be spoken to our people "to move forward." If New England leads we shall gladly follow, for light rises in the East.

The mad passions, engendered by the defeat of a political party will, by that time, have measurably subsided, and the people will be again willing to listen to the dangers of secret dynamite societies, and all other societies, where they hide their doings from public scrutiny. "*Let there be Light*," should be the appeal of earnest and honest men. In the public gaze soon the grossest errors may be harmless.

I am, etc, etc., S. C. POMEROY.

ST. JOHN AND AMERICANS.

Our excellent friend, Dr. S. Collins, President of the National Convention, writes reminding me that I once wrote him: "One thing you and the readers of the *Cynosure* can rely on, i. e., you shall know the best and the worst, come what will; and then you can form your own conclusions."

The "best" is that after a week spent in Olathe, and constant intercourse with St. John's neighbors, and frequent interviews with himself, I have entire confidence in his veracity, and believe all he said to Senator Pomeroy and others before the election, to wit, that he utterly forsook and left the Masonic lodge some eighteen years ago; that though initiated as a Good Templar, he has quit that also; that he says the same things to John B. Finch and other secretists, that he has said to us; that, in short, he is a downright honest man. But the *Cynosure* has said repeatedly that Americans cannot consistently vote for any but those who openly and publicly accept our platform, only as an exception to their general rule. Therefore, I shall not vote for Gov. St. John as I did in the last election unless he writes us a letter accepting our platform. He has expressed to me his purpose to write us a public letter; and though I do not wish to hurry him, I expect he will do so before he comes again before us for his votes.

J. BLANCHARD.

DEVILS.—That evil should have affected superior orders of beings and, from them, reacted upon our own race, is not only not in conflict with reason, but asserted throughout the whole course of Scripture.—*Isaac Taylor.*

The Revelation (ch. 12, v. 9.) states that these higher intelligences became fiends, were driven from higher spheres and "cast out into the earth," and that their chief "deceiveth the whole world." And Moses (Deut. 32: 17) and Paul (1 Cor. 10: 20) state that the religions of the nations (Gentiles) being Christless and so having no way to God are all devils' religions, teaching salvation by ceremonies; as if men could lift themselves to heaven by taking hold of their own boot-straps. All priestly inventions are such religions. Christ being our sole mediator and permanent Priest, all others now are counterfeits.

Paganism, Mormonism, Masonry and Popery are such false or devils' opposition religions, and they never will fall till the Bible is clearly understood and taught concerning them.

WISCONSIN FRIENDS are reqested by Rev. W. W. Ames, of Menomonee, Dunn county, their State Secretary, to look about and make a list of the names of all sympathizers with the reform and send them to him. Let this information be given just as soon as possible for the greater efficiency of the State work. It is only a small contribution for each to make and may result in mighty things for Wisconsin.

—From the office of the new Birmingham *Free Press* we learn that the lodges feel the poke of a long pole, and are far from happy, as they hear the cannonade from the new battery. It is even feared that a watch may have to be put upon the office lest a Masonic crowd form a neighboring town Morganize press and type.

—Among our selections this week is an extract from the essay of Rev. N. Wardner, before the Ministerial Conference of his church in Wisconsin. In the last number of the *Sabbath Recorder* there is a reply to Elder Wardner by A. S. Dunham, a Mason and Odd-fellow. But the *Recorder* nobly shows its colors in an editorial condemning, in the name of Jesus Christ, the whole lodge business. The argument is brief but forcible and the *Cynosure* will reprint.

—The Sovereign Grand Lodge of Odd-fellows which met this year at Minneapolis elected officers for the next year as follows: Grand Sire, H. F. Garey, of Maryland; Deputy Grand Sire, John H. White, of New York; Grand Secretary, Theodore A. Ross, of Maryland; Grand Treasurer, I. N. Shepard, of Pennsylvania; Grand Chaplain, Rev. J. W. Venable, of Kentucky; Grand Marshall, J. T. Jakes, of Delaware; Grand Guard, B. Harwell, of Tennessee; Grand Messenger, E. H. Whitney of Michigan.

REFORM NEWS.

FROM THE GENERAL AGENT.

BATAVIA, N. Y.

The communion of saints is precious and I was greatly blessed and strengthened while worshiping with the free church in this city. The hospitality and helpfulness of brother and sister Palmer will not be soon forgotten, and the faces of brother and sister King are a perfect benison, and their home a resting place for the weary pilgrim. Bro. Newell showed me much kindness, and Miss Sarah Stevens is rendering great service in looking up the dispersed members of the Morgan, Miller and Harris families. When I say of her that she is among the most remarkable women that I have met, it is simply a tribute merited by her fearless and indefatigable efforts to wrest the history of one of the bloodiest deeds of Masonic vengeance from oblivion.

The Morgan monument stands without a stain, a spot, or a scratch, and is visited and admired, I am told, by many who come from far and have heard the fame thereof in their own lands. "It is a thing of beauty," and in all my travels I have never met with any thing that leaves a more pleasing impression than this tribute to the heroism of a man who braved the vengeance of a bloody and relentless conspiracy. I hope to visit ere long Mr. R. F. Carter of Ryegate, Vt., and personally assure him of the entire satisfaction given by both material and workmanship "under the test of time."

I am late to my appointment in Connecticut, but snows and storms cannot be escaped in this world, and assisted by the "good hand of our God," and aided by the prayers of his people I hope to make amends for the delay.

ALBANY, Jan. 26.—Can any good come from the work of the dynamiters? I find people much interested in the work of these human fiends and quite ready to express opinions about it. I had a few words with an intelligent and cultured gentleman today on the train. He came recently from his home in England, and gave it as his opinion that the outrages committed would lead to an investigation of the whole system of secret societies. He had given but little attention to Masonry and Odd-fellowship, but from what he knew had come to the conclusion that they were supremely foolish. We had but a few moments before he left the train, but I tried to improve them in giving him a few points and informing him where he could obtain further light. There is not only dense ignorance but a terrible apathy on the part of the general public regarding the work and objects of secret societies, and it may be that nothing less than dynamite explosions will arouse men from the stupor and indifference into which they have fallen. Let us hope that some good may result from these unparalled outrages, and pray God especially to overrule this frenzied wrath of maddened desperadoes to his glory and the salvation of the people from the secret empire of which the dynamiters are only a diabolical expression.

J. P. STODDARD.

THE BATTLE IN NEW YORK.

FREDONIA, N. Y., Jan, 24, 1885.

DEAR CYNOSURE:—Bro. Starry opened fire on the powers of darkness here last night by working the third degree. He was expected to have worked the first on the evening of the 21st, but was detained by circumstances beyond his control. Notwithstanding attractions at the skating-rink and other places, Temperance Hall was well filled at an early hour with an eager audience, a number of the fraternity being present.

Scarcely had the ceremonies commenced when a man giving his name as Smith Brown arose and with a volley of oaths denounced Bro. Starry as an impostor. Others sprang to their feet; some half a dozen were talking at once. We ordered them seated and as soon as quiet was restored the work went on. It would be needless for me to particularize the occurrences of the evening. It is the old story, so well known to those who have been present at the working of the degrees. Business men, respected as such in this community, called us almost every conceivable name that the devil could suggest. Oath followed oath. A Knight Templar was sent for to assist in the disturbance. In spite of all that we could do it was impossible to keep order.

This morning Bro. Starry and myself met Smith Brown at the hotel according to agreement. Mr. B. agreed to be there at 10 o'clock and give his affidavit that not one word of what Bro. S. had said was true.

A large number of men gathered. Mr. B., of course, only called us names and refused to do as he had agreed. Several friends came to our rescue. We took our departure and left the others to do the arguing. Numbers of men may be seen on nearly every street corner eagerly discussing the meeting of last night.

As we came along we heard one Mason say that he would bet $5 Bro. S. would be murdered or die in the insane asylum in less than five years. We soon take a train for Forestville, where we hope to push the battle on.

CATTARAUGUS, N. Y., Jan. 30.

The war has fairly begun. Since we last wrote you we have been very busy with our meetings. Bros. Starry, Mallory and myself have had appointments every evening since Sabbath. Monday and Tuesday evenings working in Villenova Wesleyan church, Wednesday and last evenings in Pine Valley. Notwithstanding the severe cold weather we have had good houses every night. They work to-night and to-morrow night in Forestville, coming to Cattaraugus for work on Monday evening.

Marked interest has been manifested at each meeting, many coming for miles to see how a man could be made a Mason. The fraternity also have presented their usual arguments with the usual results. Last evening's meeting was especially interesting. The Masons of Pine Valley gathered en-mass and marching into the church, occupied the front seats. Some took seats to represent the officers in the lodge. Rage and revenge were plainly manifested in their every act, at times hissing like geese, sometimes barking like dogs. Curses mingled with threats were profuse. They had threatened the night before to rottten-egg us if we attempted to go on with our work. Guess they were short of eggs; at least we saw none of them. Many came forward at the close of the exercises and expressed themselves heartily in sympathy with our work. Said they had never known the deep damnation of this institution until they saw the actions of those who had been duped by it. The Masonic arguments were complete, and the people went to their homes convinced, as they could not have been in any other way.

W. B. STODDARD.

A REVIVAL FOLLOWS A STATE CONVENTION.

MONROE, Wis., Jan. 22, 1885.

EDITOR CYNOSURE:—Our State meeting is over and I am home again to rest a little. I am not well yet of my fall received some months ago, and I think it is rheumatism that prevents it; so I thought I would stay at home until it warms up a little. Bro. Ames has written up our State meeting, but I wish to say a few words more. I think it the best one I have ever attended in Wisconsin. From first to last we had good attendance, and good order, and deep and close attention, and we had some good testimony. A gentleman rose in one meeting and said that he handed one of our Odd-fellow books to a member of that order in the village, and after looking it over for an hour or more, he returned it, saying that it was a correct expose of Odd-fellowship. A granger, a member of the Seventh-Day Baptist church, said to me at the close of one meeting that he should go into but one more grange and that would be for the purpose of saying to the lodge that he was to leave them forever, because they had no Christ there.

Bro. Ronayne held the audience spell-bound every time he spoke, and we have left him there to take the whole place for Christ. I know there are many inquiring souls there and I am very sure God has sent him to lead them from the secret lodge worships of the devil to the Lord Jesus Christ. I think the Lord has prepared the way for a great work. Pray that the good Lord will carry it on to perfection.

I. BANCROFT.

THE NEW YORK STATE MEETING.

THE RESOLUTIONS.

RESOLVED, 1. That as citizens of the State of New York, and members of the State Christian Association opposed to secret societies, we reaffirm our solemn purpose to adhere to the principles set forth in the organic instrument of our State Association, and of the National Christian Association as declared in the second section of its act of incorporation, viz., "It shall be the business and object of this association to expose, withstand, and remove all secret societies, especially Freemasonry, and all other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion; and our Republican government from corruption."

2. While disclaiming alliance with any sect or party as an association of believers, we do nevertheless avow our conviction that connection with any secret lodge that binds its members to show partiality towards a portion of their fellow citizens, or the use of intoxicating liquors disqualifies any person for holding civil office, and such person should not receive the votes or support of patriotic citizens.

3. We hold that prohibition of the importation, manufacture, sale, and use of intoxicating liquors is the true policy on the temperance question, and that it is the duty of temperance people to labor to secure the enforcement of prohibition by town, county, State, and National legislation.

4. While regretting the bitterness engendered by the late political canvas, which too often finds expression in unguarded utterances, we do nevertheless, affirm and insits upon the right of every legal voter to cast his ballot as in his judgment will best promote the greatest good of our common country.

5. We hold that integrity and intelligence should be the test of suffrage in a Republican State, rather than sex or previous conditions; and, therefore, we favor giving the ballot to all duly qualified citizens regardless of sex or nationality.

6. We recognize in the W. C. T. U. an agency raised up of God to do a great work, and we heartily commend these noble, self-sacrificing women for the stand they have taken in prohibition and bid them Godspeed in their efforts.

7. That in the *Christian Cynosure* we have an able advocate of our principles and heartily commend both it and the *American* to the patronage and support of our friends.

W. B. Stoddard submitted his report and was heartily commended in the resolution following:

Resolved, That in view of the labors and self-sacrificing services of W. B. Stoddard, our State agent, we can most heartily recommend him as an earnest and faithful worker in the cause, and we take pleasure in commending him to the sympathy and support of the friends of reform in this State and elsewhere.

THE SECRET EMPIRE.

—The city of Ottawa, Ill., is cursed with twenty-eight secret organizations belonging to the following orders: Freemasons, Odd-fellows, United Workmen, Grand Army, Knights of Pythias, Knights of Honor, Catholic Total Abstinence Society, Hibernians, Turn Verein, B'nai B'rith, Kesher Shel Barsel, American Legion of Honor, French Mutual Benevolent Society, Good Templars, and Royal Templars of Temperance.

—The Catholic Benevolent Legion is one of the secret orders among the Romanists of this city.

— A Mr. J. D. Mack, who has attended the meetings of the Socialists in this city writes indignantly of them to the *Inter-Ocean:*

"I think it is a shame to allow a handful of gibbering idiots, known as Socialists, to utter such inflammatory speeches—not that they amount to much. I attended their meeting at Twelfth Street Turner Hall, Sunday, and I must say that I never witnessed such a disgraceful scene in all my life. They advertised for their opponents to meet them in debate. A few respectable citizens attempted to address the mob, but were hooted off the stage. These speakers and chairmen of these meetings live off poor, ignorant workingmen, and ought to be arrested. I think their proper home ought to be at Joliet."

—The Wisconsin State Council of the Catholic Knights of America met at Green Bay, Jan. 21, and proposed to secede from the National Council because of unfair taxation. Final action was not taken.

—A New York dispatch some days ago says that the Phelan stabbing case still continues a topic of speculation among Irishmen in that city. The little editorial room of O'Donovon-Rossa's paper, where the stabbing took place, is the meeting place for the men who have been stirred up from their seclusion by it, and it was crowded by some angry-looking dynamiters, who eagerly but secretly discussed the situation. It was learned that a special meeting of the Council of the Fenian Brotherhood had been held the night previous at the residence of one of the members and that the affray was the subject discussed. It is generally believed that Phelan gave information to President Arthur on which he based his references to dynamite outrages in his last message to Congress. It is not known what action the brotherhood took at their meeting. It developed, however, that strenuous efforts were being made to induce Mrs. Phelan to persuade her husband not to appear against Short, the would be assassin. The latter's friends were approaching her in different ways by threats and entreaties. The dispatch adds: "Since her arrival here she has been the recipient of a number of threatening letters against the Captain should he take any part in the prosecution of the accused man. She is also in daily receipt of numberless notes from her own sex, imploring her to intercede with her husband and leave nothing undone to induce him to go back to Kansas City as soon as convalescent and let the whole matter drop. Phelan, however, still insists upon pushing matters to the end, and expects to appear in court within ten days. He is improving very rapidly and will soon be discharged from the hospital. The assassin, Short, has not yet spoken to any one except intimate friends. He persistently refuses to talk with any one about the affair.

—The Oriental Consistory, Sovereign Princes of the Royal Secret of this city lately inaugurated a series of informal receptions with a dancing party. The parlors, drill-room and other chambers were opened. The dancing was in the drill-room. There are to be two more dances of the same kind Feb. 19 and March 19.

—The Odd-fellows of Washington are anxious for a revival. Grand Master Montis, of the District of Columbia, has offered a prize of a gold badge to the Odd-fellow who presents in his own lodge the largest number of applications for initiation from now to June 30, 1885.

— The Knights of Pythias order will be twenty-one years old Feb. 19, 1885. The Grand Chancellor urges the order to have a good time congratulating themselves on a growth from 5 to 150,000 members. They have an aggregate life insurance of over $45,000,000. Who is going to pay it?

—It is said that Judge Anthony Thornton, once a member of the Supreme Court of Illinois, was recently raised to the degree of Master Mason in Jackson Lodge No. 53, at Shelbyville, Ill. The Judge is nearly three score and ten years of age, and is believed to be one of the oldest men that ever took the degree of Master Mason. In this performance the lodge evidently strained two of its rules, against initiating men in their dotage, and taking in "fools."

THE HOME.

THE BRIDGE OF LIFE.

Across the rapid stream of seventy years,
The slender bridge of human life is thrown:
The past and future form its mouldering piers:
The present moment is its frail keystone;

From "dust thou art" the arch begins to rise,
"To dust" the fashion of its form descends,
"Shalt thou return," the higher curve implies,
In which the first to the last lowness bends.

Seen by youth's magic light upon the arch,
How lovely does each far off scene appear!
But ah! how changed when on the onward march,
Our weary footsteps bring the vision near!

'Twas fabled that beneath the rainbow's foot
A treasure lay, the dreamer to bewitch:
And many wasted in the vain pursuit
The golden years that would have made them rich.

So where life's arch of many colors leads,
The heart expects rich wealth of joy to find;
But in the distance the bright hope recedes.
And leaves a cold gray waste of care behind.

A sunlit stream upon its bosom takes
The inverted shadow of a bridge on high
And thus the arch in air and water makes
One perfect circle to the gazer's eye.

So 'tis with life: the things that do appear
Are fleeting shadows on time's passing tide,
Cast by the sunshine of a higher sphere,
From viewless things that changelessly abide.

The real is but the half of life; it needs
The ideal to make a perfect whole;
The sphere of sense is incomplete, and pleads
The closer union with the sphere of soul.

All things of use are bridges that conduct
To things of faith, which give them truest worth;
And Christ's own parables do us instruct
That heaven is but the counterpart of earth.

The pier that rests upon this shore's the same
As that which stands upon the further bank:
And fitness for our duties here will frame
A fitness for the joys of higher rank.

Oh! dark were life without heaven's sun to show
The likeness of the other world in this:
And bare and poor would be our lot below
Without the shadow of a world of bliss.

Then let us, passing o'er life's fragile arch,
Regard it as a means, and not an end;
As but the path of faith on which we march
To where all glories of our being tend.

—*Good Words.*

THE AFRICAN MISSIONARY BISHOP.

The appointment of William Taylor as missionary bishop for Africa by the Methodist Episcopal General Conference was one of the wisest acts of that body. He undertakes his work untrammelled by instructions or the rules of societies, and the first result is the embarking of a company of forty consecrated missionaries. The charter under which he works he acknowledges thus in one of his letters:

A few words, if you please, about the missionary short cut for the salvation of the world.

The key to the divine power requisite, and how to use it, is contained in the last words of the ascending Jesus: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me unto the uttermost parts of the earth." This divine power is in the ever-abiding Holy Spirit, and on the line of heart loyalty to God, and a continuous reception of Jesus is as available as God's provision of food for our bodies.

The key to God's material resources, deposited in earth, air, and water, to the uttermost parts of the earth, is contained in the marching orders of the first band of gospel missionaries sent out. Jesus, having called and commissioned them, said: "Behold, I send you forth as lambs among wolves,"—a fair prospect for a living for the wolves, but not for the lambs. He forbade them to take with them "purse or scrip," nor an extra coat or pair of sandals. No need of a purse, for money-making was not the business on which they were sent. No need of a scrip (a bag) in which to carry their provisions, for God's vast and varied supplies of nature awaiting them were to be tapped and utilized on the commercial principle of correlative equivalents—value for value—only in this case the infinite values of "spiritual things" were put against the "small matters" of "carnal things." "The laborer is worthy of his meat." "They who preach the gospel shall live by the gospel" they preach.

When these missionaries returned, and reported their success, they were so jubilant that they forgot to mention the financial aspect of their work till Jesus drew them out by the question, "Lacked ye anything?" They had no deficiency to report.

Their tour was so short that no "transit fund" was needed; but St. Paul's wider range of advance in this work required that the church should help the missionaries on their way to those in darkness beyond; for, says Paul, "How can they hear without a preacher, and how can they preach except they be sent?"

The Master's method is literally practicable and adequate now, and infinitely superior to any such misapplication of beneficence as may practically supersede the utilization of his indigenous resources. It is, however, the spirit of his teaching facts rather than the literal form of them that we are to study and follow. We need not be jolted along in a horse car, to the time of four miles an hour, when we can enter a palace car, drawn by a fiery steed at the rate of forty or fifty.

The enlightened nations are continually pushing their way with their accumulated resources of mind, muscle, and money, to tap and to utilize the material resources of the darker regions, and to transmute those indigenous resources into railroads, halls of science, and productive industries of every kind. The church in like manner should employ her accumulating resources in men and money to tap and to utilize God's indigenous resources in foreign countries, at least for the adequate support of his gospel messengers. Satan is taking this tide at the flood for the destruction of men. Why should not God's people make the most of this opportunity for the salvation of men?

The thing is to strike the right line between a missionary charity, most appropriate to real objects of charity, and adequate and reproductive indigenous support for God's ambassadors. The dividing line intimated to me by the Spirit of the Lord, in India, twelve years ago, was to depend entirely on India resources for the support of all our ministers, school teachers, and their families, and to welcome the co-operation of God's stewards in Christian countries in providing money for our "transit and building-fund." With unfaltering and ever-increasing faith in this plan of planting missions, we confess to a great want of skill and efficiency in its application; but God is with us; and hence, despite all disabilities within and opposing forces without, we report a hopeful exhibit of facts as an index to the progress of this work.

THE GREAT MOVEMENT IN AFRICA.

The interior of Africa has long been a sealed book. We have been ignorant of its inhabitants, animals, plants, and minerals; indeed, its whole geography has been a blank until very recent years. But the scene there is rapidly changing, and intense interest now centers around this hitherto unknown, and still desolate, part of the earth. However, only a beginning has been made. Large tracts of unexplored land, along the equator, and north and south of it are still in the embrace of a long night of years, with no evidence yet that the day is breaking and shadows fleeing away. The agencies penetrating the midnight darkness is the new state of the Congo valley, and about Lakes Nyassa and Tanganyika have many difficulties to encounter, but they are doing a noble work.

Henry Drummond has just returned from a tour through central Africa, and by way of a lecture has given his impressions to the public. He speaks enthusiastically of the work "The African Lakes Company" is doing. The object of the lecturer in going to Africa was purely a scientific one, but in all the places visited the missionary had been there before him, trying to teach the inhabitants the way of life.

The Established church of Scotland has planted a mission up the Zambezi river, beyond the grave of the devoted David Livingstone. This important mission is called Blantyre. The Free church of Scotland has pushed farther into the interior, and planted the well-known mission station called Livingstonia on Lake Nyassa. This church has placed upon its waters a little missionary steamboat called Itala, in memory of the place where David Livingstone died, and as a token that the little steamer was to take up the work where he laid it down. The church has been compelled to abandon Livingstonia on account of the breaking out of a pestilence which carried to their graves five of the missionaries. They have moved two hundred miles farther up, and established another Livingstonia, in a more healthy location. Here a school has been opened and a little church erected, where Sabbath after Sabbath, between two and three hundred naked natives, with sable faces, listen to the Gospel in their own language.

To engage in such work requires sacrifice, but the pleasure it brings is far in excess of the privations endured. To watch the mind as it grasps the ideas of civilization, and catch the overflow of the heart, as it melts under the power of the Holy Spirit are the purest enjoyments.

The lecturer says: "Perhaps the most useful thing I could do, first of all, would be to try and sketch for a moment the look of the country where our Central African mission work is carried on. A great difficulty we have about mission work is a difficulty of imagination and realization—of having in our minds a living picture of the thing itself. Central Africa is one enormous forest—thousands and thousands of miles of forest, sometimes thrown into great mountains, but still covered with forest, and sometimes into long, sweeping valleys. In some places there are lakes in these valleys in which England might lie. Lake Nyassa is three hundred and fifty miles long. That is the region occupied by our Scottish mission work. This forest is not a dense, dark, umbrageous forest like those in northern Europe or in America; nor is it a tangled jungle, like the forests of India. It is a thin forest of small-sized trees, thin-branched and thin-leaved. If you try to picture that in your mind you have Central Africa as it is to-day. Thousands and thousands of miles of forest—shadeless, because the trees are too thin to keep out the rays of the tropical sun; voiceless, because the animals that inhabit it are night animals. All day long it is as silent as the grave.

"Hidden away like bird's nests in a wood, there are little native villages, and in these native villages you find man in his primal simplicity, without any knowledge of the great world outside, without any Sabbath, without any Bible, without any God—without any substitute for God at present. For in that part of the world they have not yet got to the length of having idols. Till within the last few years they have never seen a white man. There they live like wild beasts, or like children of nature, with no care for the morrow or the future.

"Three kind hands have been stretched out from my country to save that land. The first, whose name I suppose has never before been mentioned in a missionary meeting, is "The African Lake Company." That company is not composed of missionaries; it is composed of wealthy merchants. These men have their hearts in Africa. They said to themselves—'We have watched civililation mysteriously over the world, and we have noticed that wherever it has gone gone it has carried with it the vices of Europe. Here is a great stretch of forest land where no white man has ever yet been. We will try to keep it pure; we will go into it ourselves; we will buy ivory from the people and sell them cloth; we will send kind, picked men to lead them to a knowledge of God; we will keep out brandy, and gunpowder, and guns.' They are setting themselves to do this. They have picked men wandering about those forests trying to teach the natives to trade. In some cases these men have established little Sabbath-schools, and are helping the people to know about God and salvation. It is as yet a little work, but it is one worthy of honorable mention in any missionary meeting. That work is going to extend. They want to get more such picked men—men without any college training, who will go out simply as Christian business men and show the natives what honest trading is. At present they have a monopoly; no other traders have ever set foot as yet in those regions. I believe there is a great future before this African Lakes Company, and that it is linked with the destinies of Africa."

It is a grand idea to keep out of this region the vices of civilization, and with honest purpose teach these children of the soil a true civilization.—*Christian Statesman.*

THE DYING DAUGHTER.

During the funeral services of the late John S. Inskip, a minister from New Jersey named Ballard gave the following account. He was some time before conducting a camp-meeting in New Jersey when he received a telegram from his wife stating that his daughter was dying, and requesting him to come immediately home. He started to take the train, when brother Inskip said, "Don't go yet—let us pray."

The whole congregation bowed before God in prayer, Mr. Inskip pouring out his heart's desire in mighty supplications for the life of the daughter. It was a time of solemn and awful power, and the assurance was granted that God had heard and answered the petition.

Mr. Ballard then started for home; arrived there at six o'clock, and met his wife who remarked that something very strange had occurred. At four o'clock the daughter seemed to be in the agonies of death—instantly there came a change—she was relieved, and was now getting better. The doctors said:

"We do not understand this. At four o'clock your

daughter was dying; when suddenly there came a change, and she is now recovering."

No wonder it was a mystery to them; *but to him it was all plain.*

"The secret of the Lord is with them that fear him;" and to such this power of faith and prayer, and the wonder-working might of God are not strange. They have known too many answers to their prayers to be surprised at such manifestations as this.—*Sel.*

BIBLE READINGS FOR THE YOUNG.

FRUIT-BEARING. Read John 15: 1–16.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15: 4.

1. What is it to abide in Christ? John 14: 23; 10: 27.
2. What is done with a branch that is cut off from the vine? John 15: 6; Ezek. 15: 4.
3. What becomes of professors who are not joined to Christ? Matt. 7: 22, 23; 15: 13.
4. How are believers enabled to bear much fruit? Gal. 2: 20; Phil. 4: 13; Hos. 14: 8.
5. What is the first step towards bearing fruit? 2 Cor. 8: 5.—*Notes for Bible Study.*

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—*John G. Whittier, in St. Nicholas.*

A TALK ABOUT LONDON.

All eyes are now turned toward the great English metropolis on account of the frequent explosions of dynamite in public places by the agents of secret societies. "Cousin Daisy," a writer in the *Pansy*, gives a very entertaining account of this greatest city in the world, which all little readers will enjoy:

We were sitting at the window of the Charing Cross hotel. Fourteen-year-old Jessie, who is heartily enjoying her first long journey had been in a constant state of surprise and delight at something or other since our arrival in London, two days ago, and was now helping on my letter writing by calling my attention every minute to some object that interested her in the busy street below. Now it was a grenadier guard with his tall fur head-gear, looking as if he wore a muff for a hat; not a dainty, tiny muff such as ladies carry now, but a large one such as our grandmothers used, into which you could thrust your arms nearly up to the elbow. Before I am settled again after a rush to the window to look at the guard, Jessie calls me once more to see a bevy of bootblacks in their bright scarlet coats, and next moment she cries, "O, Cousin Daisy, do come and look at this street car. There are two rows of seats on the roof, and the funniest winding stairease leading up to them." Having made a blot, crossed two l's, and written *cheese* instead of *choose* in the general confusion, I tell the chatterbox Jessie that, not even to see a witch ride past on a broomstick, will I be persuaded or surprised into another journey to the window, and I turn my attention once more to letter-writing.

"Now, Cousin Daisy dear, do please come to the window, just this once more, and tell me what this is. Oh, it looks to be coming down the street!"

The object of Jessie's is certainly curious enough to interest any one unused to London or London weather.

It is like a dingy yellow cloud, not in the heavens where clouds belong, but stealing along, gliding along over the pavement and the cobble stones far up the street!

As it comes nearer, it seems to swallow up everything in its path, and in a very short time houses and spires, horses, coaches and cars, pavement, foot passengers and all have disappeared, all wrapped around in a yellow brown mist—the famous London fog! Except for the noise in the street below, we might fancy ourselves sailing through the clouds in a balloon. In the hotel it is dark as night, and everybody tumbles about the halls in a forlorn manner, till the landlady takes pity on us and lights the gas. By gaslight we dine, and but for the sober old clock which looks as if, like Washington, it could not lie, and which tells us it it just two, I should think we had suddenly become very fashionable and were sitting down to eight o'clock dinner.

In the street, all the cabs, cars and stages light their lamps, and a dull gleam through the fog shows that they are coming. Drivers of carts and carriages walk at their horses' heads shouting as they go, or holding lighted lanterns or flaming links, to give warning of their approach.

Steamers and tugs on the Thames hoot and whistle so there is a great noise everywhere. These dense fogs come up from the North Sea, and occur through the late fall, winter, and early spring, but are most frequent in the month of November. They hang over the city for hours at a time, until a land breeze springs up in the west, tears the clouds to shreds, and sends them rolling back to the ocean whence they came. In the country the mist is white, but in the city it mixes with all the smoke from all the chimneys, and it is this smoke which gives to London fog its dirty, yellow look. We Philadelphians or New Yorkers are apt to grumble about the keen frosts, the heavy snows and the biting winds of our winter, but few of us, I think, would be willing to exchange our clear, cold days for the dismal foggy ones which visit our London cousins.

As this present fog has ended all hopes and plans of sight-seeing, perhaps I cannot spend time better than in telling our young friends over the water something about this great city and its wonders.

London is built on both sides of the river Thames, and many bridges, crossing the river, join the two parts of the city together. One of the longest, widest, and handsomest of these is London Bridge. A great crowd is always crossing on it: generally going to business, sailors, soldiers, newsboys, bootblacks, and cabs, cars, carriages, and drays in a constant stream. In olden times, the heads of persons who had been put to death for treason, were sometimes fixed on spears or poles and set up on this bridge as a public warning.

But these are dismal reflections. It is pleasanter to think of the sights that were seen here one bright morning, when all London welcomed Alexandra, the beautiful young Danish princess, who came to England as the bride of the queen's eldest son, Prince Albert.

All the bells of the city were ringing, cannons were fired, and flags were flying everywhere. The factories and mills were closed, the workers in them had a holiday, and the streets were crowded with people all dressed in their best.

At the sides of London Bridge are little projecting balconies, or recesses, and these are filled with plants and flowers. Along the middle of the bridge scarlet cloth was spread, and along the sides stood long rows of soldiers in bright scarlet coats, and wearing gold or silver-colored helmets.

When the Prince and Princess drove by in an open carriage, the military bands struck up, the ladies waved their handkerchiefs, and all the people cheered till they were hoarse. Among the crowd were a company of brewers, big, red-faced men in large, coarse aprons, such as English working men sometimes wear. How they shouted, to be sure. "Lord love her pretty face," one of them said, "don't I wish I was the Prince of Wales!"

This princess has been as good and sweet as she is beautiful, and is tenderly loved in England to-day.

In olden times London was surrounded by a wall, and people entered the city through gates. As the city grew and spread out on all sides, the old walls and gates were sadly in the way, and they have been one by one pulled down. Their names remain to mark the places where they have stood, and there are localities called Alder-gate, Cripple-gate and Ludgate.

The last of these old gates was a stone archway called Temple Bar. It stood across Fleet street, which is the Broadway of London, and the cabs, stages, carriages and carts with which the road is always crowded, found great difficulty and delay in passing through such a narrow place. The mortar which held the stones together, was crumbling away with age, and there was danger of the stones falling on the heads of the people and horses below.

For a while the poor old gate was propped up by great beams of wood, but Londoners soon found that they would have to bid it good-by altogether, and about two years ago it was pulled down.

Temple Bar is famous on account of being the gate by which the kings and queens entered London.

And the king, though monarch of England and Ireland, Scotland and Wales, was obliged to send his herald to knock at the gate and ask the Lord Mayor's permission to enter the city. This custom was intended to show that the Lord Mayor *within the city* had more power than the king himself, for the mayor of London during his year of office is one of the greatest and most powerful men in England.

When Queen Victoria first came to Temple Bar the people were so anxious to give a warm welcome to their sweet young queen, that they never even let her knock, but had the gate opened wide, ready to receive her.

Strangers in London will find much amusement in noticing the names of the streets and squares which in the East End, or old part of the city, are very queer.

Amidst Fish hill, Bread street, Shad street, Milk street, Pudding lane, and Pie corner it ought to be impossible to die of starvation.

Sad lane, Maiden Lane, Kissin' lane and Matrimony lane suggests a little romance.

Worship square, Paternoster row, Angel street and Ave Maria lane have a religious sound.

Mad Ox street does not sound inviting, and Bull and Mouth street seem to me the oddest of all this curious list.

Some names, like Bowery, in New York, were given when the busy streets were fresh and green country and are most unsuitable now.

I once heard of an English lady visiting New York, who heard of the "Bowery," and thought it must be a beautiful shady park. So, she put up lunch, took her children, hired a carriage, and went down there intending to picnic and spend the day.

When the driver took her to a hot, bustling street lined with common looking stores, she was much surprised and disappointed.

Brook Farm Hill, and St. Giles fields in London are quite as misleading names, and if you could go to St. Paul's Churchyard, instead of seeing the green grass, the flowers, and the peaceful graves that the name would lead you to expect, you would find yourself in a busy, narrow street where are numbers of shops, with windows full of flowers, laces, ribbons, bonnets, and dress goods, and crowds of ladies busily buying all sorts of pretty things.

TEMPERANCE.

FOOT-PRINTS OF THE TRAFFIC.

On Friday night at New Madison, O., Simon Burnes drank a glass of beer in a saloon and started for his home. He was found on the roadside next morning, dead. Poison in the glass. On the same day John Wilt went into a saloon in the same town, and was clubbed to death. New Madison is in Darke county.

Two brothers, Lewis and Harvey Priest, became intoxicated at Delaware on Wednesday, and while returning to their home, they were struck by the night express on the C. & T. railroad, and literally ground to pieces. Their mutilated remains were gathered up the next morning.

The wife of Colonel Trevelyan, a member of one of the proudest and most illustrious English families, has sunk into the lowest depths of vice, poverty and disgrace through drunkenness. Her appetite for liquor became uncontrollable, and on several occasions after her marriage she openly indulged it to excess. Her husband's expostulations were in vain. A separation was agreed upon, by which the wayward woman should have £300 yearly. After the separation was effected, she went rapidly downward. For some time she has been constantly confined in workhouses and jails for petty offences. It is thought that she is irreclaimable.

Hiram Price, Commissioner of Indian Affairs, recently remarked: "There are 200,000 inhabitants in Washington, which is the capital of this great Nation and the central point of its refinement and culture, and yet there is more drunkenness and crime here than among the 250,000 Indians who are savages, and have never felt the elevating influence of our modern civilization."

A DOCTOR'S STORY.

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"*Write one*," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added: "Our profession takes us into homes. And lives and hearts that seem all bright and happy are often dark and miserable from sickness of the *soul*."

"There must be some scenes that it would be proper for you to tell me," I urged; "please think of some."

"I was called to the wife of a distinguished gentleman. Her husband sat by her bed fanning her, a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the

room. It was a charming picture of love and devotion."

"'My wife fell down stairs,' said her husband, 'and I fear has hurt herself seriously.'

"I examined her shoulder. It was swollen and almost black, and one rib was broken."

"'How do you find her?' asked her husband anxiously.

"I will ask the questions, if you please. *How* did you so injure yourself?'

"'I fell on the stairway.'

"'I hesitated. I was not in a paddy shanty, but in the house of a well-known and unstained man. I re-examined her side.

"'When did she fall?' I asked.

"'Last night,' he said, after a second's pause and a glance at her.

"My resolve was taken.

"'Please show me the place on the stairs where she struck?' I said to the husband, rising and going out. He followed me.

"'I was not with her when she fell,' he said.

"'The injury was *not* from a fall, and it was *not* done last night. Never try to deceive a doctor.'

"' She begged me not to tell you the truth.'

"'Then get another physician,' I said.

"'I will tell you the whole truth. Night before last I had been out to dinner.'

"'I saw your brilliant speech in the paper. Was it wine-inspired?'

"'Partly. Most after-dinner speeches are to a degree. I came home excited by the fine dinner, wit, wisdom, and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me up stairs, as she had done many times. But she was too late. My reason and manhood were gone and I pounded her, and left her. She tried to follow me, but fell on the stairs. After a time she crawled, she says, up stairs, and went into the nursery and slept with the little girls. I slept late, and woke with a fierce headache, and went out at once, thinking no breakfast and the out-door air would clear my brain for my morning engagements. I pledge you my honor I had forgotten I struck my wife. When I came back last night I found her suffering; but she would not permit a physician should be sent for lest it should disgrace me. I think she really tries to believe that she hurt herself, more or less, when she fell.' And with an honest quiver of the chin he added, 'She is an angel, and wine is a *devil*.'

"'What are *wine-bibbers?*'

"'Own children of their father. Is my wife seriously hurt?'

"'I cannot tell yet. I fear she is.'

"More absolute, untiring devotion no man ever gave a wife than he gave her while she lived and suffered. When her noble, true, loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the Providence that so afflicted him was called 'strange' in a tone of semi-censure! On her tomb is cut the 'beloved wife!' He has gone to her now, in that land of *no license*.

"No one but myself ever knew the *truth*."—*National Temp. Advocate.*

LITERATURE.

History of the Reign of Ferdinand and Isabella. By William H. Prescott. In two volumes. Illustrated. Pp 495 and 502. John B. Alden, New York.

Among American historians the name of Prescott must ever stand in the first rank, not only for the elegance of his diction and the intrinsic value of his contributions but also for the example of a noble assiduity amid crushing infirmities. He had early made a profound study of Spanish history and literature, and had collected the materials for the History of Ferdinand and Isabella, when his sight failed, and he pursued his future studies, and wrote histories of the *Conquest* of *Mexico* and the *Conquest of Peru*, and nearly completed that of Philip II., with the burden of this great misfortune upon him. This work has been too long before the American readers to need commendation. As a history of Spain in her time of glory and conquest the language has nothing superior, if equal. The publisher has issued two beautiful volumes at a rate little more than one-half the usual price.

The *Century's* success in reproducing a partial history of the rebellion in sketches of its famous battles, is unprecedented. The first edition of the February number numbered 180,000; the second, 20,000. Though this mid-winter number presents a strong list of writers, it will hardly prove of such permanent value as some that have been lately issued. The novels of Henry James and W. D. Howells occupy many pages, and the latter writes a descriptive paper on Florence. "Canada as a Winter Resort" is finely illustrated. But the popular feature is Gen. Grant's paper on the battle of Shiloh, followed by an account from the other side by a son of General Johnston, the rebel leader. Gen. Grant had not at this time reached his zenith as is evident from his apologetic style. It is probably not due to his generalship that day that his whole force was not captured. Col. Johnston's brilliant pen almost captivates the sympathies of the reader for the wrong side, and though strongly colored with his Southern enthusiasm, makes us admire the energy and ability which nearly overpowered the Union forces. The maps and illustrations of the battle-field make a vivid impression of its bloody scenes.

THE CHURCHES.

—The General Assembly of the United Presbyterian church will be held in Topeka, Kan., beginning May 27.

—Mr. Moody will begin a three day's service in Newark, Feb. 17th; From Newark he will go to Fort Wayne, Ind.

—The Rev. S. M. Newman, of Ripon, Wis., will, it is understood, accept the call to the First Congregational church at Washington, D. C.

—The Associate Reform Synod of the South reports the following statistics: Total number of members, 6,727; total amount of salaries paid, $38,909.16; total amount of contributions, including Seminary Endowment, $64,851.76; contributions *per capita* $9.59.

—Rev. J. A. Magill, the telegraph reports, was recently stopped by two unknown men near his home in Juniata county, Pa., and informed by them that if he did not quit preaching temperance as he had been preaching it, he "might expect to move suddenly before long." With that his horse's bridle was let go and he was permitted to proceed to his destination.

—Mr. Bliss, the Boston evangelist, concluded his labors at Chicago Avenue church, Jan. 18th. Rev. C. F. Goss, late of the Bethany Presbyterian church of Utica, N. Y., has accepted a call to the Chicago Avenue church and has already arrived in the city to commence his pastoral labors.

—The Colorado Congregational College is reported as in great embarassment financially, and in danger of being crippled in its usefulness, or even, possibly, of being utterly ruined.

—Some of the best men of New York City have started a movement to help the most degraded children of the city, children of depraved parents, and those who know nothing of father and mother. The first object is to help the child in its home. Day shelters and night schools will be established for these children, but no child will be accepted within twenty-four hours after application has been made, in order to find the actual condition of the environment of the applicant.

—The Christian convention at Scranton, Pa., presided over by D. L. Moody, closed last Tuesday evening. The meetings were held in the rink, and each of them was attended by fully 5,000 persons. During the convention $35,000 have been subscribed by the citizens of that place to the building fund of the Young Men's Christian Association of Scranton.

—An incident which seriously agitated the Bishop of London, and it is believed hastened his death, occurred in St. Paul's Cathedral while he was preaching the previous Sunday evening. During a momentary pause in the discourse a wild-looking individual jumped from a chair, and, pointing his finger toward the pulpit, yelled, "You worship idols while you scorn to save souls. Woe unto you!" He was soon removed, and was sent to jail for two months.

—A dispatch from Gallipolis, Ohio, says that the most remarkable revival of religion ever known in that old French city is now in progress. Nearly 1,000 conversions are reported, and many saloons are closed. All the inmates of two disreputable houses have joined the church. All classes are reached. Business is largely suspended, and the same influence is felt throughout the entire section.

—The Rev. Dr. Torrence, of the Pennsylvania Bible Society, says that the Scriptures are circulated in the "Keystone" State in twenty-two languages, while not less than sixty languages and dialects are spoken in in the old commonwealth.

—The late Governor Coburn, of Maine, has left legacies to Baptist educational and religious interests to the amount of nearly $700,000. He was for thirty-nine years a trustee of Colby University, and gives to this college $200,000. The American Baptist Home Missionary Socicty gets $200,000; The American Baptist Missionary Union, $100,000; Maine Baptist Missionary Convention, $100,000; Wayland Seminary, Washington, D. C., $50,000: Houlton Academy, $5,000; Skowhegan Baptist church, $18,000, and the Coburn Classical Institute, $100,000.

—The American Bible Society has published for distribution at the New Orleans Exposition, a pamphlet containing specimen verses in all the languages and dialects in which the Holy Scriptures have been printed by the American Bible Society and the British and Foreign Bible Society, numbering 242. It is a very interesting souvenir as well as a suggestive indication of the wide circulation of the Word of God.

—The annual meeting of the Lafayette Avenue Presbyterian church, Brooklyn, Rev. T. L. Cuyler, pastor, was held on the 14th inst. It is stated that the present membership of the church is 1,960. The benevolent contributions during the past year amounted to $17,780. The Sabbath-schools of the church number 1,350 scholars and teachers. During the last year the demand for pews has been greater than any previous time in the history of the church. The devotional meetings have been largely attended. On the first Sabbath of April, Dr. Cuyler will complete twenty-five years of his ministry as pastor of this flourishing church.

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Sign for the Honor of Washington.

The Washington Monument is to be dedicated February 22, 1885, and the rites of the Masonic Lodge—though once excluded—are to be performed by permission of the Congressional Committee, because, it is said, the corner stone was laid by the order. This distinction should never be given, because:—

1. Two wrongs do not make one right.
2. The monument is National, built with the Nation's money. Its dedication is a National event, and should be National and American, not the affair of a sect, secret or open.
3. The Masonic Lodge has no more right to such distinction than the Hibernians, or any other secret order; or than the Episcopalian, Presbyterian, or any other ecclesiastical society.
4. The stone sent by the Pope for the monument was broken up and thrown into the Potomac without explanation or word of regret. Why are the Catholics snubbed, and the Freemasons honored?
5. Freemasonry is of foreign birth, entirely un-American and unrepublican. Its public displays are pompous and barbaric. Its titles are extravagant and lordly. Its constitution is despotic. Its oaths are extra-judicial, which Webster said should be suppressed by law.
6. Freemasons claim Washington as a member; but he left them in 1768, while yet a young man; never presided in the lodge, and did not wish to be addressed even as a private Mason. This is proved by his letters and the records of the Pennsylvania Legislature of 1837. In his *Farewell Address* he speaks of organizations which exhibit the character of Freemasonry as destructive of the fundamental principle of liberty, and "of fatal tendency," "likely in the course of time and things to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reigns of government."

Remonstrance.

To HON. JOHN SHERMAN, Chairman of Congressional Committee on Washington Monument:

The undersigned respectfully protest against the arrangement granting the performance of Masonic rites at the dedication of the Washington Monument, and pray that your Committee will allow only such ceremonies as are National in their scope and American in their character.

NAMES: **NAMES:**

HOME HINTS.

THE SNOW CURE.

From an illustrated paper by W. Geo. Beers, on "Canada as a Winter Resort," in the February *Century*, we quote the following: It is by no means every delicate person who should make Canada his winter resort; but it is well known that our winters have cured chronic cases for which Colorado and Florida were alone supposed to be beneficial. Every winter numbers resort to Montreal, Quebec, Halifax and Winnipeg for no other reason than that for which they once went to tropical climates. I know of patients who were regularly sent to Bermuda and the West Indies, and others to such winter climates as Nice, without more than temporary benefit, who were completely cured by the outdoor life of our Montreal and Quebec winters. Two year ago we had an exceptionally severe winter in Manitoba. Its severity and peculiarities were precisely the same in Dakota and Minnesota. I was enroute from Brandon to Winnipeg, a distance of 180 miles by rail, and was caught in a snow blockade which lasted eight days, and kept us in a situation not likely again to occur. The storm was so severe that relief trains could not leave Winnipeg, and a couple of us who had the long snow-shoes used on the prairies tramped to and from farm houses a couple of miles distant for provisions for the passengers. The snow-plows were of no use, and in a desperate attempt to cut a way through the drifts, the engine jumped the track and came to grief. The train was pulled back from the debris by an engine in the rear and the next morning we found ourselves separated from the wreck by deep drifts, some of them fifteen feet high. Night after night passed; the coal and wood ran short; two of the cars were abandoned by the passengers, and, to economize fuel, we were crowded into the two remaining cars. The sleeping accommodation improvised was very amusing. Fancy roosting two in a single seat, with your knees doubled up to your chin, or lying like sardines, four in a double seat; or propped on top of the back of the seats, which were turned up and brought together so as to form a sort of double deck. Shovelers had been working day and night, but there were too few of them; and at last the passengers went to work, and from 9 A. M. until 5 P. M. pitched the snow with might and main, and succeeded in clearing the track. In order to pass the obstacle of the wrecked engine, we raised old rails, got ties and laid a new side-track on the hard snow, and our cars were safely shoved forward. Shovelers from Winnipeg had succeeded, with the snow plow, in reaching us, and we were soon on our way. The effect of this exposure upon the health of many of the passengers was remarkably good. One clergyman who had come out from England for some affection of the throat, was determined to do his share of the shoveling. He had very thin moccasins on his feet and during the day, as there was a warm wind they were wet through. He never expected to see England again, but that one day's work cured him effectually. Other persons suffering from throat and lung affections have not since been troubled. One would suppose the conditions were just those to provoke illness, but very reverse was the case."

TOO MUCH QUININE DANGEROUS.

Medical humbugs are not confined to the secret preparations so extravagantly advertised. It would be well if the law prevented prescribing by any one who is not a medical man. It is a popular notion that one who claims to teach some subjects, is capable of giving advice in others. We sometimes find clergymen prescribing for their parishioners, and editors going out of their sphere, if they have one, and advising their readers to use the same doses which they think they have found useful in their shattered systems. Recently the promiscuous and continuous taking of small doses of quinine has been advised. Many are aware how seriously large doses of quinine affect the brain; disturbed hearing and sight, incoherent speech and other symptoms of intoxication being present. In small and repeated doses the "quinine habit" is confirmed, the brain is affected, and obliquity of moral as well as real vision may result. We have seen habitual takers of quinine who had lost the ability to distinguish right from wrong, or the difference between their own and other people's property, whose speech uttered falsehood more readily than truth, and whose whole conduct appeared to be under the influence of too much quinine. Always avoid indiscriminate dosing.—*American Agriculturist.*

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Hold the Fort for Prohibition.

I am very much pleased with your paper. It is not a *yearling,* but I hope that it may be, like England's queen of old, hale and hearty at sixty—that it may live to see this nation a Christian Nation indeed and in truth. *Hold the fort for Prohibition!* Some of us have had to pass through the fire of persecution because we dared to vote our sentiments on that question, and your paper has been a weekly shower of refreshing to us. May it prove a blessing in this, and be a great power in the work of overturning the greatest evil that ever cursed our nation, and which does more than any other agent in hindering us from becoming a Christian Nation. (REV.) A. H. ORR.

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We have the word of the pauper authorities of Paris for it that they shall have to support or aid 406,000 persons the coming year, at a cost of $8,000,000.

In the latter years of his life the Rev. Rowland Hill used to come to his chapel in a carriage. He got an anonymous letter rebuking him for this, because it was not the way his Heavenly Master traveled. He read the letter from the pulpit and said it was quite true, and that if the writer would come to the vestry with a saddle and bridle, he would ride him home.

The smallest steam engine in the world is now claimed by the Toronto *Globe* to be the production of a resident of Arkona, Ont. It says the dimensions of this diminutive affair are as follows: Diameter of cylinder, ⅛ of 1-16 of a inch; stroke 1-32 of an inch; weight ⅛ of a grain; bore of cylinder, .3125 of a square inch; revolution .1760 per minute; horse power, .12490 part of a horse power. This engine is so small that it can easily be covered with the case of a 22-caliber cartridge.

Mr. Moody made a visit recently to Canada. The *Presbyterian*, in an appreciative notice, warns the younger brethren against imitating him and offers the following as supporting its gentle caution: "Punshon, as some of our readers may remember, had a habit of laying his left hand on his breast, pretty low down, when he rose to speak. A good brother caught the idea, and when *he* rose to speak he always paused for a moment and laid his open palm carefully over the pit of his stomach and then went on. It was the only thing that Punshon did that he could do."—*Ex.*

Mr. Gladstone is a prowler. He loves back streets. It is no unusual thing to see him looking in at the window of a bric-a-brac store. On summer days he often strolls from Parliament to his home in Harley street, an interested spectator of all that goes on around him. He is not well dressed. His trousers are generally baggy at the knees. His tall collars are always familiar in caricatures. He rarely buys a new hat. He has a strong, hard, bony face, a powerful forehead, a characteristic nose, a firm mouth (a little hard in its lines). Mr. Gladstone would strike the most ordinary observer as a man of great intellectual physique.—*Ex.*

During the past year the agricultural bureau sent out, in round numbers, 3,600,000 packages of seeds, and of these 2,900,000 were sent out by Congressmen. This represents a package of seeds to every two families in the country and those persons who did not get packages last year should apply for one this year. Of these parcels 2,300,000 were vegetables, 500,000 of flowers, 114,000 of tobacco, 69,000 of wheat, 200,000 of corn, 425,000 of turnips, 12,000 of potatoes, and only one package of rye. The salaries of the agricultural department footed up over $127,000 and the above seeds cost $75,000.—*Cleveland Leader.*

The Baltimore *Manufacturers' Record*, in its annual review of Southern industries, publishes a list of all the manufacturing and mining enterprises organized in the Southern States in 1884. It shows 1,865 new enterprises, with an aggregate capital reaching the enormous sum of $105,269,000, divided among the fourteen States as follows: Alabama, 187 new establishments, capital, $16,925,000; Arkansas, 46, with capital of $2,040,000; Florida, 95, and $2,323,000 capital; Georgia, 196, capital $5,455,000; Kentucky, 137, capital $21,762,000; Louisiana, 53, capital $5,534,000; Maryland, 105, capital $7,121,500; Mississippi, 40, capital $1 295,000; North Carolina, 226, capital $4,110,000; South Carolina, 53, capital $2,154,000; Tennessee, 250, capital $7,910,000; Texas, 212, capital $10,778,000; Virginia, 188, capital $13,450,000; West Virginia, 77, capital $4,392,000 In Kentucky, Alabama and Virginia, extensive mining and iron companies having large capital were organized, running up the total investment in those States, though they also added many of the smaller industries. The list shows almost every branch of general manufacture represented. A noticeable feature is the amount of Northern and Western capital going into the South, though the Southern people are themselves showing remarkable energy in developing their resources.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

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Ritual of the Grand Army of the RePUBLIC, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

Congressmen were surprised, Monday, to see sparks falling from the roof of the House of Representatives, and, with the pages and officers, rushed for the exits, in anticipation of an explosion. The fire had broken out in a narrow room next the roof and was extinguished after some delay, and fortunately some important records and documents were found to be uninjured. The fire is supposed to have been caused by the electric light wires.

The Nicaragua treaty failed to receive the needed two-thirds vote last Thursday, and notwithstanding a motion to reconsider, entered by Senator Edmunds, it is regarded as dead for the present session at least.

Congressman Rosecrane's son is a Catholic priest and his two daughters are nuns.

A petition was presented to the Senate Friday from Amos Lawrence, James Freeman Clark, W. W. Higginson, Edward Everett Hale, Professor Peabody, and others, for incorporation to do a land business. Their plan is to settle Utah with farmers. They will buy and sell lands, aiming only to shift the surplus population of New England to the fertile valleys of Utah, hoping in time to outnumber the Mormons on their own ground.

The postoffice appropriation bill, as completed by the House appropriation committee, provides a total appropriation of $52,253,200, against $49,040,400 last year, and $56,009,169 asked for by the postoffice department.

COUNTRY.

New York was greatly excited by an attempt made during Saturday night to blow up the dry-goods store of Garry Bros. by the use of dynamite. The premises were damaged to the extent of $2,500. The police believe the explosion the outcome of the strike of Garry Brothers' employes, who are members of the Dry-Goods Union, and have recently tried many methods to secure their reinstatement, without success. Four men were arrested on suspicion.

The liberty bell was accorded a hearty reception Monday at New Orleans, salutes being fired and the streets and shipping decorated. At Beauvoir, Miss., Jeff Davis met the train bearing the famous relic and made a short speech, expressing sentiments in favor of accepting the results of the war stronger than have ever before come from his lips.

A bill making it a felony for any corporation, clique or combination, or the officers, agents or servants thereof, to attempt to control, limit, or diminish the price of cereals passed the Minnesota Senate Wednesday.

By an accident to the hoisting machienery, Daniel Egan, a miner was hurled 900 feet to the bottom of a shaft, at Kingston, Pa., Monday, and was mangled in a frightful manner. Another man was saved by grasping a cross-timber.

A St. Louis paper alleges that Cunningham, under arrest in London as a dynamiter, was known in St. Louis as a maker of infernal machines, and spent time and money in experimenting with explosives.

An exploring party under orders of Gen. Miles left Portland, Ore., for Alaska. They are to follow the Copper river to headwaters and then start across the country for the headwaters of the Yukon, and descend that stream to St. Michael's. The explorers expect to be absent two years.

A shock of earthquake stirred up San Francisco early Monday morning of last week but no damage resulted. At 9 p. m. another shock occurred moving high buildings from the perpendicular.

The work of destruction has again begun in Hocking Valley. Mine No. 35 at New Straitsville was fired Thursday. A large force of men under the protection of guards are meeting with considerable success in putting out the fire. No. 5 has been burning for several weeks.

Three explosions of natural gas almost simultaneously, at Pittsburg, Saturday forenoon, wrecked three houses, damaged others, and broke all the windows in the vicinity. Eighteen persons were wounded, seven of whom are not expected to recover, and one woman is missing. A flying beer-keg knocked the driver off a passing street-car which was hurled from the track and the passengers badly injured. Threats are being made to tear up the pipes of the gas fuel company, and suits for damages will be instituted.

A sleigh containing nine persons, who were returning from a ball, was struck by a train near Port Clinton, Ohio, early Saturday morning. Three were killed and three others fatally injured.

FOREIGN.

Numerous threats have been made to blow up the Hollyhead railway terminus and hotel, and Brittania tubular bridge and Menai supension bridge, over Menai Strait. American tourists will be interested, as this is one of their favorite routes. Precautionary measures are being taken by the detectives. More than twenty letters have recently been received by the London authorities, in which were threats to blow up public property, especially Nelson's Column and the general postoffice. Irish National League meetings in Ireland have passed resolutions denouncing the dynamite plots.

Two days after the battle of Abu Klea Gen. Stewart fought another battle near the Nile, in which he was victorious, although severely wounded himself. He is now safely entrenched at Gubat which is reached by Gordon's steamers from Khartoum.

A dispatch from Korti says: "General Stewart gained a brilliant victory on the 19th over the rebels. The enemy numbered 7,000. A large number were cavalry and men armed with rifles. The British loss was twenty killed and sixty wounded. The total loss of the enemy was 1,300. Firing began in the morning and lasted all day. Col. Burleigh, special correspondent of the London *Telegraph*, and Lords Airlie and Somerset were among the wounded."

An official dispatch from Gordon shows that his position at Khartoum was by no means as desperate as supposed. He says he could hold out there for years. The date of the latest intelligence from Khartoum is Dec. 29.

A dispatch from Sydney, New South Wales, states that the express train between Sydney and Wagga Wagga was wrecked by collision, forty persons being killed and a great many injured.

It is reported that France has decided officially to declare war against China. This decision is said to be in consequence of the action of England in enforcing the terms of the foreign enlistment act at Hong Kong and elsewhere.

A report has reached Shanghai that a serious engagement occurred between the French and Chinese men-of-war off Ma[illegible]son. The ex-Governors of Yun Nan and Kwang Si were condemned to be beheaded for allowing the French to capture Bach Ninh. Advices from Amboy say the French are sinking and destroying junks, the crews being chained and compelled to work on the forts at Ke-Lung.

The snowfall on the Italian Alps is the heaviest within the memory of man.

A number of fishing craft were caught in a blizzard on the coast of Newfoundland, Tuesday afternoon. Boats containing fifty-nine men are missing and the crew of one are known to have perished.

BUSINESS.

Notwithstanding we have passed thro' months of bitter political strife and have also lost some old friends who have preferred some one of the lower priced papers which now light up the moral and political heavens, to the *Cynosure*, yet we are happy to announce to our friends that the *Cynosure* had a larger list of subscribers by 345 upon Jan. 1, 1885, than it had June 1, 1884; and that there are 115 more whose subscriptions are paid in advance than there were at the beginning of our financial year last June.

Rev. H. S. Boyd writes: "I read your paper and then hand it to my neighbors. Perhaps after a while some of them will subscribe. I think we need the *Cynosure*. I enclose you five dollars." Whenever a friend sends five or ten dollars to renew his subscription, he is not only saved the trouble of renewing every year but donates to the reform work what it costs to send out renewal notices and other appeals, which amounts to a good many dollars at the end of the year, when the small amounts are summarized.

Isaac Crane and J. W. Field each send six dollars for four yearly subscriptions, and A. Overholt $9 for six.

Rev. E. J. Penney of Marietta, Ga., wishes to express his gratitude to the donors of the *Cynosure* to Southern ministers. He writes: "We like the paper. It especially expresses our sentiments on temperance and lodgery."

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, January 30:

H. G. Foster, Rev. W. W. McMillan (2), J. W. Field, Isaac Crane, A. Overholt (2), E. F. Waring, Wm. H. Reed, D. L. Garver, W. R. Boomer, J. W. Allen, Nat'nl Club List, Dan'l Callow, Peter Hill, F. Leyde, Richard McClelland, Winfield Hine, John A. Gordon, Wm. N. Perrin, G. W. Beattie, H. Hodges, I. Lautz, Jas. Stewart, Ambrose Teter, A. A. Rouse, Lydia Bohrer, J. W. Plummer, Francis Christian, S. Simpson, Moore's N. Sub. Ag'cy, John R. Blake, Ab'rm Fulton, Geo. Heaton, Rufus Johnson, J. Rock, J. H. Schneider, John H. Salisbury, S. Bushey, John Crabs, T. K. Ford, Jas. B. Blair, A. F. Warden, Mrs. B. F. Searles, John Berry, Cornelius Denham, Moses Shay, Wm. Parson, Tho's McClue.

We offer "Webster's Practical Dictionary," advertised in this paper, and the *Cynosure* for one year to any *new* subscriber in a family where the paper is not now taken, for $2. And as a number of old subscribers have written for terms, we offer it to old subscribers with the *Cynosure* one year, for $2.50. The dictionary is sent postpaid.

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THE PROTEST.

The protest against the Masonic ceremonies at the Washington Monument is inserted again this week on page 14. If there are any more names that can be procured send them on to the office of the *American* Washington, D. C.—THIS WEEK.

It will encourage every worker to know that although most of the signatures were secured within two days' time and very many in a single day, yet the list sent on to Washington from this office Monday night numbered several thousands.

A SINGLE MAIL

on Monday morning brought in 2,334 names! Never before in the history of the reform has such a record been made. Many names have been sent on to Washington already and many more will be sent in later. Had there been two weeks instead of as many days for Anti-masons to work, the protest would have been approved by twenty thousand people.

A request from members of the N. C. A. Board and others was forwarded to Washington last week, requesting Senator Pomeroy, Hon. Frederick Douglass and E. D. Bailey to represent the protestors before the Congressional committee and secure the rejection of the Masonic ceremonies if possible. Senator Pomeroy had already remonstrated with Senator Sherman, who was impressed with the reasons presented, but the Masonic pressure had been so great that there seemed to be little hope of making a change. But there is nothing like making the lodge FEEL that it cannot forever have everything its own way; and this effect our protest will have. Above all let us add to our written remonstrance fervent prayer that these devices of a wicked system may come to naught and that its pride may be humbled and its power over the hearts of men be broken.

President Arthur gave a state dinner to the Justices of the Supreme Court on Wednesday evening last. There was in all the elaborate preparation little of that republican simplicity which formerly graced American manners; but especially in the *seven* glasses of wine that surrounded each plate and the *extra course* of Maderia. we see not only an endorsement of the extravagancies of despotism, but also of one of the greatest curses of the race. Such tables will ruin America.

But if the President cares so little for the wishes of the best part of the American people when a depraved appetite would be crossed, he does recognize that demand in ordering the Government exhibit at New Orleans closed or covered on the Sabbath day. In this he sets a good example for other exhibitors who have it in their power to rebuke the inconsistent immorality of the Exposition managers. Let the covered exhibits in every part of the Exposition rebuke both the management and the Sabbath visitor until the desecration shall be shamed to death.

The "boy preacher" extravagance has nearly reached a climax in a circular sent out by an Englishman of St. Paul, which displays, if genuine, so execrable a taste and a worse degree of self-conceit, that it almost stamps the man as an imposter. There has been a tendency of late for a few so-called evangelists to advertise themselves to the disgust of truly pious people. They should be suppressed or men actually called of God to this important work will suffer and the cause of Christ with them.

How soon does success condone for an infamous reputation! Cleveland elected is Cleveland a gentleman. The Republican press, which was yesterday reeking with stories of his vilenesss, forgets to-day the character it has fastened upon him. We do not wish to judge men in reputation for goodness, but the alacrity of the Washington church which Cleveland expects to attend, to get ready for a new Presidential lion, seems to be thoroughly worldly. Especially must the pastor, Rev. Dr. Bartlett, practice enforced forgetfulness of Cleveland's campaign character, or he would not have given up his own pew to the "coming man" and invited him to be a guest in his own house while for a few days waiting for the inaugural ceremonies. At the final judgment wickedness will not be passed by because it has a title.

The reform against the secret lodge needs some one with the enthusiasm of a Miss Willard to lay its reasons and facts before the American people. She determined years ago to carry the message of the Woman's Christian Temperance Union to a thousand towns of our country. This is a task from which the boldest and strongest might have shrunk, and to accomplish it she visited every State and Territory in the Union, and has left unvisited no town of 10,000 inhabitants, save six, and but few of 5,000. The Union has become the strongest society ever organized among women, and before its white banners the fortifications of the saloons power must go down. Probably Miss Willard in her most sanguine moments did not ten years ago, when she climbed to the fifth story *Cynosure* office to assist in drawing up the W. C. T. U. constitution, dare hope that such a power should be marshaled behind her.

When assassins fall by each other's daggers, honest men look upon it as providential justice. So there were few tears shed when Phelan was stabbed and Rossa shot. If the result shall be to bring out the whole secret plotting of this Fenian cabal, the world will rejoice.

The dynamite craze which these conspirators have fomented in Europe may yet strike nearer home. The operations in the Hocking Valley, Ohio, threaten as much; and the other day the dry goods house of Garry Brothers on Grand street, New York, was attacked with explosives, which did them little damage, however, the force of the explosion being outward and upward, and the store front on the opposite side of the street was badly wrecked. The perpetrators are believed to be members of a secret society, which has been very officious among Garry Bros. clerks, demanding their return if discharged for carelessness or misdemeanor, and ordering a strike if the firm showed fight. From the multitude of sympathizers around O'Donovan Rossa in the hospital, it would appear that the secret society of which he is the head is not contemptible in numbers; and in every large city, even in the South they are forming branches. Their method of securing civil liberty is thus sharply contrasted with the fathers of American independence by the Boston *Herald:* "It is impossible to think of John Adams, Benjamin Franklin, and Patrick Henry striking for the independence of the colonies by blowing up buildings and killing and wounding innocent people in London. The old way to fight for freedom was to make a square stand-up rebellion on the spot. The common sense of mankind will prefer the old way to the new."

The Congo Conference, after a holiday recess, met again January 8th, when the American Minister, Kasson, plead urgently that the rights of the aborigines be respected. The framework of the proposed Congo State Constitution is based on the principles of the English colonial administration. Brussels will be the headquarters of the government. King Leopold of Belgium has already expended $5,000,000 for the African International Association and promises an annuity of $200,000. An unexpected complication has arisen from the seizure by Portugal of both banks of the Congo at its mouth. The conference had already decided that Portugal had no claim north of the mouth of the Loando several hundred miles to the south. Stanley, the American explorer, whose views had so great weight in the conference, says that if this seizure is allowed, the object of the International Association will be greatly impeded. The decision of the Conference in respect to the slave trade and religious toleration is surely liberal enough for all. It reads: "VI. All the Powers exercising sovereign rights or influence in the aforesaid territories, bind themselves to watch over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and material well-being, and to help in suppressing slavery, and especially the slave trade. They shall, without distinction of creed or nation, protect and favor all religious, scientific or charitable institutions or undertakings, created and organized for the above ends, or which aim at instructing the natives and bringing home to them the blessings of civilization. Christian missionaries, scientists and explorers, with their followers, property and collections, shall likewise be the objects of special protection. Freedom of conscience and religious toleration are expressly guaranteed to the natives, no less than to the subjects (of the Sovereign States) and to foreigners. The free and public exercise of all forms of Divine worship, and the right to build churches, temples and chapels, and to organize religious missions belonging to all creeds, shall not be limited or fettered in any way whatsoever."

Notwithstanding Mr. Horace Waters of this city, offered $500 in cash for proofs of the charges that Gov. St. John was implicated in dishonorable negotiations with either the Republicans or Democrats during the late campaign, and that Hon. A. Baker of Ebensburg, Pa., also offered $1,000 for similar proof, neither of these gentlemen have been called upon to make good their offers.—*American Reformer, New York.*

A VITAL QUESTION.

BY REV. M. A. GAULT.

The government of the United States, does not put all religions on a level. It makes many discriminations in favor of Christianity, such as recognitions of God in State constitutions, Sabbath laws, the Bible in the schools, religious instruction in prisons, the oath in the courts, etc. But there is a non-religious party in American politics, who claim that these usages are inconsistent with the letter and spirit of our national Constitution. They comprise two hundred and sixty liberal leagues, employing

scores of lecturers and papers. They are backed by Romanism, Communism, Socialism, and the Rum power. The National Liberal League preface their demands with the following preamble:

"WHEREAS, The constitution of the United States, from beginning to end, in spirit and in letter, is framed in accordance with the principle of the total separation of church and state; and the treaty with Tripoli, signed by George Washington, as a part of the supreme law of the land, declares emphatically that "the government of the United States is not in any sense founded on the Christian religion, and

WHEREAS, Notwithstanding these facts, the administration of the national government, and the administration of the several state governments maintain numerous practical connections of the state with the church, thereby violating the spirit of the United States Constitution, and the glorious traditions which dedicate this country exclusively to the natural rights of man."

In an editorial in their party organ, the Boston *Index*, they say: "We assume no defensive attitude. We are for carrying the war into Africa. We spurn the proposal to leave things as they are, on condition that this Christian amendment agitation should cease. No! We have demauds to make. The agitation they depend on as a means of preserving the Christian observances, which still deface the practical administration of this non-Christian government, will ultimately lead to their total abolition. Let them agitate. The struggle between Christianity and secular freedom, for the control of this country, is inevitable, and will only be hastened by agitation."

The spirit and logic of liberalism may best be seen in quotations from their party organs. Their paper in Kansas, the Valley Falls *Lucifer*, says: "Ours is the only land whose orgauic law recognizes neither God, Ghost or devil." It says: "You claim that God and Jesus have furnished us with a statute book, but we acknowlenge no master, no kiug, no Lord either in earth or Heaven. Our organic law, the Constitution is a thoroughly infidel document—a totally godless instrument." They boast of the Constitution, as embodying their theory of government, because it recognizes no higher authority than the will of the people. The Concordia *Blade* advocates the taxation of church property, because, "of what value is religion to a people who acknowledge no source of authority or power save themselves?" An editoral in the Wichita (Kas.) *Times* says. "The God these fellows are trying to get into the Constitution, was not in sympathy with a republican form of government. We don't want him in our Constitution. He has damned this world enough already. We want his name buried beneath the rubbish of the dark ages. Leave this avenging deity with the dead tyrants and monarchs of antiquity. Give us a republican God. We have outgrown the old gentleman."

Ingersoll says: "In 1787 our forefathers retired God from politics. They kept him out of the Constitution, and said that all power comes from the people."

This is not the interpretation that infidelity merely is putting upon the Constitution. Kent and other eminent jurists decided long ago, that Christianity is part of the common law, but Comstock in his popular edition of Kent's Commentaries, declares that "according to the best considered authorities, Christianity is not a part of the common law of the land." Dr. Spear, a high authority in the Presbyterian church, says that "Christianity through the prevalent religion of the people, when the Constitution was adopted, is unknown to it. The Constitution says that it shall be unknown as having any place in the organic law of the United States, or in the legislative powers of Congress."

Rev. W. F. Paddock, D. D., of Philadelphia, said in a sermon a few years ago, that the Constitution "without altering a word, might be received as the fundamental law of the rejectors of the true God." Ex-President Woolsey, of Yale College, in his paper read before the Evangelical Alliance said: "The Constitution of the United States needed no change to adopt it to a Mohammedan nation."

The practical working of liberalism iu our land has been to secure judicial decisions, banishing the Bible from thousands of our public schools. The Supreme Court of California has decided that Sabbath laws cannot be enforced, and the Supreme Court of Ohio has decided that the Bible cannot be legally read in the schools; and the Supreme Court of Illinois has decided that a contract made on Sabbath is just as binding as that made on any other day. Liberalism has well nigh abolished our Sabbath laws. They have in many cases abolished the time-honored custom of prayer in legislative bodies. They have even blotted from some of our national coins the inscription, "In God we Trust." They claim that the marriage relation should be dissolved by mutual consent, and they have so demoralized public sentiment on this subject, that in the courts of Chicago more than fifty divorce cases have been granted in one day. Is not this enough to indicate how we are drifting as a nation?

The tendency is more and more to test every institution by the Constitution. It is the supreme law of the land—the highest declaration of the nation's faith. Because our Christian institutions are not anchored in the Constitution, they are being swept away, one by one before a flood-tide of infidel licentiousness. Is it not time for Christian citizens to combine to maintain these Christian institutions, by securing for them an undeniable legal basis in our fundamental law?

Olathe, Kan.

DYNAMITE EXPLOSIONS.

BY H. H. HINMAN.

The recent attempt to blow up London Bridge and more recently the Parliament House, Westminister Hall and London Tower, have filled the civilized world with alarm. Not in Great Britain alone but throughout Europe and America from St. Petersburg to San Francisco, the same influences are at work and the same results are imminent. The burning of coal mines and railroad tunnels in Ohio, and the almost daily murders that are reported in our daily papers belong to the same dark catalogue of crime. Chicago, above most other cities, has in it those influences that, like smoldering volcanoes break out from time to time and spread desolation and death around them.

It would be a serious mistake if we infer that this wide spread condition of human society is accidental, and not the result of causes as actual if not potential as those which produce the earthquake and the volcano.

It becomes a most important question what are these causes, and how shall their terrible effect be obviated? Manifestly they do not consist in the burdens of taxation, inducing poverty and want, and driving men to desperation. That there is much of poverty and want is obvious. That there is much of needless and oppressive taxation is equally so, but manifestly, both in Great Brittain and America, labor is better rewarded and the rights of men on the whole more thoroughly respected than at any period in our previous history. It is estimated by Hon. John Bright that during fifty years the wages of all classes of laborers has increased while the average hours of labor and cost of living have diminished; and this is true in the United States. Fifty years ago the same amount of labor did not procure so much of value for physical or mental well-being as to-day. Nor is it the exactions of employers. These are doubtless sometimes grevious, but not more so than in former periods, nor is there relatively a larger number who need to be unemployed. Never in the history of the world has open-handed charity been more ready to assist the needy or governments been more liberal in providing for the poor.

The causes then that have led to this condition of society are similar to those which underlie the prevalence of suicide and crime in all its multiform shapes. They are:

1. A general decline in morals and religion. Together with a great advancement in knowledge and a vast increase of wealth and all attendant luxuries, there has been a great falling off in the restraints of religion. This is doubtless true of both Catholic and Protestant countries, but especially of the latter. This has resulted in a greatly diminished reverence not only for Divine, but for human authority.

2. The prevalence of intemperance among the lower classes of society. It is not because we as a people drink more, but because the drinking is almost wholly confined to a class of men who are outside the influences of religion or morals.

3. The general prevalence of secret societies. These are not new, but their general prevalence and all-pervading influence is new. At no time in the history of the world was it so great. Such combinations have in all ages made conspiracies possible. They are to-day the source from which emanates all these deeds of darkness and crime. It is not affirmed that all have the same ends or that all are controlled by influences that are equally unscrupulous, but manifestly they are alike in requiring both secrecy and obedience, and alike in denying to the state all right of inspection into their character and conduct. Such similarity in constitution of necessity makes them sympathetic. When a large part of the people belong to orders that claim the absolute right of concealment and deny any responsibility except to themselves, it will be impossible to suppress other secret orders which, constituted in like manner, use their power to conspire against those whom they may regard their enemies.

The remedy for all this crime is not merely the arrest and punishment of the criminals. The disease is lower than the surface and we may not heal it but by constitutional medicine. The nations of Europe (and our own) ought to adopt a system of inter-national arbitration so as to greatly reduce their armies and so relieve the people of the greatest burden of taxation. Great Britain should revise her landed system so that the many, instead of the few, should be land holders. All nations ought to suppress the manufacture and sale of intoxicating drinks, which would be an incalculable beuefit, especially to the poor. But even these reforms, if they were possible, would not bring the millenium, and manifestly they are not possible except as the result of a great religious reformation—a reformation kindred to that of the sixteenth century. The only reason why Archimedes could not lift the world was that he had no fulcrum on which to place his lever. The only reasou why we have not convinced the world of the evils of the liquor traffic, of war, and of secret societies is that there was in the average mind so little conscience and such general forgetfulness of God.

Secret societies are both a cause and effect of the public demoralization. Like the cholera germs, they are produced by, and are the seeds of corruption. So long as we tolerate Freemasonry in the church and the ministry; so long as those who claim to be men of principle fail to see any evil in its abominations, so long will unprincipled men make use of similar organizations for the accomplishment of the worst of purposes and justify themselves and their conduct. The secret power of Mormonism defies the laws of our nation, the hidden lodges of Europe and the United States are making war on both governments and peoples.

None can tell when terrific explosions may destroy hundreds of lives in New York or Chicago. We are sleeping on the crater of a volcano, and men are saying, "peace, peace, where there is no peace." Let us indeed "Blow the trumpet in Zion and sound an alarm in the holy mountain."

THE KNIGHTS OF LABOR.

Lawyers, gamblers (including speculators in grain), bankers, and saloon-keepers are ineligible for membership. Two years ago the rule prohibiting the admission of physicians was rescinded. Preachers may become Knights of Labor. The obligation of secrecy is absolute, except to Roman Catholics, who are permitted to tell everything to their priests. Some ecclesiastics of this denomination tolerate, if they do not approve, their followers joining the society, while others disapprove. Woman are admitted. The society is provided with passwords and sigus of recognition and distress. Probably there is no secret society disconnected with the Roman Catholic church that has a larger number of Roman Catholic members than the Knights of Labor.

I understand that the only part of the ritual bearing on this confessional matter is contained in the inquiry addressed the candidate before taking the obligation, which is, "Are you willing to take an obligation which will not interfere with your religious belief, or your duty to your country?" The words, "interfere with your religious belief," I infer, are interpreted to mean that members who believe in telling priests everything, may do so and not violate their obligation of secrecy.

My informant claims that the Knights of Labor are very numerous in the United States—all the way from 50,000 to 100,000—yet they are not numerous in England, only one assembly (or lodge) existing in that country at date of last report.

The lower branch of the Michigan legislature is nearly evenly divided between the two political parties, the balance of power beiug held by Knights of Labor. The Republicans nominated for speaker one of their number, who is a Knight; he was elected. Two Knights, nominated by the workingmen, and endorsed by Republicaus, voted for the successful candidate for speaker, for which they have been subjected to severe criticism by the Democrats, but not from their brother Kuights, as far as I know.—*Com.*

JUDGED FROM WITHOUT.

We may fairly graut that persons who are inside of any organization, especially if it be a close corporatiou, like the Masons or the Odd-fellows, have the best opportunity to know what its professed principles and aims are. On the other hand it is quite likely that those who, from the outside, view the workiug of its principles and life, are quite as well qualified to judge of its real character, as are those whose personal interests in their pet institutions may blind their eyes to its faults, and make them its defenders, right or wrong. There can be no better rule for determining such matters thau that given by Christ, "By their fruits ye shall know them." Judge(

by this rule, in their relations to the church of Christ, the societies mentioned must be regarded not as its allies, but as its enemies, for at least two reasons: 1. They beget and foster the spirit of clanishness. instead of the broad catholic spirit which is the very essence of the Gospel. 2. They absorb the loyalty of their members which should be given to Christ and his cause as represented by his church. Christian men who are too poor to give anything to the support of the church of which they are members, and who never think of giving anything to send the Gospel to the destitute, can pay their expensive dues to their lodge, and appear to think it no hardship. Also, men whose business engagements are such that they cannot attend the appointments for religious work and worship in their own church, as a rule, do not find the same difficulty in the way of their lodge appointments. There are, no doubt, exceptions to this statement, but as a rule, we have not found the supporters of the lodges of much account in the work of the church.—*Sabbath Recorder, Jan. 22.*

"NONE OF THESE THINGS MOVE ME."

Thus spake the hero Paul
As forward to the battle-field
He pressed with helmet, sword, and shield.
And witness of the dangers all,
The Holy Ghost to him made known
His trial, pain, and loss;
Yet he undaunted went alone
To meet his cross.

Work for the heroes still
Have we; the battlements of wrong
Are high and bold and broad and strong;
And love of heart and power of will,
Must urge the soldier to the scene,
Where but the bravest dare
To force the breach and pass between
The volleys there.

Soldier of Christ, fear not!
The chains and bonds which you await
Shall make the old world free and great;
No valiant deed shall be forgot;
And every word of love you speak
Shall have its sweet reward,
With blessings from the bruised and weak,
And Christ your Lord.

—*Rev. Dwight Williams, Cazenovia, N. Y., in N. Y. Witness.*

THE CHARACTER OF WASHINGTON.

In reply to a slanderous attack upon the memory and character of Washington last fall, by a New York journal which advocated Cleveland and condoned his record of infamy, the *Watchman*, a leading Baptist paper of Boston, comes to the defense of the Father of his country. If it is slanderous to point to Washington as a defense for lechery, why is not the present attempt of the Masonic lodge to associate their blasphemy, and horseplay and despotism and idolatry with the name every true American delights to honor, much more shameful? And why should not the American press not raise a united voice against the proposed lodge ceremonies on the 22d of February? The *Watchman* says:

We remember the reverence with which President Jared Sparks, of Harvard, spoke to us of Washington soon after the conpletion of his Life of the Father of his Country. He said to us: "I found nothing, absolutely nothing, in all his private and public correspondence that might not, without detriment to his good name, be published to the world. Under all the circumstances, I regard his public and private example and virtues the most remarkable in history, for their uniform and symmetrical excellence."

Some thirty years since, while at Washington for a brief period, we spent a day with Mr. Custis at his home, "Arlington." No others were present, and much of the time was passed in listening to personal reminiscences of Washington, from the lips of one whose early life was passed in the family circle of the General at Mt. Vernon. At one point in the interview Mr. Custis was speaking, as he expressed it, "of the atmosphere that always was felt in the personal presence of General Washington," and continued: "This influence, or whatever you may call it, was recognized by all that came in contact with him, as I have seen and can recall in the interviews with the most illustrious of his associates, Franklin, Adams, Jefferson, Hamilton, and others. All the members of his family circle were impressed with it; and under the most familiar conditions of our home life, I never lost the consciousness, personally, of that influence."

The stress laid upon the matter by Mr. Custis prompted the inquiry by us, "What, in your opinion, was this influence, the impression of which was so powerfully felt by all who met the General?"

The manner and expression of Mr. Custis will never be forgotten by us, in his reply, so pertinent in the present issue.

"Young man, the emotions I felt in the presence of Washington were like those experienced in addressing the Deity, and for similar reasons. The purity of his daily life was such as that I could but regard him with awe, as a superior being."

This answer recalled the address on a title page of a volume presented by Lord Erskine to Washington, which read, "You are the only man for whom I have ever felt an awful reverence."

We believe no private or public imputation upon the character of Washington will change the universally accepted verdict embodied in the eulogy of Lord Brougham:

"In proportion as indtviduals or society make progress in virtue or patriotism, in that proportion will they advance toward the pedestal of Washington."

A GRAND LODGE OF SAMARIA.

In an able sermon upon modern idolatry from the text "They feared the Lord and served their own gods" (2 Kings 17: 33), in the College Church, Wheaton, Sabbath, Feb. 1st, Rev. A. Chittenden read from the following account, showing with great clearness the corrrespondence of these modern sacred rites of Masonry with the abominable idolatry of the colonists of Samaria. The account is a New York telegram, Dec. 30, 1884:

The Grand Lodge of Sorrow, Ancient and Accepted Scottish Rite of Freemasonry, was held in the Academy of Music Sunday evening. The auditorium was filled nearly every prominent Mason in the city being present. The lodge held funeral services in memory of members ranging from the fourteenth to the thirty-third degree of Masonry, who have died within the last six years. The ceremony may not inappropriately be termed a grand Masonic requiem mass for the repose of the souls of Sidney P. Nichols, H. Gardner, Charles Blackie, George W. Roome, James M. Martin, Gustavus A. Fuller and sixty-two other lamented citizens who have died rich in Masonic honors.

The services opened with a full lodge in session on the stage. Its members wore rich regalia. In set Masonic terms, the Lodge of Sorrow was opened, the venerable Master saying that they had met to honor the dead and sympathize with friends and relatives in their affliction. A canclestiek, with seven burning candles, stood near the prompter's box. It was flanked by tall candelabra and Masonic bannerets and gonfalons. These emblems remained in the foreground during the entire ceremony, and even when the curtain was lowered.

The second part of the pageant was devoted to the funeral serviees in honor of the dead. A catafalque surmounted by a bier and coffin, all covered with a black pall, stood in the center of the stage. A pedestal topped with a blazing pan of fire, stood in each corner of the funeral pile. The stage was set to a scene from "Aida," which gave the rite an Egyptian coloring. The scenery represented the interior of a temple on the Nile. The solemn strains of Mendelsohn's, "song without words" arose from the orchestra as an army of neophytes in black gowns with triangular aprons of a violet hue, and cabalistle caps issued from the wings of the stage. They marched and countermarched around the catafalque, and were finally ranged in solid columns on the right and on the left. A chorus of forty voices, with an organ accompaniment, then intoned the "Integer Vitae," and nineteen tiny girls dressed in white with silvered sashes and bearing baskets of flowers, moved around the bier scattering roses at its base. A flaxen-haired little one, as beautiful as an angel, took her place in front of the catafalque, while her sisters ranged themselves at its side. When the baskets were emptied, the little ones melted within the wings, and the orchestra played Beethoven's funeral mareh. A file of acolytes, clothed in hooded white gowns, entered from the left of the stage, and another file arrayed in in hooded black gowns, came in from the right. Both files wore triangular aprons, red in color. Their brows were crowned with fillets of silver. They marched and countermarched around the catafalque, keeping step to the mourhful strains of a dirge, and drew up in front of the neophytes, the white gowns on the left and the black ones on the right.

Then General J. H. Hobart Ward, resplendant in the robes of a Jewish high priest, descended from a platform at the back of the stage. Walter M. Fleming and John F. Collins, the assistant priests, accompanied him. Fleming's arms were bare. Both he and Collins wore rich robes, and might have been easily mistaken, in view of the surroundings, for priests of Isis and Osiris.

The three priests mounted a dais overlooking the catafalque. Seven men clad in black gowns with white surplices, bearing broad red crosses on the breast and back, then stepped to the front and halted near the seven-cornered candlestick. The first uttered an aphorism on life and death, and said in a solemn tone of voice:

"To the memory of Chas. S. Arthur, Charles Blackie, Gustavus A. Fuller, Gregory Satterlee, Sidney P. Nichols, Hugh Gardner, Isaac H. Brown, and Lewis F. Hoppel."

He then stepped to the brazen candlestick, and turned out one of the seven lights. Then one of his companions uttered another aphorism, named seven more of the dead, and turned out another of the seven lights.

This was continued until similar honor had been paid to all of the dead, and the lights of the brazen seven armed candlesticks had been totally extinguished. The Seven Knights of the Cross then retired to the back of the stage, and Miss Jennie Fish, Frederick Harvey and Carl Bergs passed around the catafalque and sang Rossini's prayer from "Moses."

The high priest then delivered a short invocation, and the acolytes raised their torches and again marched round the funeral pile. After another chorus the marching and counter-marching was resumed. A black-robed figure alternated with a white-robed figure, and in this order the file stood on the right and left of the catafalque. Miss Christine Rosswog sang the solo: "I will extol thee," in a pure tone of voice; after which Priest Collins, Priest Fleming and High Priest Ward delivered short funeral orations.

The pans of fire at the corners of the catafalque burned out during the funeral addresses.

Of the three speeches, Mr. Fleming's was much the best. In the language of an intelligent Mason, Fleming "was the Marc Antony of the occasion."

After the addresses and appropriate music, the curtain fell.

In the third part of the funeral ceremonies the scenery had been changed. It apparently represented a crypt under some old Egyptian temple. The stage was darkened, and the black and white figures reappeared with dimmed torches, which threw a lurid light on their silver fillets. They marched and counter-marched, forming triangles, squares and crosses, and various other Masonic emblems.

When the sombre draped figures were again ranged on each wing of the stage, the bier and coffin, with a heavy pall, were brought in, the red crossed figures acting as pall-bearers.

Chopin's funeral march was played. after which there were more aphorisms on life and death, and the coffin was raised and borne to an imaginary tomb in the wing of the stage.

A benediction was next announced and the curtain fell.

In the last seene, the lodge was again in session. Jerome Buck made the peroration, and the lodge was closed in due and ancient form, the whole ceremony ending with a hallelujah chorus.

It was long after midnight before the Lodge of Sorrow was closed. While impressive, the ceremony could hardly be called instructive to any but Royal Arch Masons. But for the Scriptural allusions and quotations, those who were not Masons, and even members of the Blue Lodges, might have taken it for some pagan rite of the time of Ptolemy rather than a funeral ceremony of the nineteenth century.

—Striking testimony to the advanee of the Gospel in Japan is borne by Dr. Hepborn, of the Presbyterian mission, who is translating the Old Testament into Japanese. He says: "Fifteen or twenty years hence I doubt whether foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand church members and Sabbath-school scholars. And I have lived to see all this! Japan is emerging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow the work would be carried on by natives."

—Bad company will *blacken* if not *burn*. Wicked associations will both corrupt and punish children. A father illustrated this by telling his child to pick up a coal from the grate aud bring it to him. She replied: "It will burn me, father." "No, he replied, it cannot for the fire is out." "But," persisted his little daughter, "it will blacken my hand." "Yes," he replied, "it will." Your company you sa will not corrupt you for you are too pure, but it ma blacken your reputation. If the coal does not burn, it will blacken.

—The Palestine Survey Expedition, it is said, have identified the sepulchre of Joseph of Arimathæa, in which our Lord was laid after his crucifixion.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER X.

IN WHICH THE QUESTION IS MET FACE TO FACE.

Nelson went to his work day after day with a strange new sense of uneasiness. There was an ominous electricity in the air—the presence of unknown forces which he could not guage or analyze any more than he could that mysterious power that can change the face of the solid land and fling up mountain peaks in mid ocean. A strike in the dead of winter, with all its entailed idleness and pinching want, was a folly that he found nearly as difficult to understand as voluntary suicide. Nor did he believe that the men themselves, if left to the dictates of their own common sense, would adopt a remedy so much worse than the disease; but he strongly suspected what really proved to be the case, that the same Union agent whose advances he had so bluntly repelled was secretly and with no inconsiderable success laboring to foment discontent among the other hands. Some hundreds were employed in the works, foreigners and native born, as miscellaneous in their political and religious creed as in their nationality, but nearly all bound together by the tie of the secret Trades Union.

"The fellow is a disguised socialist," he said to Martha; "and I believe he is doing a great deal of mischief in his smooth, quiet kind of way. The majority of the men are too ignorant or too unthinking to see that any attempt to injure capital is simply cutting their own fingers. They know they are unjustly treated, and the impulse is to strike in a blind, blundering fashion at what they think is hurting them. They don't stop to consider that three or four months of enforced idleness, during which he will receive no wages at all, is an injury far more real to the working man than to be docked of a portion, however unfairly. But I've talked till I begin to think the wisest way is to keep silence. I believe already some of the men—and they are honest fellows whose good opinion I value—are beginning to look upon me as taking sides with their employers, and acting the part of a traitor to my own class."

"And if the order comes to strike?" queried Martha.

"I shall obey it, of course. To do anything else would be like trying to stem the tide of Niagara. If it was merely the local Union one had to withstand, resistance would be possible; but behind every subordinate Union stands the National Union, and simply to attempt resistance would be to be ground between the upper and the nether millstones. You know I don't mean to go back on what I have always said," added Nelson, struck by a sudden sense of incongruity which he felt that the keen-witted Martha would be sure to note. "Some people call this depotism; I don't. I grant that the National Union wields a tremendous power, but it is only what the workingman needs to counterbalance the money power of the capitalist. I grant, too, that like other kinds of power it is liable to abuse and incidental disadvantages. A locomotive is an excellent thing, but it sometimes runs off the track. So is a steamboat, but it sometimes bursts its boilers; and then we have an investigation, and a verdict of criminal carelessness, or ignorance, or incompetence, on the part of somebody or other; but no one suggests that we had better go back to stages and sailboats."

Martha knew better than to hint that all this elaborate and uncalled-for display of argument was a confession of weakness; an attempt to convince himself rather than her; and Nelson continued after a moment's silence:

"Of course I have my private reasons for not desiring a strike just now. My board will be paid by the Union, and something additional for Tom's support, but in his present state he has to have a good many things in the way of food and medicine that would not be taken into the account. If the strike is long continued I shall have to fall back on the money I have laid up. The result will be a longer deferring of our marriage and the spoiling of a good many of my plans. Still I don't want to look at the matter selfishly, as if my own interest was the only thing to be considered. If Jacksonville could have been carried for no-license last fall, I shouldn't mind the strike half so much. The new mayor may talk temperance as much as he pleases; I don't trust him. He was elected by liquor votes, and when a pinch comes he won't dare offend the party to whom he owes his office. So this is the way the few govern the many. I was foolish enough once to suppose that the majority ruled, but I'm beginning to change my mind."

It will be observed that in thus declaiming against the liquor oligarchy, while he patiently submitted to the ordering of a few irresponsible lodge leaders, Nelson was straining at a gnat and swallowing a camel in the sweetly unconscious fashion of our inconsistent humanity generally.

"I know I was terribly disappointed with the results of the last election," said Martha, thoughtfully; "and I don't think I felt quite right about it till Mrs. Haviland talked to us so beautifully at our last W. C. T. U. meeting. She gave us a Bible reading from the eighty-first psalm, dwelling especially on the seventh verse: 'I answered thee in the secret place of thunder; I proved thee at the waters of Meribah.' She said some among us could look back to the days of the Crusades when we were small and weak, with no weapon but prayer, and remember how gloriously God answered us 'in his secret place of thunder.' Now we are an army with banners marching in to possess the land. If he allowed the wicked a momentary triumph it was only to prove us as he proved Israel at the waters of Meribah. We must put down every feeling of discouragement and rest patiently in the promises; and when we had thus prepared the way for him in our hearts we should see his salvation. Nelson, I held my breath while she was speaking. I am not a perfectionist. I don't believe the best of us live without sinning, yet I could never see a single human weakness in that woman. I remember reading somewhere that refiners of silver consider the process finished when the metal perfectly reflects the face of the person who bends over the crucible. I always think of that when I see Mrs. Haviland and remember what she has gone through. I never look at her nor hear her speak without gaining a more vivid and personal conception of Christ himself, as a real, living, ever-present Saviour."

Nelson did not answer for a moment, and then he said with a sigh, "I suppose I ought to have a stronger faith, Martha; but I believe women are always more gifted in that line than men."

"Well, you see it gave me a kind of new revelation. I went away from the meeting perfectly satisfied. I hate this dreadful business as much as ever, and my heart is just as sore over the misery it causes; but I know God hates it worse than I can and pities its victims infinitely more. And I feel so sure the day is hastening when he will answer the prayers of the souls crying under the altar that I am willing to see the politicians play their little game a while longer. I am even willing to see the beauties of 'high license' illustrated in Jacksonville the coming year."

"High fiddlesticks," said Nelson. "I believe it is worse in one sense than the free, unlicensed sale, for it is a greater swindle and delusion. A few of the smaller fry among the saloon-keepers will have to go under, but that will only make better standing room for the others. This compromising with evil, I hate. I want the lines sharply drawn. If there are but a handful on the right side and God with us, I don't care. Let it be war with the liquor traffic, and war to the knife; but for heaven's sake none of these disgraceful, halting compromises that only make the evil worse."

"Precisely my sentiments, Mr. Newhall; but how is Tom to-day?"

"I think he is improving. He's certainly stronger and don't cough near so much. I have been careful not to give him liquor in his medicines in even the smallest quantity, and since his sickness he has seemed to show no desire for it. All will be well if his appetite for drink can be kept dormant. But, O Martha, just think for a moment what this dreadful traffic in human misery has done for me and mine! How it has orphaned us, crushed the mind of my only brother, and made me a stranger to my own sister! And yet Government sanctions it, coolly puts the wages of blood into its treasury. What do they care, these Congressmen, only to keep their places and draw their salaries."

Nelson spoke bitterly; but, reader, put yourself in the place of this young workman as he looked back over his shadowed childhood and sorrowful youth, and remembered that the very government under which he was born had made itself a party to his wrongs.

"Nelson," said Martha, taking up her pocket Bible, "let me read you something that has comforted me a great many times when everything looked all wrong and mixed up. 'Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they soon shall be cut down like the grass and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.'"

Nelson's brow cleared. It seemed so like his mother's own voice that he felt a strange calm enwrap his soul as she read. The eternal rock of God's righteousness stood firm; and what was human wrong and injustice but passing waves that dashed against its immovable base to be swept into the tide of the yesterdays, and leave not a trace behind on his grand to-morrow, when there shall be a new heavens and a new earth; but no more sea, no angry whirlpool of opposing moral issues, but for every great and burning question that agitates the nations to-day a final, irrevocable settlement by the laws of everlasting Right.

"Thank you, Martha," he said when she finished. "It has done me good."

The next day—it was about two weeks before New Year's—the order came to strike. It was a cold, cloudy morning, the call to work had just sounded, and the men were trooping in with their dinner-pails, but in an hour the whole place was deserted and silent. A Napoleon might have envied the power which had only to issue its mandate and be thus obeyed. To be sure it is a power fraught with some danger—more particularly in a republic which asserts every fourth of July as its foundation doctrine, the sacred, inalienable rights of the individual citizen, which would seem to include among other things the right to sell his own work at his own price.

During the day the men gathered in little groups and talked over the situation. There were rumors of a compromise. It was said that the employers had expressed themselves willing to make certain concessions if met half way, and were conferring to this end with a committee from the Union. The result was awaited hopefully by some. Others, in whom was working the socialistic leaven, were less anxious for a peaceful settlement of the difficulty. Nelson found himself in the course of the day in the midst of one of these groups.

"Newhall don't believe in strikes; thinks the manufacturers ought to be allowed to make their pile of money and grind us working men into the dirt," was the greeting that fell on his ears as he came up. Nelson happened to know the speaker very well, and thought this a good chance to prove to his fellow-workmen that he held opinions of an exactly opposite tenor to those imputed to him.

"Now be fair," he said good-humoredly, "and let me tell you what I really do think. Granted that every manufacturer in the country is making his money unjustly, don't that money go to create more capital? And how can cutting off the fountain which supplies us with our wages make us any better off? It is playing a game in which we have hardly one chance in a thousand of coming out ahead. But I don't believe, and I want you to understand that I don't believe, in tamely submitting to wrong. I am only talking against the kind of resistance that bounds back on ourselves and leaves us worse off than we were before. What hinders us working men from putting our money and brains together and running factories and shops and mills on our own account? Now *there* would be a kind of resistance based on justice and common sense."

"What hinders us? Hain't these moneyed rascals got the staff in their own hands? and don't they mean to keep it there?"

"How did they get it in the first place?" asked Nelson, coolly. "Most of our rich men began life with hardly a cent. Now I think it is a pity if three or four hundred working men, if they are sober, industrious and skillful at their trade, can't be equal to at least one capitalist."

"That's all fool's talk," growled the leader in the group, a man of German parentage, but American born and bred. "The power is all on the side of the rich, and there's got to be a revolution, a turning upside down of society before things will be righted."

"But just remember," answered Nelson, good-naturedly, "that when this general overturning comes on if you and I should happen to be under the heap it might be awkward for us. Volcanoes and earthquakes may be necessary things, but it always seemed to me that I had a *little* rather keep out of their range. The fact is, Schumacher, you have read these papers that talk as if American working men were all in a state of serfdom till you have begun to believe it It is no such thing. Not a capitalist under heaven could 'grind us into the dirt' if we all understood as we ought to that labor has got a vantage ground of its own. Our numbers are our defenced city, and, to make it as impregnable as Gibralter, we only need intelligence, sobriety, economy, and I am going to add, though I know you have thrown both these things overboard, faith in God and hope in a hereafter."

"Hang your religious rubbish. What do we know about a hereafter, whether we shall be nothing or start up cabbages."

"For my part," responded Nelson, "I had rather a good honest cabbage should spring from my dust and that be the end of me than to go into the other world weighed down with all the rascalities and meannesses that some men have to carry with them, and if your belief helps to make life more cheerful, why I am glad. It would have just the opposite effect on me. But we are wandering wide of the question. What hinders us working men? What is the foe in the rear that is always hanging on the skirts of the great army of labor? It is these thousands on thousands of legalized dramshops scattered over the country. So long as we are content to keep an army of lazy saloonists living on the fat of the land there is no sense nor reason in our cursing capitalists. Just look at this thing a minute. The nine hundred millions that it takes every year to keep the country's one hundred and seventy-five thousand dramshops running means so many millions less to run its shops and stores and mills; and do you suppose because you are neither drunkards nor tipplers yourselves that you can escape paying your share of this enormous tax when it is money taken right out of every honest business by which working men earn their living? This monstrous traffic sucks industry's very life blood, and which side, think you, feels the drain the most, the capitalist who, when he sees a hard time ahead, can haul in his sails with no great inconvenience to himself and wait till the storm blows over? or the average working man to whom a 'shut down' means less food, less fire, less of everything that makes life comfortable and pleasant?. Take off this terrible tariff, this millstone round the neck of labor, and what would be the result? Why, it would increase its earning power at least one-third, which is the same as to say that you let rum take one dollar out of every three you earn, and bear it patiently, while you grumble and growl if a manufacturer cuts you down in your wages twenty cents!"

(To be continued.)

CORRESPONDENCE.

CORRESPONDENTS will please notice that, for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

THE DAY OF PRAYER AT GATES COLLEGE.

NELIGH, Neb. Feb. 2d, 1885.

DEAR BRO. KELLOGG:—The *Cynosure* comes regularly to our home, receiving a cordial welcome. Its principles are taking root in our College to bear fruit, without doubt, in the lives of our pupils. May God grant us wisdom and courage to found our young work here on that foundation other than which no man can lay.

The "Day of Prayer for Colleges" was observed by us for the first time, last Thursday. In our three hours' meeting, beginning at 9 A. M. and closing at noon, at which all our pupils enrolled were present but three and remained to the close, nearly all took an active part in the religious exercises, and others asked the prayers of Christians that they might follow Christ.

The students have their noon prayer-meeting for fifteen minutes each school-day, at which sometimes thirty take part in that time. We have averaged about nine-tenths of the entire enrollment present at chapel exercises each morning during the past, "coldest season ever known in Nebraska"—from twenty to thirty degrees below zero for successive days. Remember us when you pray.

Very fraternally yours,

(Pres.) M. L. HOLT.

FROM THE FREEDMEN'S ACADEMY, KANSAS.

DUNLAP, Kan., Jan. 30th, 1885.

We are getting quite an interest worked up and are gaining friends to the good cause in and around Dunlap. Our work here is missionary, wholly, and we work oftentimes under great discouragements and many disadvantages.

We have a circulating library connected with our school consisting of 800 volumes, all donations from friends. In this we have a copy of "*In the Coils*," which is being read by a good many. We also got quite a number of copies from Mr. Feemster of "Masonry at a Glance," and find they have done good. We seem to have an opening now for doing good in many ways. The Masons were trying to devour our flock entirely and we made the effort to get Mr. Starry here. We prayed earnestly that God would use him as the means to destroy the foul demon in our midst, and we feel that our prayers have been answered largely, although our good brother suffered severely at their hands, for which he has our deepest sympathy and heartfelt gratitude for his boldness and unflinching courage in duty amidst the most perilous danger. May God abundantly bless him with grace and courage to prosecute his work wherever he may be called. When that stone struck him on the cheek the dragon of Masonry got as severe a blow on the head—even more so, for it has scarcely been able to open its mouth since.

C. M. SNODGRASS.

THE FRENCH WORK IN CHICAGO.

EDITOR CHRISTIAN CYNOSURE:—Allow me a small space in your fearless review to state how the work of reformation is getting along among the French people of this wretched city.

At the outset I must thank the Lord for taking charge of this work both spiritually and temporally. Since last March I have been struggling very hard indeed, having no salary whatsoever, to run this important and necessary work of evangelizing my country-men of Chicago who number 25,000. Although I belong to the Presbytery of Chicago, if it had not been for Mr. Scoville of this city, who gave me the use of Maskell Hall, where I have preached some six months, I would have been obliged to be a Salvationist and preach on the street. At all events, I am still living and will live yet to see some more of this blessed work which is doing well despite the many oppositions of the Romish church and the seeming apathy of our friends, the Protestants; which is a mystery to me, especially when I look at John's Epistle, which says, "We know that we are passed from death unto life if we have love for the brethren."

During our religious revival in January, the Lord has been moving continually among the French Catholics of this city. Despite the severe orders of their priests not to come and hear the apostates, Chiniquy and Seguin, we had an audience of from 200 to 500 French and Romanists during the whole week. What is more astonishing, is that they behaved very well all the time; they listened eagerly; came and asked for French Testaments, Bibles and tracts. A French priest who is still in the active ministry in this city came to me last Friday for counsel and admission in the work. Yesterday, the 4th inst., another priest, thirty-six years of age, came to me also for the same purpose. Now, Mr. Editor, to be short, let me ask you as well as your readers: What shall I do with these priests and other converts when I can hardly have the bread and butter for my wife and myself, unless those who are in earnest in the religion of Christ, come to my rescue?

P. A. SEGUIN, *Pastor.*

44 Blue Island Avenne.

MORE ABOUT LEBBEUS ARMSTRONG.

ARCADE, N. Y. Feb. 2, 1884.

EDITOR CYNOSURE:—Rev. Lebbeus Armstrong preached to a Congregational church in the town of Moreau, Saratoga County, N. Y., in March, 1808, when Dr. Billy J. Clark of the same place came to see him about organizing a temperance society in opposition to the prevailing evils of intemperance.

Said society was organized on the 30th day of April, 1808, in Moreau, a town in the vicinity of the villages of Fort Edward, Sandy Hill, and Glenn's Falls, N. Y.

This temperance society, the first one organized so far as we know, contained in its constitution the following articles, among others.

ART. 4.—No member shall drink rum, gin, whisky, wine or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease; also, excepting wine at public dinners, under penalty of twenty-five cents: provided that this article shall not infringe on any religious ordinance.

SEC. 2.—No member shall be intoxicated under penalty of fifty cents.

SEC. 3.—No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offense.

On the first annual meeting of the temperance aforesaid society, members present were required, each to state the effects of said organization on the custom of his household.

Capt. Payne, an extensive farmer and lumber dealer, responded as follows: "During a series of years past I have made it a rule annually to purchase a hogshead of rum for the year's consumption. After signing the pledge a year ago, I purchased a *five gallon keg of rum.* My reason for this was, that my business required a few excellent laborers, not one of whose help I could obtain without some liquor. During the year I used my influence to reduce the amount used, using none in my family as a beverage, and on examination this morning found the keg half full. Reduced in one year from a hogshead to the *half of a five gallon keg of rum*, and my business never better performed."

I saw Rev. Lebbeus Armstrong at Albany in 1853 at a grand temperance rally of the State of New York, of those who were in favor of the Maine Law. No one was more in earnest in its favor than father Armstrong.

I have written so much in response to your request. Success to you in your work. May the sword of the Spirit, the word of God, ever be your most valued weapon.

P. H. PARKER.

A LETTER FROM GREECE.

ANDROS, Greece, via Syra, Dec. 22, 1884.

DEAR BRO. K.:—Since last we wrote to you we saw the notice in the *Cynosure* of the death of our dear sister, Mrs. Pres. C. A. Blanchard. Another noble woman and Wheaton College friend has passed away; and we see one thing that God is doing for that institution, that he took away some of its best and noblest friends. Why he afflicted so much Wheaton College, we cannot tell. It is beyond our comprehension and a science of heaven which the earth is far from explaining.

The Christian receives consolation and hope from the promises of the Bible. The Christian can take it kindly and believes that what God does, it is all for the best. At the same time the infidel when death comes upon his family or relations, having no place to trust and to hope, is tempted or driven to suicide and this takes place every day among the unbelievers.

I was acquainted personally with the dear sister; she was a noble and true woman, true to her Saviour, and so she was to the end. For even her last words, especially to the unconverted, were very striking.

May the God of all give strength and power from on high to Pres. C. A. Blanchard, so that he may be able to endure this affliction which has come upon him. Your brother in Christ,

A. D. ZARAPHONITHES.

PROHIBITION—PROS AND CONS.

During half a century the temperance question has been before those who speak and read our language. First, it took a stand against alcoholic drinks as a beverage, and I, after a while, put my name on the list and there I stood without becoming a teetotler, regarding the total abstainers as we do the soldiers and police-parties we willingly sustain though not exactly doing their work. However, as the sun sends the dawn before its rising, so is light on moral and political questions, yea, and on those of Christianity itself, progressive.

And so it has been with me regarding the *pros* and *cons* of prohibition, the result being that I am enjoying the full noon-day summer sun, radiant with the truth that the pros have the light, and the cons the darkness on this great topic. But in every age among the friends on almost every question, arise two parties—the one of principle dominant and the other of policy dominant; the one ready like Peter and Paul to die if required by opponents, the other ready to turn their course to avoid the prejudices and passions of existing interests and opinions, and yet even the Peters and Pauls, the Abrahams and Davids, were on occasions found to "dissemble" and "walk not uprightly." The only perfect one who was "The Truth" and "in whose mouth was found no guile," he alone is ever the perfect exemplar. Let us ever ask what he would have done in our place and act accordingly.

Now as prohibition has grown enough to have political attention in this country and Great Britain, the question is no longer merely personal but world wide. And I for one hereby declare my deepest conviction to be that prohibition ought to be one of the leading questions in every place where elective institutions exist, whether municipal or legislative. Away with the great cause of crime! What? Scatter the gunpowder and give everyone matches to play with! Delight in dynamite and therefore place it in every home!

A few accidents or murders awaken horror, but the cause of a wide-spread cancerous curse over the whole world must not be prohibited! Every tender relationship of life and every noblest feature of manhood have been and daily do become the sacrifices on the altars of Bacchus, the god which is served by the liquor traffic.

There is no argument on the subject, there can be none on the *principle*, and the argument for the *policy* reminds one of that in Eden when the arch enemy of mankind entailed his perfidious curse upon our race. Yes, yes, *prohibit* in every way possible the use of one of his most powerful agents in perpetuating every grossest outrage against God and man.

A SCOT.

PITH AND POINT.

EARNED HIS VOTE.

Last fall was the second time I have voted all alone at the Presidential election. When I went to Sublimity to vote I found no St. John ballots. So I went to Stayton and got one, and came back to Sublimity and voted for J. P. St. John. Since the Republicans burned him in effigy I think more of him than ever. When Senator Pomeroy withdrew from the race I could hardly make up mind whether to vote for St. John or Blaine; but after asking God for light on the subject, it would come to my mind, Can you, being an Anti-mason, vote for J. A. Logan, a 32-degree Mason, and being a prohibitionist, vote for him who wants to make this rum traffic appear before the law with a clean face?—JOHN HEPBURN, *Knight, Oregon.*

WELCOME THE CYNOSURE.

Your paper is welcomed at our house. We read it eagerly and then hand it to our neighbors. We want the light to shine all over this western country. We endorse it right straight through and pray God that the reform may be accomplished. We hope to get the Kansas agent to lecture for us as soon as we possibly can. Bro. Feemster was here and lectured for us once. Praise God for the light he left; it is living and burning in the hearts of the people to-day. I distributed your papers and tracts at our camp-meeting and I think they did much good. Let all good, honest people, especially those who are not able to own good farms in the East know that there are plenty of cheap homes here. Any information desired I will cheerfully give.—M. R. BECKTELL, *Macksville, Kan.*

A HAPPY GATHERING.

January 30th there was a pleasant gathering at the mansion of Dr. J. C. Miles in Dalton, Pa., in commemoration of his 67th birthday. It was good to meet the host and hostess with their genial faces and words of cheer; while their daughter, Miss Carrie, with her musical and conversational talents, helped make the hour one long to be remembered by every one present. A sumptuous dinner was partaken of about 3 o'clock P. M., and all expressed the wish that the Doctor would live long to celebrate many birthdays. He and his wife stand side by side on the temperance reform. The Doctor voted for St. John, and I hope will live many years to vote right and condemn the wrong.—ONE WHO WAS PRESENT, *Waverly, Pa.*

PUSH THE AMERICAN PARTY.

Since the election St. John has gained friends here. It is believed by some that the temperance reform will not come through either of the old parties. The American reform party should gain the ascendency if properly managed. Quite a number in this vicinity will cast their votes with reform unless there are greater changes in the old parties than we can expect. I voted the Republican ticket; if I had to vote over again it would be for St. John. I believe there are thousands in our land who would do likewise. I say, let every subscriber for the *Cynosure* be a worker for reform. Let us give our money and get our issue before the people at once. Go to work at once, that we may show our leaders that we mean something. (I have reference to such men as Clarkson, editor of the *Iowa State Register.*) I say, make up a moral reform ticket which is the interest of the American people.—THOMAS PRATT, *Carlisle, Iowa.*

BIBLE LESSONS.

LESSON VIII.—February 22, 1885.—Paul before the Council. Acts 23: 1-11.

GOLDEN TEXT.—And the night following the Lord stood by him, and said, Be of good cheer, Paul. Acts 23: 11.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *A conscience void of offense.* v. 1. Paul does not here mean to claim perfection, only purity and singleness of motives. Even his persecuting of the saints had been through sincere, but mistaken, religious zeal. The radical sins which separate us from God are alike in all—an unrenewed mind, a heart of unbelief, and a will at variance with his. Grace excludes boasting, yet the deep-set humility may co-exist with the strongest consciousness of moral rectitude. A blameless life is one of the Christian's most unanswerable arguments before the world for the truth of what he professes. When Paul called himself "the chief of sinners" he referred to his life as it appeared to him when looking at it from the Godward side; when he said to the Sanhedrim, "I have lived in all good conscience unto this day," he spoke of his personal character as it appeared in the eyes of men, and neither statement was inconsistent with the other.

2. *Honor to rulers.* vs. 2–5. The outburst of righteous wrath, "God shall smite thee," seems to have been almost prophetic, as Ananias who commanded this outrage in direct violation of the Mosaic law which scrupulously regarded the rights of a prisoner, was assassinated, according to Josephus, during the Jewish war. Paul's graceful apology must be considered as honor paid to his *office* rather than to its vile and hypocritical incumbent. Christianity, while it commands obedience to lawful rule, is a most rigid censor on iniquity in high places. It is only through such dissemination of its principles as will lead rulers and rich men to use their wealth and power in benefiting instead of oppressing the masses that we find an antidote for the poisons of socialism.

3. *The spirit of partisanship.* vs. 6–10. It was an adroit but very justifiable stroke of policy in Paul to thus make a powerful party in his favor by representing the whole question at issue as hinging on the doctrine of the resurrection. It was only the same grand argument that he used to the Corinthians. But the appeal seems to have roused on both sides not a desire to know the truth regarding Paul's guilt or innocence, but a spirit of the most intense partisanship. Men blindly devoted to a party, whether political or religious, can have no broad or just views. Their whole mental and moral vision becomes warped by surrendering to a clique or faction what they should hold as sacredly their own—the right of private judgment. This leads them to vote for unworthy candidates provided they can pronounce the same political shiboleth, and ignore the most righteous reform for fear it would hurt their party.

4. *The cheering vision.* v. 11. The best reward of a brave testifying for Christ is the opportunity for further and more heroic testimony. Promotion in the Christian warfare means harder fighting, fiercer foes, grander victotories. It was at Rome, not Jerusalem, that Paul could say triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith."

LIGHT FROM THE WORD.

Have the purest forgiven sinners any right to boast over the vilest? Rom. 11: 32. Does our Christian faith and hope hinge on the resurrection? 1 Cor. 15: 12–19. Why should we judge for ourselves in matters of right and wrong? Luke 12: 57; Rom. 14: 4, 5.

THE SCENE IN THE COUNCIL-ROOM.—Ananias, the high priest, was in the president's chair at the upper end of the hall. On one side of him were arranged the Pharisees, and on the other the Sadducees—the two rival sects. Among the Pharisees were the two sons of Gamaliel, Paul's old teacher. They had been fellow-students of Paul years before. They probably cherished the generous sentiments of their father who, twenty-four years before (A. D. 34), had the courage to advise, "Refrain from these men and let them alone, for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." (Acts 5: 38. 39).

On the other side among the Sadducees were the aged Caiaphas, the ex-high priest, who had procured the crucifixion of the Saviour, and the sons of that Annas who had joined with his son-in-law Caiaphas; and there was Theophilus, another ex-high priest, who had fostered the persecution against Stephen, and from whose hands Paul had received his commission to persecute at Damascus.

Paul entered as a prisoner the very hall where, twenty years before, he had helped to consign the martyr Stephen to his fate.—*Peloubet.*

PRACTICAL SUGGESTIONS.

"To smite him on the mouth." To strike a speaker in the mouth is still a common Eastern mode of expressing dislike of his words. Our Saviour was thus treated when on trial before the same council (John 18: 22). The stroke is usually inflicted with the heel of a shoe; hence, "Give him the shoe," "Give him plenty of shoe," are well understood expressions.—*Kitto.*

"God shall smite thee, thou whited wall." These words are not to be understood as an imprecation, but rather as a prophetic denunciation of punishment, that his violent dealing would be returned on his own head.—*Gloag.* As it was a few years after, when at the beginning of the Jewish wars he perished in Jerusalem by the daggars of the Assassins.

"But when Paul perceived." St. Paul's appeal to the Pharisees against the Sadducees must not be understood as a mere device for securing his own safety. He had come to Jerusalem to reconcile the sincere Jews, if possible, to the Gospel as the fulfillment of the law. He desired to prove himself a faithful Israelite by his very testimony to him whom God raised from the dead. Both these objects might be promoted by an appeal to the nobler professions of the Pharisees, whose creed, as distinguished from that of the Sadducees, was still, as it had ever been, his own. Of that creed, faith in the risen Lord was the true fulfillment. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith; and seeing now the hopelessness of gaining over the Sadducees, he made a last appeal to the party of which there remained any hope."—*Smith's Student's N. T. Hist.*

"Be of good cheer, Paul." Alford well notes the power of comfort which these words of the Lord possessed in in his subsequent experiences: (1) in the uncertainty of his life from the Jews; (2) in the uncertainty of his liberation from prison at Cesarea; (3) in the uncertainty of his surviving the storm in the Mediterranean; (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties.

There is a decrease of 338 reported in the ranks of the Royal Arch Grand Chapter of Illinois during the past year. There are 11,967 members yet to get out of the oath of bondage.

WHEATON COLLEGE.

"For Christ and His kingdom."

We had not long since the pleasure of listening to a seceding Royal Arch Mason. He is a minister and after fifteen years experience in the lodge came out and publicly renounced it. He has of course suffered somewhat for his fidelity to the truth, and his friends urged him not to come to the College at this time, as it would injure his business. He gave plain and unequivocal testimony to the truth of the revelations printed, and warned the students against all such secret combinations.

A FARM FOR SALE.

The College has an interest in the sale of an Indiana farm situated but little more than one hundred miles from Chicago. It is well fenced, well watered, and well timbered (between thirty and forty acres of good timber), has two good houses and outbuildings. It is well adapted to stock raising, grass or grain. There are one hundred and eighty acres in the farm and the price is seventy-five dollars per acre. If any of the readers of the *Cynosure* wish a safe and productive investment and at the same time to aid the institution, they can learn further particulars by application at the College.

PRAYER FOR COLLEGES.

There was held on Thursday, January 28th, a special service in the lecture room. The exercises were conducted by President J. Blanchard. Addresses were made by members of the faculty and students. Four young people professed to accept the Saviour. It was a good day much enjoyed by all. Will not the readers of this paper pray daily for this institution, its officers, students, patrons, friends? God has wonderfully planted, preserved, sustained it, and now it should be increased in means and men for the work of preaching the true Gospel in the ends of the earth.

OUR SPRING TERM

opens Tuesday, March 17th. Instruction is given in all the lines of college, academy and grammar school. The Conservatory of Music and the Fine Art department are well worthy of attention. We have so far as we know, the best instruction in these lines offered by any school in this vicinity outside of Chicago. There is no extra charge for instruction in German, elocution, book-keeping or penmanship.

All readers are respectfully invited to call and examine the school or to write for further information.

Address, PRES. C. A. BLANCHARD,
Wheaton, Ill.

—King Leopold of Belgium is contributing $400,000 a year to African missions out of his own private purse. Mr. Guiness, the missionary, recently asked him why he was so interested in Africa. His answer was: "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

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A WOMAN'S VICTORY;

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THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any pub lic effort. PRICE, FIFTEEN CENTS. *Ten for a dollar.*

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Couant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to Johu P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. C well, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wiscon.; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled coudition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruptiou, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws aud penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufaeture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for womau suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be prescrved inviolate, and the same equality should be extended to Indians and Chinameu.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowudes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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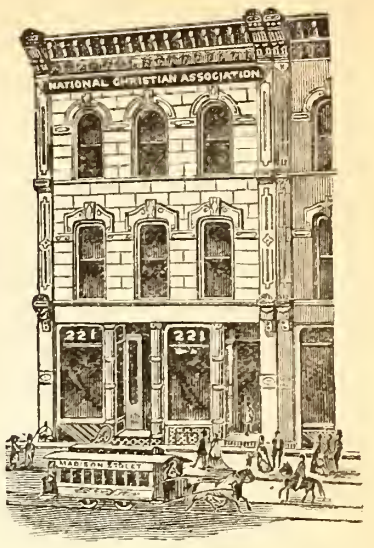
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☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the admiuistration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 12, 1885.

THE ELMHURST, ILL., *Eagle*, and other local papers give their readers St. John's Topeka speech, a full page small close print. There is certainly a magic about this St. John. Now the third month after this speech has delivered; and in the fourth month after the election, this Topeka speech is being read by thousands. At a late speech in Evanston, though incidental and unexpected, the standing room in the hall was filled, and those who hear or read his speeches are insensibly, but steadily drawn towards him

THE *Birmingham Free Press*, Iowa, advertises the lodge meetings of its vicinity. Is there any other swindle, secret or open, which it would aid by advertising? lotteries or mock auctions, for instance?

"My people have been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill: they have forgotten their resting place." —*Jer. 50: 6.*

Moore's New Masonic Trettle-board, long the liturgy of the Eastern lodges, gives as a reason for lodges being in the highest rooms, not only their greater privacy, but, "our ancient brethren built their altars on hill-tops, mountains and high places."

These "high places" in Judea were seats of idolatry and demon worship. They were also national brothels which made night hideous with their orgies. Yet they are claimed by this Masonic liturgy, as the "ancient brethren" of Masons. And they answer perfectly to the secret night-lodges of the present day. Christ is the "place of rest" to the soul. Having "all power in heaven and earth," he "saves to the uttermost," and these lodge-shams are worships of his rivals and antagonists.

INDIAN SUFFRAGE.—The *Inter Ocean* regards Gen. Crook's letter advocating the ballot for the Indian as "one of the most important letters of the season;" the more so, because Crook has been the "best Indian fighter in the service." The Indians outside of Alaska are estimated at 216,417. Gen. Croak says, the law against selling whiskey to the Indians "is a dead letter. Those only who cannot pay for it, are those who cannot get it." He thinks if the Indian had political status he would enforce the law prohibiting liquor selling to his tribe. Now he cannot.

THE ADVANCE gathers that Rev. J. W. Richards, Secretary of the Evangelical Lutheran Synod, throws suspicion on the orthodoxy of the 100,000 Free-church people in Sweden. Dr. Waldenstrom, whose soundness is doubted, has not yet left the Swedish State church, though he defends the seceders. He is Professor of Theology in the State school at Gefle; and he denies the hercsies imputed to him. The sect called *Readers* from which the Free churches are an outgrowth dates back thirty or forty years.

GEN. J. W. PHELPS.

The papers of Tuesday last noted briefly the unwelcome news that Gen. John W. Phelps died suddenly at his home in Guilford near Brattleboro, Vermont, on Sunday, February 1st. Mrs. Phelps was at the time absent on a visit. Gen. Phelps was born in Guilford in 1813, graduated at West Point, and served with distinction both in the regular and volunteer armies. He resigned his commission after the taking of New Orleans, while connected with the forces in the south-west. Shortly before this time he translated a French work against Freemasonry which was published at his own expense. The latest of his literary contributions was the translation from the French of the fables of Florian, published by John B. Alden, New York. Gen. Phelps was one of the most frequent and valued of the *Cynosure* contributors, writing over the name "American." He was also the author of the "Short Sermon" series. His only work published and for sale is "Secret Societies, Ancient and Modern," which appears in the N. C. A. catalogue. He was active in the National conventions of the N. C. A., contributing often valuable papers, and one year being elected president. In 1880 he was nominated for President by the American party and received the largest vote which had been cast by that party at that time. The reform has lost in his death one of its ablest and most zealous advocates.

THE SOUDAN DISASTER.

After the successes of the two divisions of Wolseley's army in the Soudan, the advance having communication with the steamers sent down the Nile from Khartoum, it seemed that the Soudan trouble was soon to be settled. Gen. Gordon in the latter city seemed to be entrenched strongly and able to maintain himself against the vast hordes of Arabs. The object of the expedition under Gen. Wolseley seemed to have been gained, and the way open for Gordon to withdraw from Khartoum if he desired. Such being the situation, England, and the whole world, indeed, was stunned with a new development in this most romantic campaign since the days of chivalry. Steamers sent up the Nile to Khartoum on the 28th of January, found that city and its defenses in the power of the rebels, and nothing could be learned of Gordon. The best report that could be obtained said that by means of emissaries within the city the Madhi had reduced the garrison to 2,500, who were overpowered by 60,000 Arabs Jan. 27th. It is yet hoped that Gen. Gordon, who is a man of great bravery and fertile in resources, has escaped up the Nile on the boats which he yet retained; or, even if he is fallen into the hands of El Madhi, that his great influence with the Arabs may yet prevail to secure his release or at least prevent his murder. That he has a foe of no ordinary character may be well understood from the reports that frequently reach us. An account of a great secret organization of terrible power and widely diffused membership among the Mohammedans of Africa has lately appeared in the London *Standard* and may be looked for in these columns next week. Another view of their character appears in the following from the *Intelligencer*, and may be better appreciated when we remember how Gordon has fought and routed the slave traders in years past:

"The Arabs, under the Mahdi, deserve no sympathy or pity. They are the cruel slave-traders of Central Africa, and it would be a great relief to the country if they should be severely punished and their power broken. A few weeks ago at a great anti-slavery meeting at Manchester, Mr. Stanley, describing a terrible slave raid by Arabs on the Upper Congo, about a year ago, said that, after passing through many miles of what had been on a former visit a fertile and populous country, he found nothing left but marks of fire and ruined villages. There were only a few survivors, who told him that a band of men, clothed as he was—in white cloth—and carrying hollow tubes that vomited fire, had come down from the north, shot down all the men that could not escape, and carried into captivity the women and children. Mr. Stanley supposed from the description that they must be Arab slave-hunters from the neighborhood of Khartoum; and this proved to be true. A day or two afterward he reached the spot where they were encamped. Boldly approaching the camp, he found there a body of three hundred fighting men, keeping in manacles and fetters two thousand three hundred naked women and children, their bodies emaciated and encrusted with dirt, having for food but a bunch of bananas or a load of cassava roots, such as a farmer's wife might throw into a pig-trough. It was like a ravening human kennel; a rancid effluvium of unwashed humanity filled the air, a meaningless chatter of wretched mortals filled the ears, and the eyes were satiated with extreme misery. Mr. Stanley calculated that the waters of the Congo would receive the corpses of very many, and that only some eight hundred, certainly not nine hundred, would reach their destination.

"The civilized world has reason to hope that Gen. Wolseley will be able to inflict such a defest on these Arabs as shall put it out of their power to make such slave raids for many years to come, until in fact the presence of European establishments and colonies along the Congo shall prevent such outrages for all coming time."

A NATIONAL DUTY.

The foreign relations of our government are receiving a severe scrutiny because of our participation in the Congo Conference. The House of Representatives has asked of the President why the United States is represented in a body whose deliberations concern the Eastern Continent alone. Secretary Frelinghuysen has replied, but the answer is hardly adequate to the case; and, if the Monroe doctrine is to be literally construed, a satisfactory answer is not easily made. But a more liberal and rational view of that doctrine is that foreign interference on our continent is not so much to be opposed, as that national independence and the perpetuation of peace among ourselves, to which foreign intervention is most inimical, are to be promoted. Perhaps at some future time the advice of European powers may help to secure these most desirable ends. At least, as a Christian nation, responsible for a great influence in favor of Christianity and civilization in every part of the world, the United States deserves a voice in the Conference, and the appointment of a representative by the President has by the result been proved an act of wisdom. The influence of America in favor of peace, of freedom for individuals and nations, of Christian civilization and religious liberty has been paramount. The croakers who object to our position in the Conference would make even more ado if we had not been invited to participate.

This leads naturally to the question of international arbitration, first advocated by the American party in a political platform, and by Charles Sumner and later by J. G. Blaine upon the rostrum. Allied to this is the proposition for disarmament suggested by Sumner after the Franco-Prussian war, and a few years ago by Bismarck himself. It goes without saying that this great and desirable result will never be reached until one of the leading nations either sets the example or secures the co-operation of other powers in seeking it. The policy of Gladstone and of the United States has been tending toward this end, and a closer alliance of the two nations ought to set it forward. That such an alliance is not improbable appears from the following editorial in the London *Pall Mall Gazette*, Feb. 3: "The American Republic is now, at last, beginning to have a foreign policy. The doctrine of complete isolation so long maintained by American statesmen has perished. Minister Kasson's presence and activity in the Berlin Conference on the Congo question must be taken as portent of things to come. America will continue to exert a great and increasing influence in the work of pacifying Africa. The republic will, ere long, claim admittance into European areopagus whenever dealing with questions pertaining to interests outside the boundaries of the European continent. England's duty, therefore, is to make the most of this great fact. Blood is thicker than water. The United States is England's natural ally. After the federation of the British Empire, there will remain for British statesmen no task comparable in importance to that of the conclusion of an alliance between Great Britain and tha great republic which sprung from England's loins.

—Bro. Hinman returned from the sonthwest in good health, and after a few days in this office started Saturday afternoon for Indiana, stopping to fill an appointment in the Swedish Lutheran church in South Chicago, over Sabbath.

—Secretary Stoddard reports only a local interest at the Massachusetts convention; and little probability that any comprehensive measures will be undertaken to carry forward the reform into the hearts of the churches during the year. Verily New England has not been set on fire yet so as to keep aglow.

—Joseph Cook began another course of his celebrated Monday lectures in Tremont Temple, Boston, last week, his subject being "Face to Face with Mormonism" This lecture will be widely reprinted and suitable extracts will be made for the *Cynosure* columns. We have also an illustrated exposition of Mormonism in preparation, to appear in a few weeks.

—Bro. W. B. Stoddard, the New York agent, reported on the 7th that the expositions held since the State convention, had been uniformly successful Every night except on the Sabbath had been occupied by Starry and Mallory. The towns of Forestville, Cattaraugus, Ellington and Jamestown had been visited. On Monday and Tuesday of this week they were to be at Gowanda, pushing on the battle against the lodge foe.

—Bro. Kelley, who expects to join Robert Shemeld and wife in their African mission, has been spending a few days in Chicago. He will join Bro. Shemeld in London in a few weeks; they will then go by way of the Red Sea to Zanzibar on the east coast of Africa and penetrate to the interior overland. The long journey will require some eight months' travel. Bro. Kelley held one or two conferences with Bro. Hinman, whose missionary experience on the West coast gave him useful information.

—Two or three years ago the *Cynosure* was criticized as unwarrantably severe in an editorial upon a funeral discourse by Elder Boring, then pastor of the Methodist Episcopal church in Wheaton. The occasion was the joint funeral of Mr. and Mrs. Wheeler, who had years before left the M. E. church and joined the Free Methodist brethren, because of the complicity of the former with the lodge. Elder Boring

was an old acquaintance of Mr. Wheeler's and not long before his death the latter had spoken with sorrow of the Elder's affiliation with Masonry, and said he must remonstrate as a Christian with him. At the funeral the faithfulness of the two aged pilgrims, who in death were not divided, and their testimony against the lodge anti-Christ, were deprecated and misrepresented. Of this the *Cynosure* spoke faithfully. We have since learned that Elder Boring not far from the same time was engaged in advising young members of his church to join the Wheaton lodge!

THE MONUMENT AND THE MASONS.

Myron M. Parker, Grand Master of the District of Columbia is sending out his invitations to the Masons of high degree to come on to Washington, and "grace the occasion" with their graceless presence when the Monument is dedicated. But Pike and his crew must not expect to monopolize every such occasion at the expense of the nation, without protest.

The San Francisco *Monitor* says, in treating of Masonic dedications of public buildings:

"What has the Masonic body done to entitle it to public recognition above any other organization in the land? Its members push themselves forward into unseemly prominence on public occasions whenever their secret plotting secures their selection, but the masses of the people are beginning to suspect that this oath-bound secret association must have some ulterior motive in thus aggrandizing to itself all the public dedicatory ceremonies in the country. We never hear of Odd Fellows, Red Men, Foresters, or other secret organizations seeking to shut out citizens from taking part in public ceremonies where every citizen's contribution entitles him to some recognition, hence it is time that this Masonic arrogance should be checked. We thank Senator Sherman for having set his foot down upon this snake-in-the-grass society, and we hope his example will be followed by every State, county, city and town in the Union.

"The Masons bring bad luck to every enterprise they dedicate. They figured very prominently in the Bartholdi statue of Liberty in New York recently, and when the masses of the American people saw that it was to be a Masonic monument, they justly refused to contribute another cent towards its completion.

"It is a well known principle that secret societies always imperil the liberties of a people, especially when the members of a sect like the Masons persevere in antagonizing public opinion by systematically grasping at an ascendancy over all the other organizations of the country. Such a yearning for public recognition soon leads men to imagine that they are superior to their fellow citizens, hence they become hostile to every institution they do not direct, and jealous of public interference with what they begin to consider their sole private prerogatives.

"Here is where the 'danger' from Masonry is most to be apprehended, and the sooner public ceremonies are conducted by public servants the better will it be for the stability of the republic. The voices of ten millions of citizens of this republic protest against Masonic interference in any public function where the enterprise or institution is built by public contributions, and we hope the rebuke thus timely administered to this over-officious oath-bound body with bad antecedants, will have the effect of making them reserve their rediculous, impious and blasphemous rites for the halls of their secret lodges.

REFORM NEWS.

FROM THE GENERAL AGENT

Bro. John A. Conant grows stronger and more active in his opposition to the lodge and gin-mills as the years go by. Just now his thoughts and hands, as also the energies of his tasteful wife are occupied in adding the finishing touches to a new house they hope soon to occupy. The weather on the 28th was not favorable to a large gathering and only about thirty persons braved the storm on the slipperly pavements to spend the evening in Mission Hall where I spoke.

Of course I called on Miss Lizzie O. Smith, who is now in her fiftieth year of helplessness. This time she has lain upon her couch dependent as an infant on the ministrations of others and yet the promises of food and raiment have been verified so that she has lacked nothing. Hers has been a life of most remarkable faith, and her history one continued series of answers to prayer. Among others she gave the following instance of Masonic charity. Learning that an early friend had united with the Masons, she mailed to him a number of the *Cynosure*, marking an article which she thought specially suited to his case. Suspecting from whence the document came he returned it accompanied with a letter, begging her to remember that her father was a Mason, and what the order had done for his family, etc. She replied, "I know that my father was a Freemason, and I remember well what they have done for us. *They simply paid for cutting the square and compasses on his tombstone after he was dead. "This and nothing more."* No reply has been received, and although the old friend and Mason lives near, neither himself or wife have since called on their afflicted sister and the daughter of a "brother Master Mason" who died in good standing. This is MASONIC CHARITY in Willimantic.

STAFFORD, Jan. 30.—A flying call on Hon. Geo. Buck and lady at Putnam gave me renewed assurances of their friendship and willingness to sustain the truth in face of opposition. These friends find practical ways in which to express their interest in reforms. Sometimes by sending the *Cynosure* to destitute persons, but this time it is by a collection of anti-secrecy literature for the Putnam Public Library, where they have the promise that it shall have proper attention. Herein is a good suggestion which others might do well to consider. Bro. Buck favors colporteur work in Connecticut and is ready to contribute towards the support of an energetic, competent man. If a room can be had and suitable arrangements made I expect to speak at Putnam before leaving New England.

I am up here two and a half miles from Stafford Springs on a "rocky ridge," and to me the wonder is how human beings can force a living from such a soil. But the evidences of life and even thrift are abundant. I am to speak this afternoon in the Congregational church at Stafford village and hope to make the acquaintance of some of our co-workers here.

PALMER, Jan. 31.—My audience last evening was composed of substantial men and women, including pastors Vale, Congregational; McCune, M. E.; and Elder Bachelor, Baptist. My reception and treatment were very cordial and many expressed a wish to hear further of these things. Connecticut is an inviting field for colporteur work and the seed sown is already bearing fruit. J. P. STODDARD.

BRO. LOGGAN IN KANSAS.

MANHATTAN, Kan., Feb. 4, 1885.

EDITOR CYNOSURE:—Bro. R. Loggan has just left here, with no bodily bruises or hard words said against him, as far as I know; and it was not because he did not give Masonry a dark dress, put on with plain testimony and sound argument.

He came Saturday afternoon and we had no arrangements made, but secured a house and gave notice from the pulpits in town on Sabbath for lectures Monday and Tuesday evenings. The cold weather had broken, the snow was melting and by Monday night the moon rose late and the roads were very bad; but our kind sheriff (who is an I. O. O. F.) gave us the house free, lighted and warmed, and a small audience gave the strictest attention to two able and instructive lectures, which we regret were not heard by a larger number. But we hope seed was sown that will bring forth fruit. A few of us raised $7.50, and we parted, both parties well pleased with each other. H. S. LIMBOCKER.

AT SABETHA.

DEAR CYNOSURE:—Last week our State agent, Bro. R. Loggan, visited this place and gave us three splendid lectures. The weather being very unfavorable our congregations were small, but attentive. Bro. Loggan is well posted and an able, convincing speaker, and will do good work in the cause of reform. We have nothing else very encouraging to write you from this place; darkness seems to have covered the land, and gross darkness the people. Wickedness is coming in like a flood and there is no standard being raised up against it. Christ plainly tells us that his church is the light of the world, and, "if the light that is in you be darkness how great is that darkness." Surely our gold is changed, our fine gold is getting very dim, for the great masses of the professed church, both priests and people, will plead for Baal and bow the knee to his altar and worship. Surely, if Jeremiah was here upon the earth to-day, he would find as great a cause for tears as when he cried out in the bitterness of his soul, "O that my head were waters and mine eyes a fountain of tears."

In looking over the whole field in the light of the Bible, I must confess that I am not very sanguine that all this chain of secret societies and devil worship will be put down only by the judgments of Omnipotence. JOHN THOMPSON.

INTERESTING REPORT FROM SOUTH CHICAGO.

DEAR CYNOSURE:—By invitation of the Rev. J. Vibelius, pastor of the Bethany Swedish Evangelical Lutheran church of South Chicago, I addressed his people Sabbath evening, Feb. 8th. The audience was large, including many who are members of secret societies, but all were most respectful and attentive while I spoke for an hour on the relation of the secret orders to the Gospel of Christ. The services were opened by a hymn, reading of the 8th chapter of Ezekiel and prayer, all in Swedish. I was introduced by Mr. H. Lynman, who as an ex-member of a secret order feels a deep interest in our work.

This church has recently had an experience in dealing with this question, which is most creditable to all concerned. Not long since a mutual benefit society was organized in South Chicago, of which a number of Swedes became members. It was supposed to be an open society, but the officers chosen were Masons and Odd-fellows, and soon it began to hold secret meetings and to assume the character of other secret orders.

This called for action on the part of the church and resulted in inducing the society to vote that all its meetings should be open and its records free to public inspection. H. H. HINMAN.

THE MONUMENT PROTEST.

SIXTY-SEVEN.

I saw the form for signers in the *Cynosure*, last week, concerning the Washington Monument dedication, and cut it out. Among all I asked to sign it only three refused: the first was a jack Mason; the second, a regular Mason; the third, a seceder. I got sixty-seven signers, and by a little effort could have got as many more; but owing to the shortness of time I thought best to send it in. If every Anti-mason who read the heading will send in as many names, Hon. John Sherman will be encouraged to hold out against the wicked power of Freemasonry which is threatening to ruin our country.—LEE HUMBERT, *Lecompton, Kan.*

FORTY-FIVE.

I have given our village of 150 voters a pretty thorough canvass for signers to this remonstrance, and have succeeded quite well, taking into consideration the fact that we have one Masonic lodge, one Odd-fellow lodge, and one post of the G. A. R. in town. I am glad at having the opportunity to remonstrate. May God bless you and your efforts.—D. D. GIBSON, *Springville, Iowa.*

HEART SICKENING.

Yes, no doubt Freemasonry wants to continue its usurpation, and be the chief actor and object at the Washingeon Monument dedication. Thus it has ever thrust itself into public notice on every possible occasion of any importance, welcome or unwelcome. This thing has become painfully irksom and monotonous. It is strange that such boasted intelligence and goodness should have no modesty, shame, or sense of propriety, but continue to glut an insatiable desire for notoriety. It is heart-sickening. Because it laid the corner-stone containing its deceitful emblems and lying pretentions, and beguiled Washington into its silly mummery, which he afterward abandoned, is not the shadow of a reason why it should be allowed to *continue* its nefarious practices.—S. H., *Lecompton, Kan.*

SENATOR SHERMAN.

I say, by all means that are honorable let us *remonstrate.* We will return our remonstrance to Washington. What kind of a man is Hon. John Sherman? Is he a Mason? Is he afraid of them?—S. B. DAVIDSON, *Warrensburg, Mo.*

Senator Sherman is a man of too calm and enlightened a judgment to approve the Masonic raid on the Monument, although he is a lapsed Odd-fellow. He greatly offended the Masonic representative who called on him about the ceremonies, refusing a place for the Freemasons, which would change the proceedings from a national to a private character.

MOST PROMINENT MEN.

Enclosed please find my list, full as you see, and could get many more should it be necessary. I have on my list some of the most prominent men in our city, and feel sure of our success.—JOHN GARDNER, *Aurora, Ill.*

TWENTY-FOUR.

Am glad I can contribute a drop to help swell this ocean, as I trust it will be, of remonstrance. May its mighty waves sweep away the "subterfuge, sham and despotism." God speed the right. Pastor Borg of the Swedish Lutheran church expects to send you a good list of names to-morrow or Monday.—R. CANNING, *Galva, Ill.*

TWENTY-ONE.

I send you 21 names on the remonstrance; would have sent a greater number, if the call had been earlier, giving more time. Give the craft no rest day nor night until it shall give way to the true light. G. S. ROBINSON, *Princeton, Mo.*

THE HOME.

MY SHIP.

Down to the wharves, as the sun goes down,
And the daylight's tumult, and dust, and din
Are dying away in the busy town,
I go to see if my ship comes in.

I gaze far over the quiet sea,
Rosy with sunset like mellow wine,
Where ships, like lilies, lie tranquilly,
Many and far—hut I see not mine.

I question the sailors every night
Who over the hulwarks idly lean,
Noting the sails as they come in sight,
"Have you seen my heautiful ship come in?"

"Whence does she come?" they ask of me,
"Who was her master, and what her name?"
And they smile upon me pityingly
When my answer is ever and ever the same.

"Oh, mine was a vessel of strength and truth,
Her sails were as white as a young lamh's fleece.
She sailed long since from thc port of Youth,
Her master was Love, her name was Peace.

And like all heloved and heauteous things,
She faded in distance and douht away;
With only a tremble of snowy wings,
She floated, swanlike, adown the hay.

Carrying with her a precious freight,
All I had gathered hy years of pain;
A tempting prize to the pirate Fate,
And still I watch for her back again.

Watch from the earliest morning light,
Till the pale stars grieve o'er the dying day,
To catch the gleam of her canvas white
Among the islands which gem the hay.

But she comes not yet—she will never come
To gladden my eyes and my spirit more;
And my heart grows hopeless, and faint, and dumb,
As I wait and wait on the lonesome shore.

Knowing that temptest, and time, and storm,
Have wrecked and shattered my beauteous bark;
Rank seaweeds cover her wasting form,
And her sails are tattered, and stained, and dark.

But the tide comes up, and the tide goes down,
And the daylight follows the night's eclipse,
And still with the sailors, tanned and brown,
I wait on the wharves and watch the ships.

And still with a patience that is not hope,
For vain and empty it long hath been;
I sit on the rough shore's rocky slope,
And watch to see if my ship comes in.

—*Florence Percy.*

EVIL READING.

Not a few periodicals, designed for "Boys and Girls," show organization of business upon the foundation of pleutiful capital and fiuished skill. Shreds of scientific information illustrated by competent artists, paragraphs of funny anecdote, caustic wit, innocent humor, harmless rhyme, with now and then a maxim of truth, or faet of history, or portrait of precocious scholar, are used to eonceal and garnish the chaff and poison of mind and soul. Far more is done than to obliterate the winsome simplicity and guilelessness of youth; far more than to render insipid the pure delights of home and the calm industries of life. These papers cunningly teaeh disobedience to parents, contempt of authority, trust to luck rather than labor, relish of vagrancy and adventure. They supply the vocabulary of vulgarity and ruffianism, of fraud, lie and lust. What demons in the guise of newspapers, pamphlet and volume, pillage and defile the land! They claim to give food and drink, but millions fatally find they give only garbage and venom.

One must abaudon civilization in order to escape these corrupted and corrupting issues. Their forerunners arc huge picturcs of crime, despair and death, defiling the walls and fences everywhere, alluring and training our youth to imitation. Eaeh new phase in the life of forger, libertine, burglar, gambler, prisoner or pirate is so depicted and emblazoned with captivating title, that the unsophisticated discover not its craft of iniquity, until taught by the handcuff of the cell, the gangrene of the brothel or the black cap of the scaffold. The devastating grasshoppers appear in the summer only; but the periodicals, thus announced, come every week, pandering to the itch of novelty and branding the reader in some new place. Here is in part the explanation of the morbid restlessness, frequent sullenness, and rebellious outbreaks of children; their intolerance of the tranquil and thoughtful Sabbath-school; their stratagems for absence from God's house, and their delayed, if not precluded, conversion. The dwelling that harbors such reading, cannot be peaceful and joyous; for the mind is feverishly stimulated; the lower passions are provoked into premature and baleful activity; and a deceitful glare is shed over the real world. It is impossible that one can become a Christian, while persisting in such reading; or a thinker; no, not a reliable mechanic or clerk, or chambermaid or cook.

We sometimes wonder at the stubborn infatuation with which a tenderly reared maiden mismates herself; or we are aghast at the ease with which she is lured to irremediable shame. We are perplexed by the half-grown boy's precocity in obscenity, eruelty or villainly. But herein is no secret. Papers and books have been busy instructors. They intoxicated the girl's imagination, mildewed her delicacy and made trifles change placcs with rcalitics and glories. They taught the boy the language of the bar-room and forcastle, the cock-pit and the gambler's den, with the names and uses of the tools of outlawry. He breathed insensibly the malaria of the theatre, and the frenzy of the gaming-table and lottery. He pored over the demoralizing confessions of convicts and felons.

He sat with the family at the daily board. Acquaintance deemed him a safe companion for their children; but God sees that his heart is rotten. The persistent waters of evil thoughts have long been unsettling the dyke of his character. They found a sandy seam. They killed the cement of foundation-stones. No one saw the oozing drops, or thc thread-like stream, though swelling day by day. Wait only a little! With the first freshet of temptation comes the catastrophe. Nothing can compensate one for tarnished purity; for diseased fancy. Many imagine that divine grace will in this life erase the footprints of the erroneous and depraved. They quote, "If the Son shall make you free, ye shall be free indeed." "If any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new." These are gracious and grand truths; but can art restore the down on the peach; or efface the scar of the healed wound; or impart elasticity and strength to the iron bar once overstrained? Never!

So, God's grace makes the most that is possible with the material that it has. But when the mind has been the tramping-ground of untruth; when the sensibilities have bled and bled under the stabs of sin; when the imagination has become the despot of judgment and will; when the heart like Babylon, has been "a cage of unclean birds;" then there is disintegration, if not mutilation, of the moral texture.

In the life of Heaven, all things will be made new. There is "no spot or wrinkle, nor any such thing;" but here the outlines of the dire mischief remain. The prodigal has come home; but his face betrays. through its strange joy, the bronze and seams of his wandering and riot. It is very hard to keep out of the city its old denizens. Unlike the foreign foe they know the weak points of walls and the exact site of treasury and magazine. Many a mature Christian groans and weeps over the follies and transgressions of his youth; forgiven indeed, but persecuting him still like painful twinges in the limb that endured amputation; or like the lassitude of eonvaleseence, sharply reminding one of fracture or illness; these vile thoughts, which are his infirmity not his fault, remind him of "the hole whence he was digged." Therefore, let no friend of children, in hope of redeeming grace for them, belittle a bad book or leaflet. Once read by daughter or son, and without Christ's power as the instant antidote, the contagion is communicated. Needless conflicts with impurity are necessitated; and those children cannot be in the home, in society, or iu the church what they might have been, but for the depleting and defiling print.

Children at first sin ignorantly in their reading. Attracted by sprightly tales and startling pictures, which give vivid conceptions of persous and events very remotc from their sphere, they scarcely know just when they begin to play the hypocrite and liar: so subtle is their deterioration. Melancholy as is this sight, it is surpassed by another—the apathy of the parent and teacher, though knowiug that by a skillfully ramified system, the most specious errors, the most polluting pictures, with ensnaring descriptious, are blown, numerous as thistle-seeds and vengeful as cholera-germs, from the great cities to every village, with school and farm-house between. Who knows not that scarce oue tradesman in fifty will refuse a saleable newspaper or book, however vicious? Yet, how seldom do parents scrutinize those pages which engross their children! Father aud mother are befooled by thc fashion-plate, or music, or historical parade upon the first page; and turn no further: or if, perhauce, they beguile, with reading. an idle or weary hour, smile at the innocent extravagancies. But usually their frame is dull unconcern. The husband delegates responsibility to the wife; aud she, overtasked, dispirited and deeply glad of quiet, is not inquisitive as to its cause or cost.

Meanwhile, the boys and girls are reading, reading. Industrious Satan is plucking out from the soil of their characters the roots of honesty, temperance, virtue and truth, and lavishly scattering the prolific seeds of their tenacious and deadly opposites.—*Rev. E. W. French, in the Christian Statesman.*

READING THE BIBLE.

1. Read the Bible regularly, A good man of old says: "I have esteemed the words of his mouth more than my neccssary food." This is the true idea. The Bible is daily bread, to be taken regularly that the soul may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he that reads gets the meaniug, it will do him no good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book; not merely because father or mother wish you to read it, but for better reason—because God speaks to you in the Bible. Wheu I have seen a little girl run, her eyes sparkling with joy, crying, "O mother! here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel and read, and you will not grow weary of the Good Book.

These few hints are enough for once. Will not our young readers remember them, and read every day with great attention, the Book of God? I love to see a child as I do sometimes, take her little Bible every morning and sit down to read a chapter, without waiting for any one to tell her to do it. This is a better habit than Willie's for he only read occasionally, and had to be reminded often of his duty. Read often, and love to read, children, and you will not forget it.—*The Golden Lesson.*

ROYAL COMPANIONSHIP OF GOOD BOOKS.

Nearly all our associations are determined by ehance or necessity, and restricted within a narrow circle. We cannot know whom we would, and those whom we know we eannot have at our side when we most need them. All the higher circles of human intelligence are to those beneath only momentarily and partially open. We may by good fortune obtain a glimpse of a great poet and hear the sound of his voice, or put a question to a man of science and be answered good humoredly. We may intrude ten minutes' talk on a eabinet minister, answered probably with words worse than silence, being deceptive; or snateh once or twice in our lives the privilege of throwing a bouquet in the path of a princess or arresting the kind glance of a queen And yet these momentary chances we covet, ana spend our years and passions and powers in pursuit of little more than these, while meantime there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and with thanks if we listen to them. And this society, because it is so numerous and so gentle, and can be kept waiting round us all day long, not to grant audience, but to gain it—kings and statesmen lingering patiently in those plainly-furnished and narrow ante-rooms, our bookcase shelves—we make no account of that company, perhaps never listen to a word they would say all day long.

Now books of this kind have been written in all ages by their greatest men—by great leaders, great statesmen, and great thinkers. These are all at your choice, and life is short. You have heard as much before, yet have you measured and mapped out this short life and its possibilities? Do you know, if you read this, that you cannot read that—that what you lose to-day you cannot gain to-morrow? Will you go and gossip with your housemaid or your stable-boy, wheu you may talk with queens and kings, or flatter yourselves that it is with any worthy consciousness of your own claims to respect that you jostle with the common crowd for *entree* here and audience there, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the choseu and the mighty of every place and time? Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast by your own fault; by your aristocracy of eompanionship there your own iuherent aristocracy will be assuredly tested, aud the motives with which you strive to take high place iu the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this eompany of the dead.—*Ruskin.*

GOOD MORNING.

Good morning! though a simple gift,
Has still a magic power;
'Tis as a cup of water passed
One in a needy hour.

Good morning! these two little words,
When clothed with Christian grace,
Bring such a wreath of happy smiles
Upon a friendly face.

The sweetness lasts through all the day,
When cheerful we begin;
The light and shade along life's way
Are nicely woven in.

Perchance a cloud may rise at noon
And dim the morning light;
Good afternoon will break the gloom
And bring a sweet good night!

—*Selected.*

BIBLE READINGS FOR THE YOUNG.

THE GOOD SAMARITAN. Read Luke 10: 25–37.

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7: 12.

1. What is the Old Testament form of this golden rule? Lev. 19: 18; Matt. 22: 39.
2. What kind of deeds does love in the heart produce? Luke 10: 33-35; 2 Kings 6: 21–23; Job 29: 12.
3. What did the Samaritan's kindness to the wounded man show concerning himself? 1 John 3: 18; Luke 6: 35, 36.
4. Why is it mentioned that this man was a Samaritan? John 4: 9; Acts 10: 34, 35; Rom. 2: 28, 29.
5. What did the conduct of the priest and Levite show concerning them? 1 John 3: 17; Jam. 2: 26.

—*Notes for Bible Study.*

THE ODD MINUTES.

Grandpa Bogardus had led the way to the library and rattled many papers and snapped some strings and inquired in haste for Clarice.

"I have a little favor to ask," said Grandpa Bogardus, polishing his glasses and looking, with twinkling eyes, at Clarice.

"What in the world can it be?" cried Clarice, breathlessly.

"I have a parcel which I want examined; it is rather bulky and will require time; what do you say to looking over it?"

"I think I should like it," replied Clariee, a little perplexed.

"That I cannot answer for: you may like it and you may not, but if we undertake a thing it is proper to finish it."

Grandpa Bogardus polished his glasses very hard, and looked inquiringly at Clarice.

"I might try."

"That sounds better, something better; but this thing requires time, patience, perseveranee, and I shall expect it to be completed if begun."

"Whatever can it be?" thought Clarice, gravely.

"I do not expeet it done in a day, but will expect you only to make use of your odd minutes; do you ever have odd minutes?"

"I never thought a bit about it, grandpa, dear; but I believe I do."

"Well, what do say about making a bargain, giving your odd minutes to me if I give something in return to you?"

"I cannot think what it all means?"

"I mean if you will take your odd minutes to look over the parcel, I will give you the contents of the parcel in exchange."

"Oh, how charming! Where is it? Is it here?"

"Stay; come here, little daughter; it will not be charming."

"Won't it, grandpa?"

"No; you will sometimes get tired, and many times find it dull work, and will plenty of times feel disposed to give up the bargain altogether."

"But I do not think I *will* if I once decide to carry it through."

"No, you must not; that is it. Think about it, and if you decide to undertake it, carry it through. The New Year is the time for making stout resolutions, but the great thing is to keep to them."

"Dear grandpa, won't you show me the parcel?"

"Yes, for I want to let you see what I think can be done by saving some of the odd minutes of a year."

So Grandpa Bogardus led Clarice to an alcove where the porter had deposited the parcel, and there, in the richest bindings, were twelve books—a course of profitable historical reading in such beautiful type and covers that Clarice exclaimed in delight:

"Grandpa! Grandpa dear! you cannot mean them all for me,"

"They are mine until you have earned them. There is one for each month in the year: portion so many pages to each day, and you will find how many odd minutes you will have in which you can read a few pages at a time. At the end of each month, if you have won the book, I will write your name within it."

"But, grandpa, I never could do it; I never read such books in my life; they are very grave and large." Clarice was glancing through them.

This house is large; it could not have been built in a day, but it was finished a stone at a time; you will read but a page at a time when you have an odd minute. There are a great many odd minutes in a year."

"But would I like them; I mean, would I understand them, grandpa dear?"

"The more you read, the better you will understand them and the better you will like them."

"But I could not get through them: four hundred pages! five hundred pages!—it would take me a year to read one."

Clarice shook her head despairingly.

"Did you ever read twenty-five pages a day?"

"Yes, more than twenty-five pages of story books, but"—

"But—these will be useful and will require some resolution; yet it is an easy task; one page at a time; a few pages every day."

"I will do it, grandpa dear;" said Clarice, thoughtfully, and grandpa knew that a small battle had begun between Clarice and idleness, between Clarice and the evil habit of wasting time.

Clarice began that very day to use up the odd minutes; she was surprised to find so many: but some of the pages were hard to understand, some of the pages were fearfully dry after the brightness of stories; sometimes she was half inclined to give up; she would look at the twelve books and sigh. However, she came to the conclusion to put eleven away entirely out of sight and think only of the one page at a time; then she got along better, and Grandpa Bogardus was not a little pleased in February when he wrote his name in the first book.

So Clarice examined Grandpa Bogardus's parcel to the end, and found it pretty hard work sometimes; but who could guess how much wiser and brighter she grew by the proeess, how much easier she found it to finish the last books than it was to finish the first; how much easier to understand the last pages, and how much she had really gained, not only in actual information, but by forming a good habit, in consequence of her New Year resolve to use up the odd minutes?—*Selected*

BOOKS MADE OF CLAY.

Far away beyond the plains of Mesopotamia, on the banks of the river Tigris, lie the ruins of the aneient city of Nineveh. Not long sinee huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenehman, then of the Englishman, has cleared all the earth away, and laid bare all that remains of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshiped and the books they read have all been revealed to the sight of a wondering world. The most curious of all the eurious things preserved in this wonderful manner are the clay books of Nineveh.

The chief library of Nineveh was eontained in the palace of Konyunjik. The elay books whieh it eontains are composed of sets of tablets covered with very small writing The tablets are oblong in shape, and when several of them are used for one book, the first line of the tablet following was written at the end of the one preceding it. The writing on the tablets was of course done when the clay was soft, and then it was baked to harden it. Then each tablet or book was numbered, and assigned to a place in the library with a eorresponding number, so that the librarian eould readily find it, just as our librarians of to-day number the books we read.

Among these books are to be found eollections of hymns (to the gods), descriptions of animals and birds. stones and vegetables, as well as history, travels, etc., etc. Perhaps those little Ninevite children of long ago took that delight that young readers now do in stories of birds. beasts, and insects of Assyria.

The Assyrians and Babylonians were great students of astronomy. The method of telling time by the sun, and of marking it by the instrument ealled a sun dial, was invented by the latter nation. None of our modern clocks and watehes can be be eompared to the sun-dial for accuracy. Indeed, we have to regulate our modern inventions by the old Babylonian one—*Harper's Young People,*

TEMPERANCE.

FIRMNESS OF SENATOR WILSON.

Senator Henry Wilson was a self-controlled as well as a self-made man. He left his New Hampshire home early in life, and changed his name in order to get out from under the baleful shadow of intemperance. He began on the lowest round of the social ladder, and climbed up, rung by rung, until he became a political power in the nation.

The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step he took made him an industrious laborer, the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner party, where he met with some of the great men of the nation. He was asked to drink wine. The temptation to lay aside his temperance principle for a moment, in order not to seem singular, was a strong one. But he resisted it and declined the glass of wine. Mr. Adams commended him for his adherence to his convictions.

After Mr. Wilson was elected to the United States Senate, he gave his friends a dinner at a noted Boston hotel. The table was set with not a wine glass upon it.

"Where are the wine glasses?" asked several, loud enough to remind their host that some of his guests did not like sitting down to a wineless dinner.

"Gentlemen," said Mr. Wilson rising and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my eariy surroundings and changed my name. For what I am, I am indebted, under God, to my temperance vow and my adherence to it.

"Call for what you want to eat, and if this hotel can grovide it, it shall be forthcoming. But wines and liquors cannot come on this table with my consent, because I will not spread in the path of another the snare from which I have escaped."

Three rousing eheers showed the brave Senator that men admired the man who had the courage to honor his convictions.—*The Christian.*

A VICE PRESIDENT DRUNK.

Perhaps the most disgraceful scene in our history as as a republic was the day of Lincoln's second inauguration, when Andrew Johnson, the Vice President elect, made a maudlin drunken speech before the leading men of this Nation and the representatives of nearly every foreign nation of prominence. An old Senator told me to-night how this came to be. Said he: "Andre Johnson was accustomed to drinking, but he seldom took more than he could conveniently and sensibly carry. While Governor of Tennessee he used to keep a bottle of whisky in a covered washstand in his office, and I have taken several drinks with him there He would raise the cover, take a drink, and offer one to me. Still this was a eommon custom in the South, and Johnson was not looked upon as a drinking man in Tennessee: I do not think he often took more than enough for himself at Washington.

"As for his drunkennesss at his inauguration, to which Sumner of sarcastically alluded on the Senate floor. John W. Forney told me how it occurred. Forney was clerk of the Senate at the time. He said that Johnson had been drinking the night before the inauguration with a lot of friends atthe Me tropolitan Hotel, and, as is usual in such cases, he arose the next morning with a bad taste in his mouth and no appetite. The result was that he started up to the Capitol without breakfast, and when he got there he was very weak, and he looked wan and haggard. He came into the Senate and asked Mr. Forney if he could get him a drink of whisky. Forney replied yes, and went out and brought in a bottle of old Kentucky bourbon. Johnson took this and poured a goblet half full, while Forney's eyes grew large as he gulped it down.

"This amount would have been enough to make an ordinary man drunk, but it was not enough for Viee President Johnson. He filled the glass half full again, and threw it in upon his empty stomaeh. He then walked off across the room, and he only staggered a little as he took his place beside President Lincoln in front of the assemblage of Cabinet Secretaries, Foreign Ministers, and others. When it came time to take his oath and the book was handed him to kiss he waived it aside with his hand and began make a speech.

"What he said was never reported in the papers, but it must have been very funny. He took each of

the secretaries to task and gave them instructions. He addressed the Foreign Ministers, and though Forney tried to pull him down by holding to his coat tails behind, he would not stop, but went on. President Lincoln was, as were all the Americans present, grieved by the occurrence, and Abe Lincoln said: I hope this will prove a lesson to Andy.'"—*Washington Correspondence Cleveland Leader.*

THE CHURCHES.

—The day of prayer for colleges was observed as usual at Wheaton with special meetings, in which several students were converted. There is a manifest and happy religious interest in the college from which more good results are expected.

—The series of meetings in the French Mission in this city were cut short somewhat by the sickness of Father Chiniquy. He has, however, returned to the city and will resume the meetings in Maskell Hall next week.

—Mr. Moody's meetings at New Brunswick, N. J., Jan. 26 and 27, were attended with their usual interest. At one of the meeting a special address was given to the students of Rutger's College, among whom a deep religious interest was awakened. There are plain indications of an extensive revival.

—Bro. C. W. Hiatt of the Oberlin Seminary, is preaching this year at Norwalk, Ohio. He reports a general revival spirit in the place affecting all the churches, which are holding separate protracted meetings. Some twenty conversions in the Congregational church are a cause of great rejoicing.

—It is understood that the Supreme Court of Michigan decided, Jan. 14th, that the church property at Holland, the ownership of which has been contested for some time in the courts, belongs, to the majority party which decided to withdraw from the General Synod because of the Masonic affiliation of the latter.

—Dr. Cullis of Boston, called a meeting last week of all Christians, with this object: "For the purpose of studying God's Holy Word, and thereby encouraging one another in the faith of the Lord Jesus; that we may lift up the standard for holy living, that we may be 'followers of God, as dear children,' 'unto all pleasing.' Let us pray for the baptism, Holy Ghost, to unite our hearts."

—E. A. Goodnow, of Worcester, has pledged the sum of $10,000 to the Huguenot Seminary of South Africa.

—A complete list of the Christian missionaries at work in China shows that there are 387 male and 420 female missionaries, with 1,311 native helpers and 24,607 communicants. They are connected with sixteen British, four Continental and thirteen American Societies.

—The General Missionary Committee of the Methodist Episcopal church at its last session appropriated $5,000 to open a mission in Corea. The Rev. W. B. Scranton, M. D., had been appointed missionary and will spend the winter in Japan.

—The annual Day of Prayer for Colleges was established in 1823. Observed for more than threescore years, it has become firmly fixed in the devotion of both church and college. The observance, at first made on the last Thursday of February, has been fittingly transferred to the last Thursday of January.

—One hundred Chinese young men, partly educated in the United States, but recently recalled, are now at work in China. As they are in government employ, they have to be most careful about offending native religious prejudices, but it is hoped that they will be able to gather many children into Sunday-schools in the future. They are most anxious for all kinds of Christian and religious aid; and one of them, Quong King Yung, makes a special request, through the Foreign Sunday-school Association, for sermons and Bible commentaries.

—Rev. Joel Martin of the Wesleyan church is hoping to publish a paper to meet the needs of the connection in Michigan. The paper will be published if five hundred subscriptions are received, at fifty cents a year, by the middle of February.

—A circular recently issued by the Young Men's Christian Association gives some valuable statistics, showing the outcome of the efforts made by the Association in behalf of college students. There are now 181 associations in as many colleges. Of the 37,000 students in the colleges, one-third are Christians, and a majority of the latter members of the association. In response to the prayers and efforts of these Christian students, 1,700 other students professed conversion before the end of last year; 2,119 are candidates for the ministry, and of these eighty-three have been converted since entering the college; 182 intend to be foreign missionaries, seven of these having been converted since entering college.

THE COMMISSION ON NATIVE MISSIONS.

It is probably known to most of the readers of the *Cynosure* that there was organized an association with the above title some little time since. The special purpose of the society is to aid persons belonging to non-English speaking races in preaching the Gospel to their countrymen. During the last year we have been assisting Rev. G. H. Filian who was born at Antioch and graduated from the special course in Chicago Theological Seminary. He is laboring in Talas, near Cesarea in Asia Minor, and the letter from him which is subjoined, will, we think, be interesting to all who are interested in the progress of the Redeemer's kingdom.

There is also a letter from Dr. Avedis of Cesarea which reads like a chapter from the Acts of the Apostles. Our Commission has voted for the present year to aid Bro. Filian, and if we can do so, to send assistance to Dr. Avedis as he may require. His letter we are sure will be intersting reading to all Christians.

It seems hardly to need argument to satisfy any observer that the church is spending far too large a percentage of her income on home work; that believers spend too freely for themselves and too carefully for God. With eight hundred millions of heathen about us, with all the world open to the Gospel, and with our professed faith that probation ends with life, we sit at our ease while the waves of sin and death sweep on, engulfing a generation every forty years. Dear friends, please read these letters, and without cutting on other departments of the Lord's work send to Mrs. L. H. Plumb, Streator, Ill., a contribution for this work. In this connection I may say that a friend in Tarrytown, N. Y., has recently sent ten dollars to the work of the Lord near Berea, Kentucky. In hope of the Gospel.

CHAS. A. BLANCHARD.

BRO. FILIAN'S LETTER.

TALAS, Cesarea, Turkey, Dec. 23, 1884.

Pres. C. A. Blanchard,

MY DEAR PASTOR:—About two months ago I wrote to you a letter from the city of Yozgat, where I staid about three Sabbaths in returning from the Central Turkey Union. In that same letter I described to you the good and great work there.

After my return here I wrote you another letter in which I offered my thanks also for the 1,000 francs kindly sent to me by Mrs. Plumb.

Now I am happy to write to you this letter again, even I am happier to write it because the work of the Lord is much better here than ever before. The Lord is working mightily and is prospering us more than we can hope. Our prayer meetings are very interesting. There are about 150 persons present in each prayer meeting time. The brethren get up and speak and pray earnestly, though the ladies have no permission to speak and pray because we are in a cursed land; but they are permitted to offer hymns, to repeat verses from the Bible and to sing, and they have their own especial prayer meetings in different houses every week.

We have another meeting on week days which we call the Spiritual Discussion Meeting. In that meeting we have about two hundred persons and every body has a right to discuss the question. For instance last Friday evening this was the question, Is salvation by the works or by the faith? One party discussed the works and another the faith. All argument was from the Bible. I like to have the people searching the Bible in this way. Everyone who attends this meeting is searching the Bible, and there are not only Protestants but Greeks and Armenians.

Last Sabbath we had the Holy Communion, the Fellowship. We invited the pastor of Cesarea, Rev. Kerope Yacobian, and Rev. Dr. Farnsworth, a missionary. We had four baptisms and nine new members who joined the church, six of them gentlemen and three ladies. There were about four hundred persons in each service of the day. All of us were full of joy to receive these new members to the church of God. Five gentlemen and one lady were Greeks and two ladies and one gentleman Armenians.

The majority of my congregation are Greeks; one whom we received belongs to a rich family. He is a strong, smart young man about 35 years of age, full of faith and love to Christ. He is severely persecuted by his father, mother, relatives and friends. We are to have an especial prayer meeting for these new members of the church. Will you not pray for them? The last communion we received eight and now nine, making seventeen in all since my coming. They are all standing well. * * * *

Yours in Christ, G. H. FILIAN.

Dr. Avedis, whose letter follows, is said by Dr. Van Lennep to be a man of most excellent character and ability, thoroughly reliable in every respect.

LETTER FROM DR. AVEDIS.

CESAREA, Sep. 25, 1884.

You are aware that about fifteen years ago I gathered a large congregation to whom I used to preach the simple truths of the Gospel, enlightening and calling men to repentance, but not separating them from their mother church.

A few years ago on my return from the United States, after my graduation as a doctor, I took up again this my former work of preaching the Gospel to the people, while at the same time preaching and supporting myself by my profession. The work grew as time passed on and extended its roots wider and deeper. Our association as you know, not bearing the name Protestant, did not frighten the people away from our meetings, and no one would dare to insinuate that we were denying the faith of our fathers.

During this time many and many hearts were won to the truth, and our congregation was greatly enlarged. We started also Thursday evening meetings, and at these meetings we began to sing national hymns and airs. This interested and pleased the Armenians very much, and they attended our meetings in such numbers that we could not accommodate them. In order to accommodate more we had to remove the benches from the room, and let the people sit closely together on the carpet. This arrangement was most uncomfortable for the people, especially in warm weather; yet they were so eager to hear the Gospel that they willingly bore the discomfort. Thus, though amid hardships, the Word of God was preached, and multitudes were brought into the light. It was painful, however, to see hundreds often turned away at the door for want of room, as with all our crowding we were only able to accommodate about eight hundred, or one thousand at the utmost.

Seeing the eagerness of the people to hear the Gospel preached, we contrived a plan to hold "neighborhood meetings." We divided the city into eight districts and held our meetings five nights in the week in each of the districts. In these meetings both men and women were allowed to read the Scriptures, pray and speak in public. Our meetings were greatly blessed, and the whole city seemed awakened, and the influence of the Gospel, spreading like sheets of fire, burned up all that was not the truth of God.

The ecclesiastics became at last alarmed, fearing they would lose their influence over the people if a stop were not put to this remarkable awakening, and word was sent to me to close our places of meeting, which I called "*Gospel school-rooms.*' I did not obey the order, but continued to preach. I was then accused before the Governor as being a disturber of the peace, etc., and if I was not banished from the city much blood would be shed. Consequently I was imprisoned, and the same night secretly carried out from the city by ten policemen—not even being allowed to send word to my wife and children.

The Governor of Antioch, the place to which I was exiled, did not dare to imprison me, because the English Consul protested that there should be no persecution on account of religion. I was, therefore, given my freedom, but was not allowed to return to Cesarea. After being detained at Antioch seven months, and fearing that I would be kept there indefinitely, I quietly ran away, and returned to Cesarea. The first Sabbath after my return I preached to a large congregation from the text "Woe unto me if I preach not the Gospel." About this time the Governors, both of Cesarea and Antioch, were changed, and my accusers could not agree among themselves—and the simple Gospel is still being preached, and the people through these humble efforts are becoming enlightened.

One result of my persecution has been that the Gospel has become a theme for discussion among the people at large, and the Greeks and Armenians themselves are attempting to open places for preaching in imitation of my own. In order to prevent the women coming to our meetings the priests are starting classes for them to study the Bible.

My adversaries, seeing they could not stop my work by exiling me, are now hoping to accomplish their end by trying to prevent me from earning my living by my medical practice, and I fear that they may succeed in their efforts to starve me out. Pray, my dear friend, that whatever may be my fate, the word of God may have an abundant success, to the salvation of multitudes now sitting in darkness.

FARM NOTES.

MORE BRAIN-POWER ON THE FARM.

About the best use a farmer can make of himself is, to devote the present long winter evenings to an increase of his mental activity. Farms differ in their productiveness, mainly accordlng to the amount of intelligence that is brought to their cultivation. Brain-power may be increased by a thorough knowledge of the present condition of the farm, and its worth as a machine for making money. What crops have paid, and what have been raised and sold at loss? What per cent has it paid on the capital invested? In the case of the gain, what secured it? Was it the manure applied, or the frequent tillage, or the extra amount of rainfall? In case of loss, was it the want of fertilizers, was the crop choked by weeds, or was the seed poor, and the crop damaged by late planting? This accounting for failure is as profitable as bragging over big crops, without making any record of the process of obtaining them. Brain-power may be increased by planning improvements. There may be several acres of peat-swamp or bog meadow, producing only brush and bog hay, hardly worth cutting. There is a good outlet, and it can be drained three feet or more deep. Cipher out the cost of drainage, and of making it produce three tons of clover or timothy to the acre. Would not the sight of the waving heads of the grass be more pleasing than the cat-tails, flags, and skunk cabbages, that now waste their sweetness upon the desert air? There may be an acre of swale, underlaid with hard-pan, over which ferns, weeds, and aquatic grasses run riot during the whole summer. Is it not time the bottom was knocked out of it, by tiles laid three or four feet in the ground, and the superfluous water compelled to go out through these instead of creeping lazily over the surface?—*Agriculturist*

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"The book will create a sensation in Masonic circles, and evoke criticism of a most relentless character. The courage of the author in attacking such a rock-rooted bulwark as Freemasonry is something to admire, Fanatic though he be."—*Nebraska Watchman.*

"Light is needed on this subject and needed badly, and we welcome this contribution to the literature of anti-secretism, and cordially commend it to the favorable attention of our readers."—*United Presbyterian,* (Pittsburgh.)

"A charming work, fit to be classed with 'Uncle Tom's Cabin;' it is indeed less a work of fiction. The volume is as valuable as a work of reference as it is agreeable, truthful and useful. Our young folks will not leave the book, if they begin it, till they 'see how it turns out.'"—*Cynosure,* (Chicago, Ills.)

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Sign for the Honor of Washington.

The Washington Monument is to be dedicated February 22, 1885, and the rites of the Masonic Lodge—though once excluded—are to be performed by permission of the Congressional Committee, because, it is said, the corner stone was laid by the order. This distinction should never be given, because:—

1. Two wrongs do not make one right.

2. The monument is National, built with the Nation's money. Its dedication is a National event, and should be National and American, not the affair of a sect, secret or open.

3. The Masonic Lodge has no more right to such distinction than the Hibernians, or any other secret order; or than the Episcopalian, Presbyterian, or any other ecclesiastical society.

4. The stone sent by the Pope for the monument was broken up and thrown into the Potomac without explanation or word of regret. Why are the Catholics snubbed, and the Freemasons honored?

5. Freemasonry is of foreign birth, entirely un-American and unrepublican. Its public displays are pompous and barbaric. Its titles are extravagant and lordly. Its constitution is despotic. Its oaths are extra-judicial, which Webster said should be suppressed by law.

6. Freemasons claim Washington as a member; but he left them in 1768, while yet a young man; never presided in the lodge, and did not wish to be addressed even as a private Mason. This is proved by his letters and the records of the Pennsylvania Legislature of 1837. In his *Farewell Address* he speaks of organizations which exhibit the character of Freemasonry as destructive of the fundamental principle of liberty, and "of fatal tendency," "likely in the course of time and things to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reigns of government."

Remonstrance.

To HON. JOHN SHERMAN, Chairman of Congressional Committee on Washington Monument:

The undersigned respectfully protest against the arrangement granting the performance of Masonic rites at the dedication of the Washington Monument, and pray that your Committee will allow only such ceremonies as are National in their scope and American in their character.

NAMES: **NAMES:**

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Par Excellence.

Allow me to congratulate you on the appearance and make-up of your paper. The matter is very good, and in fact the whole is *par excellence.* I hope you may receive *many thousands of subscribers.*
S. O. LOWRY.

In the Front Rank.

I congratulate you most heartily upon the success which has thus far attended your enterprise, and wish you the largest measure of success in the future. This undoubtedly you will have, and simply because of the merits of your paper, which already holds its place among our best religious Journals, and has put itself abreast of the advanced movements in journalism.
(REV.) J. F. CARSON.

Hold the Fort for Prohibition.

I am very much pleased with your paper. It is not a *yearling,* but I hope that it may be, like England's queen of old, hale and hearty at sixty—that it may live to see this nation a Christian Nation indeed and in truth. *Hold the fort for Prohibition!* Some of us have had to pass through the fire of persecution because we dared to vote our sentiments on that question, and your paper has been a weekly shower of refreshing to us. May it prove a blessing in this, and be a great power in the work of overturning the greatest evil that ever cursed our nation, and which does more than any other agent in hindering us from becoming a Christian Nation.
(REV.) A. H. ORR.

Able Corps of Writers and Contributors.

Sacramento, Cal., Daily Record-Union.—A new paper entitled the CHRISTIAN NATION has been started at New York, under the conductorship of John W. Pritchard, and with an able corps of writers and contributors.

Deserves a Noble Support.

Christian Cynosure, Chicago.—Among recently started Journals we have forborne to speak heretofore of the CHRISTIAN NATION of New York, a weekly of beautiful proportions and able management lately begun by John W. Pritchard....Thus ably manned the CHRISTIAN NATION is a worthy addition to the ranks of journalism, and deserves a noble support.

Fast Making its Way.

The National Republican, Washington, D. C.—Mr. Joseph Bowes, the leader of the Sabbath-school teachers' class at the Y. M. C. A. rooms, this city, is the writer of an article on the "International Sunday-school Lesson," which appears each week in the CHRISTIAN NATION, a journal published in New York. This journal is fast making its way into the hands of the Sunday-school teachers of the country on account of the superior and exceedingly helpful character of its articles on the Sunday-school lesson.

Send for the Christian Nation and get Posted.

Pine Bluff, Ark., Reformer.—The National Reform party is rapidly coming to the front. Among the host of friends that rally round its standard, we see the CHRISTIAN NATION of New York. It should be found in every family. Every lawyer, politician, minister, teacher and editor, should take it to keep abreast with the times. It is a Journal of enlightened statesmanship, sound public morals, choice literature and general information. A better gift could not be made to literary friends, bringing you weekly to remembrance, and feeding them with the choicest food and strengthening them for National Reform work. The National Reform party is destined to take the lead. Its platform meets every issue, maintains all morality, removes all prejudice, partisan strife and bitterness. It satisfies the best elements of either party that want reform, but dislike to appear as turning traitor to their party. The National Reform party obviates their trouble. Send for the CHRISTIAN NATION and get posted.

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MAGNIFICENT BUILDINGS.

The new Board of Trade building in Chicago is among the grandest buildings in the city and probably there is no commercial structure equal to it in the country if in the world. It stands directly in the line of LaSalle street, between Jackson and Van Buren streets, the very street having to give way to the vastness of its dimensions. Close by it stand the Grand Pacific Hotel, the Government Building, the Rock Island and Michigan Southern depot, the Open Board Building, and half a dozen of the finest new office buildings in the city. In fact this grand architectural pile is fast drawing around it a new business center.

The dimensions of the structure are 174 feet front on Jackson street by 225 feet in depth, running back half way to Van Buren street. The main portion of the building is nine stories in height, or over 100 feet, while the tower parts the clouds 300 feet above the sidewalk. It is solid masonry for 250 feet; then iron, surmounted by a beautiful vane representing a full-rigged schooner tacking against the wind. This is a change from the original design as represented in the cut. The main hall in which the bulls and bears will soon congregate to bellow and growl is 152x162 feet, and nearly 100 feet in height. It is nearly as large again as the hall in the old building. The new building is principally of stone, with high arches and massive carvings. The interior is finished in various hard woods, and there are numerous gorgeous stained glass windows. In the tall tower swings the mammoth bell, weighing over six tons, and on which the great tower-clock will strike the hours. This bell and clock are the largest in the city.

In our limited space we cannot enter into a full description of the palatial edifice; suffice it to add that its total cost when fully completed and ready for dedication about the first of May will be close on to $2,000,000. As compared with this it will be interesting to know the cost of some of the other principal structures in Chicago. The total cost of the Government building, which occupies an entire square, including remodeling and repairs to date, has been $5,907,958.

The county building cost $2,320,772, and the new city hall $1,591,973. These two structures are almost exact counterparts and occupy the whole square bound by Washington, Randolph, Clark and La Salle streets. The cost of the Palmer House, the most expensive hotel building in the city, is usually stated at about $2,000,000

What about commas? In a recent number of "Knowledge" there is a keen contest as to the use and abuse of commas. How few men there are who recognize that punctuation is largely a personal matter. Roughly speaking, it is the expression of a man's own individuality. One man will shower the commas down on his copy like hailstones, whilst another appears to forget that commas have any existence. The grammarian, pure and simple, is always on stilts, and shakes his head in despair at the lapses which occur in Byron, Shakespeare, and every other other great writer. He forgets that the higher subtleties of thought transcend as rules, and he should remember that the man who is conspicuous for the perfection his grammar has usually very little to say. There is one golden rule with respect to commas; that is, the fewer the better. Close, compact thought lends itself readily to clear utterance, and in all such cases commas only tend to confuse.

All feeders who have studied the habits of the animals they feed, have discerned that they take special note of time, and are disappointed if the time is delayed only a few minutes. It is a cardinal point to observe great regularity in time and quantity in feeding sheep. It has been observed that a careful and regular feeder will produce a better result with inferior food, given at equal times and in even quantity, than an irregular feeder as to time and quantity with the best quality of food. It is said "the master's eye is worth two pairs of hands," and it may be as truly said that the shepherd's eye, which takes note of the individual wants of his flock, is worth a large amount of carelessly given food.

Book-cases have very properly been shorn of doors, and curtains of plush or silk substituted.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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An Industrial Revolution.—In a large Connecticut manufacturing establishment there is in operation a new style of furnace which produces more steam-power from a consumption of 1,000 lbs of coal than can be generated from 20,000 lbs burned in the ordinary way. In other words, the new contrivance already saves nineteen-twentieths of the fuel, and it is believed that before being publicly announced it will be so improved that the saving will reach 49 fiftieths! The facts already developed are simply incredible to one who has not actually seen them verified.

A Remarkable Coincidence.—While the new Furnace was in process of construction, the editors and publishers of Webster's Unabridged were engaged upon their new work which is as great an improvement upon all previous Dictionary productions, and just as valuable in its way as is the incredible fuel economizer above alluded to. Webster's Practical is not only a new compilation by the leading Dictionary House of the world, but it embodies several **new features** which, for ordinary use, render it pre-eminent among dictionaries—not excepting even the Unabridged.

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The following paragraph is reproduced from Webster's Practical.

Book, bŏŏk, *n.* A collection of sheets of paper, etc., bound together; a literary composition, written or printed; a subdivision of a literary work. (*Mer.*) A volume in which accounts are kept. — *v. t.* [BOOKED (bŏŏkt), BOOKING.] To enter, or register in a book. — **Book'ish,** *a.* Given to reading; more acquainted with books than with men. — **Book'-bind'er,** *n.* One who binds books. — **-bind'ery,** *n.* A place for binding, etc. — **-bind'ing,** *n.* Art or practice of, etc. — **-case,** *n.* A case with shelves for holding books. (*Bind.*) A book-cover. — **-cov'er,** *n.* (*Bind.*) A case for a book; a cover of cloth or other material prepared for casing a book. — **-keep'er,** *n.* One who keeps accounts. — **-keep'ing,** *n.* Art of recording mercantile transactions and keeping accounts. — **-learned,** -lĕr'nĕd, *a.* Versed in books; ignorant of life. — **-learn'ing,** *n.* Learning acquired by reading,—esp. as opp. to practical knowledge. — **-mak'er,** *n.* One who writes and publishes books: a compiler: a sporting man who makes a record of bets. — **-mak'ing,** *n.* The practice of, etc.: compilation; systematized betting. — **-mark,** *n.* Something placed in a book by which to find a particular place. — **-plate,** *n.* A label indicating ownership, place in a library, etc., usually on the inside of the cover of a book. — **-post,** *n.* The post-office arrangement by which books are mailed. — **-sell'er,** *n.* One who sells books. — **-shelf,** *n.* A shelf to hold books. — **-shop, -stall, -store,** *n.* A place for selling books. — **-stand,** *n.* A stand for selling books in the streets; book-stall: a support to hold books. — **-worm,** *n.* A worm or mite that eats holes in books; one excessively addicted to study.

THE QUANTITY TEST.

(The following exhibits are from the texts of the dictionaries named).

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NEWS OF THE WEEK.

WASHINGTON.

Delegate Raymond has introduced a bill to give the Sanborn (Dakota) Driving Park Association eighty acres of land near the city for fair grounds and race tracks.

It is said, upon the authority of one of the counsel for General Swaim, that the findings of the court in his case are in substance as follows: As to the first charge, viz., that of conduct unbecoming an officer and gentleman, in violation of the sixty-first article, not guilty. To the second charge, of conduct prejudicial to good order and discipline in failing to report to the Secretary of War his knowledge of the alleged duplication of Colonel Morrow's pay accounts, guilty, with a recommendation that General Swaim be temporarily suspended on half pay.

The Senate has agreed to a joint resolution accepting with thanks the swords, medals, paintings, and other articles of value and interest presented to General Grant by the various governments of the world.

Messrs. Horr and Pendleton, of the Senate, were named by the Chair to count the electoral vote Wednesday.

COUNTRY.

The Commissioner's Association of the New Orleans Exposition have concluded to appeal to Congress for a loan of $500,000 to enable the Exposition management to tide over its present financial difficulties.

In the Wisconsin Legislature a memorial was introduced by Senator James asking for an amendment to the Constitution of the United States granting the right or suffrage to women.

O'Donovan Rossa was shot in New York Monday evening by an English woman calling herself Yseult Dudley, who had lured him from his office by stating that she desired to contribute to "the cause." The first shot penetrated the shoulder blade, the woman firing four others while Rossa was prostrate, all proving ineffective. Rossa's condition is not considered critical, and the woman bears her arrest calmly.

At a Socialist meeting in New York Monday night rioting began, and upon police interference, the gathering grew violent and assailed the officers. The latter used their clubs freely, severely punishing the mob. Justus Schwab was arrested and refused release on bail.

At Harbor Creek, Penna., Wednesday morning, Mrs. Hiersch told her little son, aged 10 years, to prepare for school, upon which the lad repaired to the barn and hanged himself.

A hurricane blew a passenger train from the track near Georgetown, Colo., Wednesday afternoon. Eighteen persons were wounded seriously, and a few of them may not recover. In Georgetown chimneys were blown down and windows wrecked.

On Shaw's Island, Washington Territory, a lunatic who lived in a lonely spot killed a hunter and later shot and killed one of a sheriff's posse. The latter then burned the cabin, the maniac perishing in the flames.

The trial of the Chicago election fraud conspirators began in the United States Court Thursday. On Tuesday night the County Clerk, Ryan, was served with a subpœna of the Legislature and directed by Speaker Haines to take the disputed ballots to Springfield at once. The Federal authorities learned of the scheme, and an order from Judge Blodgett directed Ryan to bring the ballots at once to the court. He failed to act promptly and a writ of attachment for contempt was issued.

Richard Short who stabbed Capt. Phelan in O'Donovan Rossa's office in New York, was held in $3,000 bail, Phelan who was in court looking wan and thin, identifying his assailant and asking for police protection. Two officers accompanied the Captain and his wife to their lodgings.

Masked burglars entered Philip Glass' house near Dayton, Ohio, bound and gagged him and his sister, and demanded $1,000 which was in the house. They tortured Glass for three hours, and while he was suffering they enjoyed themselves eating and smoking, but departed without the money.

In imminent peril of their lives, two men crossed the ice in the Susquehanna at Port Deposit to aid the Roberts family, who were starving on an island. A horse and cat had been killed and eaten, and Mrs. Roberts and her little babe had perished for want of medical attention. A small quantity of provisions was left and the remainder of the family will be rescued if possible.

Harvard College faculty will hold a conference with a committee of students to determine if it is advisable for the latter to have a voice in the college management.

Cicero Jellerson, Joel J. Wilson, and John A. Smythe, the murderers of Hiram Jellerson (father of the first named), were lynched early Wednesday morning at Audubon, Ia.

A dormitory of the Agricultural College at Amherst, Mass., which cost $30,000, was burned Wednesday morning.

Negroes at Belleflower, Sibley, Saybrook, Gilman, and other Central Illinois towns, are reported to have received threatening letters warning them to leave the localities and their children are being ill-treated in the public schools. The postoffice authorities will make an effort to ferret out the senders of the threatening missives.

A report was published Tuesday at Pittsburg that Socialists had stored arms and dynamite in that city preparatory to an attack on capitalists. Men have been arriving in the city from different directions, and the arms received have been placed in trusty hands. A millionaire or two are mentioned as being in league with the anarchists.

Another explosion of natural gas at Pittsburg, Tuesday, severely burned a woman and her house was nearly shaken from its foundations, while surrounding buildings felt the shock.

An explosion in a coal mine at Savanna, Indian Territory, Monday, killed three men, wounded eighty-nine seriously and a dozen others slightly. Five of the injured will not survive. The cause of the disaster is a mystery. The colliery was not damaged.

A serious accident occurred about ten miles west of Creston, Iowa, Sunday afternoon. As a passenger train approached a bridge across a small stream, it struck a broken rail, and tilted along on the ties until it ran on to the bridge, which went down, carrying with it two coaches and a sleeper, containing twenty to twenty-five passengers. Five persons were killed and eight wounded.

Three boilers in the starch works of Firmenich, Peoria, Ill., exploded, Sunday, demolishing the building. Some of the boilers were thrown a quarter of a mile. Ephraim Doolittle, watchman, and Andrew Bryer, fireman, were in the building at the time, and no trace of them can be found.

FOREIGN.

Advices from Egypt show that the British forces are in a deplorable and gloomy condition, and in great danger of another attack in force by the Mahdi. His troops have surrounded the British camp at Metemneh, and natives report that he has 30,000 men scattered between this point, Berber, and Shendy. Stewart's army at Gubat has been placed on three-quarter rations, and is preparing for an attack by the enemy. The situation was discussed at a meeting of the British Cabinet, and it was decided to send a reinforcement of 8,000 men to Egypt Italy has dispatched 1,500 men to Suakim, and it was reported that a total force of 35,000 would be ordered to Africa. There is some hope that General Gordon is still living, and the government has instructed General Wolseley to ascertain this definitely before taking decisive action. This is believed to indicate a desire to secure his release, if possible, by ransom.

The labor crisis in France is causing the utmost alarm. There are at present 300,000 unemployed men in Paris, and 1,000,000 more in the provinces. Documents of the most inflammatory character have been circulated.

The steamer Rio Janeiro arrived at San Francisco, bringing Hong Kong dates to Jan 9. The gun-powder works at Fatsham, fourteen miles from Canton, exploded Dec. 22, killing 250 employes.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, Feb. 6:

Joel Warner, Henry Loker, A. Lindsay, N. Bourne, Sam'l T. Shoemaker, John C. Hood, C. S. La Due, Richard Bloss, E N. Jenks, Jo[illegible]epburn, Wm. D. Lowrey, Rev. J. [illegible] H. H. Hinman, Alex Baldridge, [illegible]. Gardner, H. N. Crosby, Lewis [illegible]s, A. Schroedel, E. L. Harris, A. [illegible]oudenback, A. C. Staples, H. Gaine[illegible]V. Bohrer, Abby A. Wolcott, John [illegible]h, J. Talbot, Editha Guthrie, S. [illegible]eynolds, Dan'l Brown, C. E. Wa[illegible] Rev. J. Vibelius, Dan'l Leggett, R[illegible]nway, Abijah Muzzy, Sub. News Co., [illegible]w. A. Washburn, Geo. Brokaw, Mrs. S. McConoughey, H. H. Mullenix, J. C. Robinson.

HORSFORD'S ACID PHOSPHATE.

Well Pleased.

Dr. C. ROBERTS, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebriates and dyspeptics, and am well pleased with its effects."

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BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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AND

A Wonderful Book.

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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@77⅞
No. 3		@68½
Winter No 2		@81
Corn—No. 2		36¾
Oats—No. 2	28¾	30½
Rye—No. 2		63
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		13 00
Butter, medium to best	12	@32
Cheese	05	@12
Beans	55	@1 00
Eggs	24	25
Potatoes per bus	35	45
Seeds—Timothy	1 28	@1 33
Flax	1 47	1 48
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14¼
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 80	@6 70
Common to good	2 55	@5 75
Hogs	3 90	@5 15
Sheep	2 70	@4 00

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	85	@ 95
Spring		93
Corn	50	@53
Oats	36	@40
Mess Pork		14 00
Eggs		27
Butter	8	24
Wool	13	@47

KANSAS CITY.

Cattle	3 30	@5 40
Hogs	4 35	@4 70
Sheep	2 50	@3 50

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Contains the same matter as the Light and Life Lesson Leaf, bound in a quarterly form, with maps and other helps. It also contains many suggestions and instructions concerning the management of the Sunday-school. Price, per quarter, 3 cents.

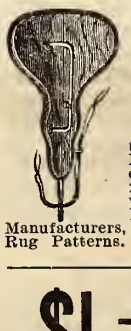
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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TEN THOUSAND.

THE WASHINGTON MONUMENT PROTEST.

Monday afternoon the last roll of signatures to the protest against the Masonic ceremonies at Washington next Saturday, was forwarded to the committee: Senator Pomeroy, Hon. Frederick Douglass and E. D. Bailey of the *American*. The list of mames received at this office numbered 10,869. From three points we are informed that 355 names were sent direct to Washington, from Oberlin, O., Monmouth, Ill., aud Sabetha, Kans., making in all at that time,

11,222.

We congratulate the *Cynosure* workers at this GRAND RESULT. If we shall have the help of God in following it up, there will be accomplished a greater work than any of our National Conventions. Many have worked in cold and snow; many dropped all other business for a day, because the matter demanded haste. The brief points from the letters that come in will be the liveliest reading in this number. They show how that if time and storm had not prevented 25,000 names could have been sent in easily—perhaps twice that number.

The next step will be to follow up the advantage these thousands of remonstrances give, and secure such action from Congress as shall preveut hereafter any Masonic performances over National buildings and monuments. Let us bend every energy to secure this most reasonable object.

During the progress of the Swaim court martial in Washington lately, a sensation was caused by an objection to one of the witnesses because he had no religious belief. He seemed to be a genuine agnostic, neither believing nor disbelieving in a Supreme Being. But we do not read that the court made at any time objection to a Freemason's testimony although the relations of Swaim to the order made it probable that no lodge member would testify against him, perjury or no perjury.

There has been much comment of late by papers outside of Chicago upon the dangers to be apprehended from the Socialist faction. The matter started from a measure, partially precautionary, taken by the commandant of one of the regiments of State militia, to set a guard over his armory. Somebody imagined this was to prevent siezure by the Socialists. A few hundred of these people, nearly all foreigners, have met every Lord's day for years, sometimes in the streets or parks, sometimes in halls. Some four years ago they attempted to parade under arms, like their kid-glove mates, the Knight Templars; but in this they were frustrated by the authorities, and a State law passed forbidding it. They have since been far less bold except with their mouths. Their inflammatory speeches, repeated week after week, have little effect upon people in general, and their converts are few, since their arguments are appeals merely to passion and fanaticism. They are evidently out of place in this country, and in ordinary times their following would be small.

The Austrian government has been constrained, to consider severe measures for the suppression of these Socialists, more stringent than those of Germany, where they are represented in the parliament. The Austrian bill provides for the superyision of charitable societies, allows any public meeting to be forbidden, confisticates pamphlets and tries without jury. An act against explosives in the Austrian Reichsrath allows punishment by death where the culprits could foresee the fatal effects of their deeds, and imprisonment for from five years to life for various offenses, such as selling or using explosives without authority. In the despotic countries where Socialism, is in a degree, a blind protest against the restriction of civil liberty, repressive measures are like damming a stream which might be made useful in promoting national glory and enlargement.

It is one of the last resorts of those who subsist by great public evils to cry out that business is being ruined and property depreciated. A Mormon elder in Chicago last week complained bitterly that the prosecutions, which are being pushed under the Edmund's law, are prostrating business, driving out Mormons, and even the Gentiles fear they must leave or starve because of this stagnation. This would be very dismal if it were not all a pitful lie. The Mormons do just as little business outside their sect as possible, and as for the Gentiles leaving because the "Saints" start off—why it needs but to be known that Utah is being cleared of the Mormon pest to fill it with enterprising American settlers. But this is the same story forever moaned in our ears whenever prohibition drys up the saloons. One would think a community would starve out if they did not keep a saloon-keeper fat. The lodge will begin to growl in the same toue when they begin to see their pagan temples crumbling under the assaults of the truth.

A gentleman from New Orlcans says that the lotteries of that city are almost as great an evil as the saloons further north. All classes patronize them and the freedmen, especially, are impoverished by this polite thievery. An *Inter Ocean* correspondent speaks of the numerous saloons and gambling houses in New Orleans. He visited several of the latter and in two of them found as many as 2,500 patrons playing games of different kinds for small stakes. The players were of the very lowest classes of whites and blaeks, "without education, and of the lowest grade of civilized life." Other gambling dens are guarded, not from the police, but from the lower caste and other questionable characters. It will be well if the agitation which must come through the Exposition infuses a more healthy circulation in the social life of New Orleans.

Manatee county in southeru Florida is greatly exeited at the discovery of a secret organization whose objeet is assassination. The post-master and United States land commissioner was shot in open day. His assassins were recognized and on arrest confessed that this murder-lodge consisted of some twenty members who have for some time been banded together for mutual protection and the removal of obnoxious persons, political opponents especially. They are bound to each other by terrible oaths to perform their bloody work and keep each others secrets. The information received shows this asssassination society to be one of the most atrocious organizations ever heard of. A Dr. Andrew was the ringleader. Many rich and influential men of Florida are said to belong to it. The murder of one Riley, several months ago, and of Charles Willard, recently, were said to have been the work of the assassins. In several instances citizens of Manatee county were waylaid and shot and their throats cut. The Rev. Mr. Lowe, of Sarasota, was whipped by the assassination society because of a misunderstanding with his step-son. Many reports of the bloody work of the society are in circulation and will be sifted. If the investigation does not show this band to have its origin in the Masonic lodge we miss our guess. That such an end may result from a Masonic organization is far from improbable, as we well know from the history of the Ku-klux and the Mollie Maguires.

THE MOTTO OF GOOD TEMPLARISM.

BY REV. J. D GEHRING.

The object of these letters being to show that the order of Good Templars is an off-shoot of Masonry and under Masonic control, I proceed to give some more evidence from my own experience. No one will deny that such evidence is worth more than the most emphatic assertion, denial or speculation.

It will be noticed that I am supporting my claim with evidence as I go along, that the institution, from the Grand Lodge down, is based upon despotism, favoritism and selfish ambition. Any institution, claiming to be moral and reformatory, which is not governed and conducted according to true, unyielding *principle*, is a moral abortion—a *fraud*. That the order of Good Templars is, as we know it to-day, conducted in a manner which leaves *principle* out of reach and out of sight, stands proved to the satisfaction of any candid mind. To illustrate this fact still further I shall relate one more circumstance which came under my observation about one year after the lodge had cast me out.

"Kewaskum Lodge I. O. G. T.," distant from Barton, Wisconsin, about seven miles, had among its most honored members two young men and their sister, children of a widow lady. I do not know whether or not the mother belonged to the lodge. At a sale of their personal property, preparatory to moving to Dakota, I was surprised and shocked to find one of the boys passing the whiskey around. My disgust was inexpressible when I found out, later, that beer by the keg was also on hand, and was promiscuously passed around in wooden buckets, so that men *and boys* could take and drink all they craved. The whisky was offered to all who wished to drink and seemed to be on hand in abundance. The beer failed sometime during the afternoon and a special messenger was speedily sent to Kewaskum for a full keg. One of the patrons of the sale became so completely intoxicated that they had to take him home in a wagon, lying upon some straw, like any other hog. I do not now remember how many drunken men I saw there that day, but it is fairly within the limits of truth to say that many of the bibulous fraternity knew not what they bought or what they bid.

Now, what did these Good Templars commit such an abomination for? For gain! They knew that the majority of the men attending their sale were habitual beer and whisky drinkers and would feel more free to bid if their appetite was duly honored. I presume they talked the matter over in family council before the day of the sale, and carefully compared cost and gaiu, and found that it would *pay* to furnish the drink. Lodge principles they had none to consult or consider, and for temperance principles they had uo regard; but the worst of all was, that they utterly disregarded their duty as professed followers

of Him who commanded us to love our neighbor as ourselves, and warned us against the sin of covetousness.

But then, they claimed, as I was afterward told, that they did not violate their "cold water pledge" by furnishing drink to others as a matter of "hospitality" (!) for they didn't take pay for it (?) and drank none themselves. That shows, again, how Good Templars may, and do, construe and *mis*construe the very text of the pledge, or "obligation." If the reader will refer back to a former letter it will be seen that, where I quoted the Good Templar "obligation," I used the words, "*use, furnish, or cause to be furnished to others*," &c. That clause seems to leave no room for doubt that to *furnish to others* is a violation of the pledge, no matter what the motive or intention may be.

I was not a Good Templar at the time of this beer and whisky auction, and hence, could not enter complaint before the Kewaskum lodge against these beer peddlers. But there were several Good Templars, from the Barton and Kewaskum lodges on the ground, who could not help but see what I saw. To my certain knowledge, however, no complaint was ever entertained by any of them. Not only that, but the Kewaskum lodge honored these departing members with a "farewell supper" and a "farewell address," shortly before they went to Dakota! Thus, it may be said, the lodge became responsible for their act, and endorsed their conduct, as truly and emphatically as could have been done by a resolution to that effect. Kewaskum lodge could not, by any act or combined effort on their part as temperance workers," wipe out or counter-influence the effect of such conduct as that above mentioned. More harm was done by that one day's doing than could ever be offset by any "lodge work" that Kewaskum lodge might accomplish in a thousand years.

The above circumstance is, to my mind, the most conclusive proof that Good Templars' lodges, as such, care no more for true temperance principles than they care for the spiritual and eternal welfare of the individual member. But they do care "a heap" for "fees" and "dues."

"Faith, Hope and Charity!" Is it not despicable meaness for the "I. O. G. T." to pretend to be entitled to display this sacred trio? They call it their "motto." That they do not practice what the words teach is evident. Do they know what they mean? Let us see.

The Apostle Paul uses these three words with great emphasis. In his mind they were the grand summing up of all that is great and good and true in Christian faith and practice. But in the concluding verse of this wonderful chapter he leaves no room for doubt that he regarded "charity" or *love*, as the very crown of all the Christian graces.

In another place it is written, "love is the fulfilling of the law;" but the same is never said of faith and hope. In its proper application faith is the foundation of the Christian life, and of good works. But, faith and hope respect ourselves alone, whilst love takes in both God and man. Faith helps and hope sustains us; but *love*, to God and man, makes us gentle, obedient and useful.

Love, in the Bible sense, is a most sacred word. (I prefer to use the word "love" for "charity," because it conveys the correct meaning, and because "charity" is being so extensively used by "orders" and cliques as a coat to hide the *wolf*.) Now the phrase, "charity begins at home," is familiar to all. If the words were correctly, or appropriately applied, they would be proper enough; but those who use the phrase as a motto do not mean that charity must be a principle, a heart-quality, before it can be carried beyond the individual by his own act and word, but they involuntarity—unconsciously, perhaps—show by act and word that the phrase to them means no more than "charity ends where it begins."

The same sentiment is often expressed thus: "look out for No. 1." Now, No. 1 is "I." In latin it is "Ego"; hence the familiar English word "Egoism," which Webster says means "passionate love of self." It is easy to see, therefore, that the charity which begins at home is not *charity* in the true sense, but, on the other hand, pure, undisguised selfishness; because that kind of charity always *stays* at home. We cannot, properly, think of "charity" as a thing, a something which is possessed, but we must regard it as active, an eminently vital principle. It is an acknowledged *moral force* in the world. The Greek word, from which our word charity is borrowed, signifies "grace, or favor or joy." Thus: a benefit bestowed is a favor which inspires him who receives it with joy, and, so far, contributes to his happiness. In this sense "love" properly expresses that affectionate attachment one feels to a person whose distress we have been enabled to relieve. Love, therefore, apart from self-sacrifice, is not love in the true Bible sense, because it costs us nothing. It is easy to exercise charity, or love, toward those whom we highly esteem; to do good unto those who are willing and able to reward us again; to help those who are able to help themselves; and to speak meekly and sweetly to those who are gentle and tractable; but all that is of no value to those upon whom bestowed because it costs *us* nothing. The "love" which the Apostle Paul had in mind, when he wrote his letter to the Corinthian church, is an expensive article. It calls for a large, warm heart, liberal views and tenacious perseverance in well doing, regardless of loss or gain. The love which never goes beyond the family, the church, or the society, is so narrow that it hardly deserves to be called prudent selfishness. The charity which is taught, and so boastingly paraded before the world, by Masonry, Odd-fellowship and Good Templarism, is so far from being the charity of the Bible that we are surprised at the audacious folly of any sensible person claiming relationship between them.

Parkville, Mo.

A FOE TO CHRISTIANS.

A TERRIBLE AND POWERFUL MOHAMMEDAN SECRET SOCIETY WHICH COMMANDS THIRTY MILLIONS OF BELIEVERS IN THE PROPHET.

The following extracts from a letter of the London *Standard's* special correspondent in the Soudan will give an idea of the strength of the Mohammedan power with which Great Britain is now coping. The correspondent writes about this terrible organization as follows:

"Thou shalt be in the hands of Sidi Mohammed as a dead body in the hands of a corpse washer." Such is the form of initiation into the great Senoussi secret society, which in point of numbers, power and influence, far surpasses the Society of Jesus, even in the palmiest days of that confraternity. In 1868 Mohammed Ahmed, the Soudan mahdi, was initiated an a khonan, or brother preacher of the Sid Ab-el-Kader-el-Djilani fraternity, which forms one of the principal and most direct affiliations of the Senoussi society. It is, in fact, at the instigation of the grand master of the Senoussi that Mohammed Ahmed commenced his revolt with the Bagarra tribe in 1881.

The grand master of the Senoussi boasts that he has, more or less, at his command about 30,000,000 of Mohammedans—that is, over a third of the total number of the faithful. The greater portion of these being more or less subject to Christian powers, dream of nothing but of the universal empire promised by the koran. The feeling of intense hatred against the Christian is deeply engrafted in their hearts, and, whether latent or irruptive, the work which goes on is permanent. They are at any moment prepared to seize the opportunity of a struggle with civilized nations—their sole aim is a holy war, with neither truce nor mercy, against the unbelievers and against all those who covenant with the infidel.

The headquarters of the society are at Serhboub, latitude 30, longitude 24 1-3, on the shores of Lake Faregda, on the Egypto-Tripolitan frontier. Serhboub, founded in 1861 by Sheik Senoussi, resembles an immense fortified convent. Even ten years ago it had sixteen big guns, purchased at Alexandria, and several large factories, where gunpowder was produced, and small arms, obtained in Egypt, remounted and repaired. In February last the number of big guns had increased to over a hundred, and there were, besides, twenty mitrailleuses of German manufacture. According to trustworthy information two Italian and three Austrian vessels anchored during the months of June and July last in the port of Tabrouk—which belongs to the order—laden with arms, shot and shell, which were immediately forwarded over the 200 kilometers separating the port from Serhboub. There are also at the latter place a splendid library, transported thither from Mecca, the former headquarters of the fraternity, stables containing over four thousand horses, magnificent reservoirs and plantations, etc. According to the distinguished French author Duveyrier, the body-guard of the master who resides there consists of over three thousand Algerians. Fortified convents and stations, but on a less extensive scale, exist near Siwah, on the oasis of Jupiter Ammon, at the important oasis of Farafra, and at about twenty other places in Egypt, mostly in the various oases of the Lybian desert, while five or six hundred of these centers of action are known to be in existense in Turkey, Tripoli, Tunis, Algeria, Morocco, the Hedjaz, India, Yemen, Afghanistan, the Somali coast, and in fact wherever the Mohammedan religion has taken root, in Central Africa especially, at such places as Timbuctoo, and in the kingdom of the Wadai.

The agents of the order at Alexandria are well known; moreover, it has its representatives at Constantinople and in France. To give one solitary instance of the activity of these agents, I may state that during the commune one of the Senoussi stationed at Paris managed to purloin from the ministry of foreign affairs, in the Quai d'Orsay, a document of a compromising nature, stamped with the seal of the chiefs of the Touareg of R'dames tribe, who rank among the most fervent adherents of the order. Only the other day the well-known Arab newspaper, the *Nusret*, published a letter from a native doctor, in which the latter relates that the mahdi asked him "Whether it was true that Sultan William, of Prussia, had sent his grand vizier, Bismarck, to London to tell the English ministers that Germany, Austria, and Russia would not tolerate an English occupation of Egypt," and that he had afterward shown him letters from agents in Cairo, Alexandria, and Europe. The administration of the affairs of the order is confided to four "wuzeers" or ministers, residing at Serhboub, and acting under the immediate direction of the grand master, who is supreme. The members of the order, whose names are carefully registered, owe absolute and unquestioning obedience to the mokkadem, *i. e.*, the rector of the community or of the convent of the district. The mokkadem, is, in his turn, subject to the agha, or dean, whose immediate superior is the vakil, or apostolic prefect of the province. Every member of the order becomes, ipso facto, a kind of missionary, who only awaits a sign from his chief to become a preacher, a soldier, a brigand, or even an assassin. For, just as in the case of the Jesuits, so it is with the Senoussi—le but justifie les moyens, and they have recourse even to the most outrageous means to attain the object they keep in view. The grand master, who styles himself, among other things, the "Khalifa," or lieutenant of God, corresponds with his subordinates by means of relays of special messengers, who in very confidential cases convey verbal messages only. To such a perfection are the means of communication carried among the Arabs that the Bedouins of the pyramids of Giseh announced the massacre of Col. Stewart's party at Mcrawi twenty-four hours before the official news of it reached Cairo. In the same way the bombardment of Berber, the surrender of Tokar, and the massacre at Sinkat were known here in the bazars long before the official news of it were received. The order was founded only forty-six years ago, by an Algerian of the tribe of Medjaher, named Mohammed Ben Alies-Senoussi. At an early age he adopted the philosophical tenets of the Chadhelistic school, which has much of the Wahbi doctrines about it. On the death at Mecca of Sheik Ahmed Ben Edris, who was the chief of the school in question, Senoussi, who had been his favorite disciple, was appointed to succeed him, and soon evolved, partly out of the koran and partly from his meditations, a purified kind of Chadhelism, which he caused to be adopted by the members of the sect as being the true and reformed Islamism, cleansed from all the superstitions and unorthodox practices which twelve centuries of theologians had grafted on to it.

The doctrine of this most intolerant of all reformed creeds is pretty much as follows: In the first place, the glorification of God, who alone is to be worshiped. Living saints may be venerated, but this veneration must cease immediately they die, and no pilgrimages to their tombs nor invocations of their names in prayer are permitted. The prophet Mohammed is no exception to the rule, although admitted to have been the most perfect of human kind. Unquestioning obedience is strictly enjoined, and even the sultan and all other chiefs of Monammedan states must conform to the precepts of Islamism as interpreted by the order, at the risk of hostility against them being declared as justified. All embroideries, gold or silver ornaments, or jewelry are strictly forbidden in the case of men, but are permitted to women. Tobacco and coffee are likewise severely prohibited. Tea is allowed, but it must be sweetened with brown sugar and not with white, for the latter is defiled by the bones of animals, killed by unbelievers, which are used to refine it. Members of the order are forbidden to speak, salute, trade with, or serve either Jews or Christians, and according to the precepts contained in a sermon preached in March, 1861, by Hadj Ahmed Ben Bel-Kasen, Mokkadem, in the town of Rhat, any Jew or Christian who is no longer a rayah—that is to say, who is no longer subject to a Mohammedan government—becomes an adversary whom it is lawful, nay, whom it is necessary to rob and kill at all times and in all places. The members of the order who possess a capital of over £5 pay annually 2½ per cent. thereon into the treasury, which receives in addition vast donations of cattle, lands, slaves, and money. Both the Turkish, Egyptain, and Tunisian governments have been most liberaly in granting it subsidies, lands, and fiscal immunities.

Sidi Mohammed Ben Ali-es-Senoussi, who, during the last years of his life, used always to hide his face with a veil, lest the brilliancy of his aspect should dazzle his disciples, died a few years ago in the odor of sanctity. Before his death he solemnly proclaimed his son not only as his successor as chief of the order, but also as the messiah, or mahdi. According to koranic tradition, the true mahdi was to make his appearance in the 1300th year of the hegirah—*i. e.*, A. D. 1883—at which date he was to have attained his majority. His father's name was to be Mohammed, his mother's Fatima. The present grand master of the Senoussi fulfils all these requirements, and is known throughout the mussulman world by the name of Sidi Mohammed el Mahdi. It may be urged that since Senoussi claims to be the true mahdi there can be no co-operation on his part with the Soudanese mahdi, Mohammed Ahmet. This is a mistake. The koran distinctly states that several mahdis will arise simultaneously with the chief one, but that they will all in the end submit to the latter. It is probably with a view of verifying this prophecy that the Senoussi has called forth false mahdis in the Yemen and Hedjaz, in Syria, as well as in the Soudan.

If native accounts—the only ones we have at our disposal—are to be relied upon, it would appear that Mohammet Ahmet no longer claims to be the mahdi, but rather the principal forerunner, the St. John the Baptist, of the latter. It must not be forgotten that Mohammed Ahmet belongs to the Sidi Ab-el-Kaar-el-Djilani fraternity, which, as stated above, is one of the most direct affiliations of the Senoussi, and hence entirely subject and obedient to the Senoussi-el-Mahdi. There is no doubt but that the greater part of the clergy here at Cairo, and especially at the El Azar university, which is the great center of orthodox Islamism, either belong to the Senoussi or to one of the numerous affiliations of the order, such as the Sidi Ali Asadheli (which is the principal school or Mohammedan philosophy), the Sidi Mohammed Ben Asia, the Sidi Abd-el Rahman Bou Koberin, the Sidi-el-Madani, the Derkawa, etc.

One thing at least is certain, that all who belong to the creed of Mohammed are more or less subject to the influence of Senoussi, who teaches that no engagement, no oath, however sacred, can be considered as binding when contracted with a Christian.

THE SERMON.

IDOLATRY.—PREACHED BY REV. A. J CHITTENDEN, TO THE COLLEGE CHURCH, WHEATON, FEBRUARY 1, 1885.

They feared the Lord, and served their own gods; * * * So do they unto this day. II Kings, 27: 33, 41.

All eminent statesmen have been large readers of history. The best of them have been religious readers of history, and have received the one Book as the key to all the rest.

In *this* history, men are heard to speak and seen to act just as naturally as in any other time of the world; but in summing up the events of any section of a nation's life and closing with the record of some calamity, the writer says, God did this, and God did that, because of this and because of that transgression.

The capital sin of the Jew was, in his time, the chief sin of all the world, idolatry. The commandment against it was simple, rudimentary and suited to the times. It made the mere act of forming an image or likeness of anything for an object of worship the first crime in the category. It made the acknowledgement of any other name than Jehovah and Elohim to be state treason, and its penalty the heaviest known in their law.

This was because the sovereignty of God in the minds of the people could not be maintained in any other way. For, if any other god could receive honor, then the commandment of any other god imaginary could receive obedience; and imaginary gods are simply men's desires or dark fears deified. The course of individual and national destruction becomes then a swift and short one, because idolatry is simply men's desires run loose. The point of departure is, therefore, guarded by fearful warnings; and the record of punishments, expressly declared to have been of God, is in nothing so explicit as in their reference to the sin of idolatry. They seem to us terrible, and to some, needlessly severe; but that is because the sin of rebellion, as then defined, has not been considered.

Four hundred of the prophets of Baal were slain at the brook Kishon at the command of the preacher and prophet Elijah. Jehu slew all the rest of them in the temple of Baal itself with the servants and priests. But this was long ago, you say. Is there anything to-day that corresponds to the national and family sin of the people who lived 900 years before Christ?

Forms and circumstances change. The fires of Moloch are not burning; Baal and Ashtaroth are not named, as such, in any modern service; people are not dancing round a calf of gold; and the shrine of Diana has no appointment on our Sabbath, or in our sanctuary. There is no temple to Buddha, Josh, or Jupiter, and none for the nine-and-twenty gods of Egypt.

But wherever sin abounds idolatry abounds. It has been banished from the world of sense and ceremony, in part, but the world of the soul, and the soul of society, are given to all the spiritual forms of sin that existed twenty-five hundred years ago, wherever the world's inner life is not subject to the law of God in Jesus Christ.

This is an age of intensified goodness or badness; of badness very black and of goodness very white. Virtue and vice exist each in the most concentrated forms. We have in morals and religion what the apothecary has in drugs, the extracts and essences, in place of the grosser forms direct from nature's fields and groves.

We have the extracts of idolatry existing along with the most refined and highly cultivated worship of the true God. Wherever we have the spirit of Christ in all the simplicity of its modern life, released from servile ceremonies and sense-appealing rituals, we have also the fact of

ESSENTIAL IDOLATRY.

And this modern idolatry is all the more dangerous because it has no service and no ritual of its own. If it were carved or sculptural it would repel by the very grossness of its demand. Its aggressive power is great because it works as a spirit without body or name. It does not disclaim God, and it does not repudiate Jesus the Christ. But it *refuses to submit the heart to the will of God in his law or Gospel.*

These are the idolaters who "fear the Lord and worship their own gods, even unto this day." They are not separated by social or national boundaries, but enter all best society with privileges unlimited, and have almost as close access to the worshipers of Jesus as evil spirits have to the souls of his followers.

I am not in this discourse, dealing with those bald-headed remnants of heathenism which appear yet in the Catholic churches and the semi-Catholic, or High Church.

I had not intended to even illustrate this discourse by the puerile hodge-podge compound of inartistic mummeries displayed in open lodge worships. The reader who has had the patience to go over the report of a late Lodge of Sorrow held by Knight Templars in the city of New York will be inclined to doubt whether open idolatry is quite extinct among us. I have no doubt at all that Masonry, if allowed free run, would re-establish a system of composite idolatry, rank and riotous, with high-priest and pope and power tyrannical beyond the reach of any ancient archon, Baalite or Druid system. I am disposed to apologize to the Romish church for associating their name with such a systematized negation of any god in particular and such a practical rejection of the Saviour of the world.

"A mass for the repose of the dead who had passed beyond the thirteenth degree of Masonry!" They were disposed of in batches of seven each. They had the golden candlestick from Jerusalem and from the book of Revelation. They had incense altars from the land of the Parsees, and priests from the temples of the Nile. The reporter says that anybody who did not understand the service might suppose they were meant to represent Isis and Osiris. Just as if they were not so meant. And they had neophytes in train and images of angels that melted in the sacred flames, and aphorisms for the deluded dead, and a crypt and little temple after the fashion of the worship in old Karnak and Edfoo in the land of bondage. There is no reason why their cards of invitation should not include the worshipers of Josh, or their committee of programme the priests of that very ancient and childlike people. A few sublime pigtails would complete the cosmopolitan appearance of the scenery and render the "religion of all religions" consistent before the public.

In some sense these modern mystery saints seem to fear the Lord. They talk of damnation to be inflicted by some god by and by; and they worship their own gods here by common consent.

But let us return to the consideration of respectable idolatry—that has neither temple nor lodge.

The first essential of true religion is that which gives God's will first place in the government of men. To us his will has been twice revealed, and the best of natural conscience is confirmed by the Bible, its sense of guilt releived and the way of life made plain through Jesus the Christ. To worship our God is to accept his commandments by Moses and Christ, and appeal to them for the warrant of all our conduct. To worship God is to try to please him. To worship God is to fear to offend him. To worship God is to hold all we possess ready for his service, and to worship the Saviour of men is to love the salvation of men more than any earthly possession or pleasure. To worship Christ is to bear the cross and accept the humiliation that is incidental to such a life, and it is to acknowledge no other ground of hope for eternal life, and to do religious reverence to no other name, notion, rite or custom. It includes trust in God and Christ for a present providence; for the continuation of any natural blessing and the gift of special care and comfort.

Idolatry, now, means anything opposed to these things. Not to love God is to be an idolater. For not to love God is to give your love to something other than God. You may then retain some fear of the Lord and serve your own chosen ends of life: pleasure, gain, honor, passion, vanity, learning, or the simple idea of having your own will in your own way. This is essential idolatry—idolotry stripped of its husks, or embodiments, and distilled in modern life.

Not to trust in God for daily blessings is idolatry. All the relics of heathenism show us the people in the act of acknowledging the fostering care of their supposed gods. If our religion does not take in the idea of divine providence, it is not up to the religion of the average heathen. Serving pleasure and fearing the consequences without any gratitude to God is a form of idolatry that has its parallel in the grosser abominations of the barbarous world, where they acknowledge some god only to fear him.

The ways in which men fear the Lord and serve their own gods to-day are these:

1. They acknowledge the true God and give practical honor to other powers, real or supposed.

Men believe that if they possess certain *things* they are secure. They believe in God somewhat, they fear him somehow, and look to other sources of security. Their lives are, therefore, worldly in spirit and practice. They keep to their religion in form and serve the god of the world all the time. They show this in the reverence which they manifest in the society of the wealthy for the mere possession of wealth. That unmistakable submission of the man to circumstances is idolatry, radical and dominant. We give the rich man first place to-day as in other days—and we do not very much enquire into the methods by which he has power over men and things. We bow to his circumstantial worth and do his possessions reverence. This began to be the case in the church as early as the time of James. Just when the older and grosser forms of idolatry were passing into decline this modern form gained a place. But not without the warning of the apostle.

"They oppress you, they drag you before the judgment seat." "If ye have respect of persons ye are become judges of evil thoughts."

Men of the church profess honor to God, and love to Christ, but show in practice more trust in forms and methods, inventions and appliances than they do in God and his care. We thought that a republican form of government would secure us against all the ills of society: and we have worshiped it annually for more than a century. To-day we are making the discovery that men may be just as wicked and mischievous here as in England. That the tyranny of a corrupted ballot-box is dangerous as well as any other tyranny. We have found that a republic can give power to bad people as well as a monarch, and that the people can be besotted and corrupted and enslaved to-day as well as at any ancient time. We have worshiped constitutions, and articles of State. We have worshiped parties till there was no longer any enquiry for principles. Party-olatry is a fitting word that has been invented to desiguate it. It has made dupes of religious people, scoundrels of base people and slaves of the ignorant and confiding. It is easier to-day to remove idolatry from the interior of Africa than to break the spell of party-olatry in the United States.

2. We idolize forms in the church. We make too much of the modes of fellowship and not enough of the spirit.

Congregationalism has not proved itself adequate to the protection of the churches. We thought it would. It opened the way of escape from other tyrannizing types of government, and then began to dominate like the old masters. An ecclesiastical ring of mutual admirers, claiming to grant recognitions and dispense the livings of the church is not always better than the dispensation of a pope or cardinal or bishop. When ecclesiasticism receives worship as much as the Holy Spirit, it is not far re-

moved from the time when both will be reviled by those who wish evil to the churches. When clerical domination gets overgrown God will commission his ministers again in his own simple way and send them out across lots to rebuke the usurper in the church, by giving them the hearts of the people as he did in the year of our Lord 33.

3. We fear the Lord and worship our own gods when we use a human name to denominate a church of Christ. It is a shameful form of idolatry to call ourselves as Christians after the name of Swedenborg, or Luther, or Calvin or Wesley. They did not die for us upon the cross. They would not allow such things if they were here again. They did not ask such things when they were here. What has seduced the church into such paganism—making divinities of some man prominent in a particular branch of theology?

4. Perhaps the trouble lies further back, and in the fact that men have made over-much of doctrinal statements and too little of Christ. Creed worship is idolatry, when we emphasize our form to the disparagement of essentials in fellowship. When we refuse to honest people admission to church fellowship till they can undergo a scholastic examination, we shut the gate of the kingdom of heaven, and it is doubtful on which side of it we stand ourselves. "If thou believest with all thine heart thou mayest," is the Gospel as Jesus left it. "If you can endorse the 'thirty-nine articles' in the sense that I take them, you may come in," is idolatry. It is usurpation in the place of worship which should be rendered to to the Saviour uttering his great, broad invitation to anxious, honest men. There is even less excuse for barring the gateway to the kingdom of heaven by our construction of a sacramental custom. * * * The difference between the better class of Samaritans and the true Jew was not greater than this divergence from the grand primitive spirit of the Christian religion.

5. Perverted instincts are certain to make idols of the objects on which they fix themselves. Numberless freaks of unregenerate hearts are to be classed under this phase of idolatry. The extravagant love of money that makes the insane miser, first made him an idolater. That love of land possession that leaves no satifaction in the last lot added is idolatry, and running to insanity in every case. Extravagant love of women is idolatry. That immoderate adoration rendered by the girl to her first choice, when she is absolutely certain that another such does not live in the wide world, will find some day, when the scales have fallen, that she was an idolater. Had she submitted the whole question of her doubtful course to the Saviour, whom she professed to serve, she would have been rescued from her insanity in time to be wisely won and wed to a man ten times superior to her abandoned idol. I have seen a woman elegantly attired, drawing along behind her what seemed to be an animated skein of yarn. But it was not a skein of yarn; it was a live dog, banged and frizzed. When she entered the coach, the dog was gently passed into her lap. At home the dog was placed on a kind of pedestal or ottoman, and was fed with the daintiest that the larder could afford. It wore a ribbon or a collar of precious metal, and had a name by which it was known and worshiped. Many a little barefooted, homeless wanderer on the street has envied that dog, and wished they had such a mother as *it* had. Is this idolatry? What is it? The holiest thing left among the ruins of the fall, the pride of God himself, a mother-love all expended on a little frisky specimen of domesticated wolf!

I would not say how many have their pet forms of idolatry, while they in some sense fear the true God. Will God pardon it? If he does he will cure it. I must not have anything *before* him. Not even my own child can have idolatrous love. It is not good for me; it is not good for the child. They love their children best who love them as the gift of God, to be returned with improvement and not to be spoiled by indulgence. She loves her household best who does not yield her sense of duty to any freak of fancy or world-worship. And he loves best his wife and children who does not surrender his appointed station to agree with any precocious and premature successor in authority or to any new-discovered rivalry of sex. Any other principle of action at home is disobedience to the supreme God and serving the god domestic.

It is not in groves and temples that we are to look for idolatry to-day; but in the common walks of life. The gods we worship will be seated, not on wooden thrones or thrones of ivory, but in our habits, motives, loves and ambitions. The character of the life will appear in the consequences, and old age is a tell-tale period. The disppointed look and step of the matured man is evidence of a false worship in the heart of the man. The penalties for serving our own gods are as various as the divinity we serve, but one thing is true of all idolaters; they become dark in mind and despairing in their prospects. All things perish with the using, and the hopes they cherish must perish with their divinity. A time must come when those who serve the creature more than the Creator will be in themselves the loudest confession of their life-long sin of self-devotion.

Monstrous pride will be left to gnaw itself as a false god. Self-worship is idolatry. Vanity that poses self before self in worshipful contemplation is false to God who made us and said, "Worship me." Ambition comes home from its tiresome expeditions with withered leaves instead of fruit. Place hunters in the sacred office receive spirit-dearth and sometimes death, for their fraudulent professions, and because they have served their own gods they are liable to have their portion with hypocrites and unbelievers. The idol worshipers of all the ages have perished. Self-love leaves darkness and devil-fear as its legitimate end. God enthroned in the affections and the will is light and life. Jesus deified his Father's will. In this he became King of kings and Lord of lords. We have an inheritance with him, regal and glorious, if we stand proof against the idolatry of our time, and say to him who offers "all these things," "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER X.—*Concluded.*

Two of the men laughed. The third one looked thoughtful. The fourth member of the party, which was Schumacher, shrugged his shoulders.

"We are not Grand Moguls. Liquor will be sold and drank for all us."

"So it will while we allow it. As a class we hold the sovereign power in our own hands, and if, instead of listening to political demagogues every election, each working man would make his ballot a straight shot at the rum power, I warrant that it wouldn't be a great while before our Senators and Representatives at Washington would get some new light on the subject. Better read over again the fable of Hercules and the wagoner. If we working men are ever to improve our condition the help must come from ourselves first. And it won't come by sitting still and railing against the rich. If they oppress us the worst is their own, but at the least they give us work and wages. What does the liquor power do for us? Cripples and paralyzes every single industry by which we earn our bread. Let us roll that burden from our shoulders and then labor will be prepared to resist the tyranny of capital to some purpose."

But talk like this was making Nelson unpopular, for though his fellow-workmen dimly realized that he stood on a higher mental plane than the most of them; had read more, thought more, and observed more—still there were many, as he told Martha, who construed his words into a tacit desertion of their cause, and turned the cold shoulder on him in consequence.

He went back to his boarding-place feeling as if it was a strange new kind of Sunday without the Sabbath peace and spirit of devotion. Tom was sitting in his old place coughing feebly, and watching with dull, vacant gaze a belated fly that was slowly and stiffly buzzing about in a streak of cold, white sunshine.

Outwardly Tom bore a much closer resemblance to his mother than either of the two others. As nature had given him at the start a much weaker physical frame than the stalwart Nelson, so she had cast his features in a proportionately finer mould; and the epileptic fits which had fastened on him in childhood, the result of that injury to the brain received from his father's drunken blow, however they might dim his intellect could not wholly mar the original beauty of the chiseling.

"Well, Tom, old fellow!" was Nelson's cheery greeting; "I'm going to stay with you all day. What do you say to that? It seems good to see the sun coming out. Let me wheel your chair into it."

Nelson had devoted himself heart and soul to his unfortunate brother without the least idea that he was doing anything very noble, or worthy of particular remark. There are natures that seem to be morally "born in the purple," and the most unlimited drafts on their generous self-devotion are honored at first sight with the confidence of one who has in his soul a whole royal exchequer to draw from.

So he had fought Tom's battles with a rude and scornful world, and no wonder that he seemed to the latter a perfect incarnation of wisdom and strength. Tom stood somewhat in fear of him, it is true, but it was that kind of fear which we are told in Scripture is not inconsistent with the highest love; and when his fit of coughing subsided, he showed Nelson with much delight a newspaper on which he gravely marked with his forefinger a length of about two columns and a half. To make believe read was one of Tom's amusements, and Nelson always humored him by taking the matter very seriously.

"All that this morning! You've done bravely, Tom, since I've been gone. I'm thinking you'll be lots of help to me when I get my farm."

Tom smiled contentedly. That farm was his Eldorado. His feeble mind made his anticipations of its freedom, plenty and varied delights like a child's, a pleasure from which all elements of care, worry, or possible disappointment were entirely eliminated. Though Nelson did not now feel in just the mood for such castle-building, he went over the story again for Tom's amusement, and when he could think of no further enlargements or additions that could be truthfully made to it, he began to sing in a melodious, baritone voice—

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

In singing to Tom he generally chose old-fashioned hymns. They chimed in best with his strong, thoughtful, earnest, nature; and they reminded him, besides, of his mother. How she used to satisfy the hunger of her homesick heart with Watt's grand old lyrics!

When he reached the last line of the hymn Tom was asleep. Nelson got up, poked the fire a little, and then took the newspaper which Tom had dropped. He looked over the usual list of murders, wife-beatings, and brutal assaults in which, strangely enough, high-licensed whisky appears to be just as prolific as the more plebeian sort which lacks that peculiar stamp of respectability; and then he passed to the column headed, "Labor Troubles." Everywhere there seemed to be an epidemic of strikes. In the coal-fields Molly Maguirism was cropping out, and the whole industrial world appeared to be generally in a state of upheaval and disturbance.

Nelson took a pencil and figured up on the white margin something like a rough approximation to the sum lost by labor per week. Startling as were the figures, he knew he had under-rated the factors by which he had obtained this result.

And what of that vast sum lost every year by the liquor traffic? Nelson was enough of a political economist to understand with Adam Smith that the one great law on which all equitable trade is built is the law of corresponding values; in other words, that value taken must always mean value received in something of direct profit or service to the buyer. And when the liquor business ignores utterly this underlying law in political economy, this rule of reciprocal giving and taking, and decrees that all the profit and advantage shall be on one side only, can such mischievous violation of so fundamental a principle help reacting disastrously on trade? Is it not laying a hand on the very main-spring of every lawful industry? and must not the legitimate fruits be dull times, poverty, distress, and that remedy worse than the disease—strikes?

And what of the liquor power as a ruling force in government? Did not every election prove that its immense wealth was simply a bribery fund? To this corrupt and corrupting factor in politics with its hundreds of millions annually stolen from the people, could anything be said to be impossible in the way of chicanery and fraud? One wrong fostered, one injustice upheld made room for others to gather their foul brood under the same broad shield of national law; and legislative integrity thus sapped, on what could the poor man base any reasonable hope of being protected from the greed of unscrupulous money kings and soulless corporations?

Nelson wanted to confront the question fairly. He believed he had done so, when in reality he had seen but one side of this double-faced Janus.

CHAPTER XI.

WHICH TREATS OF MATTERS HISTORICAL AND PROPHETIC.

At this juncture we perceive a growing restlessness among some of our readers. Countless voices are raised in defence of their own pet insurance society, and learned college professors hope we shall

not be so unwise and unjust as to include their beloved Greek letter fraternities in the same condemnation. And as many of these good people take pains to assure us that they are opposed to Masonry; that they have some adequate idea of its ability to corrupt the courts, paralyze the hand of justice, and shield every murderer, rumseller, or bank defaulter who puts his trust in its shadow, we will stop the thread of our story long enough to relate a certain episode in the career of Napoleon, which, though unfamiliar to the average student, was one of those hidden factors of Providence which bring about the mysterious and unlooked-for results that so often baffle human calculations.

At the very threshhold of his conquests, at the very moment when his hand was stretched out to grasp imperial power, he met, like the heroes of Greek story, a dragon to stay his farther progress. That dragon was Freemasonry. Masonic lodges covered alike Protestant Germany and Catholic Spain. Under their mask aristocrat and anarchist, free-thinker and Jesuit, could plot together in a horrible unity—the unity of the pit. Already it had overthrown the Puritan commonwealth in England, and lighted in Paris the lurid flames of the French Revolution.

Two courses lay open before him. He could grapple with the monster—crush, annihilate it if possible; or he could make it his tool, his slave, his faithful ally. The "Man of Destiny," whom neither Alps nor Russian snows could daunt, and at the tread of whose armed hosts all Europe was shaking in terror, quailed before the first alternative and chose the second. At his dictation his own trusted generals and marshals entered the various lodges, became their leaders, and controlled them completely in the interests of imperialism till St. Helena ended the drama.

It was not the first time that Masonry has been paid in her own coin, nor will it be the last that this spiritual sorceress in her trade of duping and fooling men has been made herself the dupe and fool of crowned and mitred heads. This shrewd stroke of Napoleonic policy was only a slight variation of her own favorite game, and one which she is now playing in our own free Columbia with mueh success.

Odd-fellowship and the hundreds of minor secret orders she officers with her own most tried and trusted generals, and has no desire—indeed would have the greatest objection to see the rank and file turn Masons. She well knows that they make far more tractable subjects as they are. Vowed to obey unquestioningly Masonic superiors, and those superiors sworn in turn to obey all above them in continual gradations till the apex is reaehed at the top of which sits the eommander-in-chief in the shape of a most Sublime and Illustrious Sovereign Grand Inspector General, we can easily see how with only the bridle of a minor temperance order the whole body can be turned about in any given—Masonic—direction.

(To be continued.)

REFORM NEWS.

The Niagara County Association, N. Y., will hold its annual meeting in Arcade Hall, Loekport, Feb. 25th and 26th. A full attendance is requested.

W. B. Stoddard, *State Agent.*

THE MASSACHUSETTS STATE MEETING.

Reading, Mass., Feb. 6., 1885.

Dear Cynosure:—Our much desired "Annual Meeting" has, at last, come and gone. Unlike such gatherings in other States, it was not attended by friends or foes with either the numbers, or the interest which had been anticipated.

No doubt this was owing partly to the inclemeney of the weather, but mainly to the fact that sufficient time could not be given for preparation, so that before the public or "the friends" could be suitably notified *the time had come* and the meeting was upon us. We were notified by letter from Bro. McFall, on Friday, Jan. 30, that the meeting would begin the next Tuesday, Feb. 3. As soon as it could be done, notices were printed, and as fast as possible eirculated. Notice was also given in all the churches but one on Sunday. Only four or five friends from abroad came—not even the president, or some others who had promised to be here. Not knowing *why* they came *not*, we would not judge them; but we can assure them that they missed a rare treat in those excellent speeches of Bros. McFall and Stoddard. It is certain, however, that the seed they sowed, fell into some "good ground;" so that, as it is God's way "to save, not by many, nor by few," "not by might, nor by power, but by his Spirit," we may not say that our meeting was in any sense in vain. This old historic town, once so famous as the centre from which that great "light on Masonry" was so widely reflected from the revelations of Morgan and Bernard, must and will, ere long, be once more enlightened.

The bitter cold of the weather without, and the heart-chilling emptiness within the house, fitly symbolized the nightful moral darkness and stupefaction which, like a horrible nightmare, now broods over this lodge-cursed region. No church, no department of the community, is exempt.

With the church under the great curse of the Andoverian "Advanced Theology," that revivified and reinvigorated relic of the old Roman, Eyptian and Babylonian paganism, and church, clergy and community blinded, spell-bound, by the "unclean," "lying wonders" of the same hydra-headed paganism, under its many specious, secret, oath-bound disguises, it is no wonder that this effort to call public attention thereto, has met with no better success. "*The prophets have no vision*" *against lodgery.* Speak of it to them, and if they do not stand up, boldly in its defence, they shrink and cower, with fear and dread, lest they may offend some member or advocate thereof, who perhaps has his heel in some way upon the neek of the church. Their prayer seems to be, "Help us to serve God, as not to offend the devil" O Lord, how long!

Why may we not hope that the N. C. A. will send into New England some of her "men of God," who like Paul and Bro. Stoddard, "are not ashamed of the Gospel of Christ?" C. A. S. Temple.

THE KANSAS WORK.

Dear Editor Cynosure:—Permit me to say, through our paper, that I have just returned from a very pleasant, and I trust a profitable visit, to Manhattan the county-seat of Riley county, Kan., where I spoke twice in the Court-house, Monday and Tuesday evenings, to not large (it being very sloppy) but very attentive audiences. The sheriff kindly made fires, and lit up the house free. It is pleasant to receive such kindness from those who are not enlisted in the reform work; but especially encouraging to meet sueh veterans in the cause of reform as Elder H. S. Limbocker, of the Freewill Baptists, who knows so well how to make you comfortable and encourage the heart of the laborer.

One thing I notice since I have started in this work, that the grey-haired veterans in the anti-secrecy cause, were vigorous anti-slavery soldiers, and are vigorous prohibitionists, and National Reformers, thus manifesting, that, when the heart is right, the man is ready to work for every interest of his fellow men—the family, the church, and the state. I must not omit the name of S. B. Kokanour, of the River Brethren, who also is editing a small religious monthly, and intending to advocate anti-secrecy.

But it is sorrowful to see the moral cowardice, or the insensibility,—not produced by wine, but by their unmanly submission to the despotism of the lodge,—among the watchmen on the walls of Zion. Out of six ministers, Father Limbocker prevailed on five to announce my appointment and but one attended, and only one night; yet two of them told him privately they had quit the lodge. What a fearful thing it will be to them, if the blood of the flock is required at their hands. The brethren at Manhattan are anxious to have a eonvention as soon as they are able to maintain one, and I trust that through their Christian efforts and example, and the seed sown, as we hope, in good ground, they will soon be able. They were very liberal in their support of the cause, for which they have my hearty thanks, and my prayer for the blessing of God on the cause in that plaee. Pray for me. R. Loggan.

P. S. Bro. Limbocker tells me there is a brother of one of the three Masons who were appointed by the Masons to fire Miller's house in Batavia 1826, living in Manhattan. R. L.

CORRESPONDENCE.

Correspondents will please notice that, for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

SHERIFF GARLINGHOUSE VINDICATED.

A GOOD LETTER FROM HIS SUCCESSOR.

283 Madison Ave., New York, Feb. 9, 1885.

Editor Christian Cynosure:

Dear Sir:—Your excellent paper, of the 5th inst, containing a cut of Canandaigua Jail has been forwarded from my home, at Canandaigua, to me here, where I am sojourning a month or two at the residence of one of my daughters and her husband.

I have cut out the printed "Remonstrance" addressed to the "Congressional Committee on Washington Monument," which I have signed and herewith enclose to you, as you request, to be forwarded to the committee.

Referring to the cut of the old jail, I would say that it is an excellent representation of it as it now is, and as it was at the date of the abduction of William Morgan; except, that at that time the trees in front, as now shown were not there. They were all planted by me in 1838, and have grown up since. I was elected to succeed Mr. Joseph Garlinghouse as sheriff of the county, in the fall of 1837, on an Anti-Masonic party ticket, the first year of its county and State organization.

In justice to Mr. Joseph Garlinghouse, and "the truth of history," I desire to say that I knew him intimately; and although he had long previous to the abduction of Mr. Morgan joined a Masonic lodge, he had abandoned the institution, and withdrawn from it, before that time. He was twice elected sheriff of the county, but never kept the jail himself. His residence was all the time some thirteen miles distant from Canandaigua, at Richmond. The jail was in charge of Israel R. Hall, his deputy, at the time of the abduction. It was said that Hall was a Mason, at the time, which was doubtless true. Respectfully and truly yours, Myron H. Clark.

HOW ONE PROTEST WENT ROUND,

Shiloh, Iowa.

Editor Cynosure:—I write to inform you what I did with the remonstrance. I received the circular on the evening of the 4th inst. On the 5th I helped a young man cut cord-wood till three o'clock P. M.; we then started to get as I thought ten or a dozen names to the remonstrance. We continued this work over the prairies arriving at my house a little after 6; got supper and took in a little more territory, arriving at home at 9:30, having obtained thirty names without hesitation when the object was clearly understood, except by one person. On the morning of the 6th, the young man accompanying me, we started across the country taking in the most thickly settled road to Clarence, picking up several names on the road. It began to snow soon after we started, that made it unpleasant; we pushed on to Clarence, put up the team, and went to work first to the doctor, who fixed up my torn protest in good shape by puting a strengthening plaster on its back and placing his own name on its face. I called on most of the business houses, but obtained the names of only two business men, but got the name of the editor, told him I would take his paper three months, and paid him for it. I left a copy of the petition at the post-office with a request to call attention to it and obtain signatures, which the young lady clerk cheerfully consented to do. I started for home by way of Stanwood; I arrived home about 6 P. M, having a total of 103 names.

Feb. 7th.—We struck out this morning over the country and had started but a little while when it began to snow lively with considerable wind; but we drove about eight miles in getting to Tipton, the county seat of Cedar county, having obtained 22 names without a refusal. Arriving at Tipton I sent the young man home with the team, and put in the time till a short time before the mail closed and in footing up my list in the office of one of the county papers, I found the number to be 176, which I requested the foreman to make a note of, together with the petition, which he agreed to do. But he refused to sign the petition as did the M. E. minister, and all of the officials of the court house that I saw. Not one Mason in Tipton would sign it; most of them pleasantly declining. Only seven men in Tipton who serve the public signed the petition; one a doctor, one blacksmith, three grocery men, one butcher, and a baker. John Dorcas.

WHO WROTE IT?

St. Paul, Minn.

"What a fool crank you are! You *know* many of these statements are lies. Who made *you* the interpreter of the will or the Almighty, or gave you the right to state when the Lord is angry or otherwise? If Masonry is what you claim it to be, the Lord will fix it in his own way and time without your help. Better put in your time in some useful occupation, else the Lord *may* call *you* to account for opportunities thrown away."

I received the above as an anonymous communication addressed to me through the mail accompanied with a tract entitled, "A Warning against Freemasonry." Will the writer of the communication dare to venture from his lurking place and publicly deny over his real name any statement in that tract that is

stated as a principle of Freemasonry? He will know my "right," etc., at the Judgment day.

WILLIAM FENTON.

IDOLATRY TO-DAY.

I notice in a respected journal a remark by an old correspondent, formerly a preacher, that he is "waiting by the river *till the Grand Master above calls me from labor to refreshment*," who, therefore, asks "an interest in the prayers of the church."

We might ask if he also asks an interest in the prayers of the lodge. From our standpoint we heartily pity such aged inquirers, and believe that their Christian hope and faith, if not extinguished, are sadly clouded by the falsehoods of their lodgery. "No man can serve two masters." Christianity and Freemasonry are each seeking to be the universal bond of brotherhood. If the one reigns supreme, the other must be dethroned. There is the poison of idolatry mingled in the language quoted above, and one prayer of the church for him ought to be first of all that he should be brought to see and confess and forsake the sinful alliance in which he seems still to be deluded.

Many modern professing Christians are like Solomon who built the temple to the God of Israel and also altars to false gods. "They served the Lord and worshiped their graven images." Akin to that practice is our modern lodgery with its man invented rites and ceremonies which are subversive of the authority of our Bible and its Christ. It is specially melancholy to see aged men of otherwise Christian characters using language which shows they retain the delusion into which they had been snared in early years. False worships and false Christs abound now, as foretold by the Saviour and his apostles, and it is to-day a duty, as imperative as when the command was given by our Lord, to "watch" against the false teachers and false Christs which are of the same delusive, self-righteous character as the devil's language in Eden or the idolatries of the Israelites, or the similar idolatrous character of the secret brotherhoods of lodgery.

Why does not this journal warn its many thousands of readers against lodgery as it does against intemperance? We cannot think the editor one who would ask, "Am I my brother's keeper?" A SCOT.

RELIGIOUS DECAY.

LASALLE, Ill.

EDITOR CYNOSURE:—I notice in the issue of the 22d of January that you speak of Robert Ingersoll's remarks about the decline of Christianity, and Dr. Kittridge's answer giving four hundred and fifteen million Christians in our world.

David, when he numbered Israel, fell under God's displeasure. This may be the result with the church to-day, more particularly because few of them are saved. How many of them "strive to enter into the kingdom," think you? "*agonizing in prayer?*"

When Bro. Hinman was here I told him this was the first religious paper I had taken for eighteen years. I could not tolerate the insincerity of our professors of religion; the heathenism of our day is beyond that of the Jews when Jesus made his advent in Judea; and now "When I come," said Jesus, "will I find faith in the earth?"

How many of the Papists are illuminated by the Spirit? "No man can call Jesus the Christ except by the Holy Spirit." I make bold to say none of them. "Faith works by love and purifies the heart." How many "Masons" and "license"-voting professors of religion are holy? "Without holiness no man shall see the Lord." How many covetous professors are Christians? "Covetousness is idolatry." No idolator hath eternal life. There is a small remnant only to-day; the seven thousand God owns in the earth—the pure in heart, see God, *now spiritually*. Christian professor, God abides in the heart. "Ye are not of the world." If the cross has ceased Christ is of none effect. Christ said, "Woe unto you, hypocrites;" ye tithe mint and cummin," but justice and mercy are not regarded. "In the last days perilous times shall come; men shall be lovers of their own selves, having the form of godliness but denying the power thereof."

"If we judge ourselves we shall not be judged." Ingersoll judges us by the Gospel standard and stumbles over us down to perdition. "If the blind lead the blind both fall into the ditch." Now, how does this come? Is it not apparent that we are not in the Spirit, and that they who are in the flesh can not please God?

The Holy Spirit in man (God with us) the angel said would be grieved through the manifold temptations that prosperity would bring. This is the rejection of Christ. Paul knew Christ no longer after the flesh. The present worship of Jesus, our not "discerning the Lord's body," has landed us in the worship of the creature instead of the Creator—pretty good Unitarians, but not as good as the first proselytes to that religion, J. Q. Adams and his following; for they had more integrity of character than we see to-day, for they stood in their own good works although much conformed to the world and vanity. If you would see this in the Word you will notice that the angel holding the four winds, as in Ezekiel's vision, is the withdrawal of the Spirit in the Apocalypse. This act brings loss or hurt, but a work that is of grace comes, sealing the children of Israel in their foreheads, denoting that intellectual apprehension saves to a small extent the people of God.

Our Christianity of to-day does not save to but a small extent in this life, because it is of the head instead of the heart. There is little love and very little purity or holiness; therefore Masonry, license, war, covetousness, divorce, comes without much condemnation only to those who are enlightened. Verily we are judged. IRA TODD.

A LECTURE NEEDED.

MANKATO, Kans.

EDITOR CYNOSURE:—We have many here who are opposed to secrecy, but not organized. There are *two* copies of the *Cynosure* coming regularly to our office, and they are read and then given to others. We also loan to those who will read them, such books as "Finney on Masonry," "In the Coils," "Morgan's Exposition," and "A Masonic Conspiracy," and they are beginning to bear fruit. We are talking of getting our worthy State lecturer, Rev. R. Loggan, to give us a lecture. There is now and then a United Brethren preacher that hints at the subject. There is virtually nothing here but what is under the control of the lodge. There are no revivals of religion of any note in the churches, and it is, I believe, because they are controlled by the Christless lodges. There is occasionally a conversion in the M. E. church, but may it not be that the Lord has heard the plaintive cry of some mother (not father) in Israel and thus saved a son or a daughter from sin? Some speak as though they would like to see the lodge ventilated (exposed), and generally end with a "but"; so they are not quite ready for action. May the God of all grace help you in your mission against the lodges and all sin. Yours for the truth.

W. T. S.

JUDGMENTS ON EVIL DOERS.

LINVILLE, Iowa, 1885.

In reading a few weeks ago in the *Cynosure*, of the judgments of God on those that had a hand in the outrage on Bro. Rathbun, at Kellerton, Iowa, brings fresh to our mind that the same Almighty Power has lately brought to naught some of those here who helped furnish eggs for the egging of Bros. S. M. Good and Joel Austin, while exemplifying the Masonic degrees in Friends church, in June, 1880. I refer to the firm here who lately made an assignment. One of the firm who conducted the business, is a Mason and Odd-fellow. Their main clerk is W. M. of Lebanon ▭. The latter, who refused to qualify, has left the county. These by some means, (I leave the readers to judge how) got behind some sixty thousand dollars in a short time, and are paying about 25 cents on the dollar. The balance must have gone for Masonic charity. While another of the firm, a good honest man, and a non-secretist has been robbed of nearly all he had by trusting the above, and being in partnership with those whom he had been warned to be separate from. Him we pity, but think hereafter he will not trust Masons to do business for him. AN OBSERVER.

It is refreshing to hear the expansive ideas of Joseph Cook and his denunciation of narrow patriotism and "parochial statesmen." His slogan is not "Boston for the Bostonians!" or "Halifax for the Haligonians!" or "Canada for the Canadians!" He does not even want America to be reserved for Americans, or Great Britain for Britons. "The world for all mankind, and may the best men win!" seems to be his aspiration. He advocates an imperial federation as the sole alternative for disintegration, which would check cosmopolitanism and foster the narrow provincial spirit which he dislikes. If he dwells upon the commanding position of Great Britain and the United States, and foreshadows their majestic future, he fans the pride of our dominant race only to increase the cordiality between its members and to unite them eventually, if possible, in improving international law, in substituting arbitration for war, and in imposing on the nations of the earth a higher and more beneficent civilization.—*Ex.*

BIBLE LESSONS.

LESSON IX.—March 1, 1885.—Paul sent to Felix. Acts 23: 12-24.

GOLDEN TEXT.—If any man suffer as a Chsistian, let him not be ashamed. 1 Pet. 4: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The sin of wicked vows.* vs. 12, 13. A wicked vow always involves a double sin:—the guilt of making such a vow and the guilt of keeping it, and the last sin is worse than the first inasmuch as it is more deliberate. This band of conspirators bound themselves by an oath that they might lend the sanction of religion to their diabolical purpose. It is very convenient to a Masonic saloon keeper while plying his murderous traffic to believe in the indissolubly binding nature of his oath, though he may be an infidel. At the same time a close examination of Masonic vows will show that they require the impossible. So these Jews bound themselves by an oath they could not keep. Murder was on their programme, not suicide by the slow and painful process of salvation; and it is likely that they freed themselves very easily from their rash vow in the way provided by the Talmud:—"He that hath made a vow not to eat anything, woe to him if he eat; woe to him if he do not eat! if he eat he sinneth against his vow; if he eat not he sinneth against his life. What must such a man do in this case? Let him go to the wise men and they will loose him from his vow." Far better had they repented and sought absolution in the way provided so mercifully by the Levitical law. Lev. 5: 4-10. It is not well understood by many people that the obligations of the minor orders are in reality oaths, intended to impress the consciences of all who take them with the solemnity of a direct appeal to God. The Good Templar is told that "his vow is registered in Heaven." The Grand Army candidate is made to "solemnly swear in presence of Almighty God." The Grange, "in the presence of the Heavenly Father." The United Sons of Industry, ditto. And like the Masonic oaths they are null and void, as soon as the Holy Spirit convinces men that they are rash, foolish and sinful.

2. *Judicial blindness.* vs. 14, 15. It may seem strange that the religious heads of the nation should lend themselves thus readily to such a foul conspiracy. But by a long process of rejecting the truth and following their own traditions they had become judically blinded even to the plainest question of morals. There is danger in our own day that a like cause may bring about a like result. It was through this same hardening, blinding process which made these Jewish priests clasp hands with Paul's would-be assassins that ministers of the Gospel justified Morgan's murder in 1826. When Christians see no harm in Masonic oaths, or joining in fraternal covenant with unbelievers they can see no harm in other things equally contrary to God's Word.

3. *The overruling Providence.* vs. 16-24. One of the most blessed and comforting privileges of the Christian is that of unshaken confidence in God. Pagan Rome was Paul's protector. Worldly men are often unconscious guards around God's saints. "Fret not thyself because of evil doers" is sound philosophy as well as religion, for however the wicked may plot they can never go outside of his eternal decrees.

LIGHT FROM THE WORD.

Does God require hard or impossible things? Deu. 10: 12; Mi. 6: 8. *Do all false systems of belief require them?* What causes judicial blindness? 2 Cor. 4: 4; John 12: 40; Rev. 3: 17. What is the confidence of God's people? Ps. 125: 2; Deu. 33: 27.

PRACTICAL SUGGESTIONS.

"Bound themselves under a curse." These violent men bound themselves with a dreadful oath; that is they invoked the curse of God upon themselves if they did not kill Paul, or if they ate or drank anything before they killed him, "that they might fence round their crime with all the sanction of religion." That more than forty persons should unite in such a conspiracy, and should without scruple propose it to the supreme court of the land, seems to a modern almost incredible, but accords with the Jewish opinions and practices of that age. Thus Philo, who is one of the purest religious teachers outside the New Testament, directly justifies the assassination of apostates from Judaism.—*Abbott.*

"We, or ever he come near, are ready to kill him. The plot was necessary either (1) because the Sanhedrim had lost, under Roman rule, its power to inflict capital punishment; or (2) because, even if they possessed that power, the chief captain was not likely to allow its exercise in the case of a Roman citizen; or (3) because the experience of the previous day had shown that the violent party were not likely to obtain a majority in the council. The plot was so far skilfully laid. Even those who had said, "We find no evil in this man," could hardly oppose a proposal for a further investigation.—*Plumptre.*

"Bring this young man unto the chief captain." Although Paul had an express promise from Christ of security, that he would escape the snares of the Jews, and bear witness for him at Rome, yet he did not neglect any proper means of safety, thus proving how far removed he was from the character of an enthusiast. His prudence is also here observable; he does not tell the centurion, but thinks it safer to inform the tribune himself.—*Gloag.* This simple history is most precious as an inspired commentary on some difficult doctrines. It does not, indeed, make the doctrines easy of comprehension; it does not relieve them of mystery to our minds; but it is fitted to show us that no view of the divine purposes can be right that in any measure tends to slacken human zeal and energy. To be assured that it is God that worketh in them, is the best of all motives to induce intelligent Christians to work out their own salvation with fear and trembling.—*Arnot.*

The Lord encampeth round about them that fear him, and delivereth them (Ps. 34: 7); (1) As a comforting vision; (2) as a tender friend in the person of Paul's nephew; (3) as a powerful body-guard in the form of the Roman soldiers (comp. 2 Kings 6: 17, where the mountain was full of horses and chariots of fire round about Elisha).—*Lange.*

Other sinners serve the devil for pay; but cursers and swearers are volunteers who get nothing for their pains.—*Boston.*

If you have promised what is wrong, be unfaithful to your promise; if your vow be evil, abandon your determination; for that promise must needs be impious which can only be performed by your acting wickedly.—*Isidore.*

He that sweareth to his own hurt should keep his oath, but not he that makes an oath to hurt others.—*Peloubet.*

Ver. 15. He that will swear will very seldom hesitate to lie. Vices are social and go in companies.—*Peloubet.*

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Hallelujah and Victory!

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Cowell, New York; E. W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

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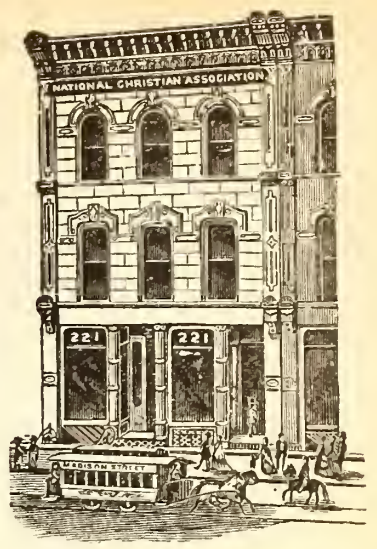
A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞ **Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.***



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TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 19, 1885.

WHEN THE ANCONDA has swallowed an animal, the snake becomes gorged, and helpless. If attacked it lashes the ground with its extremities, and shows wrath and ferocity proportionate to its weakness. So it is with "that old serpent which is the devil and and Satan." How the serpent of slavery made the continent rock and reel under its lashings! Because, all the time, it felt week before free labor. But like the gorged anaconda, it got its throat cut. So will the serpents of the still and lodge. They are now being gorged!

Our lives through various scenes are drawn
And vexed with trifling cares:
Whi c God's eternal thought moves on
His undisturbed affairs."

But the Spirit of God is an "Eternal Spirit;" and when we are "filled with the Spirit," that being eternal, time and eternity meet and blend in our bosom, and we repose the troubled inquietude of our spirits upon the deep tranquility of his; and so we enjoy heaven without waiting for death.

Show me thy way, O Lord; teach me thy path's. Ps. 25: 4
Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known. Ps. 77: 19.
Touching the Almighty we cannot find him out. Job 37: 23.

Why then should David pray God to show him what, in the nature of the case, cannot be known by mortals whose minds are finite? Does the Bible deal in puzzles and contradictions? Or is one part inspired, and the other not? No, in nowise. "All Scripture is given by Inspiration of God;" and every part is consistent with every other part. This is the explanation.

There are two sorts of God's ways: those for himself, and those for us, and both kinds "are everlasting." Who could have known, prior to fact, his *way* of abolishing slavery? why he permits sin? or, how he will make it work for good? These are his own infinite, unknowable *ways*, in which himself walks.

Then there is a *way* which he would do, if he should undertake our duty for us, every day. That way we can know and do; for the Holy Spirit who is sent for the asking, will lead us and "show us things to come." David prayed to know just what God would do were he to undertake his (David's) duty! This he learned, and said: "My feet have held his steps and not declined." *Magnificent!*

We have an interesting letter from Secretary Stoddard at Boston. The Republican wrath at those who voted for St. John, and the terrible cold weather dampened his ardor a little but he pushed steadily onward. As our annual meeting at Chicago comes toward the last of June, a general meeting in New England, such as was projected a year ago, should not be later than May, if it is to precede the Chicago rally. Lost opportunities cannot be fully retrieved, but the alacrity with which thousands have petitioned against the profanation of the Washington Monument, shows how much can be done in a little time. And Senator Pomeroy's estimate of the value of a New England meeting in western Massachusetts is none too high. Ten thousand names would secure the ablest speakers, and a crowded convention. Ten or twelve papers would publish and endorse the call.

GENERAL J. W. PHELPS.

This gentleman, who died in Guilford, Vermont, Feb. 1st, 1885, is thus naively noticed by the old Springfield (Mass.) *Republican:*

"A picturesque and sturdy Vermont character passes from sight in the death of Gen. John W. Phelps, until recently of Brattleboro. He was best known as the head of the national Anti-masonic ticket in 1880, but will also be remembered as the first general to arm and equip slaves against their masters. This and an accompanying emancipation proclamation, led the confederate government to declare him an outlaw. He was not sustained at Washington in these acts and so resigned and returned home. Commanding in presence, bluff and eccentric in manner, having the heart of a woman, and with an unquenchable hatred for secret organizations, he will long be remembered as a prominent figure in his State.

This interesting man, patriot, scholar, soldier and gentleman, will be long remembered by the readers of the *Cynosure*. "*The righteous shall be in everlasting remembrance*" (Ps. 112: 6), and General Phelps was an eminently righteous man. He was sent by his parents to West Point when a youth in his teens, and continued, with one interval, in the United States army service till he resigned his commission while commanding under Butler at New Orleans. It was while there he undertook to arm the slaves who thronged to our armies. Seeing himself surrounded by these able-bodied men, capable of endurance and inspired with zeal and courage by the hopes of freedom, Gen. Phelps resolved to arm them. Butler, who offered his command to suppress negro insurrections as soon as he got within the slave States, remonstrated. "General" said the shrewd political commander-in-chief in New Orleans: "General, the wood on that island is worth six dollars a cord in the streets of the city. Set your darkies to cutting and hauling that wood. You can make a small fortune by it."

"I am fighting," replied Phelps, "against a rebellion which rests on unrequited labor; and I will not share with the rebels the spoils of oppression."

As the fugitives came in, in great numbers, and had to be maintained by the United States, it looked so utterly preposterous to maintain them in idleness or send them back to help the rebellion, he resolved to arm them, not doubting that the President and Secretary Stanton saw as he did; but supposed they were kept from arming the blacks by policy, and that they would wink at a little irregularity for the great good which they could do the country and the cause. He was mistaken. Stanton was not the man to allow the least trespass on his prerogative. He countermanded Phelp's order. Mr. Lincoln sustained his Secretary, and greatly to Butler's regret, Phelps threw up his commission; and though he was popular with the troops, and longed for the service, he was too proud to cringe and supplicate, and entered the army no more.

When the war broke out the Vermonters rallied at Burlington. A regiment was extemporized at once, and while the sons of Stark and Ethan Allen were perplexed to find some one to drill and put them into shape. They found Colonel Phelps at the hotel and put him at once at their head. Arrived at New York provision was made for the officers to ride through the city in carriages. But Colonel Phelps kept his saddle and would not leave the soldiers, but marched with them through the city. He was alwsys popular with the rank and file, more than with his superior officers, who did not like his self-poised positiveness. He was a good military scholar, and an able commandant, and an enthusiast for the country. and the suppression of the rebellion.

We shall give further account of his character and work.

ENGLAND'S DILEMMA.

In a speech at Aylesbury, England, on the 20th of September, 1876, D'Israeli, Lord Beaconsfield, the great Tory premier whom Gladstone succeeded, said:

"*In the attempt to conduct the government of this world, there are new elements to be considered which our predecessors had not to deal with. We have not only to deal with emperors, princes, and ministers, but there are the secret societies—an element which we must take into consideration, which at the last moment may baffle all our arrangements, which have their agents everywhere, which have reckless agents, which countenance assassination, and which, if necessary, can produce a massacre.*"

This oracular speech has been remarkably fulfilled during the administration of Beaconfield's successor. Mr. Gladstone has for more than two years been in a struggle with the secret societies of Ireland, which have assassinated his trusted officers and have just attempted a Guy Fawke's explosion of the Parliament buildings. He has now to grapple with a foe more dreadful though more remote—a secret society in which the extremest religious fanaticism is combined with the most perfect subjection to the oaths of the society.

The successes of the Arabs in Egypt, even if we have yet the good fortune to be assured of General Gordon's safety, have concentrated their power and united the fortunes of nearly all those hitherto friendly to the El Madhi ("the Messiah). The Mohammedan revolt is thus powerfully affecting millions of followers of the False Prophet, if the report on our second page be true, in India as well as western Asia and northern Africa. Will England grapple with this power or will she withdraw from a contest already unprofitable, and in every aspect likely to be more so? A strong party, even among the Liberals in Parliament are calling for a peaceful settlement with the Mahdi. Gordon's release can be more easily bought with money than with blood. This has been Gladstone's disposition, and possibly caused the delay which is everywhere condemned. On the other hand the national clamor for the protection by arms of British soldiers and British bonds has made itself felt in the Cabinet council. Gen. Wolseley has been given entire charge of the campaign.

It must not be forgotten that other nations of Europe are marking jealously every step England is taking; nor is it at all unlikely that the approach of an English army was the direct cause of the capture of Khartoum. It aroused and concentrated the Arab force which unprovoked might never have attacked the city.

THE COST OF FREE-MASONRY.

Two facts in reference to Masonry have seemed difficult of comprehension to the unsophisticated. The first is the cost of Grand Lodges; and the second, why Masons continue in the order for so small benefit and at such vast expense.

The first of these can be answered by looking over the items of the Grand Lodge report for Iowa, for the year 1883-4. The total receipts were $28,747.46. The total expenses were $26,688.77. This last is made up of the following items:

Services of Grand officers	$2,300.00
Expenses of same	343.24
Expenses of Committees	563.93
General expenses incuding per diem of members attending G. L. at $6 a day	5,106.75
Mileage of same	4,169.75
Special appropriations [to officers]	1,571.10
Dues refunded	234.00
Paid Ham & Carrer, [not in charity]	400.00
Cash paid Library Committee	12,000 00
Total	$26,688.77

There was less than $2,000 in the charity fund. It is easy to see why Grand Lodge officers and delegates should think membership is desirable. It is not difficult to understand why those who aspire to such positions should remain in the order; but why the rank and file, who have nothing to hope for should continue thus to be bled (in the name of charity) for the benefit of Grand Lodge officers is a mystery unsolved.

—The Birmingham *Free Press* has very properly dropped its lodge notices.

—Fort Dearbon Odd-fellow lodge of this city lately held a kind of "lodge of sorrow" for the late Schuyler Colfax. Rev. Frank M. Bristol, a Methodist clergyman, made the leading address of the evening.

—The severe storm of last week prevented Bro. Hinman from proceeding to Indiana as he had proposed. Last Saturday he visited Englewood and made an appointment in the Swedish Lutheran church, to be filled on the 19th. He also preached for Bro. Spaulding of the Free Methodist church on 53d street, Chicago.

—The local papers of Tonawanda, Cherry Creek, Cattaraugus and other points in New York, visited by S. E. Starry and the New York State Agent, are generally edited by jack Masons of the handiest kind. The charge of perjury they bandy with great flippancy, and one brave scribbler thinks the two brethren should have been tarred and feathered at least.

—Secretary Stoddard has been afflicted with a severe cold ever since he reached New England, which has almost prevented his speaking at any of the meetings; and the lack of interest in the reform has been quite discouraging. The severe weather has, of course, prevented greatly the attendance at the conventions, and the very short time given for the Massachusetts meeting must account in part for its meager roll. Bro. Stoddard is this week in Washington.

—Last week we printed a description of a Masonic "lodge of sorrow" which shows how much like ancient and modern pagans the Masons perform when they are especially pious in their way. The description formed part of the sermon in the College church, Wheaton, two weeks ago. Pastor Chittenden has kindly written out the whole of this discourse on idolatry, except the part already printed. It is a clear, strong statement of the whole case, which none can afford to omit reading carefully.

—A letter was lately received at this office from C. S. Woodruff, (Rev.) "Most Worthy Templar" of the "Supreme Council, Templars of Honor and Temperance," asking, as a "personal favor," that the dozen or more copies of the *Cynosure* containing articles for and against his order months ago, be hunted up and forwarded—without a word respecting any pay for the papers or the trouble in finding them! The N. C. A. has always been liberal in a lawful way, but cannot afford quite so much for the accommodation of the most worthy supremes of any lodge.

—The Catholic press are confident that their long battle over the "freedom-of-worship" bill in New York will soon be succeeded by victory, and the hospitals, prisons, and other places where religious wor-

ship is maintained at public expense, will opeu to the priest. When they succeed what shall prevent the Masonic order with its "impressive" and "solemn" religious ceremonies from demanding freedom of worship also. The few Freemasons whose grips and wiuks are vainly used to save them from the punishment of law, ought to have the comfort of a Hiramite ceremony.

OHIO WORK.

Report of the Sec'y of the Ohio Christian Association for the month of January. In answer to a large number of circulars and blank pledges sent out there has been received in cash and pledges for the year, the amount of $177.00—$12.00 of it cash from the following persons: Robert George, $5.00; J. N. Logan, $1.00; W. C. Willson, $1.00; Mrs. Dr. J. A. Bingham, $5.00. The above is pretty fair for the first month; let others send in their pledges or cash at once. We believe we shall be able to put a State lecturer in the field by the first of April.

S. A. GEORGE, *Secy.*

A QUESTION FOR SECEDERS.

I am in search of more light in Masonry. A short time ago I received notice from the Oakland lodge notifying me to pay my past dues. Now, if I don't pay them, Masonry will cry, "dishonest." God tells me that I am his, and what he has entrusted in my care is his. Now can I take God's money and pay to the Masonic lodge, which means to the devil? Will the readers of the *Cynosure* please help me out of this difficulty? According to my light on the matter I can't pay it. I am like the apostle Paul, O miserable man that I am, who can deliver me out of the hands of Masonry? I praise God that Christ Jesus has delivered me. D. BENJAMIN.

LITERATURE.

The Book-lover's Rosary, charmingly bound in gilt, is a little pocket volume of 80 pages in which some laborious editor has gathered the "praise of books in the words of famous writers of all ages," from Socrates to Dobson. Such a volume is a delightful companion for a few hours as one journeys, or to take up at any spare moment at home or in the office. John B. Alden, New York. Price 30c.

A Prominent and valuable feature of the midwinter *St. Nicholas* is Gail Hamilton's "English Kings in a Nutshell." The talented author has here given in easy flowing verse a comprehensive view of all the English sovereigns, with the principal eveuts and distinguished personages of their reigns. Portraits of nearly every persou mentioned, with many other illustrations, accompany the descriptive text, "Ralph's Winter Carnival" is a finely illustrated article telling of a boy's winter visit to Montreal. Edmond Alton continues his reminisences of the U. S. Senate and tells a droll story of Charles Sumner's absent-mindedness. Mrs. Clement's "Stories of Art Artists" tells about the great Spanish painter, Murrillo.

The March *Century* will contain an article on the Soudan, written by Gen. R. E. Colston, formerly of the Confederate army, and later on the general staff of the Egyptian army. In the latter service he commanded two expeditions of exploration in the Souand, traveling on all the principal caravan routes, and spending two years in the towns and among the tribes which are frequently mentioned in connection with El Mahdi's rebellion. The article will be illustrated with more than twenty pictures.

The *English Illustrated Magazine* continues the entertaining account of "Shakspeare's Country", with illustrations of Wixford, Exhall, the Dingles near Stratford, etc. "Naworth Castle" reveals to the modern reader the appearance within and without of the old baronial castles of the Scottish border, one of which is yet in such a state of preservation as to be the pleasant habitation of men. A fine series of illustrations accompany the article. The rest of the number is occupied by the drama and novels.

Literary Life is making a rapid growth towards that degree of perfection which has been attained in magazine literature at the East. Its table of contents is very attractive: Portrait of Hiram Powers, by Roger Cunniugham; "To Hiram Powers," autograph poem by John Quincy Adams, President U. S. A. (reproduced from Hiram Powers' Autograph Album); "Stoke Pogis Park," by Frank Bromley, illustrating Gray's Elegy; "Hiram Powers;" "Thomas Gray;" "The Boston Group," by Arthur E. Cotton; the poem, "Drifting." by T. Buchanan Read; "Anecdotes of Authors," by Will M. Clemens; "Editor's Gossip; "A Texas Excursion," by F. A. Conant and W. S. Abbot; "Thoughts on Study, Reading and Refinement;" "Out in the Cold;" Guntherz, delineator, illustrated poem on B. Riviere's picture of "The Collie Dogs; "George and the Stranger,," by Jane Grey Swisshelm," a reminiscence of the war; "The Analyst's Mistake," a poem, by Carlotta Perry; "The Human Face," a poem, by Ella Wheeler; "The Pigeon Hole," by Robert J. Burdette; "Sour Drops," by W. A. Taylor.

Vicks Magazine for February maintains in the midst of storm and cold its charming discriptions and talks about the flowers and shrubs that adorn the summer, and gladden the dearth of winter within doors. Articles on Mirror Lake, Cal., buried seeds, a handsome flower stand, the cold grapery, etc., will repay the reader. Rochester, N. Y.

THE MONUMENT PROTEST.

OBERLIN TO SHERMAN.

On another page you will find the form of remonstrance adopted for this place, to which I obtained a hundred names of its principal citizens. All the members of the college faculty signed except one or two whom I failed to see. Three or four Masons signed it, as they did not believe in the principle of entrusting such dedication services in the hands of any particular organization. The member of the faculty who drafted the remonstrance thought the one sent to me was not broad enough, so I suggested to him to write one, which he did. As it was rather late it was thought best that I should send the list of names direct to Mr. Sherman, which I do to-day; and as coming directly from Oberlin it was thought that it would have more weight. W. BURR.

TABOR COLLEGE, IOWA.

I send you a few names and could have secured many more if I had had time. All our professors and our pastor signed. The professors names are F. W. Fairfield, W. B. Payne, J. E. Todd, Thos. McClelland, L. J. Nettleton, E. B. Geer, G. S. Houghton. JOHN TODD.

MONMOUTH.

I have received about 150 signatures to the remonstrances which you sent me, and I have sent them to Washington. I could have obtained a great many more if time had permitted.—DAVID THOMPSON.

A GERMAN COLLEGE.

On the list are the names of five professors of Elmhurst College. Inspector Goebel did not think it proper for minors to sign so important a paper. Otherwise I could have got the signatures of 80 or 90 students in addition. —F. J. T. FISCHER (M. D.)

SOUTHERN COLLEGES.

I have circulated the remonstrance and secured twenty names of good citizens. I copied the remonstrance on two separate papers, sending one to Maryville College, and the other to Tusculum College. There will be half a dozen or more at each place who will sign it. Trusting it will check the impudence of the lodge, I am very truly, —FRANCIS M. ALLEN, *Knoxville College, Tenn.*

NORFOLK, VA., MISSION SCHOOL.

Inclosed find the signatures of the teachers in our school. Hope the remonstrance may be successful. We are engaged in the freedmen's work. Our enrollment is over 1,000, with daily average of over 600. Have been in operation only two years. Wishing you success, I remain,—M. CLARKE.

FROM ALABAMA.

I send the names of forty petitioners to be presented in opposition to Masonic mummery over the nation's monument. If I had more time I could procure hundreds of names. Such heathenish stuff ought not to be allowed in any civilized country.—JESSE WARD.

PROVIDENCE, R. I., MINISTERS.

I found some professed Anti-masons who were afraid to sign lest vengeance should be visited upon their heads! What is to become of our American manhood if a secret order can trammel freemen's hands and lips? Enclosed find list of 54 names, two Congregational, one Baptist, one Methodist, and one United Presbyterian minister, and two M. D.'s included. I could do better if I had more time.—ALBERT M. PAULL.

THE CROWNING ACT OF MASONRY.

I spent three days and got plenty of curses, but did not care for that. But the worst I got used was by those who profess better things than infidels. The same old story was repeated, "Masonry cannot be so bad, for my minister would not belong to such a gang as you say the Masons are." The Masons say to dedicate the Monument is the crowning act of their lives and they expect to get more notoriety by this display than all others combined, and say further that no one else is competent to perform the job.—LUTHER LANDON.

MEN OF MARK.

Enclosed I send 32 names, including two presiding elders, two Presbyterian ministers, three ruling elders, four bankers, and four high school teachers.—S. S. GRANNIS, *Red Wing, Minn.*

59, UNDER DIFFICULTIES.

As soon as the *Cynosure* with remonstrance came I set about securing names, and did the best I could amid cares and sickness. I send a list of 59 names, and trust that Masonic audacity and impudent intrusion may receive merited rebuke.—J. W. DILL, (*Pastor Ref. Pres. church*), *Mediapolis, Ia.*

INSUFFERABLE MASONIC ARROGANCE.

The St. Louis *Globe-Democrat* occasionally hits the Masons. A few weeks ago it said of their desire to run the dedication of the Washington Monument, that Masonry was a pretty big thing and the head of the secret society business, but that it was intolerable to have them thrusting themselves forward on all such occasions, county, State or National, where no sect or denomination should intrude, much less the Masons with their insufferable arrogance.—JOHN E. HOLMES, *Baldwin, Ill.*

A THOUSAND EASY.

If you had sent me a number of protests, with the assistance of others I could have as easily raised a thouand namcs as the the number I now send you. Send me at least twelve blanks next time.—E O. CLAY, *Ridgeville, Ohio.*

DANGEROUS BUSINESS.

I was often told that I was engaged in a dangerous business. Imagination speaks stronger than pen can describe. It was like taking the enemy by the throat. I succeeded in getting a few names.—JAMES HART, *Monroe, Iowa.*

ANOTHER THOUSAND.

I return the remonstrance with 54 signers, all voters but one. Almost every man signed it to whom it was presented. If I had had time I could have got a thousand names. Am glad of the movement to stop Masonic impudence in their maneuvers around public buildings and monuments.—C. QUICK, *Weston, Mich.*

AND ANOTHER.

Thousands could be got with time. I would suggest, as the Masons have seized upon this great national event to advertise their heathenish mummeries, we take the same opportunity to expose the heathenism of the lodge by having thousands of little leaflets like the heading of this remonstrance, or something similar, distributed among the vast crowds on that occasion.—GEO. W. CLARK, *Detroit, Mich.*

TWENTY-TWO.

We bid you God speed. I have here 22 names. We are trying to work against the lodge here in Salem, praying in the prayer meeting that God will overthrow lodgery and secret societies of every kind, and distributing tracts.—DARWIN NELSON, *Salem, Mich.*

AGE ENLISTED.

The list is a small one; on account of age and infirmity I could not get round or I could have got many more.—J. W. BALDRIDGE, SR., *Cherry Fork, O.*

ONE MORE TO THE CHURCH ROLL.

Enclosed find a list of subscribers obtained in a hurry as you requested. Hope that the secret order will be defeated in their attempt to dedicate the monument. I read you paper with interest. You can add the Baptist church of Strykersville, Wyoming Co., N. Y., to the list of churches that prohibit Masonry.—I. H. WOOSTER, *Strykersville, N. Y.*

SNOW-BOUND.

The roads are full of snow so that I could not travel or I should have had more. Hoping that the cause may prevail.—J. W. SWAN, *LaSalle, Ill.*

AFRAID.

I ought to have ten times as many, but the lodge has such an influence people are positively afraid; and I confess I have some fears of rushing into the arms of a bear myself. O may God hasten the time when men shall have courage to stand up and face the grim monster, Masonry!—E. S. GRATTAN, *Clayton, Mich.*

THE TIME SHORT.

Could I have had the remonstrance two weeks ago I could have secured a large list.—JOSEPH POWERS, *Harford, Pa.*

I could have got 50 or 75 names, but I had only two hours to do what I have done.—J. M. FRY, *Ligonier, Ind.*

Had there been time we might have secured many more. [over 50 sent]—W. W. TEMPLETON, *Huntsville, O.*

With more time I could have got as many more. I hope the names protesting will be legion.—JASON F. AMES, *Reed's Landing, Minn.*

I had but three hours to get my list in.—J. W. SUIDTER, *Sharon, Wis.*

Could have obtained more but for limited timc.—D. HYDE, *Oxford, Kan.*

I have succeeded in getting the names of some of our best townspeople and could get a great many more were the time not so limited.—Mrs. LEVANTIA GREENE, *Willett, N. Y.*

NONE REFUSED.

No one that I asked refused to sign the remonstrance. Could have got a great many more if I had had time. Truly yours for a pure Christianity.—GEO. W. CHAMP, *Cambridge City, Ind.*

Every body signs that I ask in Clinton township, Iowa. —S. HEATON.

The protest met with favor by all he [Bro. Edgerly] presented it to. Not one objected to signing.—WM. C. BISSELL, *Humboldt, Neb*

THE HOME.

GIVING AND TAKING.

BY JOHN GREENLEAF WHITTIER.

Smoothing soft the nestling head
Of a maiden fancy-led,
Thus a grave-eyed woman said:

"Richest gifts are those we make,
Dearer than the love we take
That we give for love's own sake.

"Well I know the heart's unrest;
Mine has been the common quest
To be loved and therefore blest.

"Favors undeserved were mine;
At my feet as on a shrine
Love has laid its gifts divine.

"Sweet the offerings seemed, and yet
With their sweetness came regret,
And a sense of unpaid debt.

"Heart of mine unsatisfied,
Was it vanity or pride
That a deeper joy denied?

"Hands that ope but to receive
Empty close; they only live
Richly who can richly give.

"Still," she sighed with moistening eyes,
"Love is sweet in any guise;
But its best is sacrifice!

"He who, giving, does not crave
Likest is to Him who gave
Life itself the loved to save.

"Love that self-forgetful gives
Sows surprise of ripened sheaves,
Late or soon its own receives."

—*Independent.*

ENLARGING THE BARNS.

If you are a Christian you know the richness and fullness of the Christian life; you feel oftentimes that this life affords but slender scope for the full enjoyment of its privileges, and the feeling will come to you, "What shall I do, because I have no room where to bestow my fruits and my goods?"

You feel that you have capacities and needs and destinies which are not served by the mere feeding of a worldly life. It is pleasant to engage in the intercourse and gaity of social scenes. There is a subtler life which wants a bread which pleasure cannot find, and which industry cannot win, nor money purchase. A life which finds no room in the mere orbit of the senses, which has cravings which are not to be fed upon excitement, and destinies which lie beyond the pastimes and the prizes of the earth. And the heart of this life will sometimes beat with aspirations which no applause can satisfy, and flutter with anxieties no lover's arm can soothe, no lover's lip can pass away. You want more room than the counting-house or the pleasure scene can give, for this higher life. Then, pull down your barns and build greater. Build barns big enough to hold the earth-life and soul-life both; barns in which you can bestow all your fruit and your goods. You are not called on to give up anything, but to include all. Pull down your barns in the shape of self-trust, and build greater by trusting all to Christ, who only hath immortality.

Fill in the counsels we have no time to elaborate for you, for yourself. Christ is your life: and if you lean on him in all things, you will find he is able to keep all that you commit to him, aud you shall have life more abundantly. Not less pleasure, but more; not less profit, but more. The little barn of self is not roomy enough. Pull it down and live in Christ. "Not I, but Christ liveth in me. And the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—*Mursell.*

SAVE FOR THE LORD.

You may go through the world hurting the feelings of your neighbors, jostling their elbows, hustliug them aside ruthlessly; you may be niggardly and churlishly resolved to keep your contributions down to the minimum on every occasion, you may starve your own soul, but—you are frugal—you are possessed of the genius for accumulation, you are able to make a brave show, and to spend as lavishly for your personal gratification as you stint meanly when the Lord's cause appeals to you.

The very alphabet of this training in an overpraised virtue is taught the child when its wee hand is made to drop bits of silver into a bank for the mere purpose of saving money that may by-and-by be placed in a larger bank. The child's bank is in the shape of a house, or a frog, or a money-jug, and, if I had my way, it should be sternly abolished in every house, unless it should take the form of one of the little boxes issued by our mission boards, and the little owner taught to save money that he might blissfully and blessedly give it away.

One meets this over-praised frugality at every turn. "Go to such a seamstress. She is a widow struggling on to support her child. She would make a dress for almost nothing, her necessity is so great. It will be a charity to give her something to do, and you may never have such a chance again." This was said to me a few days ago, and the person speaking was quite unconscious that she was shockingly heartless, and was recommending a heartless action.

"I would have some of my fancy work done by such or such a one," says Mrs. Millionaire, "but my nieces have time on their hands, and I can let them make these pretty things and keep the money in the family." Whereas to get the money out of the family and into some other family who are perishing for lack of it, would be the wise and Christian thing to do.

Here and there we find a spendthrift soul which needs to be taught that honesty and charity should both begin at home; but most of us are far more in need of tutoring in that systematic and generous giving which would forward the Lord's work with a mighty impulse and clothe the church with the beauty of holiness.—*Christian Intelligencer.*

"DOWN BREAKS" ON EXTRAVAGANCE.

The besetting sin of the American people to-day is an inordinate and ungovernable desire for display. To outshine our neighbors in dress, furniture, equipages, splendid table service and dinners, seaside and mouutain cottages, magnificent parties, costly music and wonderful catering, seems to be the supreme and absorbing passion of multitudes of men and women. It is this craze which is doing more than anything else to sap the honor, honesty, and spiriuality of the people, while it is also the source of endless physical evils and vast unhappiness.

The extravagance to which the love of finery leads often converts the husband and father into a beast of burden, condemning him to toil and struggle all his life long, without hope of ever getting anything ahead, and of obtaining the means of needed rest in old age and broken health. If he is a day laborer, that extra silk dress for his wife, or that extra set of jewelry for his daughter—both of which were absolutely unnecessary, nor would have been thought of had not an equally ambitious and poor neighbor set the example—will drive him to unusual piece work for which he really has not the strength, or will discount his regular wages for months in advance. If he is a farmer, that fine pair of road horses and flashing carriage, purchased along with other needless things in order to enable the family to vie with somebody else, may end in fixing a mortgage on the farm, which is added to from time to time, until the home goes under the auctioneer's hammer. What sweat, what gnawing anxieties, what wretchedness of despair follow many a fond and too indulgent head of a household, because, forsooth, his family hunger and thirst with remorseless energy after luxuries and fripperies which they know well enough cannot be afforded, and yet which they exact from him whom they see fairly dying with overwork and mental strain on purpose to gratify their vanity.

Nor is this all. The business man who might make a comfortable support for his wife and children, and provide a cheerful, happy, and lasting home, if their desires could only be moderated according to his income, and they had only learned the wholesome lesson of contentment, is often tempted to engage in outside and dangerous speculations in order to restore his capital, which has been wasted by extravagance, or to grasp the enlarged profits, which have become necessary to meet the ever-growing wants of those dependent on him. Debt stares him in the face, ruin threatens; meanwhile the dresses, the jewelry, the dinner entertainments must multiply as usual; so to meet all these expenditures, he takes immense risks iu Wall street, borrows other people's money under false pretenses, possibly embezzles trust funds, or forges, or does some other criminal act in his desperatiou, and suddenly goes down with a crash, forfeiting forever his precious good name, disgracing his family, aud casting, it may be, reproach on religion. Snch cases are, alas! only too common, and they are the melancholy commentary on the stupendous folly and recklessness of liviug beyond one's means. Well did the wise man utter the warning: "Pride goeth before a fall."

But supposing the husband and father is not made a bankrupt, nevertheless this insane passion for display produces disastrous effects on character. Here, indeed, is an evil as inevitable as it is deep and serious. The members of a community who are bent on surpassing one another in "style," who feel mortified to the point of dying unless they are in the pink of fashion, are themselves the victims of the most demoralizing vanity, of utterly worldly, selfish and belittling influences. It is plain to the keen observer of human nature that a woman wholly absorbed in the effort to make a "show" is a monster of mingled cunning and cruelty. For this she is willing to sacrifice the character of her children, the business of her husband, her own happiness, and all the highest duties she owes to the best welfare of society and the glory of God. When "style" fastens its greedy and remorseless fangs upon the human heart it sucks the life-blood of piety, and paralyzes the sources of sober thoughts and upright action. What we need just now is more of the gospel of honest, simple living, of homely fare, of plain clothing, of unostentatious, yet comfortable homes. Let us so live as not to consume completely each day's earnings, or what is still worse, mortgage the future, but so as to lay something by to have a goodly portion of honest money to help forward charitable objects, to feel happy and contented with our lot, and to leave an honorable and worthy name in this world when leaving it for a grander realm beyond.—*Christian at Work.*

All rivers, small or large, agree in one characteristic: they like to lean a little on one side; they cannot bear to have their channels deepest in the middle, but will always, if they can, have one bank to sun themselves upon, and another to get cool under; one shingly shore to play over, where they may be shallow, and shore-foolish, and child-like; another steep, under which they can pause, and purify themselves, and get their strength of waves fully together for due occasion.

Rivers in this way are just like wise men, who keep one side of their life for play and another for work, and can be brilliant, and chattering, and transparent, when they are at ease, and yet take deep counsel on the other side when they set themselves to their main purpose. And rivers are just in this divided, also, like wicked and good men: the good rivers have serviceable, deep places along their banks, that ships can sail in; but the wicked rivers go scooping irregularly under their banks, until they get full of struggling eddies, which no boat can row over without being twisted against the rocks, and pools like wells, which no one can get out of but the water-kelpie that lives at the bottom. But wicked or good, the rivers all agree in having two kinds of sides.—*Ruskin.*

THE SNOW-STORM.

In the upper regions,
By companies and legions,
The vapors collected in crowds,
And counseled and blustered,
And marshaled and mustered,
And formed themselves into clouds.

Down from the other world,
Down to the nether world,
Silently, solemn, and slow,
Soft as the eider-down,
Light as a spider-gown,
Came the beautiful snow.

Then faster and faster,
Till over the pasture,
Over the ponds and the lakes,
Over the meadow-lots,
Over the garden-plots,
Lay the beautiful flakes.

Then with the snowing,
Puffing and blowing,
Old Boreas came bellowing by,
Till over the by-ways,
And over the high-ways,
The snow-drifts were ever so high.

—*Little Sower.*

THE MYSTERY OF THE SNOW-FLAKE.

The winter night sets in clear and cold. A biting wind blows out of the northwest. The stars glitter in the frosty air. The wheel of a passing cart screams in the crisp and powdery snow. By morning the pavement will be covered with rime, the pond and the brook with ice, the window-panes with stars and crystal foliage; or the whole land will have clothed itself in a mantle of new fallen snow, white, pure, and cold.

When the snow falls quietly without much wind, catch the great feathery flakes on your sleeve, and look at their shapes before they melt. They are not always alike, but oftenest the flakes consist of little wheels having six spokes and no rim. They are

clear, transparent bits of ice, rather less than one-fourth of an inch in diameter, and thin as paper. Several hundred varieties of these snow crystals have been observed, and their figures drawn, and yet almost all show the same six-sided or six-rayed form All these forms are made from the same substance, frozen water; with heat all will dissolve into the same substance, liquid water.

Now what do we know about water?

The chemist procures a certain kind of gas which he calls hydrogen. Hydrogen is very light, so that it takes the upper place in anything which contains it. You can keep it only in an inverted vessel; it is invisible; it will burn freely in the air with a faint, purple-blue light. Put a bell-glass full of it down over a lighted candle; the candle will go out, but the gas will light at the mouth of the bell, with a puff, and will continue to burn there. As the bell is raised up, the candle may be lighted again by the burning glass.

He also procures some oxygen. This is likewise a gas, invisible, a little heavier than air, so that it will not stay in an inverted jar, like hydrogen. It will not burn, but a candle lowered into it burns fiercely; a bit of burning charcoal fills a jar with showers of brilliant sparks; sulphur burns with a lambent blue flame; iron of steel wire sparkles more brilliantly and more abundantly than charcoal, and burns like tinder; while phosphorus glows in a globe filled with oxygen, like a newly risen sun.

Suppose, now, that we have a tin tube nine inches long and one inch in diameter. Let us fill three inches of the tube with oxygen, and the remaining six inches with hydrogen, and stop its mouth with a cork. The two gases are mixed in the tubes, but are not combined. If we touch fire to them through a small hole which we have made for the purpose, they combine at once with an explosion; the cork is driven out with much noise; if the vessel was large it might burst; but if stroug enough to withstand the pressure and to retain the exploding gases, we should find afterward in it a small quantity of water.

We must always combine two measures of hydrogen for every measure of oxygen; two pints or two gallons for one pint or one gallon. If there is any surplus of either, that will remain over, uncombiued. Why?

We suppose that the pint of oxygen contains a great multitude of minute particles, which we call atoms. Each atom is too small to be seen by eye, or by the microscope; it cannot be divided; it is probably round or rounded. A pint of hydrogen is supposed to contain an equal number of hydrogen atoms the same size as oxygen atoms, and similarly shaped, but each oxygen atom weighs sixteen times as much as an atom of hydrogen.

The atoms of oxygen and hydrogen have a great affection for each other. A slight impulse makes and hold each other with the firmest grasp; but each atom of oxygen takes possession of two atoms of hydrogen. The fire gives the necessary impulse to the nearest atoms; they communicate the movement to those next, and so it moves on with the speed of lightning, until all are brought together. Now, it follows, of course, that when every atom of oxygen has found its two atoms of hydrogen, any surplus of hydrogen must be left uncombined. Don't you see that if there should be five gentlemen and eleven ladies in a room, and each gentleman should walk out with a lady on each arm, there would yet be left one lady alone by herself? or if there were six ladies and four gentlemen, that there would be two ladies apiece for only three of the gentlemen?

The combination of one atom of oxygen with two atoms of hydrogen forms one particle of water.

Now, see what all this has to do with the way frost forms a snow-flake. Put three round things, peas, shot, or marbles, down side by side as closely as you can, and see if they do not make a triangle, thus: *_*. The three sides are equal, for the three atoms are of the same size. So then, each particle of water—like the atoms, too small to be seen in any way—is a minute, thin triangle of equal sides.

The force which joins the atoms of oxygen and hydrogen is called affinity. There is another force which tends to hold together two particles of water. which is called cohesion- It fastens many partieles of the same sort into one mass. But there is still another force which comes between the particles, striving to keep them asunder, and this force is heat. Heat and cohesion are sworn foes; as one or the other gets the mastery, the form of the substance is changed. If cohesion overcomes, the particles of water eling together with such force as to become a solid mass, which we call ice; if heat has almost, but not quite the mastery, the water is fluid; if heat conquers, the partieles fly from each other in steam; they fill whatever vessel they happen to be in.

The air is full of partieles of water in the form of vapor or steam. But the cold wind blows and takes away the heat which kept the particles apart, and the cohesion begins to gather them together again. Bit by bit they come and each arranges itself beside its fellow in a certain way, which they all very well know. How many such equal-sided triangles can you gather round one point? Just six, to be sure, and they make together a regular six-sided figure which we call a hexagon. From each of the six sides we may build out lines; arranging the triangles side by side, and by regular additions may make multitudes of beautiful patterns, in each of which the corresponding parts shall always be alike. So it is with the snow crystals. The designs are many, but the lines which form them always make with each other the angles of an equal-sided triangle, or the double of those angles.

The air in a room is full of water particles. As they float against the window pane on a cold night, the heat is withdrawn from them, aud they join each other upon the surface of the glass. Each lies beside his fellow, making always the same angle, and so branching in never-endiug variety of graceful foliage, or in star-shaped patterns.

The water in the bowl begins to chill; a crystal of ice joins the side of the bowl; auother follows, and another, forming a little beam of ice, which always adheres to the side at the angle of an equal-sided triangle. This beam shoots out further and further on the surface of the water, growing broader and thicker, as bit by bit the particles of water part with their heat, and are placed in order by the winning power of cohesion. Presently a second beam shoots out from one side of the first, always with the same angle; and then a third, branch after branch. Other beams have been laid from other sides of the bowl; the growing lines meet, join and strengthen each other. Pour out the remaining water, and the bowl is full of interlacing rods of ice, delicate as needles, and crossing apparently in every direction. Different sets springing from different sides of the round bowl, meet at angles which differ from those described; but the several spikes of one set conform always to the law.

Leave the water in, and soon all the particles will have joined the solidifying mass, and the whole is frozen tightly together. If, now, we take a solid block of ice with two parrallel faces; such as are formed on the surface of still water, and pass a beam of strong sunlight through the block at right angles to these parrallel faces, presently we see a wonderful and beautiful change. The rays of heat in the sunshine are caught by the ice, and at once begin to pull down the work done by the cohesive force, when the heat was before withdrawn. The shadow of the piece of ice, after passing through a lens, may fall upon a screen, and many persons may see the result at once. First, round spots appear; then about these dots, in six directions, branches begin to shoot forth, as the particles are melted down and fall away from the mass, one after another, rereversing the order in which they were builded together.

We have shown some of the wonders of form which grow necessarily out of the chemical structure of a particle of water. There are wonders of force which are as notatable, but the limits of this article forbid us to enter upon their description or explanation.—*S. H. Peabody, M. A.*

WHERE IS YOUR LANTERN?

Young Harry was sent on on errand one evening in early winter. After giving him his message, his mother said: "Be sure you take your lantern with you, Harry.'

"Not I!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself, "What do I want with a lantern? I am sure I know the way well enough."

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by recent rain. By this fall he knocked the flesh from his shin-bone, and covered his clothing with mud. On his way back he forgot the fence running along at the edge of the ravine. As he groped his way along the bank he fell over the side and went sprawling to the bottom of the ravine. With much ado, and after many bruises, he got into the road once more; but when he finally reached his mother's door, he looked more like a scare-crow than a living boy.

The lantern would have saved him all this. Was he not a foolish fellow not to take it? But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are.—*Selected.*

TEMPERANCE.

BEER DRINKING.

THE EXTENT TO WHICH IT PREVAILS AMONG THE POOR.

The remarkable consumption of beer in Chicago by the poorer classes has of late been noticed by a clergyman, who stated that over one-third of the beer manufactured in this city was consumed by the residents of tenement houses, flats, and cheap hotels. The drinking of beer is rapidly increasing, and the winter weather has not materially lessened the demand. It has always been the custom among the laboring classes to have a quart of beer to wash down the mid-day meal. Now it is customary to have beer for breakfast and supper.

A reporter yesterday visited a saloon contiguous to a tenement house in which eighteen families live, for the purpose of witnessing the consumption of beer by the can. The visit was made at the request of a clergyman, and the sale was found to be large. The reporter was not on hand at the time stated, but it was found that by 10 o'clock in the morning forty-two quarts of beer had been disposed of to the residents of the tenement. Gradually the demand increased during the morning hours, so that by noon the bartender had disposed of his first half-barrel. Little girls, 4, 5 and 6 years old, were the ones that got the beer for their parents. In many cases the little ones were badly clad, and more than once was seen the little toe peeping from a hole in a shoe. The day was cold; the little girls entered the saloon with their teeth chattering. Their hands were blue from cold, and on their heads were little shawls. In the saloon were a number of people playing pool. They jibed the little one for "shooting the can"; the bartender took his money, the little girl the beer, and the men resumed playing pool.

At 4 o'clock in the afternoon the amount of beer sold to the inmates of the tenement was one barrel. The reporter followed the next little girl to find out the state of affairs in the tenemeut. The stairs leading to the place were covered with snow and ice, and frequently a dilapidated pan of ashes was found. Persons of all uationalities inhabited the place. One door was opened by the reporter, who asked if Mr. Smith resided there. He did not. The inmates were a woman and three children. The place was cold and dreary looking. The water hydrant had frozen, and the woman was endeavoring to thaw it out by means of a candle. On the table was a half-glassful of beer, and near it was a part of a loaf of bread.

Another room was visited, aud there were found three women driuking beer and talking about their neighbors. The contents of the can were not sufficient to soothe the thirst of the women, so the crowd chipped in a nickel apiece, and three quarts more were purchased. A general tour of the place was subsequently made, and in every room but one was beer.

The bartender was asked if he was not afraid of being punished for selling beer to children. He said that he gave it to them at the request of their parents, and, as he knew all the children he was aware that it was not for themselves, but for their parents.

Much of the beer sold to the poor is of the worst quality. It is virtually swill, aud costs but $3.50 and $4 per barrel. The best beer costs $9 per barrel.—*Chicago Tribune.*

—The United States now ranks third in the list of beer-producing countries in the world. Although her breweries are few in number compared with those of other countries, yet she makes two-thirds as much beer as England whose breweries are almost ten times as many. England is at the head of all beer-producing countries, with 27,000 breweries and a product of 990,000,000 gallons annually; while Germany, with 25,000 breweries, makes 900,000,000 gallons yearly. The United States with only 3,000 breweries, makes about 600,000,000 gallons per annum. Then comes France, with 3,000 breweries and a production of 157,500,000 gallons, and Austria and Hungary, with 2,093 breweries, but a production of 280,000,000 gallons. Belgium has 1,250 breweries, which produced last year 210,240,000 gallons; Holland, 500 breweries, producing, 34,000,000, gallons; Russia, 480 breweries, producing 8,000,000 gallons; Switzerland, 423 breweries, producing 13,500,000 gallons; Denmark, 250 breweries, producing 21,000,000 gallons; Sweden, 220 breweries, producing 21,000,000 gallons, and Italy, 150 breweries, producing only 4,000,000 gallons. Nearly 80,000 persons are engaged in brewing lager beer in the United States.

THE CHURCHES.

—A month's work in Nebraska, that extended into five counties, and that was everywhere appreciated and encouraged, is reported by a missionary of the American Sunday-school Union. In one of his schools, in a class of ten taught by a lady, seven have been led to trust Christ, and join the church.

—The Sunday night services in the Central church, Denver, Col., on a recent occasion, consisted partly of a question box, the pastor answering queries. To the question as to whether unfermented wine at communion had Bible sanction, Rev. Dr. Hayes' instant, unqualified reply was that no other was sanctioned by Bible command or usage. In a few trenchant remarks he gave unanswerable reasons for this position.

—A glorious revival is in progress at the Bethesda Mission of the Central W. C. T. U., of Chicago. Between thirty and forty conversions have occurred within the last few days. This mission is a faithful minister to both body and soul. The forenoons of each day in the week, except Saturday, are occupied by a free kindergarten where fifty outcast children learn of order, beauty, law, temperance, and Christ, from the wisest and kindest of trained kindergartners. The afternoons are given up to medical mission work. The poor are treated and furnished medicine without cost. Physicians are in attendance and every infirmity is faithfully cared for. Every evening a Gospel meeting is carried on by the directors of the mission and earnest coadjutors, both men and women, and souls are being saved nightly. A day nursery for the children of working mothers occupies the upper story of the house, and is proving a material help to the poor wives of drunken husbands who could not otherwise provide for their families left destitute by drink.—*Union Signal, Feb. 5.*

—A series of meetings are being held by the United Presbyterian church of College Springs, Iowa, Rev. Dr. Wm. Johnson, pastor, this week, to close with a communion service next Sabbath.

—An interesting missionary meeting was held in the Y. M. C. A. parlors, Chicago, last Sabbath, in connection with the third annual Medical Students' Missionary Conference. Rev. Wesley M. Stover, one of the missionaries driven away last year from Bailunda, Western Africa, by the natives, at the instigation of the Portuguese, was the principal speaker.

—Rev. Mr. Ross, of North China, after much trouble, has been successful in discovering the written character, as well as the rudiments, of the Corean language. Two of the Gospels have been translated, and six thousand copies distributed through the country. A Chinese New Testament has found its way to the Court.

—The Moravians recently lost an energetic missionary in the death of Greenland Workman Brodbeck, who was lost with the vessel taking him back to his post of duty. This is the first accident of the kind that has happened in the extensive missionary enterprises of the Moravians in the thirty-six years of their existence.

—The Baptists of England are thoroughly in earnest about missions. It has been resolved to start ten stations, 100 miles apart, above Stanley Pool, and to send out twenty more missionaries to man them. To meet the large outlay involved, some of the friends of the Society are increasing their subscriptions. Thus, Mr. E. S. Robinson, of Bristol, promises £500 and his son $100 a year for five years.

—The speakers at the Free Church Mission, held lately in Glasgow, united in ascribing the success achieved in India to the fact that the example of the Scottish churches had been copied in using education as the principal instrument. In Africa the medical missionary enterprise has been the grand motive power; and Dr. Laws avowed his conviction that this must also be "the pioneer of all true and successful commerce."

—The only Italian Protestant primary school in Rome—that belonging to the Free Church of Italy—is being regularly besieged by the clericals. A circle of seven Romish schools has been formed around it. And not only is the instruction free, but the school-books are furnished gratis, and soup and bread as well as meat and potatoes are given to the pupils. For their benefit also, and that of their parents, economical kitchens have been set up. And yet the Protestant school holds on its way. It is not only doing good in behalf of pure Gospel truth, but also compelling its adversaries to do what they never intended.

—Twenty-eight persons were received into the Central Presbyterian church, Denver, (Dr. Hays, pastor), on December 21, of whom three were Chinamen. Seventeen Chinamen have been received into this church during the present pastorate.

—Elder Isaac Hyatt, of East Gaines, reports a series of meetings held by his church in the midst of the late very unfavorable weather. A number of conversions have resulted and the brethren have been greatly encouraged in the Lord.

—The *Mission Field* reports that Hon. John Campbell has given $50,000 towards establishing a missionary bishopric in Fiji, where he has large estates. And an intelligent Brazillian has recently made the gift of $5,000 towards erecting a Boy's Training School at Sao Paulo, under the care of the Presbyterians. Such gifts show what value the residents in heathen countries, or those who have large commercial interests there, place upon mission work.

—The assertion that no Moslem in India ever accepts Christianity should be buried. A Moulvie of considerable influence in Calcutta has recently renounced Mohammedanism, and accepted the Gospel. He shows great intelligence in regard to Christian doctrines, and has placed himself under instruction for future usefulness. He has been a champion Islam against Christian teachers. Another Moulvie, in Northern India, who has adopted Christianity, has been abandoned by his Mohammedan wife, and is, of course, subjected to much persecution by his former co-religionists.

MOODY IN RICHMOND.

Mr. Moody made a striking point on nepotism in his sermon on Daniel, and if there was a Bourbon in his hearing who did not feel that the shot was aimed directly at his head, then with him "ignorance is bliss." He said Daniel was honest and would not lie or steal, was a very radical and progressive statesman, and would not tolerate thieves and drones in the councils and offices of the empire. By thus acting he excited the envy and hatred of about one hundred and twenty princes, or "best people;" would not push their sons and nephews in office, or allow them to do so.

He was for honest government, for the many as against the few, and would tolerate no jobs. For this reason they resolved to get rid of him and destroy his influence. They could prefer no substantial charges against his official life or his private character, so they trumped up the so-called charge and fortified it in part by perjury, that he would not surrender his honest convictions in obedience to what he conceived to be an illegal and unnatural statute secured by fraudulent misrepresentations; and for a season their villainy triumphed. But the end came with dire disaster to them, and the reward was the people's, who had stood by Daniel. And the speaker doubted not that during the next four years there would be found a great many princes, and if so, he also hoped there would be found a Daniel.—*Correspondence Inter Ocean.*

FATHER CHINIQUY.

The account of the conversion of this well known ex-priest, whose labors for Protestantism are almost historical, are given below from a *Times* report of his first discourse in Chicago in connection with the French Mission:

He was ordained a priest of the Roman Catholic church in 1833, fifty-two years ago. He was then twenty-five years of age. He believed he was in the church or God. He studied the Scriptures and the holy fathers with a zeal and attention which only one who gave his whole time and soul to it could study them. He had a burning ambition to become the greatest man in the Roman church.

But in the long, quiet nights there occasionally crept into his burning thoughts soft whispers. They told him that in the Roman church they did not follow the words of God but the lying traditions of men. These whispers increased in number daily. They asked him why he invited the poor, miserable people to invoke the aid of Mary, since there was only one intercessionist, and that was Jesus himself. With supplicating voice he asked God to strengthen his faith; he wanted to live and die in the apostolic, holy Catholic church. For answer there came to him the words, "Come out!" "Come out!"

He was then living in Canada and enjoyed a great name. God had chosen him as a temperance lecturer. He had studied all the delicate intricacies of the human system and was engaged in stamping out the greatest enemy of God and man—alcoholism. During this period of doubt the Catholic bishop of Chicago came to him and said the church was engaged in a great and secret work—that of conquering the people of the United States for the pope of Rome. He asked Father Chiniquy, since his influence among the French was undisputed, to go into Illinois, then a wilderness, establish a mission, and induce the immigration of the French from France, Belgium, and Canada. Though the voice of doubt still whispered in his ear, the victory was not yet won by God, and Father Chiniquy undertook the task. He settled in what afterward became Kankakee, built missions, convents, and monasteries, and brought into the west seventy-five thousand French people.

The bishop of Chicago committed an act which the French people could not stand, and protested against. After a bitter fight against him, Father Chiniquy succeeded, through the pope and the emperor of France, in having the bishop removed. A new bishop was appointed in his stead. He required an act of submission. This Father Chiniquy gave him. It, however, did not suit the bishop, for in the act the priest had said that he submitted to the Roman Catholic church according to the law and word of God as found in the Scriptures. The bishop insisted that it must be a submission without conditions. To this M. Chiniquy would not accede. The bishop would not argue the matter, and not until he had sought the seclusion of his room did the priest realize the terrible significance of the words of the bishop: "You are no longer a priest of the holy Catholic church." Then M. Chiniquy discovered that it was not an act of submission, but of adoration, which the bishop endeavored to extract. He had not learned the awful lesson from Protestants or other enemies of the church, but from the church herself. It was, indeed, a confirmation of the whisper: "It is not a religion based upon the words of Christ, but upon the lying traditons of men."

Father Chiniquy said that after the trance in which he found salvation had expended itself, he was confronted by the awful terror of his situation. He had renounced the Catholic church, his only friend. To the Protestants he could not turn, for had he not as a Catholic, denounced and made bitter enemies of them? He knew the power of the pope of Rome. He knew that as a rebel, a heretic, he had entered into a war to the death. Not only would he be pursued in the pulpit and the press but in the confessional, that most terrible of the Roman Catholic engines. If necessary, they would fix upon him the blackest crimes, the most horrible infamies. The consciousness of right, however, the powerful belief that God had opened the way to him and was with him, inspired him.

"Twenty-two times," said M. Chiniquy, "have they tried to kill me—seven times in Montreal and once in Quebec. The tramping of a vast horde outside the church in which I was preaching, the thrilling cries, 'Kill him!' 'Kill him!' a shower of stone which sent the glass in the windows rattling to the ground, and a fleeing congregation—these impressions were dimmed for the moment by the stones which descended upon my poor body. Blood flowed from my ears and my mouth and I fell, struck by a hundred missils. Twice also have the bullets of assissins whizzed past my ears, but I bear a charmed life, and the mystery of its continuance I cannot comprehend."

Anti-secrecy Tracts

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OBITUARY.

ROBERT S. REED died at his home in Huntsville, O., on the 31st day of December, 1884, in the 64th year of his age. Brother Reed was a sincere Christian, and a true friend of anti-secrecy and National Reform. He manifested his interest in these and other good objects, by exerting his personal influence and contributing liberally of his means for their promotion. W. W. S.

IN BRIEF.

There are now 718 miles of underground telegraph wires in Chicago—more than in any other city in the country.

The progress of the Japanese in civilization is probably the most rapid ever known in the history of the world The authorities there have just published a summary of educational works for 1882, showing there were then in the country 28,908 elementary schools, 76,769 teachers, and 2,616,879 scholars. In 1880, 37,683,633 papers were sold.

An augur that will bore a square hole is a recent invention of a Cleveland man. Its end instead of having a screw or bit, has a cam motion which oscillates a cutter mounted on a steel rocking knife which cuts on both sides. In order to prevent the splitting of the wood, the ends of the cutter are provided with small semi-circular-shaped saws, which help in cutting out perfectly square corners.

About 1,000,000 claims for pensions have been filed since 1861. More than half the number, according to the forthcoming report of the Commissioner, 545,130 claims in all, have been allowed. The whole amount disbursed for pensions since 1861 is $678,346,507. The amount paid during the past year was $56,907,507, including the sum paid to new claimants during the past year, 31,307 were paid, but as a large number of persons were dropped from the rolls, the net increase in the number on the pension rolls, was only 19,078. The whole number of pensioners is 322,756, of whom about two-thirds are army invalids, the remainder widows, children and relatives, and navy invalids, with a few survivors of the war of 1812 and their widows.

The record of violent deaths and serious bodily injuries suffered by those engaged in mining, is very much smaller this year than last, because there have been this year no such sweeping disasters as that of Braidwood, where sixty-nine were drowned in one mine, and that at Coulterville, where ten men were killed by an explosion. Omitting the mortality in these cases, as exceptional, and refcrring only to what may be termed the average death rate from ordinary causes we have for the year 1882, forty killed, or one for every 227,891 tons of coal mined; for 1883, fifty-five killed, or one for every 192,887 tons of coal; and for 1884, forty-six killed, or one for every 219,587 tons of coal. For the three years this gives us an average of one death for every 210,109 tons of product.

A grand cathedral has been built in Moscow to commemorate the retreat of Napolean from Russia. Immediately on the withdrawal of the French, Alexander I. decreed the erection of a memorial temple. Foundations were laid, and nearly two million dollars were expended or wasted; and then by the Emperor Nicholas a new site was chosen, and work was begun on the present building. The site cost, with embankment, terrace, etc., the sum of $900,000. The foundations were laid in 1838, and the walls were completed twenty years after. A quarter of a century more has been expended in fittings and decorations. The largest bell weighs twenty-six tons. The cost of the whole peal was upward of $65,000. The five copper cupolas cost $850,000. The doors cost $300,000. The interior is very gorgeous. The two rows of candelabra around the cupola cost $200,000, and the total number of candles to be lighted throughout the building is upward of 3,000. At the top of the cupola is a painting representing the collossal proportions of the first person of the Trinity as an old man, with the infant Jesus, The height of the figure is forty-nine feet, the length of the face seven feet and the height of the infant twenty-one feet. Also below the cupola are a number of figures of apostles and fathers, each twenty-one feet high. The edifice will accommodate 10,000 worshipers, and its total cost was over eleven million dollars.

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A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. Lawrence, 199 Dean St., Brooklyn, New York, will receive the recipe free of charge.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.

A THRILLING EXPERIENCE!

REMARKABLE STATEMENT OF PERSONAL DANGER AND PROVIDENTIAL ESCAPE.

The following story which is attracting wide attention from the press, is so remarkable that we cannot excuse ourselves if we do not lay it before our readers, even though its length would ordinarily preclude its admission to our limited space.

To the Editor Rochester, N. Y., Democrat:

SIR:—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. and yet if a few years previous any one had told me I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness was. Very many people who will read this statement realize at times that they are unusually tired, and cannot account for it. They feel dull pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, sceing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Main to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation, by means of a remedy, which he urged me to try. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had opportunity, and this letter is in fulfillment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly reinvestigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I, therefore, state deliberately, and as a physician, that I believe *more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys* This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "heart disease," "apoplexy," "paralysis," "spinal complaint," "rheumatism," "pneumonia," and other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself upon the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. Certain agony and probable death will be the sure result of such neglect and no one can afford to hazard such chances

I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequence.

J. B. HENION, M. D.

Rochester, N. Y., Dec. 30.

ADVERTISING DEPARTMENT.

Our advertising columns are carefully edited to avoid all *improper, private medical*, and questionable advertisements. By such careful discrimination an indorsement of genuineness is given to all advertisements accepted. The confidence of its readers is sought by the careful exclusion of all questionable enterprises. Shrewd business men will not fail to see the great advantage the paper will be to them in promoting their interests.

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NEWS OF THE WEEK.

WASHINGTON.

The House Committee on Foreign Affairs, to which was referred the various resolutions relative to the recent dynamite explosions in London, has decided to report it unbecoming the dignity of the House of Representatives to assume American citizens had been in any way connected with the crime where no charges had been made; and that the committee was unwilling to request any officer of the government to search for proof of guilt where there was no charge.

The House passed the postoffice appropriation bill. The steamship subsidy clause was defeated. William Howard Mills, of the Treasury Department, preferred charges of mal-administration, violation of civil-service rules, and misappropriation of public property, against the Commissioner of Internal Revenue.

COUNTRY.

Last Thursday as a gang of nine men were cleaning a sewer in this city they were overcome by sewer gas and five were dead before they could be rescued.

Southern papers report snow storms in Montgomery, Talladega, and Tuscaloosa, Ala. At Columbus, Duck Hill, and Macon, Miss., there has been a fall of nine inches, the heaviest snowstorms ever known in those places. The snow at Vicksburg delayed railroad trains, and a fog on the river checked the movement of boats. Snow also fell at Shreveport, Louisiana.

Fire broke out in the insane department of the Blockley Almshouse, at West Philadelphia, Pa., Thursday evening, and there being no fire escape in the section, the inmates were penned in the blazing pile. Seven were taken out dead, six were found mortally burned, and six others are missing, supposed to have perished.

Near Onkone, W. Va., a Miss Cox who died suddenly, was rather hastily buried. Dogs raised a disturbance at the grave during the night, and it was re-opened next day, when it was discovered that the woman had revived, and in her struggle in the coffin had lacerated her body in a terrible manner, and died of suffocation.

A bill to prevent children from acquiring the habit of using tobacco was introduced Wednesday in the Michigan Legislature.

Heavy snow-storms are reported in sections of Louisiana, Mississippi and Alabama. Trains have been impeded by the snow.

During January the beef and pork products exported were valued at $11,965,948, against $9,091,877 in January, 1884.

Long Island Sound is studded with masses of ice, making navigation dangerous, and will be frozen solid if the cold continues. The tides have created icebergs ten to fifteen feet high.

O. M. Dudgeon, near Hammondsville, Ky., cut his throat Tuesday night through grief at the demise of his child and his wife being at the point of death. The three bodies were interred in one coffin.

The closing of the mills at Manayunk, Pa., has caused great destitution among the 10,000 persons thrown out of employment.

An explosion occurred in the Vale colliery, New Glasgow, N. S., Tuesday night, thirteen men being killed or suffocated and many wounded.

John Murphy, whose brother was lynched by vigilantes near Helena, Mont., was found on the coupling of a train which reached Dubuque Thursday night, and said he had ridden from Montana in front of baggage cars. He is so badly frozen that he cannot recover.

Claiming to have been so instructed in a vision, George Gassar, of Youngstown, Ohio, has made desperate efforts to kill his 14 year-old son, and has been arrested. He belongs to a sect called "The Followers of Christ."

Fifty fat hogs valued at $600 were found frozen to death Thursday on the Carson farm near Lexington, Ill.

Reports from Iowa, Wisconsin, Michigan, Indiana, and Illinois, show that the the snow storm which began Sunday evening Feb. 8th was the heaviest for years. Railroads were blockaded and business stagnant all over the section visited. At points in Illinois and Indiana the storm was ushered in by lightning and thunder, a barn being struck, a horse killed, and two boys stunned at Franklin, Ill. At other places vivid lightning was seen, unaccompanied by thunder. The storm was followed by extremely cold weather for several day and another snow last Sunday.

The Kansas Legislature condemns the Kansas State Commissioner at the World's Fair for joining in the invitation to Jefferson Davis to welcome the liberty bell.

A bill, ordered engrossed Tuesday by the Indiana Senate, provides that the seller or buyer of votes, or those who use corrupt influences at elections, shall be disfranchised for life, and be ineligible for office, besides being punished by fine and imprisonment. The Democratic congressional reapportionment bill, which is nearly completed, gives Republicans but two districts in the State.

The Farmer's Congress held its session in New Orleans last week. A resolution was adopted urging on Congress the imperative necessity of the elevation of the Department of Agriculture into one of the chief executive departments of the government.

An appeal for medicines and linens, with which to dress wounds, was received at Denison, Texas, Monday, from Savannah, in the Indian Territory, where the recent mine explosion occurred. Thirty victims are suffering for proper treatment.

The Edgar Thompson Steel-works, at Braddocks, Pa., employing 4,000 men, resumed in all departments last week.

Three aged and demented women, who occupied a small wooden structure on the poor-house grounds near Monticello, Ill., were burned to death Monday night by the shanty taking fire.

A boiler exploded Tuesday at the Trenton mine, near Pottsville, Pa., fatally injuring two men. A portion of the boiler went through a house sixty yards away, severely wounding an infant in its cradle.

Jones Island, Milwaukee, was flooded Monday night, waves from the lake sweeping the district, and driving the people to places of safety. The cold was intense and the sufferings of the islanders excruciating.

Mrs. Hiram Atkins eloped from Norwich, Ohio, Monday night with Emanuel Porter, an employe. The residence was found blazing a little later, and in the ruins were found the remains of Mr. Atkins and his two children by a former wife. Current belief is that the fugitives set fire to the structure before their departure.

By an explosion in the Central Iron and Steel Works at Brazil, Indiana, Tuesday morning, seven men were killed and a number wounded, many of them dangerously. It is believed that other bodies were buried in the debris.

FOREIGN.

Surgeon-General Hamilton has information from Panama that 109 persons died in the canal hospital in November. The mortality on the Isthmus is concealed as much as possible, for if the fact were known abroad it would check the flow of laborers, contractors, tourists and others. People die daily of yellow and pernicious malarial fevers. In the new cemetery, opened at Panama in July last, there are already more than 1,000 graves. There are five cemeteries in the neighborhood. A correspondent says he has no doubt that 2,400 people were buried at Panama in 1884. The death rate at Colon and along the line has been very heavy.

Many members of the Liberal party in England are reported as in favor of handing the control of the Soudan over to the Sultan, as the best way out of the Egyptian troubles. Messengers who claim that they left Khartoum February 3, and arrived at Korti Saturday, reported that Gen. Gordon was still alive, and holding his position. Little confidence is, however, given the reports. At the council of war it was resolved to increase the Indian contingent for the reinforcement of Gen. Wolseley to 3,500 men, and thus raise the force of Gen. Graham for his Suakim expedition to 11,500 men.

At the approaching session of Parliament the government will demand a credit of £2,500,000 for the Suakim expedition. This will very likely provoke a conflict between the government and the opposition, and result, it is believed, in a dissolution of the present Parliament, a consummation which a majority of the Liberals, Conservatives and Parnellites desire.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, Feb. 13:

C. Kennicot, H. Siemiller, Hope Davis, O. C. M. Bates, Isaac Townshend, M. V. Clute, Milligan Col. R. R., J. N. Norris, T. R. Bufkin, Rev. T. H, Hanna, Simeon Badgley, Geo. N. LeFevre, S. Heaton, Edward D. Conant, James Schouten, D. Hyde, H. Woolf, Sub. News Co., Geo. W. Holmes, E Brace, Edwin Barnetson, D. Manning, J. L Wood, E. VanFossen, A. K. [illegible]y, C. C. Martin, Calvin Marshall, Sa[illegible]le, Rob't Santo, Wm. Lee, R. L[illegible], Everett Peck, Mrs. L. Austin, J. J[illegible]cox, Orin Sholes, John G. Miller, [illegible] Yandes, Rev. Carl A. Evald, E. C. [illegible]er, Edw. Etter, Rev. H. R. McRal, [illegible] Oxley, P. Baldwin, Lewis Wood, S. [illegible]y, Wm. D Johnson, James Cochran, [illegible]n. Souter, S. Woodruff, C. C. Burt, A. [illegible] Salisbury, A. Austin, H. Randall, Milo Vanfossen, Jacob W. Cole, W. McCracken, Rev. C. B. L. Bowman, J. F. Galloway, J. W. Young, Geo. Pallister, Cyrus B. Gillett.

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Wheat—No. 2		@78
No. 3		@70
Winter No 2		@80
Corn—No. 2		37¼
Oats—No. 2		27
Rye—No. 2		63
Bran per ton		12 95
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		13 00
Butter, medium to best	12	@32
Cheese	05	@12
Beans	55	@1 00
Eggs	28	30
Potatoes per bus	35	45
Seeds—Timothy	1 28	@1 33
Flax	1 47	1 48
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 65	@6 55
Common to good	4 20	@5 60
Hogs	3 75	@5 20
Sheep	1 70	@4 75

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	90	@ 93¼
Spring		91
Corn	50	@60
Oats	36	@42
Mess Pork		14 00
Eggs		27
Butter	8	24
Wool	13	@47

KANSAS CITY.

Cattle	2 50	@5 50
Hogs	4 35	@4 90
Sheep	2 40	@3 15

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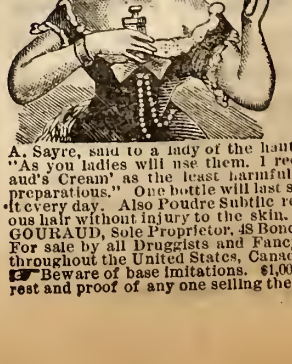
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SIXTEEN THOUSAND.

Since last report on the Washington Monument protest there have been received at this office 882 signatures, and Secretary Stoddard's figures from Washington show that 4,167 names were sent to the *American* office as we requested. Add to these numbers the lists sent direct to Senator Sherman, so far as reported to the *Cynosure*, and we have a grand total of

16,018.

When we remember the severe storm and cold, and the snow-blocked roads, and that most of the petitions were in circulation but one or two days, everyone will rejoice at the success, under God, of our united effort.

THE MORMON INITATION.

The *Cynosure* is now preparing a series of cuts to illustrate the secret initiatory ceremonies of the Mormon Endowment House at Salt Lake City, and we expect to publish in the issue of March 12th an exposition of these ceremonies from an authentic source. The lecture of Joseph Cook on the "Mormon Cancer" is giving a new impetus to this discussion; and the editorial in the present number of the *Cynosure* is commended to all who are interested in it.

Rodger Clawson, who was tried in Utah for the crime of polygamy, and convicted, and then sentenced by the court to pay a fine of eight hundred dollars, and to imprisonment for four years, carried his case to the Supreme Court of the United States; and that court has just rendered a judgment confirming that of the court below. This kind of medicine promptly given is the best remedy that we can think of for the cure of the malaria of polygamy.

The committee of the House of Representatives to which was referred a bill regulating the manufacture and sale of liquor in the Territories, has reported against the submission of the measure to the voters. The majority of the committee say the sale of intoxicants is already sufficiently guarded by law in the Territories, and when they become States they can do as they please. The laws referred to are those prohibiting the sale of liquor to Indians and soldiers, which no one knows better than these Congressmen, are not worth the paper they are written on. Liquor is practically free to every Indian or soldier who can buy it or steal it, and will be until the poison is kept out by laws against importation as well as manufacture and sale. No such prohibitory regulation can pass until it has a national party to back it.

The Woman's Christian Temperance Union expects to hold, on the 14th and 15th of March, special meetings in its booths at the New Orleans Exposition. Mrs. Nichols, superintendent of the Union in charge of the booths, reports: "There are any number of artistic buildings upon the ground for the sale of beer. There is no provision made for *a single pint of drinking water* for the tens of thousands of people who already throng the place." To meet this exigency, the secretary of the National W. C. T. U. calls for immediate contributions from everybody to provide free icewater to the visiting public. The neglect of the Exposition management in this matter seems hardly less than criminal, and the readiness of the National Union to step into the gap, instead of merely sitting by and scolding, is an effectual answer to the sharp critics of that organization, who have been so diligent since the defeat of Blaine.

The New Orleans Exposition, although the largest one ever projected, has shown probably the least regard for the moral convictions of its patrons. The almost unlimited sale of liquor and the desecration of the Lord's Day have given reasonable offense to many, and the press already begins to notice how much the attendance is cut down for this reason. The National W. C. T. U. has through its officers sent the following remonstrance to the president and directors of the Exposition: "We have heard with unfeigned sorrow that the great 'Exposition' of God's blessings vouchsafed us as a people, has become the occasion of breaking his Sabbath law. That the chief Christian nation of the world, and especially the portion of that nation hitherto justly esteemed as the more scrupulous in hallowing the Lord's Day, should set such an example to infidel and heathen lands seems well nigh incredible, and we have anxiously but vainly awaited the contradiction of a statement so out of harmony with the genius of our civilization and the illustrious history of its beginning. Permit us, therefore, in the spirit of Christian patriotism and with profound earnestness, to appeal to you. By the heroic memories of our past history, by the sanctity of our American home life, which owes so much to the seventh day's peace, privacy and worship; by the guarantees and safeguards which come to workingmen and their families when the Sabbath is hallowed; and by the beneficent future assured to us as a Christian republic, if true to our high calling, we beg you to close the great Exposition under your care, upon the Sabbath day."

In his first two Monday lectures of this year's course in Tremont Temple, Boston, Joseph Cook assailed the threatening evils of Mormonism and the secret atheistic and communistic societies. In his lecture of last week he took up the subject of National and State prohibition with a moral courage which their churches may very well commend to the Congregational ministers of Chicago since their late gratuitous action on the same subject. Mr. Cook spoke of the laws requiring education in the public schools on the evils of intemperance in the States of Vermont, Michigan, New York and New Hampshire and proposed such a law for the State of Massachusetts. The audience sustained the proposition by a hearty and unanimous rising vote. The substance of the prelude is reported thus by the *Golden Rule*: "Whiskey has now become king. Is not a new party a necessity? There are three ways to overthrow this rum power; by law and order leagues, by non-partisan constitutional prohibition, as in Maine, Kansas, and Iowa, and by prohibition through a new political party. Both parties have deliberately given themselves over to this accursed Moloch. His reasons for a new party were because each political party now refuses to submit constitutional prohibition to the people, and when once passed will not enforce it. Our cities grow rapidly, are ruled by whiskey and dominate parties. The new party should steal its thunder from the entire political sky. A broad eclectic reform party would reform or supercede its rivals. The time is ripe for it. The Government of Canada is pledged to submit it as soon as the people demand it. English conservatives now demand it and even the Catholics of this country urge their followers to embrace 'a more becoming way of living.' Municipal misrule may yet imperil our liberties, and be only put down by soldiers and street barricades. The rum traffic dreads above all things a National Prohibition party, therefore I believe in it. This may be our opportunity."

FREEMASONRY MUST GO.

BY REV. H. A. DAY.

We may daily thank God and take courage. God will make even the wrath of men to praise him. Freemasonry must go. It is doomed. I may prove untrue to the cause of justice and truth; others may become discouraged and withdraw from the conflict; but all the while, the Omnipotent moves on to the carrying out of his sublime purposes. "Every tree that my Heavenly Father hath not planted shall be rooted up," says Jesus, and it will be so. Men may slander, and blaspheme, but the truth will go marching on, cutting like a two-edged sword. The storm will beat on the foundation of sand, and ultimately there will be a fall, and great will be the fall. It matters nothing that men do not believe the revelation God hath given. It is almost amusing to hear men so often say "I know the Bible says so; but I don't believe it," as if the great God would alter all his arrangements, because a man's opinion did not harmonize with his revealed truth. It may possibly appear to the reformer that all men are turning away from the truth of God to take up with the fables of lodgery, but the whole fabric will ultimately fall to ruin, and the followers thereof be left desolate. Do not be deceived into the belief that all we read in the papers of great revivals is true. It means a great drel in these days of pride and show, to get even one, down to a humble following of the meek and lowly Jesus. Let not the minister fail, as the eye of the Almighty is upon him, in revival effort, to preach and pray against the lodge. Can a soul follow Jesus, taking up his cross daily, and be a participant, more or less, in the senseless, not to say, blasphemous, mockery and mummery of Freemasonry and Odd-fellowship?

Can a soul be a humble, holy, Christian, and at the same time be a participant in ceremonies which are only calculated to imitate and bring to mind the idolatry of the days of Ceres, Flora, and Pomona? No man in his right mind dare presume that God will let it pass under his scrutiny to-day with less favor than in past ages. Where are the ministers of God? The Wesleyan Methodist church is falling away from their first position on this important question. So with the United Brethren, and Free Methodist churches. The best talent and blood of this country is being sacrificed on the altars of secrecy to-day, and never-dying souls are exposed to the dangers of sinful associations, in this life, and in the oncoming day of God's great wrath, to the perils of eternal damnation, who would be safely and securely sheltered in the blessed fold of Jesus but for the cursed midnight orgies of these mumbling, muttering followers of Baal. Again I say, where are the preachers? Where are God's ministers? Perhaps they are praying and arguing over the question as to whether entire satisfaction is subsequent to justification, and whether it is a gradual or instantaneous work. Much time has been wasted by this senseless debate. While the inhabitants of Jerusalem divided themselves into factions and strove with one another,

the enemy entered the gates, and the whole became an easy prey.

Oh, that we might stand with a solid front against this common enemy. Are you fearful about salary, etc.? To whom belongs the earth, and its riches? Who laid the corner stone thereof if thou knowest? Who hath stretched the line upon it? When thy God formed it by his creative power, the morning stars sang together and all the sons of God shouted for joy. Why may we not shout victory in the face of this foe? "The Lord of hosts is with us and the God of Jacob is our refuge." Says David, "He spreads a table before me in the presence of my enemies," and so he does for me, praise his name.

Yes, Freemasonry and all patterned after it, with its millions of votaries must go down. Shout it, reformers, until the eternal hills of God send back the echo. *Cynosure* and *American*, God speed! Reformers everywhere, God speed! A glorious company is forming, robed in white, with palms in their hands. They come up through great tribulations. Will we endure in the presence of secrecy with all its pomp, parade, and power, as seeing Him who is invisible, but to the eye of steadfast faith?

Williamston, Mich.

RIGHTS OF THE "CHILDREN OF THE KINGDOM."

BY ELDER NATHAN CALLENDER.

Much is said and much written on human rights: as individuals, as families, communities, States and nations. Human *selfishness*, nothing else, causes all the *seeming* collisions between God-given human rights. As subjects of the kingdom "never to be destroyed," the *eternal* government of the "King of Glory," we have inalienable rights never to be surrendered on any account. But true godliness has had to fight its *own* battles. Its own, I say, though God himself fights with and for his people. But every God-appointed prerogative of man is to be *asserted* and *fought* through by the moral agent himself. Even the chicken breaks from its own prison walls in course of natural development, and walks from his shell seeking room and *making* it, too. But for the persistent efforts of the infant to claim his rights, even the fond mother might keep him in his cradle to his ruin. But by dint of exertion and effort he asserts, and so takes, his God-appointed rights by force. But for the law of *self-assertion*, through the ages, godliness could not have lived in our world a score of years, nay, not a single month.

When a despot, like Nebuchadnezzar, decrees universal prostration to his golden image, or another like him, decrees that no petition or prayer shall be offered to any one but himself, for thirty days, then it is that godliness asserts his own heaven-born prerogatives and says, *I will not*, or, in the other case, *I will*, and goes to duty just as though nothing had happened. What grandeur in the words and acts of those captive Hebrews recorded in Daniel third and sixth. But for such men as these in church and state, this world would be but little better than that where all the hosts of the nether world, by their own moral gravity, do finally congregate—called "the bottomless pit." Godliness does live and thrive, defy, and fight his way through this unfriendly world, despite kings and despots, earth and hell united. As no earthly power can *enforce* godliness upon any soul, so no power of earth or hell can *prevent* a soul from walking with God.

Never in our experience have we felt more deeply the worth and the potency of a heaven-inspired soul, moving like a new-made sun in its moral orbit of light and love, clearing out of its path by attraction and assimilation or by destruction, every antagonist. When a sovereign soul, subject to the Sovereign of all, concludes to put its weight with right against wrong, with God against the arch destroyer, and vote purely on a *moral* and *living* issue, he will not be swayed from his duty by political demagogues and mere party men, though they scoff or rage. Storms on election days will not keep him home. A sublime purpose impels him forward. Since the day when human slavery was doomed by the free ballots of the reading masses of a thinking people, no such body of God and conscience-inspired men have used their sovereign right at the polls in behalf of God, humanity, and reform. From ten millions of voters in round numbers, God in his own way found a Gideon's army of 150,000 who believe in "*lapping water*" instead of whisky, and while the panic-stricken and shrewd liquor power concede that prohibition means business and doom to whisky, unless vanquished by its liquor-inspired hosts, the great parties seem amused at the smallness of Gideon's army. Let these scoffers at Gideon wait till he comes around again, four years hence. These years will give them time and opportunity to get out of danger by falling into line with those who vote, not for party, but for God-inspired principles.

The rights of the children of the kingdom are simply the rights of true godliness, and it is the right of a godly man to do his duty as a *citizen* as well as a saint. The liquor power may make some martyrs of leading prohibitionists, and probably will, but it cannot kill the cause. Nay, every martyr will give it thousands of votes, and equity will break into fragments kingdoms, and republics, too, in case they get in the way. Equity is crying, as she did twenty-five years ago, "*more room!*" So get out of the way by falling into the rear line, ye political hacks, or else adopt the living issues of *to-day*, and so take the front. If there is any one thing above all others for which we are supremely grateful, it is our blood-bought freedom, in the sovereign use of which we can, in defiance of political and lodge-bound despots, pray, teach and vote as we *will*. This will is the bed-rock of all virtue. When wicked agencies of this and of the nether world strike their tools on this *puritanic flint*, they *dull*, and quit the job.

UNCOMFORTABLE PRAISE.

BY NINA HOWARTH.

Of course I don't know, as I never was there. But, I may venture an opinion in regard to the feelings of a Mason, if he as a Mason *can* have, and *has* an average conception of the fitness of things, when he becomes aware of the fact that his wife is often rendering herself ridiculous in the attempt to defend Masonry on the strength of her faith in him. She has no other argument, being, as he desires she should be, wholly ignorant of the fact that her husband, in whose integrity she has an implicit and unreasoning confidence, is possessed of a double nature, one native, the other acquired; a double character, one for open day and the exercise of humane and social qualities, the other blackened and charred by his unlawful, blasphemous lodge duties and affiliations. If she were conscious of this, and endowed with but half the finer instincts of true womanhood, she would shrink from him, as from contact with the most loathsome reptile. This is a position for which the principles of Masonry fit a man.

As an instance of this unenviable situation, I will relate a little episode in my own experience. It is almost a year ago. I had rented a house in East Saginaw, and had returned to Flint, where I had been living, for the purpose of packing and shipping my household goods; this had occupied my time for several days. Every arrangement being completed, and feeling very tired, I resolved to spend the night with my friend, Mrs. Lyscomb, who, the next morning presented me with a large bundle of Anti-masonic pamphlets and tracts. At the depot I found that the train was an hour behind time, and to while away that hour I untied my bundle to see what I had and what I could do. I was seated near a window by the side of a young lady; and I noticed a gentleman standing close to the window, on the outside. While I was looking over the reading matter, some figures prepared for initiation attracted her attention.

"Oh! excuse my rudeness, and allow me to ask, what have you there?" she exclaimed with childish eagerness; and in a rather loud voice, which I saw, by the start he gave, was heard by the man out on the platform.

"Some Masonic expositions."

"Oh! let me look at them, please."

While she spoke the man came in. He was a gentleman in dress and bearing. His watch and chain supplied with as many mysterious emblems, charms, etc., as its length and breadth would allow. He stood by the stove quite near us, but unnoticed by the lady. I had placed in her hand one of the papers, and, after looking it over, she handed it back, saying, "I know Masonry is not what that sheet represents it to be."

"Do you? May I enquire, have you proof that it is not?"

Here the man by the stove showed uneasiness, but the earnest little lady was all unconscious of the disquiet occasioned by her zeal.

"Because my husband is a Mason, and I *know* he would never go through such disgraceful performances as those."

"Will you please tell me *how* you know he would not?"

"He is a decent man, one of the kindest husbands woman ever had. Besides he is a Christian; prays night and morning—things he could not do, if he was that wicked."

The tears came into her eyes as she spoke, though she tried to force them back. The man at the stove was becoming excited, pacing back and forth. The waiting-room was well filled, and some began to give us attention.

"Have you any testimony, other than the good qualities of your Masonic husband?"

"Yes, our minister is a high Mason, and nothing could make me believe him so base and inconsistent as to belong to a society which practiced such vulgar wickedness."

"Will you tell me the name of the church thus honored?"

"We are Baptists."

"And does your church bear her honors with becoming meekness?"

"What honors? I don't understand you."

"Never mind. I will now tell you in just as few words as I can, and in the name and fear of the Lord, what I think of the evidence you have presented in vindication of the lodge power."

At this juncture a gentleman, who had been sitting at a little distance from us, and had undoubtedly taken in the whole situation, arose, walked to the side of the discomfited husband, and, giving a sign, began to gesticulate as only a secretist can.

"I admit," I continued, "that the presence of church members and their pastors gives tone and a reputation for sanctity to the secret lodge. This affords the best—yes, all the evidence that can be alleged in their favor. This fact Masons parade before the world, with great satisfaction and pride. But the man who is playing the double role, of minister of the Gospel in temples professedly consecrated to the service of God in open day before the world, then secretly and in darkness enters a lodge, a temple dedicated with heathen, blasphemous rites, to the worship of Satan, is acting a part, of which the devil would be ashamed. A man may be a good husband and a Mason; but if he is a Mason, and can pray in his family or church, it only proves that he has a Mason's elastic conscience, that's all."

The train soon arrived, and after taking a seat about midway in a coach, I took a survey to see whether or not there were among my fellow passengers any whom I knew. As I did so I beheld the Mason and his devoted wife just entering the door; the one with a very stern face, the other with very red eyes. There were a number of Masons in the waiting-room, and some of them were in the coach. Many had been the shoulder shrugs, and I met many a frowning glance, before I reached Saginaw.

THE FOLLY OF LODGERY.

FROM A LECTURE BY H. C. S., TRANSLATED FROM THE GERMAN FOR THE LUTHERAN STANDARD.

I affirm: Whoever knows the truth with regard to these lodges, and their real object, or purpose, must find it utterly impossible ever to join one. And this is the case with every intelligent, upright man, and more so with an earnest Christian.

Supposing you ask one of your acquaintances who joined a lodge: "Friend, how can you practice such foolish and childish ceremonies with your brothers of the lodge, as we find them prescribed in your ritual," what will his answer be? "Well, our ceremonies are fooleries, I know it, as well as you; but other things please me well, and first of all, being a member of my lodge helps me very much." The majority of secret societyists attest that childish foolery is practiced in the lodge. It would be a hard thing to contradict it. Every one sees it at once. And this is my first argument, why no sensible and upright man should join a lodge. Such foolery is enough.

First of all look at the foolish names they have given themselves. Some call themselves Freemasons, and are neither masons nor free, but are burdened and bound by dreadful oaths. Others call themselves Odd-Fellows, i. e. peculiar brothers or foolish boys. Cuckoo-like they call themselves by the right name, but by doing so bring upon themselves ridicule and laughter by it. Others would be called Redmen, i. e. wild Indians, but are nevertheless very tame people. Some again use the name Druids, not knowing whom they imitate, namely, the ancient heathen priests of Germany; they are happy to be apes. And it is the same with all the other names.

Again, at times we see their street-parades, representing terrible warriors; using iron scull-caps and swords, bow and arrows, spears and regalia, are clothed with apron and collars, with colored rags and ribbons. But after looking those frightful heroes in the face, you find one to be a very peaceable tailor, who instead of his needle now carries the terrible lance—and another you find to be a modest barber, who instead of his razor for a little while flourishes the fearful sword. Well, little children may be ex-

cused, if they play Indian, and scare each other; frolicsome students are allowed to dress themselves as pope and cardinals, in order to ridicule popery. But to see citizens and heads of families in the open street participating in foolish child's play and to hear them give the assurance, that such play is not play at all, but is meant in good earnest and sincerity, this impresses every reasonable man with the feeling that the thing is silly and ridiculous in the extreme.

Their high honors and titles a yard in length, are childish also. I refrain to say anything to-day about their sacrilegious use of such names, as All Puissant Sovereign, Host of Peace, Lord of Hosts. But childish it is, to hear your neighbor, the cobbler, who has laid aside his strap and dressed himself with his colored rags in the lodge-room, all at once addressed as Right-Worshipful-Grand-Supreme-Forester, or to see the very man who waited in his saloon upon his guests only a quarter of an hour ago, in the lodge-room play the part of Reverend-Grand-High-Priest or Past-Grand-Chaplain.

Childish, to say the least, are also the ceremonies, used in several lodges at the initiation of new members. To divest a person of all his clothing, to put a rope around his neck, to lay him in a coffin, to touch his breast with the point of swords, to utfer terrible threats—and such things are done to scare weak men—these are, to say the least, tricks so childish, that no sober man should have anything to do with them.

And yet this is only one argument. Lodges have not only much that is foolish child's play, but also much which is truly dangerous and open to suspicion. This is my second argument, why an honest and reasonable man never ought to join a lodge.

They are behind closed doors during the dark hours of night, guarded by armed men. None of the uninitiated may enter these secret places. They do not deny that they have secrets, neither do they deny, that they swear with solemn oaths, and partly under the penalty of fearful punishments, that they will keep these secrets inviolate and subject themselves to inhuman revenge. Now, what are their secrets? I do not say that they are without exception dangerous and immoral. I do not believe, that every candidate must sign away his soul with pen dipped in his own blood, as we hear it said. I am willing to think, that excepting a few signs of recognition, which are also child's play, empty bubbles are blown in the lodge; that it is the merest humbug, with which fools are paid off, and not profound or exalted secrets. But, who knows that? Who gives the assurance, that not worse things are hidden under their play? Who will accuse him that expects nothing laudable in such men? If only child's play, why this boasting about importance, etc.? If their intents are good and laudable, why such anxiety in guarding them? He, whose intentions are good, shuns not the light. Let me tell you what in former days, and very likely to-day yet, an Entered Apprentice of Masonry had to swear: "I in the presence of Almighty God . . . promise and swear, that I will ever . . . conceal . . . the secrets . . And this under no less penalty, than to have my throat cut across, my tongue torn out by the root, . . . (second degree) my heart taken from my left breast . . . (third degree) my body burned to ashes and the ashes scattered . . . " This is the substance of a Freemason's oathes. Similar, but not so terrible, is the obligation of an Odd-fellow. Who will blame men, when they suspect the worst? Can a wife otherwise than with a heavy heart see her husband go to the lodge? Who will say that it would be wrong, if our government, the State, the mass of citizens, should investigate or inquire, what two millions of male inhabitance are doing, who, organized as they are, linked together by awful oaths, assemble once a week in the night, at places where only God's eyes witness their proceedings? He, to whom all this would not be very suspicious, cannot have his eyes open.

THE GRAND ORIENT DEFIED.

Paris, and France itself, is agog with the recent revelation of Masonry by M. Andrieux, a government official, and the warning he has received from his lodge that the fearful penalties of his oath would be inflicted upon him. The affair has been regarded of so much importance that the correspondence has been cabled to this country and has appeared in a number of our large dailies. The two dispatches appear below. The Grand Orient is the name of the Grand Lodge of France—the same which a few years ago rejected the name of God from its ritual:

PARIS, Feb. 1.—[Via Bennett-Mackay Cable to the *Tribune.*]—M. Andrieux, Prefect of Police, has outdone all previous revelations in Friday's installment of his "Souvenirs." Like many others who have held high posts under the Republic, he was once an active member of a Freemason lodge. On being appointed Prefect of Police, he thought it right to leave the Grand Orient of France. He says he could not serve two masters. He thus describes his initiation into the awful mysteries of the order:

"I asked leave to enter the Lodge of Silence—so-called, no doubt, because lawyers were chiefly its members. The President was M. le Royer, now President of the Senate. Unknown brethren seized hold of me, put a bandage across my eyes, and hurried me into a subterranean place. Here my bandage was unbound, and by the light of a pale flame I saw bare walls on which were placed here and there death's-heads and human bones. I was asked to write my will, and did so as follows: 'I leave my debts to my family and the rest to the poor.' I was only 23 years old—that was my excuse. I was then taken into the inner temple, red, green, and yellow flames marking my path as if they were fires of hell. A chalice was given me to drain therefrom the 'drink of bitterness,' as it was called. It was no other than that aperient liquor which, under the name of Vermouth, vies with absinthe. Holding in my hand a compass, one of the points of which was directed toward my breast, I had to promise not to divulge the secrets of Freemasonry under penalty of having my head cut off, my tongue cut out, and my body thrown into the ocean to be eternally tossed about by the flow and wash of the sea."

M. Andrieux adds that he would not have made these revelations had he not come to the conclusion that Freemasons liked to have a good laugh. After this remarkable revelation the continuation of M. Andrieux's "Souvenirs" is brought abruptly and mysteriously to a close.

PARIS, Feb. 11.—M. Andrieux, ex-Prefect of Police, has received an official communication from the Masonic lodge in which he was initiated, charging him with violation of his Masonic oath not to divulge the secrets of Masonry. His alleged revelations were published a fortnight ago in *La Ligue*, M. Andrieux's newspaper, and cabled to the *Globe-Democrat*, [N. Y. *Herald*, Chicago *Tribune*, etc.] The following is a translation of the Masonic letter:

"*Parfait Silence Loge, chap. et areopage constituee a l'or de lyon, l' an de la v. l. 5762. Au Local Mosanique, 5 rue Garibaldi, Lyon, o ·.·de Lyon, 5 Fevrier, 1885.* Monsieur: The R. L., the Parfait Silence, received at its meeting February 4, 1885, a complaint against you. Owing to the publications in *La Ligue* of the 29th and 30th of January you have rendered yourself liable to the application of the second paragraph of article five of the statutes concerning the violation of the Masonic oath. The matter has been referred to the Executive Committee, which now demands if you have any observation to make concerning the crime with which you are accused. The committee meets again on February 11. If by that date you shall not have replied to the charge, the committee will then declare whether the penalty for the violation of your Masonic oath shall be pronounced against you. *Le Com. de la R.·. L.·. le Parfait Silence.*

"P. S.—Your reply should be addressed No. 5 rue Garibaldi."

The following is the reply of M. Andrieux, which, however, was not sent to the address indicated, but was published in *La Ligue:* "I have an observation to make, but as I am a partisan of public debate, I decline private communication, and speak openly in the public press. In the first place, why do you address me as Monsieur, instead of T. G. F. Either I am still a Freemason, in which case you should address me as such, or I am not one, in which case you have no jurisdiction over me. As for the substance of the charge, you pretend that I have violated an oath, the text of which is as follows: 'I do solemnly swear not to reveal the mysteries of Freemasonry, under the penalty of having my head cut off, my tongue torn out, and my body cast into the sea, where it will be forever rolled by the ebb and flow of the tide.' Permit me to observe that in the eyes of *Nous outres jurisconsultes*, an oath, like a confession, is indivisible. If the first part of your formula is serious, the second part is also. If you talk about the ebb and flow of the tide merely to mock and poke fun at Masons, there is no reason why I should not also poke fun when you talk about your mysteries. I shall not reveal anything, but if I should see fit to reveal anything you should, if your arrangement is serious, submit me to the torture above described. Are you prepared to do so? Etes vous prets.

(Signed) "ANDRIEUX."

Freemasons regard this as an open defiance of one of the most sacred obligations of their institution. It has caused a great sensation in Masonic lodges.

A BIT OF HISTORY.

"And storied ages o'er the memory pass,
Like shadows pictured on a sea of glass."

The senior editor of the *Cynosure* came to Cincinnati in the fall of 1837, from a year's lecturing in Pennsylvania. The first night I attended a ministers' meeting. While together the news of Elijah P. Lovejoy's death, at Alton, Ill., was brought in and shocked us all. Rev. Artemus Ballard broke the painful silence. "Brethren," said he, "this is what I have expected from the imprudence of that brother;" thus attributing Lovejoy's death to his own "imprudence!" He said not one word against his murderers! And neither he, nor Mills, Dickinson, or even the good Dr. Stowe, or my dear old teacher Dr. Lyman Beecher, at that time said one word against slavery in public, to show what "prudent" opposition to slavery was. I went to my lodgings "sore displeased" and sad at heart. I was a young theological student, and the thought that I might one day do as those ministers did, almost drove me back from the ministry. I lived to see the sin of the clergy of that day, washed out in the blood of half a million Americans. And now, in my old age that history repeats itself. Churches, presbyteries, associations now say "Masonry is an evil" and fellowship Masons; as they then said "Slavery is an evil," and fellowshipped slave holders, and hated Abolitionists. Slavery allowed the worship of Christ; Masonry excludes him. So I sat down and wrote the following which is clipped from the New York *Evangelist* of that date:

THE VOICE OF BLOOD.

Rev. E. P. Lovejoy was murdered at Alton, Illinois, by a mob of ruffians, who had destroyed his three printing presses, November 7, 1837. His crime was wishing to print in favor of the abolition of slavery. No effort appears to have been made by the civil authorities to repress the violence which was long and openly denounced, to preserve his property or protect his life. The roof of the building where he was was fired. and he was shot down when he came out to extinguish the flames.

I'M THE VOICE OF BLOOD! and I wail along
As the wind sweeps sullenly by,
All choked and still in its wonted song,
As soft, or solemn, or brisk, or strong,
It sung to the answering sky.
One breath—one shuddering breath—a moan,
Like the flap of a pall on a coffin of stone,
Or a dead man's last, long sigh!

It comes to thee, ALTON, by day or by night,
Where Freedom's champion stood;
And the child, when he hears it, shall cry for light!
Though the sun is high and the day is bright;
And the mother, in frantic mood,
Shall shriek, as it mutters, the cradle near,
In a whisper so loud that the dead might hear,
"I AM BLOOD!—THE VOICE OF BLOOD!"

In street, lane, and alley, in parlor and hall,
That sepulchre voice is there—
Crying, "Hear! hear the martyr's imploring call;
O God! see the blood!—how it follows the ball,
As he sinks like the song of despair;
But I come—the precusor of sorrow—I come,
In church-aisle and dwelling, in cellar and dome,
To cry with the tongue of the air."

"O could ye not hear when the young mother plead
For the babe starting wild by her side!—
Must her husband's cold bosom, then, pillow her head,
And her warm kiss, impressed on the lips of the dead,
Excite no emotion but pride!
I tell thee, Proud City, the vengeance of God
Shall be felt, if not feared, on thy Golgotha sod,
Where the martyr of Liberty died."

Wake, wake, ILLINOIS! for through prairie and glen,
There is blood! there's the voice of blood!
It bids thee arouse, or the rust on their chain,
Shall scar the fair necks of your daughters—a stain
Bleached alone by your heart's hot flood;
Your sons low in manacles crouch at your feet,
Where the prairie fowl starts as the young lambkins bleat,
In the fields where your free dwellings stood.

Rouse, rouse thee! or purchase for Freedom a shroud,
And bury your hopes in her grave;
Then, hushed be the glee of your laborers proud,
As, driven with the mule and the ass in a crowd
They slink to the task of the slave—
With a curse on their lip, and a scowl in their eye,
As they mope by your tombstones and tauntingly cry,
"Ho! here go the sons of the brave!"

However much the politicians may try to dodge it, the saloon question is bound to come to the front in one form or another. In tens of thousands of local elections throughout the country local option, license or no license, is the paramount issue every spring.—*Inter Ocean.*

An Irish conspirator, on his way to San Francisco, to take the steamer to Australia, being followed by English detectives, threw a package containing an infernal machine out of the car window. His intention was to go to Australia and blow up a prison in which are confined some Fenian prisoners.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XI.—*Concluded.*

The strike continued, with no prospect of a speedy end; and many of the workmen found their unoccupied hours dragged less heavily if passed in some place of common resort. Unluckily there were enough saloons left in Jacksonville to supply that want; and they furnished precisely the soil needed for the sprouting of socialistic tares, though the previously mentioned "Union agent," having finished his seed sowing, had some time before left for "pastures new." The saloon-keepers, warned by the popular storm which had so nearly wrecked their business, and with some little fear of the W. C. T. U., practiced more circumspection and more secrecy; but bar-rooms fitted up underground may be as favorable gathering-places as the cave of Adullam for "every one that is discontented" with the prevailing order of society; and it is certain that over the fiery potations there dealt out strange threats were sometimes uttered, and the speeches of noted communistic leaders quoted with a gusto that would have been far from pleasant to peaceful and law-abiding ears.

"I believe there is more drink sold in Jacksonville now than before the strike," said Nelson to Martin Treworthy one morning in the latter part of February. "What is our 'temperance' mayor about?"

"Fulfilling his Masonic obligations," growled Martin. "Liquor men and Good Templars voted together for him last fall, so now he's got to be 'all things to all men' in a sense the Apostle Paul never dreamed of. But then it comes tolerable easy to a man that has taken a dozen or two of Masonic degrees."

"The strike ought to have been at an end long ago," said Nelson, choosing to ignore this explanation of the case. "I know men that were steady and industrious before it happened, and now they spend in drink half the money allowed them by the Union to support their families. It is ruinous, it is suicidal—this long, fruitless strife in which nothing is gained and everything lost on the side least capable of bearing loss. It is the ambition and selfishness of men like Gerrish and Reynolds that is prolonging this state of affairs, and I've about made up my mind to break with the Union entirely if I've got to be under such leaders."

A dry smile curled Martin's lips. He was not at all averse to seeing this young Hercules of labor chafe under his lodge fetters. Perhaps Nelson did not see the smile. He went on.

"They have stood from the first of it right in the way of any adjustment of the difficulty. The manufacturers were ready for a compromise long ago, that the majority of the men—I for one—would have been willing to accept. Here we are losing money and time, and suffering all the demoralizing influences that come from idleness. But what do these men care for that? They don't want to see the wrongs of labor righted. It is for their interest to keep up this strife and contention. It is the way they get their living. They are too lazy to work, and to beg they are ashamed, but they manage some way to get all the offices themselves, and wear their kid gloves and draw their comfortable salaries, and we working men must submit to their tyranny."

The reader may perhaps remember that Nelson had once himself innocently informed Martin Treworthy that the leaders of the Union were generally Masons or Odd-fellows. But the latter made no allusion to this fact as furnishing a possible key to the mystery of these easy berths. Experience was beginning to teach Nelson a good many truths before unheeded, and he was quite willing to leave him for awhile to the tutelage of this stern instructor.

"The fact is they represent no interests but their own, and I don't wonder the manufacturers refuse to treat with them. I should in their place. I heard to-day that the works were going to start up next week with a large force of non-union laborers, and if the new hands can't be intimidated or bought off there will be trouble. I see it and feel it."

"And that no man might buy or sell save he that had the mark or the name of the beast or the number of his name," slowly repeated Martin Treworthy.

"But I always thought the beast was popery. Commentators explain it so," added Nelson, innocently.

"When I see prophecy fulfilled right before my eyes I don't have to go to the D.D.s" returned Martin, dryly. "But I hain't got no grudge against Masonry for anything it has done to me, though I remember in one of the first battles of the war how, as we were retiring, I turned right back in the very face of the rebs as they were dashing down hill—I don't know what possessed me unless it was the spirit of Gideon—and picked up our colors and carried them safe into camp; but I never got any promotion for it, though I was told if I'd only been a Mason I should have got promoted fast enough."

"That was shameful injustice," said Nelson, indignantly.

"I want you to understand," replied Martin Treworthy, coolly, "that its losing me a pair of shoulder-straps don't make it that there's any debt or credit account between us. Why, I read that thirteenth chapter in Revelations nigh a hundred times on my bended knees before the Lord revealed to me what it meant. It was the Spirit of the Lord that taught me to hate Masonry, not anything it has done to me or mine. It seemed as if I could see the beast, and the long procession of worshipers filing up—lawyers that wanted clients, and ministers that wanted pulpits, and politicians that wanted office; and all the murderers and adulterers and rumsellers that wanted to get clear of the gallows and the jail; small and great, rich and poor, bond and free, wearing his mark on their foreheads or in their hands. Then the thought came to me that worship always implies a religion of some kind, and so the beast must represent some universal religion. And as it was in the likeness of a lamb, but not the Lamb as it had been slain, it must be a religion of works without any atonement. And with that the Holy Spirit flashed the truth right into my mind. As Masonry required worship without Christ, and promised salvation without repentance, it was the only religion that would suit the natural heart everywhere. And I saw that in its pride, lust of power, blasphemy, and spirit of persecution, it was an image of the old papal beast; and every secret order, whether it was in Russia, Africa or America, was an image of Masonry. A religion that will suit everybody, Jew or Christian or heathen, must be the same in principle the world over, and yet be able to change its outward shape. That is what Masonry does in all the little secret orders; it changes its shape, but it is the same thing at heart—anti-Christ, whose coming is with all manner of deceiveableness. And when the Lord showed me this I was astonished like Ezekiel by the river of Chebar. But I knew there was more light to come. So I considered further on the matter, and I saw that until the time of the end all the great world powers like slavery and rum and Mormonism would 'agree to give their kingdom unto the beast.' And from the day that the Spirit of the Lord revealed this to me—mind, I hadn't read a tract, book, or paper about it then—I've fought the evil thing with might and main, and I mean to keep on fighting it to the last. To see the victory will be for younger eyes than mine, but I'm satisfied so long as I know who my Leader is."

And the grizzly-headed hero of more and different battles than Nelson ever dreamed of took his departure, leaving the latter feeling rather uncomfortable. He was thoroughly disgusted with the tyranny of the Union, while his apprehensions of more serious trouble yet to follow made the low, monotonous undertone of Martin Treworthy's speech seem like the far off thunders of a coming judgment.

Could he have overheard a conversation that was going on meanwhile in one of the basement saloons at which the new mayor, in due respect to his Masonic vows, had found it convenient to wink, it would only have darkened his musings.

Beside a table covered with green cloth, each with a glass of beer before him, sat two men. In the features of one was a hint of Celtic extraction; he had very white teeth that, when he smiled, seemed to have the treacherous gleam of a wild beast's, was graceful in person, and rather particular about his dress—a kind of Americanized Robespierre. It is not an enjoyable fact to ponder, but it is a fact nevertheless, that we have in our midst men of the same type with that blood-thirsty triumvirate who ruled Paris in '93, though our American sun of freedom shines rather too brightly in their eyes, and they generally burrow in the darkness of illicit saloons and secret lodges.

The other man was coarse-featured, large-boned, much given to profanity, and wore a Knight Templar's badge conspicuously displayed. The fumes of their cigars mingled sociably together as they sipped their beer and conversed in low and confidential tones; and, in short, they answered very well to that graphic description given by David in the sixty-fourth psalm of the wicked "in secret counsel."

"Don't forget a good stiff glass of whisky all round to prime 'em up for the job, Reynolds," said the personage first described. At which reminder the other only nodded as if he was in no danger of neglecting so important a matter, while the first one continued.

"That cranky fool, Newhall, must be made to hold his tongue. All the opposition to the strike has been stirred up by him."

"Not so easy; he's deep as a well."

"A knife for traitors," was the significant response. This laconic remark, however, was not quite original, being in reality quoted from a late speech of Herr Most.

"If you ain't a cool one, Gerrish!" exclaimed the other with an oath, clapping his companion on the shoulder. "You'd be a match for the devil himself."

"Bah!" was the scornful reply. "Keep that old woman's talk to yourself. I don't believe in a devil no more than I do in a God. Men are what we've got to deal with in this age of the world."

Reynolds was used to being snubbed and lectured by his chief, and his only answer was to drain his glass and meekly wait further orders.

But of this precious pair, in whose creed dynamite and whisky were the leading articles of belief, we shall give the reader out of respect to his moral and religious scruples at being placed in such company, but the briefest possible glimpse. Reynolds was blacklisted—discharged for his own fault, but he represented himself as persecuted for belonging to the Union, and played the martyr role with such success that he found himself hoisted at once into a place of power and notoriety very much to his liking, and where he drew a salary larger than his lost wages. He was obliged to play second fiddle to Gerrish, however, for though not so much of a bully and a blackguard the latter was a born leader, and by far the more dangerous of the two. He had not been long in Jacksonville, and Nelson as well as many of his fellow-workmen were inclined to resent this dictatorial sway of one whose antecedents were so little known, quite forgetting that there was a slight inconsistency involved in such a state of feeling. Had they not sworn to obey all the rules and regulations of the Grand Lodge? thus virtually placing themselves under the complete despotic control of its chief—a man they knew as little about as they did of the Shah of Persia?

The variety of uses to which secrecy may be put is an important but neglected branch of knowledge among the great bulk of its simple-minded members. Missionaries in Africa tell us of secret societies among the natives, under whose wings of darkness, demon-worship, kidnapping and cannibalism are as freely practiced as more civilized crimes in the safe shelter of a lodge of Masons, Odd-fellows, or Knights of Pythias. How long before Christians in America will be as wise as their brethren in Africa and refuse to fellowship secretism in any form even when disguised in the holy garments of temperance? How long before temperance workers will understand that the cause of God and the cause of the devil cannot be fought with the same weapons; that in taking the vows of secrecy they are actually striking hands with all the Masonic saloon-keepers, brewers and distillers, as well as their Masonic allies in our courts and legislative halls? How long before honest workingmen will understand that when they join a secret trades union they are joined as one body to the dark, aristocratic, monarchial, anti-republican institution of Freemasonry; and through it with the Nihilist, the Socialist, the Ku Klux—men whose profession it is to stir up rebellion, revolution, anarchy; and who without the aid of liquor, labor's greatest enemy and curse, could not achieve half the triumphs they have in the past or will in the future unless God in his mercy opens the eyes of our nation to its danger?

There can be but one answer to such questions. Society will never frown upon any evil that the church tolerates. Political action will never be taken against it till Christian voters and Christian statesmen demand such action. When Zion puts on her beautiful garments; when she casts out of her midst with scorn and loathing every thing that would defile her purity; when she shows herself "terrible as an army with banners" against every form of sin and iniquity, then the honest temperance worker and the hard-handed son of labor will no longer believe a lie; and evil men and seducers will have a foretaste of the coming terrors of that Judgment Day when they shall say to the rocks and to the mountains, "Fall on us and hide us from the wrath of the Lamb."

(To be continued.)

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth.*

THE PROTEST OF THE PRESS.

From the Christian Union, New York.

"Whatever may be the merits or demerits of Freemasonry, it is a private and not a public institution, and embraces in its membership but a fraction of the male inhabitants of the country. We are, therefore, at a loss to understand on what principle of propriety or common sense this secret fraternity is so often intrusted with the duty of laying the corner-stones of public buildings, to be devoted to purposes in which all classes of the community, without regard to sect or party, have a common interest. What claim to such official recognition has Freemasonry over Oddfellowship? Or, why should either be selected for such a service rather than the Catholics, the Episcopalians, the Presbyterians, the Baptists or the Methodists? Either of these bodies, we suspect, is as truly representative of the whole people as Freemasonry or any other secret society. Moreover, thousands of people are conscientiously opposed to secret societies, and the use of these ceremonies on such occasions, is to them an offence. Are not the officers of the United States, of the various grades, competent to lay the corner-stones of buildings to be used for public purposes? Why, then, call in the aid of a secret association, whose ceremonies, however beautiful in themselves or in the eyes of the "craft," are yet distasteful to multitudes of intelligent and conscientious people?

From the Free Press, Birmingham, Iowa.

In one respect, however, it is eminently fitting that the great organization, which shelters and protects nearly all the defaulting bank officers and government officials, should have a hand in the dedication of a monument at the centre, where so much stealing is done. But it should not be called Washington monument, but the rogues' monument. Then let General Albert Pike and Jefferson Davis lead the van, let ex-Senator Dorsey and the other star-route thieves follow after, flanked by Ingersoll and the other lawyers, who pocketed such a large slice of the stealings; then bring on the army officers, who are short in their accounts; then the other officials who cheat the government; then the defaulters, forgers, wire-pullers, and,——but hold, Washington has enough rogues in it now, and if it was filled up with all these, there is danger that the doom of Sodom may overtake it.

GLADSTONE ON WASHINGTON.

The *Tribune* publishes a very interesting interview between Mr. Smalley, its London correspondent, and Mr. Wm. E. Gladstone, the English Premier. Speaking of the character of public men, Mr. Gladstone remarked:

"Washington, to my mind, is the purest figure in history."

At the request of Mr. Smalley, Mr. Gladstone afterwards wrote him a letter giving his views on these subjects from which we take the following extract:

When I first read in detail the Life of Washington, I was profoundly impressed with the moral elevation and greatness of his character, and I found myself at a loss to name among the statesmen of any age or country many, or possibly any, who could be his rival. In saying this I mean no disparagement to the class of politicians, the men of my own craft and cloth; whom, in my own land, and my own experience, I have found no less worthy than other men, of love and of admiration. I could name among them those who seem to me to come near even to him. But I will shut out the last half century from the comparison. I will then say that if, among all the pedestals supplied by history for public characters of extraordinary nobility and purity, I saw one higher than all the rest, and if I were required at a moment's notice to name the fittest occupant for it, I think my choice, at any time during the last forty-five years would have lighted, and it would now light, upon Washington.

Mr. Smalley says that all the English gentlemen who were present when Mr. Gladstone expressed this opinion of Washington agreed with him.—*N. Y. Witness.*

—The Moderator of the Presbyterian church of Victoria has sent cable despatches to the heads of the churches in Scotland and Ireland protesting against the annexation by France of the New Hebrides Islands as tending to nullify Christian work performed in those islands in the last thirty-six years.

—The *Standard* says: "Mr. Hebbun, a Presbyterian missionary in Japan, is rather sanguine in regard to the hold Christianity has obtained upon the people of that country. He doubts whether missionaries will be needed there fifteen or twenty years hence, and thinks that if even all the foreign missionaries were expelled at once, the work would be carried forward by the natives. It is encouraging that an intelligent missionary upon the ground is thus sanguine, and though we may not coincide with his views, yet there is no doubt but that the 'Island Empire' will become Christian at comparatively an early date from the opening of the country to its entrance, less than forty years ago."

CORRESPONDENCE.

NO COMPROMISE IN POLITICS OR CHURCH

SHILOH, Iowa.

EDITOR CYNOSURE, DEAR BRO:—The conclusion you came to after your recent visit to Olathe in reference to St. John is what I have been wanting and waiting to see, and had intended to write the *Cynosure* to that end. But it is out now and I hope there will be no shrinking or going back on it with St. John. We supported him at some sacrifice to the American party, at some sacrifice (in the estimation of those unfriendly to our voting for prohibition) for consistency; and you remember what I said some time since in the *American* on this point, and I am of the same mind yet. We want no man for leader who will not show his colors.

In the late campaign the position of the American party was about like that of a man who had courted a girl, proposed marriage, and having gone through with his part of the wedding ceremony the bride would not respond. I notice when a blacksmith wants to make a weld that will stick he is careful to get both pieces of iron of equal temperature, and then he can't make a good job unless the dross is sufficiently worked out. So it strikes me if the American party ever unites with the Prohibition party, it will not be till the dross of secrecy is worked out of that party so that it can be sufficiently enthused with the spirit of prohibition to unite with those who are, as we believe.

Now, in regard to the conference and conciliation committee of the College church of Wheaton. I hope and pray that it may be guided by the Spirit of God as manifested in his Son, who though mild and gentle as a lamb, yet had no compromise to make with Satan, nor allowance for sin inasmuch as he had come to save his people *from* their sins and not *in* them. It is of the utmost importance to the cause of reform that the Wheaton church maintain her position on the question of secrecy. Lowering the standard or making concessions that might be construed into a compromise will be made capital of against the cause, hence we are exhorted to avoid even the appearance of evil. My prayer is that the Lord may direct.

JOHN DORCAS.

A FAITH MISSIONARY'S DAUGHTER.

NICODEMUS, Graham Co., Kan., Feb. 14, 1885.

EDITOR CHRISTIAN CYNOSURE:—Your paper of February 5th came in containing the "Remonstrance." Fearing we would be late in getting any returns to you in time, yet feeling like doing all we can to help on the Anti-masonic wave that is sweeping o'er our land, Carrie, my daughter, has taken the remonstrance and started out with it. It is snowing and blowing, and we wish to send it on to-day's train, therefore, we shall not get as many names as we otherwise could.

I am teaching a Faith Mission school here among the colored people. There are a number of them that are Freemasons, and it has been desired by some to open a lodge here. I am doing all I can to oppose and enlighten the people as to its unchristian and foolish mummeries, as carried on in the lodge.

I see Carrie has succeeded in securing several names, foremost that of a young man who has attained to the Royal Arch degree, who still has sense enough to understand that as it is a Nation's monument, its dedication should not be given into the hands of a faction. Yours for truth and right,

MRS. GERTIE M. CASE.

THE REMONSTRANCE BRINGS OUT THE PEOPLE.

MONTMORENCI, Ind.

DEAR CYNOSURE:—On the 11th inst. I mailed you forty-five honorable names—names of the best citizens of our county, best for intelligence, sobriety, education, integrity and godliness,—all against Masonic rites being allowed at the dedication of our National monument at Washington, D. C., February 22, 1885. I drove in a sleigh about forty miles—the last day of my travels was through a terrible snowstorm, but it found most of the people at home, and most of them opposed to Freemasonry. Had I known it a few days sooner I think I could have gotten 150 names or more by going personally to men in their families. In a few cases the women signed it when the men refused, but in no case the reverse. Women instinctively oppose secrecy. I asked several Masons to sign. One or more did so. The old Masons can better see the devil in the lodge; but the younger Masons are confident, one remarking, "there is little enough good being done in the world without trying to destroy what is left," meaning that the Masons did all the good there was done!

I think we are coming on to one of the most effectual modes of breaking as well as reproving the intrusive spirit of secretism, in getting the people to remonstrate. A great majority of the people are against the lodge business, and when it doesn't cost any more than their signatures they are willing to say so, when they would not take a paper against secret societies. A paper costs money, which is scarce with them, the lodgeites having more than their share through lodgery, but this very fact will induce a dishonest man to join it and divide the spoils. A young man of this kind offered 25 cents for the bare *privilege* of *reading* "Freemasonry Illustrated"—then joined the lodge to get the spoils. No other class have yet joined here.

In several cases the Masons some way get a lie started that certain citizens have joined them (which lie being believed induces some others to really join). In the course of time you learn from those men personally that they did not join the lodge and never shall! Truly it is a "refuge of lies." O Lord let thy truth as hail sweep it away forever. Thine is the power. Amen.

Some would not sign because they were not posted. Shall the people perish for lack of knowledge? O may knowledge be increased! L. D. BROWN.

MASONRY DISCOUNTED.

GOODWINE, Ill., Feb. 9, 1885.

EDITORS CYNOSURE:—Not having seen anything from this part of the country lately, I take this occasion to write a few items. In the first place I think the outlook is hopeful. The lodge is not so blatant and domineering. The people do not seem to think the secrets of the lodge sacred. Christian men and women generally regard connection with the lodge, especially the Masonic wing, anything but a recommendation. There are exceptions, however, to all rules.

A Mason not far from me, whom I had supposed was a regular attendant at a Masonic altar, I learned had not been inside of a Masonic hall for several years, and some of those who are attending as a rule are "fast" being moderate or confirmed drinkers or libertines. Of course there are exceptions. But the tendency of the lodge is toward ruin "fast." This is easily accounted for, for the reasons that their meetings are away from the ennobling influence of the gentler and nobler sex. Also their meetings are after night with locked and tyled doors. Also that the entire membership know that the institution is a grand fraud and imposition, with its idolatrous worship, "cut-throat" oaths, and brutal initiations. Is it any wonder that the membership is under par morally? The great wonder is that they are not worse; and but for outside influence such would be the fact.

Recently in reading up the terrible acts of the dynamiters in London I could not avoid comparing those damnable acts with such damnable oaths as the three first degrees in Masonry. No adjective short of "damnable" will measure up to the moral degradation taught and occasionally practiced by the dynamiters and the lodgeites. Let the readers of this article read carefully the three first Masonic oaths, and they will find in them moral (?) dynamite, consisting of treason, murder, adultery, etc. Masonic authority says it is "the obligation" that makes the Mason, and yet, we, the people, have these lodge charters spread on our statute books, and the people pay for the printing, paper, binding, etc. Let us agitate until such blotches are wiped off of our statute books. J. S. HICKMAN.

HOW ANTI-MASONRY DEFEATS ITSELF.

A certain physician of my acquaintance who is a Freemason argues that the Anti-mason defeats his object by exposing the principles of Freemasonry. He argues thus from the fact that those principles are so congenial to many that they have but to be announced to be embraced. And many enter the lodge who would never have thought of doing so had it not been for the Anti-masonic lecturer.

He defends his position by the following illustrations: A certain acquaintance of his had several daughters and was very solicitous about the preservation of their virtue, so much so that he was careful to enlighten them concerning the nature of vice. But contrary to the hopes of the father, in conse-

quence of the enlightenment every one of his daughters became an abandoned woman. The physician of my acquaintance is so far consistent that he is not an affiliating Mason; and it appears that he is well aware of the fact that falsehood is more congenial to the mind of the natural man than truth; and also the striking analogy between the violation of the seventh commandment and that spiritual idolatry so severely condemned and reprobated by the word of the Lord.

Now in reply to the physician we freely admit that it is a shame to mention the esoteric works of Masonry. But while Paul said concerning a certain class of sceretists, "It is a shame to speak of the things done by them in secret," he commanded that they be disfellowshipped and rebuked: and in order that people may be rebuked their sins must be mentioned, and mention of sin of any sort will but the more strikingly exhibit the line of separation that rearly exist between the natural and the spiritual man. When Joseph was brought face to face with a great sin that violates the seventh commandment, he exelaimed, "How can I do this great wickedness and sin against God?" And so it ever will be, when sin is mentioned in the presence of the godly they will abhor it. As to its effect upon the ungodly they must be warned of the wrath of God that is revealed from heaven against all the ungodly; and that the government of God both in regard to this world and that to come, may be vindicated the sins of the people and the certain wrath of God consequent thereupon must be proclaimed aloud to all to whom God will send his love.

"Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression, and the house of Jacob their sins." Is. 58: 1. Then let the infamous blasphemy and base idolatry of Freemasonry be flung into the faces of all the people from every pulpit in the land until every Freemason shall be ashamed to show himself in a house of God.

W. FENTON.

AN INQUIRY.

SCHUYLER'S LAKE, N. Y.

Knight states near the close of the third chapter, Vol. VII. of his "Popular History of England" that "Washington regarded with alarm the societies modeled upon the Jacobin clubs, which had sprung up in the United States." Does this refer to the order of the Cincinnati, to the higher degrees of French Masonry of the Snyder correspondence or what was their peculiar denomination and object?

This may perhaps afford additional ground for the belief of some that secret societies were probably intended by the admonitions against faction in Washington's farewell address. A similar expression against secret societies could scarcely be expected in an American historical work, so careful are our writers of their interests and popularity in excluding all that may be construed into censure of the system.

T.

PROTEST ECHOES.

The letters accompanying lists of names on the Washington Monument protest have by no means been exhausted. A few more good points are selected this week:

OPPOSITION VANISHED.

I did not find the opposition I expected, although this is a hot-bed of secretism. One of the Masons did not read all the reasons, but put his name down, saying that he had given $5 for the monument and wanted the dedication to be national. This locality has been neglected by the lecturers thus far, but we hope ere long to get Mr. Loggan.—JOHN H. HUNTER, *Morse, Kan.*

THE LARGEST LIST.

A list of 297 names, apparently from Hadley, N. Y., says: "Lots of Masons signed this."

A POOR REASON.

The Anti-masonic element is quite strong here, but some decline to append their names on account of results.—A. R. FEEMSTER, *Fulton, Kan.*

HEADS AND TAILS

Nearly all have signed; even some of the grangers, who ought to know that they themselves are the very tail end of Masonry.—C. P. POTTER, *Guilford Center, Vt.*

WANT TO RUN EVERYTHING.

I enclose 21 names; could have got many more had there been time. I hope the Masons will be defeated in their attempt to dedicate the monument. They are getting so that they want to run everything throughout this whole country.—J. P. WINSLOW, *Fairmount, Ind.*

UNANIMOUS.

Have spent one day in soliciting signatures to the remonstrance. Found the people almost unanimous in protesting against this Masonic ceremony. Could secure many more names if time would permit.—THOMAS P. HITCHCOCK.

A USURPATION.

Enclosed find a list of 27 names of persons opposed to secret societies in general and to Masonry in particular, and who *rebel* against this usurpation of the people's rights. As for myself I have no language at my command that can begin to express my detestation of the Masonic lodge, and this present outrage seems to be the crowning act of usurpation and insolent rascality. What else shall I call it?—MRS. S. B. OVERHOLT, *Nashville, Mich.*

A POSSIBLE 500.

I enclose a protest with 70 signers, all voters but one or two. I could get 500 in a short time—E. BASCOM, *Greensburg, O.*

HEARTILY.

These names have all been freely given, and I have no doubt but more might have been obtained if I had time to solicit them.—ANGELINE M. DANIELS, *Sheridan, N. Y.*

65 NAMES.

I did not get the paper soon enough to get around before the storm or I could have got as many more.—CHAS. MCILROY, *Sparta, Ill.*

ONE HOUR AT GATES COLLEGE.

The enclosed is the result of scarcely an hour's work. Doubtless many others would have signed had they been given the opportunity, though as yet this subject has not been agitated in this place. Most of the students believe in anti-secrecy and will, not many years hence, be a power for good in this matter.—W. H. HOLT.

BIBLE LESSONS.

LESSON X.—March 8, 1885.—Paul before Felix. Acts 24: 10-27.

GOLDEN TEXT.—A conscience void of offence toward God and toward men. Acts 24: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Paul's defence.* vs. 10-21. Every Christian ought to be able to point to his own changed life as a sufficient vindication of the truth which he professes; and when the hostile judgment of the world arraigns him at its bar, well for him, and well for Christ's cause if he can show, as Paul did, one consistent purpose governing his every action—one witness in his favor though all men were against him; "a conscience void of offense toward God and toward man." Christians are often accused of raising disturbances, as the wolf in the fable accuses the lamb of muddying the stream. The truth which Paul preached shook the very foundations of human society; it overturned at one sweep the faith of centuries, and brought into every life that embraced it, an entirely new factor. This could not be done without giving a great shock to the existing order of things, the prevalent fashions, customs and prejudices of the day. But we are not responsible for the *effect* a truth may have. When revealed to us our part is to speak it, even though we are counted disturbers. The efforts of prohibitionists are sometimes misjudged because their immediate result is to divide rather than to unite, and make discord rather than peace. The same is true of the efforts of anti-secretists. They cannot convince men of the danger and harm of secret orders without disturbing Satan's kingdom, but they are no more responsible for the uproar and outrage which follow their work than a candle is responsible for what its light may reveal.

2. *The power of truth.* vs. 22-27. Tacitus has given Felix a most unenviable character, as cruel, lustful and rapacious. Yet this "bold bad man" trembled before the preaching of Paul. What more striking example of the immense moral weight of God's truth even when delivered by no silver-tongued orator. The apostle's "bodily presence was weak and his speech contemptible;" he wore the manacles of a prisoner. Nor could his life have added much effect to his words for a man like Felix, blinded by his brutish self-indulgence to all its moral sublimity. A gospel which will let men alone in their sins is only half a gospel. Repentance is as necessary as faith. A gospel that preaches against intemperance, lodgery, Sabbath breaking, tobacco, extravagant living, and all forms of iniquity, will make the worst men tremble through the simple power of divine truth echoed by their own consciences. It is not enough to preach simply the cross. We must preach the claims of that violated law which it so fully met, or it will become an unmeaning symbol. This was probably "the most convenient season" to repent of his crimes that had ever come to Felix. He let it slip. The Phillipian jailer also trembled, but he seized the precious moment—Mercy's everlasting Now, and was saved.

LIGHT FROM THE WORD.

Who was once accused of troubling Israel? 1 Kings 18: 17. What did Christ's preaching do? Matt. 10: 34. *Why should we expect the Gospel to have any different effect now?* Will there come any convenient time for souls that reject their opportunity? Prov. 29: 1; Gen. 6: 3.

INTRODUCTION.

We left St. Paul in custody at Cesarea. His enemies at Jerusalem lost no time in following him. Within five days the high priest Ananias, accompanied by a deputation from the Sanhedrim, and by a professional advocate, arrived in Cesarea to lay their information against Paul before the tribunal of Felix. The charge brought against the prisoner seems to have included three particulars: (1) That he was guilty of sedition, and so of disloyalty to the Roman government; (2) that he was guilty of heresy, the ringleader of a sect, and so a renegade from Judaism; (3) that he was guilty of profaning the temple, and thus of affronting a worship which was under the patronage and protection of Rome.—*Vaughn.* The object of Tertullus, however, appears to be not the condemnation and punishment of Paul by Felix, but his surrender to the Jewish authorities for trial. The lesson begins with the reply of Paul, made at the sign from the governor.—*Riddle.*

PRACTICAL SUGGESTIONS.

"That there are yet but twelve days." Paul arrived at Jerusalem May 17, the date that year of Pentecost. It was now May 30, twelve whole days intervening.

"I went up to Jerusalem for to worship." He went on purpose to worship. Was it likely that he would try to profane the temple or excite sedition?—*Cambridge Bible.*

"After the way which they call heresy." Better, with rev. version, "after the way which they call a sect." The word is the same which is used in ver. 5 for the "sect" of the Nazarenes. St. Paul employs the expression "the way," in that sense in which it soon became well-known, to signify the Christian religion.—*Cambridge Bible.* The Greek word of which sect is the translation is the same as our word heresy. It is used in the New Testament of a school of religious opinion, as of the Pharisees (Acts 15: 5) and Sadducees (5: 17), with no implication of erroneous doctrine. The word heresy now implies doctrinal error.—*Rev. Com.* And even then the implication must have been that if one differed in opinion from the general views, his opinion must be an error.—*Peloubet.*

"So I worship the God of my fathers." Conybeare and Howson give the argument well. Our nation is divided into religious parties which are called sects; thus there is the sect of the Pharisees, and the sect of the Sadducees, and so now we are called the sect of the Nazarenes. I do not deny that I belong to the latter sect, but I claim for it the same toleration which is extended by the Roman law to the others. I claim the right which you allow to all nations under your government, of worshiping their national gods.

"Believing all things which are written in the law and in the prophets." Paul denied that in becoming a Christian or a Nazarene he had in any way apostatized from the faith of his fathers. Christianity to him was the fulfillment of Judaism.—*Schaff.*

"Now after many years." It was twenty-one years since his conversion (A. D. 37) and ten years since he started (A. D. 48) on his first missionary journey.

"To bring alms to my nation." The "alms" were, of course, the large sums of money which St. Paul had been collecting since his last visit for the disciples, possibly in part also for those who were not disciples, at Jerusalem (see Rom. 15: 25; 1 Cor. 16: 1-4; 2 Cor. 8: 1-4). How could one who came to help his people, who had spent much time and labor in collecting alms for them, be one to profane the temple they loved?—*Peloubet.*

"Who ought to have been here." The policy and interest of the Sanhedrim forbade the presence of the Jews from Asia. Any examination of them in a court of law must have proved that they were the authors of the disturbance and that it had its origin in circumstances not connected with Palestine, and beyond the cognizance of Roman law.—*Schaff.*

"Felix . . . having more perfect knowledge of that way." This verse means that Felix, from his long residence at Cesarea, was too well acquainted with Christianity ("that way") to be deceived by the misrepresentations of the Jews.—*Stock.*

"Forbid none of his acquaintance to come." So the word of God was not bound. Freely and abundantly did Paul preach the faith in Christ. And this state of things continued for two years. So that we may regard Cesarea as another great working-center of Paul, to be classed with Antioch, Corinth, Ephesus, and afterward Rome.—*Butler.*

"Temperance." How artfully does St. Paul here insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices; not by denouncing vengeance against him for his lust and injustice, but by placing in the strongest point of light the opposite virtues; showing their reasonableness in themselves, and their rewards at the Day of Judgment. For he reasoned, not of unrighteousness, not of incontinence, but of righteousness and chastity; and by holding forth a beautiful picture of these virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded; for as the prisoner spoke the judge trembled.—*T. H. Horne.*

"Felix trembled." The expression is much stronger. It implies that he was filled with fear. Therefore the rev. version gives "was terrified." Well might such a man be full of fear at the thought, as St. Paul would urge it home, of the judgment after death.—*Cambridge Bible.*

"Go thy way for this time." Fear sent away not the sin but the preacher. When I have an opportunity. Not a convenient time for repentance, for there is no indication of any penitent feeling in Felix, but an opportunity for further hearing.—*Abbott.*

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 26, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.: Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

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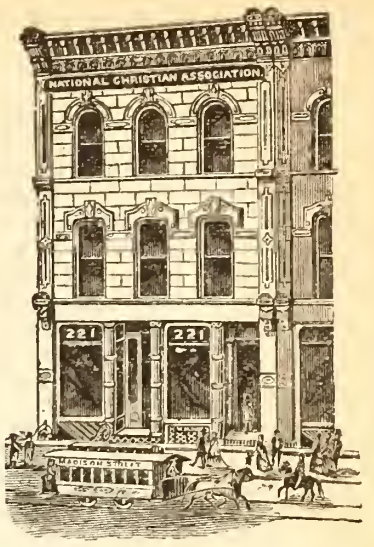
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 26, 1885

THE PETITIONS against the Masons profaning the Washington monument are likely to stir the national capital, and we hope also the nation, from center to circumference. "More than one thousand names came in," writes Secretary Stoddard, "after our interview with Secretary Sherman." Our readers shall be rewarded for their prompt activity, and patriotic zeal in circulating the petition, by a full account of the reception of their labors at Washington, and the notices of the press.

BELLEFONTAINE. Logan County, Ohio, has been recently stirred by a hand-bill objecting to a Masonic funeral over the corpse of an old and influential citizen, who unhappily, was a Mason. Citizens there request the senior editor of the *Cynosure* to come and lay the secret lodge system open before the good people of the town and vicinity. The line of travel will probably be by the Pittsburgh and Fort Wayne road to Forest, Ohio, thence down to Bellefontaine. Will our readers, on or near this route, say at once if they wish to hear our senior editor early in March on the doctrines of our reform?

Mr. Dorcas' letter in this number strikes us as exceedingly able and excellent, both in reference to the American party, past, present and future; and and also respecting a committee of conference on the troubles which arose seven or eight years ago at Wheaton, Ill., now nearly extinguished there, but still disturbing somewhat the peace of the churches abroad. One thing Bro. Dorcas may rest assured of: any compromise which should allow the lodge to find footing in the College or its church there, would be fatal to both.

A "distinguished pastor" informs Prof. Kimball of New Hampshire that the great lecturer Joseph Cook in his Boston lecture, February 9th, "vehemently attacked secret societies." We have read his lectures in the *Independent* and find no "vehement attack," though he states in his first lecture that the Mormon priesthood is a "secret organization, with an income of $1,000,000 a year;" and in the second lecture, February 9th, he arraigns the atheistic, communistic Internationale as a great secret organization operating against the best interests of society and nearly surrounding the globe, against which inter-national action will be ere long demanded. We have made a strong appeal to Mr. Cook in the article, "Shall we have war?"

Jas. F. Claflin, in the *Advance* of February 12th, has the ablest article on Socialism, we have seen for a long time. Joseph Cook's lecture on Mormonism, in the same paper, fully sustains the world-wide reputation of this wonderful American.

The Wheaton Committee of Conference referred to by Mr. Dorcas in this number have thus far failed of a full meeting through sickness, snow-blockade, etc. After a friendly conference they have adjourned to meet at the call of Pres't. C. A. Blanchard.

SHALL WE HAVE WAR?

Joseph Cook (*Lecture 171st, Feb. 2nd.*) tells us that he asked thirty-three leading men at Salt Lake City, a long list of questions; among them, this:

"Will the Mormons fight rather than reform?"

"Yes. Very probably; and in defense, both of polygamy, and the political power of the priesthood."

And again, "Threats of bloody resistance to a Legislative Commission are sometimes made by Mormons of quiet dispositions."

Mr. Cook says, "Since I last stood on this platform I have traveled, not only round the Mormon cancer, but through it. Advancing threads of its vile growth have lately been crossing in Montana, Idaho, Oregon, California, Arizona, and New Mexico. The Mormon cancer is now, at least 1,000 miles broad."

Such are some of Mr. Cook's utterances. Yet as the first of his ten remedies he gives—"The Government of the territory by a Commission."

That is, to deprive all Mormons of civil power, disfranchise and treat them like State's-prison convicts! Yet in this same lecture Mr. Cook says, "My private information is that no Democrat is expected to vote for a Legislative commission because of the Democratic doctrine of State rights."

To recommend governing Mormons by a handful of United States Commissioners, therefore, means war, bloody and terrible. And the conference of thirty-three leading men in Salt Lake City, and the Cullom and Cassidy bills, and all who sympathize with Mr. Cook, agree that nothing short of depriving Mormons of civil rights, will reach and remedy the evil.

Our slavery war cheapened human life, and sunk public morals and the Sabbath full fifty per cent.; and yet there never was a war waged against a more causeless and wicked rebellion, more justifiable on the part of Government or more benign in its results. And never was war so softened by the merciful interposition of the Christian religion. The Mormons are Freemasons and Turks. Like the Mohammedans, they have another professedly inspired book besides the Bible, and another prophet besides Christ. They will fight as Turks fought against the Russians; and they will have friends and sympathizers in every Socialist, Nihilist, Spiritualist, dramshop, lodge, and brothel in the Union.

The Mormons are craftier than the slave holders. They will not bombard our Sumpters and *Stars of the West*. They will not form a line of battle against the Union. They will rely on bribing, poisoning, stabbing, shooting, and secret assassination. It took about fifteen years to convict and shoot Bishop Lee for the Mountain Meadow massacre; and he would not have been executed if he had not offended Brigham Young. When Jo. and Hiram Smith were shot in Hancock county, Ill., and the Mormons driven into Missouri, some of our best students in Knox College and their professedly Christian parents were on the side of the Mormons. The criminal in the box always has sympathizers in the crowd.

The average of our soldiers in the mountains were meaner than Mormons. They were there to protect emigrants and miners, who used to say they dreaded the soldiers worse than the Indians.

In 1864, some of the troops at Fort Bridger, in a broil about a poor prostituted girl, killed a negro, skinned him, and nailed his skin on the gable end of the soldier's barracks. The same year, a former United States governor of Utah, who was then supreme judge in one of the territories, had several women in his house who had been plural wives of Mormons. We read, "*Whoredom and wine, and new wine take away the heart.*" Hos. 4: 11. And both houses of our Congress suffer from such causes. A popular Senator in Washington, who wielded the secret lodges against St. John and prohibition in Kansas, when mellow with wine boasted that he loved his children who were born out of wedlock as well as those born within it; and Governor Brown of Georgia, in a speech in the Senate a year ago, said it was well known that polygamy was practiced by members of that body without the sanction of Mormon superstition. Vicious men have always existed; but in these cases vice taints and corrupts the fountains of power and administration. And when we remember that the cantons of Switzerland, and the mountaineers of the little principality of Wales have held out against the most fearful odds, wearing out their adversaries by guerrilla warefare, the prospect of subjugating Mormon hate, superstition, and desperation by powder and ball, looks somewhat forlorn.

But the gloom of the case is darkened by the statement that Mormonism would be "as dangerous without polygamy as with it." This is the testimony of the Salt Lake conference of thirty-three. And whoever knew the power of priests to be broken by the bayonet? Cromwell tried the sword against the crosier, and O'Connell boasted that Ireland had waded through three centuries of persecution, and come out with her religion and her priesthood in her heart. The Mormon priesthood is a secret society, says Mr. Cook, with an income of a million a year. One man wields the voting power of a population of 200,000, which may soon be 500,000. "Mormon votes now govern Utah, hold the balance of power in Idaho, and are fast gaining it in Arizona and Nevada." Democrats, as a rule, vote with Mormons; and Republicans are holding State dinners at Washington with seven liquor glasses to each plate! This is the Congress whose "Legislative Commission" is to cure the Mormon cancer by cutting it out with the sword!

But the worst is yet to be told. Joseph Smith was a Freemason, and learned his art of governing men from the lodge. At Nauvoo he received a revelation that Stephen A. Douglas was the "Greatest man that ever lived;" and received from Douglas his first city charter making him law-maker, judge and sheriff of Nauvoo. The Whigs in the Springfield Legislature were mean enough to bid against Douglas for Mormon votes, so Smith's triple iron-bound charter passed without a negative vote, and without a yea or nay recorded! The Nauvoo lodge was also twice given a dispensation by the Grand Lodge of Illinois; and the Endowment House at Salt Lake is that Mormon lodge enlarged, intensified and improved! And to-day, there are not ten ministers of Christ in one thousand who are not terrorized by the lodge.. The lodge-god, who, (Adam Clark says) apes the Almighty, silently says to them, as God says to the sea, Hitherto shalt thou come, and no farther; and here shall your preaching be stayed. A Kansas brother writes that some ministers there, "hint at the lodge."

Now, Mr. Cook calls for "circulars from ecclesiastical bodies," and "vigorous support of Protestant schools;" as further cures for the Mormon cancer. Now, if God were either deaf or blind, churches in which the organized deism of the lodge lies embosomed might hope to hunt Mormonism by their "circulars" and "schools."

But this great and good lecturer knows, as Charlotte Elizabeth has clearly taught, and as the Bible taught her, that "Whatever worship is not paid through Christ is paid to the devil;" and that Freemasonry does not worship Christ: hence, to send Masons to reclaim Mormons is to send foxes to reclaim wolves, or small snakes to catch large ones. This doctrine Mr. Cook will utter in due time, we trust ere long. Till this doctrine is taught the truth is not taught; and without the truth, every attack on Mormonism, is attempting to tame tigers by saying, "Scat!"

There is but one person in this universe who can destroy Mormonism; that person is "The Stronger than the strong man armed." Let this resplendent mind "Come to the help of the Lord" Jesus Christ "against the mighty." As Dr. Cumming says of popery, as apart from "The Holy Catholic Church," Mormonism "is one stupendous demonaical possession." When the church knows this; when she receives "power against the unclean spirits" at Salt Lake, they will be cast out. Never before.

The platform of the American party, borne to God in prayer and to the ballot-box by our votes, is the spear of Ithuriel, whose toueh turned the devil

> "———at the ear of Eve
> Squat like a toad,"

into a blazing demon. Long enough has this foe of God and man, like a queer, harmless toad, sat whispering in the ear of the church and ministry and people of our beloved, threatened and endangered land. Atheism, Spiritualism, Socialism, and Mormonism are all children of this lodge-toad; and not until the huge "Temples" in which this toad burrows are torn down will the land be healed.

THE MONUMENT, THE MASONS, AND THE PROTEST.

The great monument to the memory of Washington was dedicated on Saturday last, by President Arthur. The completion of the loftiest structure in the world, 555 feet above the floor, 597 feet above the surface of the adjacent river, and 45 feet higher than the spires of the cathedral at Cologne, was inspiration enough for an ordinary day. But when the lofty pile is intended to stand while the world stands, as a tribute to the American conception of a noble character, the occasion was one to be experienced but once in the life of a nation. Fisher Ames has said that "Washington changed mankind's ideas of political greatness." That is true of the ideal, but our statesmen and politicians too often make a sorry copy of their model, evidently regarding it as like the monument, too lofty for their emulation. They are more easily attracted by such Masonic fooling and heathen nonsense as was practiced about the base of the lofty pile last Saturday.

Our news columns give in brief the programme of the dedication—what of our protest? The committee requested to act for the protestors, met the Congressional committee on the monument last Wednesday. Secretary J. P. Stoddard, of the N. C. A., accompanied them. Senator Sherman had sent word that the ceremony to be performed by the Masons was not "of dedication, but a brief ceremony of

INSPECTION."

The report of that meeting sent by Secretary Stoddard says that after being cordially received, Senator Sherman said substantially:

"The view the Monument Commission took of the dedication services was that it was a national affair and that only representatives of the nation should have part. With this view we declined to give the Freemasons any place on the programme. We considered that they had no more to do with it than any denomination of Christians. This so offended them that they made a fuss about it. They then asked to

be allowed to *'inspect'* the monument. This ceremony consists in putting their instruments on to see if it is true! or something of that kind. *It has nothing to do with the dedication.* There was a division in the Commission as to the propriety of it, and it was finally agreed that a few minutes should be allowed for the purpose."

In reply to questions from different gentlemen he said further that the Masons "were given no recognition except to allow them time to inspect" the monument. Only two or three of their leaders would take part and the lodge men were not to come near. They were not to "dedicate" the monument; that was to be done by the President of the United States.

Senator Sherman further said that only one or two of the Congressional committee of seventeen had ever been Masons; that Mr. W. W. Corcoran, first vice-president of the Washington National Monument Society, who was to make some remarks, had been a Freemason, but had left them.

The Masonic ceremony was just thrown in then, it seems, because they whined and begged for it—the very result the *Cynosure* predicted when the first mention of refusal was made two months ago.

Senator Sherman said, moreover, that he had received already large numbers of remonstrances from individuals, and the matter had been considered by the Commission. The big protest will be preserved in the Library of Congress, and its publication by the daily press of the whole country and by frequent editorial mention show that it was labor well expended. The time from the first was so short that we hardly expected to prevent the Masonic performance; but for a number of reasons the protest was a great success.

The great election conspiracy in Chicago, which was discovered November 18th, and which has been followed up with all the energy and zeal which partizan hate could give, came to an end last Saturday afternoon, by the verdict of the jury in the U. S. Court room. Three of the four men on trial were declared guilty. The case is a remaakable one, and probably has no precedent. After the fraud was made in the returns, ballots and poll books were ordered into court; and to cover up the business, new ballots were put in the box and a new tally sheet made out. Then later, several men were employed to give false testimony, who are now under arrest for perjury. The fraud was attempted to place a Democrat in the State Senate, on whose single vote would turn the election of U. S. Senator. The men convicted of this infamy are not of course the principals in the affair, and their close relation for years with Mayor Harrison and his ambition to go to the Senate are facts that excite much comment.

—Secretary Stoddard was in Washington nearly all last week. He arranged to circulate tracts among the crowd during the Monument ceremonies last Saturday. As we go to press we have not learned where he expects to be during the present week.

—Bro. H. H. Hinman has been trying several doors around about Chicago of late, and finds several of them readily opening to his message for Jesus Christ, the Lord against the lodge, especially among the Swedish churches and the German Lutherans. He spoke on Wednesday evening at Englewood, Ill., a suburb on the south, and a welcome is extended in other parts of the city.

—Bro. George T. Dissette, of Sabetha, Kansas, a seceded Mason, whose faith is proved by his works, has been engaged by the executive committee of the Illinois State Association, and begins work in the southern and central part of the State immediately. Illinois may be congratulated on securing the services of this brother, and we hope the arrangement may be a permanent one.

—At Bro. S. E. Starry's importunate request we very reluctantly remove his name from the lecture list. His reasons so far as we are able to judge are inadequate, and we do not intend the cause shall suffer because his name does not appear in a particular place, since there will be no change in his zeal for the truth and hostility to the lodge curse. His work in New York State is accomplishing great things for the reform. Keep him at work as long as possible, brethren of New York.

—The *Weekly Talk* of Salem, Ore. quotes from the Benton *Leader* a significant item. The King's Valley Good Templar's lodge voted to donate the funds on hand to the improvement of the King's Valley cemetery, then disband and forward its charter to J. P. St. John, and carried out the action in good faith. Hail King's Valley lodge! May your action be the example for thousands more until St. John, *not Finch*, shall be master of all the Good Templar lodges—and in a better sense.

—The secession of M. Andrieux, a high official of Paris, from the Masonic order of that city is almost as much of an event as the renunciation of his lodge oath by the Marquis of Ripon, the Grand Master of England. There is this difference: the English Grand Master was a convert of Rome and could not maintain both religions. The French prefect seems to regard the lodge as a piece of folly and horse-play, and gives no reason for his secession except as we infer that in his official relation he was inclined to keep the oath made to the government, and realizing how often it might conflict with the lodge oath, he threw up the latter. Let us see what will be the outcome of the lodge threat to inflict the penalty.

We wish our readers to remember and reflect, that the Holy Catholic church existed 500 years before the papacy was invented; also that during the dark ages that church preserved the Bible, the doctrine of its inspiration,and above all, the God-head of Christ. Priestism is not a church of Christ.

REFORM NEWS.

FROM THE GENERAL AGENT.

THE NEW HAMPSHIRE STATE MEETING—THE GILFORD CHURCH.

NASHUA, Mass., Feb. 13, 1885.

The New Hampshire State Convention is a thing of the past. Failure and victory were happily blended, and disappointments and deliverances followed in such rapid succession that the triumph of faith over sight was marked at every step of the proceedings. The array of brilliant talent announced, *found employment elsewhere*, leaving the war in the hands of the secretaries of the New Hampshire and the National Christian Associations. Only Bro. Reed, of Ryegate, Vt., among the speakers announced appeared on the ground, and he was summoned by a dispatch to return and bury one of the elders of his church before he entered the convention. But let it be recorded to the praise of a covenant-keeping God and the lasting honor of the church of Jesus Christ in Gilford Village, that the devout men and women, by their hearty co-operation, prayers, and presence infused such vitality and spirituality into the meetings that the absentees were scarcely noticed. The devotional meetings were especially blessed, from thirty to fifty taking part. The secretary will make an official report of the proceedings in due time.

PUTNAM, Conn., Feb. 14.—Hoping to encourage others to go and do likewise, I wish to add to my note of the New Hampshire Convention a brief sketch. Some twelve or fifteen years ago when the church where the convention met, was under the watch-care of Elder S. C. Kimball, he took a bold stand against secret societies and other popular evils, fortifying his position with facts and arguments, and lead the faithful flock triumphantly through the struggle that followed. Prominent and paying members withdrew, predicting disaster, and denouncing the pastor as a disturber in Zion, etc, Giving little heed to their accusers, the church maintained their radical position and God owned them in a gracious revival. The work begun with the children and youth, and continued until many were added to the church. The opposition sneered, and said it was a baby affair, etc, but all, young or old, who gave evidence of the "new birth" and would publicly "renounce the world, the flesh, and the devil," were welcomed to the fold. After four or five years' labor the pastor accepted a call to another field, and after an absence of ten years he returned to find the church standing firm, and the boys and girls of ten years ago, the pillars and supporters of this testifying body of Christ. Some things have been demonstrated in the history of the church at Gilford Village.

1. An attempt to purify a corrupt church will create disturbance.

2. Honest efforts will succeed if persisted in, and urged in the spirit of the Master and on Bible grounds.

3. He that keepeth Israel will not suffer the candlestick of the faithful to be removed.

4. Jesus accepts children, and the church, in her deep solicitude for the future, may well adopt the petition, "Give me children else I die."

5. The Church of Christ at Gilford Village is a confirmation of God's faithfulness and should be a reproof to every time-serving pastor or compromising church in New Hampshire.

May God's blessing abide upon this people, and greatly strengthen their hearts and hands. It is through such bodies of believers and *doers* of the Word that help is coming from God to overthrow the giant evils in the land. J. P. STODDARD.

NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

THE EIGHTH ANNUAL MEETING.

This meeting was held at Gilford Village, Feb. 10, 11 and 12. The weather was severe, the attendance from abroad was not large, and we were greatly disappointed by several of our leading speakers being detained at home by sickness, yet the Lord graciously made up every loss and the meetings were glorious beyond description.

Deacon Heman Hunter was chosen temporary moderator. Committee on resolutions: Deacon Simon Rowe, C. Burt Hoit and Kimball Cole. Committee on permanent organization: Geo. Crosby, S. C. Kimball and Mercy Watson. Treasurer's report was read and adopted.

Resolutions against secret societies, especially discountenancing the dynamiters, were read and adopted. The following officers were chosen for the ensuing year:

President, A. H Lamprey of Laconia; Secretary, S. C. Kimball, of Newmarket; Treasurer, Geo. Crosby, of Gilford Village

Vice Presidents: Belknap Co., Elder J. G. Smith; Hillsboro Co., Rev. S. L. Gerould; Carroll Co., B. M. Mason, Esq.; Cheshire Co., Deacon F. S. Wood; Grafton Co., Prof. J. K. Lord; Rockingham Co, Rev. E. C. Cogswell; Stafford Co, Deacon Moses Pierce; Sullivan Co, C. W. J Fletcher; Merrimack, J. F. French.

Executive Committee: A. H. Lamprey, S. C. Kimball, George Crosby, Dea. S. Rowe, A. H. Brown.

Delegates to the National Convention: Dea. Simon Rowe and Kimball Cole.

Alternates: Edgar Wylie and L. C. Kimball.

The report of S. C. Kimball, Home Missionary for the State during the past year, was given, narrating in brief his labors among the poor and sick living remote from Christian privileges; the introduction of hundreds of copies of Christian and reform papers where none were before taken; interviews with pastors in reference to the havoc in our churches made by secret societies; addresses and sermons on Christian and reform topics with statistics proving that labor in the Lord is not in vain.

The following resolutions were adopted:

1. That Elder S. C. Kimball be appointed Home Missionary and Colporteur for the State of New Hampshire.

2 That it shall be the duty of our Home Missionary to preach and lecture, as the Lord may open the way, to distribute tracts, sell books and solicit subscriptions for the *Christian Cynosure* and *Christian Witness*.

3. That our Home Missionary shall receive for his services $26 per month, to be pledged in advance.

IN MEMORIAM.

4. WHEREAS, Since our last annual meeting our beloved brother, Elder C. M. Emery, late pastor of the church at Gilford Village, has passed from earthly labors, therefore,

Resolved, That we hereby place on record our high appreciation of his Christian character and of his faithful work as a minister of the Gospel, and extend to his afflicted companion and parents our most hearty and prayerful sympathy.

SECRET SOCIETIES.

5. *Resolved*, That in our judgment no greater evil now afflicts the American people and no greater danger imperils American institutions than secret societies, inasmuch as they furnish to the evil elements of society a centralized, powerful and dangerous organization with which to prosecute evil designs; that by means of secret combinations the liquor traffic, Mormonism, corrupt political rings, infidel sentiments and socialism are bolstered up, and dynamite plots of murder and vandalism executed. We, therefore, renewedly pledge ourselves to truthfully expose and earnestly withstand all secret societies.

6. *Resolved*, That we commend the *Christian Cynosure* and the *Christian Witness* to the favor of all Christian people, as faithful and able advocates of Gospel truth.

7. *Resolved*, That we express our sincere thanks to the church of Gilford Village for the use of their house of worship, and to the citizens of the place for their cordial hospitality in entertaining the delegates of the convention.

8. That we hereby cordially thank Rev. J. P. Stoddard, General Agent of the N. C. A., for his wise counsel and efficient services in our convention.

Before the adoption of the resolution in memory of Rev. C. M. Emery, appropriate remarks were made by Rev. J. P. Stoddard, Dea. Simon Rowe, Hon. John J. Morrill and S. C. Kimball. Three lectures were given by Bro. Stoddard, one on Temperance and two on Freemasonry. Our brother was not left in his own strength and wisdom but was permitted the grand privilege of smiting Baal with the rod of the Lord in his hand. It was not so much a hard fought battle as a jubilee of victory.

The glory of the Lord filled the house during the meetings and the experience of the people verified the promises of the Scripture. Many well authenticated cases of tobacco-cleansing, faith-healing and complete deliverance from lodge bondage were reported in person and by letter. Sermons were preached by Elders J. G. Smith, J. P. Stoddard and S. C. Kimball, the Lord bearing witness by his Spirit. The meetings of prayer and conference were blessed beyond words to express. The church was refreshed, and the unsaved were drawn toward Christ whose infinite love and saving power were so manifestly displayed. To God, Father, Son and Holy Spirit be all the praise. S. C. KIMBALL, *Sec'y, N. H. C. A.*

THE HOME.

JESUS OF NAZARETH.

If Jesus came to earth again,
And walked and talked in field and street,
Who would not leave his human pain
Low at those heavenly feet;

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow him, unquestioning, mute,
If 'twere the Lord himself!

How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a youth with love forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize
Which fails the earthly weak endeavor,
To gaze into those holy eyes,
And drink content forever!

If I might crouch within the fold
Of that white robe (a wounded bird),
The face that Mary saw behold,
And hear the words she heard,

I would not ask one word of all
That now my nature yearns to know,
The legend of the ancient Fall,
The source of human woe.

What hopes in other worlds may hide,
What griefs yet unexpressed in this;
How fares the spirit within the wide,
Waste track of that abyss.

And I—where'er he went—would go,
Nor question where the path might lead.
Enough to know that here below
I walked with God indeed.

His sheep along the cool, the shade,
By the still watercourse he leads;
His lambs upon his breast are laid,
His hungry ones he feeds.

If this be thus, O Lord of mine,
In absence is thy love forgot?
And must I, where I walk, repine
Because I see thee not?

Oh, nearer to me in the dark
Of life's low hours one moment stand,
And give me keener eyes to mark,
The moving of thy hand.

—*Owen Meredith.*

HONOR THE HOLY GHOST.

The Holy Spirit is becoming the central thought of religious inquiry. This is not only true of professional theologians, but it is manifest among all classes of the Christian community. It is the outgrowth of a universally felt spiritual want.

The Cross of Christ constituted the central fact of theological discussion during the past three quarters of a century. And in the exitement of controversy concerning Christ's Divine Person and redemptive mission, the Divine Person of the Holy Spirit was almost forgotten. That was a conflict about the *fact* of a Divine atonement. There is coming a fierce conflict about the *application* of that atonement. In the past, the *extent* of the *provision* of the atonement was a chief point of controversy. In the coming years, the *extent* of the *application* of the atonement will be the principal point of contention.

In the christological controversy of the past, Christ triumphed gloriously. And now the discomfited forces of darkness are renewing the battle on a different field. Around the Third Person in the Trinity will converge the conflict of opinions for coming years. The theology of the past generation is preeminently a theology of Jesus Christ. That of the coming generation will be preeminently a theology of the Holy Ghost.

The discovery and utilization of force marks the progress of knowledge in all departments of philosophy. But nowhere is there so pronounced a desire for force as in the church of Christ. Spiritual force, prophesied by the prodigious discoveries and applications of physical forces, is the proclaimed want of the present age. This spiritual want comes of Divine activity in humanity. Human history seems coming to its climax. The natural merges into the supernatural; the human into the Divine. This is in harmony with the Divine Scriptures, prophetical and apocalyptical. This overwhelming spiritual force which is to transform and spiritualize the race until the new heavens and the new earth appear (2 Pet. 3: 13; Rev. 21: 1) is a *personal* force. This personality is *omnipresent*, *omniscient*, *omnipotent*, DIVINE. This is the HOLY GHOST. This is God's final and fullest revelation of himself. Christ Jesus is "God manifested in the flesh." The Holy Ghost is God manifest in spirit. By that, God dwelt *with* us—"*Emanuel*;" by this, God, dwells in us, "a habitation of God through the Spirit."

That all believers might experience this Divine inbeing, Christ commanded them to receive, obey, and adore the Holy Ghost equally with the Father and with himself (Matt. 28: 19). It is only by enthroning the Holy Ghost *distinctly*, *inseperably* and *equally* with the Father and the Son that the believer can experience the fullness of saving grace. It is only here that the full "light of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6) will shine forth to conquer a gainsaying world. Only in this dispensation of the Holy Ghost is it that, "we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. 3: 18, [R. V.]

This latter-day glory was remarkably manifested a century ago, especially on the Wesleyan Reformation. In that and on the Great Awakening under Jonathan Edwards, the glory of the Triune God was seen. The commission of Christ met a complete acceptance. The Holy Ghost was accepted, honored and worshiped equally with the Father and the Son. Then the searching law laid open the exceeding sinfulness of sin, and prepared the way for the inviting Promise and the healing Spirit.

But a different theology supervened. The Divine law, under guise of loving goodness, was put in the back-ground and ignored altogether. Under such a mutilated Gospel, the promises of God, were rendered of little effect, and now the great majority of Christians are, like the converts of Ephesus, ignorant of the Holy Ghost as a Divine Person to be received, trusted, and obeyed like Christ the Son of God. Even some spiritual leaders of the people, ignorant of any specific consecration to the Holy Ghost, need to learn "which be the first principles of the oracles of God." While the preacher is "unskilful in the word of righteousness" (Heb. 5: 13.), how shall the people be edified? If the spiritual guides of the peo- are but "babes," it impossible for them to bring the the people to "full age," "to discern both good and evil."

But we rejoice in the present rapid recurrence to acknowledged standards and fundamental principles. —*India Methodist Watchman.*

AN EXAMPLE OF ENTIRE CONSECRATION.

It would be surprising if the Moody and Sankey mission did not furnish material sufficient to form a deeply interesting story. If, however, any one had ventured to weave into a religious novel only the few incidents here related, the result would have been regarded as highly colored, if not altogether incredible. During the visit of the American evangelists to this country ten years since, an event occurred which has borne, and is still bearing fruit. A Mr. Studd attended the services at Camberwell, and such was the influence exerted upon him by Mr. Moody's addresses, that he became an entirely changed individual. From a sporting man he suddenly became an enthusiastic Christian worker. Mr. Studd, who is now deceased, began by reforming his own household. He disposed of his hunters and dogs, and his country seat henceforth became a centre of missionary efforts for the district. At that time his two sons, then unknow to fame, were quietly pursuing their studies at Eton. The influence of the changed aspect of their home told upon the lads. Passing to Cambridge, the young Studds came to be regarded as among the most famous cricketers of the present generation, one of them being the captain of the University eleven. The recent visit of Messrs. Moody and Sankey to London had the effect of bringing the brothers Studd prominently forward as religious workers, along with other undergraduates who had been alike influenced by Mr. Moody. The young Studds took an active part in the various missions, and their enthusiasm was not allowed to evaporate with the departure of the American evangelists. One of the brothers, Mr. C. T. Studd, has decided to become a missionary in China, paying his own expenses; and in addition, so it is rumored, placing a considerable sum of money at the disposal of the society under whose auspices he will labor. Mr. J. K. Studd, the brother, is entering upon mission work in East London, in which he will be assisted by one of Lady Beauchamp's daughters, whom he is about to marry—the fairest of the two young sisters whose sweet voices were heard throughout the nine months' services conducted by Messrs. Moody and Sankey. A son of Lady Beauchamp, who was chief steward at several of the missions, following Mr. Studd's example, will also devote his life to mission work in far-off China. Not contented with quietly betaking themselves to heathen lands to work for the Master they decided to leave all and follow, these young men are now striving to enlist recruits under the foreign mission banner. They recently visited Cambridge, and have kindled such missionary enthusiasm in the hearts of their fellow-students that something like thirty of their number have decided to proceed to the foreign field. Encouraged by the success of their mission to Cambridge, Messrs. Studd and Beauchamp are now going through Scotland to plead the claims of the heathen world, in the hope of inducing young men north of the Tweed to cast in their lot with the ambassadors of the Cross, who forsake home and friends to carry the message of salvation to the millions who are living in darkness.—*Christian World, London.*

A RELIGION OF LOSS.

Our Saviour was noticeably frank with his disciples in fortelling them of much evil that would befall them for his sake. "Count the cost," said he. "Look the matter in the face. I would not hide from you any unwelcome thing that may happen to you for my sake. Old neighbors and friends may turn their backs upon you. The very nearest may prove themselves the farthest off. If you are a husband, even your wife may turn against you. If you are a parent, one of the foremost blows may come from a son or daughter. If you are a child, even your father, and the mother that bore you, may open the home-door and bid you begone! And if you go up to the synagogue, your loved house of early worship, where Moses and the prophets, who speak of me, are read, you will be in danger of being cast out. Yes, the time cometh when he that killeth you will think that he doeth God service."

Thus honest and frank was our Saviour with his disciples. He was far from deceiving them; but told them frankly that his religion might prove to them a very perilous one, a losing one in which they might lose even their lives.

Would this frighten and alienate them? Well, they might as well know all the possibilities first as last. And he also might as well know first as last, who was going to bear the test, so that if any of them turned back, he could fill up the ranks with others before he departed. But all stood the test, and kept on following him.

And the most staggering feature of his discipleship he put first. "You may lose your life," said he, well knowing that if they stood this test, they would stand any and all others. For, "Skin for skin, yea, all that a man hath, will he give for his life."

When Archbishop Cranmer saw that his whole body was soon to be burned, it was comparatively a small loss to him to burn his right hand as he did. After a man is beheaded, it is no matter how many of his fingers or toes he may lose, or how soon his entire body may be quartered and hung up on the city gates or walls, as in old times. Hence our Lord was pleased to hold up before his disciples the possibility of even a life-loss for his sake and the Gospel's. And in so doing he in effect asked the question, "Do you assume the risk?" And every one of the twelve (even admitting Judas) virtually answered, "I assume it."

And these answering words were by no means empty and vain. They stood the test of time. And when one after another of them, in after years that came rapidly on, was asked which he would give up, "Christ or life?" the invariable and prompt answer was, "life." And so Peter and Andrew went to the cross, Paul to the Roman block, James parried not Herod's sword, Ignatious faced the lions, and Polycarp yielded himself to the flames.

Thus our Lord put the most valuable thing first; and it would have been but trifling for him to ask them after that if they were willing, for his sake, to lose health, wealth, character, or liberty; since the less does not contain the greater, but the greater contains the less. And so he held up to them the possibility of his religion being to them a losing religion.

And in answer to the question, "How is it now? Is Christ's religion a religion of possible personal loss yet?" I can only say that our Saviour's admonitory words have never been recalled. There they stand as of old. And numerous modern instances of their fulfillment rise up on every hand. There are the massacred missionaries, Munson and Lyman, who went to Australasia for Christ's sake and the Gospel's. On the fever coast of Africa, or under the hot suns of India many a missionary for Christ's sake and the Gospel's loses his health forever. And as to the money losses, in this view of the matter they are more than can be numbered. And the more they multiply, the faster the millennium comes on. The setting up of a selfish, non-self-denying, non-self-sacrificing, non-philanthropic, covetous religion would have been not more beneath the dignity

of our Lord of glory, than it would have been remote from the demands of a lost and needy world. —*American Messenger.*

BIBLE READINGS FOR THE YOUNG.

THE FIG TREE. Read Luke 13: 1-9.

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground? Luke 13: 7.

1. Who is represented by the proprietor of the vineyard? Isa. 5: 7.
2. What does the fig tree represent? 2 Tim. 3: 5; Luke 8: 14.
3. What do the words "cut it down," etc., point out? Luke 3: 9; John 15; 6.
4. What does the patience extended to this barren tree signify? Isaiah 5: 4; 2 Peter 3: 9.
5. What does the digging about it signify? Amos 4: 6 11; Heb. 12: 9–11; Jer. 25: 4.

LIVES OF CELEBRATED MEN.

BERNARD DE PALISSY.

Towards the close of the sixteenth century, King Henry III. visited, in a prison of his capitol, a noble old man of whose life, and discoveries France to-day is proud, and urged him to abjure his religion, that his life might be saved. He said, "I am compelled to deliver you into the hands of your enemies, and to-morrow you will be burned unless you are converted." How little the great men of that period knew of the true nature of conversion; they did not dream that it was beyond the power of man, because they regarded it as a mere profession of the acceptance of certain dogmas. But Palissy, then nearly eighty years of age, nobly replied: "I am ready to give up the remainder of my life for the honor of God; you have told me several times that you pity me, and now in my turn, I pity you who have used the words, 'I am compelled.' It is not spoken like a king, sire; and they are words which neither you, nor the Guises, nor the people, can ever make me utter. *I can die.*" Noble words from the lips of the old Huguenot, Palissy the potter.

What inspired him with such heroism? How did he come to be in prison and to be visited by a king? We shall see.

Bernard de Palissy was born at La Chapell Biron, in 1510, just ten years before Luther burned the Pope's bull at Wittenburg, and some sixty-two years before the Massacre of St. Bartholomew; accordingly, by the time Palissy became of age and had finished his apprenticeship to the business of glazing, the country was ablaze with discussions on questions of religion. In 1539, when he was twenty-nine years of age, it was made a crime, punishable with death, in France, to read the Bible. But even such an edict had no terror for a mind so independent and so inquiring as was his. At the completion of his apprenticeship he undertook a journey through the country adjacent to the Pyrenees and through the provinces of the lower Rhine, sustaining himself by engaging in his trade and painting on glass. In his journeying he met many warm adherents of the Reformed Faith, learned to read the newly printed Bible, and, better still, to love its precepts; and, on his return to Saintes, he commenced the work of an exhorter, in accordance with the good example, counsel and doctrine of the worthy Philebert Hamelin, a a noble laborer, who was afterward condemned as a heretic and put to death at Bordeaux. Following his example, Palissy associated with him some six others, and alternately they read and expounded the Scriptures to as many as they could assemble from Sabbath to Sabbath, in their private meetings, for they dared not to meet openly. In these meetings Palissy was much comforted and encouraged, and prepared for his patient labor during the week. At that period he especially needed encouragement, for some years previously, having seen a beautiful enameled cup, he was seized with a desire to obtain the secret of the art. This was one of the lost arts; no one knew then how to make them. At great cost of time and labor, which he could ill afford, and amid the jeers and scoffs of his neighbors, and, worse still, the reproaches of his wife and children, he patiently experimented until the secret was obtained. These years were years of poverty, sorrow and distress for himself and family, and he needed the comforts of religion to sustain him until his triumph came, and earthly glory and wealth were showered upon him. After his success he removed to Paris and built his furnace where the palace of the Tuilleries now stands, and was honored by the friendship of nobles and princes. But while he was struggling for his secret, he sought the consolations which he needed in communion with his Saviour; nor was he content to enjoy these blessings for himself—he sought to bring others to a knowledge of the same soul sustaining and saving truths, and so he formed the First Reformed Church of Saintes. Few and despised were these numbers at the first, and rumor charged them with all kinds of wickedness, but their upright lives at length impressed themselves on their neighbors, and the Catholics soon began to say to their priests, "See these ministers of the new religion; they make prayers, they lead a holy life, why cannot you do the like! and the result was that even these began to favor and practice the precepts of Protestantism. Palissy, years after, described it as follows: "In those days might be seen, on Sundays, bands of work people, walking abroad in the meadows, the groves, and the fields, singing psalms and spiritual songs, or reading to and instructing one another. There might also be seen girls and maidens, seated in groups in the gardens and pleasant places, singing songs on sacred themes; or boys, accompanied by their teachers, the effects of whose instruction had already been so salutary, that these young people not only exhibited a manly bearing, but a manful steadfastness of conduct. Indeed, these various influences, working one with another, had already effected so much good, that not only had the habits and modes of life of the people been reformed, but their very countenances themselves seemed to be changed and improved." But the new religion, as it was called, was making similar progress in other portions of France, and the leaders of the Romish church took the alarm. Pope Pius IV., aided by Philip II., of Spain, urged the French authorities to interfere, to stay the progress of that Gospel which was leading men to trust in the Lord Jesus Christ and lead holy lives—it was heresy, it would destroy the church, and then, in turn, destroy the state. Such arguments prevailed with the civil authorities, and in 1559, a royal edict was published, declaring the crime of heresy punishable by death, and forbidding the judges to remit or mitigate the penalty. For a period Palissy concealed himself, in the hope that the storm of wrath would soon pass over—a storm which he described as "if hell itself had broken loose and the raging devils had entered into and taken possession of the town of Saintes." But he was too prominent a man and too devoted to the cause of the Reformation to escape for any length of time; accordingly, he was finally apprehended, and hurried by night to Bordeaux, to be tried for the crime of heresy, as his teacher Hamelin had been. No doubt he, too, would have been condemned and burned, only that the Duke of Montmorency was in urgent want of enameled tiles for his castle-floor, and Palissy was the only man in France capable of producing them. The skill that God had given him was the means of his deliverance. It was also the means of his advancement to the favor of Catherine de Medicis, one of the most cunning and unprincipled of women; but neither her favors nor her frowns could shake Palissy's faith in his religion or lead him to dissemble. It had sustained him in the days of adversity and he adhered to it in his prosperity. And such was his faithfulness that he was after awhile again apprehended, thrown into the Bastile, where, as we have already said, he was visited by Henry III., to whom he boldly declared, that, though he could not give up his religion, he "knew how to die." He was not, however, burned, but allowed to remain in his cell until death came to his release. Thus one of France's noblest martyrs witnessed for the truths of Christianity.

A few years after, the celebrated Edict of Nantes, giving liberty to the Protestants in France, was signed, but Palissy did not need it, he was where he understood the meaning of this expression to the fullest extent: "Ye shall know the truth, and the truth shall make you free."—*Christian Press.*

FIVE KINDS OF PENNIES.

A boy who had a pocket full of pennies dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as *tin?*

Another boy put in a penny, and looked around to see if anybody was praising him. His was a *brass* penny,—not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must because others do." That was an *iron* penny. It was the gift of a cold selfish heart.

As a fourth boy dropped his penny into the box, he shed a tear, and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant, so miserable." That was a *silver* penny—the gift of a heart full of pity.

But there was one scholar who gave his saying, "For thy sake, Lord Jesus! Oh, that the heathen may hear of thee, the Saviour of mankind." That was a *golden* penny, because it was the gift of faith and love.—*Selected.*

TEMPERANCE.

STOP THE FEARFUL WASTE.

England's bill for drink last year was $628,386,375, for 1,032,142,158 gallons, enough to fill a floating dock for the largest man-of-war, a mile long, a mile wide, and 35 feet deep. New York city supported 10,075 liquor saloons, that furnished 42,612 out of the 67,135 cases of arrest by the police court. There were only 2,915 butcher shops, 1,055 bakeries, 4,127 groceries—in all, 7,197 places for the sale of food. When will the community arouse to the conception of the fearful havoc the liquor traffic is making, undermining the best interests of society. Never was food so low in all the markets of the world; never was there such a profusion of the products of varied industries. The great question of business managers is where to look for increased demand for what they so abundantly supply. Can any one doubt that the wisest thing that could be done would be not so much opening up of Central Africa as a new market for our products and manufactories, but the stoppage of the waste that liquor makes, utilizing the money and the labor of the millions now wasting in drink, wages that might be productive of increased comfort and increased demand for more of the comforts and conveniences of life?—*The Friend.*

THE GROWTH OF THE LIQUOR TRAFFIC.

The theory that lager and light wines are to supplant distilled beverages is not confirmed by the statistics of the Internal Revenue Office, for the consumption of the latter as well as of the former increased during 1884. The amount, in gallons, of distilled and malt drinks consumed in 1883 and 1884 was as follows:

	1883.	1884.	Increase.
Distilled drinks	72,980,248	76,179,204	3,198,956
Malt drinks	552,257,185	591,035,928	38,778,743

The facts here presented can be used very effectively by the advocates of total abstinence, and they can fortify their argument with the assertions of eminent medical men that the habitual use of malt beverages, as well as distilled, is injurious. Of the advantages to health, pocket, and morals of total abstinence there can be no doubt, but even the advocates of moderation as distinguished from prohibition recognize the need of exertions to check the progress of the dreadful traffic in drink. In the old world, as well as the new, the march of the destroyer has created alarm, and the desire for temperance reform has perhaps never before prevailed throughout the world as it does at the present time. The movement now in progress in New York needs the aid of every citizen, and there is a chance for reformers of all shades of opinion to do effective work in the cause.—*New York Mail and Express.*

The Chicago *Herald*, with a great army of figures, goes on to show that the prohibition movement now in progress is a menace to thousands of people and millions of money. If successful, the *Herald* says, it would wipe out property and fortunes as remorselessly as war. The *Herald* shows by its figures that 147,000 men are engaged in the liquor traffic, and the number is swelled to 200,000 by counting those dependent upon the trade for a living. All this is true so far as it goes, but why does the *Herald* pretend to ignore the other side of the question; or is it so ignorant that it is not aware of the facts that those who buy and use liquor can present. The *Herald* makes out 147,000 liquor dealers. Well, suppose we take a basis of twenty men who drink liquor at their places; that makes 2,940,000 whisky drinkers, and the basis is a low one. Two per cent. of these 2,940,000 whisky drinkers are chronic drunkards. Does the *Herald* pretend to believe that the fortunes liquor dealers would lose by prohibition would equal the fortunes wrecked by these drunkards in an average life of thirty years? Does the *Herald* believe the loss of the fortunes of liquor dealers can compensate for the loss of the souls of these drunkards, the misery of their families, the wretchedness and crime the liquor sold by these dealers is responsible for?—*Detroit Evening Journal.*

In Great Britain, according to the N. Y, *Sun*, 990,000,000 gallons of beer are annually brewed; in Germany, 900,000,000, in the United States 600,000,000; in France, 157,500,000: in Austria and Hungary, 280,000,000; in Belgium, 210,250,000; in Holland, 34,000,000; in Russia, 8,000,000; in Switzerland, 13,500,000; in Denmark, 28,000,000; in Sweden, 21,000,000; in Italy, 4,000,000. Total, 3,246,250,000,

THE CHURCHES.

—Prof. L. N. Stratton, of the Wheaton Theological Seminary, lately preached at the dedication of a new church at West Union, Iowa, of which Rev. Homer Hull is pastor.

—A new church is to be dedicated at Humbolt, Richardson county, Nebraska, next Sabbath. Rev. R. Loggan, the State agent for Kansas, is expected to preach.

—The Wesleyan Methodist church of Hillsboro, Ohio, is the scene of one of the greatest revivals of religion known in that city for years. The Wesleyans, A. M. E. and Baptist congregations, meet together at the Wesleyan Methodist church. The meeting grew out of a previous effort which resolved itself into a union effort held here by Elder S. M. Smothers, of Richmond, Ind. Since February 1st there have been some twenty-five conversions.

—A wonderful revival is in progress in the Beaver Falls, Pa., Presbyterian church, Rev. J. D. Moorhead, pastor. On a recent Sunday 105 persons were received into the church.

—The Summit Street United Brethren church, Dayton, Ohio, is enjoying a powerful revival, such as has never been known in that part of the city. Over 100 have experienced conversion.

—As a result of Father Chiniquy's labors among the French Catholics in this city, in connection with pastor Seguin's French Mission, twenty-five families have signed a paper accepting the Protestant faith and renouncing Romanism. Meetings will be resumed at Maskell Hall on Des Plaines street next week. The French Mission is much straitened for lack of funds, but seems to be continually growing in influence and numbers. Any aid sent to Rev. P. A. Seguin, No. 44 Blue Island Avenue, will be thankfully acknowledged.

—The Wesleyan Methodists of London, England, have undertaken to raise $100,000 for their mission work in the neglected portions of that city.

—The son of Merle D'Aubigne, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in the Savoy.

—The rate of increase of communicants in the foreign mission fields in 1881–2 was more than six times that in Christendom, and in 1882–3 more than nine times.

—Among the one hundred and fifty Roman Catholics who have united with the Presbyterian church in Valparaiso, South America, about one-third have said that the turning-point in their religious experience took place while witnessing the celebration of the Lord's Supper.

—For several weeks evangelical services have been held in the chapel of Tremont Temple, Boston, every afternoon and evening, excepting Saturday, conducted by A. B. Earle, the evangelist. He has large congregations and many conversions are reported.

—The Russian government prohibited the erection of a Luther monument at Riga, but it paid $450,000 towards the building of an "orthodox" cathedral in that Lutheran city.

—It is not uncommon for public men in England to preach. Earl Cairns, the late Lord Chancellor, often addresses the people. The Last Lord Mayor of London occupied the pulpit in different chapels. A sermon was recently preached in the Solway Street Baptist chapel, in Liverpool, by Mr. W. S. Caine, M. P., one of the Lords of the Admiralty.

—A meeting of the Norwegian, Norwegian Danish, Norwegian Augustana, and Hangean Synods was opened in Chicago, January 28th and closed February 7th. The object of the meeting was to promote more unity of faith and co-operation in church work. This is the third meeting of these Synods for the same purpose of late years, and while it is not expected that they will unite organically at present, they think they are moving in the right direction. The sessions of this meeting were largely attended both by delegates and members of the Chicago churches.

—A dispatch from Wheeling, W. Va., says: A revival of unprecedented depth and fervency is prevailing in the Ohio Valley from this city south. In many towns business is almost suspended. The country press this week brings reports of revivals in over one hundred places. At Gallipolis, Ohio, nearly 2,000 in a population of 8,000 have been converted. A great revival is prevailing at Barnesville, Ohio. Four hundred conversions are reported in ten days. It is estimated that in West Virginia and Eastern Ohio there have been from eight to twelve thousand conversions in the past seven weeks.

—A revival is in progress at Shenandoah, Iowa, and over fifty have professed conversion. At Hampton, in the same State, one hundred have already signified their determination to live for Christ.

—Rev. Geo. C. Needham, formerly pastor of Chicago Avenue church, is holding evangelistic service in Richmond, Va., with the best of results. The meetings are a continuation of the convention work inaugurated there by Mr. Moody a few weeks ago.

—The missionaries of the London Missionary Society in the Loyalty Islands have been ordered by the French authorities, to cease teaching in their own language, as they wish the natives to receive instruction in French, and, of course, in the Romish faith. A fortnight was allowed in which to consider the matter, and the missionaries stood firm, saying that they would obey no government agent in religious matters.

—Chili has discarded the Roman Catholic religion as the religion of the State, and has announced perfect liberty to all forms of Christian faith. The oath of the President, at his accession to office no longer binds him to the support of the Roman Apostolic Catholic religion.

—Mr. Moody closed a series of five meetings, last Sabbath evening at Richmond, Ind., with a mass-meeting at the Orthodox Friends' large meeting-house. Both the men's and women's sides were thrown together, and with their large galleries were filled at every meeting. L. W. Munhall, the Indianapolis evangelist, assisted. The Friends objected to the introduction of instrumental music into their edifice, and while Moody was disappointed and expressed his surprise at the prohibition, he gracefully yielded to their wishes.

—William Taylor has received a letter from President Arthur to the chiefs of the countries through which he will pass on his journey across Africa, to be used by him as a passport and fraternal greeting to the rulers of various cities. Mr. Taylor proposes to plant about twenty mission stations through the belt of rich country across the continent south of the Congo. He hopes to secure forty missionaries, twenty of whom will enter Africa with him from the Atlantic Coast, and twenty with Dr. Summers from the Indian Ocean, the two parties meeting in the interior.

—It is said that Mohammedanism is making rapid progress among African tribes, and binding in a great confederation scattered peoples who have heretofore had no common sympathies. It is even declared that the operations of Europeans in the Congo region result in the spread of Islam, by the employment of great numbers of Houssas. These are among the most skillful of the Africans. Their cotton cloths and leather goods are widely sold, and it is said that the International Association is employing them largely to till the soil and show the natives how men of their own color can work and thrive; but as they are devoted Mohammedans they act as missionaries of their faith. Arab traders are influential in many regions in leading the tribes to espouse the religion of their prophet. The powerful Mussulman Society known as the Senousians has turned many tribes to Islam. This fraternity, the most successful of all the Mohammedan propagandists, has its monasteries, and wields a great power from Morocco to Mozambique. It is said to have made ferocious bigots of thousands of blacks, who formerly welcomed intercourse with the white Christians. The growth of Mohammedanism in Africa is hindering not only the spread of Christianity, but also the advance of commerce.

—At the last meeting of the Board of Managers of the American Bible Society it was announced that an efficient agent has been sent to New Orleans, with an ample supply of the Scriptures to meet the necessities of persons visiting the Cotton Centennial Exposition. Interesting letters were read from the United States Consul at La Guayra, with thanks for a grant of Scriptures; from Cuba, reporting a prosperous beginning of work at Nuevita; from Honolulu, announcing the completion of the translation of the New Testament for the Marshall Islanders; from Mexico, reporting for 1884, a distribution of 13,187 volumes of Scripture; from Japan, speaking of a general depression in all branches of trade, while religious work is the only thing that prospers; from China, forwarding the Gospels and Acts in Mandarin and English; from St. Petersburg, reporting what had been done in Siberia and the Caucasus; from Brazil, with reports of colporteurs employed in that empire, and of others sent to Bolivia last summer. The total receipts for January were $42,535, and 75,146 volumes were issued from the Bible House during the month.

THE SECRET EMPIRE.

—The Catholic Order of Foresters numbers twenty-two lodges in Chicago at the present time.

—The Oriental Consistory, 33 degree Masons, calling themselves "Sublime Princes of the Royal Secret," lately presented their retiring commander-in chief a purse of $200 in gold.

—Dr. T. D. Fitch of this city entered the army in 1861 or 1862 as a surgeon. He was a skilful practitioner, and rose to the rank of brigade surgeon. After the war he settled in Chicago and maintained a successful practice for some twenty years, and appeared to be generally in good health, especially when parading the streets with Knight Templars. A paralytic stroke two or three years ago affected his health and business, and lately by special act of Congress he was placed on the pension roll.

—The firing of the Hocking Valley coal mines, the stopping of railroad traffic in Indiana, the cutting of telephone lines on Staten Island, the blowing up of Garry's store in New York with dynamite (said to be on account of the discharge of an employe), and many other acts of violence all point to one result, namely, that the business of the country is not to be managed by those who employ labor, but by the trades unions of the workers, be they laborers, clerks or artisans; and that not by virtue of any law, human or divine, but by the will of the trades union, an irresponsible body, usually managed by the most dangerous men in it. From the violence permitted by trades unions to the sacking of cities and robbery of stores and banks is an easy step; and unless the wiser and better elements of society take the necessary precautions in great cities, there may be fearful scenes witnessed the very first dull time that occurs.—*N. Y. Witness.*

—The fight between the secret order of Orangemen and the Romanists in Newfoundland has been raging bitterly for a year. Its progress is thus recounted by the *Independent:*

In Newfoundland there are about 100,000 Protestants and 65,000 Catholics. Till about a year ago perfect harmony prevailed; but now there is a very bitter feeling between the two parties. Last year a procession of Orangemen was attacked by a body of 300 armed Catholics, and five Orangemen were killed and fifteen wounded This created intense excitement all over the island. The Orange society quadrupled its membership. Social and commercial intercourse ceased between Catholics and Protestants, the bitterest feeling prevailed, and both sides armed themselves. This refers especially to the Harbor Grace district. Nineteen Catholics were arrested and committed for the massacre on five separate indictments. They were brought to St. John's for trial. The jury was a purly Catholic one. The prisoners were acquitted on the first indictment. This intensified the bitter feeling existing among Protestants, and the Orangemen adopted the motto: "Justice if possible; vengeance at any cost." Protestants demand that the murderers of the five men shall be punished. The better class of Catholics agree to the reasonableness of that demand. But the lower element regard the prisoners as heroes and defenders of their church and faith. The Orangemen declare if they are finally acquitted, very little time will elapse before summary vengeance overtakes them. Of course the Catholics threaten retaliation. Thus, while the people are practically in a state of civil war, and only prevented from open hostilities by the presence of a British gun-boat, many Americans are seeking other fields for investment of their brains and their money, and Newfoundland is putting itself half a century in the rear. For some time to come political parties will be divided on the question of orange and green. Another collision between the parties is only a matter of time. In the language of a Catholic dignitary: "The present state of affairs cannot last very long, and things will be a great deal worse before they are better."

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OBITUARY.

Died, at the village of Hardwick, Vt., at 2 o'clock on the morning of January 5, 1885, MRS. FANNY RIPLEY, wife of Eliab Ripley. Having lived for many years at the old homestead with her father and step-mother, they removed to Vermont. Mr. Ripley died at the early age of 52 years, at Turingsville Barre. He was from old Plymouth, Mass.

Mrs. Ripley, after a long life, reaching over 90 years, gently passed away, so gently that loving friends sitting near hardly realized when the moment of departure came. She was the daughter of Samuel Clark and Sarah Wheeler, who were united in marriage at Charleston, Mass., just before the Revolutionary War, in which her father took a conspicuous part, holding a lieutenant's commission and acting as commissary of subsistance. She was a member of a large family, being the seventh in number, and was born in Boston. The family after her birth removed to Plainfield, Sullivan county, New Hampshire, where four sisters were added to their number; first a pair of twins, still living in the State of Michigan, having passed the ripe age of 85 in October last—Mrs. Betsey Wood, widow of Jacob P. Wood, now residing with her youngest daughter, at Grand Ledge, Mich., and Mrs. Lucy Wixom, left a widow by her first husband, Constant Wood, remarried Abijah Wixom, who died in 1850; next Prudence, died some years ago, her husband, John Ross, surviving at quite an advanced age; next the youngest daughter, Harriet, married Jacob Rich, whom she survives at the age of 78, residing at Long Meadow, Mass.—three widowed sisters, being the sole survivors of a family of five sons and seven daughters. Mrs. Ripley has lived many years with her son-in-law, W. O. Clement, experiencing the loving care of two daughters, Mrs. Fanny J. Clement and Mrs. Amelia P. Shedd, who with their children survive to mourn her irreparable loss. Not only her immediate friends, but those removed by distance, yet who knew her inestimable worth, deeply feel that loss.

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IN BRIEF.

The north half of the Masonic Temple at Cincinnati was consumed by fire a few days since. Enoch Carson's famous Masonic library and the paraphernalia of the Scottish Rite fraternity being included in the loss.

The *Interior* says that recently a discriminating little four-year-old boy gravely left his class and walked up to the chorister of a Sunday-school, and whispered in his ear: "You make too much noise; I can't hear the singing." That will do to pass around for the benefit of choirs in general.

A few days ago as workmen were removing ice from Ober & Co.'s ice-house in Dresden. Me., they found a large frog between two blocks of ice that were frozen together solid, and had been in the house two years. Heavy blows were required to separate the blocks, when on being released his frogship stretched himself a few times to get limbered up, and then hopped away as lively as ever, apparently none the worse for his frigid imprisonment.—*Boston Journal.*

A long forgotten community has lately been discovered in Siberia. In the course of a prolonged inspection of his province the governor of Irkutsk came across a town called Ilim, with 500 inhabitants, 150 houses, and four ancient churches, with remarkable relics of Cossock times. It is still under the Republican rule of a vetche, or public assembly, convocked by a bell, as in old Novgorod the Great, although the new municipal institutions were supposed to have been applied to that part of the empire ten years ago. Not one of the inhabitants can read or write.—*Boston Journal.*

Two strangers passing Rowland Hill's church one day entered, walked up the aisle, and finding no seat, stood for a while and listened to the sermon. Presently they turned to walk out. Before they reached the door the preacher said: "But I will tell you a story." This, of course, arrested the strangers and they paused, turned again and listened. "Once there was a man," said the preacher, "who said that if he had all the axes in the world made into one great axe, and all the trees in the world made into one tree and he could wield the axe and cut down the tree he would make it into one great whip to thrash those ungodly men who turn their backs on the Gospel and stop to hear a story."—*The Argosy.*

We have over three times (50,017) as many postoffices as England, which comes second with 14,918. Our total receipts last year were $46,404,960, and the English were $49,480,265, Our expenditure was $43,338,127, and the British $36,044,765. The letters which passed through the English mails numbered 1,322,086,900. That is an average of thirty-seven to each person. The British number 35,000,000 of population, the Americans, 55,000,000; but our 7,000,000 of blacks use the mails very little. The American avcrage of letters and postal cards is 22, German 15, French 14. The English postoffice cares for the peoples savings. The total deposits now are $208,844,040. Within ten years the deposits and depositors have doubled. Within only four years the depositors have increased by a million, to 6,645,040, and of this million one quarter were young children.—*Chicago Tribune.*

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

A final decision has been rendered granting money-order fees to postmasters as perquisites. The case arose from the contest in the Bloomington (Ill.) post-office, where the assistant postmaster, who attended to the money-order department, claimed the fees should be given to him or turned into the national treasury. The decision adds millions to the cost of maintaining the mail service.

The completion of the Washington monument was the occasion of an imposing demonstration on Saturday. The ceremonies opened with an address by Senator Sherman. The Hon. W. W. Corcoran made the formal presentation, and President Arthur the speech of acceptance. After a brief performance by the Masonic Grand Master, a procession was formed, with Gen. Sheridan as chief marshal, and reviewed by the President. Both branches of Congress assembled in the the House of Representatives. The diplomatic corps and many distinguished visitors were also present. After a brief address by Senator Edmunds, Representative John D Long read the address of the day, written by the Hon. Robert C. Winthrop, of Massachusetts. The ceremonies concluded with an address by the Hon. John W. Daniel, of Virginia.

COUNTRY.

The Chicago city council has authorized the expenditure of $15,000 in clearing away the snow, to avert a possible flood.

It is estimated that there were last week 25,000 freight cars snowed up at Chicago within a radius of twenty-five miles.

The snowstorm in Pennsylvania last week Monday was the heaviest for years, twelve to fourteen inches falling in the northern section. An unusually high wind packed the snow into huge drifts and some trains had to be shoveled out. Railroads are badly blockaded and country roads are impassable.

The injury to fruit trees in Michigan by intense cold has been so severe that but half a crop is anticipated next season.

The resolution for submitting a prohibitive amendment to the people has passed both houses of the Michigan Legislature.

The resolution proposing to submit a proposition for an amendment to the constitution to license the liquor traffic in Ohio was defeated in the House of Representatives Wednesday by five votes.

Fearing damage to the Pennsylvania railroad bridge at Columbia, Pa., when the ice breaks up in the Susquehanna river, officials of the road decided to blast the ice from the immediate vicinity of the bridge, when it was discovered that the river was in many places frozen to the bottom, thus rendering the plan impracticable. Great damage along the river from flood is apprehended.

Knights of Labor of Jackson, Mich., have petitioned the Legislature to memoralize Congress to make of Alaska a penal colony.

At Macksburg, Ohio, new petroleum wells are being opened daily. Three, averaging 75 barrels each, were struck on Thursday.

Twelve bodies of the victims of the snow-slide at Alta, Utah, were brought to Salt Lake Tuesday night. Four of those reported dead were rescued alive, after being buried for hours. By other avalanches in the vicinity six persons have perished.

An explosion in a gas well at Ashtabula, Ohio, Thursday killed one man and fatally injured three others.

Valuable silver discoveries have been made in Ritchie county, West Virginia, and it is asserted that the Baltimore and Ohio railroad ballasted its track for miles through the mountains with silver quartz.

The Lake Erie & Western road has ordered a full train of coal to be delivered gratuitously to the needy families along the line of their roads in Indiana. The rigors of the present winter have justified such a movement and reflects much credit on the management of the road.

A distressing accident occurred at the Chicago Union Stock Yards, Friday, resulting in the death of two men and the injury of four more. Two locomotives were running in the same direction, the first one emitting such a dense smoke as to obscure the second. A gang of men clearing the snow from the track got out of the way of the first enging, but resumed work just in time to be run down by the other.

Near North Vernon, Ind., Friday morning the sleeper of an Ohio & Mississippi passenger train was thrown down an embankment, resulting in the loss of three lives, and three others being slightly injured.

The Marvin Safe Company's factory at New York was burned Thursday night, tenements adjoining being badly damaged and the occupants driven half naked into the streets. The loss is $230,000 and 250 men are rendered idle.

Joseph Haberecker, of Muncy Valley, Pa., his wife and three children went riding in a large two-horse sleigh; the horses took fright, the sleigh was overturned, and the occupants dragged 500 feet, when the horses fell. The father's neck was broken; one child had both legs cut off, and died. The wife and the remaining children are thought to be fatally injured.

Five persons lost their lives by a collision Thursday night on the Virginia Midland railroad, near Four Mile, Va. The contents of the express safe, between $75,000 and $150,000, were destroyed, and thirteen through registered mail pouches, 180 sacks of ordinary mail matter, and 180 registered letters were consumed in the fire, besides thirty cars and coaches. Money and valuables to an unknown amount were in the pouches. The railway company's loss is $25,000.

Shortly after 5 o'clock Thursday evening fire broke out in the fine six-story and basement structure known as the Grannis Building, Nos. 111 to 117 Dearborn street, Chicago, and in a short time completely destroyed the interior, leaving nothing but the walls. The loss is estimated at $200,000 to $250,000, for the most part covered by insurance.

All buildings on the north side of Chestnut street between Second and Letitia, Philadelphia, save the Carr Exchange Bank, were destroyed by fire Thursday, the front of one of the structures caving and killing a man and a horse. The total loss will probably exceed $200,000.

A dispatch from Whatcom, Wash. Ter., says the new residence of John H. Stenger, President of the Washington Colony, was blown to atoms, Tuesday night, by dynamite. The loss is $3,000, but no lives were lost. The cause is supposed to be the outcome of land troubles which have been brewing for two years.

George Q. Cannon, ex-congressional delegate from Utah, interviewed when in Chicago, declared that the operation of the Edmunds law amounts to persecution and business in the territory is demoralized.

FOREIGN.

Great anxiety is felt in England as to General Buller's position at the Abu Klea wells. Special dispatches state he is hemmed in by hordes of Arabs, and apparently the only alternative before him is slaughter or starvation. The War office admits his critical condition, but express the belief that he will be able to retreat to Gakdul with most of his troops. A successful skirmish on Saturday drove the Arabs back to the Nile, and aroused some hope that Buller would extricate himself. Gen. Wolseley has about 7,000 in his different detatchments.

The speeches at the opening session of the British Parliament made clear only that the government was in accord with Gordon, and that it was resolved to make a stand in the Soudan against the Mahdi. Mr. Gladstone took the position that the government had done all it could to rescue Gordon, and intimated that the relief expedition would have succeeded had not Khartoum been captured through treachery.

A dispatch from Korti says General Buller, who began his retreat from Gubat several days ago, was compelled to halt at Abu Klea wells and intrench his troops in position there, in order to safely defend himself against El Mahdi's men, who are gathering in large numbers on his line of retreat. Grave fears are entertained that Buller may meet the fate of Gordon unless speedily succored. General Buller has erected three new forts, and is preparing for a siege. He has dispatched a messenger to General Wolseley describing the situation as critical, and stating that El Mahdi is advancing upon his position with an immense force.

There is a dynamite scare at Frankfort, Stuttgart and Mayence, owing to anarchist letters and placards circulated broadcast threatening explosions. The military and police are taking precautions night and day.

There being fears that the Mormons of Utah are negotiating for the purchase of land in Sonora for the purpose of transferring their entire colony there, the Mexican government has asked for information from the government of Sonora. Public opinion in Mexico is strongly against allowing the Mormons lodgment there.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, Feb. 20:

James P. Aikin, Wildie & Gleason, Farmer Smith, J. R. Latimer, D. Marshman, G. M. Read, J. M. Wilson, Mrs. C. Pope, J. Storer, J. B. Crall, Benj. Hutchins, T. B. McCormick, T. C. Patterson, John Baker, Mrs. D. K. Kier, H. G. Foster, T. D. Adams, W. P. King, Albert Watkins, Dewey Hopkins, Wm. Elliott, W. D. Clay, Hanby Stahl, Wm. Hallowell, John Powers, J. N. Norris, Rev. S. Alexander, Jerome Howe, John Morrison, John Duckwall, B. Perrine, E. C. Sanders, Rev. W. W. McMillan, H. H. Hinman, Peter Guthrie, J. M. Crobarger, Mrs. T. Bliss, James Patterson, Sub. News Co. (2), J. T. Steveson, B. S. Culter, Rev. I. Hyatt, E. H. Collins, S. G. Stewart, Sam'l McMurdy, Ebenezar Smith, T. C. Kirkwood, Leander Clark.

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No. 3		@68½
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Corn—No. 2		38
Oats—No. 2		27⅝
Rye—No. 2		64
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		12 90
Butter, medium to best	12	@34
Cheese	05	@12
Beans	55	@1 40
Eggs		28
Potatoes per bus	35	51
Seeds—Timothy	1 28	@1 37
Flax		1 45
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14¼
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@6 65
Common to good	4 40	@5 60
Hogs	4 30	@5 15
Sheep	2 25	@4 15

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	90	@ 95½
Spring		92
Corn	52	@55
Oats	39	@42
Mess Pork		14 00
Eggs		27
Butter	8	24
Wool	13	@37

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Sheep	2 50	@3 00

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PETITION TO JOSEPH COOK.

WHEREAS, Many believe, with Charles G. Finney, that Freemasonry and kindred secret orders are unchristian in character; with Dr. Chas. Jewett, that they delay the triumph of prohibition; with President John Q. Adams and Wendell Phillips, that they engender class hostility, subvert justice in the courts and promote favoritism in politics; and,

WHEREAS, The Boston Monday Lectureship, conducted by Joseph Cook, affords an opportunity specially favorable to discuss the effect of any great movement upon civil government and the Christian religion;

THEREFORE, The undersigned, ministers, pastors and Christian businesss men unite in respectfully requesting Mr. Joseph Cook to devote one or more of his lectures to this subject.

NAME. POST OFFICE. OCCUPATION.

The above petition has been adopted by Sen. Pomeroy, Prof. Bailey, and Secretary Stoddard, in conference at Washington, D. C. It has been sent to fifty College Presidents to be signed and returned by their faculties. Senator Pomeroy hopes Senator Sherman and other men prominent in the National Congress will sign it, and Mr. Stoddard will, in person, present it to prominent clergymen in Philadelphia and New York.

The object of the request and the wide circulation is to shield Mr. Cook from the poisoned arrows of the lodge, which has adopted the policy of keeping the truth from reaching the Christian public. Ten or twenty thousand names of leading clergymen and cevilians will shelter Mr. Cook from the lodge-cry of "Fanatic," raised against Christ and his apostles; and against every one since who boldly resists the claim of Satan to be the "god of this world." Of course we have not consulted Mr. Cook about this measure, but if the names are forthcoming, we have little doubt that he will promptly comply with the request, as he makes no secret of his opinions against the lodge-system and has already in his "Prelude," February 9, shown that the secret lodge, packed in degrees, and sworn to secrecy and assassination constitutes one compact anti-social conspiracy against God and goodness.

"Once more into the breach, good friends; once more!"

Fifteen thousand eight hundred and forty-six names were gathered and sent in against the monument-defilers, in a trifle over two days' time! This is nothing less than the beginning of the end of our great struggle. If Mr. Cook speaks for us, the *Independent, Advance* and *Religious Telescope* will send his arguments to the extremities of 38 United States and ten territories, and this will unmuzzle ten thousand pulpits and presses which are now silent or speak only by hints. Thousands of good men by the enforced silence of press and pulpit, now regard the lodge as only one evil among many, instead of being the mother evil of the age. For instance, they are ignorant:

1. That the lodge organized the rebellion.
2. That it owns a hundred millions worth of temples, in which the leading minds of infidelity and assassination meet, and consult and plan.
3. That the money, in fabulous amounts, which supports this system is drawn largely from Masons who seldom or never attend the lodge, but pay and contribute to keep in its favor and avoid its teeth.

Now then let every reader of this writing, especially every volunteer agent for the country against defilers of the Washington monument, either *copy* or cut out the request to Mr. Cook, and begin at once to collect the names of ministers, pastors, and Christian business men, and report progress and send the names to 221 W. Madison street, Chicago, and to 215 4½ street, N. W., Washington, D. C.

THE WASHINGTON MOVEMENT now fast begins to reveal its importance It was suggested by Mr. Hinman, executed by Secretary Stoddard, and is now ably manned by Prof. Bailey. The origination of the monument movement is wholly due to Mr. Kellogg, who is now out of the *Cynosure* office by the (supposed) dying bed of a dear and beloved child. The *American* should have noticed the origin of this national movement which it has handled so admirably. "Honor to whom honor."

IT IS SIGNIFICANT that temperance papers like the Boston *Law and Order*, the Wooster, O., *Herald*, with a large number of similar able sheets, may be read through from week to week, and never meet a notice of a Good Templars', or other secret temperance order. Are the temperance lodges "possuming?" Or are they dying out? Whatever the cause, the fact indicates that the prohibition movement may safely drop them and go on its way in the open sun-light.

MISS E. E. FLAGG'S serial has been repeatedly commended, but none, or next to no editorial notice has been taken of her Bible lessons for Sabbath schools. We read these through last Sabbath with intense delight. We resolved to lay down no *Cynosure* hereafter, till we had walked with her through these "Bible lessons," where ease, and elegance of diction, blend with learning and research, so that one feels, who has passed through them like returning from a ramble by the brook-side, through meadow, orchard and forest with a hat full of berries and other ripe fruits.

THE *Itinerant* is the third name adopted by a paper issued in Harrisburg, Pa. The *United Brethren Tribune* was the first name adopted and the paper was endorsed by a nullification party which held a convention in Dayton and voted to remove this Harrisburg paper to Dayton. This did not frighten the old and venerated *Telescope* out of the printing house. The nullifiers grew unpopular, and the name of the paper was changed to *Observer*, which was again exchanged for *Itinerant.* This paper of March 2 says: "The *Itinerant* is about entering upon an aggressive campaign in the interest of the United Brethren church work in the East." It adds: "We know that there are those who do not desire to see this enterprise go forward." The *Cynosure* is among the number, for these among other reasons:

1. The *Itinerant*, this number of it, has no allusion to the approaching General Conference, at Fostoria, Ohio; nor indeed to any other church work but that of dividing the U. B. church into East and West sections, giving no reason for the same derived from the word of God.

2. Its silence on the question which distracts and threatens the division of that excellent body of saints, is ominous. All the lodge-god asks is silence. We shall be pleasantly disappointed if the supporters of the *Itinerant* do not vote to open their communion to Freemasons.

3. Such silence is fearful. When the lodge worships had permeated and corrupted Jerusalem (Ezek. Ch. 9), God sent a man through the city to "set a mark upon the foreheads of the men that sigh and cry for all the abominations that are done in the midst thereof," and the rest were to be utterly slain. "Old and young, both maids and little children and women." Their guilt was that they knew these abominations and said nothing about them. Now the *Itinerant* is among United Brethren. It knows that the fathers of that church abhorred secret lodge-worships, and forbad them, as personal insults to Christ, and worships of his rival, Satan. The *Itinerant* has no mark on its forehead, and is therefore doomed by the teaching of this holy prophet.

WHENCE ALL THIS COMMOTION?

BY REV. D. SIMON.

Men's hearts are failing them for fear, and for looking after those things which are coming on the earth. There is distress of nations, with perplexity. Kings and emperors and great men are terror-stricken. They are called rulers, but are in fact slaves. The world has been turned upside down. And lo! these troubles are but begun. So far it has only been a still small voice. The storm is approaching. The sun is yet occasionally seen through the scattered clouds. Those black clouds in the distance, are, however, approaching nearer and nearer, the flashes of lightning are becoming brighter and brighter, the peals of thunder are becoming louder and louder, and before long the most frightful storm the earth ever witnessed, will be upon us.

We are not prophesying as by inspiration, but judging from present indications. We are expressing in words what, at least the intelligent people of our land and Europe, have felt for a number of years. What is coming upon us, we see as though it were upon us already. When the trees begin to bend to and fro, the storm is not far away. It is almost here.

The present state of things, especially in America and Europe, is such that the better class of people are painfully anxious in regard to future developments. The instruments of death are in the hands of the rabble. They are determined to rule or ruin. They are so many that when they shall once break out in full force the land will be darkened because of the multitude. And woe unto those who will then offer resistance! The rulers shall then be subjects, the masters shall be servants, the rich shall be without possessions and the highly honored shall be brought low.

To this end the communistic element of society is now laboring, and for this purpose the labor-unions everywhere exist. What is said of man in general in Romans 3 is intensely true respecting those now battling with the rulers and law-abiding citizens: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

We ask, who are these people so much dreaded? They are not an enemy dwelling in some foreign country, and that would needs attack us as a nation from without. The enemy is in our midst. Your next door neighbor, perhaps a member of your own household, may belong to the number. They are called secretists, or to be more definite, Nihilists, Communists, Socialists, and recently dynamiters.

We enter further into the matter and ask, What gave rise to such wicked combinations of men? The Nihilist would annihilate the powers that be, and why? The Communist and Socialist would bring down to a level with themselves not only those in authority over them, but also all others upon whom the Giver of all good may have bestowed a greater abundanee of earthly possessions, or a greater share of honor. And why would they bring them down? What has called into exercise the wiekedness of their sinful natures? What has aggravated them for years, and thus cultivated the evil begun? What has been fanning the spark of revenge into a flame now ready to destroy?

We answer in words that may not be misunderstood, The rulers, the masters, the eapitalists, have brought about this state of things by their own tyranny, oppression and injustice. And to them we would address the words of Dr. Martin Luther of the 10th eentury, who thus sharply reproved the rulers of Swabia at the time of the sedition raised among the peasants, in the year 1524:

"No one on earth is to be blamed for these troubles and seditious than you princes and lords, but in particular, you blind bishops and crazy priests and monks who are yet, to-day, obdurate, and will not cease to rave against the holy Gospel, although you know that it is right, and you cannot refute it. Besides this, all that you do in the government of the world, is, that you carry ou extortion and taxation for the benefit of your own luxury and pride, until the poor, the eommon man, neither can nor will endure it any longer.

"The sword is upon your neeks, and yet you imagine that you are so firmly seated in the saddle that no one shall be able to lift you out. Sueh security and obdurate presumption will break your necks; you will see it. I have frequently deelared unto you before this, that you should take warning from the 107th Psalm, verse 40: 'He poureth contempt on prinees.' You are striving for it, and want to reeeive a blow upon your heads, there is no use in warning and admonishing you. Be it so then, sinee you have *brought on* this wrath of God, it shall undoubtedly also come upon you, if you do not change your course in time. . . . . For this you shall know, my lords, that God so manages affairs, that your raving neither can, nor will, nor should, be endured. You must change your course, and yield to God's Word. If you will not do so in a cheerful and friendly way, you will be compelled to do so by force and destruction. Should these peasants not accomplish it others must do it, and if you should kill them all you would not be victorious. God will raise up others. He has determined to destroy you and he will destroy you. It is not the peasants who are contending against you, it is God himself; he is contending against you with his just retribution for your madness. . . . . Now then, my lords, if you will yet receive advice, for God's sake, make way somewhat for their wrath. A load of hay should avoid a drunkard's way, how much more should not you give up your raving and tyrannical obstinacy, and conduct yourselves with reason towards the peasants whether they are mad or in error. Do not begin to quarrel with them, for there is no telling where the end would be. Use kindness first, for you cannot tell what God is about to do, lest a spark should begin to burn and set all Germany on fire, and such a fire that no one shall be able to quench it. Our sins have come before God, in consequence of which we are to fear this wrath, even if we but heard the rustling of a leaf, and why not when such a crowd is in commotion?

"The government was not instituted that the rulers might be benefited and live in luxury at the expense of the subjects, but that they may seek the public welfare. This extortion cannot be endured very long; of what benefit would it be to the peasants if their land would produce as many florins as straws and grains, when the rulers only take the more that they may increase their luxury, and waste the goods like chaff, in dress, in bauqueting, drinking, building, and the like! This pomp must be put away, these expenses stopped, if the poor are to receive anything. . . . My lords, you have the Scriptures and history against you. See how the tyrants were punished. Even the heathen poets write that tyrants seldom died a uatural death, but were gencrally put to death and perished in their own blood. Since then it is certain, that you rule with tyranny and recklessness, and that you rob and crush the poor, you cannot expect anything else than that you shall perish as those of your character have perished before you. . . . . I would then, with all faithfulness, advise that several counts and lords be selected from the nobility, that several councilmen be chosen from the cities, and that the matter be attended to, and amicably settled, that you eool down your rage,—this you will finally be compelled to do whether you will or not,—at least relax your tyranny and oppression that the poor may breathe freely. The peasants should also be advised to give up and pass by several articles which ask too much, so that the matter may then be settled, if not in a Christian manner at least in accordanee with human rights and forbearanee."

In the same spirit Luther also reproves the peasants and shows them that they have no right to eall themselves Christians, if they would overcome violence with violence, and to this end take up the sword, to which God has given them no right.

Germany, England, and in fact every kingdom of Europe needs a Luther to avert the calamities about to eome upon them. And surely our eountry needs such admonition and such advice as well.

In full harmony with what Luther said, we might yet add a cause of the eommotions now working among us. Those in authority and those commanding the wealth of the land, are with few exceptious bound together with a seeret tie, and sworn to labor in each other's interests. So powerful has secretism beeome in this land of the free, that only those eonneeted with some great and influential lodge ean expect ever to hold an important office. The lodge has been, and is, ruling this country.

Secretism is being met on its own grounds. Whilst the Grand Lodges of Masonry and Odd-fellowship were concocting plans to gain their selfish ends, other lodges sprang into existence, just as selfish and just as obstinate in their character. Masons, Odd-fellows, and Knights have been sowing to the wind, and are now about to reap the whirlwind. They have set the example, others have followed them in their footsteps, and are now a terror to them.

The seeret of the commotion all over Europe, and in our own land, is nothing less than the organizations that have sprung up in secret and are working in secret. The eombat is as yet largely earried on secretly, only now and then the bitter contest becomes manifest in strikes and riots and explosions. These manifestations are becoming more frequent every year, from which we may unmistakably conclude that the fight will soon be an open one. The vial of God's wrath is about to be poured out upon the earth, and woe unto those who shall live to see the day. Let us admonish one another to repentance, and by meditation and prayer grow stronger in faith day by day, so that whether it be a day of wrath before or at the seeond coming of Christ, that shall be ushered in, we may be ready for the contest against wickedness or for the rest awaiting the people of God, even those who believe in Jesus' name.

Prospect, O.

THE COST OF REFORMS.

BY REV. H. H. HINMAN.

In the moral as well as the physical world all great accomplishments are the result of effort and labor that are correspondingly great. When the Great Eastern was launched it required the most powerful engines, some of which broke down. The labor of moving that vast structure greatly over-ran the estimate and new and stronger machines had to be devised.

Unlike man, God makes no mistakes in his adaption of means to ends, and we can safely estimate the grandeur of the one by the greatness of the other. That he might have a chosen and peculiar people, required four hundred years of development and forty of speeial training in the wilderness. From the inauguration of the Gospel dispensation down to the overthrow of American slavery, there has not been a step in human progress that has not been attained at a cost of effort and suffering that can never be computed. As nothing can compare in value with the enthronement of Christ as our King of Kings and Lord of Lords, so nothing can equal what it has, and will cost, both to the Master and to his servants; and this is true both of this great work as a whole, and of that done for each individual soul that is made a partaker in the Divine Kingdom.

This is true of all the minor and subordinate reforms. They always cost in proportion to their value. We are exceedingly apt to underestimate both value and cost. We should not be surprised that some who have begun to build without first counting the cost, should grow weary and fall out of the ranks, nor is it strange that others who have made an underestimate both of cost and value, should be greatly cast down, when they find themselves disappointed.

When the Master told his disciples something of what it would cost them to be his followers, "Many went back and walked no more with him." To us as to the twelve, he says, "Will ye go away also?" We need a strong assurance, too, of faith to answer as did Peter, "To whom shall we go? thou hast the words of eternal life."

Unlike modern preachers our Lord never underestimated nor understated the diffieulties of a holy life. He distinctly told his disciples that they should be hated of all men for his sake and that the time should come when he that killed them would think he was doing God serviee. Nothing short of forsaking all that we have eonsists with the obtainment of the true riches. If then our hearts are sometimes cast down by the slow progress of the Lord's work, we are to encourage ourselves that these very diffieulties are the measure of the value to be attained and that when the Master gave it to us to do, he well knew how much it would cost us. We need, too, to reflect that Christ was manifested that he might destroy the works of the devil, that all power in heaven and earth is given unto him and that he "shall see of the travail of his soul and be satisfied." Christ is himself the precious pledge that all shall be yet aecomplished for which we labor and pray. "For he that sparcd not his own Son but freely gave him for our sake, how shall he not with him freely give us all things."

WEEKDAY SERMON.

BY E. E. FLAGG.

I had a talk with Sister Commonsense the other day, on a subject that I believe has more than any other burdened the conseiences and harassed the souls of good Christian women since the days of St. Peter—the subject of dress. Have not many of us at times been inclined to envy the Quakers and early Methodists with their set rules of discipline that made the whole matter so delightfully easy by preseribing a certain form, and thus doing away with all personal responsibility?—and it is just this trouble of deeiding for ourselves that human nature likes to shirk. But Sister Commonseuse believes that the real spirit of the Gospel is variety in unity;—that liberty of individual tastes and likings in the matter of dress is the right of all Christian women, to be used, not abused, for the fashion of this world passes away, but the influence of our example even in trifles will not pass away;—that example, that influeuce has become a part of Eternity.

I notice that she always wears neatly fitting dresses of some dark stuff; delights in plain servicable wash-goods for the house, and black alpaca or cashmere for the street; eschews on the one haud oddity or quaintness, and on the other all that unreasonable furbelowing, ruffling aud trimming which make dressmaking and dressmaker's bills such a terror in our modern days. A brooch, or a bow of ribbon, with immaculate linen or muslin at throat and wrists is to the whole picture what that single touch of bright color in the foreground is to the general dusk and gloom of one of Turner's sea pieces. She has a way, moreover, of making the whole subject seem wonderfully plain by going "to the law and to the testimony" when it is under discussion. One of her strongholds is the third chapter of Isaiah.

"That picture of a Jewish lady burdeued with useless ornaments applies just as well to an American lady loaded with jewelry, and the apostle's prohibition of 'gold and pearls and costly array' is as binding now as it ever was. From these two passages alone I should lay down as axiom first, that *mere* ornament which serves no useful purpose whatever should be discarded. Don't you know that Ruskin has laid down this same rule as one of the chief laws of architecture? The Bible and Science, once thought to be hopelessly divorced, are meetiug half way, and now Art and the Bible are reaching over that wall of separation which man, not God, has put between them, to clasp hands. The eleventh commandment as somebody calls it, bears directly on this subjeet. Would so many of our churches deserve that scathing rebuke of St. James if every Christian woman took it right home to her heart, and felt that she had no right by the law of love to shame her poorer sister by flaunting in costly attire in the house of God? Would so many poor girls be led into folly and sin by the desire to ape—it may be their minister's wife or their Sabbath school teacher? Yet there is no quarrel between God's word and true beauty. The lilies of the field should teach us that. How exquisitely he has adapted to every flower its natural robe! If the dandelion could be an other color it would cease to be spring's golden star of promise, sweet with old time memories for all weary eyes and troubled hearts. If the violet could don searlet or crimson she would no longer be the blessed type of God's hidden ones as dear to him in their lowliness and insignificance as the cedar of Lebanon. It is a woman's right—nay, her duty to choose garments of style and color most becoming to her face and figure, and once chosen to allow no material change, except those

slow and imperceptible changes made to suit advancing years. This gives not only the charm of individuality, but saves a deal of precious time. 'We are bought with a price.' How can we take that which is a part of ourselves and was once bought on the cross with nameless agonies and fritter it away on the perpetually recurring dress question? And as to 'drawing the line' every woman must do it herself. I don't believe in dogmatizing in this matter more than on any other. But I *do* believe," added Sister Commonsense with a smile, "that if we ask wisdom of him who clothes the lilies, he will give to us liberally and upbraid not."

A NATION'S PRAYER.

Great God, to thee we come;
On wings of faith upborne
  Riseth our prayer.
For him who rules our land,
Ask we thy guiding hand,
His thoughts and ways command,
  Grant him thy care.

Bless those who him advise,
May they with honest eyes
  Stand in thy sight.
Their hearts with wisdom true,
Boldness and strength endue;
Let all they say and do
  Be for the right.

May all among us dwell
Pure, incorruptible;
  Ruling with care.
Self-interest may they shun;
Help them to seek alone
A nation's good, its own
  Highest welfare.

Grant, Lord, that we, whose will
These posts of honor fill,
  "One" with them stand.
May we success attain;
Material blessings gain;
A moral power maintain
  Throughout the land.

May friendly feeling reign
Through all our vast domain;
  Sweet peace be won.
Break down the mighty gates
Of party strifes and hates;
The brotherhood of States
  Unite in one.

May knowledge, liberty,
And pure religion be
  Spread through our land;
Thus shall our nation live;
Luster to ages give;
Unharmed by foes she'll thrive—
  Thy Name commend.

—*Rev. B. A. Chamberlain in the Advance.*

"THE ROD OF GOD."

Exodus 4: 20, and 17: 9.

Moses by using the rod of God caused the Red sea to divide that the people might pass over, and when he smote the rock the water gushed out to quench the thirst of the people. By it he overcame difficulties that would have otherwise been insurmountable. So the Christian by the offered help of God can do all the occasion requires, "rejoice without ceasing and in everything give thanks." Christian laborers do well to remember this. Whoever undertakes to fight life's battle without the shield of faith, the rod of God, the anointing of the Holy Spirit, will fail. Our Lord Jesus Christ has conquered the world, and the feeblest child may enter into his victory and become more than conqueror. Many so-called reformers only beat the air when they work without Christ. Without his strength, they grow weary; without his rod, Satan is more than a match for them; without his presence, the way is dark and lonely: without his wisdom, the battle will be badly planned and unsuccessfully fought; but with the rod of God in our hand, seas of difficulty part; the chariot wheels of our enemies drag heavily; bread comes down from heaven; water gushes from the rock; one shall chase a thousand, and two shall put ten thousand to flight; and when consecrated feet only touch the brink of the Jordan, its waters though at the flood of harvest shall recede, and the blood redeemed host shall pass over dry shod and rejoicing. Ye workers in the vineyard of the Lord, be sure that ye have the rod of God in your hand. Go not forth to uncertain conflict, but accept the offered partnership of him who has already conquered the world. There is no lack then. Your commissary stores embrace the resources of the universe; your surgeon general is the Great Physician; are your forces insufficient? legions of angels are at hand; heaven and earth may pass away, but one hair of your head shall never perish. Then will joy fill your hearts greater than that of those who gather the harvest, for you garner sheaves unto eternal life. They that sow and they that reap shall rejoice together. In those days saith the Lord, "I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

JOSEPH COOK ON MORMONISM.

Open your compasses and put down one point of them on Salt Lake City, spread them five hundred miles, draw your circle, and the circumference will pass through or shut out in every one of the thirteen States and Territories nearest the Pacific. If the roots of the Mormon cancer run out until they directly or indirectly affect politics and social life five hundred miles on all sides of this center, you will find the thirteen States and Territories next the Pacific represented in Congress by Senators and Representatives greatly under the influence of the Mormon vote, and largely governed at important crises by considerations of prudence, suggested by the interests of the Mormon oligarchy.

Only 15,000 Mormons are polygamists; but they have such immense privileges that they may be compared justly with the oligarchy of the slave-power. They rule the remaining mass of the Mormon populations even more sternly than the slave-oligarchy ruled the populations of the slave States. They have a scheme of filling the territory between the Rocky mountains and the Sierra Nevadas with Mormon institutions; and that scheme, I believe, exerts quite as much influence upon them as the scheme of building a slave-holding confederacy around the Gulf of Mexico, exercised upon the slave-holding oligarchy. Put your ear upon the old slave States, ask what the secret hope of the slave-oligarchy was, and you will find that those who held great numbers of slaves expected to be petty nabobs; that they were to be the foremost people in an aristocracy built around the Gulf of Mexico, including the Cubas and Mexico, and perhaps Brazil itself at last. That secret hope never was much discussed in public; but it was the real soul of the slave-holding rebellion. I believe the soul of the Mormon movement is the hope of building a Mormon political power, ultimately to be either victorious over the federal power or independent of it. Disloyalty in the Mormon priesthood appears to me to be quite as great a mischief as polygamy in the Mormon population.

Not many months ago—as I had occasion on my lecture-tour to hear several times from shrewd politicians—President Taylor and George Q. Cannon made up a ticket, for what? For the voters of Idaho. They sent the names of their own nominees to Mormon settlements in Idaho, and, of course, the Mormon population there voted solidly for them. Usually the Democrats and the Mormons, in the Territories and States adjoining Utah, have voted together, and they have sometimes made a formidable coalition. But the Democrats were so much disgusted with this attempt at dictation that they revolted, and the Mormon ticket was whipped, horse, foot, and dragoons, and this for the first time. The boldness of this dictation is to be noticed. A small Mormon population in southern Colorado revolted against the political dictation of the Mormon leaders in Salt Lake City, and endeavored to vote as they thought best. Who were they? Chiefly recruits that had been brought in from North Carolina, Americans, not accustomed to the slavish obedience of European peasants. You must not infer from the revolt of a few American-born Mormons that the mass of the Mormon population are likely to revolt under the political dictation of the priesthood. The general truth is that the man who sits in Brigham Young's office, and sends out orders over the telegraph lines that center in that spot, is an autocrat, not only religiously but politically. He determines the vote of the Mormon population as a mass. Of course, I am speaking roundly; there may be individual exceptions. One of Brigham Young's sons, a graduate of Ann Arbor, who has lately revolted from Mormonism, affirmed in Salt Lake City, not long since, that out of 18,000 votes cast for a certain Mormon candidate, at least 17,999 were cast purely as the result of dictation. * * * * * *

National law in Utah is a sword without a hilt. It is a Gentile blade with a Mormon hilt, if it has any hilt at all. The problem of highest legislative importance in Utah is how to put a Gentile hilt on the Gentile sword.

A Massachusetts girl, coming home through the sage-bushes from her school-house in Utah, where she was teaching school for a pittance, heard a bullet whistling past her head. She supposed that possibly this might be the result of accident; some hunter on the hill might have mistaken her for game. She said nothing of the matter; but, within a week, the same thing occurred again; and when, within a fortnight, it had occurred three times, she made her will, and said to her superior in the list of officers of the schools, "If anything happens to me, you will find a paper in my portfolio giving directions as to what is to be done with my small effects. It may be," she said, "that the firing has been accidental or intended merely to frighten me; but that seems hardly a probable theory." These facts were laid before the Mormon bishop in whose district they occurred, and he, from motives of prudence, restrained the conspirators against the life of this teacher. That happened in a rural quarter, not in Salt Lake City. I suppose there is no danger of a teacher being shot at in the streets of Salt Lake City; but God knows how soon a riot may spring up there. I have spoken twice at crowded anti-Mormon indignation meetings in Salt Lake City, and have been as frank there as I would be here; but there were officers of the United States Army on or near the platform. There was no insult offered. Without the soldiers at Camp Douglas, there would have been danger of a riot. The young women who are teaching Christian schools in Utah are worthy of your loftiest respect; for some of them, day by day, take their lives in their hands, and "carry the war into Africa." at the risk of all that is dearest and noblest in the feminine nature—that is, at the risk of insult, and of losing their opportunity of usefulness and perhaps life itself. I am not anxious to exaggerate the dangers of teachers in Utah; but, in the rural districts, I believe assassination is one of them. You may judge, therefore, whether I do not regard with reverence the work of the New West Education Commission, and of the Presbyterian schools, and of the Methodist, and of the Baptist, and of the Episcopalian. God bless them all, above all our thought and prayer! And yet, let us remember, that, while they are efficient, they do not to the local judges of this topic, appear to be sufficient to solve the problem, before a dangerous strong pressure will be brought to bear upon Congress for the admission of Utah as a State into the Union. Schools and churches may reach a large portion of the Mormon youth, and yet hardly touch the mass of peasants above school-age and brought into Utah from Europe in a constant stream.

What remedies do the evils of Mormonism, as seen in a near view of them, now call for?

1. The government of the Territory by a territorial commission, or its equivalent, as recommended by Governor Murray and by the Cullom and Cassidy bills.

2. If this is not granted by Congress, then, as a temporary measure, the extension of the powers of the present Utah commission, according to their own request in their last report.

3. The exclusion of Utah from the Union, until the power of the non-Mormon population of the Territory is in the ascendant.

4. A national constitutional amendment, prohibiting polygamy.

5. A national divorce-law. Let us smite with clean hands, and put down successive polygamy in New England and the Mississippi valley in our attempt to put down synchronous polygamy in Utah.

6. Anti-polygamy leagues, to organize public effort against polygamy.

7. Circulars from the chief ecclesiastical bodies in the United States to the State churches in European countries from which Mormon emigrants are chiefly drawn, setting forth the true character of Mormonism.

8. Similar circulars from the Government to our consular and diplomatic agents abroad, according to the Evarts suggestion.

9. The vigorous support of Protestant schools and missions in Utah.

10. Turning back Mormon immigrants from our shores as prospective violators of our laws.

—The *Congregationalist* says: "The church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society."

William O. Stoddard relates that when Abraham Lincoln finished the second reading of the Emancipation Proclamation before the Cabinet, presenting his reasons for its immediate publicity, he added in a low voice and reverently: "And I have promised my God that I will do it." Mr. Chase, sitting close by asked: "Did I understand you correctly, Mr. President?" Mr. Lincoln responded: "I made a solemn vow before God, that if General Lee should be driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XII.

THE YOKE OF BONDAGE.

The yoke of fraternal love and duty fastened so long ago on Nelson's boyish shoulders by a mother's dying hand, had often been a fetter on the freedom of his personal action—on his *soul*, never. But when he ignorantly degraded his manhood to wear the yoke of a secret labor union, he found, like many another honest American working man, that he had sold his birthright of liberty for a mess of pottage. He had never been a very active member, but had contented himself for the most part with simply paying his dues, and cherishing the comfortable delusion that he was thereby helping to rear up a breakwater against the greed and tyranny of capital. Thus he was as ignorant as any outsider of the dark designs hatched in its secret conclaves; or how, little by little, through the operation of that law in lodgery, certain as any law in mechanics, (by which the unprincipled, unscrupulous element as surely rises to the top as the decent, virtuous, Christian element sinks to the bottom) a new class of leaders developed by the present crisis were coming to the front, whose regard for the laborer was like that of a wolf for a sheep

Nelson was slowly waking up to the consciousness that their yoke was hard and their burden anything but light. His hope of a speedy marriage, his dream of some quiet prairie farm where his life and Martha's should glide away in rural peace, the dream which had so often come to him in the heat and grime of the workshop like a vision of cool waters—all this he must put far away into the indefinite future. The faster Tom regained health and strength the nearer came the time when he must take up his old burden of anxiety. And the worst of it was he was powerless. He could say some very true and bitter things of the few leaders who, to serve their own selfish ends, were willing to keep three or four hundred men out of employment. But he must bear it, though the cords were already beginning to cut into the flesh.

Nelson Newhall was not a physical or moral coward to be afraid of men he despised—and yet he *was* afraid. We bespeak for him the reader's charity, however, as well as for the minister whom one or two Masons or Odd-fellows in his congregation can intimidate so effectually; not that they wield as individuals more influence than others, but the whole lodge power stands behind them—that subtle, mysterious, Satanic force of which Revelation is full of dim hints; that backs up every popular iniquity; that cannot be grasped, or measured, or analyzed; that sways politicians, controls legislatures, gags the pulpit, persecutes the saints; and which to resist means in short either more courage or more faith in God than most men possess.

But matters were coming to a crisis. The dangerous, vicious element among the strikers was as wax in the hands of the leaders; and in fact Mr. Gerrish, who was a professional labor agitator, had instigated more than one riot and directed more than one assassination while engaged in that congenial field among the Molly Maguires of the coal regions.

The day the non-unionists were expected to arrive passed off quietly, though an extra force of police had been engaged in anticipation of trouble. But the following night the watchman, in his tour of inspection through the works, discovered a suspicious-looking parcel, which, on examination, was found to be an infernal machine containing enough dynamite to wreck the entire building. That the perpetrators of the act designed to destroy life as well as property there could be no doubt. Jacksonville was thrown into a fever of excitement over the diabolical attempt; the papers chronicled it in startling headlines; men and women discussed it with blanched faces; and those astute gentlemen, the detectives, hastened to the spot, made an examination of the premises, looked wise, and stated to the satisfaction of all inquisitive interviewers that they had found a clue, but did not wish at present to give further information.

Stephen Howland, with the sturdy yeoman blood in his viens that had loved justice and hated tyranny since the day it wrested Magna Charta from an unwilling king, could not but feel a keen interest in the struggle, despite his horror of such lawless methods of warfare on the part of the laborers.

"What a pity," he said to Mr. Basset, "that working men can't be made to see that when a third party with interests diametrically opposite to either, steps in between them and their employers, it must only lengthen and make more deadly this unnatural strife between labor and capital. They are robbed on three sides—by the selfishness of rich men, the ambition of designing leaders, and the grog-shop. Such is the terrible triumvirate that the American laborer has to face to-day; and if Christian people cannot force something like Christian action on our government in relation to these evils, we must expect a reign of socialism sooner or later."

"That's so," returned Mr. Basset, in his easy way of agreeing or seeming to agree with everybody he happened to be talking with that Stephen found at times secretly exasperating. He had begun to feel, without exactly knowing why, that Mr. Basset was not exactly his ideal of a reformer.

"The grog-shop is the worst of the three," he continued, thoughtfully. "The passions excited by their real or fancied wrongs it sets on fire of hell. And as for high license here in Jacksonville, it has worked just as I thought it would. It has only been a temptation to evade the law and increase the number of unlicensed saloons. Still there is nothing like seeing a thing tried to convince people, and the women are certainly doing a grand work in pushing on public sentiment in this matter."

"Oh, we never could get along without them—they are so earnest and devoted—always to the front when there's any good work going on," gallantly responded Mr. Basset. For though that gentleman had never actually given them a cent's worth of real aid, he was after all not very different from many politicians, noted and unnoted, to whom, if flattering words and promises could be made to take the place of down-right honest help, the women of the W. C. T. U. ought to be everlastingly grateful.

A few fanatics like Martin Treworthy had the hardihood to suggest that the package with its terrible contents was never placed there by the prime movers of the plot, but by men whose secret lodge oath of unquestioning obedience made them fit tools in the hands of communistic leaders to do their unpleasant or dangerous work; and unless the secret societies which hatched such conspiracies were suppressed, and that speedily, by the stern hand of law, dynamite outrages would become as frequent in America as in Europe.

"I've put in considerable money into the Union," said Nelson, "but I never put in a cent to buy dynamite with, or to clothe in soft raiment men lazy and unprincipled enough to want to live off the earnings of honest labor. It is time this thing was stopped. We are forfeiting what the laborer can least afford to lose—all public sympathy and respect. But we can't handle communists in America just as Bismarck handles them in Germany."

"Masonic Congressmen can't anyway," retorted Martin, dryly. "It would be too much like passing sentence of hanging on a family relation. Look at the way they've done in Utah—how they've let this foul thing, polygamy, spread and spread, and why? Because the only way to stop polygamous marriages is to suppress the secret oaths of the Endowment House, and Congress would no more put its hand to a bill to do *that* than it would take a poker by the hot end. Your average politician hates to burn his fingers. And it is with dynamiters exactly as it is with Mormons, they don't dare to lay the axe at the root of the tree. Touch one secret order and the whole Masonic Grand Lodge would come tumbling down about their ears like the temple of Dagon on the Philistine lords—and they know it."

"But there is this terrible grog-shop question to be settled first," said Nelson. "I hold to taking one thing at a time."

"Just what the Anti-masons said in 1835 when the slavery question came up. And so they stopped fighting the lodge to fight slavery. And what was the result? The lodge sneaked South in the Morgan uprising, laid the egg of treason and brooded it thirty years till in '61 the full-grown viper crawled out to plant its fangs in the nation's heart. And all the while slavery kept growing more powerful, getting a stronger hold on the government, and all the business interests of the country, till it was strong enough for rebellion. Masonry stood behind it just as it stands behind the saloon now, getting up secret temperance orders to do the bidding of the Masonic Grand Lodge—the very bulwark of the dram-shop. Dispose of this question and let some other one come up, and it will skulk behind that—and so on; and the end of it all would take a wiser man than I am to foresee."

To this speech, delivered with Martin Treworthy's usual vigor of utterance, Nelson could think of no better answering argument than this:—

"Anyway, the saloon in its immediate effects is worse than the lodge. I've suffered enough from the rum curse to be sure of that. Of course I don't know anything about slavery, but I should say it was a rather worse evil than Masonry."

Martin Treworthy stopped in his walk up and down the room.

"Don't you suppose *I* know what slavery is? Look there."

He tore off his jacket, and disclosed his bare shoulders, ridged and seamed with terrible scars.

Nelson stood aghast at the sight.

"Why, Mr. Treworthy, what does that mean?"

Martin smiled grimly.

"It only means that when you was a little shaver not out of long clothes, I was finding out what slavery was. Those are the marks of a whipping that I took at the hands of slave hunters thirty years ago for refusing to tell them the hiding-place of a fugitive; and why the ruffians didn't finish off with a bullet through my brains I never could tell, unless they thought it unlikely I should ever come to after such usage."

"Terrible," said Nelson. "You suffered all this to give liberty to a fellow-being, and yet this is the first I ever knew of it. You are a strange man, Mr. Treworthy."

"I have had no call to tell of it before," said Martin, coolly, "though every single one of these scars I am prouder of than I should be of the stars of a Major General. I only want you to know that I have made about as intimate acquaintance with the devil of slavery as you have with the devil of the whisky jug, and for my part I would rather have fetters on my body than on my soul."

A momentary silence fell between them, and then Nelson said with a sigh,—

"I really believe if it weren't for Tom I would go away from here. Even hiring out on a farm would be better. I could at least sell my labor at my own price without anybody's else dictation."

And at that Martin was wise enough to be satisfied with the advantage gained, and held his peace.

* * * * * * * * * *

Meanwhile the sagacious detectives before mentioned had unriddled their clue—a piece of paper with some writing on it dropped near the place where the dynamite had been deposited, along with other bits of circumstantial evidence needless to particularize here; and in their Solomon-like wisdom were not simply suspicious but absolutely certain that Nelson Newhall was the real perpetrator of the attempted outrage.

(To be continued.)

LITERATURE.

The current *North American Review* gives first place to Archdeacon (better known as Canon) Farrar who takes up a theme favorite with him under the title, "Future Retribution," in which he presents Puseyism and the fatal ideas of the "new theology" as the way of life. Soon after election, Watterson, of the Louisville *Courier-Journal* wrote for the *Review* a congratulation to the Democratic party. In this number Murrat Halsted, of the Cincinnati *Com.-Gaz.*, replies with "The Revival of Sectionalism," an article full of political fire and energy. Prof. N. K. Davis dicusses "The Moral Aspects of Vivisection" in a way that brings together briefly nearly everything that any person of note has said on the subject. Max Muller describes the astonishing ideas of the Buddhists on the subject of Charity, and George John Romanes opens up a great subject with an article on "Mind in Men and Animals." The other articles are one by President Gilman on Titles (chiefly scholastic), one by Judge John A. Jameson on "Speculation in Poltics," and one by John W. Johnston on "Railway Land-grants."

The *Century* is outviewing history in its phenomonal success. For two or three months it has been compelled to issue extra editions making above 200,000 copies per month. The March number began with 190,000 and a second edition brings the number up to 225,000. This wonderful sale is due to the popular war series. In the current number the combat of the Monitor and Merrimac is written up from both sides and splendidly illustrated. Recent events lend special interest to the opening paper on "The Land of the False Prophet," by General R. E. Colston, formerly of the Egyptian General Staff, and leader of two expeditions in Soudan. Numerous illustrations and careful maps aid the descriptions; and a portrait of General Gordon, from a photograph made in 1867, is worthy of note. Colonel John Taylor Wood, the senior surviving officer of the Merrimac, describes the combat with the Monitor as seen from within the Merrimac, and entitles his paper, "The First Fight of Iron-Clads." This is followed by a graphic account of what took place "In the

Monitor Turret," by the late Commander S. D. Greene, who commanded in the Turret, and relieved Admiral Worden when the latter was disabled in the pilot-house. General Colston who, during the fight, was "Watching the Merrimac" from the Confederate works on Sewall's Point, describes the scene in a brief paper with the above title. Prof. Langly concludes his interesting series on the New Astronomy with an article, "The Moon," finely illustrated.

Lieutenant Frederic Schwatka begins in the March *St. Nicholas* a series of illustrated articles describing the sports and occupations of the Eskimo boys and girls, under the general title of "The Children of the Cold." This number will contain the second installment of E. P. Roe's new serial story, "Driven Back to Eden," and in the "Recollection of a Boy-page in the United States Senate" a timely account of the inaugurations of Presidents Grant and Garfield, with several illustrations, and the story of the ceremony of the first inauguration of George Washington.

Mr. John B. Alden's current number of the *Book Worm* is a timely portion of Archibald Forbes's Life of General Gordon, which will be read with intense interest wherever the English language is spoken. The author, besides a personal acquaintance with Gordon and his work, is celebrated as the greatest of living war correspondents.

THE SECRET EMPIRE.

—The Masonic Grand Lodge of Ohio is reported to have proclaimed liquor-selling a Masonic offense, punishable with dismissal from membership. If this report were true very little would remain of Masonic lodges, for most of the liquor-sellers are Masons. Is the world becoming pious, too?—*Lutheran Witness.*

—A meeting has just been held in the city of Syracuse under the sublimely sonorous title of the "State Grand Council of the Royal Templars of Temperance." It consisted of the usual number of titled and spangled dignitaries. The membership report shows a falling off of several hundreds during the last year. The better sense of the people seems to be coming to the front in the abandonment of these unscriptural methods in professed attempts to promote reform. The present membership in the State is claimed at about 9,000. From these about $7,000 is collected annually which serves to pay the G. C. of R. T. T. of N. Y. and G. S. J. W. G., and perhaps some other much initiated gentry, their generous salaries. It will be a glad day for the temperance cause when it is fully divorced from secret societies which have sought by seizing upon a popular reform to popularize secret societies. Temperance may be thus forced to serve secret societies, being dragged into this unnatural relation, but in the nature of the case an open and public cause is only damaged by attempting to render it subservient to the sale of some wonderously sublime secrets to enrich the few nabobs who sit at the receipt of custom and smile at the credulity of their dupes.—*Wesleyan Methodist.*

—The vain-glorious and fantastic titles the lodge plasters upon men of every sort, "the butcher, the baker, the candlestick maker"—men of small mental capacity, ignorant in everything except their Masonic stuff, as well as others—is illustrated by the names given the officers of the "Oriental Consistory, S. P. R S., 32 deg. of Chicago. These "Sublime Princes of the Royal Secret" have the following titles: Illustrious Commander-in-chief, Illustrious First Lieutenant Commander, Illustrious Second Lieutenant Commander, Illustrious Minister of State and Grand Orator, Illustrious Grand Marshal, Illustrious Grand Treasurer, Illustrious Grand Secretary and Keeper of the Seals, Illustrious Grand Prior, Illustrious Grand Eng and Arch, Illustrious Grand Hospitaler, Illustrious Grand Master of Ceremonies, Illustrious Grand Standard Bearer, Illustrious Grand Captain of Guard, Illustrious Grand Sentinel, Illustrious Grand Stand Guard, Illustrious Musical Director.

—Another order known as the "Regent's Association" is reported as having a strong foothold in Chicago; and it parades the name of Rev. Abbott E. Kittridge, D. D., of the Third Presbyterian church as an applicant for membership. Dr. Kittridge stands in high esteem for good sense in Chicago. Such a step, however, will not prove that he is growing wiser with years.

—The fanatical followers of El Madhi have broken out of the Soudan. They announced a meeting to perform their heathenism in Cincinnati last Friday under the name of "Nobles of the Mystic Shrine." This is the sort of stuff the are putting into the papers: "We expect to take the Chanters al Koran with us and gourds of pure water for the camels and the journey over the desert sands lying between Medinah and Syria will be made most pleasant. * * * The expense, including railway fares, sleeper and hotel bill, will be about $20 and will probably not exeeed that amount. The program at Cincinnati will be as follows: 1. Summoning of the faithful by the bugle one hour after sunset (7 o'clock P. M.; 2. Gorgeous entrance of the Illustrious Shayk, with the divan of officers, accompanied by exquisite music; 3. Oriental reception to the protecting dome of Mosjid al Haram of the weary sons of the descrt; 4. Journey of the Howji to Mekkah; view of the sacred Kaaba; enlightening of the eyes of the devotees; 5. Ceremonies of purification; charge of the faithful against the infidels; 6. Mysterious descent from paradise; brilliant, impressive ceremonies in the hall of truth; 7. The alliance or secrecy and silence; 8. The Arabic consecration, and vow of friendship and hospitality; 9. Overwhelming finale and oriental feast, with the arrival of the caravan of dates and wine skins."

—A new secret society, Apollo Castle, No. 1, Knights of the Golden Eagle, was instituted in Chicago lately, being the first organization of the order in this part of the West. P. M. Walsieffer is acting Supreme Chief; W. L. Orr, Past Grand Chief. There are about forty charter members. This is a beneficiary order, having its stronghold in Pennsylvania, which has seventy-nine castles, with other States represented as follows: New York, 60; Maryland, 9; Massachusetts, 6; Ohio, California and Indiana, 1 each.

— The chief body of the Memphis Masonic rite is known as the Sovereign Sanctuary of the United States of America, Royal Masonic Rite 33, 90, 96 degrees. Dr. Darius Wilson is Most Illustrious Sovereign Grand Master, of Boston, Mass.; Hon. J. A. Cummings, of Boston, Mass., Very Illustrious Grand Secretary. They will furnish a charter and seven rituals for chapters, scnates and councils for $200 each; diplomas (letters patent) of membership, $1. This makes for them a profitable business. It is intended by this grand body to absorb all the other organizations known as the Rite of Memphis, Rite of Mizraim, and A. and P. Rite. There were present at their convention held in Boston, Dec. 8th, 1,007 Masons of these several degrees, among them Huling of Ohio, Dr. Robert Ramsay of Canada, Judge J. H. Parrish and R. H. Hathaway from Grand Rapids, Mich., and others from different parts of the country. They confer degrees from 4 to 96.

CORRESPONDENCE.

GRAND WORK IN SOUTHERN MISSOURI.

Dadeville, Mo., Feb. 21, 1885.

Dear Cynosure:—I suppose the lodge is reveling in its shame, to-day, in the city of Washington. I am glad to reflect that our eight subscribers were enabled to send one hundred and sixteen NO'S to all such heathenish practices. Whereas, had we been well, weather and time permitting, we could just as easily have spoken with five, or perhaps, ten times as many voices. From actual experience, I came to the conclusion that four out of every five of our people can be relied upon as opposing all such extreme selfishness.

We are still breasting the storm of "antis," in our neighborhood, as best we can. With thankfulness to God, we are happy to inform you that we find our labor is not in vain in the Lord. Upon the 28th of January Bro. J. A. Richards, of Ft. Scott, visited us. He came not only in the Spirit of the Gospel, but alive and active in the work of reform, as well. After organizing a reformatory church of ten members, with more to follow, he turned himself about, and in a lecture, that the people of Dadeville will never forget, paid his especial respects to the lodge. It is this feature of his visit and labor among us that prompts this article. Ever since brethren Love and Glassford visited us in October last, the votaries of secretism have been very much demoralized. But for some time previous to Bro. Richard's visit, they began to exibit signs, and act in such a way, as though they thought, as no doubt they really desired, that, perhaps, Love and Glassford were ALL OF IT.

As evidence of this fact, a very fine, bland, Cumberland Presbyterian minister, (a Mason) who could not be induced under any circumstances to come out to hear Bro. Love, thought he would venture out and hear Bro. Richards. But if he did, it was only to be wrought upon so powerfully by the direct and irresistible appeals of naked truth to the poor man's conscience, as to render him the subject of common remark by the entire audience. He simply looked pitiable. All felt for him. It was an eventful period in his history.

Of one thing I am perfectly satisfied; and that is, both saint and sinner, composing that audience, earnestly desired that truth might have the ascendecy in the mind of their preacher, who they saw was experiencing such awful throes then and there, in their presence. But between him and his God the matter had to be settled. We humbly trust that great eternity, if it is not done before, will reveal the fact that truth came off victorious on that eventful night, in the case of our dear brother, who by the way, with the exception of his affinity with the lodge, is a "brother beloved," in every sense of the word.

But to sum up the charcter and consequent effect of Elder J. A. Richards' lecture against the lodge, in Dadeville, I will simply say, that for clearness, force, felicity of delivery, irresistibility, and effect, it is universally conceded, as far as I have heard, to surpass any thing of the kind that it ever was ours to listen to. It had precisely the effect upon the Masons, as has old Sol on certain classes of unenviable, darkness-loving creatures, who as soon as he ascends the eastern horizen "pell mell" get themselves to their hiding places; so they, enmass, upon the evening of the 2d of February, A. D., 1885, took to their respective lodges, and as far as our community is concerned, are there yet; and may they forever remain there with their father, (I am speaking of them as Masons) is the sincere prayer of your unworthy brother. J. W. Thompson.

A LUTHERAN CLERGYMAN SPEAKS HIS MIND FREELY.

Chicago, Feb 20, 1885.

Editor Cynosure:—Of all questions known to and pressing upon the present generation for discussion and solution, none is of more vital and urging importance than the secret society question. It sits in the body politic as a cancer ramifying its ruinous evil to the heart-blood of state and church. Its evil power is too evident and alarming to be looked at with indifference by loyal citizens, who love their native and adopted country, its free institutions and Christian privileges, and who desire to watch and guard their homes from perdition.

As to Christianity, the secret societyism with its empire of darkness or secretism, is simply anti-Christian in the most dangerous sense of the word. The problematic question between secret societyism and the maintenance of true established Christianity, leaves no neutral ground for compromise nor even an alternative—live or die, it is only a question of time. No compromise is possible for any length of time, for in every place and community where secret lodges have gained ground and power it is evident beyond doubt that the church of Christ must go down. For what is the church of Christ without Christ? These are incontrovertable facts to me, based upon an experience of thirty years' duration. They have been tested both in the Eastern States, where I have been working in small and large churches as a missionary among the Lutheran Scandinavian people for four years; and in the West, where I have been brought up. The Lutheran Church of the Reformation is strongly opposed to secret-societyism and justly pronounces those Lutheran bodies that compromise and hoodwink with secret society brethren, "sham Lutherans," who by and by will have to pay a tremendous price for such hoodwinking with an institution that means either victory or destruction.

Time will come and is not far away, when all denominations, which assist in upholding the secret lodges by not openly denouncing and opposing them, will be aware that they are simply helping to prepare the grave for their own church. For the church to yield to or compromise with secret-societyism is nothing less than discarding the very principles of true Christianity. For the lodges are evidently not only antagonistic to the underlying principles of Christian truth, but more anti-Christian and dangerous than Papal Rome, for the very reason that they are secret. Like Satan who takes upon him the form of an angel of light, in order to seduce believing Christians, they take the outward forms and religious titles of Christianity and mix them together with Judaism, Mohammedanism and Paganism, as a substitute for Christianity. But when they shall have gained sufficient power they will prove their true condition.

I shall certainly subscribe for your paper in the near future; and am willing to lend any just influence to promote its cause, for it is not only a good, just and Christian cause; but, in my estimation, one of utmost pressing necessity against the most dangerous of systems, threatening imminent ruin to church and state at the present time. God bless your efforts; they shall not be in vain. I can make good use of your tracts; think two of them saved one man last week from joining a new lodge lately organized in our community. (Rev.) Jas. I. Welo.

WHAT OHIO NEEDS.

Deer Lick, O., Feb., 1885.

Dear Cynosure:—There are many conflicts between the powers of light and darkness ever transpiring. He who in righteousness doth judge and make war will make brief work of the secret empire as soon as the churches, and especially the ministry, follow him. Oh, how tenaciously Masons stick to the error that in the lodge there is salvation, because good ministers support it! Alas, that false prophets should so deceive the people! But Christianity is a cure even of Masonry, as I recently heard a young man testify to the power of Christ to save him from Masonry. Very many ministers and members of churches here are in sympathy with us, but some have gone over to the enemy in order to capture the enemy's army, and we scarcely expect them to succeed. Spies seldom capture armies.

I rejoice to read of efforts being put forth to reorganize our forces in Ohio. Should be glad to as-

sist financially if I were able. We ought to have a few regiments of volunteers in Ohio, each of whom will pledge one dollar or more a year to support the work until some better plan is devised. Our schools must be reached, and our literature distributed among the learners. We must educate a race to hate the lodge. H. S. Kirk.

IS IT FAIR AND HONEST?

Arcade, N. Y., Feb. 21, 1885.

The *Voice*, an excellent and usually reliable temperance paper, in its issue of February 5th, says editorially that "the only party in the field to-day contending for an issue preeminently moral, is the Prohibition party."

It would be indecorous to the editors of that paper to intimate that they were ignorant of the fact that there existed, before the "Prohibition" party was born, a political party—the American, that, equally with itself opposes the liquor traffic in these unmistakably clear terms: "We demand the prohibition of the importation, manufacture and sale of intoxicating drinks."

This party also presses among its fifteen articles other ethical measures, among which is one opposing some of the most abominable works that midnight darkness ever drew its mantle over. This is in excess of the work of the Prohibition party and of as real, if not, indeed, of more importance than the opposition to the liquor traffic, in that Masonry provides exemption from punishment to those of its clan who may be guilty of perpetrating the crime of liquor-selling.

This action is made manifest in these words, demanding, "That the charters of all secret lodges granted by our Federal and State legislatures should be withdrawn, and their oaths prohibited by law." With especial emphasis is this last demand important, as one to be pressed in these times of dynamite atrocities.

It is time that, by our independent activities, we, as a party, not for *party's* sake but for the maintenance of rightcous principles, should make more clearly manifest to our good neighbors Funk & Wagnalls, and to the world, than we heretofore have, our entity as a moral force.

An account of the evident fact that the nominees of the Prohibition party for President and Vice President embraced the same ethical sentiment that we hold, and because we did not wish to adhere to a party merely for party reasons, we as a party, by the advice of our candidates previously nominated, withdrew the names of our said candidates and placed in their stead the names of worthy gentlemen subsequently nominated by the Prohibition party. And now forsooth, because of this defence to the Prohibition party we are counted by the most or one of the most prominent publishers advocating the interests of the said party, as the sheriff would say, a *non est inventus*.

Brethren of the American party, and of the Kingdom of Christ, let us as such, come to the front that we may be as a city set upon a hill that will not and cannot be hid by our good neighbors of the *Voice*, or by our enemies. R. W. Lyman.

PITH AND POINT.

LODGE SILENCES PULPIT.

Our Presbyterian minister, Rev. A. Allison, who two years ago dropped his word against Masonry, has gone. A certain Mason at the time said, "He will not be here long." Can Masons thus prosper?—D. S. Faris, *Sparta, Ill.*

PROPHECY OR THREAT—WHICH?

While conversing with an Indianapolis storekeeper, some years ago, his Methodist friend, the Rev. John Leach, ex-chaplain of the Indiana "Grand Council of Royal and Select Masters," and other Masonic bodies, entered the store, and after making a small purchase, the storekeeper (with no unfriendly feeling to the writer, whom he knew to be a seceded Mason), asked: "What do you think of the men who quit the Masons, and disregard their oath?" The Masonic chaplain promptly replied, "Such men always die poor!" The storekeeper, though a believer in organized secrecy and an unbeliever in the Bible, being a true Odd-fellow, expressed his regret after his friend's departure that he should have answered so indiscreetly, as he thus unintentionally confirmed the Scripture, "Ye cannot serve God and mammon." R.

THE MORGAN KIDNAPPERS.

Eli Bruce was sheriff of Niagara county when Morgan was kidnapped. He prepared the cell for Morgan [in Ft. Niagara] two weeks before he was brought there. Bruce was convicted of kidnapping and sent to prison for two years. Mr. Hall was the jailer who was absent that night to give them a chance to get Morgan. Mrs. Hall refused for hours before she let them into the jail. Bernard's "Light on Masonry" gives the trials and evidence. —A. C. Moffatt, *Albion, Ia.*

FROM BRO. HINMAN'S WORK.

Before Bro. Hinman was here I could not have obtained one-third of the names I have on the above list [for the protest]. You can conclude that this is some of the fruits of his labor.—Wm. McBride, *Elmira, Ill.*

FROM THE FAR NORTHWEST.

Secrecy has a strong hold upon this little town, but the question is not agitated to any great extent. Five years ago the writer withdrew from the ministry and membership of the M. E. church because of her complicity with secret societies, and since that time I have been reading the *Cynosure* and other papers of like character and distributing them over this land. I esteem the *Cynosure* and the *American* very highly—but don't fall out by the way. G. W. Day, *Roseburg, Oreg.*

FROM ONE OF THE SOUTHERN MINISTERS.

I never have read a paper which I liked better than the *Cynosure*. Some good friend started the paper to me, for which they have my heartfelt thanks. The *Cynosure* expresses in every respect my heart and teachings to my people. I have never read a paper that was more aid to me in my line of teaching. It penetrates downward and brings up the hidden things of secrecy.—A. J. Edwards, *Benton, Ala.*

ECHOS OF THE PAST.

We read the *Cynosure* with much interest and are thankful that a record is being made of past and present events My father was one of the first Anti-masons in the place where we lived near Albany, N. Y., and well do I remember helping my brother do chores at times when my father was away at Anti-masonic meetings or conventions. He read such papers as the *National Observer, Niles Register*, etc. I think he ever regarded Thurlow Weed as a friend who was ready to publish notices of meetings, or accounts of proceedings of meetings. He passed away more than forty years ago. I am glad Mr. Weed lived to publish his great letter. From my own age (sixty-four) I see that the living witnesses are fast passing away. Would it not be well to get scraps of personal testimony from such while they last?—E. H. Candee, *S. Whiteford, Mich.*

—The *Cynosure* has always been eager to print all the reminiscenees of any value which could be hunted up. Old friends of the early days of Anti-masonry have often availed themselves of this privilege.

VOTED FOR GARLINGHOUSE.

The cut of the old Canandaigua prison house is very natural. I lived in Ontario county more than fifty years ago; helped to elect Joseph Garlinghouse to his second term as sheriff. He had then renounced Freemasonry. I was a resident there for more than twenty years. The kidnapping and murder of Capt. Wm. Morgan was the same old story as is now told in your most important works on the evils of secret organizations. Although I cannot endorse all your notions about religion, I can and do most fully endorse all your moral precepts. I know of myself that it is my duty to obey moral law, else I take the consequences, condemnation, guilt and moral death. I was ever happy in all moral reforms in my day, from anti-slavery, the vile use of rum and tobacco and all others, down to anti-secret societies. Yours in the love of all that is good.—J. D. Hazen, *Grand Rapids, Mich.*

BIBLE LESSONS.

LESSON XI.—March 15, 1885.—Paul before Agrippa. Acts 26: 1-18.

GOLDEN TEXT.—And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. Acts 26: 15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *True reform brings us back to the faith of our fathers.* vs. 1–8. Paul no longer stood accused of sedition. The Jews found it convenient to drop a charge which they could not sustain, and in his defence before Agrippa the Apostle has only to clear himself from the accusation of being a renegade from the Jewish faith. He adverts as usual to his "manner of life from his youth," a Pharisee of the Pharisees, as in itself rendering the charge improbable, and then boldly throws the accusation back on his accusers. It was for the very "hope of the promise made by God unto our fathers;" that faith in immortality which distinguished the Jewish from all pagan religions; the faith which made Abraham offer up Isaac, "accounting that God was able to raise him from the dead;" which made the patriarchs content to be strangers and pilgrims on the earth, and inspired the sublimest strains of David and Isaiah, that he stood accused. In accepting Christ as the Messiah *he* was true to that sublime hope of the Jewish nation; they were false. "Why," he asks, "should it be thought a thing incredible with you that God should raise the dead?" A very pertinent question to one "expert in all questions and customs which are among the Jews," though Agrippa, by his life of sensual indulgence, practically denied it, as do all who "sow to the flesh," however orthodox their creed. It is often charged against reformers that they preach new doctrines, when in reality they are only trying to lead men back to primitive truth. Such doctrines seem new only because they have been so long obscured by the false teachings of a later day. That of justification by faith, preached by Luther, was far older than the errors of Rome; and the present reform against the lodge and saloon, and for the better observance of the Sabbath, are not only a return to the ancient landmarks of Puritan belief and practice, but the whole movement for holier living points to a revival of pure Gospel Christianity, almost as much needed now as in Luther's day.

2. *The vision of the risen Christ.* vs. 9–18. Paul never tires of relating that wonderful experience on the Damascus road. It is his one chosen, impregnable line of defence—I saw, I heard, I believed. Every Christian must feel in his own soul the personal, individual call of his Master before he can do any grand or great thing in his service, but when he does hear that call, and *knows* that he hears it, it gives him a power no adversary can gainsay or resist. His mission is "to turn men from darkness to light," by which it logically follows that he is to fight every "work of darkness," and supreme among these is the secret lodge—modern paganism, with its heathen origin and Christless rites. The only way to do this is to follow Paul's example—always and everywhere to hold up Jesus in his glory and loveliness. Before such faithful presentation of our Lord to the world, idols will fall and the powers of darkness flee away.

LIGHT FROM THE WORD.

What hope inspired the old Jewish worthies? Heb. 11: 10. Is the Christian's hope larger and wider than theirs? John 14: 2, 3; Heb. 11: 40. What is the best way of conquering the darkness around us? Eph. 5: 8; John 1: 3. f. s.; Acts 4: 20.

INTRODUCTION.

Paul had lain two years in prison at Cesarea when a new governor was sent from Rome to Judea. As soon as he reached Jerusalem the leading Jews went to him about Paul, and desired that he be sent to Jerusalem for trial, intending to murder him on the way. But the governor would make no promise till he knew more about the case. On his return to Cesarea he summoned Paul to the court-room, where the Jews made many bitter accusations against him. Paul denied them all. Then the governor, in order to please the Jews, proposed that as the complaints against him pertained to the Jewish religion, he go up to Jerusalem to be tried.—*Peloubet.*

PRACTICAL SUGGESTIONS.

"Thou art permitted to speak for thyself." But he does not; he speaks for Christ, and for those whom he addresses, preaching the Gospel.—*Abbott.*

"In all customs and questions which are among the Jews." Agrippa was not merely a ruler of Jewish lands and the appointed guardian of the Jerusalem temple, but was also in religion, professedly at least, a Jew; was well versed in the law and the prophets, and even in the more abstruse traditions of the fathers.—*Schaff.*

"And now I stand and am judged for the hope of the promise made of God unto our fathers." This included more than the expectation of a Divine Messiah; it embraced the hope of a resurrection and of a future glorified life.—*Schaff.*

"Hope to come." The whole existence of the Jewish people turned on the pivot of hope (as contra-distinguished from the heathen nations whose prominent feeling was regret for what man had lost), and the keystone of its moral life projected its shadows far into futurity (Luke 2: 25, 29, 30; 24: 21).—*F. Schlegel.*

"Compelled them to blaspheme." Literally, "to speak evil of;" here of the name of Christ; *i. e.*, to recant from their faith, and renounce Christ.—*Abbott.*

"Above the brightness of the sun." It was the glory of Christ that so out-dazzled the sun. Bathed, so to speak, in this glorious sea of light, Saul *saw* the form of him that had been crucified and had risen again (Acts 22: 14). May we not say without temerity, that he saw on that transfigured form, some of the marks of the passion which he had so often derided and spoken of as the well-earned guerdon of an impostor, that he saw those well-known marks we know the risen Lord still bore (John 20: 27)—the print of the nails and the sear of the spear.—*Schaff.*

"Rise, and stand upon thy feet." Christ did throw down Paul, that he might humble him; now he lifteth him up and biddeth him be of good courage.—*Calvin.*

"And of those things in the which I will appear unto thee." Notably these future revelations referred in the first instance to those special appearances of the Lord to Paul in visions, trances, or ecstacies, such as are chronicled in ch. 22: 17–21, when he fell into a trance as he was praying in the temple, and in the second epistle to the Corinthian church (2 Cor. 12: 1–5). Secondly, to those great summaries of divine truth which Paul the apostle put out in after days, in the form of epistles to the Gentile churches—those Divine hand-books to Christian doctrine and Christian life, It was really in those lonely hours, perhaps in the still eventide or quiet night, after the day's hard toil spent in the workrooms of men like Aquila, the tent-maker, that God indeed appeared to Paul and guided his thoughts.—*Hackett.*

"Delivering thee." How often in that strange harassed life of his so touchingly painted in his own glowing words in 2 Cor. 11: 23–27, and 6: 4–10, must this sure promise of his Messiah reigning from his glory-throne in heaven have come up and cheered him with a voice not of this world!—*Schaff.*

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A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar.*

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Cowell, New York; E. W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Panll, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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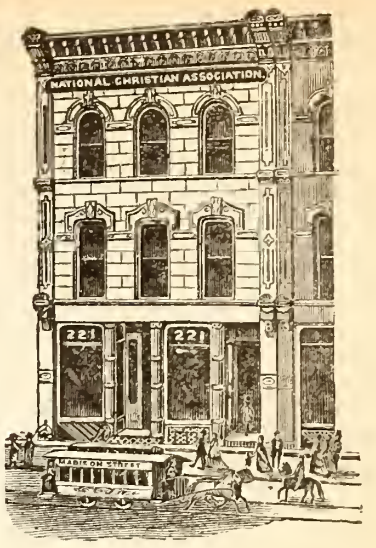
A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 5, 1885.

Spiritism is threefold: legerdemain, occult science in birth, and biblical demonology, or live devils not yet cast into the abyss. These three blend.

Rev. Dr. Bliss, of Denver, Colorado, addressed the Union Temperance Society of that city on Sabbath evening, Feb. 22d, and his address is given in full in the Denver *Tribune-Republican*. The address is like its author, earnest and able, mainly addressed to the Legislature, which has several temperance bills before it.

"Set back twenty years!"—This was the cry of those Prohibitionists who voted for Mr. Blaine, and his "permanent source of revenue" from liquor. "The St. John party has set the cause back twenty years!" And in the face of this weak prediction, two States, Oregon and Michigan, have just voted to submit prohibitory amendments to the popular vote; and other States are fast coming to it. The vote for St. John last fall made prohibition, as the Birney vote made slavery forty years ago, a permanent factor in American politics: and, once in the saddle, it will soon get the reins.

THE BOSTON MONDAY LECTURES.

Re-reading Joseph Cook's Monday noon lecture, Boston, Feb. 9, we think our notice of his allusion to secret societies, in last week's *Cynosure*, inadequate. These are his paragraphs:

"There is a difference between anarchists and socialists; but the most radical of the communistic and socialistic and nihilistic movements of our time are atheistic in origin. We must not regard these enterprises of unbalanced men as unworthy of serious discussion; for they are represented by powerful secret organizations, particularly active in the great cities on both sides of the Atlantic, and rapidly maturing, if not already possessing, an organization that encircles the earth."

"In Europe, in this advanced century, you have atheism in rum shops, atheism in gambling dens, atheism in brothels, atheism in secret societies, atheism in journalism, atheism in many professors' chairs."

"Many of the organizations of dynamite conspirators and anarchists are charged with detailing members, under penalty of death, to commit arson and murder. Even the Fenians have been charged with this atrocious arrangement of their secret organizations."

"It is commonly understood in India, that Buddhist priests, with great revenues behind them, are promoting the publication in London and in New York of works and the formation of secret organizations designed to support Buddhistic pretentions as to occult science."

Now Mr. Cook, who leaves no well-bottoms unexplored, must know the following:

1. There are huge Masonic temples, with apartments above ground and under ground, in the United States, which have cost between fifty and one hundred million dollars. That one in Philadelphia cost a million and a half.

2. That Masonry is Buddhism, Deism, and, in the Orient, Atheism, excluding Father, Son, and Holy Ghost.

3. That the secret societies which he assails have no such temples of their own, but burrow with Masons.

4. That the societies which he assails are outside of our churches; while Masons are inside of the church, the legislature, the court house, colleges, and schools.

There is no accounting for Mr. Cook's silence on Masonry, but on the supposition that he is building circumvallations from which to assail the mother and type of the secret abominations, and will speak when his cannon are mounted.

FUTURE RETRIBUTION.

On this topic the *North American Review* gives us this from Archdeacon Farrar:

"The current theology of a multitude of religious teachers" concerning hell, is derived from "a frightful and fatal incubus of false opinion. * * The accretions of corrupt opinion in ages of ignorance and darkness."

It is become common to refer all that is terrible in the doctrine of hell to the dark middle ages. Canon Farrar, Beecher, and men of their class, would relieve us of this terrible "incubus;" and the *North American* with an eye of profit and a pretence of fairness and free discussion, always gives error the best chance and the last word in its columns,—Ingersoll and the Mormon, for instance. He who puts truth and error on a level, helps error. For there is no error on a level with truth. The *North American* therefore helps error as he helped secession who affected to put it on a level with the Union cause. Such a man was a rebel.

These softeners of perdition would have us believe that "It is" (not) "a fearful thing to fall into the hands of the living God!" No pictures of perdition, medieval or modern, can be so "frightful and fatal" as the pictures drawn by Christ. No language can equal, much less exceed, the terrible severity of his, who was himself the "Truth."

What God will do with infants, idiots, pagans and semi-pagans; the Bible is not given to tell us. It deals with the men who have seen, need, and heard it. And it says that those who refuse, neglect, and disobey Christ, will "*Go away into everlasting punishment.*" This is more horrible than any medieval incubus.

THE WHEATON CONFERENCE.

Our readers, who, with Mr. Dorcas, are anxious lest the sun of reform shall go back on the dial at Wheaton, shall know the best and the worst. The committee of conference are to have another meeting; and their judgment concerning matters, if they reach any, will be given to those who read the *Cynosure*.

The Congregational people in Illinois and States adjacent, in 1851, sent one hundred ministers and sixty delegates to a convention in Chicago, to "divorce American slavery from American missions." The senior editor of the *Cynosure* was chairman, and Pres. Chas. G. Finney was a member of that convention. It proved to be a pivot on which American Christianity turned away from slavery. Soon the American Home Missionary committee of twenty-five, in New York city, voted that a church applying for aid, from a slave State, must show that its members did not hold slaves for gain, or it would not be aided. This was final. No more slave State churches would apply, as they had before by dozens: and as the American Home Missionary Society was the most popular gospelizing body in the Union, except, perhaps, the American Board, it proved a turn-table on which the country turned toward liberty; and slavery, in desperation, snatched up the sword and fell on it.

The children of those Illinois Congregationalists, who met in Chicago twenty-five years ago, will yet deal with the lodge, which organized the rebellion, as their fathers dealt with slavery, which was the cause of it.

THE N. C. A. ANNUAL MEETING.

This meeting is to occur this year in Chicago, June 19th. It has been sometimes our custom to hold in connection a meeting at which American party politics could be attended to. It is time our thoughts were turned toward that annual gathering. One year ago, a New England meeting was voted by a conference in Washington, but failed to come off. Secretary Stoddard lately issued a "Request for a call" for a N. E. convention, but countermanded it, under the impression that Prof. Bailey of the *American*, was opposed to it; which, it seems, was not the fact. Secretary Stoddard now writes that Senator Pomeroy has written to parties in or near Northampton, and received little encouragement for a meeting. Mr. Stoddard also found less ardor in New England than he had hoped. We believe that Senator Pomeroy's letter to the *Cynosure* sounded the right key—"Move New England to the front," for "*light comes* from the east." The way to *find* interest in New England is to make it. Between sixteen and seventeen thousand names were gathered against the profanation of the Washington monument in a few days, and amid snow-drifts, with a thermometer at 10 to 30 degrees below zero. One half that number (and it might be doubled) would make interest and secure such speakers as Gough, Miner, Pomeroy and Seelye; and Dr. I. N. Tarbox, universally beloved and popular in New England, will give the meeting the benefit of his pen.

It still seems to us that the New England meeting is due to the cause; and the *Cynosure* will accept and sustain it in any shape in which president Capwell and secretary Stoddard shall agree on.

But this need not hinder thought and correspondence on the subject of our annual meeting in June. A little mist lingers still on the minds of the Americans, arising from our change of candidates at the last fall election. Gov. St. John was distinctly informed before, as he has been since the election, that our action in voting the St. John and Daniel ticket was exceptional; and that the Americans could never vote for him again unless he *publicly* accepted their platform, and advocated it; though under the circumstances, we are proud of our vote last fall. It took Americans into thirty-four instead of some half dozen states in November last. Our only hope of voting again for St. John is to "push things" so as to enlighten the great mass of sincere prohibitionists, so that they will accept our American platform in 1888. That will compel the Masonic-distillery-and-brewery wing of the prohibitionists to cast away their idols and come with us. The first step toward this is a New England meeting called by ten to twenty thousand names. Of the devoted, honest, giving, working Prohibitionists, three to one are to-day with us in heart. Our graceful acceptance and support of their ticket last fall has warmed their hearts to us, and begun to open their eyes to the fact that Freemasons, though professing prohibition, are sworn deceivers; and they will, many of them, back their brother Masons who are distillers and brewers, and stab prohibition in the back, as they did politically, St. John in Kansas; and as the Masons of the Egyptian Rite lately stabbed Gen. Gordon at Khartoum! Sworn adherents to the worship of devils (and Freemasons are such) cannot be relied on to support a reform which belongs to Christ; and prohibition is such a reform. "The kings of Egypt," says Mackey (See p. 125.) "were but the first subjects of the priests." Those kings at Memphis had "invoked the vengeance of all the gods of heaven, earth and hell" if they were not true to their oath. We of course do not know that the traitor who opened the gates of Khartoum, and the Egyptian who stabbed Gordon, were initiated into one Egyptian Masonry; but if not, they were exceptions to the rule. But it may be said that Finch, and other Freemasons who are Prohibitionists, are good men, and they will be true to the Prohibition party. But, if so, they must be false to their Masonic oath; and if good men, they will renounce it, and vote for St. John on the American platform in 1888, with a reasonable chance, by that time, of electing him.

DO WE NEED A GREAT WAR?

A leading editorial in the *Inter Ocean* of this city puts in a plea for a great European war as the remedy for the present depression of business throughout the civilized world. The writer argues that war greatly stimulates mental activity, stirs up the dormant energies of men, and develops many new forms of business; and that, as a result the world is sometimes benefited.

This is a half truth, and like many other one-sided statements, is most misleading and pernicious in its influence. Doubtless war does stimulate men. So does alcohol, and many a deed has been accomplished that but for its potent influence would never have been thought of. It is for this very reason that all undue stimulation should be avoided. It is equally true of all commercial and business pursuits as of the physical man, that every period of increased activity is followed by one of corresponding depression and stagnation. Just now we are in the ebb of one of these financial tides, that have risen and fallen with great regularity, but in all cases the depression has been prolonged and injurious in proportion as the previous excitement has been great. In no sense is a financial excitement a good to the world. Like intoxication, it may be a momentary pleasure, but it is a lasting pain.

The other half of the truth (and far more the important half) is that both Europe and America are burdened by excessive taxation on account of war. At least seventy-five per cent of the terrible load under which the nations groan, has been the cost of war. For this, the air is thick with the mutterings of discontent. Conspiracies and crimes are everywhere, and the rulers both of the Old World and the New are full of trembling and alarm. Actual war would greatly increase this burden, and doubtless result in an overthrow of some of the existing governments, the repudiation of national and individual debts, the destruction of a vast amount of property, the bringing of accumulated misery upon millions, and the destruction of innumerable lives.

Nor is this all, nor the worst. Nothing puts back the progress of Christianity, so corrupts public and private morals, and hinders the blessed day of "Peace on earth and good will to man" as the spirit and practice of war. Germany to-day is reaping a terrible harvest of infidelity and crime as one result of her late war with France, and the effect of war on our nation is seen in the fact that of twelve States that had, up to 1860, adopted prohibition of the liquor traffic, all but two repealed their enactments, and there has been a vast increase of drunkenness and crime.

The true remedy for business depression in this and European nations, is in *removing the excessive taxation*. Let the nations of Europe reduce their great armies and war expenses, and let our government stop taxing the people beyond the necessary expenses of the government, and above all let the nations adopt a system of international arbitration and we may expect both peace and prosperity.

PERSONAL.

Pres. C. A. Blanchard went to New Concord, Ohio, on Wednesday last in response to an invitation to address the students of Muskingum College.

—Secretary Stoddard left Washington last week for Massachusetts. He expects to visit Boston and hear Joseph Cook in the Tremont Temple Monday lectures.

—Bro. H. H. Hinman, left this city last Thursday, for Vermillion county, Indiana. At 4 P. M. the same day he found himself ten miles from his destination, with no conveyance and snowing rapidly. As he has faced such exigencies often before, no doubt a way appeared to Quaker Hill, the end of his journey.

—Pastor D. Simon, of the Lutheran church in Prospect, Ohio, whose able contribution on the secret anarchist societies appears in this paper, has spoken publicly against the lodge. The *Lutheran Standard* has just printed two of his addresses.

THE MONUMENT DEDICATION.

Washington, Feb. 21, 1885.

At 9:30 this A. M. I repaired to the Masonic temple, at the corner of 9th and F streets, to witness the formation of Masonic columns that were announced to take part in the monumental dedicatory services. The cold was intense for this latitude and a stiff breeze swept the streets. I secured a place at the foot of the main entrance which was guarded by a half dozen stalwart K. T's., shivering as though aprehensive of some grave evil about to overtake them. Wrapped in the impenetrable coat of fur for which I bless Capt. Wilson, I looked quietly on while, with sword in belt, they kept us ordinary sinners at bay, while waiting for something to happen.

The monotony was broken by the rapid approach of wheels which halted at the pavement, and two muscular men descending from the seat began delivering a consignment which consisted of strongly bound oaken kegs that looked as if they had been long in service. Each man seized a keg, threw it on his shoulder, passed the guard without resistance, and disappeared up the stairs leading to the Masonic "Sanctum Sanctorum." Turning to inspect the "vehicle," I read in large, gold charaeters upon the side, "8—1229–20th St. N. W., Chas. Henrich's Lager Beer;" which I inferred was the pass to the "Holy of Holies" in the "upper chamber," as the industrious workman passed and repassed the guard unchallenged, until the delivery was complete. Whether the contents of those kegs, or some other magie influence, set the interior of that "Tyled Recess" in motion I know not, but like Jonah's lodge in the sea this modern "whale" began to eject its denizens, who quaked and shivered as they eame into the clear light of day and the braeing breeze of a Washington winter. The poor fellows were drawn up in line, as I presumed, for inspection and so, wrapped in my comfortable coat, I walked leisurely along the line on F street. There were uniforms and sashes and jewels and plumes, and crosses and banners and cabalistic letters, but scarcely an overcoat to be seen in the whole crowd. I said to one poor fellow who was shaking in his boots, "There must be lots of fun in this." He replied, "You bet!" I pitied the shivering fellows, with red noses and splendid uniforms, and said to myself, Jonah's condition when sand-beached was far better than that of this motley crew coming out of the mouth of the "Masonic Leviathan." Relief came in about twenty minutes in an order to move forward, and I took a short cut to the corner of Pennsylvania and 15th street where I could take the number. Halting at a conspicuous point, I took pencil and paper to note the number, and find on footing up the count that the total is 832, of which, 252 were in uniform of Sir Knights. This may not be perfectly accurate, but it is a close approximation to the exact number. I rushed on to the monument by another "short cut" and reached the entrance to the grand stand several minutes before "Hiram Abiff" and his aproned crew appeared on the scene

Here, too, the "Buffalo coat" played an important part. The two sentinels demanded a ticket.

I replied, "I have none, but I have a record, and think Minnesota is entitled to be represented on a national occasion like this;" and stepped in.

Feeling a hand on my shoulder I turned to confront a man in uniform, who simply directed me where to go. I obeyed, and went "by way of the East" to the center of the grand stand, allowing my coat to represent Minnesota while I looked on. Senator Sherman was delivering the opening speech.

After which Rev. Mr. Suter, of Alexandria, offered prayer. Mr. W. W. Corcoran's address was then read by Dr. J. C. Willing of Columbia University.

Senator Sherman then announced a performance by the Masons as next on the programme. The Grand Officers who were to take part had gathered just in the rear of the speakers' stand, and proceeded with becoming *dignity* (!) to "INSPECT" the shaft towering above them to the height of 555 feet and 5⅛ inches. Some of us wondered how it would be done, but as the sequel proved it was a very simple matter, only occupying about twenty minutes. "Jachin and Boaz" with other insignia of the order being placed upon a table and everything in readiness, Myron M. Parker, Most Worshipful Grand Master of the Grand Lodge, and his aids stepped to the front and rehearsed the following dialogue from printed slips held in their hands:

Grand Master. R. W. Deputy Grand Master, what is the proper implement of your office?

Deputy Grand Master. The square, Most Worshipful.

G. M. What are its moral and Masonic uses?

D. G. M. To square our actions by the square of virtue, and prove our work when finished.

G. M. Have you applied the square to the Obelisk, and is the work squared?

D. G. M. I find the corners to be square; the workmen have done their duty.

G. M. R. W. Senior Grand Warden, what is the proper implement of your office?

Senior Grand Warden. The level, Most Worshipful.

G. M. What is its Masonic use?

S. G. W. Morally it reminds us of equality, and its use is to prove horizontals.

G. M. Have you applied it, and are the courses level?

S. G. W. I have, and I find the courses to be level; the workmen have done their duty.

G. M. R. W. Junior Grand Warden, what is the proper implement of your office?

Junior Grand Warden. The plumb, Most Worshipful.

G. M. What is its Masonic use?

J. G. W. Morally it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M. Have you applied it, and have the walls been properly erected?

J. G. W. I have applied the plumb, and the walls have been skilfully erected according to rule; the workmen have done their duty.

G. M. The several Grand Officers having reported that this structure has been erected by the square, the level, and the plumb, the corner stone of which having been laid July 4, 1848, by the Grand Master of Masons of the District of Columbia, I now, as the Grand Master, do pronounce this Obelisk to have been mechanically completed.

(*Junior Grand Warden presented the Golden vessel of corn.*)

J. G. W. M. W. Grand Master, it has been the immemorial custom to scatter corn as an emblem of nourishment. I, therefore, present you with this golden vessel of corn.

G. M. I now, therefore, scatter this the *very* coru which was similarly used on the 22d of February, 1860, at the dedication of the equestrian statue of Washington at the circle in this city. In the name of the Great Jehovah, to whom be honor and glory, I now invoke a continuation of the great prosperity, and all those blessings which were then invoked, and at the laying of the corner-stone of this structure, July 4, 1848, and which have been ever since unceasingly bestowed upon the inhabitants of this city.

(*Senior Grand Warden presented the silver vessel of wine.*)

S. G. W. M. W. Grand Master, wine, the emblem of refreshment, having been used mystically by our ancient brethren, I present you with this silver vessel of wine.

G. M. In the name of the Holy Saints John, I pour out this wine to virtue; and may the Great Moral Governor of the Universe bless this whole people, and cause them to be distinguished for every virtue, as they are for their greatness.

(*Deputy Grand Master presented the silver vessel of oil.*)

D. G. M. M. W. Grand Master, I present to you, to be used according to ancient custom, this silver vessel of oil.

G. M. I pour out this oil an eblem of joy, that joy which should animate the bosom of every Mason, on the completion of this monument to our distinguished broth er, George Washington. * * * *

Know ye, all ye people, that we be Freemasons, loyal and true citizens, obedient to law and order, and can never be concerned in plots and conspiracies against true government; The immortal Washington, himself a Freemason, devoted his hand his heart, his sacred honor, and, if need be, his life also, to the cause of freedom of conscience, of speech and of action; and from his successful leading has arisen this nation. To him and the memory of his deeds a grateful people have erected this memorial in the capital which he founded, and which will bear his name to remotest ages; a monument towering above other monuments as he towered above other men.

Grand Chaplain. May the Lord, the giver of every perfect gift, bless all who are assembled, and grant to each one in needful supply the corn of nourishment, wine of refreshment, and oil of joy.

Amen! Amen! Amen!

Brethren. So mote it be. Amen.

I can vouch for the correctness of this paper as I stood within a few feet, where I could see clearly and hear distinctly what was said and done.

When the Grand Officers had finished the Herculeian task of "Inspection," I approached the "Grand Master" who kindly allowed me to inspect the Masonic apron of Geo. Washington and the old book of Constitutions. I then turned my attention to graver matters.

Col. Casey, the engineer of the monument, then read an address delivering the monument to the President of the United States. To which President Arthur responded in a clear, statesmanlike manner, closing with these words of dedication:

"To myself has been assigned a simpler and more formal duty, in fulfillment of which I do now, as President of the United States and in behalf of the people, receive this monument from the hands of its builder, and declare it dedicated from this time forth to the immortal name and memory of George Washington."

Thus concluded the exercises at the monument.

Employing my former tactics I hastened across the Mall toward the Capitol, and will only note one incident by the way. Pennsylvania avenue was cleared for the procession. As I approached the Peace monument at the east end of the avenue, a coach was driven rapidly by. A policeman near cried, "*Halt;*" but the driver paid no heed. Three stout policemen sprang forward and caught the horses, bringing them to a sudden stop. A parley followed, but presently the door opened and Senator Sherman, thrusting out his head, explained the situation and the driver was allowed to proceed.

The army review at the east front of the Capitol, was a magnificent affair. A stand had been erected for the President and other notables, and opposite him, was General Sheridan and his staff, mounted and drawn up in line, the long line of infantry, artillery and cavalry passing between, with flying banners, martial music, and all the pomp and circumstance of an army gala day. Having witnessed the disappearance of the last company and the dismounting of General Sheridan and his staff, I sought to gain admittance to the Capitol where ex-Gov. Long was to read the speech of the day, written by Hon. Robert C. Winthrop, of Massachusetts.

In this I was unsuccessful. Approaching the great bronze door opening from the east steps to the Rotunda, I was asked, "Have you a ticket, sir?"

I said, "No, I am a free citizen and don't need a ticket."

The man replied, "You can't get in without a ticket," and he made his word good.

I paused for a little to study the situation. There were two persons making themselves quite officious. Both were dressed in citizens' clothes and the elder had on some kind of a badge. The younger man was especially active, giving information and blustering about. A gentleman near me rsked if tickets could not be had. He replied, "I can get you a ticket for $5.00. The man said, "I want two." He was directed to stand in a designated place, and the young man passed into the Capitol. Returning within two minutes he handed the man the tickets, and he passed in with a lady accompanying him, and the young man proceeded with his work. If there was not room inside for all, I was content to stay outside; but when I saw the privilege of every American citizen who is loyal and true to his country, sold on the marble steps of the Capitol for $5.00, I turned away with a feeling of disgust. If there was room unoccupied, it belonged to the man or woman, black or white, who in a becoming manner first applied for it. If there was *no* room then there was none *to sell*, and whoever is responsible for this little "catch-penny" business, deserves the censure, not to say the scorn of every American.

LATEST DODGE.

Feb. 24.—An active Mason in this city said to a prominent "Friend," who gave me the facts, that he thought the Masonic performance at the monument dedication was out of place, but added, "*When invited we did not feel at liberty to decline.*"

How is this? Senator John Sherman, chairman of the commission, said, "We declined to give the Masons any place on the programme. . . . This so offended them that they made a fuss about it." The two statements don't tally well, and one or the other is evidently at fault. I incline to accept the Senator's statement, and attribute the opposite to the natural depravity of a man schooled in Masonic scoundralism. The fact is, the performanee of rehearsing senseless twaddle about squares, levels and plumbs, and the silly ceremony of pouring corn, wine and oil on a big envelope lying on a table a hundred feet away from the shaft, was simply disgusting. The appropriate services and dignified speeches arranged by the commission presented such a striking contrast with the purile performance of the "General Grand Worshipfuls" that the stale and heathenish mummery of the lodge became loathsome. The remonstrance signed by 16,000 protestants was noted by the city press. Backed by so formidable an army each one felt stronger and freer to speak his mind, and when sensible people talk about the lodge

(*Continued on 12th page.*)

The Home.

THE TWO SERVANTS.

Matt. 24: 45-51.

By E. T. Larkin.

Thrice blessed is that servant
Who watcheth for his Lord,
And blends his toil and watching,
And sure is his reward.
He would not for one moment,
The glorious rapture miss
Of welcoming his Saviour,
Hour of transcendent bliss.

But if that evil servant
Within his heart shall say,—
My Lord his promised coming
Doth surely long delay,—
And spend his time in feasting,
In drunkenness and sin,
In swiftly coming judgment
His sure reward he'll win.

Lord, keep us watching, waiting,
Till that blest hour shall come,
When thou, in clouds of glory,
Shalt take thy people home.
We crave thy loving blessing,
Thy tender, sweet, "Well done,"
Whether thou tarry longer,
Or come at set of sun.

"STRANGE FIRE."

One of the most solemn events in connection with the establishment of divine worship and service in the wilderness, is recorded in Levitieus 10: 1–7. The altar fire has been kindled from Heaven. The priests had been solemnly forbidden to kindle their censer with any other than "coals of fire from off the altar before the Lord." (Ex. 30: 9; Lev. 16: 12.) Nevertheless, two priests, Nadab and Abihu, the sons of Aaron, presumed, at the very outset, to disregard this command, and, kindling their censers with "strange fire," that is, fire of their own kindling, they came into the presence of the Lord to discharge their service. But no sooner had they drawn near than "there went out fire from before the Lord and devoured them, and they died before the Lord." Their bodies were carried out from before the Lord, and their father and brethren were forbidden even to mourn for them. They had dared to disregard the command of the Lord, and they had met the swift and sanctifying judgment of the Holy One. In all this there is a most significant lesson for us, who, by reason of our union with Christ, have all been made priests in the service of God.

Fire is the symbol of the divine presence and power, manifested both for our salvation and for our destruction; as the flaming sword in the Garden of Eden, the burning bush, and the pillar of fire in the wilderness; the fire that kindled on the altar in the tabernacle, that consumed the sacrifices of Gideon, David, and Elijah, and that rekindled the fire on the altar in the temple of Solomon. In the New Testament we have the same symbol—the tongues of fire on the day of Pentecost, which accompanied the Holy Ghost and manifested his presence when he came to annoint the assembled and waiting disciples with "power from on high." "Our God is a consuming fire," is the declaration of the writer of the Epistle to the Hebrews. And "the Lord himself shall descend from Heaven in flaming fire, taking vengeance on them that know not God and obey not the Gospel." This may suffice to point out the symbolism.

This heaven sent fire was the one supernatural feature in connection with the ancient worship of the Jews. "The God that answers by fire," said Elijah, in his controversy with the priests of Baal, "let him be God." . That is, the sending of fire from Heaven was the supreme test, the presence of the true God. Now, Christianity is attested by the presence of the Holy Ghost. This is a supernatural element in Christianity. For this reason the Lord would not suffer his disciples to begin their work until they were endued with power from on high, or until the Holy Ghost came upon them. It is this presence of the Holy Ghost that this world needs. It is in the power of this supernatural element that the work of God among men is carried on in connection with the Gospel. It is easy to be seen why, surrounded by idolatrous nations, God insisted that no worship of him, apart from or independent of the use of the heaven-sent fire, should be allowed among his ancient people. It is equally evident, in our day, that the natural distinction between religion and the religion of revelation is the presence and power of the Holy Ghost.

To presume even to attempt any worship or work for God without fellowship with the Holy Ghost, is to "offer strange fire to the Lord." A single glance at the Scriptures will show us how all our work and worship are to be done in the power of the Holy Ghost. We are made children of God by the regenerating power of the spirit of God. (John 3: 5.) After that, or course, our life and work are ordered by the same power. We have our access by the Holy Ghost. (Eph. 2: 18.) Prayer is only by the Holy Ghost (Rom. 8: 26; Jude 20;) our work and life are by and in the spirit (Jno. 14: 12; Rom. 8: 1–4; Gal. 6: 16–25;) and the Gospel can only be preached with saving power as it is proclaimed with the "Holy Ghost sent down from Heaven." (1 Cor. 2: 4; 1 Thes. 1: 5; 1 Pet. 1: 12.) This is enough to show what folly it is to attempt to serve God without the presence and power of the Holy Ghost. And may not the barrenness and comparative fruitlessness of our work be accounted for in the fact that we have been "offering strange fire" before the Lord? Or, in other words, have we not, to a large extent, been presuming to maintain Christian life, and do Christian work with our unaided and unenergized natural powers? All natural and acquired gifts are to be desired; but no amount of genius or culture—no amount of industry or enthusiasm in the work of God will take the place of a "burning coal from off the altar before the Lord."

In the case of Nadab and Abihu, "fire went out from the presence of the Lord and consumed them." God does not now strike us dead who serve in the energy of the flesh, rather than in the power of the Spirit. He just leaves us to our death. What a spectacle! Dead preachers in the pulpit; dead congregations singing and saying prayers in the pews; dead Sabbath-school teachers before dead classes. The censers all full; the fires all burning; the odorous perfume of service filling the air; but alas! the fire that has kindled them is "strange fire"—the mere energy of the flesh—nature worship in Christian form. May the Lord send us all to his altar for a "burning coal of fire"—lest we die!—*Independent.*

CONVERTED BY A MOTHER'S PRAYERS.

One lovely Sunday morning eight young law students were strolling along the bank of one of the tributaries of the Potomac river. They were going to a sceluded spot in a grove to murder the precious hours by playing "whist" and drinking wine. Each of them was the son of a praying mother. As they were sauntering along and amusing each other with idle jests, the court house bell, used for calling the people to the house of worship, commenced to ring. Although fully two miles away, it sounded in the ears of these thoughtless youths as plainly as if it were upon the other shore of the narrow creek.

Suddenly one of them stopped, and told him who writes this narrative that he would go no farther, but that he would return to town and go to church. Then the writer shouted to the other six who were a short distance ahead: "Boys, come back here; George is getting religious. Come, we must assist him. We must baptize him by immersion in water." Speedily we all surrounded George and told him that only by going with us could he save himself from a cold bath. To which, in a calm, soft but earnest tone of voice, he replied: "I know very well that you have the physical ability to put me into the stream and hold me there even till I am drowned, and if you choose you can do so without my showing any resistance, but before you do it I have a few words to say. You all know that I am nearly two hundred miles from home; but you do not know that my mother is a helpless, bed-ridden invalid. I cannot remember ever having seen her out of her bed; and I never did see her out of her room. I am the youngest of the family. When my father concluded to send me here (he having been a life-long friend of our preceptor, who charges nothing for my tuition,) he could scarcely prevail upon mother to permit my leaving her. At length, after many prayers upon the subject, she consented, and the necessary preparations for my departure from home were speedily made. My mother never spoke to me upon the matter until the morning on which I left for the East. Then after I had eaten breakfast, she sent for me and asked if I had everything ready and properly packed. I told her that all was completed and that I would be off as soon as the stage came for me. Kneeling beside her bed, at her request, with her loving hands upon my head, she prayed for me. Many and many a night since I have dreamed the whole scene over. It is the happiest recollection in my memory. I believe that to the day of my death I will be able to repeat every word of that prayer. When she ceased praying she spoke to me thus:

"'My precious son, you know not, indeed you can never know, the agony of a mother's heart when parting forever from her last born, to her still a babe. When you go forth from the home of your nativity, to pursue the profession of your choice, and of your dear father's choosing as well, you will for the last time this side the grave look upon the face of her who loves you as no other mortal does or can. Your father is not able to pay your expenses home during the two years of your course of study. I cannot possibly live so long as that. The sands of the hour-glass of my feeble existence have nearly run out. In that distant and strange place to which you are going, there will be no loving mother to whom you can apply for counsel when assailed by temptation. You must, therefore, while a boy, learn to say, *No*, when urged to do wrong. I cannot be with you, but I will daily commit you to the care of God, who is everywhere present, beholding your evil acts as well as your good deeds. Every Sunday morning from ten to eleven o'clock I will spend the hour in prayer for you. Wherever you may be during this blessed hour, when you hear the church bell ringing for the assembling of God's people, let your thoughts carry you to this chamber of death, where your dying mother will be agonizing for you in prayer. Commit to memory the eighth, ninth and tenth verses of the first chapter of Proverbs. Kiss me farewell. Now the last words you will ever hear from my lips are, in the language of Solomon, *"My son, if sinners entice thee, consent thou not."*'

When George had finished all were weeping. Involuntarily we opened the ring we had formed around him. He had stood up for the right against heavy odds, and we admired him for doing that which none of us had the courage to undertake, to break away from wicked companions and go to church. He led off without a word and we silently followed. Without either one knowing that the other had done so too, each of us managed to throw his cards and flask into the creek, so that by the time we reached the church every pocket was emptied of its former contents. Never again did any of that little company play any games on the Sabbath. Six of the number have gone to their long home, each a Christian. Only two of us are yet living—George, an able lawyer in Iowa, and the writer of this incident. Both of us have been church members for many years.—*F. Antrim, in Reformer and Free Press.*

RELIGION AT HOME.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store week days. He whispered "Amen!" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the Church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class meeting, and weak at his trade, is no credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*S. S. Times.*

LETTER FROM A NEBRASKA BOY.

Humbolt, Neb., Feb. 13, 1885.

Editor Cynosure:

Dear Sir:—I am a little boy eleven years old. I have a prohibition father and mother, and, of course, I am a temperance boy. I am for prohibition first, last, and all the time. My father takes the *Cynosure* and I like it very much because it is so out-spoken on the temperance question and other subjects. My father has been a Republican all his life until the last election, when he worked and voted for St. John: and I would have voted for him too, had I been old enough. If all the money that has been spent in the United States for intoxicating drinks was given to the needy ones how much more profitably would it have been spent! Wishing the *Cynosure* great success, I am yours for prohibition,

Elvin H. Egerly.

TRY AGAIN.

Margy with the flaxen hair
Sat the picture of despair.
"Five times six and eight times seven,
Add results, and by eleven
Multiply—oh no, divide—
And I don't know what beside.
Oh, this horrid, horrid sum!
Right I cannot make it come."
So said Margy, with a sigh,
Crying, "'Tis no use to try."

Gray-headed grandma, sitting near,
Heard the sigh and saw the tear.
"Margy, darling, hither come;
Let me see thy 'horrid sum.'"
Scanning all the work, she saw
Here a slip and there a flaw,
"Ah, my Margy, plain to see
Why the figures don't agree,
Little maid, thy sore distress
Is the fault of heedlessness."

"Oh, but grandma, I have tried
Just as hard!" poor Margy cried;
"But the naughty figures go
Somehow always wrong, you know."
Then to her supreme dismay,
Grandma sponged the work away,
And for Margy's eyes to read,
Wrote in letters large and plain,
"If at first you don't succeed,
Try, and try, and try again."

When the wise old saw she read,
"Thank you, grandma, dear," she said.
Then with bright and cheerful air
Worked the sum with double care,
And the answer—happy sight—
Came at last exactly right.
"Now," the little maiden cried,
Laughing in her girlish pride,
"When my naughty sums go wrong,
'Try again' shall be my song."

—*Harper's Young People.*

BIBLE READINGS FOR THE YOUNG.

THE BLADE AND THE EAR. Read Mark 4: 16–29

The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. Mark 4: 28.

1. Who alone causes the seed to take root and grow? Gen. 1: 11–12; 1 Cor. 3: 6.

2. What does the appearance first of the blade represent? Isa. 66: 2; Acts 9: 6; John 3: 2.

3. What does the plant in the ear represent? Matt. 10: 38; John 19: 39; 21: 17.

4. What does the corn fully ripe represent? Job 5: 26; 2 Tim. 4; 6–8.

5. By what means does the germ of grace in the heart grow and ripen? John 15: 7, 8; Isa. 27: 3.

—*Notes for Bible Study.*

LITTLE HANNAH'S WALK.

BY MRS. C. S. KENNEDY.

Little Hannah Hopkins was six years old when she went, one day in early summer, into the country with her mother to visit a friend.

The chickens, ducks, turkeys and other creatures, and the fields covered with wild flowers, were wonderful to her. She was allowed to help herself to berries from vines and bushes; and try to catch wild birds and butterflies or romp with the good-natured dog till she was tired out, and glad to come into the cool sitting-room to rest.

The lady whom they were visiting was fond of little children, and as Hannah was a gentle, winning child, she made quite a pet of her; gave her flowers and fruit to take home; said she wished Hannah would come and live with her, and be her little girl, and when Hannah left to ride home with her mother, she thought that farm was the most lovely place in all the world.

As the days slipped by, Hannah talked with her brother Georgie, not quite three years of age, about the wonderful farm and nice lady till her brother said, "Georgie wants to go, too."

"You shall, little dear," said his sister with a motherly air, "the very next time I go!"

Then little Hannah began planning. The lady was surely anxious to have *her* come again, she thought, and how pleased she must be, thought Hannah, "if I s'prise her and take Georgie with me."

She kept her plans to herself, however, for she felt that mamma might spoil them.

The three miles seemed but a little way as she rode to the farm, and she thought, we can walk as easy as not. So one hot afternoon in harvest time, when her mother had company, she skipped into the room and whispered:—"Please, can Georgie and I go to walk?"

"Yes dear, if you won't go too far," said her mother.

They were often allowed to walk short distances, returning in a few minutes.

Hannah was delighted that mamma had asked no questions; and hurried little Georgie out of the yard as quickly as possible, not daring to tell him till they were safely started, where they were going, for fear that in his delight he might say something which would ruin her plans at last. As they neared the out-skirts of town, however, Hannah said eagerly: "Now, Georgie, dear, we are going to the farm right off, and you'll have the splendidest time you ever had. And Mrs. Gray will be so s'prised, and you shall pick all the flowers and berries you want, and will have such fun with old Nero. He's the nicest dog you ever saw!"

These and many more glowing descriptions of the nice things waiting them at "the farm" excited Georgie so that the first mile of their "walk" he kept up with Hannah quite well; but the sun was very hot and the dust on the country road very deep, and Georgie's steps were slower and slower. "O see! pretty f'owers," he cried, as the field-lilies and dasies attracted his eyes.

"Never mind them said Hannah, we'll get lots of nicer flowers 'n those at the farm;" and she hurried him on as fast as possible.

"I want f'owers now. I don't want farm any more! I's so hot," fretted the tired little fellow.

"Never mind," said Hannah cheerfully, though she wondered why the road was so much longer than when she went before, "sister'll carry you." And the rest of the way she had to encourage him half the time and carry him the other half; still she kept on bravely, thinking all the time how pleased Mrs. Gray would be to see her and her little brother, of whom she was so proud.

About five o'clock they reached Mrs. Gray's door, the most dusty, tired, forlorn little folks you can imagine. At the sound of steps, Mrs. Gray looked up; and on seeing little Hannah holding her brother by the hand, she exclaimed in amazement, "Why Hannah Hopkins! how did you get here? Does your mamma know you came here?" At the same time bringing them in, taking off their sun-bonnets, and wiping the dust off of their red faces.

"She said we might go to walk," replied Hannah, feeling very guilty now that she really stopped to think of the right and wrong of their visit.

Mrs. Gray smiled to think of what a walk the children had taken, then she began getting a lunch for them, saying, "It's too bad; but you'll have to go right back again; there will not be a horse or man on the farm till dark, and your mother will be frightened half to death about you."

This was too much for Hannah, she now felt almost too tired to speak; and to hear Mrs. Gray say that she must go right back instead of seeming glad to see her and her dear little brother, hurt her pride so that she burst into tears.

"Never mind, dear," said Mrs. Gray, kissing her, "you and Georgie must come again when mamma knows it. I will bring you in my buggy, and you shall have the nice time you expected to-day; but 'tis too bad to frighten your mamma."

When they had eaten all they wanted of the nice bread, berries and cookies and had a drink of nice rich milk, Mrs. Gray said, "Now rest you a little in the garden, and I will help you part of the way."

"I wants my pretty f'owers," said Georgie; and Mrs. Gray told Hannah to pick all he wanted.

When his two hands could hold no more Mrs. Gray tied their bonnets on and her own, and carried Georgie half way home, then she had to go back to get her supper for the hungry harvesters, telling the children to walk as fast as they could. They were soon overtaken by a neighbor who stopped his horse and helped them into his buggy; and when he heard Hannah's story, he said pleasantly: "Well, my little lady, have you walked enough for to-day? If you have I'll let you ride the rest of the way home." And Hannah was tired enough to say: "Please, I'd rather ride."

Just as it was getting dark, a horse stopped at Hannah's papa's gate; and a loud voice called out, "Children for sale." It didn't take long for the whole family to run out, and they all tried at once to get the tired little runaways; and hugged and kissed them till they were almost smothered. They were hunting the house and barn over for the second or third time; had been round the neighborhood; and just realized that the children must be lost.

Hannah was more ashamed than ever to tell where she and Georgie had been; but she was cheerfully forgiven by mamma, who thought there was no danger of her repeating the foolish act; and tucked them into bed as soon as possible.

TEMPERANCE.

MILWAUKEE BEER AND THE HOUSE OF CORRECTION.

Mr. Frank Flower, Commissioner of the Bureau of Labor Statistics of Wisconsin, has issued his first biennial report. The *Cynosure* acknowledges with thanks the receipt of a copy. The statistics of the Milwaukee House of Correction are an instructive commentary on the commercial value of the breweries of that city, which make such an establishment as the House of Correction necessary as part of the tax the liquor business imposes on the community. During 1884 the cost of maintaining the prison was $20,150.52. Commenting upon the large number of persons who are annually sent to the House of Correction, Mr Flower says:

"The persons committed do not come from the ranks of the wealthy. They compose a class least able, from a financial point of view, to engage in labor that brings no returns to themselves or their families. During the year 1880, 1881, 1882, and 1883, 5,340 were committed to the House of correction. Of common day-laborers there were 1,909—more than ⅓ of the whole number committed. In fact, the entire list, with a few unimportant exceptions, is of laborers and artisans. Thus the Milwaukee County House of Correction is supported by those people in the city of Milwaukee who maintain themselves and those dependent upon them by their daily labor. What brought them there? Strong drink. Of the entire 5,340, 3,146 were 'intemperate drinkers'—drunkards in reality—and 2,175 'moderate drinkers,' thus leaving but 19 who claimed to use no intoxicating liquor at all. A glance at the list of offenses simply confirms the popular impression of the results of excessive liquor-drinking. Three 'common drunkards' were committed, while 1,711 were sent up for 'drunk and disorderly' conduct, and 1,406 for simple drunkenness—total, 3,120. To this number may properly be added the 714 committed under the charge of 'disorderly conduct,' as most or all of them would not have been disorderly if they had not previously imbibed intoxicating liquors.

"Now let us see what this exhibit means, using the year 1883 as an illustration. During that year the persons committed to the house of correction spent 63,050 days in prison. Deduct from this 10,757 for Sundays and holidays, and 1,927 for sickness and disability, and there remain 50,366 productive labor days.

"At the lowest possible average of wages, $1.25 per day, these convicts could have earned for themselves $62,457.50. If one half of this sum had been spent for board or subsistence, in case they had been at work instead of in prison, there would have been left $31,228.75, or $24.55 apiece—enough for a good suit of clothing, or, in ten years, enough to purchase a comfortable home or a small farm.

"But this exhibit means more than days of lost time and dollars of lost wages. It means debts, disgrace, mistrust, increased burdens for friends and relatives, heart aches, disaster to mind, body and reputation, and an increased charge upon the taxpayers of the community."

WHY GOVERNOR BRIGGS WORE NO COLLAR.

It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah! no. This was the secret: Many years before, he was talking to an inebriate, and telling him that his habit was unnecessary, and the inebriate retorted upon him, and said: "We do a great many things that are not necessary. It is not necessary for you to wear that collar." "Well," said Governor Briggs, "I never will wear a collar again if you won't drink." "Agreed," said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to the death. That is the reason Governor Briggs did not wear a collar. That is simply magnificent. That is the Gospel of the Son of God. Self-denial for the good and the rescue of others. Oh! my brother, we might by little effort now and then save a man. By how little or by how much self-denial are we willing to be influenced? I stop at this point because I have no more time to pursue the subject, although I have much more to say upon it. I stop at this point by throwing all the passions of my soul into one prayer: God help us!—*T. De Witt Talmage.*

—Past Grand John W. Bourlet represents Oddfellowship in the Southern States "in a languishing condition." Only 15,559 members in nine States with a net loss in Georgia, Louisiana, and Mississippi.

(*Continued from 9th page.*)

it always suffers. There is a more unrestricted expression of opinion on this subject than I have before met in this city. I chanced to be in a boarding house where there were eight or ten persons present. Speaking of the dedication to occur on the following day, a gentleman remarked, "There is a great opposition to the Masons taking part." This gave me a good opportunity to distribute leaflets eontaining Senator Sherman's statements. The same day in Morrison's book-store, speaking with a gentleman of the monument, he said, "There is strong opposition to the Masons appearing on the programme, but I see no objection since Washington was a Mason." At the base of the monument, I exchanged a few words with an entire stranger. He said, "I came from a distance and am a Mason, they wanted to make the procession as long as possible and urged me to put on an apron and march, but I refused;" and he volunteered the statement that there was a great deal of dissatisfaction, and a numerously signed protest had been presented to the Commission. I dropped into a popular restaurant to-day near the "Temple," and delayed after lunch for a few words with the proprietor. Referring to the subject, he said, "There is a bitter feeling on the part of a great many against the Masons for parading their ceremonies before the people on a national occasion like that, and I am glad of it," etc.

The Masonic press may popularize the thing away from this city and with those who did not see and realize how ridiculous and absurd the whole thing appeared, but no amount of "*blowing*" can save it from the deserved contempt of every unbiased person who was present. My judgment is that this lie about being invited, etc., is a device to escape the odium which they find attaching to the senseless, graceless, heathen mummeries of pagan performance. The *remonstrance* did more than all else to liberate the tongues of men and women awed into silence by the presence of a concealed foe, and I propose three cheers and a vote of thanks for those who were instrumental in procuring and placing on record this testimony against the lodge.

J. P. Stoddard.

The Churches.

—At a meeting of the Presbyterian ministers at Pittsburg, Pennsylvania, February 9, resolutions were passed strongly denouncing roller-skating.

—In Kansas City, Mo., Mr. Varley, the English evangelist, is holding services, and a marked religious interest is apparent throughout the city.

—The Congregational church at Batavia, Ill., has held revival meetings during several weeks past, conducted by the pastor, Rev. C. S. Leeper. The result has been a deeper spiritual interest and activity among the church members, and quite a number of eonversions.

—The Rev. Dr. Lowry, well known as the eomposer of popular hymns, has resigned the pastorate of the Park Avenue Baptist Church, Plainfield, N. J., giving as a reason the lack of interest in church work on the part of the congregation. He announces his intention to not again become the pastor of any church.

—There is a marked increase of the missionary spirt in the Chicago Theological Seminary. The Society of Inquiry meets weekly instead of monthly, as heretofore, and has been addressed at different times by Dr. Greene, of Constantinople, Rev. Wm. Curtis, of Japan, and Rev. Wm. M. Stover, of the Bailundi Mission, Africa.

—M. Reveilland, in connection with the Paris *Mission Interieure*, has been holding some very successful meetings in various towns of France. At Troissy there is a church composed entirely of those who have come out from Romanism.

—As one result of the great revival at Gallipolis, Ohio, the liquor-saloons are nearly broken up, one dealer declaring that his receipts, which were usually on Saturdays $40, had dwindled down to only $2.

—Bro. W. W. Warren of the Wesleyan church, Oshkosh, Wis., writes of a gracious revival now in progress in his church for three or four weeks, in which time a number have been converted and backsliders returned to duty.

—"The American Church School for Christian Workers," is the title of a new departure at Chautauqua. The school will be in charge of Dr. George P. Hays, of Denver, Col., moderator of the Presbyterian General Assembly. The Sunday School Normal Department at Chautauqua, will hereafter be known as "The American Church Sunday-school Normal Course."

—Mr. Moody's labors among the students of Cambridge University, are beginning to bear fruit. Earnest missionary meetings have recently been held there, attended by from fifty or sixty to one hundred and fifty students. At the close those who had made up their minds to be willing to go to China, Africa, or India, were invited to remain, and forty remained. Several of the leading men date their conversion and their convictions of duty to Mr. Moody's meetings.

—There has been a remarkable revival in Greenwich, Ohio, this winter, with over two hundred conversions. The meetings were a union of the Friends, Methodists and Congregationalists.

—The Fifth Presbyterian church, Indianapolis, has received thirty persons on profession of faith since the week of prayer. A large proportion of them are people in middle life and heads of families.

—Protestant mission work commenced in China, in 1799, when the English Baptist mission sent out Rev. J. Marshman. Since then forty-two societies have sent out 856 missionaries, including 133 single ladies, but not including wives of missionaries.

—The Congregational church of the Pilgrimage, Plymouth, Mass., is claimed to be identical, in all essential respects, with the church of Scrooby, England, which was founded as early as 1602, and is by this claim the first and oldest church in the United States. The total estimate number of members of this church from its organizatitn is 2,122. The present membership is 360, which is larger than at any perion of its history.

—The *Independent* says: The Scandinavians of the North-west do not take kindly to Unitarianism, and the movement to establish a church of that sect among the Norwegians of Minnesota has ended in a failure. The admirable and gifted speaker, Christopher Jahnson, who renounced the faith of his fathers in Norway, and, after his arrival in America, identified himself with the American Unitarians, was appointed missionary for the Northwest, and for a time, through his eloquence and wit, filled the largest halls with applauding audiences. But further results he could not secure. He still frequently delivers lectures on popular subjects, but has given up the role of a protagonist of liberalism among his brethren.

—The Wesleyans of England are indignant at the announcement that the Established Church is about to appoint a bishop for the Fiji Islands. They denounce this as ecclesiastical poaching, for while there are in the entire group only three organized Episcopalian congregations, in charge of two clergymen, the Wesleyan Methodists have 1,200 congregations, 11 European ministers, 51 native ministers, 32 catechists, 1,070 head teachers, all of whom are devoted fully to evangelistic or pastoral work, and 1,730 local preachers, besides class leaders and school teachers. There are, moreover, only about 2,000 Europeans in the islands. The native population almost to a man are Methodists, having been rescued from the most degraded heathenism by the labors of Wesleyan missionaries during the last fifty years. The excuse for this proposed action is that a wealthy gentleman has ofiered £10,000 toward an endowment fund, to which the Society for the Promotion of Christian knowledge has added a grant of £1,000.

—A missionary of the American Presbyterian Board, H. N. Allen, has visited Seoul the capital of Corea, from Shanghai, and writes an interesting letter of the state of Corea and its people. The Coreans he finds exceedingly lazy and dirty, at least those in the capital. They will not work, and they get drunk whenever they can get the Corean rice liquor, or imported spirits, which fortunately are very costly. Mr. Allen, speaking of missionary prospects, says: "Missionaries are not at present allowed in the country, though as physician to the legation I will not be molested while preparing the way for the work which will soon be begun. There are at present some 20,000 Catholic converts in the country, and the other day seven French priests and one Bishop called on the United States Minister. These men go about dressed as mourners, wearing huge hats—as large as an umbrella. No one can molest one of these mourners and hence they are safe in that disguise."

—The *Lutheran Witness* speaks thus of the difierences between two prominent branches of that denomination: "Recent developments in the General Council sufficiently show, that henceforth it will stand separated from our Synodical Conference not only practically, but also doctrinally; not only in points of churchly life, but also in matters of faith. It is a known fact that the General Council all along refused to enforce the four points, to-wit: 1st and 2d, Lutheran altars and pulpits for Lutherans only. 3. Non-fellowship with secret societists, and— 4. Non-fellowship with Chiliasts. They would not listen to the testimony which faithful Lutherans bore them on these matters in the name of Christ. Moreover their periodicals are now beginning to openly denounce the doctrine of the Lutheran church on election as stated in the simple words of the Form of Concord."

—A writer in the *Church Missionary Intelligencer* gives a careful review of the relations of mission work in India to the civil government from the beginning. His conclusion is that the government has done all it could, under the circumstances, for Christianity. He says:

"But while I maintain that the British Government has done as much as it is practicable for a human government, under such untoward circumstances, to do, I dare not say that the members of the government, in their individual capacity, have done all that their Government allowed them, or all that their conscience should have impelled them to do, in commending the doctrine of Christ our Saviour to all men. Ah! If all Englishmen in India lived the religion they profess, there would be many more native Christians. 'All the country would be Christian,' said a native, not himself a Christian, 'if all your Christians were like Donald Macleod.'"

THE MORAL CONDITION OF GERMANY.

One of the leading books published during the past year in Germany is v. Oettingen's *Moralstatistik*, which in a short time ran through a number of editions. The object of the work is to show the moral condition of the Fatherland; and the actual outcome is that it shows the deeply immoral state of Germany. The facts and figures with regard to drunkenness, crimes of all kinds, especially against the sixth commandment, divorces and the like there given is simply appalling. They seem to be almost too terrible to be true; and yet there are the hard-hearted figures which tell their sad story. It is shown that since the three wars of 1863, 1866 and 1870-71, sin in all its most dreadful forms has been stalking through the land of Luther and laid waste so much fair soil that the religious teachings and life of earlier centuries had cultivated so carefully. The great vietories have puffed up the people so that they have forgotten Him who gave them these victories. The dire effects of war are not only or chiefly the loss of life and property during the actual engagement, but the terrrible effects on the morals and manners of a people. It is cheering, however, to observe that seemingly the high carnival of Satan in the land of the reformation is seeing the beginning of the end. Since 1876 a change for the better has set in; the people are sobering up and the voice of the Gospel is beginning to find more attentive ears. Germany has paid dearly for the conquests she has made. Her condition may not be worse than that of other countries is and has been after great wars, but it is all the worse because politically and otherwise Germany is the leader in Europe, and her example is imitated. May the Gospel soon again bring the whole empire to the feet of the Saviour.—*Prof. G. H. Schodde in Lutheran Standard.*

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HOUSEHOLD HINTS.

SOFTENING LEATHER

Neatsfoot oil will not soften leather under all circumstances, neither is castor oil any better. Oil is not necessary to the pliability of leather—the leather of the ox, goat, calf or kid. It is necessary that the leather be kept moist; but oil need not be the moistening means. Yet in use oil is the most convenient moistening means for keeping leather soft. It would be inconvenient to employ water to keep pliable the leather of our boots, because of its spreading the pores of the leather and admitting cold air; besides, unless always wet, leather becomes hard and rigid. Oil, on the contrary, keeps the leather in a proper state for its best usefulness, that of pliability. But in order that oil may soften the leather, its way should be prepared by a thorough wetting of the leather by water. Much less oil is required if the leather is well saturated with water. The philosophy is obvious; water is repellent to the oil, and prevents it from passing entirely through the leather, holding the oil in the substance of the leather. The use of water for softening belts in factories is not inconvenient if advantage is taken of a holiday. At night the belts may be brushed clean and thoroughly wetted; then in the morning use the oil. A much smaller quantity is necessary to render the belt pliable than when no water is used.—*Scientific American.*

HOW TO ESCAPE NERVOUSNESS.

The first prescription is an ample supply of pure, fresh and cool air. The nerves will always be weak if the greater part of the day and night are passed in close, ill-ventilated, and overheated apartments. The nerves more than the rest of the body, to be properly nourished require a full supply of oxygen. They will not endure vitiated air, whether the impurities come from sewers, gas-lights, subterranean furnaces, or the individual's own person, without making an energetic protest. A gas-burner consuming four cubic feet an hour produces more carbonic acid in a given time than is evolved from the respiration of eight human beings. Bear this in mind, ye who suffer from nervousness, that when you have shut yourselves up in your rooms and lighted an argand burner (which consumes about twelve cubic feet of gas per hour), you are to all intents and purposes immured with twenty-three other persons, all taking oxygen from the atmosphere. It is a wonder that after several hours' exposure to the deprived air your nerves should rebel as far as their weak state permits, and that your head should ache, your hands tremble, and that you daughter's playing on the piano almost drives you wild?

An overheated apatment always enervates its occupants. It it no uncommon thing to find rooms heated in winter by an underground furnace up to ninety degrees. It is no surprising circumstance, therefore, to find the woman who shelters all day in such a temperature, and adds to it at night by superfluous bed-clothing, cross and disagreeable from every-day troubles that would scarcely ruffle her temper if she kept her room at sixty-five degrees and opened windows every now and then.—*Our Continent.*

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

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DO.

Do the best you can at all times, and that is saying a good deal. Do your work, as a general thing, before you play. Do rest when you are tired if you possibly can. Do sleep at night rather than in the day time. Do keep your feet dry and warm and your head cool. Do live as cheerful and happy as possible, and make all those about you so as much as in you lieth, and in order to do this keep healthy and active—soul and body.

DON'T.

Don't go to bed with cold feet. Don't sleep in the same garments that are worn during the day. Don't sleep in a room that is not well ventilated. Don't sit or sleep in a draft. Don't lie on the left side too much. Don't lie on the back to keep from snoring. Don't try to get along with less than seven or eight hours' sleep out of twenty-four. Don't jump out of bed immediately on awakening in the morning. Don't forget to rub yourself well all over with crash towel or hands before dressing. Don't forget to take a good drink of pure water before breakfast. Don't take long walks when the stomach is entirely empty. Don't start to a day's work without eating a good breakfast. Don't eat anything but well-cooked and nutritious food. Don't eat what you don't want just to save it. Don't eat between meals nor enough to cause uneasiness at meal time. Don't eat the smallest morsel unless hungry, if well. Don't try to keep up on coffee or alcoholic stimulants when nature is calling you to sleep. Don't stand over hot-air registers. Don't inhale hot air or fumes of any acids. Don't fill the gash with soot, sugar or anything else to arrest the hemorrhage when you cut yourself, but bring the parts together with strips of adhesive plaster. Don't wear thin hose or light soled shoes in cold or wet weather. Don't strain your eyes by reading on an empty stomach or when ill. Don't ruin your eyes by reading or sewing at dusk, by a dim light or flickering candle, nor when very tired. Don't sing or halloa when your throat is sore or you are hoarse. Don't drink ice-water when you are very warm, and never a glassful at a time, but sip it slowly. Don't take some other person's medicine because you are similarly afflicted. Dont eat in less than two hours after bathing. Don't call so frequently on your sick friend as to make your company and conversation a bore. Don't make a practice of relating scandal or stories calculated to depress the spirits of the sick. Don't forget to cheer and gently amuse invalids when visiting them. Don't call on your sick friend and advise him to take some other medicine, get another doctor, eat more, eat less, sit up longer, go out more frequently, stay a week and talk him to death before you think of leaving. And lastly, when about to leave, don't say, "Well, I guess it's about time I was going;" and then hang around half an hour before you know how to get away. Say "Good night," and go and be done with it.

VENTILATION OF BED-ROOMS.

Says the *Herald of Health:* The necessity for ventilating the bed-room may be made very plain by a simple experiment. Weigh yourself before going to bed, and then again in the morning after rising, and you will find that you have lost one or more pounds in weight. This loss is partly in water, but it is also partly in the carbon of our food—the butter, oil and starch which we ate on the preceding day. These substances have been burned up and their product carbonized, *i. e.*, with some animal matter has escaped into the air of the bed-room. Now, if a single ounce of cotton were to be burned in the bed-room it would fill the air with smoke so as to make respiration uncomfortable, and if this were repeated every hour during the night, even then it would not pollute the atmosphere more than the breath of a single individual during the same time. If two persons sleep in a room they pollute the air twice as much as if only one sleeps in it. About 3,000 gallons of fresh air should be admitted hourly for each person sleeping in a bed-room in order to maintain a proper degree of purity. It is not enough to keep the windows open during the day; they must also be kept open at night, or other methods equally efficient employed.

It would be money in the pocket, says the Boston *Journal,* happiness to the heart and sedative to the nerves of the great American people—especially to woman kind—if they knew how to enjoy walking. For walking doth beget healthy appetite, and appetite cries for food, and food makes blood, and blood left to itself develops brawn and brain.

Pickles are unhealthy as articles of food, and often cause acute dyspepsia. Young ladies addicted to their free use may be assured that they must certainly part with their favorite dainty or bid farewell to good digestion. Cucumbers prepared with salt and vinegar are next to impossible of digestion.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
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In the Front Rank.

I congratulate you most heartily upon the success which has thus far attended your enterprise, and wish you the largest measure of success in the future. This undoubtedly you will have, and simply because of the merits of your paper, which already holds its place among our best religious Journals, and has put itself abreast of the advanced movements in journalism. (REV.) J. F. CARSON.

Hold the Fort for Prohibition.

I am very much pleased with your paper. It is not a *yearling,* but I hope that it may be, like England's queen of old, hale and hearty at sixty—that it may live to see this nation a Christian Nation indeed and in truth. *Hold the fort for Prohibition!* Some of us have had to pass through the fire of persecution because we dared to vote our sentiments on that question, and your paper has been a weekly shower of refreshing to us. May it prove a blessing in this, and be a great power in the work of overturning the greatest evil that ever cursed our nation, and which does more than any other agent in hindering us from becoming a Christian Nation. (REV.) A. H. ORR.

Able Corps of Writers and Contributors.

Sacramento, Cal., Daily Record-Union.—A new paper entitled the CHRISTIAN NATION has been started at New York, under the conductorship of John W. Pritchard, and with an able corps of writers and contributors.

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Christian Cynosure, Chicago.—Among recently started Journals we have forborne to speak heretofore of the CHRISTIAN NATION of New York, a weekly of beautiful proportions and able management lately begun by John W. Pritchard....Thus ably manned the CHRISTIAN NATION is a worthy addition to the ranks of journalism, and deserves a noble support.

Fast Making its Way.

The National Republican, Washington, D. C.—Mr. Joseph Bowes, the leader of the Sabbath-school teachers' class at the Y. M. C. A. rooms, this city, is the writer of an article on the "International Sunday-school Lesson," which appears each week in the CHRISTIAN NATION, a journal published in New York. This journal is fast making its way into the hands of the Sunday-school teachers of the country on account of the superior and exceedingly helpful character of its articles on the Sunday-school lesson.

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Pine Bluff, Ark., Reformer.—The National Reform party is rapidly coming to the front. Among the host of friends that rally round its standard, we see the CHRISTIAN NATION of New York. It should be found in every family. Every lawyer, politician, minister, teacher and editor, should take it to keep abreast with the times. It is a Journal of enlightened statesmanship, sound public morals, choice literature and general information. A better gift could not be made to literary friends, bringing you weekly to remembrance, and feeding them with the choicest food and strengthening them for National Reform work. The National Reform party is destined to take the lead. Its platform meets every issue, maintains all morality, removes all prejudice, partisan strife and bitterness. It satisfies the best elements of either party that want reform, but dislike to appear as turning traitor to their party. The National Reform party obviates their trouble. Send for the CHRISTIAN NATION and get posted.

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NEWS OF THE WEEK.

WASHINGTON.

The sentence of the court-martial in the case of Judge Advocate General Swaim, as finally approved by the President is as follows: "To be suspended from rank and duty for twelve years, and to forfeit one-half his monthly pay every month for the same period."

The House of Representatives on Monday concurred in the Senate's amendments to the Texas Pacific railroad land-grant forfeiture bill. The House also passed the foreign contract labor bill.

The House voted $300,000 to the New Orleans Exposition, but requires it to be applied, first, in the payment of debts outstanding outside the State of Louisiana, and secondly, in the payment of all premiums heretofore or hereafter awarded, the money to be disbursed under the direction of the Secretary of the Treasury, who shall detail an agent for the duty.

The Senate passed a bill Tuesday to authorize the President to negotiate with the Indians for the purchase of their remaining rights to the Oklahoma lands. It now goes to the house for action by that body.

The excess of values of exports over imports of merchandise for the month of January was $38,343,969; for the seven months ending January 31, $147,679,807; for twelve months ending Jan. 31, $138,-756,652. The total values of imports of merchandise for twelve months ending Jan. 31 were $617,166,928; for the preceding twelve months, $684,405,635, a decrease of $67,238,707. The total value of exports of merchandise for the twelve months ending Jan. 31 was $755,923,580; for the previous twelve months, $788,818,-670, a decrease of $32,895,090.

COUNTRY.

The bill to re-establish capital punishment has passed the Michigan House. The prohibitory amendment that passed the House failed in the Senate of the necessary two-thirds, receiving yeas 18; nays 13. This was a strict party vote, the Republicans all voting for and the opposition solidly against it.

The Indiana Legislature has made a wholesale onslaught on all the temperance bills that have been offered this session, and every proposition to amend or change in any way the present liquor law was defeated by the Democratic majority who did not even allow the minority to discuss the question. Among the bills were several for high license and for heavier penalties for selling liquor to minors.

In the Illinois House Wednesday, Col. Taylor presented a resolution requesting Illinois Representatives in Congress to support an amendment to the National Constitution making the Presidential term six years, and the Congressional term three years.

Whole families in Gilmer, Braxton, Calhoun and Clay counties, West Virginia, are without food and money is so very scarce that ginseng and produce pass current. A special measure of relief has been introduced in the State Legislature.

While at work Wednesday at Lafayette, Ind, Edward Burkhalter, a teamster, became suddenly and incurably blind, caused by the glare of the sun upon the snow.

Roughs fomented a general quarrel at a Salvation Army meeting at Newark, O., Tuesday night, several persons being wounded in the melee. One of the participants in resisting arrest was fatally beaten by a special officer.

Lemuel Fuller, of Argyle, Ill., imagined that burglars were on his premises a few nights ago and, issuing from his house, fired at suspicious objects. They proved to be two valuable horses and had to be killed.

A New York dispatch says that a gentleman who has recently had occasion to acquaint himself with General Grant's condition, says that he is probably no worse now than he has been for some time; that the cancer trouble did baffle his physicians, and that his friends do not doubt that it will finally prove fatal. There is no cause for present uneasiness, however, as General Grant will probably live a year yet unless something else turns up to hasten his death.

Near Keuntz, Tex., Tuesday the boiler in a lumber mill exploded, killing a little boy and a man, and seriously wounding fifteen persons, six of whom are not expected to recover.

An attempt was made at Lincoln, Neb., on the 17th ult. to kill Patrick Egan, President of the Irish National League, by means of an infernal machine; but the contrivance, though handled carelessly, failed to explode.

Near Smith's Mills, Union County, Kentucky, last Saturday, Mose Caton, aided by his sons, took out his wife and hanged her. A posse came to arrest the Catons, but they resisted, when four of them were shot, a son and daughter probably mortally. An attempt was made to take the five prisoners from the posse, but it failed.

FOREIGN.

The House of Commons has voted down Sir Stafford Northcote's motion for censure of the government's policy in the Soudan, Friday, by a small majority. The result was—yeas, 288; nays, 302—a majority of fourteen. It was not expected that the motion would be carried, but the small majority of the government is something of a surprise, especially for the supporters of the ministry.

A terrible explosion occurred Wednesday afternoon at the Royal School of Gunnery at Shoeburyness, England, while a number of artillery officers and scientists were testing a new patent fuse. Three men were killed outright and several fatally wounded. Among the latter were some of the most prominent officials of the government laboratory at Woolwich. The scene of the explosion presented a sickening sight. Some of the wounded had their faces carried away, others legs torn off, and men were lying about in every direction groaning in dying agonies.

The West African or Congo Conference was formally brought to a close this afternoon, having completed the work for which it was created. In his final address congratulating the members upon the successful termination of their labors, Prince Bismark stated that the decisions of the conference had all been approved and agreed to by the International African Association.

A letter has been received at Korti from a nun taken prisoner when Khartoum fell into the hands of the Arabs, and who is now kept in captivity in the Mahdi's camp at Omdurman. She confirms the statement that El Mahdi's troops massacred the soldiers of the garrison and many peaceful citizens, and she states that the number of persons slaughtered was fully two thousand.

Henry M. Stanley says: "General Gordon could have escaped, even after the capture of Khartoum, if he had remained on board any of the steamers he had under his control. He ought never to have exposed himself, but should have retreated up the White Nile as the Mahdi advanced. Even if he had been compelled to leave the river he could have made his way across to the coast at Zanzibar."

A dispatch from Cabul says no little uneasiness prevails in government circles because of the remarkable number of Russians pouring into the Afghan capital ostensibly as travelers. It is the general belief of the natives that the alleged travelers are military men and that their visits are connected with the rumored scheme for the annexation of Afghanistan to Russia.

A meteor passed over Victoria, B. C., at 9 o'clock on the morning of the 22d ult, of enormous size and appearing like a mass of molten iron. It made a noise like escaping steam, and smoke and flames were thrown off. The extraordinary phenomenon was witnessed by many persons, and the ball of fire was seen to descend into the Sea of Haro and sink, a cloud of spray and steam rising from the spot.

The French have occupied the sacred island of Poo Too, in the Chupan Archipelago, off Ning Po. Almost the only inhabitants are the priests who minister in the many temples on the island.

The police have reported to the government that 2,000 anarchists reside in Switzerland, and they are chiefly of foreign birth. The leading sections are centered in Zurich, Geneva, Lucerne, Berne, Lausanne, and Fribourg. The number of secret foreign police has been largely augmented.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, Feb. 27:

Geo. H. Troutman, Lycurgus C. Riley, Wm. O. Bancroft, P. S. Butler, W. W. Bradford, John G. Miller, D. S. Taris, S. Higginson, J. W. Cole, Mrs. M. T. Jackson, Isaac H. Keyes, Fredr'k Douglass, N. P. Northrup, R. B. Landon, Samuel Graham, S. B. French, Ira Todd, J. S. Joralmon, Huston Duffield, Mrs. A. A. Danley, S. W. Olds, J. M. Howard, J. W. Law, Thos. Ruark, W. H. Peabody, Jacob Brimer, Heman Allen, G. H. Hollidge, Mrs. M. Carnes, A. C. Bundy, Richard Stevens, Chauncey Reynolds, Benj. Judkins, R. G. Reed, John Chapman, Mrs. C. M. Snodgrass, M. Zimmerman, Mrs. A. Coe, H. H. Hinman, James Lindsay, L. W. Griffith, H. W. Smith, Dan'l L. Morgan, S. C. Hart, L. F. Keeney, C. C. Canfield, W. W. Warner, W. W. Leighton, Geo. Richey, Miss Jane Stitt, N. Bourne, Rufus Stratton, R. A. Waldo,. Rufus Northway, Sarah Meeker, Stephen Waite, A. M. Lull, G. J. Shoemaker, George Currie.

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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St, Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

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No. 3		@68½
Winter No 2		@81
Corn—No. 2		37¾
Oats—No. 2		26⅝
Rye—No. 2		64
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		12 90
Butter, medium to best	12	@34
Cheese	05	@12
Beans	55	@1 40
Eggs		25
Potatoes per bus	35	51
Seeds—Timothy	1 28	@1 37
Flax		1 45
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@6 65
Common to good	4 40	@5 60
Hogs	4 30	@5 15
Sheep	2 25	@4 15

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Flour	2 90	@5 25
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Christian Cynosure.

"IN SECRET H[illegible] I SAID NOTHING."—Jesus Christ.

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The remarkable exposition of Mormonism which the *Cynosure* places before its readers in the present number, was originally published in the Salt Lake *Tribune*. It will be read with intense yet reluctant interest in connection with the address of the great Boston lecturer. In connection with the recent reports of a Mormon hegira to Mexico the *Independent* says that the late severity of the United States court, and the conviction of some of the eminent "Saints" has brought constirnation into the councils of Mormondom. Many of the "chief shepherds" are fleeing from Salt Lake City, and a few months of such pressure, it is alleged, will cause a surrender. Let us not be flattered with so easy a victory over the impious system. A system of propagandism which is continually adding to its numbers from European and American communities, and that even sends its missionaries to Turkey and India, and its emissaries to Congress, and can employ the agency of the leading lawyer of the United States—such a power is not going to surrender to a skirmish line.

The inauguration of President Cleveland on Wednesday last, proceeded without interference or molestation in the presence of a greater crowd than Washington has known since the grand review of the conquering armies of the Union at the close of the war. The inaugural address was not long, neither can it be regarded as a very forcible document, the issues that divide the nation being rather avoided than met. The Bible upon which the oath of office was taken was a small gilt-edged volume, somewhat worn, which the President's mother gave him when he left home as a young man. The incident, as an acknowledgement of a tender and noble sentiment, is equal to Garfield's kiss upon his mother's cheek four years ago. In the selection of his Cabinet, Mr. Cleveland has been criticised by the party press of both sides. The two appointments from New York are of a personal nature, and that of Mr. Manning, especially, is taken to mean that the U. S. Treasury department is more important because of its offices than for its business. The three Southern members, Bayard, Lamar, and Garland, will exercise a preponderating influence in the administration council and their sympathies in the past have always been with the "lost cause." Whether the forebodings of disaster, apprehended by so many, are to be realized, time will show. There is at least one unpleasant reflection—that the expenses of the inauguration were mainly borne by the great ball in the evening.

Almost the last act of Mr. Arthur as President, and of the forty-eighth congress, was to restore Gen. Grant to the retired list of the army with full pay and rank. The condition of Gen. Grant's health disarms the criticism which would have been made a year ago. He is suffering from a cancer at the root of his tongue, the result of his tobacco habit, and with it a complication of heart trouble induced by giving up his cigar last November. The rapid progress of the disease within a week makes it improbable that the life of the old commander will be prolonged for any length of time to enjoy the honor voted him by congress. Financially and physically a wreck, Gen. Grant is approaching his grave with the burdens of this life yet, we fear, uncast at the feet of the Saviour of men. Would that a word of repentance and warning might be given by him to counteract in some degree the immense mischief his example as a tobacco user has done to the young men of America.

Miss Cleveland, sister of our President, it seems, is to do the honors of the Presidential Mansion during the next four years. The *Union Signal* informs us that about a year ago, Miss Cleveland led a meeting of the Women's Christian Temperance Union, and joined in prayer for the future mistress of the White House, that she might follow in the footsteps of Mrs. Hayes, and cleanse the people's mansion and its vaults from liquor; little dreaming that she was praying for herself! As Pres. Cleveland has given the nation a temperance hostess, he may yet give us a Christian administration.

The press of the country is making a great effort to commend Masonry for taking a turn at Mormonism. In Utah the Gentile lodges have decided *not to take in any more Mormons!* O, what a wonder! And the Grand Lodge of California approves of the action very warmly, as a practical exemplification of good Masonry. Well, what kind of Masonry is it that has hugged these Mormon devils in brotherly embrace for forty years, since the Grand Lodge of Illinois twice gave them a dispensation? Good, or bad? This, by the way, explains why we have not been able to manage the Mormon business. The lodge oath as well as the Endowment House oath barred out the just action of courts. See the Masonry in the exposition on succeeding pages of this paper.

Albert Edward, Prince of Wales, once crossed the raging seas to visit America; later he endured the climate and braved the dangers of Indian jungles in his visit to the Empire of the East. He lately determined to visit his loyal subjects of Ireland—the most dangerous of all his exploits since he became a Freemason. Fears of dynamite and dagger were taken into account, and the dreaded Invicibles were called to mind, yet the Prince persisted in his preparation for his journey. Could a British guard save him from a chance pistol shot or a glass bomb? Alas! no. But when all other helpers fail, behold Mr. Michael Flannery, a Mason skulking in Paris, issues a proclamation, magnanimous and grandiloquent, pledging safety to the Prince because he is a Freemason! That is good. Freemasons, Black Hands, Invincibles, Carbonari, assassins, and the whole round ring of thuggery understand and protect each other.

Francis Murphy's church of Gospel Temperance in Pittsburgh manifested its spirit the other day. Mr. Murphy pronounced a eulogy on General Grant, dwelling on his past glory and present suffering, when the whole audience arose and made the building ring with their cheers. Is General Grant the temperance saint Murphy and his disciples worship, or is this their usual method of worshiping God.

BRITISH TROUBLES.

BY REV. JOHN BOYES.

It would be difficult to describe the variety of feeling and sentiment in this country which the fall of Khartoum and the death of General Gordon have occasioned. All kinds of frightful pictures have been drawn by the Tories, of disaster to British prestige, and of the terrible results which are sure to follow in our Indian Empire. However aggravating the loss of Khartoum and its gallant defender may be, just at the moment when deliverance was at hand, yet it appears to me ridiculous to think that the treachery of two pashas in a little African town can imperil our Empire in India.

Readers of the *Cynosure* may remember that on the 18th of January, 1884, Gordon was sent out by our Government on a pacific mission to the Soudan. He was supposed to possess exceptional qualifications for the work. He had been engaged in works of great difficulty before. After the Crimean war he was employed in settling the Turkish and Russian frontier in Asia—a work of no little danger and difficulty owing to the wild character of the tribes of Armenia and Koordistan. After our difficulties with China were arranged in 1863, he was appointed by the Emperor of China, commander of the "Ever Victorious Army" and was mainly instrumental in suppressing the formidable Tia-Ping rebellion. Finding the richest and most fertile cities of China in the hands of the most savage brigands; he cut the rebellion in half, recovered the great cities, isolated and utterly discouraged the fragments of the brigand power, left the marauders within but a few tracts of devastated country and their stronghold in Nanking. His rise in our own army was very rapid. In 1873 he undertook an expedition into Africa under the auspices of the Khedive of Egypt, who appointed him Governor of the Provinces of the Equatorial Lakes. He was next created a Pasha, and in February, 1877, he was appointed by the Khedive Governor of the whole of the Soudan. In the course of that year he traversed the whole of the pro-Consulate, settling difficulties, pacifying hostile tribes, changing local officials, gaining the love of the natives by his unswerving justice, and winning an almost superstitious admiration by the rapidity of his movements through the vast regions submitted to his rule. He put down a formidable revolt in Darfur, brought to an end a tedious war in Abyssinia, captured hundreds of slave caravans, and destroyed the power of the slave dealers at the very source of their supplies. Since then he has successfully carried out important missions in various parts of the world. The Soudanese were, however, never more than nominally subdued by Egypt and only waited for a favorable opportunity to throw off the yoke. Mr. Gladstone stated in the House of Commons that he would not withold his sympathy from these men in their struggle for freedom. Gordon's mission was avowedly pacific, and his journey performed without a military retinue, was in the interests of peace. He took with him an ample money credit, not for the uses of war, but really for a little judicious bribery. Before starting he insisted that he should be responsible to his own Government, not to the Khedive. After he had been out a little while a great change took place in his views, but exactly how it happened we do not know. He, however, consented to become the Viceroy of the Khedive, and thus proclaimed himself the enemy of all who disputed the Khedive's claim. The burning of all instruments of oppression at Khartoum seemed like the introduction of a new and better era. Soon after, the proclamation of the legitimacy of the slave trade which he had formerly done so much to destroy, gave us a shock. There were other things which he did which puzzle us. We await fuller light. Being on the spot he may have had perfectly justifiable reasons for his conduct. His change of view threw the Home Government into difficulties, though it may ultimately be found that this change was needful in order to the renovation and salvation both of Egypt and the Soudan.

This is not the first time that treachery has done its work in Eastern lands, though how Gordon

should trust a man who had before proved unfaithful is a mystery. It may be that the Khartoum disaster has come to test the spirit and patriotism of this country. The greatness of a nation, like the greatness of an individual, is shown, not in moments of prosperity, but in moments of adversity. Nations have recovered from greater disasters. We have had no defeats in battle, nay, it seems to me that the magnificent march across the desert, the battles of Abu Klea and Metemneh, and the defense of Khartoum by Gordon, will add a few more pages of glory to our already glorious history. Whatever may be the faults and failings of our Government, it stands on the side of freedom, and order, and humanity, and it is hoped that in spite of all unpatriotic howls it will continue to stand in defence of all that is righteous and honorable.

Grimsby, England, Feb. 16, 1885.

LODGE OBSERVATIONS.

The skeleton used in the principal Odd-fellow's lodge of Indianapolis, Ind., during the last twenty years, was that of a young man, the son of a former sheriff of the county, who was murdered within half a square of Odd-fellow's hall. The widowed mother afterwards became a resident of Illinois. The following circumstance was related to me by an Odd-fellow, a resident of Indianapolis, but who had been connected with a lodge in an adjoining State. A lodge room with which he was connected was undergoing repairs. A careless workman permitted a plank to fall on the coffin, breaking the skeleton so badly that another was necessary. Three members of the lodge volunteered to supply the article. One of the trio was a physician, who had attended in her last illness a woman who had recently been buried. Her body was taken up, the skeleton prepared, and presented to the lodge, and the first man initiated over the new skeleton was the widowed husband. "Did the physician know that the husband would be initiated over his wife's skeleton?" I asked my informant: to which he gave an affirmative reply.

Under the caption, "Fragments of History," published in a Masonic periodical, by "John L. Lewis, 33rd degree," the statement is made that the *Tatler* for June 9, 1709, contains the expression, "They have their signs and tokens like Freemasons," from which John L. Lewis. 33rd degree, argues that the society existed previous to 1717, the year usually assigned for its birth by Anti-masons. Upon referring to a Boston edition of the *Tatler*, issued in 1856, I find that the words are correctly quoted. Attached to the book, however is the following: "Publisher's notice: this edition of Chalmer's British Essayists is an exact reprint of that published in London in 1823, edited with many corrections and improvements by an anonymous hand, (G. W.)" Now it is barely possible that the above reference to Freemasonry is one of G. W's. "improvements," and if the original edition of the *Tatler* were consulted, it would be found that Sir Richard Steele did not pen the expression attributed to him. Still it may be true thath Elias Ashmole, astrologer and antiquarian, who died in 1692, originated Freemasonry, and that it left the hands of Anderson and Desaguilers, in 1717, a very crude affair, consisting of one degree and one oath, and not till 1780 did craft Masonry assume its present form. Later still, Templar Scottish rite, Memphis rite, Adoptive (female), and Mohammedan Freemasonry have been invented, the votaries of which may be ready to swear, and possibly believe, that their favorite branch existed from time immemorial. The present editor of the Indianapolis *Evening News*, a Mason of many degrees, published an editorial in his paper at the time the obelisk was removed from Egypt to New York, in which he opposed the absurd claims of Freemasonry to antiquity, and attributed the origin of the society to Ashmole. R.

The adaptability of secretism to nefarious purposes is becoming more and more evident, and their power for good more and more questioned. That which is truly good needs not oath-bound secrecy to make it better, and that which is evil can be made far more evil by the aid of secrecy. Take the dynamite curse for an example. It cannot be made an instrument of devilish destruction without the hidden methods of secretism, nor on the other hand can the Gospel be made more useful by all the oath-bound orders of the world. It seems to be of the divine order that the Gospel to display its highest efficiency must be proclaimed in all the world and to every creature, whereas the cause of evil to be successful, must be carried on by ways that are dark, and by tricks that are mean.—*Blanchard Record.*

MORMONISM AND MOHAMMEDANISM.

BY H. J. EDDY, D.D.

[From the Baptist Weekly.]

As Mormonism originated near my native place, and as I knew the founders of it, I take the liberty to give your readers a statement of its origin.

In the neighborhood of Palmyra, Wayne county, a tramp, known as "Joe" Smith, pretended to possess "magic stones," which he put into the crown of his hat, into which he would look and tell the ignorant people where they could find lost articles. For this service he received small sums of money. It is alleged that, at a certain time, he correctly revealed the whereabouts of a lost cow in a wood, and that he was seen to take down the pasture fence one night and drive the cow into the forest. It was not a theft, but a plan to confirm his reputation as a seer.

Joseph Smith, with a few more like himself, pretended to find, what they denominated "Golden Plates, in the Hill Moreh," which, when its hyeroglyphics were translated, became the Mormon Bible. The "Hill Moreh" was in the township of Manchester, Wayne county, New York, about three miles south of Palmyra.

Associated with Smith were David Whitmar, Oliver Cowdry, Martin Harris and Sidney Rigdon. Rigdon was a broken-down lawyer who had returned to the printers' trade, and had been on a paper in Northern Pennsylvania.

The Rev. Solomon Spaulding, of New England, a Congregational minister, went with his wife to Pennsylvania to recruit his failing health. As a pastime, he wrote a romance in scripture style, assuming that the nations of the American continent are the lost tribes of Israel. He showed his work to the editor of the paper where Sidney Rigdon was employed. The editor wished to publish it, but Mr. Spaulding declined. Mr. Spaulding died and his widow returned to Boston. When she left she asked for her husband's manuscripts, but they could not be found. Rigdon had joined "Joe" Smith near Palmyra, and they pretended to dig in a hillside. I have seen the hole and find the "Golden Plates" inscribed with strange characters. Smith, by divine assistance, as he declared, translated the strange characters, after which they quickly vanished, golden plates and all. These facts I had from the lips of Martin Harris, who was one of the three witnesses who swore to the truth of the wonderful claims of Smith to be a prophet. Thus Mormonism originated.

Some years afterwards the Mormon Bible fell into the hands of Mrs. Spaulding, when she exclaimed with amazement, "This is my husband's lost manuscript."

The first Mormon Bible was printed in Palmyra, in the office of the *Wayne Sentinel*. Martin Harris mortgaged his farm to furnish the necessary funds. That book, a copy of which I have, condemned polygamy in the most decisive terms. When Brigham Young announced a revelation sanctioning polygamy, they endeavored to destroy the first Bible and published a new one with polygamous sanction. Joseph Smith's son, now at the head of the anti-polygamous Mormons, declares Brigham Young's statement, that the revelation sanctioning this vice was given by his father, is false.

The other feature of Mormonism which enables it to baffle all attempts against it, is the fact that it is a secret oath-bound society whose oaths nullify all oaths of allegiance and or testimony-bearing; and not only in the third or seventh degrees, but from the first, bind every initiate to conceal and never reveal any crime of the order or of its members, "murder and treason not excepted." The fact that many Christian men have been lured into the taking of such oaths in other secret orders, has hitherto condoned the crime and danger of their existence and prevalence; and it is not only just retribution but a divinely ordered means for the awakening of American Christians to the enormity of this secret wickedness that it has blossomed and fruited in the Mormon Endowment house, in Ku Klux Klans and other frauds and villainies with their "Most Illustrious Grand Master General of the Sovereign Sanctuary, U. S. A.," whether of the thirty-third, ninetieth or ninety-sixth degree of crime and imposture. Shame that such vain glorious titles can be sported, and such conspiracies against Christianity liberty and society can flourish with the sanction and participation of professed followers of the humble and lowly Jesus. No wonder that Mormon priests and dynamite fiends are allowed to rise up among us to inflict what every candid observer must call "Poetic Justice."—*The Christian Nation.*

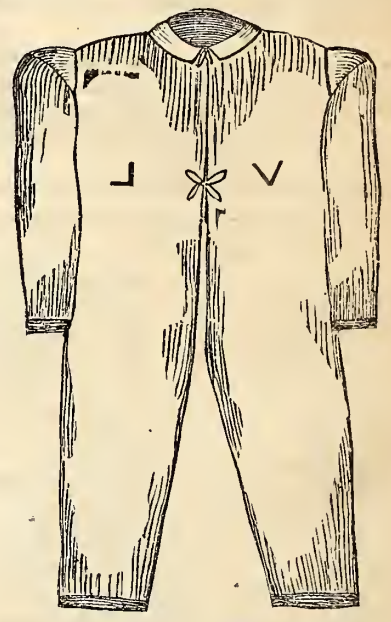
LIFTING THE VEIL.

THE MYSTERIES OF THE MORMON ENDOWMENT HOUSE FULLY EXPOSED.

The Chicago *Daily Tribune* of October 11th, 1879, published a thrilling letter detailing and illustrating the ceremonies—blasphemous and disloyal—which take place in the Mormon Endowment House, on the initiation of men and women into the so-called church of the Latter Day Saints. Its sentiments are so clear and concise as to leave no doubt as to their truthfulness. It is written by a lady who has been through them all, and the amazing details will be read with the deepest interest.

The Mormon Endowment House is a plain, adobe building, two stories high, built like a small dwelling-house, so as not to attract attention. There are blinds to all the windows, which are nearly always kept down. It is situated in the northwest corner of the Temple Block (which includes the tabernacle, New Temple, etc.), and the whole block is surrounded by a very high wall.

On a certain day, not necessary to mention, I went to the Endowment House at 8 o'clock in the morning, taking with me my endowment clothes (consisting of garments, robe, cap, apron, and moccasins)

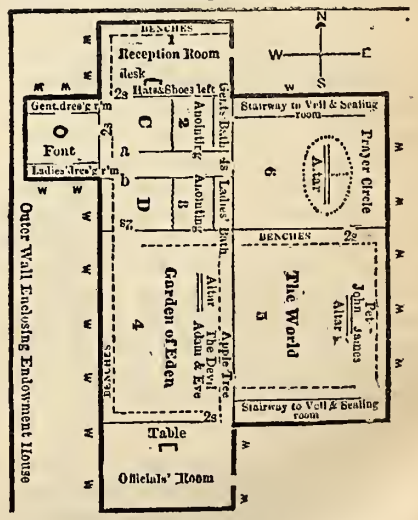


GARMENTS.

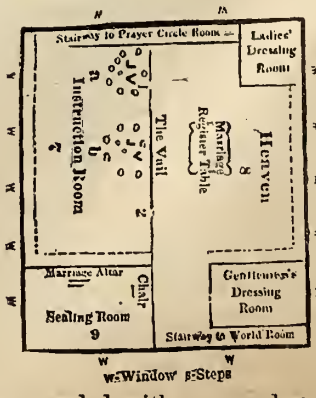
I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached to the main building, (designated in the following plan by the name of Reception-room):

GROUND FLOOR OF ENDOWMENT HOUSE.

Outer Wall Enclosing Endowment House.



UPPER FLOOR OF ENDOWMENT HOUSE.



This was crowded with men and women, having their bundles of clothing. The entrance door is on

the east side, and in the southwest corner; there is another next to which the desk stood, where the clerk recorded the names, etc. Around the north and west sides were benches for the people to sit.

On going up to the desk, I presented my recommend from the Bishop in whose ward I was staying, and George Reynolds, who was then acting as clerk, asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon church.

That over, he told me to leave my hat, cloak and shoes in that room; and, taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting until it came my turn to be washed.

THE WASHING.

One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a wave line,) where I could hear a good deal of splashing and subdued conversation. I went, and after I was undressed I had to step into a long bath about half full of water, when another woman proceeded to wash me I objected strongly to this part of the business, but was told to show a more humble spirit. However, when she got down to my feet she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathsheba Smith (one of the widows of the Apostle George Smith). She wore a long shiny apron, and her sleeves tucked up above her elbows. She looked thoroughly like business.

THE ANOINTING.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes and mouth, and every part of my body, and as she greased me she uttered a kind of prayer over each member of my body: My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms, that they might be strong in the defense of the Gospel; my bosom—and here I must ask the readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. To continue: My bosom, that I might nourish the children whom I might raise by my husband (I was not then married, but expected to be). And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the woman who had washed me, and who whispered my new celestial name in my ear. I believe I am to be called up in the morning of the resurrection by it. It was "Sarah." I felt disappointed. I thought I should have received a more distinguished name. She told me that new name must never be spoken, but often thought of, to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it.

ENDOWMENT ROBES.

She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the center a small hole, which is called the "Stone." We were told that as long as we kept them on no harm could befall us, and that when we changed them we were not to take them all off at once, but slip out a limb at a time and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the fashions of the Gentiles.



APRON WORN BY MEN AND WOMEN.

After this I put on my clothes, and, in my stocking feet, waited with those who were washed and anointed until she had finished the remaining two or three. This done, the little calico curtains (marked A and B) were drawn aside, and the men and women stood revealed to each other. The men looked very uncomfortable, and not at all picturesque. They only had their garments and shirts on, and they really did seem as though they were ashamed of themselves, as they well might be.

THE WEAK-KNEED CAN BACK OUT.

Joseph F. Smith then came to where we were all waiting, and told us that if "we wanted to back out now was our time," because we should not be able afterward, and that we were bound to go right through. All those who wanted to go through were to hold up their hands, which, of course, every one did, believing that all the good and holy things that were to be seen and heard in the "House of the Lord" were yet to come. He then told us that if ever any of us attempted to reveal what we saw and heard in the "House" our memories would be blighted, and we should be everlastingly damned, for they were things too holy to be spoken of between each other, after we had once left the Endowment House. We were then told to be very quiet and listen. Joseph F. Smith then went away.

BLASPHEMOUS MUMMERIES.

In a few moments we heard voices talking loudly so that the people could hear them in the adjoining room. (I afterwards found out in passing through that it was the prayer-circle room.) It was supposed to be a conversation between Elohim (Head-God) and Jehovah. The conversation was as follows:

Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

Answer—"Very well, O Lord God, it shall be done."

Then, calling to another man, we could hear him say:

"Michael, go down and collect all the elements together and form an earth, and then report to us what you have done."

A.—"Very well, O Lord God."

The man they called Michael then left the prayer-circle room and came through the room they called the World, into the Garden of Eden,, the door of which was shut that faced the places C and D, where we were standing, listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back he said: "I have collected all the elements together and founded an earth; what wouldst thou have me do next?" Using the same formula every time they sent him down to the world, they then told him to separate the land from the water, light from darkness, etc., and so they went regularly through the creation, but they always told him to come up and report what he had done.

When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah that he thought they had better go down and have a look at it, which they did, and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in it and cultivate these things.

They then came out of the Garden of Eden (which was supposed to have been newly finished), and, shutting the door after them, came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael, "Give me a handful of dust and I will create man." We were then told to open our eyes, and we saw a man that had been taken from the crowd, standing beside Jehovah, and to whom Jehovah said: "I will call thee Adam, for thou shalt be the father of all mankind." Jehovah said it was not good for man to be alone, so he would create a woman and a helpmeet for him. We were again told to close our eyes, and Adam was requested to go to sleep, which he obligingly did. Jehovah was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes and look upon the handiwork of the Lord. When we did we saw a woman, taken from among the crowd, who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

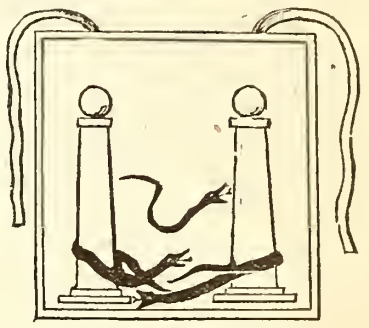
THE DOOR OF THE GARDEN OF EDEN

was then opened, and we all marched in with our little bundles—the men going first, as they always take precedence—and ranged ourselves round the room on benches. The four sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. (The artist who painted the room was evidently more acquainted with whitewashing than painting.) The ceiling was painted blue, dotted over with golden stars; in the center of it was the sun, a little further along the moon, and all around were the stars. In each corner was a Masonic emblem. In one corner is a compass, in another the square, in the remaining two were the level and the plumb. On the east side of the room, next the door, was a painted apple-tree, and in the northeast part of the room, next the door, was a painted apple-tree, and in the northwest part of the room was a small wooden altar.

After we had seated ourselves, Jehovah told Adam and Eve that they should eat of every tree in the garden except of this particular apple-tree, for on the day that they ate of that they should surely die.

EATING THE APPLE.

He then took his departure, and immediately after in came a very lively gentleman, dressed in a plain black morning suit, with a little apron on, a most fiendish expression on his face, and joyfully rubbing his hands. This gentleman was supposed to be "the devil."



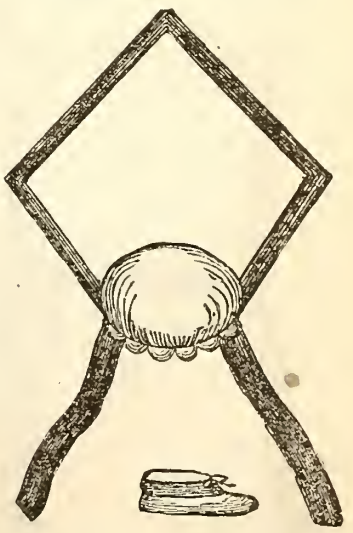
THE DEVIL'S APRON.

Certainly his appearance made the supposition quite easy (by the by, I have since seen the same gentleman administering the Sacrament in the Tabernacle on Sundays). He went up to Eve and remarked that it was a very beautiful place, and that the fruit was so nice, would she like to taste one of those apples. She demurred a little, and said she was told not to, and therefore musn't. But he pretended to pluck one of the painted apples, and gave it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to tasting, knowing the penalty, but Eve eventually overcame his scruples, saying: "Oh, my dear, they're so nice, you haven't any idea, and that nice old gentleman there (pointing to the devil) says that he can recommend them and you need not be afraid of what Jehovah says."

Adam consented, and immediately after he said, "Oh, what have I done, and how foolish I was to listen to you." He then said he could see himself, and that they had no clothes on, and they must sew some fig-leaves together. Every one then made a dive for his apron out of the little bundles. This apron is a square half-yard of green silk with nine fig-leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain instructions, whereby he would have a chance to regain the presence of his Father and God after he was driven out into the world. These instructions consisted of grips, etc., and the garments he wore would protect him from all evil. (Mormons say of these garments that the pattern was revealed direct from Heaven to Joseph Smith, and are the same as were originally worn by Adam.)

They then put on

THEIR CAPS AND MOCCASINS,



the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it which tie under the chin. The moccasins are made of linen or cal-

ico. The men's caps are exactly like those of pastry cooks, with a bow on the right side.



MEN'S CAP.

I should here mention, before I go further, that Bethsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.

THE ENDOWMENT OATHS.

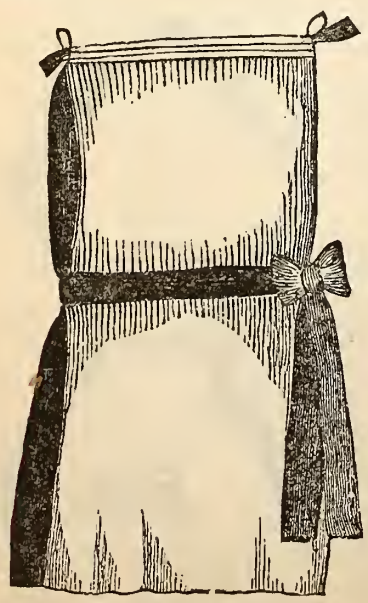
They then proceeded to give us the first grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb on the knuckle of the index finger, and clasping the hands round. We were then to swear "To obey the laws of the Mormon Church and all they enjoin, in preference to those of the United States." The penalty for revealing this grip and oath is that you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand with the hand pointing toward the throat sharply and bringing the arm to the level of the square, and, with the hand upraised to Heaven, swearing to abide the same.

MORE TOMFOOLERY.

We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James, and John, Peter standing in the center. He was supposed to have the keys of Heaven. Men representing (or trying to) the different religious sects then came in and presented their views and they wanted to try and save those fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter presented to us the Gospel of Christ—at least he told us that Christ had come to die for the original sin, but that we had got to work out our own salvation, and that in the last days a prophet should be raised up to save all those who would believe in his divine commission; consequently these different represpntatives were told that their doctrines did not suit the people and that there was something wanting in their faith and so they could not go. The devil came in and tried to allure the people, and bustling up to the altar, Peter said to him: "Halloo, Mr. Devil, how do you do to-day? It's a very fine day, isn't it? What have you come after?" The Devil replied that he didn't seem to take to any of these so-called Christian religions, why didn't they quit bothering after any thing of the kind, and live a life of pleasure, etc. However he was told to go, and that quickly.

POLYGAMY ENJOINED.

Peter then gave the second grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb between the knuckles of the index and second fingers and clasping the hand around. The penalty for revealing this is to be sawn asunder, and our members to be cast into the sea. The sign of the penalty was drawing the hand sharply across the middle of the body. To receive that grip we had to put on our robes, which consisted of a long, straight piece of cloth reaching to our feet, doubled over and gathered very full on the shoulder and round the waist.



THE ROBES.

There was also a long narrow piece of cloth tied around the waist called "the sash." It was placed on the right shoulder to receive this grip. The people wore their aprons over it. The men then took the oath of chastity and the women the same; they do not consider polygamy at all unchaste, but said that it was a heaven-ordained law, and that a man to be exalted in the world to come *must* have more than one wife. The women then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

Then a man came in and said that the Gospel (which during those few minutes' intervals had lain dormant for 1,800 years) had been again restored to earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings, prophecies of old had been restored with it, and this last revelation was to be called the Latter-Day Dispensation. The priests pretended joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

MORE SIGNS AND GRIPS.

Then they proceeded to give us the first grip of the Melchizedek or Higher Priesehood, which is said to be the same that Christ held. The thumb is placed on the index finger, and the index finger is placed straight across the palm of the hand, while the lower part of the hand is clasped with the remaining fingers. The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American Nation, and that we would teach our children and our children's children to do so. The penalty for revealing this oath and grip was disembowelment.

We were then marched into the north-east room (the men, of course, always going first) designated the prayer-circle room. We were here made to take an oath of

OBEDIENCE TO THE MORMON PRIESTHOOD.

And now the highest or grand grip of the Melchizedek priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and little fingers firmly linked together. The place on the wrist where the index points is supposed to be the place where Christ was nailed to the cross, but they tore out and he had to be nailed again, and so you place your second finger beside the index on the wrist; it is called the

SURE SIGN OF THE NAIL,

and if the grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

The men then formed a circle round the altar, linking their arms straight across, and placing their hands on one another's shoulders. The priest knelt at the altar and took hold of one the men's hands and prayed. He told us that an electric current of prayer passed through that circle, and that was the most efficacious kind of prayer. The women stood outside the circle with their veils covering their faces, the only time throughout the ceremony that they did so.

The prayer over, they all trooped up the staircase on the north side of the house, into the room called the Instruction Room, where the people sat down on the west side of the room. Facing them about midway between floor and ceiling, was a wooden beam that went across the room from north to south, and from which was suspended a dirty looking piece of what was once white calico. This was called "the Veil," and is supposed to be in imitation of the one in Solomon's Temple. On this veil are marks like those on the garments together with extra holes for putting the arms through, and a hole at the top to speak through. But, before going through the veil, we received a general outline of instructions we had received down stairs. This over, the priest took a man to the veil to one of the openings, (marked 1), where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side of the veil (it was supposed to be Peter's) asked who was there, when the priest, answering for the man, said: "Adam having been faithful desires to enter." The priest then led the man up to the west side of the veil, where he had to put his hands through and clasp the man, or Peter (to whom he whispers his new name, and the only one he ever tells, for they never tell their celestial names to their wives, although the wives must tell theirs to their husbands) through the holes in the veil. He was then allowed to go through to the other side, which was supposed to be heaven, and this is where a strong imagination might be of some use, for anything more unlike heaven I can't conceive. The man having got through, he went to the opening (No. 2), and told the gate-keeper to call for the woman he was about to marry, telling him her name. She then stepped up to the veil where the marks "B" are. They could not see each other, but put their hand through the openings, one of their hands on each other's shoulder and the other around the waist. (The marks on the plan at the sides are for the arms, and all the marks in the plan on the veil are exactly as they are in the Endowment House. The top round mark is the place where they spoke through, and the square, compass, and stone correspond with the marks on the garments. the two bottom marks were where the feet were put through). With the arms so fixed the knees were placed within each other, the feet of course being the same, the woman's given name was then whispered through the veil, then her new and celestial name, then the priestess who stood by to instruct the women, told them to repeat after her a most disgusting formula or oath. I cannot remember it all thoroughly, but what I do consists of "the heart and the liver, the belly and the thighs, the marrow and the bone." The last and highest grip of the Melchizedek priesthood was then given through the veil.

They then released their hold of each other, and the priestess, taking the woman to opening No. 2, knocked the same as they did at the men's entrance, and the gate-keeper, having asked, "Who is there?" and the priestess having replied, "Eve, having been faithful in all things, desires to enter," Eve was accordingly ushered into Heaven.

MORMON THEOLOGY EXPLAINED.

Before I go farther, I must tell how they believe the entrance into Heaven is to be gained on the morning of the resurrection. Peter will call up the men and women (for it is not possible for a woman to be resurrected or exalted, or to be made a Queen in Heaven, unless some man takes pity on her and raises her). If the marks on the garments are found to correspond with those on the veil (the dead are buried in the whole paraphernalia), if you can give the grips and tokens, and your new name, and are dressed properly in your robes, why, then, one has a sure permit to Heaven, and will pass by the angles (who they suppose are to be only ministering servants) to a more exhalted glory; the more wives they have, they think, the higher their glory will be.

THE SEALING PROCESS.

To resume: After we got through, we saw Joseph F. Smith sitting at a table recording the names of those who were candidates for marriage. He wrote the names in a book (the existence of which marriage register this truthful apostle has since denied, so that a polygamous marriage might not be found out) and then he wrote the two names on a slip of paper, to be taken into the sealing-room to the officiating priest, so that he might know whom he was marrying. After having given this slip to the priest (Daniel H. Wells) we knelt at a little wooden altar (they were all alike in the Endowment House). He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man he must look to God, but the woman must look to her husband as her God, for if he lives his religion, the spirit of God will be in him, and one must therefore yield him unquestionable obedience, for he as a god unto her, and then concludes by saying that, he having authority from on high to bind and loose her here upon earth, and whatsoever he binds here shall be bound in Heaven seals the man and woman

FOR TIME AND ALL ETERNITY.

He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage, or that the woman is inclined to be a little perverse, they have no witnesses; neither do they give marriage certificates, and, if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all, so that the women of this church have but a very poor outlook for being considered honorable wives.

When the marriage ceremony was over we came out of the "sealed-room," and I crossed "Heaven" into the ladies' dressing-room, where, after having dressed and my husband paid the fees, we took our departure, together with that of the "Holy Spirit."

REFLECTIONS.

It was 3:30 p. m. when we left, I having gone there at 8 o'clock in the morning. You can probably imagine how fatigued one feels after listening patiently all the time to their incessant talking. Cer-

tainly at the end of the time one feels more like taking in nourishment than listening to the promptings of the "Holy Spirit." I should perhaps have remarked before that the priests, when going through the house, wear their ordinary clothing, and come straight into the "House of the Lord" with their dirty top boots on, as though they had just come off a farm, while we poor sinners were obliged to walk in our stocking feet lest the floor should be defiled.

The little addition attached to the main building on the west side, and in which the font is, is used for rebaptizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing; people are generally baptized a day or two before they go through the house. I was baptized the night before. On this same evening, I was told as I was going through the "House of the Lord" on the following day I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remembered everything that happened as vividly as though it were yesterday, and if it has not been for my benefit, I hope that this article may prove of some use in warning and enlightening people as to

THAT MOST HORRID BLASPHEMY,

jargon, and mummery that goes on in that most sacred "House of the Lord." MRS. G. S. R.

BETWEEN TWO OPINIONS:

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIII.

Nelson's arrest caused much excitement in Mrs. McGowan's quiet boarding house, and fell on Martha like a thunderbolt. But if she was not exactly a heroine, she had the stuff in her of which heroines are made, and she neither wept nor fainted when Martin Treworthy told her the news, but exclaimed indignantly:

"It is all a wicked plot. His opposition to the strike has made him enemies among the workmen, and they have laid this scheme to revenge themselves on him, and turn off suspicion from the real criminal."

"But, you see Nelson has been fool enough to join a secret clan, and from *their* point of view the wretches who actually put the dynamite in the building and perilled scores of lives were guilty of nothing worse than 'imprudence' and have got to be 'shielded from the consequences' some way or other. Nelson has incurred their hate by opposing the strike and opposing the leaders, and he can fill up the gap as well as any other innocent man; under the circumstances maybe a little better."

"Oh, can it be that God will let Nelson suffer under such a wicked accusation—so absurdly false on its very face!" burst out Martha. Whereat Martin Treworthy cut short his growling, and essayed to comfort her with that kind of advice which, however trite and commonplace it may seem, has comforted people in trouble in all ages.

"Keep fast hold on your trust in God. Don't let that slip. Anchor your heart right on to his promise, 'He shall bring forth thy righteousness like the light, and thy judgment like the noonday.' That is the best way to do now. It is all coming out right. Why, bless you, there ain't anybody believes him guilty. The only witness against him whose testimony amounts to anything is a worthless fellow who would sell his soul for a drink of whisky. That young Howland says there ain't a jury in the land would indict him on such evidence. He'll come out all clear from this—but—"Martin Treworthy spoke the last words in the slow way in which he always uttered his strange half-prophecies that were the more impressive from the fact of their being so often couched in Scriptural language—"the end is not yet."

To Martha they sounded like the echo of her own unvoiced forebodings, and struck a chill to her very heart. But she asked no questions.

Stephen Howland had felt more than a passing interest in the young workman who had been his first client in Jacksonville, and undertook his defence with much ardor as a case even better suited to his chivalrous temper than prosecuting rumsellers.

The torn fragment of paper found where the dynamite was deposited was a part of a letter with Nelson's name attached; but Stephen's quick, judicial sense saw at once that all this "circumstantial evidence" if it proved anything proved too much, as the real criminal would in all probability have covered up his tracks better; while under his sharp cross examination the miserable fellow who had been hired to perjure himself became involved in hopeless contradictions, and finally broke down at a point where he testified to having recognized Nelson on a certain occasion, the hour being late in the evening, by the light of the moon; a statement which the almanac failed to verify, as Stephen, after due examination of that important authority, quietly informed the jury.

Nothing now remained but to sum up in one brief and powerful argument all the facts in the case, which proved a conspiracy to criminate his client on the part of some members of the Union who were dissatisfied with his course in relation to the strike. The evidence was so overwhelming that Nelson was triumphantly cleared of the charge without the jury leaving their seats.

In the course of his speech Stephen incidentally remarked, "I believe fully in the right of laboring men to organize for their own better protection, but when these secret organizations become engines of intimidation and terrorism, and fetter personal liberty, they are a nuisance to the world and the greatest possible curse to labor;" and in doing so he merely expressed an opinion which he supposed would be shared as a matter of course by every good, intelligent citizen. In his own mind it really seemed like a very innocent and well-turned sentence, and decidedly apropos to the defence, but Mr. Basset, who had dropped in to hear the proceedings of the court, as soon as it was over made him aware of his mistake.

"It won't do now to condemn the secret trades unions for the rash acts of a few. It will be likely to hurt your practice if you say such things. So many Masons and Odd-fellows belong to these societies that there's a *kind* of connection, you see. And besides you are likely, unaware, to hurt the feelings of a brother, and so go contrary to that rule of charity which is such a fundamental principle with all true Odd-fellows."

It did not occur to Stephen that if he fully carried out this rule and never said or did anything that could by any possibility hurt the feelings of Masons or Odd-fellows, it would effectually prevent him from making another speech against the saloon business as long as he lived. But Mr. Basset's glorification of his favorite order upon all possible occasions had begun to slightly pall upon his taste, and it *did* strike him as an unpleasant idea that there should be any link between him and dynamiters—which he was on the point of dryly observing when he saw Martin Treworthy a little distance off, his rugged features in a glow of delight, and turned away rather abruptly to go and shake hands with him.

The old soldier with his odd mingling of various and seemingly opposite characters, who had fought and suffered for the cause of human liberty, in those days already as much a part of history to the generation to which Stephen belonged as Bunker Hill or Valley Forge, had made a strong impression upon his fancy on the occasion of the former trial, and he was glad of this opportunity to renew his acquaintance. But the greeting he received from the old border hero was decidedly more confusing than Mr. Basset's.

"That was good—the way you come down on these unions. God bless you, and give you the chance to hit the whole brood of secret orders a good many such raps."

Poor Stephen felt himself in an awkward dilemma, but the Howland honesty came to his rescue, and he said, while the blood rushed uncomfortably to his face, "I fear you misunderstood me, Mr. Treworthy. My remark was not intended to condemn all secret societies, or even the trades unions further than their tyrannical abuse of power. I am an Odd-fellow," he added hesitatingly, "but I trust I am a good citizen for all that. I no more believe in any society which tries the dynamite argument, or restricts personal liberty, than I do in rum-selling, and should feel that it was just as much my duty to fight it."

(To be continued.)

CORRESPONDENCE.

THE BLANCHARD CONVENTION.

BLANCHARD, Iowa, March 3, 1885.

EDITORS CYNOSURE:—A National Reform Convention was held in the U. P. church here, February 24 and 25. Among the speakers were Bro. Wm. Johnston, of College Springs, Rev. D. McKee, of Clarinrinda, Elder R. Smith, of Maryville, Rev. J. Teas, of Brooklyn, N. Y.; brothers R. M. Sherrard and Rufus Johnson, of Blanchard, and others.

We are glad to say that these brethren are all sound on the anti-secret issue. They wasted no time. We held three sessions. The sleighing and moonlight were good and the house well filled. A local organization was formed by electing J. R. Sharp, president; Rev. R. Johnson, secretary; and T. G. Crooks, treasurer.

The convention was radical on all reform issues. We ran the plough to the beam, and turned up secretists, rumists, liberalists, anarchists, nihilists, communists, socialists, dynamitists, etc. There is a sense, Mr. Editor, in which this National reform issue goes deeper than any other reform organization. Compare it, for example, with the American party, whose special plank is that the oaths of Masonry and other secret societies be prohibited by law. The National reform movement is in full sympathy with this plank, but it goes farther and claims that before this plank can be carried, we must correct a fundamental error in our Constitution, which puts all religion on a level. Masonry is a religion. The best authorities inside and outside of the lodge have proved this. The first amendment of the Constitution says that Congress shall make no law respecting establishment of religion, or "prohibiting the free exercise thereof."

The fifth plank in the American platform aims to prohibit the Masonic religion, and is a plain violation of the Constitution. Thus the American party is unconstitutional. Again, the Constitution says, Article 6: "No religious test shall ever be required as a qualification to any office or public trust under the United States." This is one of the terms of the contract, to which every citizen is bound by oath. We must not refuse at the ballot-box to vote for a candidate because of his religion. Masonry is a religion, therfore, the Constitution forbids us to object to a man at the ballot-box, because he is a Mason. The aim of the National reform movement is to warn the people of this serious defect of the Constitution. We are working for the success of the anti-secret party, and the Prohibition party, and the anti-Mormon party. The evils against which these parties are organized, are entrenched behind the Constitution. We must dislodge them from this bulwark. We must make the Constitution speak out decidedly on the side of God and Christianity, and against all false religions. M. A. GAULT.

WILL HE RENOUNCE?

OPEN LETTER TO EX-GOV. J. P. ST. JOHN.

SABETHA, Kan., Feb. 13, 1885.

Honorable John P. St. John:

DEAR SIR and BROTHER:—I have had the honor to vote and work for your election three times, if my memory does not err. The last time I never was so vilified; but I stood by the polls all day urging the ticket—straight prohibition with yourself and Daniel at the head of it, and Phillips for governor, for I cannot vote, unless it be as I pray. Recognizing the fact that yours is a mind of the keenest perception, therefore it approximates a work of supererogation, if such a work be possible, to call your attention to the incompatibility of oath-bound *penal* secrecy with the discharge of the duties of American citizenship and especially those duties pertaining to membership in the church of Jesus Christ.

A simple comparison of the covenant of the lodge to the entering apprentice, Master Mason and the twenty-first landmark of Masonry is sufficient to illustrate the invalidity of such obligations, while their effect on the judicial proceedings of our country subverts justice and is diabolical in the extreme. Therefore, in behalf of a very respectable portion of your former majorities, permit me to direct your attention to the fifth plank of the American party's platform. Should you endorse this plank, you can certainly count on the same support in future. I would not cast such a reflection on your intelligence as to assure you that Freemasonry is thoroughly exposed, for I am certain that you know this fact. Therefore, as "it is a fraud to conceal a fraud" and as Freemasonry is the most gigantic fraud of the age, it follows that such a reflection would only be surpassed by the insinuation that you possess neither the moral sense to endorse this plank, nor the grace to repudiate the system to which it stands opposed. "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."

Believe me, we are your friends and have been all through. And we have neither threats to compel you to pledge yourself to this issue nor promises if you ignore and reject it. In short, we trust that we can cast our next presidential ballots for President, John P. St. John, seceded Royal Arch Mason. You then will reach the climax of your accumulated iniquities and complete the list of your enviable appelations in being pronounced "a perjured villain." Very cordially yours,

GEO. T. DISSETTE, *Seceded Master Mason.*

THE FREEDMEN'S ACADEMY, DUNLAP, KAN.

Dunlap, Kan., Feb. 24, 1885.

Editor Christian Cynosure:—The character and nature of our work at Dunlap is entirely a missionary work, supported in part by the Associate Presbyterian church, and in part by the contribution of friends of the freedmen. The freedmen's Academy is situated here, with Mr. Andrew Atchison as principal, with three other teachers, two of whom are white and one colored, together with a missionary minister and music teacher, vocal and instrumental, also an industrial department with Mrs. L. P. Fulton, as matron. Our work is much admired and highly appreciated by all who are acquainted with its nature and character, whether of this vicinity or persons who have visited from different parts, of whom there are not a few.

The readers of the *Cynosure* cannot but know that the school is purely anti-secret, when they reflect that this is the place where Bro. Starry was mobbed and came near losing his life. It was through our influence that he came here. His mission certainly was a good one; for, as I have before stated, when that stone struck him on the cheek, Masonry received a blow from the hand of God, as it were, from which it has never recovered, and we think never will, or at least hope so, and we think we have abundant reason to feel so.

Let me state a remarkable fact. The men who attacked Mr. Starry, and threatened his life so dreadfully, are all under God's curse. The white Methodist minister is silenced from preaching, the Baptist (colored) minister has been driven from his place under charge of theft, another, a druggist and M. D., has been locked out from business for some crime. The post master is just about to lose his office, and the principal of the white school is none behind the others in guilt, and we feel pretty well assured he will lose his position. Thus we see God's dealings with them for their dreadful and murderous conduct. Let us pray God that they may be led to see their guilt and to repentance.

We have now an opening to work which before we did not have, and we are trying to improve it. I think we can very soon organize an anti-secret society. We have sent seventy-one subscribers to the remonstrance in the *Cynosure*, at the dedication of the monument, and have distributed almost one-hundred of Thurlow Weed's letters on Morgan's abduction, and quite a number of "Freemasonry at a Glance," all of which certainly, are tokens of good to the cause. Our workers are all deeply interested in the reforms of the present day, and especially so in the anti-secret and temperance cause, and I am sure our influence is being felt through the community.

We have a reading room and large circulating library (which is a donation from friends entirely) in which are two or three anti-secret works, and lately we have been asked several times for some more books on this subject, but did not have them, and we felt truly sorry to think people wanted more light, seemingly, and could not get it.

Now could not some friend or friends donate enough money to the *Cynosure* office to send us the five-dollar library advertised in their columns? By so doing they will certainly further the speed of the Gospel, by enabling these poor, ignorant, benighted souls, to get their understanding enlightened, and their consciences purged from the evils of secretism, and also enable us to strengthen the cause here, where we are laboring, as it were, almost under persecutions.

Mrs. C. M. Snodgrass.

DON'T DIVIDE THE PROHIBITION RANKS.

W. Salamanca, N. Y., March 2, 1885.

Dear Cynosure:—I am one of the few yet in the flesh, who voted for William Wirt, the first Anti-masonic candidate for President and I have been an enthusiastic anti-secretist ever since 1826. I heartily endorse the platform of the American party, and have voted for all its national candidates. But I am pained by the position taken by Dorcas and a few others, and *endorsed by you.* That the prohibition house was "divided against itself" has ever been a grief to me. How glad I was last Autumn, when it united on St. John. "My soul did magnify the Lord!" In 1883, while distributing *Cynosure* tracts I saw Mr. St. John; I opened my heart to him on the subject of division in our ranks as prohibitionists. He was not one then, only a *submissionist*, but he readily sympathized and encouraged the hope that the division would be healed. This was happily effected when the American party indorsed the nominations of the Prohibition party. Mr. St. John had given, in word and *in deed*, evidence enough, that he is an anti-secretist, to convince all, except the stupid and the stubborn. But now, since having accepted the evidence as satisfactory, by voting for him as our candidate, with no reason to suspect that his views have undergone an unfavorable change, Dorcas and you, and a few others, threaten to desert him, unless by a public denunciation, he will render himself so odious to prohibition secretists, as to drive them from his support. In this case there will certainly be two prohibition parties to neutralize one another. I know of many who belong to secret orders, that pray, and labor, and *give*, and VOTE for prohibition. They are willing that others be anti-secretists, but they do not wish to be denounced. They are satisfied with St. John, knowing that in principle and practice he is an *anti*, but if he should make an onslaught upon them, it would so disgust them, as to repel them from him.

Without doubt in my mind it is your Christian duty to *speedily* relieve him of the promise which you say you have exacted of him. At present he stands well with both wings of prohibitionists—let him alone. Let us work and vote and pray in and for the triumph of the American party, so unostentatiously as to win, rather than repel any and all who are with us on the subject of prohibition, but not on the subject of secretism. If the counsels of Dorcas prevail to *separate* real prohibitionists again, I will go, *not alone*, with the *catholic* party.

Yours for reason, truth and righteousness.

William Hall.

THE TOBACCO CURSE.

The indications are encouraging concerning the tobacco traffic, though it rules its victims with worse than a "rod of iron."

On the streets and by-ways of cities, villages, and country, are posters small and large, calling the attention of its hungry horde of patrons and all others, of the different grades, etc., of the accursed weed, such as, "Red Cross," "Elephant," "Hub Plug," and a host of other senseless names. And on the street cars I have noticed a conspicuous poster thus: "*Cocoa tobacco not injurious to health.*"

Now the devil seldom comes so near as that to "telling on himself," for the statement quoted above is an admission that tobacco, of itself, *is injurious to health.*

Know this, all ye tobacco users, that you not only pay for the tobacco used, but also for all these expensive advertisements and costly boxes, large and small, and costly machinery, and traveling agents to sell you—*what?* Nourishing food? or any thing worth the money you pay for it? Far from it. To sell you a weed, a poisonous, an infernal weed, nay, more, *a curse.*

But now for the encouragement. When any evil enterprise or business is driven to so many ridiculous modes of advertising, and to such senseless extremes to maintain an existence, it is nearing its final end, because it is losing its hold on its patrons and feels it, and every such advertisement advertises its approaching end. The Lord hasten it.

L. D. Brown.

Bible Lessons.

LESSON XII.—March 22, 1885.—Paul vindicated. Acts 26: 19-32.

GOLDEN TEXT.—Having therefore obtained help of God, I continue unto this day. Acts 26: 22.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Help from God comes only in the path of obedience.* vs. 19-23. Every revelation of duty to our souls is "a heavenly vision," to which we as free agents may be obedient or disobedient. The reason that so many men and women live selfish, useless lives is not because they have never received a call to God's service. He places before every soul good and evil. In the examples of the good and great in all ages, and above all in the pattern left us by his Son, the ideal of a grand unselfish life is flashed upon us, and our first duty is obedience to the heavenly vision. It may cost us the loss of all things as it did Paul. He might have been among the chief rulers of his nation instead of standing before them a despised captive; but he preferred ostracism, peril and persecution, and judged by a worldly standard even, who shall say his choice was not a wise one? The fame of Paul the Apostle has filled the ages, but the name of Saul, the persecutor, would not have survived his generation. It was a work of the most formidable difficulty and hardship to which the vision called him—no less than to sow the seeds of a new and hated religion through the whole Gentile world, and this in the face of old and established forms of worship supported by all the wealth and power of the upper class and the ignorance and superstitions of the lower. "But having obtained help of God, I continue unto this day," is his noble testimony. Yet if he had shrank from the path of trial and danger with the coward's plea that he was too weak for such a work, he could have borne no such witness to the Lord's power and faithfulness. It is only in the straight-forward path of obedience that we can raise for every milestone an Ebenezer and sing, "Hitherto hath the Lord helped me."

2. *Worldly men have different ways of rejecting the truth.* vs. 24-28. Saints, martyrs, reformers have in all periods been thought to be beside themselves by the materialistic and worldly, who cannot understand devotion to an idea or suffering endured for a principle. To them it is simply incomprehensible. Anti-secretists are now considered fanatics by many people who cannot see that the reform they advocate involves the honor of Christ, the safety of government, and the very life of religion. Other generations will give them credit for speaking the words of truth and soberness. There was a time when temperance people were so regarded. That time has to a great extent passed; the cause has gained popular recognition, but it is only because its first advocates were willing to be considered "fools for Christ's sake." Agrippa is also unbelieving, but he answers in words that properly translated are light and bantering, if not sneering. Paul had need of all his sublime faith in his mission before such an audience, but grandly he rises to the occasion, embracing his unbelieving judges in the largest Christian desire for their eternal good. It is only in such a spirit that a sneering, truth-rejecting world can be conquered for Jesus.

LIGHT FROM THE WORD.

Did Christ himself once suffer under the same charge applied by Felix to Paul? Matt. 3: 21. What is the reason the world cannot understand Christian self-devotion? 1 Cor. 2: 14. Is it not then an entering into fellowship with his sufferings when reformers are called fanatics *for Christ's sake?*

DAILY READINGS.

Paul vindicated. Acts 26: 19-32.
Repentance and works. Matt. 3: 1-12.
Prophecy explained. Luke 24: 27-44.
The great Prophet promised. Deut. 18: 15-22.
Wisdom considered madness. John 10: 1-21.
The source of help. Psa. 46: 1-11.
The everlasting light. Isa. 60: 1-22.

PRACTICAL QUESTIONS.

Verse 19.—What is the great test of loyalty to God? 2 Cor. 2: 9.

Ver. 20.—What are involved in true obedience? Rom. 2: 4; 1 John 5: 4; Jam. 2: 24

Give from the Bible an example of false repentance. Matt. 27: 3-6.

One of true repentance. 2 Sam. 12: 13.

What is true repentance?

Who showed their faith by their works? Luke 17: 14.

Will good works save us? Eph. 2: 8-9.

Ver. 21.—Does the message of the preacher call forth the evil as well as the good in men? 1 Cor. 1: 18; Acts 19: 23-29.

Vers.—22, 23.—What was one marked characteristic of Paul's teaching?

What practical truths did he often teach? Acts 20: 21.

For what great doctrinal truth was he condemned? Acts 24: 21.

Vers. 24, 25.—Will the earnest, devoted Christian naturally seem to be beside himself to the worldly?

Who are the really insane, Christians or the worldly? Mark 8: 36.

Vers. 27-29.—Is it possible to know the truth, and yet not be a Christian? Jam. 2: 19.

Why, probably, did Agrippa refuse to become a Christian?

Do all Christians long inexpressibly for the conversion of sinners?

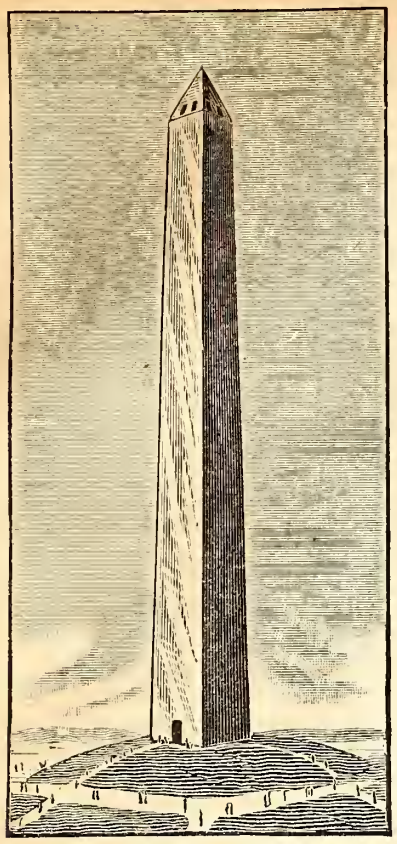
Will their work to this end be in proportion to their desire?

Vers. 30-32.—Is the good man sure to be vindicated at last?

Was it better for Paul that he was not set at liberty?

Can anything happen to the Christian that is not for the best?—*The Illustrator.*

"The king arose, and the governor, and Beatrice." To close an audience which was growing painful. The one redeeming fact in Beatrice's history may be due to the impression made upon her this day by St. Paul. It is known that about A. D. 65 she prevented a cruel massacre of the Jews in Jerusalem by interceding for them with Justus Flavius. Her character, however, was such that even in those evil days she was considered scandalous. It was impossible for such noble words and dignified bearing to fail in some effect, and in this case the Apostle's judges declare once again, "This man doeth nothing worthy of death, or of bonds." v. 32. Agrippa signifies his belief that he should be at once set at liberty. The legal difficulty of the appeal to Cæsar would, however, prevent this. None but a Roman citizen could so appeal, and after this he could be judged by no lower tribunal. The promise of our Lord to St. Paul, made two years before, as the Holy Spirit comforted him, that he should "bear witness also at Rome" (Acts 23: 11), was fulfilled through the very agencies by which the Jews sought to ruin him. As a prisoner under the charge of the Roman guard, he will make the journey to Rome, and this very evil of a prisoner's fate will thus become his safe conduct to the "home where he would be."—*Illustrator.*



THE WASHINGTON MONUMENT.

George Washington was born February 22, 1732, and died Dec. 14, 1799, aged 67 years, 9 months and 22 days. As early as 1783 Congress voted to erect an equestrian statue of Washington, but it was not done and ten days after his death another vote was given to erect a marble monument in his honor. But the project slumbered until 1833, when a monument society was formed an $1 contributions solicted. In this manner $37,000 was collected, and July 4, 1848, the corner-stone of the monument was laid. During six succeeding years it rose 152 feet at a cost of $230,000 from subscriptions. It was not until after the war that Congress took the project in hand and appropriated in succeeding years in all $900,000 for the completion of the monument. Its total cost was $1,187,710.

In form the monument is an obelisk, and rises to the height of 555 feet above its floor, or 574 feet above the level of the surrounding land, and 597 feet above low-water mark in the Potomac river, on the north bank of which it stands. The largest of the Egyptian obelisks is small compared with this. At the base the walls are over 15 feet thick, and the interior 25 feet square; at a height of 500 feet the walls are only 1½ feet thick, while the interior space is 31 feet square. The interior is lighted by electric lights, and an elevator renders it easy for the visitor to gain the look-out at the top. There is also an iron stairway of 900 steps. The outside walls are of Maryland marble; the inside for nearly 500 feet of New England granite. The total weight of the monument is 81,120 tons, or 162,240,000 pounds. It was originally intended to build the monument 600 feet high, but this was deemed unsafe owing to the great weight of the material. Each State in the Union sent a block of stone to be set in the interior, and many cities as well as foreign countries did likewise. These contributions, highly polished and elegantly inscribed, make the monument a museum of mineralogical curiosities. The dedication of the monument on the 23d ult. was attended by about a dozen lineal descendants of Washington. It was received on behalf of the United States and dedicated by President Arthur and an interesting feature of the occasion was the reading of an oration by Hon. Robert C. Winthrop, who was the orator at the laying of the corner-stone in 1848.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Balley, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampsbire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Panll, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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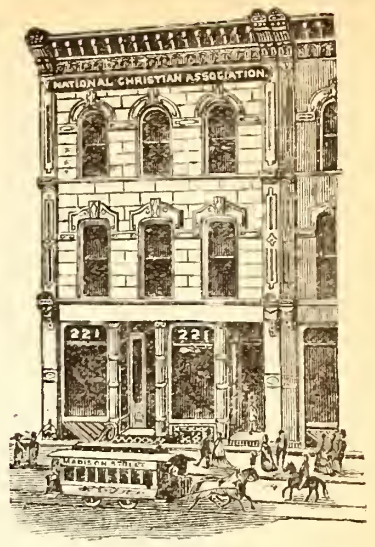
A. D. ZARAPHONITRES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 12, 1885.

It is amazing that the church, ministry, and people, do not see that there are but two systems on this earth, Christ's and Satan's; that the secret lodge system belongs to Satan, and that the lodge which has the huge temples, is the mother, nurse, and ruler of the rest.

The Washington Protest, so far as we have seen in our large list of exchanges, has met with condemnation by no respectable sheet. While the arrogance, folly and absurdity of the Masonic performance is, we think, generally condemned by the press. This is a gain. But we must remember that all sin is folly, and all pagan rites are foolish. Yet they are the mightiest force to manage mind on this earth. Folly and absurdity are no objection to heathenism, or to idolatry in Christian countries. Senator Sherman and the monument commission placed Masonry on the programme by the authority of the United States. This is terribly disastrous. Suppose polygamy had reeeived the same Government recognition! The land would have turned pale!

The Toledo Blade still retains its Damascus steel. It went strong for Blaine; but the magnificent St. John vote in Ohio, with subsequent "push" of prohibition revives in the *Blade* its old love of reform. It now advises questioning all Republican candidates and voting only for those who promise prohibition. Thereupon, the Cincinnati *Commercial Gazette* and Cleveland *Leader* proceed to read the *Blade* out of the Republican party and delivers it over to "a little crowd of cranks" (i. e. Prohibitionists), who have no business in politics any way." This means dissolution of the Republican party, and that Republieans are "finding the seam" between the saloon and the temperance cause. Now let Prohibitionists "find the seam" between the Masonic and Odd-fellow Prohibitionists, and those in favor of open methods, and the American party will result.

Joseph Cook, in his Boston lecture, February 16, advocates a new party to be called the National Reform party, prohibition, anti-polygamy, pro-Chinese, Indian, etc., etc. We are reluctant to diminish the crowds who hear Mr. Cook, by letting loose on him the myriad-tongued slander of the lodge; but how he is to prohibit liquor without even mentioning the sworn league binding Mason-prohibitionists, and Mason-distillers to stand by each other; or how cure polygamy without taking off the sworn Masonic secrecy which eonceals the plural marriages, does not appear. While U. S. officers cannot penetrate the rccesses of the Endowment House, how are they to prove or prohibit its abominations?

Rev. John G. Fee, of Berea, Kentucky, has issued in the Berea *Evangelist*, a request for a call for a National Anti-Sect Convention. The undoubted excellence of this brother, and the magnificent record he has made, predispose the *Cynosure* to endorse every movement he makes: and there are signs all around the horizon, that there will yet be a discussion of sectarianism and its bearings on the cause of Christ. "I am of Paul, and I of Apollos, and Cephas," means seetarianism, and the withering condemnation of it by the apostle, must be heeded and obeyed before the church recovers her purity and spiritual power. But before we can go heartily for a great anti-sect convention, we must know not only what we condemn, but what we approvc. Congregationalists started against sects, but became one. Disciples, sometimes called Campbellites, also. Luther Myrick, made a powerful effort against sect among Presbyterians, and others, too numerous to mention, havc done the same.

What are we to do? Are we to propose a dissolution of all denominations, and leave Christians a dissolved mass, standing in the highway of life? Who will own the meeting-houses, and church property? If we draw all anti-scctarians out of all existing churches, and cx-communicate the rest, then we are in the old weather-bcaten error, "a sect whose creed is that there shall be no sects."

There has bcen some talk of a convention at Wheaton, Ill, in the interest of reform against the lodge, liquor, etc., and if one is held there or elsewhere, we shall vote for Mr. Fee to come and speak against sect.

OUR ANNUAL MEETING.

What shall it be?

Any movement for reform that does not advance, goes baek. Since the middle of the sixteenth century, the Protestant reformation from popery has not advanced one step in Europe. Worse still, there are one or two principalities which have gone back to popery which were once Protestant.

Merc routine business, to hear our treasurer's report, and vote the salaries necessary to keep up the our work, is not sufficient to draw out a crowd, or push our cause with vigor into new fields. Our work is two-fold, to divorce the lodge from the churches, and drive it from legislaturcs, courts and juries. To achieve these two ends, we must adopt feasible, practical measures. For instance, we need:

1. To secure accurate statistics of the secret lodge system in the United States, and so far as possible in the old world.

2. Accurate statements of the relation of the secret lodges to each other and to American principles.

3. To open correspondence with leading prohibition organizations to learn how far they are willing to forego secret temperance methods, and to place the cause on Christ's open platform.

4. To inaugurate political action on the basis of the American platform.

We solicit suggestions and discussion on the above and any cognate topics for our next annual meeting.

GENERAL J. W. PHELPS.

Four hundred men and women under Gen. Phelps as marshal, walked from the Opera Hall, Batavia, N. Y., to the Morgan monument, September 12th, 1882, most of whom continue to this day, but some are fallen asleep. We commend to these for careful perusal, the tribute to Gen. Phelps by his subaltern and companion in arms, Gen. Hawkins: and not to these only, but to every reader of the *Cynosure*. There ought to be, and doubtless will be, a volume of memoirs of this wonderful man given to the American public. He entered as cadet at West Point in 1832, at nineteen years of age, and spent twenty-three years of his life in active military service. This was one long agony. He was, like his father before him, an intense Whig, and a natural born Abolitionist; and he served Democratic administrations from Jackson to Buchanan, during which period his abhorrenee of the Democratic misrule and subserviency to slavery grew more intense. This prevented his promotion. His scholarship, soldiership, and general superiority were conceded, but Democrats were put above him in violation of the rules of promotion, and he became intensely indifferent to the opinions of others and relied solely on his own: and when, under Albert Sidney Johnston, who afterwards fell at Shiloh, he went to Utah in 1857, as chief of artillery, he became so outraged with the incipient secession which surrounded him that he threw up his commission and went home. Three years after, he left Vermont as Colonel of her first regiment of volunteers for union against secession. We shall give our readers an outline of his career.

[From the New York Times February 4.]

To the Editor of the New York Times:

Gen. John W. Phelps, of Vermont, whose death was announced in your issue of this morning, was one of the most notable officers of the army. He was an accomplished soldier of the highest and best type, a patriotic citizen with an unblemished reputation, a scholar well versed in mathematics, science, history, theology, several of the dead and four or five of the living languages. As a soldier he was all that the best authorities demand, and even more, for it might be said of him that he possessed an inner sense of duty which no written formula could prescribe.

It was his faithful care, intelligence, and attention to his whole duty as a commanding officer, and above all his indefatigable industry, which made his command one of the best disciplined, best drilled and most efficient in the whole army. He was not much of a believer in the extra-unofficial-off-duty dress parade business which to many officers who were mere *poseurs* seemed to be of so very much importance. Neither was he a martinet. He had the rare good sense to accept the volunteer army for exactly what it was. He weighed its defects and measured its virtues, and governed the performance of his duties accordingly. He knew he could trust its patriotic sense of duty and intelligence to imitate a good example, and its willingness to follow where it could not be driven; and there never was a commanding officer more implicitly obeyed or more confidingly trusted. It was my good fortune to have been ordered to his command at Newport News, Va,, soon after the breaking out of the rebellion in 1861. When I reported to him with my regiment, I was given to understand that we were engaged in a most serious undertaking, involving as it did the national life, and that we could only hope to overcome our foes by taking advantage of all our resources (he was the first to urge the organization of negro troops) and moulding our raw material into a well-disciplined army; that the accomplishment of the latter was the immediate work in hand; and work he made of it, such as many of us never dreamed of before; but we saw the necessity for labor and the good sense involved in his orders and criticisms, and all worked with a will, officers and men, to reward the great industry of a commander who had won our affection, admiration and deep respect.

We went to him as children go to school, and left him after three months' tuition a thoroughly well disciplined regiment, of whose after record he was justly proud. To that kind-hearted, quaint, honest old man, with his perfect sense of justice, the officers and men of my regiment owe a debt of gratitude; which can only be effaced from their memories when the last survivor of that command shall have passed away. This little statement, inadequate as it is, is the tribute I bring to the grave of an honored friend of a quarter of a century. I could not do less; I wish I could do more. Take him for all in all, I have never known a man so free from the hypocricies, sins and vices which make humanity despicable, as was John W. Phelps. Rush C. Hawkins.

New York, Feb. 3, 1885.

THE WHEATON IMBROGLIO.

"Imbroglio. A complicated and embarrassing state of things."—*Webster.*

"It is of the utmost importance that the Wheaton church maintain her position on the question of secrecy."—*John Dorcas.*

Our good brother Dorcas overestimates the importance of one particular church. John the Baptist, standing by the rocky bank of Jordan, said to those who fancied the salvation of the world hung on the Jews: "God is able, of these stones, to raise up children unto Abraham." Matt. 3: 9. So he can get along very well without Wheaton College church, Yet the apostacy of the Wheaton church would be an incalculable evil.

But what is "The Wheaton Imbroglio?"

Answer. Wesleyans founded Wheaton College, excluding lodge-worships, as Moses, Elijah, and Jesus Christ excluded Gentile or demon-worships in their day. But neither the friends nor the enemies of Wheaton knew then, nor do they yet know, the nature and vastness of the work which they builded. The execution of three thousand Israelites, by Moses, at Sinai, for attempting, with Aaron's sanction, to mix Satan's worship with God's; the slaying of eight hundred and fifty rich lodge-worshipers, by Elijah; the terrible denunciations of such man-made and devil-inhabited worships, by Christ, (Matt. 7 :9) and Paul, with the howl of the Ephesian shrine-makers, (Acts 19) thereabout,—these and the whole course of Scripture attest the fundamental character of the Wheaton testimony, and explain the imbroglio which followed it.

The sum of the Wheaton testimony condensed was presented to the Illinois State Congregational Association, at Peoria, now above twenty years ago, in the following resolution:

"*Resolved, That Jesus Christ is in whatever of religion he has appointed, whether Doctrine, Government, or Rites; and Satan, the god of this world, enhabits all the rest.*"

This single proposition, understood and practiced, would wipe out all false religions and man-parts of true religion on earth: the Papacy, Mormonism, Masonry, etc., etc., included.

The proposer of the resolution was assailed and derided, anonymously, in the Peoria *Transcript;* and the resolution was declared "a disgrace" by members of the Association. Wheaton College was prosecuted by the Whcaton lodge-master, in the circuit and supreme courts of Illinois. The courts sustained the College. Two College professors urged the College President to accept a subscription of $1,000 from the same lodge-master, and to wave the Wesleyan rule excluding the secret lodgc-worships. This being refused, they attempted openly to remove the College President, but failed; and only removed themselves.

The imbroglio spread beyond Wheaton. The President applied to the Andover Faculty, and all but one, who was absent, signed a request to the Boston Tract Society, for a tract warning Congregational church members against secret societies. Professor Park signed the petition, and Professor Phelps warmly thanked the Wheaton President for drawing up the paper. The tract was printed, but suppressed!

About that time, application was made to theCollege Society meeting at Norwich, Conn., for aid to Wheaton College. The application was defeated by four letters from Illinois which were read to the College Society. The writers of those letters still hate the College. A Mason had joined the Wheaton church without leaving the lodge, and others had joined who hated our testimony against lodgery. These, with one of the professors, formed a new party; in the words of their ex-parte council, "To effect a change in the presidency of the College." This party was

led by the Senior Warden of the Wheaton Masonic lodge. This attempt failed. Again it was the Professor, not the President, who was removed; and thirty members or so, withdrew from the College church; carried away the church records, and claimed the name; which, however, they soon dropped from their manual, along with the testimonies against the lodge and liquor. Eight members of this withdrawing party, in a private house, voted to drop one hundred or more members of the College church, and to excommunicate the College President! On the strength of this excommunication, Elgin Congregational Association withdrew its privileges from the latter; and the clerk of the State Association omitted his name in calling the roll, without a question asked or a word spoken before that body on the subject! Rev. A. A. Stevens, of Peoria, then moved a committee of inquiry, and the motion for information was suppressed.

Seven years have passed away, and no war has been waged; but the outrage has been born in silence, and the cause of Christ has suffered. But, lately, Prof. Willcox, Dr. Bascom, Evangelist Bell, and others, have urged that steps be taken to remove the evil. By such suggestions, approved by Dr. Goodwin of the First Congregational church, and Dr. Little of the New England church, Chicago, "A committee of conference and conciliation" was appointed, and has made three attempts to meet; but has failed for a variety of reasons. It finally adjourned to meet at the call of Pres. C. A. Blanchard who has hopes of adjustment and reconciliation.

This brief sketch of the Wheaton imbroglio is given for the benefit of Mr. Dorcas, and some thousands of our readers, who are concerned lest Wheaton should apostatize.

Feb. 4, 1885.—The committee of conference met to-day in Farwell Hall building, present Profs. Fisk and Willcox, of the Chicago Theological Seminary, Drs. Noble, Goodwin, Williams, and Little; Rev. Robt. West, of the *Advance*, with deacons S. B. French, C. F. Gates, and Mr. Ensign. On the part of the College church, Pres. C. A. Blanchard. Dr. A. H. Hiatt, and Mr. W. B. Guild.

A paper was presented for discussion and adoption to the following effect: "We, a committee to consider the status and advise concerning the duties of the Wheaton College church find that the alleged excommunication of Pres. J. Blanchard was not pursuant to any advice of council, or trial by any church; and,

Whereas,—The sentiments of Wheaton College church are evangelical, and its polity Congregational, we advise them to apply to be received by the Elgin Association."

Objection being made by a portion of the committee, the paper was dropped. Pres. C. A. Blanchard then asked the committee to advise a mutual council. This was moved and seconded, but lost by a divided vote. The committee then voted in substance, that they had no definite advice to give; as seen in their courteous and friendly action which here follows:

"A conference of Christian brethren was held by invitation of the College church of Wheaton, Ill., in the parlors of the Y. M. C. A., Chicago, pursuant to adjournment, on Wednesday, March 4th, at 2 P. M. Present, Rev. Drs. E. P. Goodwin, F. A. Noble, Arthur Little, E. F. Williams; Rev. Profs. F. W. Fisk, G. B. Willcox, Rev. Robert West, brethren C. F. Gates, F. G. Ensign, S. B. French.

"Prof. Fisk was chosen moderator and Prof. Willcox scribe.

"After full consultation with the aid of Rev. Pres. C. A. Blanchard, Dr. A. H. Hiatt and Mr. W. B. Guild, it was,—

"*Resolved*, That this Committee of Conference and Conciliation, called by the College church at Wheaton, suggest that, in the present state of things, it is expedient for that church to do nothing but "strive for the things that make for peace" and quietly pursue the work in which they have for the past eight years been engaged.

"Adjourned without day.

Attest. G. B. WILLCOX, *Scribe*."

Of course, matters will not rest here. Seven years ago when these troubles began the College church asked Elgin Association to inquire thoroughly into their troubles. It was declined. Rev. Wm. Stevens of Peoria, moved in our State association the same thing, but the motion was defeated. This recent attempt to procure investigation was made at the instance of Prof. Willcox, of the Seminary, who suggested a council a year ago, and also of Dr. Bascom and others, by whose well-meant suggestions a conference committee was appointed, with the result above given.

During the struggle with slavery, a multitude of ministers declared themselves to be opposed to it, and felt themselves slandered if called "pro-slavery," who never voted, prayed or preached against it in public, or even attended anti-slavery conventions. Miss Flagg's seriel thus graphically describes the case of these respected brethren:—She says:

"We bespeak the reader's charity for ministers whom one or two Masons or Odd-fellows in their congregations effectually intimidate. * * The whole lodge power stands behind them; that subtle, mysterious, Satanic force of which Revelation is full of dim hints. It backs up every popular iniquity. It cannot be grasped or measured, or analyzed; yet it sways politicians, controls Legislatures, gags the pulpit, persecutes the saints; and to resist which requires more courage, or more faith in God, than most men possess."

Yet these very men who stand silent or quail before the lodge, often do more things in the course of a year from no motive but the love of Christ than many Anti-masons. Let us, therefore, be charitable, while we are firm.

A QUESTION ANSWERED.

NEWARK, Ill.

There are some members of the church in this place who refuse to take the elements of the Lord's Supper from the hands of a minister who is a Mason or member of any secret religious (so-called) organization which does not acknowledge the Lord Jesus Christ as the only Saviour. Is their action in this case right and in accordance with the teachings of the Bible, or not?

Will the editor or some one else answer the above, and oblige? J. S. BIBBINS.

We have to say to this good and beloved brother: "Let every man be thoroughly persuaded in his own mind." It is sin to eat stolen meal, knowing it to be stolen; but if shut up in a den of robbers, and it was eat or starve, then eat and break out on the strength of it.

Have no fellowship with Freemasons. That is the rule. But if you are a wife and a brute of a husband will kill you if you do not go to meeting with him; then do the very best you can, and cry steadily to God: and if it comes to martyrdom, die, and die bravely. The flames of the stake have borne many to heaven. But be sure you give God the benefit of your *sense* as well as your conscience.

—A few additional names to the Washington monument protest run up the whole number to 16,063.

—The Nemaha County *Republican*, Sabetha, Kan., prints a point-blank anti-lodge article from Geo. T. Dissette, the newly appointed Illinois lecturer.

—Bro. H. H. Hinman, was at Plainfield, Ind., Saturday, making appointments to be filled hereafter. He contemplates a trip to Berea, Kentucky.

—Bro. S. E. Starry returned home to Iowa last week, calling briefly at the *Cynosure* office. He has spoken twenty-two times in New York State. He is called home by the sickness of Mrs. Starry.

—Feb. 7th was Masonic day at the New Orleans exposition, says a small Masonic sheet. As there has been no general mention of the affair by the press it must have been a short day, or a rainy day, or the display of lodgery was so insignificant, or disgusting to the public that it has fallen among the days worthy only to be forgotten.

REFORM NEWS.

REFORM WORK IN ILLINOIS.

The Illinois State association has been several times disappointed after it had supposed an agent was secured. It now believes success to have crowned its efforts. However, considerable work has been done in this State during the past year by Pres. J. Blanchard, Pres. C. A. Blanchard, Secretary Stoddard, Messrs. J. F. Brown, H. H. Hinman, S. E. Starry, and W. B. Lloyd.

Mr. Lloyd lectured eight times in DeKalb county; three times in school-houses and five times in churches, Free Methodists, Wesleyan Methodists, and Methodist Episcopal churches opening their doors to the discussion. He walked many miles against some of the severest cold winds of the season in his efforts to advance the interests of the reform. Unforseen personal matters compelled his attention at home. If he could have continued through the year, it would have resulted in great good to the cause.

Rev. H. H. Hinman, besides much visiting and correspondence, lectured eleven times in December, nineteen times in January, and four times in February, through the counties of Will, McLean, La Salle, Marshall, Putnam, Bureau, Henry, Stark, Hancock, Adams and Cook. Ten of these were in United Brethren, nine in Swedish Lutheran, four in Christian, two in A. M. E., one in Free Methodist, one in Wesleyan Methodist, one in Methodist Episcopal, one in Baptist and and three in public halls. His report states that he had the sympathy, not only of the members in whose churches he lectured, but members of other denominations gave him Christian fellowship and material aid. This shows that there is no abatement of interest in the anti-secrecy reform.

Rev. George T. Dissette of Sabetha, Kansas, has just entered upon the work as the Illinois State lecturer, and (D. V.) will continue his work for one year. His route for the present is through St. Clair, Clinton, Marion, Clay, Richland and Lawrence counties. Then he expects to turn north and visit through the two eastern tiers of counties. His services are free to all, as he is supported by voluntary contributions.

In coming to this State Mr. Dissette rejoices in the providence of God, which permits him to testify to the truth which he once opposed, for it was here that he became not only an M. E. minister, but also a Freemason and an Odd-fellow.

If you desire his services or wish to contribute to his support, you may address the undersigned who acts in behalf of the executive committee.

W. I. PHILLIPS.

221 West Madison St., Chicago.

THE FRIENDS OF THE INDIANA BORDER.

CHRISMAN, Ill., Mar. 5, 1885.

DEAR CYNOSURE:—Leaving Chicago Feburary 26, I reached Newport, Ind., at 4:30 P. M., to find that my letter sent in advance, had not arrived, and the friend who was to meet me was nearly ten miles away. The next morning, however, was bright and beautiful and I walked about half the way and obtained a ride for the remainder. I was most kindly received by W. D. Walthal, a prominent member of the Society of Friends; who, because of their being the earliest settlers, gave name to the place, Quaker Point. When they asked for a post-office, the department for some unknown reason changed the name to Quaker Hill, which is now applied to a little village in a valley.

On Saturday night, by invitation, I addressed the friends of temperance and they organized an association. On Sabbath I attended public worship and Sabbath school in the morning. Using the liberty accorded to all who have a message to declare, I spoke from Isa. 52: 1. In the afternoon I attended a missionary meeting and spoke on Africa and the missionary cause. I was glad to know that there was a deep interest in African missions and that a member of the Society of Friends was in the company of Bishop Taylor *en route* for Central Africa. In the evening I spoke to a fair congregation on the relation of secret societies to Christianity. I was glad to feel that I had the sympathy of all the older members. A few, however, showed their ignorance and want of self-respect by some rudeness.

On Monday night I spoke in the same place on the relations of secretism to civil government. On Tuesday went some ten miles into Illinois to see a "Friend" who had recently become a member, and was suposed to be an adhering Mason. He received us most kindly, and admitted what we said about the order. He regarded the oaths and penalties as altogether wrong, and the ceremonies as needless and silly. He said he did not propose to ever meet with them again. He accompanied us to Wesley Chapel and after listening to my lecture expressed himself pleased with what had been said. The audience was fair and the attention excellent.

A long ride home through deep snow drifts and mud, often winding through fields, brought us to brother Walthal's, where, after a night's rest we started for Ridge Farm, Ill., to attend Friends meeting. We reached there just in time and enjoyed very much the communion of saints. In the evening I had a small but most interesting audience, who were all eager to secure tracts.

To-day I visited Friends meeting at Vermillion Grove, and have arranged for future lectures, and to-morrow, shall, D. V., go to central Indiana. I have found the Society of Friends with us in their sympathies, but with some exceptions hardly awake to the importance of the subject. H. H. HINMAN.

Never so gloriously, never so lovingly, as when the king, now exalted on the throne of the cross, inclined his head to give the last kiss of affection to His bride; or as others will understand it, to ask her leave to absent Himself for a little while, according to that saying, "I will come again and receive you unto myself."—*Wasimund.*

One of the most immodest and detestable fashions ever the devil invented is the modern bangs. Indeed, we should not wonder if the Arch-fiend himself is ashamed of his banged subjects. He nearly always gives some reason for everything he originates, but we believe we have never heard any given for the bangs, save that they are fashionable.

The Home.

"WOULD YE BRING THEM BACK AGAIN?"

Gone to the land of life and light,
Those whom we loved—this fatal year!
Risen to mansions fair and bright,
Dwelling in God's eternal sight,
Those whom we held so dear—so dear!

What have they left us? Memories deep,
Memories holy and tender and true,
Yea, were death an endless sleep,
These would not slumber, these would keep
Safe from decay the forms we knew.

Deathless in God's diviner sphere,
Rapt and serene our loved ones dwell,
Complete in the bliss they prayed for here;
Perfect in love, in vision clear,
Who of their sacred joy can tell?

Wisdom and truth and peace are theirs,
Knowledge that deepens each passing hour;
Fruition to faith, and answers to prayers,
No conflict of soul, no weary cares,
In that high life of immortal power.

Shall we demand their return again,
Dear as they were—to the strife once more?
Call them back to the grief and pain,
Back to the toil, the fret, the stain,
Back to the world from that beautiful shore?

No! With the blessed let them be,
Safe and saved in the Saviour's smile,
Bending to him the adoring knee,
Singing to us from the crystal sea,
"Here with us in a little while!"

—*Churchman.*

THE UNSEEN PROVIDENCE.

A few years ago Hannah Whitall Smith, of Philadelphia, wrote to a friend explaining how afflictive and even destructive providences can be reconciled with the goodness of God. Mrs. Willard, of the *Union Signal*, in whose columns the extract below appears, adds a valuable note:

"There is an answer and it is found in Christ. *He* reveals the character of God, and in that character lies the solvent for every difficulty. God is love, God is good, God is wise, God is just, God is omnipotent, God is omnipresent. *Then* all is well. The seen thing is, it is true, all wrong, but the seen thing is not the true thing. It is only a partial view, and a partial view of anything is untrue. One may see a partial view of a river, and declare it to be a lake, because no outlet can be *seen*. And to look at a parent's dealing with a child for only one hour out of the twenty-four, especially if that is the hour for teaching a lesson, or the hour for administering medicine, would give a most untrue idea of a parent's love. Imagine, for instance, that a being from another planet, where love is unknown, should come to this planet, and begin to investigate the ways and manners here, and should be told about mothers and their love for their children, and, becoming very much interested in it, should ask to see it. And imagine that being taken into a nursery just at the moment when the mother is having her darling child vaccinated. All that would be *seen* would be the crying, squirming baby, the doctor's knife, the baby's blood, and the mother's firm, unflinching hand holding her child steady under the butchering knife. Should that being from another world judge by the *seen* thing, how false would be his judgment! Now, this world's life is only one hour out of God's twenty-four, and it is the vaccinating hour. The seen thing is hard and cruel, and it looks as though God did not care. But there is a before and an after, and we should be fools to judge from just this one hour.

"We *must* answer all our perplexities and our anguish by the *fact of God*, for there is no other answer. Since God is God, then all *must* be well, no matter how it looks. And you must take your stand here with an unalterable determination to stand there until you die, or you are in danger of a grievous shipwreck of faith. The world is a place of sorrow and anguish, of cyclones and pestilences, and awful bereavements; and human love makes room for so much human misery that sometimes it seems better not to love at all. There *does* seem to be partial dealing, and some have all the sunshine and others all the shade, and all the lives of earnest souls seem to be required to remedy the mistakes made by the Creator of us all. It is nothing but misery and mystery on any side, and back of all, and above all, and beneath all, and around all, is God; and *he* is the satisfying answer. He himself, what he is in character, and not his ways or his plans. These last we may misunderstand, but goodness of character we cannot mistake, and it is God's *character* that is our resting place. Therefore, we may be sure we have no *private* mercies, for that would be injustice, and God's character is just. If *we* have not been called to pass through some sorrows that others have languished, it can only be because our Father saw they did not contain the medicine *our* souls needed. He is no kinder to *us* than to *them*. Like thee, I, too, want only what humanity has, but that is everything—a Father's love, a Father's care, a mother's tender brooding. And when this hour is passed with all its mysterious sorrow, the rest of God's day lies before us, and everlasting gladness shall be upon your heads.

"And all this is revealed to us in Christ. He tells us what he is, *that* God is, for only in him is the Father revealed. What he said and did is *just* what God would have said and done under like circumstances. He was nothing more nor less than God *revealed*."

And yet another thought comes to us. Though God is good, man is sinful—and the world is all astray through sin. Who shall say what sin does in the whole creation, which St. Paul says "groaneth and travaileth until now," by way of interference with God's plan in nature. God's will was expressed to man in the Garden of Eden—Paradise is the normal residence of the beloved being God made and called good. Cyclones, hurricanes, disease and pestilence are not the phenomena of Paradise. Is it wrong to say that they belong to the vast territory cursed for man's sake, and made, by one act of disobedience and a flaming sword, the inheritance of us all?

Nevertheless, above them all, overruling even the consequences of sin, sits our Heavenly Father making all things, even these, the results of disobedience, work together for good—for our good if we love him and have come into such relations to him that he can reach us with blessing. Truly since God is God, we need not fear. Even the unseen Providence is full of mercy and of love. The unfathomed will of God is a mine of infinite riches and unending treasure. Let us invest our all in its depths in perfect faith and trust.

DEATH OF THE FIRST BORN.

This beautiful extract, from Dr. Holland's "Arthur Bonnicastle," will be read with deep and tender interest by many whose experience it truthfully portrays:

"I stand in a darkened room before a casket that holds the silent form of my first born. My arm is around the wife and mother, who weeps over the lost treasure and cannot, till tears have their way, be comforted. I had not thought that my child could die—that my child could die. I knew that other children had died, but I felt safe. We lay the little one close by his grandfather at last; we strew his grave with flowers, and then return to our saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever opened toward all who are called to a kindred grief. I wonder where he is to-day, in what mature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me. Will his grandfather know him? I never can cease thinking of him as cared for and led by the hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children—how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination of their helplessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity, and purity.

"Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

"The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you, I trust with you, I belong to you. Those waxen, folded hands, that still heart, so often pressed warm to our own, those sleep bound eyes which have been so full of love and life, that sweet, unmoving alabaster, ah! We have all looked upon them, and they made us one, and made us better. There is no fountain which the healing angel troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe, miss the blessed influence."

A CUP OF COLD WATER.

"Four days before I went to the front with my regiment," says Congressman Blackburn, of Kentucky, "we had a little girl baby. She is now grown, and you alway see her with me at any social gathering. In our army, the furloughs came very rarely. When we got into line there was no chance for a man to get home. It was about three years afterward that a few of us were going down the Mississippi on a river steamer. I had been sick and was returning to my command, but pretty well broken up even then. As for money, we did not have any, and the night was hot; as I laid down on the deck, my throat almost parched with thirst. Pretty soon a little girl came along with a big glass of lemonade. I tell you it looked good to me. She saw me eying it, stopped a minute, looked doubtfully at me, and finally came up to my side. 'You looked as if you wanted something to drink,' she said, and offered me the glass. It wasn't quite the square thing to do, but I took it and handed it back to her empty. It was like nectar to me. Then I thanked the little creature, and sent her away. Soon after, just like any other child, she came back, leading her mother to see the poor soldier. It was my wife, and the girl was the baby whom I had last seen as a baby but just born. You can imagine the re-union. They were with my brother's family, and happened to be going down the river."

HAPPY HOMES.

Home ought to be the most pleasant and comfortable spot on earth. Better be provoking anywhere else than at home. One should never plant thorns where he has to spend much of his time himself. A little self-denial, a habit of pleasant speaking, a consideration of the wants of others—these make home delightful. The Rev. F. E. Clark, in a sermon printed in the *Golden Rule*, thus touches upon a habit that makes many a home insufferable: "Oh, the eternal nagging and fault finding and carping that go on in many a family! Every little personal, every little harmless pet idulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks, that prick and scarify and sting until that house is no more fit to live in than a patch of nettles is for a tired man's bed."

Great sorrow is often needed to develop a good Christian. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitroglycerine down into them a thousand or fifteen hundred feet to the bottom, and there explode them, rending and crushing the rock on every side, frequently opening pent up fountains of oil, which change the worthless hole into a richly producing well again. So the Christian sometimes seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken open by some sharp providence; until God lets down into that heart some great sorrow, crushing it and setting free the richness of his truth and goodness.

THE LITTLE GRAVE.

"Tis only a little grave they said,
"Only just a child that's dead."
And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave on our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample pall
And one man in his arms could have borne away
The rosewood and its freight of clay.
But I know that darling hopes were hid
Beneath that little coffin lid.

I know that a mother stood that day
With folded arms by that form of clay;
I know that burning tears were hid;
"'Neath the drooping lash and aching lid;"
And I know her lip, and cheek and brow,
Were almost as her baby's now.

I know some things were hid away,
The crimson frock and wrappings gay;
The little sack and half worn shoe,
The cap with its plumes and tassels blue,
And the empty crib with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave: but oh! have care!
For world-wide hopes are buried there;
And ye, perhaps, in coming years,
May see, like her, through blinding tears,
How much of light, how much of joy,
Is buried with an only boy.

BIBLE READINGS FOR THE YOUNG.

THE WEDDING-GARMENT. Read Matt. 22: 1–14

He saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Matt. 22: 12.

1. What does this marriage represent? Rev. 19: 7, 9.
2. Who are invited to this marriage supper? Isa. 55: 1, 2; Prov. 9: 3–6.
3. What is the wedding-garment which God has provided for the sinner? Phil. 3: 9; Isa. 61: 10.
4. What will become of those who are found without the wedding-garment? Gal. 3: 10.
5. Name some who appeared before God not having a wedding-garment. Gen. 4: 3; Luke 18: 11.

—*Notes for Bible Study.*

A LONG, LONG JOURNEY.

When the doctor came down stairs from the sick room of Mrs. Marshall the whole family seemed to have arranged themselves in the hall to whylay him.

"How soon will mamma dit well?" asked little Clyde, the baby.

"Can mamma come down stair next week?" asked Katy, the eldest daughter and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The docter did not smile; he did not even stop to answer their questions.

"I am in a great hurry," he said, as he took his hat; "I must go to a person who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the nurses' instructions were all concerning the comfort of the patient; she was professionally discreet and silent. The children playing on the stairs were told to make no noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better or she could not see them. The doctor had cured her. They would love him for it all their lives! She was very pale, but smiling, and her first words to them were:

'I am going on a journey!"

"A journey," cried the children. "Will you take us with you?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far distant country, more beautiful than even the lovely South," said the mother, faintly, "and I will not come back."

"You are going alone, Mamma?" asked Katy.

"No," said the mother in a low sweet voice. "I am not going alone. My Physician goes with me. Kiss me good-by, my dear ones, for in the morning before you are awake I shall be gone. You will all come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which she had safely arrived while she slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horsemen thereof!" their father told them solemnly.

People wonder at the peace and happiness expressed in the faces of those motherless children; when asked about their mother they say: "She has gone on a journey," and every night and morning they read in their guide-book of that land where she now lives, whose inhabitants shall no more say, "I am sick, and where God shall wipe all tears from their eyes."—*Detroit Free Press.*

WONDERFUL TOWERS.

The ancient city of Pisa, Italy, is famous for its lofty and magnificent structures, some of which have very interesting histories. None of them, however, is so wonderful as the celebrated leaning tower. This building was commenced in 1174 by a Pisan architect, named Bonana, by William of Innspruck. It is of cylindrical form, 179 feet high, 50 feet in diameter, and leans 12 feet 9 inches from the perpendicular. It consists of eight stories, each of which has an outside gallery projecting from it. From the summit, which is reached by several hundred steps, a beautiful and extensive view may be had of the surrounding country.

The miseonstruction was discovered before the tower was finished, and the upper tiers were so shaped as to partly counteract the arcutation. At the top of the tower seven immense bells were so placed as, by their weight, to counterbalance the leaning of the tower.

The highest tower in the old world is at Cremona, northern Italy; it is 396 feet high. It was begun in 1283, and the bells which are in it were cast in 1578. An astronomical clock, made in the year 1594, is placed in the third story.

The Florentine campanile was commenced in 1334, by Giotto, the great painter, architect and sculptor. He commenced the erection of the tower with the determination to surpass all the ancient structures of this kind, both in height and in richness of design. But Giotto having died in 1336, the tower was completed by Taddeo Gaddi. Its height is 276 feet, and it is divided into four tiers. It is of equal dimensions from bottom to top, and is built in the Italian Gothic style. On the basement floor there are two rows of tablets in relief; they are the work of Giotto. There are also many beautiful statutes on the upper tier. It was the original design of Giotto to have a spire surmount the present tower. And the columns which were to support it may still be seen on the top of the building.

The famous tower known as Giralda is situated at Seville, Spain. This tower, when originally built by Philip Guevara, the Moor, was only 250 feet high. But in 1568 a magnificent belfry 100 feet high was added, and it is now the second highest in the world. This campanile was called Giralda because of the brazen weathercock in its top-story. Although the figure weighs over a ton and a half it is easily turned by the wind.

It is said that a very fine campanile was situated at Salisbury, England. It is supposed to have been 200 feet high, and was probably destroyed by Sir Thomas Wyatt, the younger, while leading an insurrectionary mob.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to *do*, but don't you think he gives us something to *be* as well?"

"O, dear! tell me about *being*," said Marion looking up. "I will think about *being* if you will help me."

Her friend answered, "God says:

"'Be kindly affectionate one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be not wise in your own conceit.'

"'Be not overcome of evil.'"

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman.*

Finish What You Begin.—My old great-grand mother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob-house they must not leave it until it was done, and nothing of work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless, would finish five of them, and make them profitable and useful. Finish you work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. Put patient, persistent toil into the matter, and, be assured, one completed undertaking will yield more pleasure, and the world more profit, than a dozen fair plans of which people say "This man began to build, and was not able to finish." "Whatsoever thy hand findeth to do, do it with thy might."

There is a man in Sixth avenue, New York, whose dog has gone for his morning paper every morning for years. The man always gave the dog a 3-cent piece to buy the paper. When the price came down to 2 cents, the dog threatened to tear the newsdealer to pieces until he passed over the penny change.

A dozen cows and a lame horse feeding in a pasture near Gloucester, Mass., were attacked by a New Foundland dog. The lameness of the horse left him at the mercy of the dog. The cows huddled together and seemed to consult. They then advanced in a body and covered the retreat of the horse, keeping their heads lowered and their horns presented to the dog until it gave up the pursuit.

TEMPERANCE.

MICHIGAN PROHIBITION CONVENTION.

A State convention of Prohibitionists met at Lansing, Mich., on the 25th ult. The press reports speak thus of the appearace of our old friend George W. Clark, the reform singer:

George W. Clark of Detroit, a veteran of more than fifty-seven years in temperance work, took the floor, and made a brief but vigorous speech, partly historical and partly on matters pertaining to the present issue. He was the editor of the first temperance paper in Michigan. It did his heart good to look back to the earliest days of the "movement" and see the progress made since then. He hoped the work in Michigan would speedily become as successful as it was in Maine, his native State. The tobacco habit he exposed and denounced as a twin vice and leading to and associated with the liquor vice, and he hoped some steps would be taken to crush it out too. Mr. Clark finally treated the convention to a temperance song, which he rendered in a remarkably clear and strong voice for so aged a man.

There were in the convention 229 delegates. Besides these perhaps as many more visitors were in attendance—including some members of the legislature—giving an audience of between 400 and 500. The large number of delegates, under the circumstances, was a surprise to many, and a new and overwhelming evidence of the strength of the party.

The evening session was addressed by Prof. Dickey, Mrs. Lathrop, Rev. John Russel, Chas. Mosher, W. F. Clark and Geo. W. Clark who closed with a grand prophetic song for victory.

It has been decided by those with whom the idea of a "centennial temperance celebration" some time during this year originated, that it shall take place in September, beginning Sunday, the 20th, with temperance sermons and lectures by ministers of all creeds and denominations and by temperance evangelists and lecturers throughout the entire country. Monday, 21st, public demonstrations are recommended to be universally held, and the entire week to be known as "Centennial Week." The National Temperance Society was invited to call a Centennial Temperance Conference of three days during the week, at which carefully prepared papers on the various phases of the question are to be read and discussed.

—The celebrated Dr. B. W. Richardson, in a recent lecture, denied that excessive eating was as injurious and dangerous as excessive drinking. In the course of thirty-four years' professional experience he had only known one case in which a patient died from intemperate eating, and this was coupled with immoderate drinking; but on the other hand, he had known 300 persons who died from excessive drinking, all of whom passed to death through the door of moderation. When any one arrived at the conclusion that alcohol was a necessity, he was in the first stage of alcoholic disease. The sense of the necessity was the first symtom of the disease; the declaration of the necessity was the declaration of the disease. Alcohol was in no sense food, nor was it true that those who did not drink were obliged to consume more food. He was himself a living proof of the falsehood of this contention.

—A vigorous movement is in progress for the emancipation of the city of Atlanta, Georgia, from the thrall of the liquor interest. Several years ago the whisky-men of the city combined for the purpose of influencing local legislation. They soon grew so powerful that without the approval of the Liquor Dealers' Association it was impossible to reach any place in the city government. Several attempts at reform have resulted in the triumph of the liquor faction, but another and more determined attempt will soon be made. At a meeting of citizens recently held irrespective of politics, it was decided to nominate a full ticket of municipal officers pledged to moral reform and opposition to the whisky element. If this movement is successful, as now appears probable, the next effort will be to apply local option to Atlanta, as it now exists in eighty-five counties of the State. The cause of temperance is evidently "marching through Georgie."

The Churches.

—Forty persons were received into the Congregational church, Peoria, February 1st, of whom thirty-three came on confession. Meetings have been held nearly every evening under the direction of the pastor, Rev. E. F. Howe, and over forty have expressed the purpose to enter the Christian life. The interest is increasing.

—Rev. Geo. W. Milton, late of Winnebago, Ill., has lately accepted a call to Hastings, Nebraska.

—Rev. Albert Ethridge, formerly of Marseilles, Ill., and later residing in Des Moines, Iowa, has accepted the pastorate of the Independent church in Streator, Ill.

—Basil Stephanoff, the young Macedonian student at Evanston, Ill., has been assisting in revival work for five weeks, in Freeport. Among the conversions were two prisoners in the county jail.

—There has been a remarkable revival of religion in Greenwich, Ohio. There have been over 200 conversions. The Methodists, Congregationalists and Friends united in holding meetings.

—Bishop Fabre, of Montreal, has issued a circular to the clergy of his diocese calling attention to the dangers which menace their flocks from attending immoral plays and from holding private theatricals.

—Professor L. T. Townsend, in a series of papers in *Zion's Herald* on faith cures and prayer for healing, takes strong ground against abandoning the use of physicians and remedies, but hints that in future ages diseases may be largely disarmed.

—The religious interest in Richmond, Va., which began during the convention conducted by Mr. Moody, continues without abatement. During the week ending on February 14th, daily services were held in many of the churches—Baptist, Methodist and Presbyterian. Many persons confess conversion, and a large number have been or will be received into church fellowship. Rev. Dr. Hoge has been preaching every Sabbath evening to a large audience at the Old Market. These services attract many not accustomed to attendance at church. One indication of the general interest is found in the sale of Mr. Moody's sermons on the trains of the Chesapeake & Ohio Railroad. The newsboys say that nothing sells more rapidly.

—It will doubtless be interesting to many of our readers to know of Mr. Moody's engagements for the present month: Louisville, Ky., March 1st, 2d, and 3rd; Springfield, Ill., 4th and 5th; Peoria, 6th, 7th and 8th; Davenport, Iowa, 10th, 11th and 12th; Des Moines, Iowa, 13th, 14th and 15th; Omaha, Neb., 17th, 18th and 19th; Kansas City, Mo., 20th, 21st and 22d; Emporia, Kansas, 24th and 25th. Efforts are being put forth to have Mr. Moody come to Chicago and hold services, on his way home from Kansas.

—Statistics collected for reports at Yale Theological Seminary on the day of Prayer for Colleges show that there are represented in that institution forty-five different colleges, together with several who have entered upon examination without a degree from any college. At the latest report there were seventeen different denominations represented among the students. On the Day of Prayer for Colleges, reports are heard from the various Colleges represented, upon all matters of religious interest connected with them. Rev. Edward Coe, of New York, addressed the University in the afternoon, and the several classes were addressed by other distinguished ministers.

—The Lafayette Avenue Presbyterian Church, Dr. T. L. Cuyler, pastor, has a membership of 1,960. The benevolent contributions last year amounted to $17,780 The Sunday-school numbers 1,350.

—Thus far out of the 620 places in Palestine west of the Jordan mentioned in the Bible, 420 have been identified, 132 of which identifications were made by the staff of the Palestine Exploration Fund.

—The prospect of the union between the Waldensian Church and the Free Italian Church grows brighter. A committee has been appointed to consider how the union can be advanced, and what must be the terms of union.

—Dr. Muir is a minister of the Free Church in Leith, Scotland. He began life as a Presbyterian minister in Boston, U. S. A. The Leith dignitary was not at all a success in the pastorate, and, in fact, the question was often raised as to whether he had any congregation at all. He has now, however, contrived to achieve a momentary notoriety. For two Sabbaths his empty benches have been crowded by people gathering to hear him prove the Primacy of St. Peter. The congregation was not very reverent. A loud "Hear! hear!" was heard from the pews during the delivery of the sermon, and when the preacher spoke with profound respect of the Holy Father, and did something like crossing himself, there was loud and repeated laughter.—*Lutheran Witness.*

—The solemn tolling of the great bell of St. Paul's at the recent death of the Bishop of London attracted great attention in the metropolis, and crowds assembled to note the sound which is so seldom heard. The bell is never tolled but at the death or funeral of members of the royal family, of the Bishop of London, of a Lord Mayor dying in office, and of the Dean of St. Paul's. The bell weighs about five tons and has a diameter of nine feet.

—The Protestants of St. Gall, Switzerland, have lately celebrated the 400th anniversary of the birth of the Reformer of their canton, James de Watt. A mural tablet was attached to the house in which he was born, lived and died.

—At Kioto, Japan, a large Buddhist temple is being erected, the timber and pillars of which are put in place by ropes of human hair. The hair, having been offered by worshipers of the god in whose honor the temple is built, is cut off and the priests twist it into church ropes. Devotees have in their ardor cut and hauled a great deal of the timber, giving their labor as a free-will offering.

—The sword by which protestants heritics were executed in Bohemia in the fifteenth century, and the silver communion cup lately exhumed in that country, and which has been in the possession of Scotch Presbyterians, have been sent to Dr. Breed of Philadelphia, for exhibition in this country.

—The Rev. Dr. Cunningham Geikie is going to Egypt and Palestine, and will write a series of 20 letters on the manners and customs of those countries.

—The report of the Baptist Association of Pennsylvania says that while the population of the State is about 4,500,000, only 500,000 of this number are members of evangelical churches. There are eleven counties, with a population of 300,000 without one Baptist Church, and five counties have only a single Baptist Church each. There is on an average about one Baptist to every sixty-six of the entire population of the State.

Lutheran Statistics.—The Lutheran Book Concern, at Columbus, O., has recently compiled complete statistics of the Lutheran church in the United States, which present the following summary: There are altogether in this country fifty-six different Lutheran Synods, separated from each other by geographical, doctrinal, or language lines. There are four larger organizations—namely, the Synodical Conference, with 935 pastors, 1,253 congregations, and 265,202 communicants, representing the extreme conservative side of the church; the General Synod North, with 849 pastors, 1,301 congregations and 129,164 communicants, representing the liberal branch; the General Council, with 721 pastors, 1,316 congregations and 205,806 communicants, occupying the middle ground, but daily becoming more and more conservative; and the General South, with 108 pastors, 187 congregations, and 14,336 communicants, inclining partly to the General Synod North and partly to the General Synod South. Besides these, there are thirteen synods in no official connection with other bodies, numbering 1,124 pastors, 201 parochial teachers, 2,261 congregations, and 261,724 communicants. The grand total for the whole Lutheran church, in America, is 3,736 pastors, 779 teachers, 6,302 congregations, and 773,382 communicants.

THE SECRET EMPIRE.

—Massachusetts has over 30,000 Odd-fellows, with an average of 175 to each lodge.

—The Indiana Odd-fellows have improvised a new test. Every applicant for initiation must be able to read and write before he is accepted.

—The anniversary of Odd-fellowship falls this year on the Sabbath. The Grand Sires and Grand Patriarchs have made proclamations that the day be observed in lodge style.

—Rev. Robert Lowry, the popular music composer. is said to be a member of the Phi Kappa Psi college secret society. He attended the Grand Arch Council of the order last month at Columbus, O. How can he reconcile this relation with the example of his Saviour?

—Seventeen Knight Templars of Mt. Vernon Commandery, Columbus, O., have been expelled because they belonged to the Egyptian or some rite other than the Ancient and Accepted Scottish. The Masonic *Home Journal* declares the action an outrage. On the other hand the seventeen expelled members may be congratulated that they are out from such company.

—The Phi Kappa Psi college secret fraternity was founded by W. H. Letterman and Charles P. T. Moore at Jefferson College, Pennsylvania, in 1852. The chapters now number thirty-five, located in the principal colleges of the United States. Since its organization the fraternity has been governed, in the interim of the Grand Arch Council, by a grand chapter, which is chosen at each session of the G. A. C. from one of the sub-chapters.

— A writer in the *Voice of Masonry* in examining after the origin of Masonry says that it was once specially "Egyptian in its character; that subsequently it was purified by Solomon, perhaps, and by him consecrated to the noblest purposes; that becoming then the heritage of the Israelites it assumed its undoubted Hebraic character; that it has been largely modified by successive generations and nations; that in the lapse of ages it became, under the providence of God, the inheritance of the Anglo-Saxon race."

—There are in Great Britain 227,655 Freemasons; of these England and Wales and the dependencies muster 140,000, Scotland 69,256 and Ireland 18,400. There are in Europe 340,000 Freemasons in all and in North and South America about 650,000, and in India and China probably about ten thousand, making a total of a little over a million. It is possible that we may add to that number another ten thousand for Cuba and Liberia and Australasia.—*London Freemason.*

—The Rt. Rev. William Stevens Perry, Bishop of Iowa in the Protestant Episcopal church, says the *Inter Ocean*, was made a Mason in Philadelphia Feb. 14. Among the other bishops of the Protestant Episcopal church who have been Masons have been named the Rt. Rev. Samuel Seabury, D. D., the first Episcopal Bishop of America, of the diocese of Connecticut; the Rt. Rev. Edward Bass, D. D., the first bishop of Massachusetts; the Rt. Rev. Wm. Odenheimer, D. D., Bishop of New Jersey; the Rt. Rev. Thos. U. Dudley, D. D. Bishop of Kentucky, with Bishops Griswold, Chase, Bedell, Schereschewsky, Randall, Pinckney and Spaulding, and the present Lord Bishop of Peterboro, Eng.

— The New York *Dispatch* tells of a case lately tried before a magistrate in that State, in which a witness refused to divulge from whom he received his information, stating that he received it *Masonically*, or *on the square*, and on being threatened with imprisonment for contempt, stated: "With all respect to the court, this is a matter that I received under solemn pledges to keep secret. I can go to the jail, or to the gallows if required, but I cannot violate my word of honor." The examining attorney did not press the question, and the judge took this contempt of his court with the stupidity of a coward. The Detroit *Freemason* quotes the incident with approbation, saying, "This is the kind of Mason we like." That is, the Mason who keeps his lodge oath and breaks that to the State is to be honored.

Banquet of R. A.—Rev. Mr. Durston, of the "Central City Council" of this world-famed "Royal Arcanum" was brought forward to "sneeze" for the edification of the gormandizing and hilarious craft. Of this marvelous episode the Syracuse *Daily Journal* of Feb 25 taxes its eloquence to say: "Rev. A. S. Durston, of Central City Council, was the next speaker. He spoke of the organization, of the friendly feeling existing, and by request gave a selection entitled, "The Sneezing Man," which, during its rendering, called forth much laughter." Now, this Rev. Arcanumite sneezer is secretary of the Young Men's Christian Association of Syracuse, and we have been told that from personal confession he revels in the multiform swearings of some seven different, and distinct secret societies. Now, any man who possesses the capacity to entertain such a multiform and conglomerate consummation of secretism is not to be "sneezed at," he he layman or divine. Now, we mean this for a very eloquent and sonorous *eulogium* on this right royal secret somethingness. We have intentionally used some big words, for it is a big subject.—*Wesleyan.*

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OBITUARY.

Carrie S. Kellogg, second daughter of the assistant editor of *Cynosure,* died March 2d, after a week's severe illness, aged seven years and five months. A child of thoughtful yet winning temperament that promised to develop into a beautiful and loving character, the hearts of her parents are soothed for her loss by the frequent expressions, during the last two days of her life, of her simple and beautiful trust in her Saviour. The thought of going to be with Jesus seemed to be as natural as her breath; and she several times asked that passages be read where the Bible tells of Jesus healing sick people and blessing little children.

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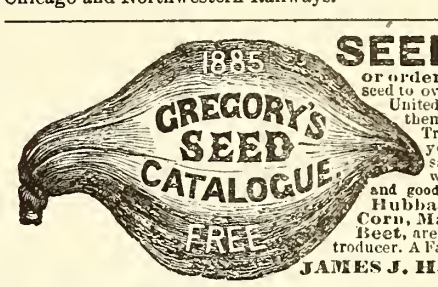
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NEWS OF THE WEEK.

WASHINGTON.

President Arthur on the 3d ordered a general court martial to convene in the city of Washington on the 10th for the trial of Brigadier General W. B. Hazen, Chief Signal Officer of the army, on charges of conduct prejudicial to good order and military discipline, in having officially and publicly criticised the action of the Secretary of War for not following his recommendation to send an expedition to the relief of Lieut. Greely in September, 1883.

On the 5th President Cleveland sent to the Senate the names of the following gentlemen as cabinet officers: Secretary of State, Thomas F. Bayard, of Delaware; Secretary of the Treasury. Daniel Manning, of New York; Secretary of War, William C. Endicott, of Massachusetts; Secretary of the Navy, William C. Whitney, of New York; Secretary of the Interior, L. Q. C. Lamar, of Mississippi; Postmaster General, William F. Vilas, of Wisconsin; Attorney General, A. H. Garland of Arkansas. The Senate confirmed the appointments next day

COUNTRY.

The Illinois Senate Tuesday passed the Tubbs bill, that pupils in the public schools be taught the effects of alcoholic and narcotic stimulants on the human system.

The Massachusetts House has ordered engrossed a bill interdicting the selling of liquors between the hours of 11 P. M. and 6 A. M.

A member of the Minnesota Legislature introduced a bill the other day to make it unlawful to allow gentlemen to enter a rink in which ladies are skating. The bill claims that such promiscuous skating by the sexes is immoral in its tendency.

The conference committees of the Minnesota Legislature have agreed to the clause in the railway bill which provides that a party shipping one car of grain shall have the same facilities and rates as the man who ships 100 or more cars.

T. S. Arthur, the well-known author and publisher, died at his residence in Philadelphia, at 11 o'clock Friday night

Dr. J. G. McKenzie, who has become insane from the use of intoxicants, was arrested in a Cincinnati suburb Tuesday for exhibiting the corps of an infant on the streets and sometimes brandishing it in the air. How he came by the remains is not known.

In Wyoming county, West Virginia, Jackson Daniels, a member of a respectable family, refused to take care of his aged and crippled mother, but built her a pen in the yard, where she received no better care than the horses and cattle. In the severely cold weather a few weeks ago she begged admission to the house, but was refused, and was found frozen to death next morning. Regulators visited Daniels' house, and in the fight one was wounded. Reports since are meager, but it is believed at Fayetteville that Daniels has been lynched.

Thirty years ago Mrs. Abigail Gardner was convicted of murdering her husband at Hingham, Mass., and sentenced to life-imprisonment. The prisoner, who is now 77 years old, steadfastly maintained her innocence until a few days ago, when she sent for the prison chaplain and confessed that she had poisoned her husband. She declares that a demon seemed to urge her on to commit the deed.

The train conveying the New York County Democracy to Washington was fired at Tuesday night near Baltimore, the bullet passing through the hat of one of the passengers. The would be-assassin escaped in Greenmount Cemetery.

After eating oysters at a church social at Silver Mills, O., Monday night, fifteen persons were taken violently ill, two dying in a few hours. A physician pronounces it arsenical poisoning.

A lamp explosion fired the Dunkirk house at Bradford, Pa., Friday morning and two men were burned to death, others escaping by jumping from windows. Four buildings were burned.

Near Granada, Miss., Thursday night a collision occurred between mail and express trains on the Illinois Central railway, the engines and four cars being demolished. Both firemen and an unknown man were killed, and several persons were injured. Gross neglect on the part of employes on both trains caused the disaster.

Dr. Goersen was hanged in Philadelphia last Friday. Joseph Barrett, confined in a cell near the gallows, had shown intense interest in the hanging, and his cell was sealed. When opened after the execution he was found dead. His death is attributed to fright. Joseph Taylor, under sentence of death for murder, became delirious from fear and was found in convulsions.

R. Calhoun, of Marion Center, Kan., has been sentenced to forty years' imprisonment for debauching girls of tender years who were members of the Sunday-school of which he was superintendent. He is forty years old and is believed to have a wife in Indiana.

There is no longer a doubt that General Grant's malady has assumed an alarming form. Dr. Douglass says there is no reason to expect any improvement of a permanent character. The diseased tissue lies in such a place that the knife cannot be resorted to and there is no hope of prolonging the life of the distinguished patient beyond a few weeks.

FOREIGN.

A member of the Irish extremist party gives the information that a project is on foot to blow up the locks of the Welland Canal and also to destroy the international cantilever and suspension bridges. It is estimated that this would ruin the Canadian carrying trade on the lakes for at least two years.

Signs of discontent among the natives against British rule are increasing in Egypt, and threats against the life of Gen. Stephenson, the English commander at Cairo, are frequently heard in the streets.

De Blowitz, Paris correspondent of the London *Times*, in a long letter attacks Bismarck for indiscretion, deceit and deliberate falsehood in his dealings with England in regard to Germany's course in the South Pacific islands. Germany has annexed on the east coast of Africa territory twice the su perficial area of Prussia.

The London *Standard* asserts that in view of Russia's attitude toward English interests, Turkey has offered to enter into a defensive and offensive alliance with England against Russia, and is ready to send an army into India to help England if the proposition is accepted. The total enrolled volunteers in Great Britain at the present time is 215,000—the greatest number yet attained.

As a precaution against dynamite, all the entrances save one to the Parliament buildings at Ottawa, Ont., have been closed. The government house and department offices are under strict surveillance.

Repairs of the House of Commons and Westminster Hall, made necessary by the recent dynamite explosions, will cost $43,000. The extra police on "dynamite" duty during the past year have cost London $190,000.

A terrible explosion occurred March 3d in the Uswarth colliery, in Sunderland. Thirty-six dead bodies were recoverd.

It is reported that the British government has sent an emphatic demand to St. Petersburg that the Russians withdraw from Afghan territory. The Emperor of Germany has written to the Czar impressing upon him the necessity of reaching an agreement with England, to which a reply has been made in the friendliest terms.

The campaign against the Mahdi has collapsed for the present, and no further offensive operations on the Nile will take place before autumn. Gen. Wolseley has issued an address to the soldiers and sailors of the Nile expedition, complimenting them in behalf of the Queen for their courage and devotion, and promising to lead them to Khartoum in the autumn.

The Madagascar Committee of the Chamber of Deputies has prepared a report adverse to the extension of offensive operations in Madagascar. It recommends that the operations be limited to a maintenance of the posts already occupied. Further enterprise in Madagascar, unless the forces there shall be largely reinforced, is condemned alike by the army officers who were examined before the commission and by General Miot, the commanding officer of the forces now there.

BUSINESS.

The published list each week of the names of those who send in cash for subscriptions to the *Cynosure* shows an activity which is encouraging, and all such have the thanks of their co-workers in the office.

But the busy season in shop and on farm will soon be hear, and what is done for the *Cynosure* must be done quickly. Each yearly subscription furnishes to the subscriber an equivalent in amount and quality to over 300 lectures per year, and at a cost of less than one-half cent per working day.

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LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, March 7:

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Corn—No. 2		40
Oats—No. 2	31	32½
Rye—No. 2		63
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		12 90
Butter, medium to best	12	@30
Cheese	05	@12
Beans	55	@1 40
Eggs		24
Potatoes per bus	35	50
Seeds—Timothy	1 28	@1 37
Flax		1 45
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@6 00
Common to good	4 40	@5 50
Hogs	3 90	@5 00
Sheep	2 25	@4 00
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Wheat—Winter	84	@ 96¾
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Corn	51	@52½
Oats	39	@41
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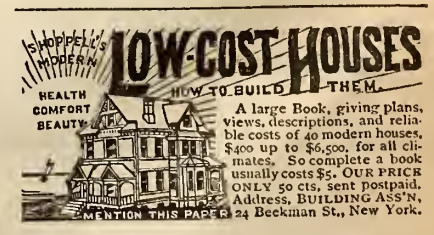
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There is in the United States an army regularly uniformed, divided into companies, regiments and brigades, with regular drill and completely officered. This army is chartered by the legislatures of the States, yet is answerable to none of them. It is larger than the regular army of the United States, already having 316 divisions, all under obedience to one head center. The American citizen who cannot see a fateful menace to American institutions in this army called Knights of Pythias, and in the other secret armies of drilled Freemasons, Odd-fellows, Patriarchal Circle, etc., is one of the blindest of men.

We shall shed few tears for the session of Congress that expired March 4th. One of the last and characteristic acts was the rejection by the House committee of the Senate bill for a Commission of Inquiry into the alcoholic liquor traffic. The committee probably feared it should never again have the opportunity of addressing the nation in favor of intemperance and so went out of its way to pronounce prohibition a failure and argue foolishly about personal habits and private conduct, as if the dinner tables of the Congressmen were about to be overturned. The fact is, and the liquor devotees are well aware of it, that a fair examination of the facts would result in a demand for prohibition from every point of reason, religion and national economy. It is the fact that such men fear, as all that love darkness hate the light.

Belgium has not, during the present century at least, been regarded as a government to be foremost in those efforts for wholesome morality in national life which are recognized as allying a people to their God. But her king was the first to attempt that grand movement which the congress of nations just closed at Berlin has acknowledged for the peaceful settlement and development of the new African world; and later he has set to the ostensibly Christian nations the noble example of recognizing the Lord's day by ordering all government, railway, post, and most telegraph offices to be closed on Sabbath afternoon. A good thing has again come out of Nazareth.

The new administration is beginning to "keep the word of promise to our ear:" may it not now "break it to our hope." The Treasury department has discharged some thirty-six special agents and inspectors in the customs department, who, it is said, held office not because because they were needed but to pay off political debts. The Interior department has sold the horses and carriages which have for sometime been a kind of regal appendage, and will assay the democratic plan of going afoot These are but straws. The wind blows well but who can tell when it will change? The army of office-seekers in Washington is reported as one of the biggest and most persistent. Will they change the wholesome drift of the administration?

The threat of war between England and Russia about the Afganistan boundary is nearly blown over. There is in the first place too slight a pretext for England to destroy the record of the present administration, much as Russia may desire a little revenge for the interference of Beaconsfield and the Jingoes after the Turkish war. The boundary will be probably settled quietly in a few days, but there may be trouble lurking in the bosom of the Slav, or military party, which is now foremost in the council of the Czar, and is said to be intriguing to inflame his ambition and excite his revenge. The Czar himself is credited with saying the other day: "I cannot conceive that any but the wildest dreamer could think I would declare war against England. Our ends can be attained, and will be attained, but it will be by the gradual power of civilization and not by force."

In one of the late Boston Monday lectures Joseph Cook gave the question, "Ought lotteries to be legalized, even for the benefit of the Grand Army of the Republic?" the following intrepid answer, which confirms a late note in these columns: "A thousand times, no! [Applause.] I have lately been in New Orleans, and studied there the operations of the famous Louisiana lottery. It is injurious in the extreme, not only in tempting many poor, thoughtless people to squander their hard earnings, but also in its indirect influence in municipal and State politics. If anybody wishes to know why we should not allow the first root of this mischief to sink into our soil, let him go to the Gulf and see what the whole upas tree is."

Beginning with Switzerland the nations of Europe are all expelling the dynamite fiends. A great sensation came upon Paris last week when the Fenian plotters were arrested and expelled from the country. If these men will take pains to prove themselves the universal enemies of the race, they can expect nothing else than to be outcasts and hated of all men. Expulsion will not cure their disease, however. Wherever they can find a strip of earth to receive them they will set up their lodges and renew their plotting with more fiendishness than ever.

It is a rare and thrilling exprience to read such words of stern rebuke and manful truth as the *Christia Instructor* quotes from a late sermon by Rev. R. N. Hammond of Clinton, Mass., thus: "There is something of moral grandeur in the man who rebukes wrong and corruption in every form and wherever found, without fear of consequences. It is most fitting that the voice of a John the Baptist should cry aloud in the moral wilderness of this age and demand with dauntless bravery repentance and reform from priest and people. The religious state of the Christian church to-day is little better than the decaying Judaism of the time of John. Men are attempting to put life and show into a religion of meaningless mummery and platitudes, and to retain in their homes and in the church the empty forms of long dead creeds and systems of belief as the Egyptians used to do their mummies; hence we see so many churches fail, or doctoring themselves as a physician does a sick man; but the disease is consumption—and all the fairs and church amusements instituted cannot keep them from dying. Form must give place to the living power of godliness."

THE GOSPEL IN ASIA.

ALA BAZAAR, Turkey, Feb. 13, 1885.

The death of Monsignor Nerses, the Armenian Patriarch of Constantinople, is a serious loss to the Armenian people. They had some faint hope of gaining a measure of reform from the Porte through his efforts. He was the most enlightened of all the patriarchs. He spoke most favorably of the Evangelical Armenians, and tried to establish friendship between the two communities. But he lacked the moral power of a leader to make reforms. He could have been the John Knox of the Armenians, had he the strong faith, the heroic firmness of that reformer, and a strong constitution. Still he did something to prepare the way and the old conservatism is beginning to yield.

I remember very well the state of things some thirty-five years ago when my father died as a Protestant. The Patriarch of that day had issued an edict by which the Protestants were excommunicated and in some respects they were outlawed. The cemetery was guarded and instructions were given by the Bishop not to allow the body of my father to be interred, so that it was buried in a small piece of ground. Now, a great change has taken place. A few months ago I was invited to rise and speak in the old church at a funeral. The priests instead of becoming angry came, when I had finished and thanked me, and I thanked God and took courage.

During the past year $470 have been contributed by this church to congregational and other benevolent purposes. In 1884 I have preached eighty sermons, have made two hundred and five pastoral calls, received nine members into fellowship of the church. We had seventy pupils in our school, seventy Bibles and two hundred and forty-six New Testaments, and portions of the Holy Scriptures were sold by the colporteurs of the Bible Society.

The week of prayer was observed here according to the programme. The topics of each day were first read and then prayers, hymns and remarks followed. The meetings were remarkably well attended and we were much refreshed.

In our young women's weekly meetings twelve women during the past year, have read written address prepared by themselves on various subjects, such as, What is woman? On conscience, etc. We have a few voluntary female workers, who visit the homes of the people speaking a word of comfort. Our elders or deacons have their regular visitations. It is good to be able to write hopefully regarding these things. But at the same time, while we rejoice over the influences for good, it is a fact which we can not but mourn over, that much of the good is lost in consequence of social and home evil influences—of the lack of parental restraint and instruction. Outside of the church there are everywhere gambling, *raki* drinking (a sort of whiskey) and social harmful customs. In the evangelical churches, the spirit of coldness and lukewarmness in religion to a greater or less extent, seems to pervade all the churches of the land. Those of our young men who are in this condition will not be constant in their attendance; by and by their visits to the house of God will be changed into visits to worldly friends and they will become shy of our society. I have known several to thus disappear from the church, and fall away from the paths of virtue. Alas! I feel as if an arrow was in my heart when I meet such an one. But I am glad to say these are few. Lately one of these backsliders has been penitent. A few weeks ago he wrote to the church session and his confession and contrition, shame and sorrow, for his backsliding from the Lord affected us all. Let me mention also, that besides those who are studying, we have a number of earnest young men doing the important detail work of tract distributions, of attractive singing at the meetings and social gatherings.

ALEXANDER DJFJIZIAN.

THE DISCIPLINE OF GOOD TEMPLARISM.

BY REV. J. D. GEHRING.

In my last letter I pointed out a few inconsistencies of Good Templarism, and gave evidence in proof that they, habitually and systematically, violate their "obligation" and the "motto" which they have stolen from God's Holy Book.

I might now close the case for the present, but I have something more to say about that "motto" of theirs. The subject is an important one, for, if I can show that they ignore and violate the plainest principle of "charity," I can also show that they lie when they claim to practice and apply "faith" and "hope" in the true sense.

Let us, then, briefly discuss the *lodge discipline* of Good Templarism:

The exercise of discipline presupposes the exercise of "charity" (or *love*). If we would make discipline effective, reformatory, we must begin, execute and end it in the spirit of charity. Now we know that this is often overlooked and neglected by ecclesiastical courts; and I shall prove that the lodge never does, and never can, allow *love* to decide or settle a case of discipline.

The Gospel rule is: *If thy brother offend against thee, go to him and tell him of his fault*, etc. Now, suppose one member of the lodge says or does something which offends another member, thus committing an offence against the rules of the lodge. The offended member goes straightway to the lodge with the grievance, and brings in a charge for violation of the "obligation." According to the law of the order, governing such cases, the charge is referred to a committee of three, which the "W. C. T." appoints, "concealing the name of the accuser." (Good Templar "charity," you see, would demand the concealment of the name of one who violated the rule of Bible charity.) The offender is summoned by this committee to appear for trial, and the case is heard. It is plain—to my mind at least—that the complaining member is equally guilty with the accused for having violated the spirit of the Good Templar motto by neglecting to try the virtue of brotherly love before bringing an accusation. Now if Good Templars will not insist upon the duty, demanded by the "jewel" of their motto, of showing forth the *fruits of love* in all cases requiring disciplinary action, let them be decently consistent and discard the "motto" altogether.

Another thing is worthy of mention in this connection. To be excluded from heaven is the greatest punishment which Divine Justice can inflict upon the sinner. To be expelled from one's country is the severest political punishment, next to death, which a government can inflict upon a subject. To be expelled from the church is, by common consent, always regarded as the very ultimatum of ecclesiastical discipline. The church can devise and exercise no disciplinary measure beyond that.

Now how is expulsion from the lodge regarded by Good Templars? According to every known principle governing the exercise of this extreme discipline, expulsion is inflicted only for equivalent offences in all reformatory institutions, and then only when unrepented of and persisted in. Good Templarism, however, insists upon the right to expel its members for the most trivial offences, and refuses to regard any confession, evidence of contrition, or promise of amendment on the part of the one charged with violation of a Good Templar's "obligation."

In some cases, indeed, "*re-obligation*" is substituted for expulsion, but the bread is no better than the dough, for they call that "a punishment." "Re-obligation," if it means anything at all, presupposes expulsion. The "obligation" is regarded by Good Templars as the *crowning point* of their ceremony of initiation. The candidate is not, and cannot be, a Good Templar until after the "obligation" is administered "*in due form.*" If, then, the "obligation" creates a Good Templar, how can a Good Templar, not having been expelled, be "obligated" at all? Viewing the matter in this light, it must be granted that *re-obligation* is the infliction of the severest penalty known to the order, because it is the substitute of, and equivalent for, expulsion. Moreover, it is a fact which Good Templars cannot disprove that this severe punishment is often administered under circumstances and for offences which, necessarily, leaves "charity" entirely out of sight and thought. The offence may be committed against a special decision of the Grand Lodge, the existence of such a decision being unknown to even the most intelligent and faithful of the members of a subordinate lodge. In such a case the officers of the lodge are really responsible and guilty, because it is their duty to instruct the members, and especially the initiate. Both justice and love would demand that the lodge, through its officers, should guard the least and the greatest of its members against the danger of falling into one of the numerous traps set by the Grand Lodge, and called, "*Decisions rendered by the Grand Lodge.*" I call these decisions "*traps*" because candidates, when initiated, are left in ignorance of them and are given to understand that the "Pledge," as contained in section 1, Art. II., of the "Constitution," is all there is of a Good Templars' obligation. That there are on record numerous decisions by the Grand Lodge, explaining, defining, limiting, qualifying, and otherwise tampering with the so-called "Pledge" is not once hinted at. Such is Good Templar charity. The Lord deliver us from such friends!

It is but just to add to what has been said above, that not all of the decisions of the Grand Lodge are of equal authority and force with the text of the "Pledge;" but my charge is abundantly sustained if I designate those decisions as belonging to this class which are expressly named, "Violations of the Pledge."

One of these decisions—already quoted in a former letter—reads as follows: "It is a violation of our obligations to drink, use or sell, sweet cider." In another place we find another decision, rendered by the Grand Lodge, which reads as follows: "A lodge forfeits its charter if it passes a resolution that no action be taken in cases of drinking sweet cider." Now, this decision shows that it was called forth by the refusal of some subordinate lodge to take action in a case of "drinking sweet cider." That refusal is evidence that Good Templars are not a unit as to the question, What constitutes a pledge violation? The Pledge itself says that the use, "as a beverage," of "cider" is forbidden. But some Good Templar insists that he can drink "sweet cider" without violating his pledge, because, he says, the cider mentioned and intended in the pledge refers to the cider of commerce—the article in common use when the order of Good Templars was first organized. It was the usual beverage in those days. Everybody drank it, and frequently a good, convivial old Templar would drink too much and make himself conspicuous. Hence, when they met in Grand Lodge council they concluded to add "cider" to the list of forbidden beverages; for it is claimed by good authority that the original pledge did not include cider. Thus, we will suppose, the sweet cider advocate argues when under charge of having violated his pledge. His opinion is shared and defended by a strong minority of the lodge, but the majority proceed to expel, and now the "outcast" seeks redress and justice before the Grand Lodge. It is plainly evident that the appellant drank nothing but the freshly expressed apple-juice, and that not as an habitual beverage, but only on a special occasion; and that when he did this he was not aware that the Grand Lodge had decided that unfermented apple-juice was cider, within the meaning of the "Pledge," and that the drinking of no more than a sip constituted a violation.

In another, similar, case the majority of the lodge pass a resolution to take no action, on the ground that the drinking of sweet apple-juice is no violation of the pledge. The minority oppose this resolution and appeal to the Grand Lodge, which renders the decision above last quoted.

To show to what a frivolous extent this sweet cider notion can lead sensible men and women, I shall mention a circumstance in the particulars of which the narrator himself took a leading part.

A minister of the M. E. church, at the time of my own *cider* experience, located in West Bend, Wis., told me that he was at one time W. C. T. of a lodge when the very same question about sweet cider came up in a case of discipline. Some young girls, he said, being together as a visiting party, had taken some apples and, pounding them up, had pressed out the juice "by hand," and then all had taken a drink. The matter came before the lodge, and it was there declared to be a violation of the pledge. The culprits, however, having confessed their guilt, and pleaded ignorance in their own defence, he, as Worthy Chief, had to *re-obligate them all!*

He, being a good friend and a ministerial brother, thought he owed me this illustration in order to convince me that the lodge had served me right, as I refused to be re-obligated.

But enough has been said to prove that Good Templarism, like all other organized despotisms of secrecy, deals in trifles and foolish child's play, at the same time trampling under foot truth, justice and *charity*.

Parkville, Mo.

During the recent festival the Shoshone Indians occupied three days and nights in dancing. All savages and some civilized people waste a great deal of time in dancing. It will be observed that as we descend in the social and intellectual scale the rage for dancing increases. In the lowest grade of civilized society, the "dance house" is almost the sole resort of merry makers, and dancing and fighting are the only amusements of the dwellers in the slums. As a rule, a ball without a fight is as great a rarity as pienic without a pie. Among the savages dancing is a universal and natural art, every barbarian knows how to dance, without any instruction. We have some other things to say about dancing, meaner and hatefuller than anything in this paragraph, but we hold them in reserve to fire at some indignant man with brains in his heels who will be indiscreet enough to reply to this pleasant and interesting statement of fact.—*Burlington Hawkeye.*

JUPITER'S MOONS.

BY F. WELLS.

Our evenings are now made more splendid by the arrival of an additional candidate for our admiration, the greatest of the planets and the brightest of all the stars except Venus. This great luminary was named after the father of the gods, Jupiter. Its great bulk, its rapid rotation, its changing appearance and its system of moons, four in number, make this an attractive object to the astronomer. It is claimed that the moons can be seen, by some especially keen of vision, without artificial aid; but, to the most of us, a glass is necessary. A spy glass will show them as small points of light, but the phenomena of eclipses, occultations, etc., require a telescope. The revolutions of the moons, like the rotation of the planet, are very rapid: the first making its journey in less than two days, while the fourth, which is five times as far from the primary as our moon is from us, takes less than seventeen days. The circles of their revolution are turned edgewise to us and to the sun, so that they appear to vibrate back and forth almost in a strait line, and at every revolution pass into the shadow of the planet and are eclipsed, and on this side pass over and east their shadow on its surface. The fourth at long intervals, as in 1883, I think it was, runs above and below the necessary limits, and escapes eclipse and avoids transit. Then, too, so nearly are they in line at times, that one is occulted by another, as the writer has witnessed; and an eclipse of one by the shadow of another is possible. At present the inclination of their orbits is about a mean between these two.

It is very interesting to watch the movements of these bodies, and the importance thereof in the eyes of astronomers can be judged by the fact that twenty pages of the American Ephemeris is devoted to this subject, and yet with all the data there given it is difficult to assign each its proper place at hours different from the time of its daily configuration. But by constructing a diagram of the circular orbits according to measurements found in the Ephemeris, and carefully dividing them into the required number of days and hours the true position of each moon can be obtained with a good degree of certainty for any day or hour and from that they can easily be referred back to their apparent position. The accompanying cut shows their position at about



7 o'clock, 90th meridian time, March 15th, as they will appear in an inverting telescope. On the right is the 1st, which has here reached the limit of its progress east. On the left are the 2d, 4th and 3d, in that order, beginning at the primary. The 2d and 4th are toward the observer, having lately crossed the disc of the planet, the 3d is from him and will disappear behind the planet before morning.

On the scale here given the diameter of the fourth would equal the width of a page of the *Cynosure*. It would be a profitable study for beginners in astronomy, and others interested, to make occasional observations of Jupiter during this and next month. "The works of the Lord are great, sought out of all those who have pleasure therein." To observe the eclipses and occultations (the former best seen in April) all that is needed is a small telescope and the Nautical Almanac, or the American Ephemeris, which cost only $1.00. The same motions, retrograde, etc., that were observed of Saturn will apply to Jupiter on a larger scale, it being nearer.

The view above given is one of the best to show the width of the 3d and 4th orbits, their length east and west can be seen from the 18th to the 20th of this month. The shadow of the planet is too much behind it now to see the eclipses well, but next

month and after it is well off to one side. Then the more distant moons coming out from behind the planet appear for awhile and then suddenly disappear and remain out of sight for three or four hours, when they again come into sight away off in space.

The notes on Saturn being written some time before they were sent and the date omitted (we will charge that to the printers) one of the statements became incorrect.

Galesburg, March 6.

A SONG OF STOUT WORKERS.

Onward, brave men, onward go!
Place is none for rest below;
He who laggeth faints and fails,
He who presses on prevails!

Monks may nurse their mouldy moods,
Caged in musty solitudes;
Men beneath the breezy sky
March to conquer or to die!

Work and live—this only charm
Warms the blood and nerves the arm;
As the stout pine stronger grows
By each gusty blast that blows.

On high throne or lowly sod,
Fellow workers we with God;
Then most like to Him when we
March through toil to victory.

If there be who sob and sigh,
Let them sleep or let them die;
While we live we strain and strive,
Working most when most alive!

Where the fairest blossom grew,
There the spade has most to do;
Hearts that bravely serve the Lord,
Like St. Paul must wear the sword!

Onward, brothers, onward go!
Face to face to find the foe!
Words are weak, and wishing fails,
But the well-aimed blow prevails.

—*John Stewart Blackie.*

AN ARGUMENT FOR MASONRY.

Masonry is supported by many who are men of good standing in all their relationships, domestic, social, and as citizens and church members. Therefore, Masonry must be good! Slavery was supported by such men a generation ago, but who now claims that slavery is good? The law of doing to others as we would they should do to us settles slavery forever, for no *man* ever desires to be a slave to any other man. But the pro-Mason may point to the first church at Jerusalem and triumphantly ask if Peter and Paul and the members of that church did not conform to the rites of Judaism in deference to their old customs; as, for example, when Paul was advised to go, and did go, into the Temple ritual with the four men, thereby to prove to the Jews that he was not guilty of preaching against Moses; or when Peter withdrew from eating with the Gentiles in order to please his Jerusalem brethren who came to Antioch. So if these apostles could conform to Judaism and still be good Christians, why may not Christians now conform to the Masonic ritual as Paul and Peter did to that of the Temple?

There! exclaims the Mason, I stand justified as a Christian and as a Mason, too!

Nay, sir, nay! Paul told Peter that he walked not uprightly, and so Peter might have retorted upon Paul, and so we say to you! *You*, Mr. Mason, you *walk not in accordance with the Gospel of the New Testament Christ* (see Gal. 2). There was, however, a better excuse for them than for you. The law of Moses was once of divine authority. Masonry never was. The brazen serpent became an idol after its divine purpose had ceased. So did the rites of Judaism to Christians in relation to Christianity. Peter and Paul were the morning stars of this dispensation, and had not realized fully the extent of its demands upon the whole conduct. They had both clearly taught that the Gospel was not to be confined to Jews, but that the Jew and Gentile were equally citizens under it. No higher relation could exist than that of Christian brotherhood. The Jewish bonds had ceased, and all men became one in Christ.

But what saith Masonry? Alas! alas! Its origin was never divine, but it falsely claims to be so. Its object has ever been to become the "universal brotherhood" *instead of Christianity*, which it places on the same level as Mohammedanism or any other religion. Hence, the only conclusion to which any clear, sound Christian can rightly come is, that it is "another gospel" than that of Christ, who is quite unknown to it as "*the way, the truth, and the life;*" and that the Grand Lodge above is a Christless myth which Masonry holds up to its deluded followers as their eternal Christless home. A Scot.

"DEVIL-WORSHIP" AT THE MONUMENT.

PRESS COMMENTS—THINGS BY THEIR RIGHT NAMES.

From the Advance, March 5.

Is it not time to inquire why the Masonic fraternity is permitted to act on the assumption that it is to be given precedence over all other societies, associations and churches in public dedications and ceremonies? We have nothing to say of the childish ceremonies with which its members amuse themselves. We join no crusade against that or any other order, so long as it does not intefere with the rights of others. But in the recent dedication of the Washington Monument, the Masons were on hand in the person of some high functionaries, with wonderful, if not awe-inspiring titles, to officiate in the dedicatory service, and this not only in direct violation of the well-known principle in our Government that preference is to be given to no religious soeieties; but against the written protest of more than 12,000 United States citizens. It is beyond dispute that Freemasonry is a religion. Why has it any more right than should be accorded to Catholics, or Episcopalians, or Baptists, in the affairs of the National Government? For that order to intrude itself into such dedicatory exercises and assume a right denied to all other religious bodies is an impertinence that should be resented.

From the Interior.

The proper Masonic functionaries declared that the square, the level and the plumb had been applied to the obelisk, and that its corners were found to be square, its courses level, and its walls skillfully erected according to the plan. Grand Master Myron M. Parker scattered corn and poured out wine and oil, the emblems of nourishment, refreshment and joy; and in the course of the mystic ceremonies brought into use certain historic relics with which Gen. Washington was intimately connected.

Now we do not want to be cranky about a little folly of this kind, nor to say unpleasant things; but the fair and the right thing is the fair and right thing, be it large or small. If our honored Moderator of the Assembly had gone to Washington, in his official capacity, and pronounced upon the work as satisfactory to Presbyterians, and proceded to make capital out of this work of the people for Presbyterianism—well, Dr. Hays is not the man to tackle, if one wants an easy victory, but we would have been after Dr. Hays with the sharpest stick in a pile of cordwood. The number of the people who have contributed money directly and through taxation to that monument, who have positive convictions against Freemasonry, runs up into the millions. Is it according to the square and plumb and level of fair dealing to pervert their patriotic liberality into a glorification of what they are opposed to, and what some of them positively detest? We put the question to any Freemason who reads this: "Is this fair and square?" There are vast numbers of our best citizens and Christians whose consciences are deeply offended, not at what other people do, but at what they themselves have been compelled to do in this matter. A vast number will not inquire into, nor care about the significance of those "mystic rites," but a vast number do care, when they are made parties to them; ask them what they understand by this scattering of corn and pouring libations upon the ground and they will promptly answer—"Devil-worship." That may sound like a harsh and uncharitable judgment, but there is no mistaking what it did mean up to the time of its abolishment by Christianity, and what it does now mean in pagan lands—whatever it may mean in the Masonic ritual. It is a very ancient rite—doubtless the most ancient of all religious rites, except possibly burnt offerings. Its object was to placate the spirits above,—hence it was demon-worship. It was found fully established in western Asia and in Greece and Egypt at the dawn of history. Whatever may now be meant to Freemasons, (they speak of them as "emblems,") they constitute a *religious rite*. There is no good-will between the papal and the Masonic hierarchies. Now let us suppose that the *dedicatory* services, for that is what the religious services amounted to, had been performed by Cardinal McCloskey and a procession of his acolytes, sprinkling holy water, not to placate but to scare away the devils, and burning incense to please the saints, and mumbling medieval Latin to mystify the spectators, and other rites of his semi-pagan superstition—could we not have counted very certainly on the aid of the Freemasons in condemning such an abuse of the people's property? We certainly could, and they would have justified us in the employment of indignant denunciation. Let us stick to the main principle of our free institutions—liberty for everybody in the enjoyment of his religious beliefs and ceremonies—taxation for nobody in the support of them.

From the Catholic Examiner, February 28.

Civilization has been again disgraced. The proudest of our nation's monuments has been unhallowed in its dedication by the buffooneries of a rabble of flaunting mountebanks. An outrage has been committed against the convictions of ten millions of American Catholics and the intelligence of other millions of citizens who gazed disgusted at the apotheosis of pranking imposture in the capital of the nation and in the full blaze of the nineteenth century. Masonry has triumphed again. The Past Grand Clown, the Most Worshipful Pantaloon, and Sir Knight the Zany, with a bedizzened rabble of most worthy Tom Fools and eminent fantastics, have been afforded another gala day to flaunt their tags and rags and feathers and cut their Bedlamite antics and gibber their drivel. How they finally compassed their glory we know not. But they did, to our national humiliation. One of them attempts to explain to the *Telegram* that the concession was due to his order, in view of the fact that Washington was himself a Freemason, and as such personally laid the corner stone of our National Capitol.

It was late one winter night that we traversed Union Square. At that hour it was hushed and deserted. The full moon rode high in a cloudless heaven and poured its radiance on the equestrian statue of Washington, softening its details yet enhancing their beauty, and melting away its stains and mould and blemishes that the searching sunbeam reveals with pitiless truth. In the silent midnight and under the glamor of the silvery rays, wonderfully solemn and impressive was that group of bronze—the proud and mettled charger champing at his bit—the majestic figure of the chieftain, erect, imposing, heroic in martial gesture of command. It was the ideal Washington, the hero of romance, the warrior who lives in the phantasy and heart of the nation he redeemed!

O, the star high plunge, from the sublime under the silvery moon to the sordidly ridiculous in the gaslight of a neighboring restaurant! There he was again. But O, not the stately soldier, the *Pater Patriæ*, the knightly hero; but the "George" of the flippant, satirical and irreverent paragrapher! "George" in a chromo leering above the cashier's desk! "George" in "shorts" and a diaper, with a tack hammer in his hand, and a junk shop bunch of odd keys, compasses and geometrical gim-cracks bedizening his breast! "George," with a smirk and a pose in all the full feathered jackdawry of a Grand Past Masonic Clown! Mars with a rattle and in cap and bells! "Agamemnon, King of Men," masquerading after a drunken bout in the tinsel and trumpery of his court fool!

"Your George," said that rasp-tongued Carlyle to an American visitor, "was no such shakes when all is said. He needs taking down a peg or two, and, mark me, he'll get it yet!" Assuredly the complaisant Commissioners of the Washington Monument have done all that in them lay to hasten the fulfillment of the snarling cynic's prophecy. The venerated remains of our national hero have as yet encountered but the perfumed touch of the reverent embalmer, and never the pitiless inquisition of the anatomizer's scalpel. Romantic Irvings and gushing biographers of the J. S. C. Abbott school hath Washington had a many. He yet awaits the keen, cold dispassion of Carlyle's relentless Froude.

Nil de mortuis nisi bonum. Of the dead naught but good, though it were the doom of history, and Sterne to the contrary notwithstanding, who denounced the maxim as "a nonsensical lullaby of some nurse, put into Latin by some pedant, to be chanted by some hypocrite to the end of the world, for the consolation of departing lechers." And it is they to whom was entrusted the solemn ceremony that was to dedicate the nation's monument to its idol that must needs raise an iconoclastic hand against his memory, and announce to us with theatric emphasis that he who was "first in war, first in peace, and first in the hearts of his countrymen," could play at whiles the mummer and clown with the veriest buffoon that gibbered and juggled at the base of his obelisk. What marvel if the disgusted spectator begins to inquire whether the all-perfect Washington was not a myth, whether Thackeray went far enough in his "Warrington" to strip him of his ideal plumage, or who learn to speculate whether he who could embrace such abject folly did not, as is charged, actually accompany it once or twice in an excursion far beyond the diocese of strict morality.

As far as the Monument Commissioners have had it in their power to do so they have changed the 22d of February from Washington's Birthday to the Festival of the Patron Saint of American Freema-

sonry, and the monument that was erected by the nation to the Father of his Country to the trophy of an oath-bound order detested by millions and distrusted by more.

From the Midland, March 5.

But there are more positive reasons for refusing such favors. Masonry is un-American in its whole character. It is an absolute despotism within a free country. It claims the right of life and death without respect to civil law or civil courts and the whole structure of the lodge government is built upon unqualified and unquestioning obedience to the will of the master of the lodge. Such an association acting secretly and assuming the functions of civil government, is inconsistent with the genius and spirit of Republican government and instead of being the recipient of special favors ought to be an object of suspicion to civil authorities.

But the thing that makes the giving of such honors to Masonry intolerably wrong, is the fact that it is a heathenish religion in the midst of a Christian country. There are millions of people in this country who pay tax to build court houses, custom houses and all sorts of public buildings, as well as the Washington Monument, who are conscientiously opposed to Masonry on the grounds of its anti-Christian character. The opinion of these citizens ought to be respected, and to confer special privileges upon such an association while churches and all other really benevolent societies are ignored, is an insult to the Christian people of the country. It is to be hoped that the time will soon come when the friends of true religion will unite in such a vigorous protest against this pretentious association as will make it retire in dishonor to its own dark quarters where its false pretences will not be paraded offensively before a Christian people.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIII.—*Continued.*

This was decidedly an opening for Martin Treworthy, who had enough of the wisdom of the serpent not to speak his real chargin at the unexpected revelation. He only muttered inwardly, "I might have known they would rope you in, my fine fellow;" and then he proceeded to take advantage of the unsuspecting Stephen in the following fashion:

"Well, you *have* fought the saloons like a young Jephthah, as though you'd been regularly raised to the business, but somehow we hain't got rid of the Ammonites yet."

"The fact is, Mr. Treworthy, saloon-keepers are the very hardest kind of fish to catch. In the first place all kinds of obstacles are thrown in the way of procuring evidence, and when evidence is obtained there is the difficulty of convicting. The jury fail to agree, or there is a loophole in the statute book. It is really discouraging."

"Well, I remember going on a hunt once after mail robbers," said Martin, in the slow, ruminative fashion in which he used to begin his stories of border experience. "They belonged to a gang that had kept the whole country in terror for years. They'd ride into a town with their revolvers cocked right in open day, and take whatever they wanted. Sometimes, out of sheer cussedness, they would amuse themselves by picking a quarrel with some poor fellow in one of the stores or restaurants shoot him dead, and then ride off without anybody's daring to move a finger to stop 'em no more'n as if they had the numb palsy."

"That was a pretty state of affairs," commented Stephen, whose Eastern ideas were much shocked. "I hope you caught the villains and hung them to the nearest tree."

"We rode miles and miles through the brushwood," continued Martin, "and at last we sighted the rascals—were, in fact, nearly within pistol range, when I seen one of the fellows raise himself in his saddle, fling up his arms and then let them drop down to his side. And after that 'there was no more luck about the house' as the old song says. It was really queer what accidents happened to put us back, till finally we lost the trail altogether. I didn't understand the matter as I did afterwards. The fellow give the Masonic sign of distress; the leader of our party was a Mason himself, and worked it so as not to have them captured."

Stephen felt as if a calcium light had been flashed on sundry puzzling points encountered in his legal practice, but its chief effect just then was to give him a sense of discomfort like the light let too suddenly in on eyes that have been long bandaged. So he only said, "Aha," while Martin wound up with a moral to his tale as follows:

"They say sauce that is good for the goose is good for the gander, and if secret signs and grips are good for thieves and murderers, they are good for rumsellers; and if they are good for that kind of gentry they are good for dynamiters. Better stick a pin in there. It may come handy to refer to next time you have a liquor case to try."

And Martin Treworthy, with a curious smile on his face, strode away, and left the young attorney to recover as well as he could from the effects of "more light" than had been flashed upon his understanding by any degree of Odd-fellowship which he had yet taken.

The Union denied emphatically any knowledge of or sympathy with the dynamite plot, and there were plenty of unthinking, good people who never stopped to consider that though this might be true of the brotherhood as a body, there could easily be a wheel within a wheel—a lodge of dynamiters inside of a seemingly innocent trades union, bound together by the same secret covenant to shield "imprudent" members.

The scheme of blowing up the works and then fastening the guilt on Nelson had been planned by Mr. Gerrish as a fine piece of double revenge: first on manufacturers who had failed to appreciate his office and titles as he deemed they deserved; and secondly on the young workman, who from first to last as a recognized leader of the better element among the operatives was regarded by him much as Haman regarded Mordecai. The task of seeing it carried out by trusty underlings into whom he had talked his own atheistic and communistic ideas he handed over to Reynolds, according to his usual plan of furnishing the brains, and letting some obsequious tool do the labor. He had not counted on the egregious failure of both schemes, and when his subordinate held another secret conference with the chief, he found him in anything but an amiable mood. He stormed and swore at his unfortunate aid-de-camp, and told him that "he had managed the job like a —— ——." The concluding noun and adjective we forbear to give, though really very just and applicable to their subject It had the effect, however, of making Reynold's eye flash and his countenance redden, as if there was some limit to his endurance.

"That ain't hardly safe talk, let me tell you, to a man that could have you arrested by dropping a little hint to the police."

Gerrish did not, as might have been expected, break out into oaths and curses at this threat. He only smiled—that tigerish smile before which Reynolds, with all his superior bulk, shrank as it is said even lions will shrink before the hyena; and with an almost imperceptible motion of his hand towards the glittering dirk concealed in his bosom, he hissed slowly between his teeth:

"*Remember the penalty of a traitor.*"

The two glared at each other for a second, and then Reynolds said with an uneasy laugh:

"Come, what is the use of all this? I think we had better attend to business."

"So do I," was the laconic response of his chief. And the worthy pair who had quarrelled before, and knew that in all probability they would again, made up after the fashion of their peculiar species—that is to say, they smoked a couple of cigars together, and indulged in considerable profanity while they discussed the general situation of affairs. There was no ignoring the fact that the strike was every day growing more unpopular, and as their power over the workmen must be in some way retained, they came to the united conclusion that to appear in the *role* of peacemakers, bound to have a pacific settlement of the difficulties, would be decidedly more for their interest than to keep up the agitation. But when the tiger is once unchained it is not always an easy matter to get him back into his den—a fact on which Gerrish and Reynolds failed to count.

(To be continued.)

—The *Independent* gives the following figures: "The Presbyterians have in Utah, thirty-three schools, fifty-four teachers, and more than 2,000 pupils; the Congregationalists, thirty schools, with forty-seven teachers, and upward of 1,800 scholars; the Methodists, eleven schools, nineteen teachers, and about 700 pupils; The Episcopalians, five schools, twenty-five teachers, and attendance of 850; the Catholics, three schools, thirty-five teachers, and 450 scholars enrolled; and the Baptists, two schools, three teachers, and 175 pupils; total, eighty-five schools, 188 teachers, and an enrollment for the year of 7,500."

Reform News.

OHIO'S REPORT FOR FEBRUARY.

Additional pledges and cash, for the work in Ohio, have been received to the amount of $15.00—$7.00 of it being cash from the following persons:

John Robison, Dresden	$5 00
John B. White, Chandlersville	1 00
Marcus Philips, Pagetown	1 00

This makes $192.00 in all. Let the friends who are interested send in their pledges at once. In my last report I gave J. N. Logan credit for $1.00, the name should have read J. W. Logue. Would the friends at Bellefontaine like to have a convention there sometime in April, at which the General Secretary will be present, and we will try also to secure the presence of the senior editor of the *Cynosure*? Such a meeting I presume would give all the light on the subject of secret societies that is desired. Will the friends there who spoke through the last *Cynosure*, please answer through the *Cynosure*, or directly to the undersigned, and as soon as possible so that all arrangements may be perfected at an early date? S. A. George, *Sec. O. C. A.*

MICHIGAN STATE MEETING.

The next meeting of the Michigan State Christian Association, will be held, D. V., in Brighton, Livingstone Co., April 21–23. The official call will appear soon.

We earnestly hope that all who are in any way interested in the overthrow of the secret systems that are cursing our land will make an effort to attend this meeting. Those who have been carrying the burden of this movement have sometimes been disheartened by the fact that many who talk loud won't lift. There is Anti-masonic strength enough in Michigan, if it could be interested and organized so as to be effective, to make itself felt. Two years ago a few earnest ones organized and incorporated under the laws of the State, an association for the purpose of carrying on the anti-secret work; since then some progress has been made and some have done nobly, but the mass of professed anti-secretists have taken no interest in the movement. Brethren, this cause is Christ's, and if you have any desire for the vindication of his name which has been cast out by these institutions, we urge you to come to this meeting and encourage us by your presence, counsel and assistance. Entertainment will be free; come, one and all in the name of the Lord. W. H. Ross.

THE WISCONSIN CONVENTION PROLONGED.

Dear Cynosure: In my note after our convention at Milton Junction, I informed you that Bro. Ronayne by special request remained to hold gospel meetings with the Seventh-day Baptist church. Bro. Ronayne preached with great power, and gave several Bible readings of intense interest. A good number of persons by the blessing of God were saved.

Most of the time the audience consisted of an unusually large proportion of Christian people, lodge prejudice, the skating rink and cold weather keeping many away. There seemed to be a settled determination on the part of most of the secretists to keep away, yet some would come. But it is sad to see how many of the flower of the land are mortgaged to anti-Christ, and are mad upon their idols. The idea seems to be, "anything but Christ the only way." One Mason told me that the convention and Ronayne's lectures would bring at least fifty into the lodge. I told him if that was the case, they ought to pass him a vote of thanks and ask him to come again. Christians were greatly quickened and built up, and much good accomplished.

The pastor, Eld. N. Wardner, is a strong friend of the anti-secret reform, a hearty prohibitionist, an able and earnest expounder of the Sabbath institution, and a loving and devoted pastor, supported by a most devoted companion, and a band of earnest men and women.

Allow me to say that there was something truly delightful and sacredly interesting in being for a few weeks with a people who at sunset lay aside worldly business and care, and enter upon the weekly rest, as God's people did in the olden time, and devote the evening to praise, prayer, and exhortation, followed next morning by "Sabbath school," preaching, and general free conference, and young people's meeting at 3 P. M. As the sun sinks to rest "the Sabbath is past," and as it "draws toward the first of the week," if the people have night before-hand preparations for going abroad, for washing or other business, or wish to take an evening train, there are no qualms of conscience, the Sabbath hav-

ing been kept holy to the end thereof. It starts the inquiry whether a return to the practice of beginning the rest-day at sunset would not be a positive gain as a matter of convenienee, whether it be Sunday or the seventh day. It would not be surprising if the attempt to enforce the Sunday laws would result in the discussion, review, and resettlement of the whole question on the true Scriptural basis. If Christ and the apostles changed the Sabbath from the seventh to the first day, it will have to stay; if not, God will restore it to the seventh, and there is no help for it. It cannot truly be said to be a matter of indifferenee. It is one or the other; which?

By the very urgent request of Bro. J. W. Wood of Baraboo, with the concurrence of several of the pastors, who, since the week of prayer had been engaged with their people in union meetings, Bro. Ronayne visited that place with results very similar to those at Milton Junction—perhaps rather more encouraging. Sorely did the Masons remember Bro. Ronayne's exposures seven years ago, and with few exceptions stood aloof. An old lady, a member of the Presbyterian church, whose deceased husband was a Mason, and who herself is a Mason so far as women can be, dwelling in the little shed tacked on to the outside of the ancient and honorable institution, but having no direct connection therewith, told me that she had not been, and would not go to hear Mr. Ronayne, and said that he was a "perjured villain." She would not object to his leaving the lodge, and advising or warning people to keep out of it, but to reveal the secrets he had sworn to keep—that made him too bad to be trusted at all. She would not deny my description of the little "shed" she occupies, "tacked on to the main building," neither would she confess; but said, laughing at the awkwardness of the position, that she would reveal no secrets. An Odd-fellow told me he had not been and would not go to hear Mr. Ronayne, and that he need not expect secret society people to go and hear him; yet a good many did go before he left, and some confessed frankly their deep interest in his preaching; and no doubt many more would have gone had he remained longer. After he closed his public efforts, and before leaving the place, a Catholic, a man of talent, who attended some of the meetings, was made a joyful convert to Christ.

At the meetings the writer had the pleasure of meeting Bro. Van Dressen, pastor of the Wesleyan church at Lyons and Fairfield, and of preaching for him in the Lyons church on Feb. 14th, in the morning, and both morning and evening in the school house at Fairfield, on the 21st, to large and appreciative audiences. A good degree of interest prevails in both places, and secretism has no standing room in the churches. A new church house is up and enclosed near the school house in Fairfield, and the out-look for salvation upon the people is very encouraging. W. W. Ames.

(*Wesleyan* please copy.)

A GOOD WORK IN CENTRAL MICHIGAN.

Pontiac, Mich.

Editor Cynosure:—I will give a short account of my visit to Gratiot county in this State.

I spent two nights at Holly, and while there saw a soul brought into the glorious liberty of the children of God. On the cars I met with a preacher who was holding special meetings. He insisted on my spending the night with him. As we were going into the meeting-house he requested me to state my experience in Masonry, if I should feel so led. Before the meeting opened a man came to the pulpit and whispered to the pastor. He then whispered to me that some of the Freemasons had informed him that they knew me well, and if he allowed me to preach it would ruin the meeting; for if I mentioned Masonry, his best friends would bolt. He told me to do as I judged best.

I did not refer to their paganism, but I could see that there was a strong opposition to me. In closing the meeting I told the congregation what had been said. A man then came to the pulpit and said that he was the man who had spoken to the preacher. He was Doctor Smith, he owned the house, and if I had been allowed to say anything against Freemasonry, he would close the house against the meetings. I observed quite an excitement, though some invited me to visit them. As I had to go with the preacher, I spent the night with the doctor. I asked him how he came to admit such people into his building, knowing as he did that they professed to be strongly Anti-masonic. He answered that when he gave them permission to use the house he informed them that they must not speak against the lodge. Nine-tenths of the praying men in the community, some of the best praying men they had, and some of the best helpers in the present revival were secret society men, but they would not tolerate opposition to the lodge. The doctor told me several times—once in the presence of his family and their preacher, that, if he must leave the lodge or go to hell, he would go to hell. He professes to be a Christian. He said any man who opposed Freemasonry was led by the devil.

I desired to know how he came to let men preach in his building when he believed that they were led by the devil. He replied that the preacher never spoke in opposition to the lodge—at least, he never spoke in a manner to disturb or offend lodge-men—and they would not let him do so. The preacher informed me that he had decided not to say anything about secretism, directly, till after the revival closed; then, when he got ready to organize a class, he would "present our issues and show how we as a people stood on that question." He would then send for me to lecture. He charged me to tell no man in that place at that time what his plan was. "We as a people," "our issues," "when we get ready to organize a class"—*Yes!* A salvation issue? or, a mere society issue?

My friend, do you oppose iniquity on Bible ground because you personally hate it? or, do you merely profess to hate it, as an agent of some institution? Do you see any difference in a belief and the profession of a belief? I beseech you, ponder this and pray over it!

I left that place reflecting that lodge-men are the worst duped men in the land, and church people are largely to blame for it. That day on the cars I saw some more church-Masonry. At first it is all wreathed in smiles and talks sweetly of "The dear Jesus," but in the end turns pale with rage; has murder in its eye, and discovers a bad bringing up, or a sad bringing down.

I found the people at Sumner greatly excited. Brother and sister Finch had held the ground unwaveringly. Sister Finch had bought the old schoolhouse and moved it onto a lot that she had purchased for that purpose. She had the house fixed up—all at her own expense, for the sake of having a place where the truth could be told. In doing this they met with the most determined opposition. Circumstances had led the Free Methodist chairman, Wm. Cusick, to advise them to send for me. The heavy snow storm that came just then compelled us to de the lectures one week, but I held meeting every night. So the setting-maul people had a chance to plan and talk. It may be said of them as of the Pharisees, "They say and do not," for they declared that I should not expose Masonry there. They threatened to use eggs, a rail, and other such Masonic arguments. One said they knew me well, and I had done the lodge much harm. They circulated a paper in which they promised never to trade again with Wm. Finch, though some of them were in debt to him for goods.

Twice I spent about two hours in a store where a crowd had gathered. I explained the inside work of the lodge and talked salvation to them. After that they were more cautious. They sent out for a Methodist class-leader who came in and denied the correctness of Ronayne's "Hand-book." He said there were mistakes in it. When asked to specify them, he said he would not, because the people would then believe the rest to be correct. In reciting the oath of the first degree I omitted the words "hereby" and "herein." A man interrupted me, saying: "You made a mistake—have not you left out something?" I replied: "Yes, I left out the words 'hereby' and 'herein;' I was after a point." These and many other incidents opened the eyes of many. Before the time for the expose, the chimney was twice filled with brick, but no harm was done. The local paper strongly denounced some of their acts. The Masons had thoroughly exposed themselves, and so the community got a clear view of the influence of lodge-schooling.

I spoke three nights on the religion of Freemasonry. The house was full, though the snow-drifts kept many away. At the close of my third discourse I gave an opportunity for reply. No one responded. Bro. A. D. Noyes, who heard all but the first lecture, endorsed what he had heard. He had been a Freemason. Being well known there as an excellent Christian man, his words made a strong impression. A Methodist Mason called at my room and we had a thorough talk. If he walks in the light, he will soon be a free man. My old friend, Bro. A. J. Root, came some distance to see me, and the Lord greatly blessed us together. Elder Gilmore came to see me, and wanted me to lecture on his circuit. There were other openings. But the roads were badly blockaded. I hope to go up there again.

The hand of God was seen in many circumstances not mentioned herein. I had a chance to talk salvation in the cars and in depots. Several were anxious to get books and decided to order them. I have been in special meetings nearly all winter. The God of all grace has been with me. Praise his name.

But how little is being done in Michigan! I pray the Lord of the harvest to send forth laborers into his harvest! A. H. Springstein.

CORRESPONDENCE.

BISHOP WEAVER'S "OUTLOOK."

Frontier, Mich.

In the *Religious Telescope* of February 25, 1885, appears an article from the pen of Bishop Weaver on the outlook of the United Brethren church, as to its law prohibiting secrecy. He affirms that he has always observed this special law. This affirmation was eminently necessary, for any one familiar with the sayings, speeches, writings and doings of the grossest nullifiers would have declared that the Bishop's speech "bewrayeth him."

He declares that, "in principle I am to-day where I was forty years ago." Then the constitution voiced his principle. It prohibited secrecy. His writings were against secrecy. But now a prohibitory law against secrecy is to him equivalent to the decanter practice of his fathers! Therefore, his principle of forty years ago and now, is *no better than decanter practice.* The quicker we know that this is true the better is it for the church.

He interrogatively affirms that the church is a failure in saving men from the lodge. Not so. Wherever ministers are very careful to observe the law, and "instruct our people upon the evils of secret societies," not only are men saved from the lodge, but they are prevented from being ensnared in such evils. In the loyal conferences there are more men saved from lodges than from the lives of sots.

The Bishop strains himself to say that the law on the "trial of members" is scriptural, but impliedly teaches that the law, expressly based upon "Be ye not unequally yoked with unbelievers," is scandalously unscriptural!—indeed, implacable, forever debarring a man from fellowship! But all know that any offender of any law of the discipline may by satisfactory repentance, be permitted membership again. This law is no more implacable than any other law by which an offender is disfellowshiped.

He says: "Many of these converts could be won from these minor orders if they could be cared for and instructed; but our law meets them at the door and forbids them entrance." The Bishop declares that he believes that God has called the U. B. church to oppose this evil, but wants its advocates in the church so that we may oppose them more effectually! But why discriminate against the major orders? Are the members of these major orders possessors of smaller souls? If minor orders are more liable to succumb if their members are in the church, why not oppose these stronger orders the same way? Indeed, why not open the gates so wide that all sin may walk right into church fellowship in order to its reformation! This would be in keeping with the sophistry he employs in opposing the sentiment, "Give us a pure church." A "thousand other" evils already in, the Bishop pleads for one more!

But the Bishop bases his plea on the necessity of getting money. True, it is an "evil," but there's money in it. Big congregations, fat salaries, and grand churches in high places are held forth as the inducement to fellowshipping this "evil." If the devil can betray less conscience let him try his hand!

But how to bring this "evil" in is the rub with the Bishop. His plan is to place a "construction" on the constitution which says: "*There shall be no alteration of the foregoing constitution unless by request of two-thirds of the whole society,*" by which the word "request" shall not mean *request*, and "whole society" shall not mean *whole* society, and "two-thirds" shall not mean that much by several thousands. As well may he construe the section (an offense to him), which says that "There shall be no connection with secret combinations," to mean that the church shall not own a lodge or church as a *partner* with an order; or that "secret" does not mean *secret*, but an awfully and calamitously—who knows what? Possibly a dynamite association. Not quite so much money in them and more danger!

The Bishop would not have "one-third" rule the two-thirds. O, no! Less by far than that will do. One-tenth, according to his own "observation," only do not want secret societies debarred, and the Bishop is in favor by forced constructions of law and inert legal propositions to grant their wish. His principle is the same as it was forty years ago, and he is with the one-tenth! It is high time that this were revealed, and the Bishop is a good expositor. But who shallanswer for these years in which loyalists have been misled? W. H. Clay.

AN INTERESTING PERSONAL HISTORY.

[From a private letter.]

San Antonio, Feb. 25, 1885.

My Dear Brother:—I praise the Lord that some one is interested in us here in Texas. He has said, "I will never leave thee nor forsake thee." I have been sending out your tracts to the preachers in different parts of Texas with the *Cynosure* and *American*, and am praying that they may do good work. I could give out some German and Swedish tracts. There are several German churches here, in fact the German and Mexican languages are spoken nearly as much as the English; there are also quite a number of Swedes in town and some Swedish churches in Austin.

You want to know something about my history. I was born in Roxbury, Mass., now a part of the city of Boston. My wife was born in South Carolina. I left home to seek my fortune before I was seventeen years of age; and sailed around Cape Horn in the fall of 1849 to California, a hard place at that time for a young man just starting out in life. Gamblers were the aristocracy, and the bowie knife and revolver the law. As soon as I arrived in San Francisco, I went to work for seven dollars per day, and at the end of the week, (notwithstanding I had been taught to believe in Jesus, and had been obliged to go to church and Sabbath-school every Sunday) I was found at the gambling table playing poker, and I continued to gamble more or less for upwards of twenty years. I followed mining principally for fifteen years, and stock-raising on a small scale twelve years. Fifteen years of my life I did not hear a sermon preached, or go inside a church, and not more than five or six times in twenty years. I got worse and worse, and was frightened sometimes at the wickedness of my own heart. I became skeptical in regard to the truth of the Bible, and doubted the existence of a God.

But the Lord in his mercy did not cast me off forever. I became uneasy and began to inquire, Is my mother's God a myth? Is the Bible true? Is there any evidence of Christianity? I began reading everything that I could get on the subject. I saw myself as a sinner before God, only worthy of death, but God had given me such a view of the Saviour and of his plan of salvation, that I had no trouble in making an unconditional surrender, and felt as secure in his arms as a child in the arms of its mother. I had read the "Way of Holiness" by Sister Palmer, and copies of the *Guide to Holiness*, and was constantly seeking for the experience of perfect love, which blessing I received some six months subsequent to my conversion. I joined the M. E. Church and received license to exhort and afterwards to preach. I commenced preaching against the popular sins in the church, and they did not like that, though they renewed my license every year, and I continued to obey God and show his people their sins, for I saw more pride and worldliness than spirituality.

One of the prominent members of the church wanted me to join the Good Templars, and said they needed my influence. I told him I would read the Bible and pray over it. This was before I had read or heard anything against secret societies, but the more I read my Bible and prayed the less inclined I was to join, and finally I saw that it was just as much forbidden in the Bible as stealing, and I had entered into a covenant with God to obey him, and had no intention or desire to explain away any part of his Word. After preaching as a local preacher for about five years I felt that my work was done in that vicinity and I sold out, and came to Texas with a view of going to the Pan Handle, but was detained at the quarantine station for eight days, which brought me to Corsicana on the day that the State Holiness camp-meeting opened. I attended the camp-meeting. Brother Harvey organized a Free Methodist church with eight members, mostly young converts, and left me to take charge of the work. The opposition was so fierce that we lost all but one of our original members. We were fiercely opposed by those who ought to have given us aid, and our names were cast out as evil. We could get no place to hold meetings. I had a little money, and bought two lots and built a little church, 20 by 30, with a little room back where I lived and boarded myself. At that time I was not married. I remained there three years, and by the help of the Lord and a few faithful brethren, succeeded in building up a little society of about thirty members, and I believe every one of them would pray in public and speak in class, and two young preachers have joined the conference from the society. They now have a good large church of their own, and are driving the battle on with all their might.

I am now probably in the hardest place in Texas. The people have no regard for God, the Bible, or the Sabbath. The beer gardens are crowded on the Sabbath with dancing and carousing, and the churches are comparatively empty. They have done a great many things to stop us. At one place where we were invited to preach at a private house where several families were living, by a lady who lived in part of the house, a gang came with guns, cursing and swearing, and declaring that I should not preach. But the Lord was with us, and we had victory, and some of them sneaked off, while others sat down and became as docile as lambs.

We want to build a church, but I cannot do it here as in Corsicana; but am trusting in the Lord. We have a large tent that will hold 200 people and a small one that we live in, and we believe that the Lord will establish his work here. I was married four years ago and my wife is with me heart and soul in the work. Pray for us. Your brother in Christ.

Warren Parker.

PITH AND POINT.

NO DUES DUE THE LODGE.

I wish to call upon the editors of all the prohibition papers to give continual and thorough warning against secret orders and make all to know that the liquor traffic is protected and kept in existence by these societies. Bro. Benjamin is right about not paying his lodge "dues." I left the Masonic order not far from twenty years ago and I have never paid any lodge "dues" since, and have never had any smitings of conscience on that subject, and feel that the Lord has nothing marked down against me on that score. What the lodge may have I neither know nor care. "If the son shall make you free ye shall be free indeed."—Eli Tapley, *Columbus, Miss.*

CAN SOMEBODY VISIT MUSCATINE, IOWA?

I drop you a line as a reminder of the sad state of things in our city as regards temperance and secret societies. The judge of our judicial district, Walker A. Hayes, is an avowed enemy of prohibition, and the most aggressive temperance workers are trying to secure his impeachment. But here the societies all grow and flourish without let or hindrance, as none seem to know of their baneful influence. Among other evils tolerated is that of a bar in one of the leading hotels, whose owner is an elder in the —— church. The great national reform movement is a thing unheard of, we regret to say, up to date. However, our leading paper is doing much for the prohibition cause, although devotedly Republican. I have never yet heard any minister say aught against an oath-bound society within eighteen months. If the battle could only be opened against them here much good might be done. Could you not reach this place occasionally from Rock Island, Wayne, or Monmouth?—Anti-mason.

ONE OF THE MOST IMPORTANT.

Rev. H. A. Day, in his article Feb. 26, makes us infer that the dear brother thinks the most important work our preachers can do is to preach against Masonry. If this is his idea, I beg to differ, as I cannot conceive that a soul who went to perdition from without the lodge would be any better off than though he went there from within; and it will certainly not save a man merely to get him out of the lodge. Again, I admit that a great deal of the argument about sanctification is senseless; but that ceases when we succeed in getting a soul to cease arguing and accept the Sanctifier, for that moment we not only have him saved from the sin of the lodge but from all sin. I have never known a truly sanctified soul to have any affiliation with the lodge, at least the Masonic. Warren Parker, *San Antonio, Tex.*

RICH ON PAPER.

I have a little item of great interest to me, and perhaps it might be to some of the readers of the *Cynosure*, showing what money at interest will do both for the lender and borrower. In December, 1851, I sold to a man in California a mule for $150. He gave me his note for the same at 5 per cent per month, if paid in one year; if not, to bear 60 per cent per year compound interest. I have got a good accountant to cast up the interest and he says the amount due me last December was $544,706,489.15, which would without doubt make me (if I could collect it) the richest man in the world. At that time in California many paid as high as ten per cent a month. The man left the State soon after and I suppose went home to Tennessee.—I. Bancroft.

NORTHERN WISCONSIN.

Prohibition is having quite a boom here. They have an organization or club and are doing a good work. I say, God bless them, as it is one of our American planks and may open the door for more.—A. S. Hammond, *Eau Claire, Wis.*

THE SECRET OF THE LORD.

At a reception of the Knight's Templar in Cleveland the Rev. B. F. Brooks, pastor First M. E. church, in his address of welcome said: "The secret of the Lord is with the *mighty*, and the angels will not reveal it to the *uninitiated*." Do they suppose that the people cannot understand what such stuff means? Go on, dear friends; God bless you; God help you. May you be prospered in your noble work of reform, and may the secret of the Lord, which is "with those who fear him," fill all our hearts with courage and zeal.—Mrs. S. R. Overholt, *Nashville, Mich.*

CATTLE IN THE INDIAN TERRITORY.

I have been told by men who are interested that forty per cent of the cattle in the Indian Territory and on the ranges in Western Kansas are already dead and that the worst time has not come yet. It is claimed that after the grass starts in the spring the mortality among them will exceed that caused by the storms of winter. They will try to subsist on the young grass before it is old enough to support them, and as a consequence the poor weak creatures will mire very easily. Who is responsible for the untold suffering and misery of these poor dumb animals? Where is the Henry Bergh who will bring those cattle men to account, who keep more cattle than they can provide food for in the winter? It would be sufficient reason for the government to expel all the cattle men from the Indian Territory—this indifference to the suffering of the poor brutes under their charge.—W. D. Clay, *Wellington, Kan.*

A GOOD ESTIMATE FROM TEXAS.

I see in your last issue that there were about sixteen thousand protested against Masonic ceremonies at the Washington monument. I think with sufficient time and energy at least twice that number could have been obtained. I could have gotten a goodly list in this section, although secretism carries the day here. But, thank God, we have some Baptist ministers and others who are opposed to it. I have circulated the *Christian Cynosure* some and to good effect. I have been receiving it for over a year, through the kindness of my parents. I am strictly in sympathy with every reform movement of the paper, and may God hasten the time when its principles shall become law.—N. W. Griffin, *Palo Pinto, Tex.*

BIBLE LESSONS.

REVIEW.

[From Peloubet's Notes.]

LESSON XIII.—March 29, 1885.—Paul's review of his ministry. Acts 20: 17-36.

GOLDEN TEXT.—But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. Acts 20: 24.

[*Open the Bible and read the lesson.*]

Time.—The lessons of this quarter extended over three years and two months of Paul's life, from May 28, A. D. 57, to August, A. D. 60. Paul was 55 to 58 years of age. The Gospel had been preached for thirty years, from the day of Pentecost, May A. D. 30.

Territory.—The Gospel had been preached in the larger portion of the Roman Empire east of Rome. It had a foothold in Europe, Asia, and Africa. There were churches in the leading cities.

Persons.—Paul and his companions, especially Luke, Timothy, and Trophimus, Agabus the prophet, Philip the evangelist, and his daughters, James the apostle, Eutychus the sleepy hearer, Felix, Claudius, Lysias, Festus, and Agrippa.

Missionary Journeys.—Paul has now completed his three great missionary journeys. (1) From Antioch through Asia Minor and return, A. D. 48–50, two years. (2) From Antioch through Asia Minor, into Macedonia and Greece, and return through Jerusalem to Antioch, A. D. 51–54, three or four years. (3) From Antioch through Asia Minor, three years in Ephesus, to Macedonia and Greece, and return to Jerusalem, A. D. 54–58, four years.

The Return of the Missionary.—This quarter begins with Paul completing his third missionary journey. He had just been driven from Ephesus, where he had had a most successful ministry of three years. He proceeds through Macedonia to Greece. After three months at Corinth he returns towards Jerusalem, where he arrives in May, A. D. 58.

Events.—These may be called up by the places noted on the return journey—Eutychus at Troas, the address at Miletus, the warning at Tyre, the prophecy at Ceserea, the mob at Jerusalem, followed by the rescue, addresses, plot, and escape to Cesarea.

Paul's Review of his Conversion is twice given in this quarter, and may be used for practical instruction.

Paul's Review of his Ministry, as related to the elders of Ephesus, the characteristics of Paul, his earnestness, faithfulness, tenderness, hopes, unselfishness, desire for the salvation of men, are all shown here, and give many practical lessons.

Lessons.—Let the scholars suggest (1) the truths that seem to them most clearly taught by these lessons; (2) the duties enforced.

Laws making scientific temperance education compulsory have been enacted in the States of Vermont, Michigan, New Hampshire, New York and Rhode Island. The Woman's Christian Temperance Union of Massachusetts proposes to make a vigorous effort this winter to have a similar law adopted in that State.

Mr. Nathaniel McKay, writing on the Panama Canal scheme, says that every ship which runs from New York to the Isthmus carries 500 barrels of alcohol. "The loafers who hang about the works," he adds, "use every endeavor to drink it up. This is the greatest cause of the reported large number of tumbstones on Monkey Hill."

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A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

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This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar.*

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomcroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needies, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for womau suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That International differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long negiect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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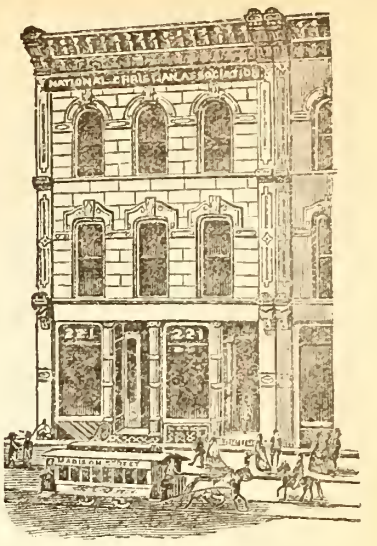
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 19, 1885

"Devil-worship at the Monument.—Four articles under the above head, in this *Cynosure*, taken from the *Advance*, the *Interior*, *Catholic Examiner* and the *Midland*, will be read with interest. They show the progress of the press in handling the lodge. That "It is beyond question that Freemasonry is a religion" shows an *advance* in ideas and knowledge well befitting the name of the paper. But the *Interior* is keener, clearer and sounder still. Mr. Gray says of the Masonic libation, pouring corn, oil and wine on the ground (misquoted on the third page):

"It is a very ancient rite—doubtless the most ancient of all religious rites, except, possibly burnt-offerings. Its object was to placate the spirits below, as the burnt-offerings were to placate the spirits above—hence it was demon-worship. It was found fully established in western Asia and in Greece and Egypt at the dawn of history. Whatever may now be meant to Freemasons,—they speak of them as 'emblems,'—they constitute a *religious rite.*"

This is rare and admirable, and when the great body of Presbyterians who read the *Interior*, come to see and understand that those evil spirits, "*devils*," against whom Christ wrought his most stupendous miracles, are worshipped in the secret lodges, they will abhor them.

Mr. H. N. Waldo, Arcade, N. Y., was one of the 7,000 who voted for Birney in 1840, and one of the 150,000 who voted for St. John in 1884. He writes: "The Whigs coaxed and scolded then; but I never before knew what it was to be sworn at; have fists shook in my face, and called very bad names, till a few of us voted for St. John. It seems to me the same spirit was here that murdered Lovejoy; struck down Sumner, and mobbed yourself and others. The Kuklux, it seemed, had come North." Yet, in 1840, the reasons for sustaining Clay against Polk, slavery and the Mexican war, were a hundred to one stronger than for supporting Blaine.

Mr. L. Landon wishes a statement in reply to the late repetition of lodge falsehoods concerning Washington's Masonry. These falsehoods are their assertions:

1. That Washington was an active and devoted Mason.

2. That he was master of a lodge.

Both of these statements are proven false by documentary evidence furnished the Legislature of Pennsylvania, by Gov. Ritner, in the year 1837, March 8th, pursuant to a vote of that body. The tract or pamphlet containing these proofs, can be had by applying at the office of the *Cynosure*, 221 W. Madison street, Chicago, Ills.

The Inaugural of President Cleveland is a straightforward, condensed, statesman-like, non-partisan document. The papers say he "reverently kissed the Bible on which he was sworn into office—a Bible well worn, which his mother gave him when he left home," And his invocation of "Almighty God," at the close of the ceremony, was appropriate and becoming a Christian nation. The crime of King David was worse than the vices imputed to Cleveland. Let us pray that our incoming administration may equal in fidelity and justice that of the penitent Hebrew King.

The Detroit Freemason runs a tilt against the petition against Masonic paganism at the Washington Monument. The editor repeats: "The Father of his country during the greater part of his life was a member of the craft. That Masons are the oldest organized civic body in America, and represent today a far greater number of this country's citizens than any other society." There are about six millions of Catholics, and not more than half of one million Freemasons in this country. Such lying is simply monstrous.

"Mr. Joseph Cook," says the *United Presbyterian*, "in one of his late preludes, announced that we must have a new party with which to put down the liquor traffic, giving as his reason that the whisky power is so great, and that the old parties have refused to destroy it, or even try to do so. But it is not a new party we want. But work without and above all parties. A party of temperance, of Sabbath keeping, of anti-divorce, of pernicious literature, of the third commandment—where will we stop?" At the platform of the American party.

THE UNITED BRETHREN IN CHRIST—A DAY OF PRAYER AND FASTING.

The *Cynosure* ventures to suggest to Dr. L. Davis, of the Dayton Theological Seminary, and to ex-Bishop Milton Wright, of the *Richmond Star*, to invite all brethren like-minded with them to unite in a day of prayer and fasting for the presence and blessing of God on their General Conference, to meet next May. The 160 to 170 thousand brethren of that communion, and ten times that number outside the denomination, with the religious press generally, will look upon the meeting at Fostoria, Ohio, next May, as a turn-table on which religious opinions in this country will veer toward the worship of Christ, or that of Satan. If there remains on earth any of the "worship of devils," mentioned in Deut. 32: 17; Lev. 17: 17; Ps. 106: 37: Rev. 9: 20, and in numerous other Scriptures, the secret lodge rites are such worship; omitting, as they do, Father, Son and Holy Ghost. And "*this kind goeth not forth but by prayer and fasting.*"

Not scholars only, but all Christians, know; indeed, none dispute, that Paul commands to dis-fellowship secret societies as "unfruitful works of darkness," Eph. 5: 11. The church of the United Brethren has, from its foundation, excluded them, and to meet their impudence and fearful craft, they have adopted a rule, foregoing a formal trial, and declaring those who join secret societies out of the church as seceders, and reason and religion justify the rule. There is no more need of a formal trial when a member has openly gone to a priest and joined a secret lodge, than if he had gone to a Popish priest and joined a Romish church, or hung out his sign and gone to selling liquor. And now, as the Conference draws near, the *Religious Telescope* groans with articles assailing their just and reasonable anti-secrecy law.

Bishop J. Weaver, Feb. 25th, assails the anti-secrecy rule because:—

1. "If it were not for our sweeping law against all secret orders, we could to-day have large, self-sustaining congregations in towns and cities where now we have none." But this argument is as good for admitting liquor-sellers as Masons, for liquor is as strong in the cities as the lodge is. Again he says:

2. "Our present law, by a good many of our ministers, is not, and, in my opinion, will not be enforced." And this is said by a Bishop; and "overseer," set by God and his brethren to see that discipline, that rule included, is enforced. The civil sheriffs and governors who made this plea a few years since in favor of secession, were held to be rebels and confederate with rebels; and they were. So is Bishop Weaver.

But Bishop Weaver says further:

3. "The law makes no provision for the restoration of one who has joined a secret society, no matter what his confessions and promises might be, that is if he withdraws from the secret order—says he is sorry he joined, and will quit it!" Bishop Weaver under-estimates the intelligence of United Brethren if he expects them to believe such an objection to the law sincere, and not deserving pity and disgust. "*Restore such an one in the spirit of meekness,*" is the rule of Christ for penitent offenders of all classes, penitent Masons included.

But the proof that Bishop Weaver is utterly insincere, and "walking in craftiness," is seen in the fact that in his three solid columns of attack on the rule excluding the lodge, he suggests no alteration or amendment. If he was a fair-minded, upright man he should tell his people, who have trusted him, honestly what he wants. If he wishes to receive Odd Fellows, or the Grand Army, or Good Templars, he is bound in decency and candor, to let his church know where he means to land them. But not a word of this. He transcribes the very spirit of those who assailed Christ. They took no ground themselves, only but sought to obstruct and hinder his efforts to do good and repress evil.

But the venerable and beloved Dr. L. Davis has commenced a reply to him (*Telescope*, March 11th), and promises to expose "The false assumptions and flimsy reasoning by which the Bishop (Weaver invites anarchy and revolution" into the church. Ten thousand blessings rest on the beloved and excellent Dr. Davis.

Our readers will remember Dr. Z. Warner, the nullifier, whose doctorate by President Thompson, seemed to have quieted him for a time. This strange brother, in the *Telescope* of Feb. 18th, comes to the front with Bishop Weaver's argument that opposing secret societies loses money by keeping the Brethren church out of cities, and keeping rich men out of the church." He says: "More than a hundred years have failed to give us one millionaire; and it may be doubted if there are two hundred people in our church worth one hundred thousand dollars. * * * If we were to enter the cities in force at once, it will be years before there will be any financial aid come from them" And again: "There are thousands of dollars in the hands of our people ready to be given whenever they are convinced that we have arranged for successful work," (by taking in the Masons, of course).

We need patience to consider such arguments. They sound so like the talk of him who "had the bag" and plead, "This ointment might have been sold for three hundred pence;" that the line of Faber rushes to our memory.

Behind him crouches Judas with the silver in his hands.

But these brethren forget that most men who join the lodge now do so to *get*, not to *give*.

Then we have a brother who signs himself "A Progressive Pastor," in the *Telescope*, March 11th, who discourses thus concerning "The law on secrecy." "I say, leave the whole thing out, root and branch." * * * "The pastors of this church never will enforce it." And then he adds: "I operate as a pastor in a city of 60,000 people; and when I hear it said we cannot reach the rich, and we cannot reach the working men because they belong to some union or other, for these unions are secret societies; and we can't take the old battle-scarred veteran, because he belongs to the Grand Army, then I wonder in heaven's name who I am to hunt for, and what class I am to take in?"

In answer we observe: Bishop Weaver in this very paper of Feb. 25th, says: "I give it as my deliberate opinion that nine-tenths of our people—ministers and all—are opposed to secret societies." And the shrewd observer who edits *The Interior*, says: "The number of those who detest secret societies runs up into millions." Surely among these millions "a progressive pastor" might possibly find souls to bring to Christ in a city of sixty thousand people, even if he had to look for them in "the highways and hedges," as Christ commanded.

But if Bishop Weaver's estimate is right, that nine-tenths of that church are opposed to secret societies, the worst possible policy would be to let in secret societies to purchase either peace or prosperity. The man who trades with the devil, loses both purchase and price. Bishop Weaver and the "progressive pastor" plead for "the minor secret orders;" especially the Grand Army. Do not these gentlemen know that Masons run and rule those lesser orders? That John A. Logan pre-empted the Grand Army for the last election? If sensible men were compelled to buy snakes, they would prefer to take the old ones, the most frightful, and which would die soonest. But for Bishop Weaver now, when the whole dark dynamite family are going out of fashion, to advise the brethren to take an instalment of them to their bosom, betokens senility or something worse.

But the power of the lodge is superhuman, and human wit, or power, or wisdom, can not successfully cope with it. Our Saviour prescribed the only effectual method, which is "prayer and fasting." Will not Dr. Davis and ex-Bishop Wright appoint a day of prayer for their next General Conference, and invite all to unite with them who can be reached by the anti-secret religious press of the community?

THE CHICAGO BRETHREN:—A DIALOGUE.

Ques. What is the trouble? The Chicago brethren say they are Anti-masons, and think they are sincere; yet they shrink from active Anti-masons as if the Anti-masons had a contagious disease. There must be some flaw or screw loose in your machinery.

Ans. Some Chicago brethren shrink from active Anti-masons, as James and the Jerusalem Christians shrank from Paul, after the mob raised by "the Jews which were of Asia," had assailed him, and forty of them had sworn not to eat till they had killed him.—Acts 21.

Q. Why did Paul get up that uproar? James did not; and he was a good Christian and an apostle living right there in Jerusalem among thousands of Christians and among the very mob itself.—Acts 21: 20.

Ans. James's Jerusalem Christians were all "zealous of the law" (Acts 21: 20), and Satan was not afraid of such Christians, who mixed dead Jewish ceremonies with living faith in Christ. So Satan is not afraid of Chicago churches, whose communions are all open to the dead Jewish and Pagan ceremonies of the secret lodges; or those who practice those ceremonies. Satan got up that mob, and the half-and-half Jerusalem Christains laid it to Paul. So they shrank from him, and he would have been killed if it had not been for "the chief captain."

Q. Why didn't Paul bend a little to their notions?—not be so stiff?

Ans. He did. He said, "I am a Pharisee;"

shaved his head and "purified himself," as the Jews did; but that did no good. They knew Paul stood for "simple faith in Christ and against salvation by their customs."

Q. Was that really all they had against him?

Ans. Oh, no! An ex parte counell told and swore to a whole ship-load of lies about him. They even made the chief captain believe that Paul was an Egyptian and captain of a gang of murderers! See Acts 21: 38.

Q. Well, how did things turn out at last?

Ans. It turned out this way: Paul, ignored, perhaps forgotten, by the settled pastors and thousands of Christians in Jerusalem, was sent in chains a missionary to Rome, at the expense of the empire; preached "two whole years" there, "no man forbidding him," and his doctrine filled the world, so that 215,000,000, more than half of the Christians on the globe call themselves "*Roman* Catholics," after the name of the church which Paul founded with a chain on his arm! Whether James and the city brethren who were Judaizing disciples, ever repented of mixing up with religion those empty ceremonies which they made Paul practice (Aets 21: 24), we know not. But we imagine they did; and that they all fell in love with Paul, as Peter did (2 Pet. 3:15) and as we doubt not the Chicago brethren will yet fall in love with the "active Anti-masons."

ADVENTISM.

Our attention is called to this subject by a friendly and fraternal criticism of the *Cynosure* by the *Messiah's Advocate and Herald*, Oakland, California. The editor says, "The *Cynosure* is well engaged in rescuing the church from the withering blight of the secret oath-bound societies." But he excepts to our saying, "It is the glory of God to conceal a thing;" and he has purposely concealed the time and *manner* of his coming.

This remark of the *Cynosure* was intended to apply to past as well as future comings. We have ever been taught, and believed, that when God appears in the Old Testament "*mone humano*," in human form, having "eyes," "hands," feet," etc., that it was Christ anticipating his humanity. So he came to Adam, to Abraham, to Jacob, etc. So he says to Moses, "I am Jehovah." "I am come down to deliver" my people; not in vision only, but in fact. So he came to Joshua as "Captain of the Lord's host." So he came to Saul on his way to Damascus, in vision to be sure, but none the less in fact. Finite cannot see or appreciate infinite. No man hath seen or can see God; yet he has made himself cognizable in the different ways given in Scripture. And in all these "comings," he hath concealed the mode. True the angels said, "He shall so come in like *manner* as ye have seen him go." But the word "manner" refers merely to his coming to this earth through the clouds. But he will then come "in his glory;" in very different aspect from the humble, crucified body in which he departed. Every one of his comings has taken men by surprise, both as to time and mode or manner.

In Mr. Moody's meeting at Northfield, Mass., a good brother assured us that Christ would stand on Mt. Olive; and, said he, "I shall shake hands with him." Rev. Mr. Hinman, who writes much and well, says, "We can live in the air then, as well as on the earth." And Mr. Moody at the above meeting was asked, when the millennial coming had opened, and the Bride (the church) has met her Lord in the air, "to be forever with the Lord;" whether "conversions would still go on among those not taken up;" with many like inquiries. Mr. Moody grew reticent and changed the theme; and the *Cynosure* praised him for it.

William Miller, born in Pittsfield, Mass., in 1781, commanded a company in the war of 1812, and in 1833, at fifty-two years of age, fixed on 1843 as the date of Christ's coming to destroy and reconstruct the world. His converts were thousands; but his prediction failed. He and his converts insisted that their error must be slight, and fixed other periods for the final catastrophe. His interpretations were plansible, and some learned and thousands of good men adopted them. We now look back over the interval of forty-five years, and can judge the movement, as the Saviour said we should "know" men,—by its fruits. A sect has been formed, which has furnished sub-sects, divided by questions, of the day to keep Sabbath, whether the souls of the dead sleep, etc., etc., each characterized by the original zeal and positiveness of opinion. This effect is unhappy. It has aggravated by multiplication the state of schism which weakens and degrades the church of God.

But along with the few "dead flies" which scent sectarianism, the movement has yielded good and beautiful results. For instance: It has rescued a glorious host of Scriptures from oblivious neglect. It has put the coming of Christ as a living reality before multitudes who had almost forgotten that he is coming, and put them upon thinking whether they are, as on any interpretation they ought to be, prepared to meet and greet him at his coming. It has made thousands long for and love his appearing.

But the brightest truth casts the darkest shadow; and as the doctrine of predestination becomes mischevious error when it keeps a young minister from offering salvation to all in the house, for fear some are not elected; so Adventism is a curse to the man whom it takes off from and discourages in the work of preparing the way of the Lord," so that he *may* come. It has been attributed to Mr. Moody, though we have not seen it in his writings, that he considers our race a wreck and sinking, and his mission that of a man with a life-boat to bring off as many as he can. We do not so conceive things. It seems to us (Isa. 2: 4) that Christ is to produce a state of things yet in which "nation shall not lift up sword against nation, neither learn war any more;" that prayer is as prevalent now as when Hezekiah prayed, and God rescued the Hebrew commonwealth from the curse of lodge-worships (such as are now divorcing our United States and Europe from God), and suddenly "turned Israel back to the worship of God, and obedience to his law. We bless God for the work Mr. Moody is doing. He is holding up Christ who alone is to "draw all men" from their idols. Fifty years ago Dr. William Cogswell published a book, "The Harbinger of the Millennium," which taught us that The American Board and cognate societies were to bring in the millennium. At that very time the missionaries held slaves and slaves who could not read the name of Christ did the work in the mission schools; and when we objected to slavery we were ostracised and despised troublers of Israel! So now, our railroads are bringing our comforts from the ends of the earth, through the broken law of God to our very tables, and the best and brightest of our young men are going to hell by steam, by tens of thousands!

Now there is nothing in Christ's second advent which makes God's ear heavy, or his arm short. Let us insist on Christ's coming; for he will. But while we do not turn off our eyes from the signs of the times bnt look for and haste nnto his coming, let us not shrink from preparing his way, nor despond because "The acceptable year of the Lord" always, as in our slavery war, brings with it "The day of vengance of our God." Christ joined both together. "A fire goeth before him, and it shall be very tempestuous round about him." Let us not amuse ourselves with superficial, skin-deep revivals, or conjuring with the millennium. The Bridegroom will come when the Bride hath made herself ready. Amen: even so, come, Lord Jesus.

—Rev. Isaac Bancroft expects to start out on his summer's campaign in Wisconsin about the first of April. Write him at Monroe, Wis., as to the work needed in your county or neighborhood.

—Secretary Stoddard will present the petition for a prelude on Freemasonry to Joseph Cook very soon—perhaps has already done so. He has also formed a young men's club against the lodge in Boston, which he hopes will be a nucleus to attract others of like spirit and become a permanence and a power in the city.

—Pres. C. A. Blanchard secured the names of most or all the Congregational pastors of Chicago to the Joseph Cook request. In Detroit Bro. C. C, Foote obtained over thirty names which he forwerded immediately to Rev. David McFall at East Cambridge, Mass.

—William Hall of W. Salamanca, N. Y., who wrote last week in favor of a union of all Prohibitionists, wishes to correct one mistake that occurs in it. Instead of himself who was distributing Anti-masonic tracts it was Gov. St. John himself who was so worthily engaged. No wonder his heart warmed to the Prohibition leader.

—One of the strangest peoples with whom missionary enterprise has had to do are the Falashas, of Ethiopia. They are black Jews, about 200,000 in number, living west of Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. Undobtedly they are not of pure Jewish descent, although to some extent they are the children of Jewish immigrants, who, in the time of the great dispersion, settled in Abyssina and married wives of that nation.

LECTURES AT MUSKINGUM COLLEGE.

New Concord, O., March 10, 1885.

At the request of friends of reform in this community, Pres. Chas. A. Blanchard, of Wheaton (Ill.) College, delivered three lectures in the hall of Muskingum College in this place.

The first lecture was delivered at 7 P. M., Feb. 26th, on the subject, "Dynamite." The speaker took the ground that all secret societies are akin, and that they should all be prohibited by law. Secrecy adapts them to no good purpose and may adapt them to any evil purpose. The public can make no distinction between secret societies. They tack secrecy onto some good principle not to help the cause of truth, but that the good principle may help secrecy. For example, the Grand Army of the Republic tacks secrecy to patriotism, not that secrecy may help patriotism, but that patriotism may help secrecy. As far as secrecy is concerned, all secret orders are dangerous, and ought to be prohibited by law.

The second lecture was delivered at 1 P. M., Feb. 27th. The subject was, "Oath-bound." Some societies impose no oath, but take an affirmation or promise. Rash oaths are unscriptural. The obligation of secrecy of secret fraternities is rash, because it requires the candidate to bind himself to conceal what has not yet been made known to him. Until it is made known to him he cannot know whether it would be right to conceal it.

An oath or promise to do what is wrong is sinful. Such an oath or promise should not be kept. Freemasonry assures the candidate that its obligation will not interfere with his duties to his family, his neighbors, his country, or his God. But it is found that it inteferes with them all. An oath or promise imposing such obligations ought to be broken. Men should not "sneak out" of secret organizations when they become convinced they are wrong, but should come out of them manfully.

The third lecture was delivered at 10 A. M. Feb. 28th, on the subject of "Serving Idols." The speaker showed the sin of idolatry. Men make idols of many things. We all need to see if there is not something or other that takes the place of God in our hearts. Secret societies generally reject or ignore the Lord Jesus Christ. Such as are guilty of this cannot worship the true God. There are only two beings whom worship can reach, God and the devil. Many secret societies "sacrifice unto devils," and not to God. The speaker closed by saying that the day would come when the idolatry of the lodge system would be swept from off the face of the earth.

At each meeting there was present a large, intelligent, and appreciative audience. The speaker has the happy faculty of being able to illustrate by pleasing anecdotes. He is an able and eloquent orator. There is a probability that the students will bring him back to deliver them an address at no distant day. If he come he is certain to receive a hearty welcome. If you want a treat send for Pres. C. A. Blanchard, and you will be likely to get it.

Henry McCreary,
T. H. Paden,
M. Faris,
} *Committee.*

BROTHER HINMAN AGAIN IN WASHINGTON.

Washington, March 12, 1885.

Dear Cynosure:—The bad state of the roads in central Indiana made it inconvenient, if not impracticable to hold meetings, and I am taking a short vacation with my family.

I reached here on the evening of the 10th and found all in usual health. To-day I have visited the Capitol and attended the brief session of the United States Senate. Mr. Hendrieks presided with dne dignity, and reminds one of some respectable farmer in charge of a town meeting. To-day Mr. Van Wyck presented a petition concerning the forfeiture of a railroad land grant in Florida, which led to considerable discussion and was participated in by Senators Brown of Alabama, Edwards of Vermont, and Plumb of Kansas, who is apparently the youngest member of that body. At 1:30 the Senate adjourned for the day. These brief sessions will continue until the nominations are made, which Mr. Cleveland and his cabinet seem disposed to take ample time to consider.

There is an exceedingly hungry horde of office-seekers, and great and growing displeasure because their wants are not supplied. To-day there is great consternation among the clerks caused by the discharge of a considerable number of supernnmerary employes at the White House. It is feared that it was but a device to create vacancies to be filled by and by.

(*Continued on 12th page.*)

THE HOME.

IN HARBOR.

I think it is over, over—
I think it is over at last;
Voices of foeman and lover,
The sweet and the bitter have passed.
Life, like the tempest of ocean,
Hath outblown its ultimate blast.
There's hut a faint sobhing seaward,
While the calm of the tidc deepens leeward,
And hehold! like the welcoming quiver
Of heart-pulses throhbed through the river,
Those lights in the Harhor at last—
The heavenly harbor at last!

I feel it is over, over—
The winds and the waters surcease :
How few were the days of the Rover
That smiled in the beauty of peace!
And distant and dim was the omen
That hintcd redress or release
From the ravage of life and its riot,
What marvel I yearn for the quiet
Which hides in this Harbor at last?
For the lights, with their welcoming quiver,
That throb through the sanctified river
Which girdles the Harbor at last—
The heavenly harbor at last!

I know it is over, over—
I know it is over at last:
Down sail, the sheathed anchor uncover,
For the stress of the voyage has passed.
Life, like a tempest of ocean,
Hath outhlown its ultimate hlast.
There's but a faint sobbing seaward,
While the calm of the tide deepens leeward,
And behold! like the welcoming quiver
Of hcart-pulses throhhed through the river,
Those lights in the Harhor at last—
The heavenly harbor at last!

—*Paul H. Hayne.*

KNOW YOUR BIBLE.

BY JOSEPH COOK.

The Spaniards have a proverb which says: "An ounce of mother is worth a pound of clergy." An ounce of conduct is worth a ton of reading. An ounce of self-surrender to truth already possessed is worth a planet's weight of truth not transmuted into deeds. Nevertheless, it is so important to give attention to select reading in the hushed mood of spiritual sensitiveness, which is the only interpreter of souls in print, that, perhaps it is timely now to recite a list of illumiued, cheerful, incisive, stalwart books, which may be useful to those who lately have entered a Christian life, and some of which may become, not only food, but muscle. Let us always remember that mental and spiritual food without work are not transformed iuto uerve and muscle, and not merely food. Work after food makes strength; and food without work makes—what shall we say?—a plethoric, over-fed, luxurious, uneasy Christianity, an object of pity to gods and men.

What you want, of course, is first *the Bible really understood—that is, acted out.* How much do you know of Shakespeare until after you are forty years of age? Until a man has surrendered himself to God he caunot be said to appreciate the Bible, or any great merely human production. Let a poet like Milton, or Shakespeare, or Dante, make a painting of the inner sky in man, and he will put into it light and shade almost as strongly contrasted as the light and shade of Christianity. If there is not the Sun of the Atouement in it, there will be there the chariot of that Sun—a fathomless desire for peace with God and with the irreversible record of the past. But how can you understand great poetry of the secular sort until you have lived it, and multitudinous rifting experiences have opened your heart? Nevertheless, even with a heart untutored by fullness of life, it is better for you to read great poetry than third-rate poetry—the light fiddling of the charlatans, who sing the anthem of the stars as if it were a dancing tune, and make a painting of the sky without the sun in it, or moon, or light, or shade, or much of anything else. It is best for you in studying what is greatest in the results of human imagination, to avoid mercilessly all second-rate matter, however good; and so, in feeding your devotional life, it is best for you to avoid Bunyan, and Jeremy Taylor, and Baxter, and Martineau, and Pascal, and Bushnell, and Thomas a Kempis himself, if these books shut out the Bible from daily and almost hourly use. The Germans have a proverb, that "the better is a great enemy of the best," and these richest of the devotional works are a mischief if they hinder you from taking the Bible as your supreme inspirer in life, as it will undoubtedly be your solace in death.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world. For one, I have not made up my mind to put under my head when I lie dying, anything written by Voltaire, or Strauss, or Parker. We are to be scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible, spiritually understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action.—*Bible Readings.*

THE PSALMS.

Richard Sibbes, two hundred and fifty years ago, the erudite preacher at Gray's Inn, London, said: "If the Scriptures be compared to a body, the Psalms may well be the heart; they are so full of sweet affections and passions." Indeed, without them, the pulse of the church's devotion would probably long since have beaten so low as to be scarcely discernible. God's people in all ages, have been taught both how to pray and to praise from the book of Psalms.

A most venerable bequest of antiquity is this book. If the Hebrew nation had handed down to us no other embodiment of literature and religion than this, they would have been entitled to our boundless gratitude. And even poetry, as well as piety, has lingered about these Psalms at all times with admiration. As though they had been all written by one man, the classic and brilliant Lamartine exclaims: "The sweet singer of Israel! The first poet of sentiment! The king of lyrics! All the most secret murmurs of the human heart found their voice and their note on the lips and the harp of this minstrel. Read Horace or Pindar after a Psalm! For my part I cannot."

Both Milton and Addison, poets rare, hung with mingled delight and reverence over the Psalms, and both nibbed their pens for some attempted transference of their beauty and excellence into English. In the same class, also, belongs Bacon, who said: "If you listen to David's harp you shall hear as many hearse-like airs as carols." Philosophy did not humble itself, when it lent its ear to these strains of ancient piety, and "listened to David's harp."

Once privileged with a few minutes' conversation with Longfellow, I alluded to the Psalms, which led him to say with mueh emphasis and signficance of expression, in reference to some modern fancy that David did not write them, "But *somebody* wrote them!" As though they were worth all that they are commonly held to be, from whose pen soever they came.—*Rev. J. G. Hall, in N. Y. Observer.*

JOHN PLOUGHMAN'S TALK ON PATIENCE.

Patience is better than wisdom; an ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it; it is a medicine which is good for all diseases, and, therefore, every old woman recommends it; but it is not every garden that grows the herbs to make it with. When one's flesh and bones are full of aches and pains, it is as natural for us to murmur as for a horse to shake his head when the flies tease him, or a wheel to rattle when a spoke is loose; but nature should not be the rule with Christians, or what is their religion worth? If a soldier fights no better than a ploughboy, off with his red coat. We expect more fruit from an apple-tree than from a thorn, and we have a right to do so. The disciples of a patient Saviour should be patient themselves. Grin and bear it, is the old-fashioned advice, but Sing and bear it, is a great deal better. After all, we get very few cuts of the whip, considering what bad cattle we are; and when we do smart a little, it is soon over. Pain past is pleasure, and experience comes by it. We ought not to be afraid of going down iuto Egypt when we know we shall come out of it with jewels of gold and silver.

Impatient people water their miseries, and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even kuow to be bitter if they had the sense to swallow it whole in a cup of patience and water. They think every other man's burden to be light, and their own feathers to be heavy as lead; they are hardly done by in their own opinion; no one's toes are so often trodden on by the black ox as theirs; the snow falls thickest round their door, and the hail rattles the hardest on their windows: and yet, if the truth were known, it is their fancy rather than their fate which makes things go so hard with them. Many would be well off if they could but think so. A little sprig of the herb called content put into the poorest soup will make it taste as rich as the Lord Mayor's turtle. John Ploughman grows the plant in his garden, but the late hard winter nipped it terribly, so that he cannot afford to give his neighbors a slip of it; they had better follow Matthew 25: 9, and go to those who sell and buy for themselves. Grace is a good soil to grow it in, but it wants watering from from the fountain of mercy.

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch, but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it, is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after, than the rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman, and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have that makes us truly rich. The parings of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention therewith. "Better is a little with the fear of the Lord than great treasure and trouble therewith." A little wood will heat my oveu; why, then, should I murmur because all the woods are not mine?

When troubles come it is no use to fly in the face of God by hard thoughts of providence; that is kicking against the pricks and hurting your feet. The trees bow in the wind, and so must we. Every time the sheep bleats, it loses a mouthful, and every time we complain, we miss a blessing. Grumbling is a bad trade and yields no profit, but patience has a golden hand. Our evils will soon be over. After rain comes clear shining; black crows have wings; every winter turns to spring; every night breaks into morning.

"Blow the wind never so fast,
It will lower at last."

If one door should be shut God will open another; if the peas do not yield well, the beans may; if one hen leaves her eggs, another will bring out all her brood; there's a bright side to all things, and a good God everywhere. Somewhere or other in the worst flood of trouble, there always is a dry spot for contentment to get its foot ou, and if there were not it would learn to swim.

Friends, let us take to patience and water-gruel, as the old folks used to tell us, rather than catch the miserables, and give others the disease by wickedly finding fault with God. The best remedy for affliction is submitting to providence. What can't be cured must be endured. If we cannot get bread, let us bless God that there are still some cabbages in the garden. Must is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later, good for the laud: whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat, and yet Paul by grace came to glory in tribulations also. Losses and crosses are hard to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes. We must needs go to glory by the way of Weeping Cross; aud as we were never promised that we should ride to heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. All's well that ends well; and, therefore, let us plow the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labor while others murmur.—*Spurgeon.*

BIBLE READINGS FOR THE YOUNG.

THE ONLY FOUNDATION. Read Luke 6: 45–49.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

1. Who laid this sure foundation in Zion? Isa. 28: 16; John 3: 16.
2. What is it to dig deep for this rock? 2 Pet. 1: 10; Prov. 2: 3-5.
3. What is it to build on this rock? 1 Pet. 2: 4–7; 2 Pet. 1: 5–7.

4. What does the sand on which many build represent? Rom. 10: 3; Deut. 29: 19; Matt, 7: 22.
—*Notes for Bible Study.*

THE CHILD OF NAZARETH.

That little home in Nazareth—
How bright it must have been,
When in it dwelt the blessed Child
Who knew no toueh of sin.

How glad his mother must have felt,
As day by day he grew
In strength and beauty by her side,
So pure, so sweet, so true.

And often as she spoke his name—
Dear name, and angel given—
And quickly at her call he came,
She saw the light of heaven

Upon the gentle, lifted face,
And in the wistful eyes
That were so strangely beautiful,
So loving, meek, and wise.

I think he was a joyous child,
And when he went and came
The mountain kids about him played;
The wild wood birds grew tame.

None ever heard a hasty word
From this fair, sinless Child;
None ever saw him frown,
But all were happy when he smiled.

I'm sure he did not fully know
His father's business yet;
But still his hands were swift to do
The tasks his mother set.

And up and down the hillside paths
His feet were quick to run
On errands, if his mother sent,
For was he not her son?

I like to think, my little ones,
That on the birthday page
The very age that you are now
Was once the Christ Child's age.

And, as he stands at God's right hand,
The King of earth and heaven,
He comprehends your childish thoughts,
Though you are only seven,

Or nine or twelve. He knows about
The prizes you would win.
He was like you in everything,
Exeept the blight of sin.

Oh, who can help but love him well,
This friend for life and death,
Whom God and man with favor crowned.
The Child of Nazareth.

—*Congregationalist.*

BREAD CAST UPON THE WATERS.

The late Thomas Tegg left a name in the bookselling trade for enterprise and successful prosecution of his calling. When a lad, coming to London in search of employment, he met on the coach some other young men who were bent on the same errand. They on reaching their place of destination thought that they would like, before searching for a situation, to spend a few days in seeing the sights of the metropolis. Tegg, on the contrary, went straightway to the point, and entered the first book shop he saw in quest of work.

"What can you do?" he was asked.

"My best," was his laconic and pregnant reply.

"Do you wear an apron!"

Tegg produced one, and tied it on.

"Go to work," said his new master, and thus, as he himself afterward said,—

"In less than half an hour after my arrival, I was at work in one of the best houses in London."

The young man's application to business was marked, but on one occasion, when in another situation, he asked for a holiday.

"We have no objection, but where art thou going?" said his employer, a member of the Society of Friends.

"To Greenwich fair, sir."

"Then we think thou hadst better not go. Thou wilt lose half a day's wages. Thou wilt spend, at least the amount of two days' wages more, and thou wilt get into bad company."

At two o'clock, however, he was told he might go; but as soon as he reached the London bridge, his heart smote him, and he returned.

"Why, Thomas, is this thee?" his employer exclaimed. "Thou art a prudent lad," and when Saturday came, a guinea was added to his wages.

This incident, we may add, led Tegg, when he came to be a master, to be a kind though a strict one, and during fifty years of his business life, his biographer tells us he never used a harsh word to a servant, and dismissed but three. Equally judicious was a resolution he made, that he would visit a place of worship every Sunday; read no loose or infidel books; would frequent no public houses; would devote his leisure to profitable studies; and would form no friendships till he knew the parties well.

With such principles success in business was but a qurstion of time. He inspired confidence, which subsequent experience justified, and started in trade on his own account. Some difficulties, however, followed, in the course of which occurred the following incident:

"He had purchased," said Mr. Curwen, in his interesting history of booksellers, "a hundred pounds worth of books from Mr. Hunt, who, hearing of his struggles, bade him pay for them when he pleased. Tegg, in the fulness of his gratitude, told him that should he ever need aid, he should have it; but the wealthy bookseller smiled at the young struggler's evident simplicity. We will tell the rest of the story in Mr. Tegg's own words.

"Thirty years afterward I was in my counting-house, when Mr. Hunt with a queer looking companion came and reminded me of my promise. He was under arrest and must go to prison unless I would be his bail. I acknowledged the obligation, but would first take my wife's opinion.

"'Yes, my dear,'" was her answer, 'by all means help Mr. Hunt. He aided us in trouble; you can do no less for him.'

"Next morning I found I had become his surety for thirty thousand pounds."

The hundred pounds which Mr Hunt had lent Tegg so many years before, was thus found by him after many days.—*The New York Observer.*

HOW RUBBER BOOTS AND SHOES ARE MADE.

Did you ever see any crude rubber, and have you any idea how it is gathered and worked? There are twenty or thirty varieties of crude rubber, varying greatly in quality, and of all these the best is known as Para, a South American product, obtained in Brazil, about 1,800 miles above the mouth of the Amazon. It is called Para from the city of that name from which it is shipped to foreign parts. The gum is gathered by tapping the rubber trees, as we tap maple trees for sap for maple sugar. The sap in gathered into a large pot into which the native dips a flat wooden paddle, to which gum adheres. He withdraws the paddle and holds it in a smoke made by burning palm nuts, which dries and cures the film of rubber on the paddle. He then dips again, and smokes again, repeating the process until he has on the paddle a bunch of gum weighing several pounds. Then he splits the ball or roll to get the paddle out, and it is ready for market.

These natives are not models of honesty, however, as these chunks of gum frequently contain palm nuts, rubber nuts, pieces of iron, or are freely mixed with sand to add weight, which often causes the manufacturer great trouble. The public, or a large share of the public, have an idea that crude rubber gum comes something like tamarac, and that it is melted and cast into whatever form is desired, but this is not true. A rubber shoe factory is not a foundry; it comes nearer being a printing office.

These chunks of rubber are sliced into steaks, you might say, by sharp knives revolving rapidly and kept constantly wetted. When one of these knives strikes an iron spike, there is apt to be "music in the air." The operators are on the lookout, however, and accidents are so thoroughly guarded against that they are very rare. These steaks are then put into a chopping machine, where they are made into an article closely resembling boarding-house hash, only that this hash is the straight goods, except that it needs cleaning. The small pieces thus formed are then put through a machine which makes mince meat of them, and at the same time washes out all the dirt and sand. This (not the dirt and sand) is now shoveled into a rolling machine which compresses the mass into rough sheets. This is the first process. These sheets are then taken to another building and put into a steam drying room, where they remain about three months to free them from all moisture.

By the drying process they lose from 15 to 30 per cent of their weight. If the least moisture remains in the rubber when made up into shoes, the heat of vulcanization causes its expansion, and consequently causes blisters in the stock. The dry gum is then run between heavy iron rollers, heated by steam, and called grinders, by which it is softened to permit the admixture of the vulcanizing material.

Rubber in its natural state is unfit for use, and Goodyear's process of vulcanization by the aid of sulphur is necessary to utilize it. This mixing is done by running the ground rubber through still another series of rollers, which press the rubber and sulphur together in one soft, fine body, which is finally run through a calendar, between great steel cylinders; the mass is pressed out into long, smooth sheets of any desired width or thickness. Then comes the printing process. These sheets are fed through steel cylinders on the face of which is engraved the pattern for sole, heel, and upper desired to be produced, and these impressions are as clearly printed on the rubber as this type impression is on this paper.

Then the sheets go to the cutters, who cut out the different parts and send them to their respective departments. The lasting is done similarly to that of other shoes, except that the parts are all put together by rubber cement, and, before removal from the last, they are placed in vulcanizing ovens, where they are subjected to a degree of heat that transforms the various parts into a homogeneous mass in the shape of a boot or shoe without a seam, nail, or peg. Then, if a dull finish is desired, the last is removed, and the goods are ready for market. Otherwise they are varnished to give the bright finish, and dried, when they are ready.—*Scientific American.*

TEMPERANCE.

From John Bright.—To drink deeply—to be drunk—is a sin: this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness is the state furtherest removed from it. The state of drunkenness is a state of sin; at what stage does it become a sin? We suppose a man perfectly sober, who has not tasted anything which can intoxicate: one glass excites him, and, to some extent, disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled. This is sin; awful sin; for "drunkards shall not inherit the kingdom of God." But where does the sin begin? At the first glass, at the first step toward complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system toward the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?

From T. L. Cuyler.—If I were to talk to these young men upon total abstinence I should say just this: It is the best thing in the world for your pocket. Nothing turns the pocket into a bagful of holes like alcohol. It is the best thing for the home. More homes are darkened and damned by the bottle than any other cause. It is the best thing for your brain; for alcohol, like the hound after the hare, makes at once for the brain, ruining body and soul. It is the best thing for your immortal soul; for if you never drink you will never be a drunkard, and the drunkard cannot inherit the kingdom of heaven. That is my total abstinence speech in a nutshell.

A Practical Temperance Story.—Charles P. Coggleshall, a picture frame dealer at 384 to 390 Carroll avenue, filed a petition in the Probate Court, asking for the appointment of a conservator for his father, Samuel P. Coggleshall, an alleged drunkard. His real estate is valued at $47,000, and personal property at about $2,500.—*Chicago Herald.*

A certain saloon-keeper in Wilkesbarre, Pa., has made it his custom for several years to keep a glass box on his bar during holiday week labeled "charity." Into this box his customers are invited to drop their spare change. On New Year's day his customers are invited to guess how much there will be in the box when it is opened, each guesser paying a small coin into the box for the privilege of guessing, the one who guesses nearest the correct figure to receive a box of twenty-five cigars. This year the box contained $250, and he sent it to the Home of Friendless Children, but was surprised by its prompt return, with a note from the managers declining to receive a gift from such a source.

La Canada is a Mexican village. Its stores bear such suggestive titles as "The Saloon of Mercy," and "The True Faith." Every pulque shop, where men and women get mildly exhilarated on the juice of the maguey distilled in divers forms, shows the image of some saint or virgin setu p among the bottles. One is called 'The pulqueria of the mother of God," and scores are dedicated similarly.—*N. Y. Sun.*

(*Continued from 9th page.*)

The court martial of Gen. Hazen has fairly commenced, and judging by the unexpected vigor of the Swaim trial, bids fair to be prosecuted to a satisfactory conclusion. It is probable that the civil courts of this District might learn some lessons in vigor and promptness from their military courts.

There seems now to be some probability that the rascalities of the Indian Ring will be investigated and possibly punished. Some months since it was reported that out of $300,000 appropriated to the Cherokees, a large proportion had been absorbed by Congressmen and others. It is charged and believed that Congressman Phillips of Kansas, was in the receipt of $22,500 of this amount.

There was doubtless much occasion for the cry, "turn the rascals out." It remains to be seen whether a more hungry swarm will take their place.

MARCH 14th.—Together with my two boys I have just returned from a visit to the top of the great Monument. Free tickets can be obtained at 612, 17th St., N. W. They entitle the possessor to be taken to the top of the Monument, when in the opinion of those in charge, it can be done with safety, and without interference with the workmen. The same steam elevator that took up the stones now takes people. Not more than thirty can ascend at once and the journey takes ten minutes. After a stay of just ten minutes, the same time is occupied in descending. There is ample room on the floor just above the top of the main walls, and the four windows afford a wide view without danger from falling.

The view of the city, the public buildings, and especially of the Potomac, is exceedingly fine. People and horses look curiously small, and the great Capitol seems dwarfed to the size of an ordinary building. The Arlington mansion and surroundings were seemingly quite near, and but for the haze, the Blue Ridge of the Alleghenys could have been plainly seen in the southwest. We just discovered their faint outline. I have never before quite understood the work of improving the Potomac flats. Viewed from the Monument it seemed a map just at the base; artificial channels are being dredged, and the low banks and shallow bed of the river is being filled. The sources of malaria are greatly diminished, and the facilities of navigation increased.

I noticed that in the part of the Monument built before the war there is a considerable number of memorial stones, sent by States, individuals and corporations. There is a much larger number yet to be placed. Besides this, there remains yet much to be done before the monument is completed, but in its massive and simple grandeur it is without a parallel. H. H. HINMAN.

THE CHURCHES.

—Rev. Robert Hardie after a protracted meeting at Argo school-house in Brookings county, Dakota, organized, Feb. 9th, a Wesleyan church of twenty-seven members.

—As a result of a union meeting in the Wesleyan church at Hillsboro, Ohio, there were some fifty or sixty conversions last month.

—Elder D. P. Rathbun having spent the winter in New York State, has lately been holding successful revival meetings with the Wesleyan church at La Fayette, N. Y.

—Mr. Gladstone, the English Premier, states through his secretary, in answer to an inquiry, that the clergy of the church of England are not State paid.

—It is said that the *Morning Star*, the organ of the Free Baptists, is soon to be removed to Boston. Its headquarters have been at Dover, N. H., for the past thirty years.

—It is reported that 800,000 pupils were taught last year in the different Methodist schools for freedmen.

—John B. Gough lately lectured in Madison Ave. Congregational church, New York, in behalf of the Cremorne Mission established by the late celebrated Jerry McAuley. Since the death of her husband, Mrs. McAuley has conducted this beneficent enterprise.

—It is believed that there have been 300 conversions at Kalamazoo, Mich., during the union meetings conducted by Major Whittle. The First Congregational church, pastor C. O. Brown, received fifty-four to its membership March 1st.

—The largest congregation in Sweden is that of Hedvig Elconora or Ladugardsland's congregation, Stockholm, the entire membership being not far from 36,000, or larger than the city of Norrkoping, the fourth largest city in the kingdom.

—Japan has 93 Christian churches, with 7,000 members, and 109 Sunday-schools. There are 500,000 copies of the Scriptures, and 2,000,000 Christian books and tracts in circulation there. The agent of the London Religious Tract Society, in Japan, furnishes a very encouraging report of the prospects of religion in that country. He says, "Nobles, commoners, and priests are all diligently studying the doctrines of Christianity. We hope that within the next ten, or at the most, twenty years, Japan will be a Christian country."

—The Northfield Seminary, founded by Mr. D. L. Moody in 1879, to promote the Christian education of young women, now has about 200 students. Its principle edifice, Marquand Hall, an elegant structure, which has cost $67,000, is a memorial to Frederick Marquand, from whose estate came the funds for its erection. In addition to this, which is just completed, the Seminary is provided with two dormitories, "East hall," and "Bonar hall," and Mr. Moody's house is used much of the time. A granite recitation hall, to cost upward of $50,000, is also now under construction, to be completed in two months, and more buildings still have to be provided within a year to keep up at all with the demand of incoming students. At this school and the corresponding one at Gill, for boys, about $300,000 have been expended on buildings.

—Dr. Robert Stewart reports a net increase of 560 during the present year in the United Presbyterin India Mission—the largest increase ever made in one year. The number of adult baptisms is 216, from which it appears that more than half the increase has been from the baptized children of the mission.

—The editor of the Philadelphia *Times*, Col. A. K. McClure, makes some statements relative to the education of the colored people in the South that will surprise a good many people. He says: "The educational facilities for the blacks are better in the South to-day than they are in the North, in proportion to the facilities profferred to all. Sout Carolina employes and pays out of the State treasury more black teachers than are employed in all the States of the North, and Alabama employs 1,100 colored male teachers, and 500 colored female teachers. The normal schools for whites and blacks in both Alabama and South Carolina are exactly equal. North Carolina, Georgia, Mississippi, and, indeed, most of the old slave States, each snstain more colleges for the blacks than do Pennsylvania or Massachusetts."

—Old Dr. Somerville, the veteran Scotch evangelist, has been preaching the Gospel to those dwelling on the sites of the "seven churches of Asia." He went first to "Thyatira," having now about ten thousand inhabitants. Accommodation was found at the house of the "angel of the church"—that is, the Protestant preacher, in whose small church a densely-packed audience, including several Mussulmans, was assembled to listen to the Gospel from this stranger's lips. He went next to "Sardis," which is a heap of ruins. Naught is left standing but two of the pillars of the great Temple of Cybele. Near these pillars is a small cluster of mud houses belonging to a few Mohammedan families. The sheikh of these was spoken to, and he courteously invited Dr. Somerville into his house, where shortly a little company of men and women gathered, and to them the Gospel was preached from the Epistle to Sardis. The audience was exclusively Mohammedans. At "Philadelphia" a few individuals gathered in a house, and from the Epistle to the church of Philadelphia the Gospel was spoken to them.

—Since the Christian Convention, conducted by Mr. Moody, at New-Brunswick, N. J., was held, revivals have begun in several of the churches in the town.

—A meeting of the State Superintendents of the American Home Missionary Society has been held in Chicago, to consider the relation of Congregational ministers to the Scandinavians in this country, and also to devise some scheme for a new mission to Sweden.

—The *Independent*, gleaning from about two dozen journals of all Evangelical denominations, finds that the conversions reported in a single week number 28,000. "We must not forget," says that journal, "that this list of upwards of 28,000 converts represents only a fraction of the churches—how large or how small a fraction it would be idle to undertake to say. It is enough to know that many thousands are flocking to the sanctuary to enroll themselves as God's people."

THE SECRET EMPIRE.

—It is said by Freemason organs that "Right Reverend" Lord Plunkett, lately elected Archbishop of Dublin, is a "true and zealous Freemason," and was for many years Grand Chaplain of the Grand Lodge of Ireland. His Masonic qualifications were his winning card, no doubt.

—Rob. Morris writes thus of the brotherly love of New York Masons: "This is no place to speak of the dissensions of the Scotch rite Masonry, although there are an abundance of them here. Where, indeed, was ever that branch of Masonry established in America that did *not* result in dissensions? This unfortunate fact is seen on every page of its annals. For the sake of the common cause I regret it; but the peculiar autocratic government of that rite allows no force to the complaints of the private members and I forbear."

—The *Freemason* of Detroit, a Masonic sheet not always sure of its facts, prints this list of Masonic Episcopal bishops. We have considerable doubt about the lodge relation of Bishop McLaren, while Bishop Vail, of Kansas, whose name is not given below, is well-known to be a Mason: "The Rt. Rev. William Stevens Perry, D. D., LL. D., Bishop of the P. E. church in the Diocese of Iowa, was made a Freemason in Philadelphia, Pa. The Rt. Rev. Cortlandt Whitehead, D. D., Bishop of the Diocese of Pittsburg; Rt. Rev. Samuel Seaburg, D. D., of the Diocese of Connecticut; Rt. Rev. Edward Bass, D. D., Bishop of Massachusetts; Rt. Rev. Wm. H. Odenheimer, D. D, Bishop of New Jersey; Rt. Rev. Thos. W. Dudley, D. D., Bishop of Kentucky; Rt. Rev. Wm. E. McLaren, S. T. D., D. C. L., Bishop of Chicago; Rt. Rev. Hugh Miller Thompson, D. D., assistant Bishop of the Diocese of Mississippi; also, Bishops Griswold, Chase, Bedell, Schereschwesky, Randall, Pinckney, Spaulding, Worthington, and the present Lord Bishop of Peterboro', England. Bishop Hoadley, in 1798, defended Freemasonry in the House of Lords, England."

—The "High Court" of the order of Foresters for Illinois was lately held in Chicago. There are nearly 2,000 members reported in the State. The "High Chief Ranger" urged that the charter fees for new lodges, or courts, should be $100, and that agents who organize them should be rewarded with $75 of the amount. If his advice had been adopted every little town in the State would be overhauled by the tramp agents of this order working up their $75-lodge.

—The Illinois State encampment, G. A. R., met lately at Peoria. A membership of 20,000 was reported, 105 posts having been added during the year.

—The first meeting of the order of the Knights of Pythias was held in the city of Washington, D. C., twenty-one years ago Feb. 19th. The order has grown from a membership of five at that time to 150,000 at present, with over 280 divisions of the uniform rank and 671 sections of the endowment rank, the latter carrying an aggregate life insurance of over $45,000,000. This pretense of life insurance is a great catch for the lodges. It holds fast in the gills of thousands of Masons and other lodge men who would otherwise slip off the hook.

—A late London dispatch says: The troubles between the English Freemasons and the Grand Orients of France continue. The Prince of Wales, replying to a recent letter of the French Grand Master, says: "English Masons have always held to the belief that God is the first and great landmark of genuine Freemasonry. Without such belief nobody can rightly claim to inherit the traditions of true Freemasonry." It is expected the Grand Orient will convene a meeting in London to explain the attitude of the Orient, which is intended to allow the fullest liberty of conscience.

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A GOLDEN WEDDING.

WAVERLY, Pa., Feb. 21, 1885.

Deacon Stephen Parker and wife had been married fifty years on the 11th day of February, 1885. They said they did not wish to invite their friends and receive presents of gold as is the custom at the present time; but some of their friends thought the day ought not to go by unobserved, and resolved to pay their respects to them on that occasion. The following persons were present: Mr. and Mrs. Daniel VanFleet, of Benton; Hon. Giles Roberts and wife, Wallsville; Asa Eaton, and wife, Dr. J. C. Miles, wife and daughter Carrie, of Dalton; Mr. and Mrs. Daniel Wilmarth, Mr. and Mrs. Herrick, of New York; Mr. J. D. Knight, of Clark's Green; Alfred Baker and wife, of Scott; S. A. Reynolds and wife, Waverly.

Two of the number were at the marriage nuptials fifty years ago, Mr. Daniel Van Fleet and Miss Demaris Parker. The marriage ceremony was performed by Elder Shaw. The same china tea-set was used that they drank tea out of at the wedding fifty years before. After a sumptuous dinner the company repaired to the parlor and speeches were made by Dr. Miles, Asa Eaton, Hon. Giles Roberts and others. Deacon Parker said he felt he had something better than gold, and that was the love and friendship of the friends he loved. Lines composed for the occasion were read by Mrs. S. A. Reynolds.

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Oats—No. 2	31	33
Rye—No. 2		63
Bran per ton		13 25
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		12 60
Butter, medium to best	12	@30
Cheese	05	@12
Beans	55	@1 40
Eggs		24
Potatoes per bus	35	50
Seeds—Timothy	1 25	@1 38
Flax		1 45
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@6 00
Common to good	4 40	@5 50
Hogs	4 30	@4 95
Sheep	2 50	@5 00

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	84	@ 93½
Spring		88
Corn	50	@51
Oats	37	@40½
Mess Pork		14 00
Eggs		25
Butter	8	24
Wool	13	@37

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Cattle	2 80	@5 60
Hogs	4 40	@4 65
Sheep	1 50	@3 00

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Book, bŏŏk, *n.* A collection of sheets of paper, etc., bound together; a literary composition, written or printed; a subdivision of a literary work. (*Mer.*) A volume in which accounts are kept. — *v. t.* [BOOKED (bo̅o̅kt), BOOKING.] To enter, or register in a book. — **Book'ish,** *a.* Given to reading; more acquainted with books than with men. — **Book'-bind'er,** *n.* One who binds books. — **-bind'ery,** *n.* A place for binding, etc. — **-bind'ing,** *n.* Art or practice of, etc. — **-case,** *n.* A case with shelves for holding books. (*Bind.*) A book-cover. — **-cov'er,** *n.* (*Bind.*) A case for a book; a cover of cloth or other material prepared for casing a book. — **-keep'er,** *n.* One who keeps accounts. — **-keep'ing,** *n.* Art of recording mercantile transactions and keeping accounts. — **-learned,** -lĕrnd, *a.* Versed in books; ignorant of life. — **-learn'ing,** *n.* Learning acquired by reading,—esp. as opp. to practical knowledge. — **-mak'er,** *n.* One who writes and publishes books; a compiler; a sporting man who makes a record of bets. — **-mak'ing,** *n.* The practice of, etc.; compilation; systematized betting. — **-mark,** *n.* Something placed in a book by which to find a particular place. — **-plate,** *n.* A label indicating ownership, place in a library, etc., usually on the inside of the cover of a book. — **-post,** *n.* The post-office arrangement by which books are mailed. — **-sell'er,** *n.* One who sells books. — **-shelf,** *n.* A shelf to hold books. — **-shop, -stall, -store,** *n.* A place for selling books. — **-stand,** *n.* A stand for selling books in the streets; book-stall; a support to hold books. — **-worm,** *n.* A worm or mite that eats holes in books; one excessively addicted to study.

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FARM NOTES.

HIRING FARM HELP.

Where a farmer hires a man for a definitc term of service, and for a definite rate of wages, to do a specified kind of work, the contract is express. But where the farmer simply requests the man to work for him, and nothing is said about the time or pay, or where thc relation of employer and employe is formed without a full and definite understanding, the contract is implied, and its lacking terms must be supplied by law. A contract of hiring for one year or less need not be in writing. If for more than a year, it is not binding unless in writing, and either party can terminate the agreement at pleasure.

EXPRESS CONTRACTS.—Where the hiring is for a definite time, both parties are bound by it until the time expires. The employer must furnish work, and the employe must labor to the end. If the master discharges the workman without legal cause before the time expires the man will be entitled to his wages up to the time of his discharge, and also such damages as he has suffered by being thrown out of a job. These damages will probably be thc amount of his wages up to the end of the time of hiring, less what the workman has earned or might have earned at other employment. If the man leaves without legal cause beforc his time is up, the great weight of authority is that he is not entitled to any compensation for the time he has worked, though several highly respectable courts have held that under such circumstances he has a right to the wages up to the time of leaving, less the damages occasioned to his employer by his leaving.—*American Agriculturist.*

THE FARMER'S LIABILITY TO HIS HIRED MEN.

There are duties of a master to his men, which, if not faithfully performed, render the master liable for the injury resulting to the men from such failure: 1. To exercise due care in the hiring and retention of employes. 2. To exercise due care in the purchasing and retention of machinery. 3. To exercise due care in keeping his buildings and premises in safe and proper condition. 4. To exercise due care not to expose his men to other than the ordinary risks of the business for which they are hired. Among the general duties of the last group are: If two farm hands, both presumably competent, are set to work together and one carelessly injures the other, he has no claim therefor upon the master. But if the latter failed in the first duty above set forth, *i. e.*, if he hired a man whom he knew to be incompetent, or if he did not exercise due care to ascertain whether the man was competent, then he, the master, would be liable for injury suffered through such incompetence by another workman, without fault on the part of the latter. To illustrate: Suppose a farmer hires a careless boy, and sets him to driving a spirited team; if the boy by his carelessness allows the team to run away and injure another workman, the farmer will be liable. He has here failed in his duty to exercise proper care in the selection of his employes. But if he had used the caution of the ordinarily prudent man in selecting a person competent to drive the team, and the man so selected had still proved careless and allowed the team to run away and injure a workman, the master would be relieved from liability for the injury done.—*American Agriculturist.*

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IN BRIEF.

A Turk attempting to perform his devotions in City Hall Park, New York, attracted a curious crowd and was promptly clubbed by a park policeman.

There is a Methodist preacher in Phillipsport, Pa., who travels over forty-five miles on his Sunday circuit, holding four services. His salary is only $200 a year.

A resident of Salem, Mass., eighty-four years of age, who had not voted before for forty years, cast his ballot last fall for St. John.

Five large springs of water have suddenly burst forth on the open plains in the county of Ximines, Mexico, where there has been a continued drouth for many years.

The Glasgow *Herald* thinks that if Americans would substitute oatmeal for pies and hot cakes they would be calmer, less lively, less specculative, less bombastic and happier.

The astronomers report that the star Arcturus is speeding directly toward the earth at the rate of 320,000 miles a day. There is no cause, however, for immediate alarm as it will not arrive for 93,000 years.

Brussels has a clock which is wound up by the sun. A shaft exposed to the sun causes an up-draft of air which sets a fan in motion. The fan starts mechanism which raises the weight of the clock till it reaches the top, and then puts a break on the fan until the weight has gone down a little, when the fan is liberated and acts as before.

Between Damascus and Jerusalem is said to be a tribe of about 3,000 Israelites who have been there probably since the beginning of the Christian era. They have neither city nor town, but live in tents and like the primitive races are exclusively tillers of the soil and warriors, going armed from head to foot. They use the Hebrew language among themthemselves but speak the Arabic with strangers.

In 1827 Charles Babbage superintended the printing of a set of trigonometrical tables for the ordnance survey of England and Ireland. Only thirty copies were printed. The tables contained six millions of figures. They were prepared and corrected with the utmost care, and when completed were hung up in the hall at Cambridge University, and a reward offered to any one who could find an inaccuracy. No error has ever been discovered and it may reasonably be concluded that they are absolutely correct.

The importance of adding the county and State to the address of letters or other mail matter, even in case of the most important cities, is apparent from the fact that there are in the United States 11 St. Pauls, 20 Bridgeports, 18 Buffalos, 17 Brooklyns, Clevelands, and Rochesters, 16 Hartfords, 15 Louisvilles, 13 Bostons and Pittsburgs, 8 Cincinnatis and Philadelphias, 6 Chicagos, 7 Detroits, 5 Milwaukees, and St. Louises, 32 Washingtons, and 4 New Yorks and Baltimores. New Orleans and San Francisco are not duplicated.

A CURE FOR DIPHTHERIA.—Dr. Delthil, a French physician, says that a sure cure for any ordinary case of diphtheria is to utilize the vapors of liquid tar and turpentine so as to dissolve the fibrinous exudations that choke up the throat and lead to such fatal results in that dreaded disease. Dr. Delthil's process is simply this: He pours equal parts of turpentine and liquid tar into a tin pan or cup and sets fire to the mixture. A dense resinous smoke arises which obscures the air of the room. "The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three three days afterward the patient entirely recovers." This treatment has been tested in New York recently, and with gratifying results. It is based on the theory that diphtheria is due to the rapid multiplication of living fungi which are killed by the fumes of the tar and turpentine. Indeed, all successful treatment of diphtheria is by the use of medicines which destroy low forms of insect life.

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Other Secret Society Rituals.

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Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

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Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

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Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

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National Christian Association.
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NEWS OF THE WEEK.

WASHINGTON.

The President has issued a proclamation that an invasion of the Oklahoma lands will not be tolerated, and that if unauthorized possession be taken the military power of the United States will be invoked to expel the intruders. Persons already in occupation of the lands will be also removed.

The Agricultural Department estimates that of last year's crop, 675,000,000 bushels of corn and 169,000,000 bushels of wheat remain in farmers' hands.

It is rumored that Maj. J. W. Powell, Director of the U. S. Geological Survey Bureau, will be among the first officials to fall before the new administtation. He is a popular man in his bureau, a good scientist, and a notably successful organizer. The difficulty is said to be that he did some excellent work for Blaine last fall, which the administration regards as not in strict accord with the spirit of civil service reform. Maj. Powell is an old Wheaton student, and has been invited to give an address at the quarter-centennial of the college next June.

COUNTRY.

The Woman's National Christian Temperance Union met in Music Hall at the New Orleans Exposition on the 13th inst. Addresses were made by Mrs. Mary I. Lathrop, of Michigan; Miss Frances E. Willard, President of the Society; ex-Governor John P. St. John, and others.

The Wisconsin Senate has passed a bill to submit the question of woman suffrage in school matters to the election in 1887, and killed the memorial to Congress in favor of general woman suffrage. The question of allowing women municipal suffrage was debated and made a special order.

The propeller Michigan has been sighted off Grand Haven after having been imprisoned in the ice over four weeks.

An earthquake at Lancaster, Pa., Sunday evening shook buildings and threw plates from tables. Services were suspended in the churches until the shock subsided.

The strike of employes of the Gould railroads at various points in Missouri has assumed such grave proportions that it is reliably reported that the governor has ordered all available militia to proceed forthwith to Sedalia, where the situation is most serious. It is said the number of strikers there has increased to a thousand, and that all trains except mail cars are stopped. The situation at Moberly, Hannibal, and other points is growing more serious hourly.

Six thousand pounds of glycerine in a nitro-glycerine manufactury, near Bradford, Pa., exploded Tuesday, blowing two men to atoms, reducing a factory to fragments, and shaking the town. Trees were torn up by the roots, and great holes were made in the ground.

Fourteen merchants and the leading banker in the town were found by the police Tuesday in gambling rooms at Harvard, Ill. All were bound over for trial.

By throttling his father and threatening him with death, Charles Moore secured his aged parent's signature, at Bowling Green, Ky., to notes for $6,110. The victim, Dr. J. R. Moore, is one of the oldest and wealthiest citizens of Kentucky.

A jury at DesMoines, Ia., Friday found Mr. McKee, a saloonist, guilty on thirty-five counts of an indictment for violating the liquor law and the court fined him $50 on each count. An appeal was taken.

Pope, Cole & Co., metal dealers at Baltimore and proprietors of copper works at Canton, have made an assignment. Liabilities $1,000,000; assets about $900,000

Last Thursday Mackin and Gallagher, convicted in the United States court of election frauds in Chicago, moved for a new trial. The motion was overruled by Judge Blodgett, who sentenced the prisoners to two years in the penitentiary and to pay a fine of $5,000 each. They were given in charge of the marshal who was instructed to take them to Joliet penitentiary at the end of ten days. Their counsel will attempt a further appeal to the Supreme Court.

There is not a saloon open in Topeka, Kan. Seventeen whisky sellers are serving time in prison for violation of the law, and the fines collected from saloonists in the county for the past year amount to $11,500.

The people of Sarahsville, Ohio, enraged at the brutal beating inflicted upon his two little children by Thomas Dayton erected a post in the public square, lashed Dayton to it and thrashed him with whips. The post has been left standing as a warning.

FOREIGN.

In the House of Commons Friday afternoon Mr. Gladstone announced that an agreement had been arrived at between Russia and England, by the terms of which neither the Russian nor the Afghan forces would advance any further on either side of the frontier.

An insurrection has broken out in Albania and all the available turkish troops have been hurried to the scene. A force of Turkish regulars was defeated by the insurgents near Lyoumet. At Prisrend the garrison was driven into the citadel, where it is now besieged by the insurgents. The Austrian consul and orthodox priests also took refuge in the citadel.

Gen. Wolseley held a general review of the Nile expeditionary force now reunited at Korti, on the Nile, on the 9th. He complimented the troops for the heroism and fortitude they had shown, and especially thanked the voyageurs for their services in facilitating the advance of General Earl's force toward Abu Hamed.

A report is current among the natives about Korti to the effect that the Mahdi has evacuated Metemneh, owing to fears of an invasion of the Soudan from Abyssinia.

The British government has prepared an extradition bill authorizing an amendment to all British treaties, with a view to the surrender of persons charged with murder, malicious wounding, or conspiracy to murder any ruler, sovereign or member of any royal family, and also persons charged with the illicit manufacture or storage of explosives.

Osman Digna, commanding the Soudanese rebels on the Red Sea, has issued a proclamation saying that he will attack the British at Suakin and capture all the ships of the enemy. After occupying Suakim he will await El Mahdi. The combined forces will then proceed to Mecca where the latter will be anointed, and proclaimed successor of Mohammed, after which Constantinople will be occupied and the Sultan dethroned.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, March 13:

Rev. S. A. Bumstead, L Prentice, Geo. Johnston, J. H. Weaver, Mary Good, E. E Browne, H W. Marsh, C. Winter, H. N. Waldo, George Goodell, Rob't George, L Landon, Jas Pierson, Ira Dorcas, Cyrus L Clark, Lewis Wood, Wm Rankin, Frederick Byrer, J C Heywood, Mrs R H Denning, Jesse F Rock, D Lotzenhiser, Z Foss, H Neal, M D, L D Lathrop, W M Beden, Jno Hamilton, Amos Forlen, D D Miller, Mrs N R Weede, L M Rhodes, Rob't McCreery, Mrs C A Pardee, G Gale, Keturah Miles, John H Clark, Stephen Jackson, D N Tyler, Tho's White, John S Horton, H Davis, Elias McEntarfer, Mr. and Mrs William Whittemore, H M Woodford, N R Corning, Louisa Hess, Benj F Forbes, S C White.

Your attention is again called to the advertisement of Webster's Practical Dictionary. For a limited time this dictionary and the *Cynosrue* for one year will be sent to all remitting $2 for the paper in advance. You wish your neighbors to take the *Cynosure*. Show them your Webster's Dictionary, with its 600,000 words and 1,400 illustrations. It is far superior to any other dollar dictionary offered to the public. It cannot be sent except to subscribers to your paper.

S. Hart of Lecompton, Kan., writes: "Dictionary received. I like it. Am distributing *Cynosures* preparatory to soliciting subscriptions."

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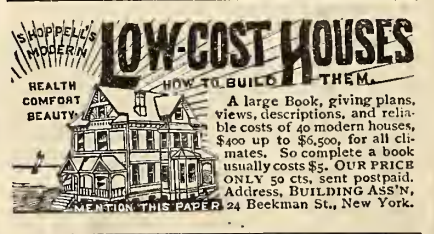
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The Legislature of California has gone farther, we believe, in reckless disregard of moral principles than that of any other State. It is natural, therefore, that it should be most forward to recognize and give aid to the lodge in an appropriation from the public funds to defray the expenses of a Grand Army meeting which is appointed in 1886.

Nothing more has been heard of M. Andrieux, the ex-prefect of Paris police whose defiant renunciation attracted world-wide attention a month ago. The very publicity of the affair was a measure also of greatest safety and the wary officer probably understood it. But when we regard the character of continental Masonry, it is not likely that any insurance company would wish to take a heavy risk on his life.

The Republicans of Chicago have rallied to put down the corrupt administration that has so long under Carter Harrison disgraced the city. The election frauds of November, managed by the gambling ring which has kept Harrison in power, have shown the need of energetic effort to overthrow the demagogue, Harrison. The Republican nomination for mayor is Judge Sidney Smith, who was nominated for Congress a few years ago. At that time Judge Smith wrote that he was never a member of any secret society, and was esteemed as a man of honor and probity. His election would be an honor to Chicago.

"A non-partizan party" is a weak ruse and attempted deception. Mrs. J. Ellen Foster was a bitter Blaine partizan last fall. She not only made Republican speeches, but made a journey to Buffalo to ascertain and proclaim the alleged vices of Mr., now President Cleveland. If temperanec people make prohibition paramount, they are a temperance party; if they do not, they are not prohibitionists but something else, ready to give aid to the party which promises fairest. They will be "everything by turns and nothing long." But the lodge and liquor are Siamese twins. They present the one fundamental issue; and to ignore either is to fail by ignoring the truth. The American party is the only one which meets this issue and makes it paramount as it is.

The lodge increases its unpopularity every day, as its kinship is with every felonious organization, liquor, dynamite, strikes, murders, car-robberies, etc., all which have their oaths of concealment and tokens of mutual recognition. But these ramifications of secreey and subjection to head villains would only give them power by intimidation were it not for the steady, constant widening and deepening of the anti-secret discussion, religious and political. This terrifies the lodge and leads to displays, mock funerals for men long since dead, child-baptisms, and religious banters to make men wonder like heathen instead of worshiping like Christians. But this galvanized activity foretokens its doom. It is sinking or it would not be catching at straws.

Along with the universal acknowledgmeut of the decay of the race of statesmen, of whom our country has furnished some of the most illustrious examples in history, let us placee the faet that our metropolitan city, New York, is now the cheapest money market in the world. Only a few years ago the rate of interest was so high that it was difficult to obtain loans on the very best security at the legal rate of 7 per cent, while in European cities it was from 3 to 5. But rates have been steadily going down as wealth has increased until it is said that millions on millions are being loaned at one per cent, and even as low as one-half per cent—a rate lower than was ever known in the history of finance. Yet all the time capital is increasing. Shall Goldsmith prophesy for us—

> "Ill fares the land to hastening ills a prey,
> Where wealth accumulates and men decay."

The papers speak of two visitors at the White House last week, representatives of religious societies, who were received with marked distinetion by President Cleveland. Henry Ward Beecher called, and President Cleveland "took him by both hands and it seemed as if he could not make too much of him." "No person has been received with greater cordiality." The Catholic Archbishop Gibbons of Baltimore called by appoiutment and was given a half hour of executive time, with "a eordial invitation to repeat the call." Of course Mr. Beecher's political assistance during the campaign, and especially his condoning the vile character given to the Democratic candidate by his opponeuts, were services for which there must be political gratitude, but the world's proverbs are many which should warn the President of the company he keeps. With his other visitor there seems to be an effort to rival his political opponent, Mr. Blaiue, in the regard of the Catholic church. These visitations are more notable, because aside from the usual routine of executive business.

President Cleveland is said to have small regard for the epicurean habits into which the White House has fallen under Arthur, yet he takes a "little good wine" with his dinner. The temperance ladies must not expeet too much of the new matron of the White House. Miss Cleveland, the sister of the President who occupies that position, is probably rather a student than a reformer. She may admire the firmness of Mrs. Hayes at a distance, but will probably find the practice of her excellent principles a difficult matter. Miss Cleveland's name appears in the last catalogue of Elmira Female College, New York, as lecturer on medieval history. She is represented as very popular as a lecturer among the young ladies It is certainly to be hoped that she will not drop her literary tastes and set up for a second-rate leader of fashionable society. Retaining her individuality and independence she may infuse a nobler spirit into Washington circles, and God graut her noble tribute to temperance may also beeome the law at least in the Presidential mansion over which she presides.

The Canada liquor dealers have met with a decided defeat in the Dominion Parliament. They asked through the government, among other things, that compensation be made to all dealers who have suffered loss through the adoption of the Scott Act, and that the act be suspended until a commission can inquire and report on its workings. The government has sustained a made this absurd bill its own, a Canadian sentiment most decided defeat. Evidently Politicians, rum-sellers, is too strong to be trifled with by ers, or the government even ...

FREEMASONRY IN SWEDEN.

A LETTER FROM PROFESSOR FERNHOLM.

KRISTINEHAM, Sweden, Feb. 16, 1885.

President J. Blanchard,

DEAR BROTHER:—Your kind letter and also two humbers of your interesting and valuable periodical, the *Christian Cynosure*, I have duly received. I am sorry that I had not the time to give you an answer immediately.

The believers in Sweden generally abhor secret orders; and this is especially the case among the Free Mission churches. We do not find it at all consistent with the standing of a disciple of Christ, that he should be a member of a secret lodge. So strong is that feeling, that though we approve of the purpose of Good Templarism, the believers in our country generally have avoided beiug members of this order. Only in several northern parts of the country, believers are found who are Good Templars. Besides these northern regions you will throughout the country find very few believers who have joined the Good Templars; and most of them who have done so, have found it better to withdraw, and work together with other believers who stand without all secret matters, for the promoting of temperance. Of Freemasonry I have never known a single believer being a member. Such a thing would here be considered thoroughly inconsistent with his Christian standing.

But the last twenty years—a time during which a wind from the Holy Spirit has blown all over our country—we have been too much occupied with calling souls out of sin and worldliness, and getting the saved under Christian influence, care and education, to leave us time to pay any great attention to such things as Freemasonry. Because of that you will not be surprised to find that I do not know much of what has been said or written about this institution. Overloaded with labor and living in a very remote country town I am deprived of the means of getting the information you ask for. The brethren Waldenstrom, Ekman, and Erik Nystrom, who, as members of our "riksdag" (congress) are in Stockholm at present, can possibly communicate to you necessary intelligence about Mr. Skrefsrud, Prof. Nielson, etc.

I saw and heard the missionary Skrefsrud about two years ago, when he visited our town. But he lodged with the rector of the national church, and kept at such a distance from all free churchists, that though I earnestly tried personally to be acquainted with him, I failed altogether in my endeavor. Since that my sympathy for him was somewhat chilled. I remember having read in a newspaper some years ago of his apology in favor of Freemasonry, and of Prof. Nielson's refutation of it. I remember, too, that I have read of what you tell about the Crown Prince of Germany and his relation to Freemasonry. But I do not know whether those statements are to be trusted, and I have no means of ascertaining their truth.

I said, that we have had no time to pay any great attention to Freemasonry; but you may not conclude from that, that we think it of less importance to be counteracted. I wanted but to say, that we have not been able to take up this work yet. But you may be assured that our sympathies are on your side in your struggle against the "works of darkness."

In future, getting more leisure, I may perhaps find occasion to write something more suitable for your paper, than these hasty lines. Meanwhile you are in my prayers. Yours in Christ,

ANDREAS FERNHOLM.

WHAT IS CHURCH UNION?

BY REV. A. J. CHITTENDEN.

Editor Cynosure:—The call for a convention of people opposed to secretism is one to which I wish to respond in some way that may help it come to pass. The evil has been working long enough; the bad fruits are ripe enough, and there is no good reason for waiting till all other questions are settled before assailing this one in some way that shall be felt.

The railroads entering Chicago have hundreds of trains following each other all the time. The world cannot vacate the whole roadway of a continent just for a single reform wagon. To wait till all honest men are informed and agreed on every question of doctrine or morals, before we attempt to unite true Christians is [illegible] which was not to disregard the command of Christ, is to lose the [illegible] in any such manner; and it [illegible] every virtue command[illegible] opportunity of illustrating the very [illegible]use people to di[illegible]. For when there is nothing to [illegible] being united, and then there will be no virtue in [illegible] a command [illegible] then there was no use in the beginning to [illegible] evil in the [illegible]re was no use in the Maj[illegible] church div[illegible]at kind.

There is no [illegible]d has ever [illegible]greater magnitude than the curse of [illegible]arter-cei[illegible]. It is a conspicuous calamity in almos[illegible]y city and town in the United States. I place it [illegible]nd to none, either in importance or in immediate [illegible]mand for organized attention. As an impediment in the way of efficient Christianity it is undoubtedly the worst from which society suffers. Satan's master-piece of strategy is seen in this plan of dividing Christians on some over-strained point of doctrine, government, or moral economy. The duty of the churches is to recognize and immediately seek to remedy this great error.

Every thinking person believes that a community that can work together as Christians during a whole winter season, could continue to co-operate all summer if they would. And if they would (were so advised by their counsellors in the Lord) they could live and work together till death should separate them.

It is a confusion of terms to characterize the endeavor to re-unite Christians as the making of a sect whose creed is—"no sect." When Christ left the church he charged the apostles with the creed, "Let there be no division of my people." That command is that there shall be NO SECT IN CHRIST. As between the churches and the heathen world, Christianity was a sect; and in coming out from the world, we are socially a sect, to-day. But, having made that one sufficient division of society, Christ emphatically forbade any other. His charge can mean nothing less than this—"there shall be no schism" among *Christians.* The only ground on which one society of people can preclude or withdraw fellowship is on the ground that the other party are not Christians. They are then forbidden to extend to each other any fraternal recognition, and it becomes the duty of either party to regard the other as the enemies of Christ. The absurdity of carrying out this consistency has left the churches in the habit of showing conventional courtesies for appearance sake, and disobeying Christ the rest of the year.

This disobedience is the great abomination which the evangelist uniformly requires them to abandon (for the time at least) and which returns to segregate and demoralize the army of Israel till the time of the next revival (among the children).

A ship disengaged from an ice-field is a sect as related to the ice, and that is well; but to be cut in two parts by another iceberg or to be sawn in two by a crazy mechanic would be sect within itself. When a church says, "No sect in Christ," it is not, on that account, a sect *within the church.* It is not clear thinking that regards such an endeavor as the reunion of Christians the making of another sect. If a man had a dozen chickens in a dozen coops and concluded to put them all into one we should not hinder him by crying out, "Man, you have twelve coops already!" During a little interval in the transfer, there might be thirteen coops, but when the communion is in effect, there is practically only one. A hundred lambs in a hundred little tight pens would freeze to death in a stormy night, and the good, sensible shepherd who should run a pen-fence around them all and then remove the partitions for their common comfort and preservation would not be charged with making a new pen in addition to the fifty. Fifty from fifty-one leaves one. That is church union.

There seems to be in the minds of some writers, a misapprehension of what we wish to do. They supply us with the gratuitous programme of demolishing all existing churches and leaving them as so many piles of morter-covered brick to which church unionists are to apply themselves and erect a new building after the pattern shown us in the acts of the apostles. Such an advertisement of our notions may be regarded as a clever caricature, but I have not discovered such an intention during twenty years of conversation and some reading. When one hundred people of one Christian name practically unite with as many of another denomination, acting together in the making of committees, arranging meetings, meeting expenses, etc., there has been no demolition of a church—only a joining of hands, and nothing at all fearful or impracticable to be repeated very frequently—and then without any intervals at all. We are not Nihilists in the church. Sectism is Nihilism, acting by disintegration.

Neither is unionism a no-creed-ism. It permits larger and healthier credence than any system of intimidation or ecclesiastical protectorate. Good Christian society leaves the rights of individual conscience decently respected within the limits of common morality and of essential Christianity. And that is church unionism. We prefer to say simply—it is Christianity. Church uniting is not the ignoring faith, character, or discipline; but its faith is repentance and trust in Christ; its character is sincerity and love; its discipline is moral and on the grounds of common morality.

The security of the churches does not depend upon legacies added to the Bible, or on testimonies multiplied in the history of the church, or on swingbars placed between the people and the Lord's table.

When the ministry fail to declare the truth, or the people called Christians fail to obey it, there is no contrivance, ecclesiastical or civil, that can prevent the removal of the candlestick and the loss of the house and the very ground on which it stands. Everything in this world called property is exposed to the common vicissitudes of society, and an illegitimate guarding of moral property is the surest way to have it stolen and carried off. The effective discipline of the church must proceed from a vital condition of the church charged with a spiritual sense of responsibility, and without any other necessary constitution than the Bible interpreted by the church—not of yesterday, but the church of to-day.

To say that any church will have organization and order and methods and officers and duties assigned, is superfluous. Such things for necessary purposes are a matter of course. Unionism is order, not anarchy. It is the society of Christians meeting casually or by appointment, as a settled community, and for the purposes of mutual benefit and the increase of their aggregate usefulness in the world. They receive to their society and communion all who seem to have received Christ as Saviour and who evidently are living in obedience to him. They do not challenge people at first acquaintance on every conceivable question of belief. Neither do they publicly investigate the public moral habits or every specific moral notion of the candidate for fellowship. All such customs are essentially improper, unauthorized in the Scriptures, and are generally distasteful to the more refined among Christians. We have no right, in common courtesy, to ask a candidate if he is a murderer, or a thief, or a libertine, or a profane swearer, or a drunkard, or a glutton. When he misconducts himself, it will then be proper to investigate the accused. But we have no right to presume, on first acquaintance, that he has been accused. He is supposed to know the sentiments of the church to whom he comes, and their usages, and what constitutes acceptable character in that society.

Such knowledge is sufficient of itself to preclude most of the unworthy, and a fair trial of people, on the presumption of good character, and under good influence, is better than making hasty and artificial conscience on acquired opinions and offending a sensitive person by exhaustive moral investigation.

The acts of the apostles show nothing but simple courteous greeting of all who professed to believe in the risen Christ, and when they fell into sins they were dealt with after the fact, but were not investigated before the fact.

I hope the church union thought of the West will take shape immediately as it has in the East. The sins of waste cry aloud to heaven, and the waiting of the heathen is a shame to us. The poverty of the churches is a self-made poverty, and will continue till Christ is obeyed in every particular. The divisions of the church are the by-word of mockers, and we have nothing to answer. Any idea or method of "reform" that entails an age of inveterate sectism as the consequence will be "straining at gnats and swallowing camels."

The incidental evils of the anti-slavery and other agitations ought not to be gloried in, and all sects that have not expired with their causes should speedily repent.

Wheaton.

LAWLESSNESS.

BY REV. LEVI KELLY.

The present lawlessness in our country is largely owing to a want of proper home training. The child that gets its demands by whining and crying, will soon learn to threaten, and finally will inforce it by blows.

Many childreu in our towns and cities receive nearly all their education in the streets, and so familiarize themselves with crimes that they soon become accomplished criminals.

Want for a proper regard for parental authority will result in disregard for the claims of civil government. Unless the mind is trained to obey, what hopes may we have of making law-abiding citizens of such subjects? These make the dangerous classes in our cities, who love idleness and hate industry. They foment riots, and rob the working classes of their wages.

Many young girls are indulged at home, for some supposed good traits in their address or appearance. Instead of teaching them the art of housekeeping, they are allowed to flirt, entertain company, and despise the sterner duties, which are so necessary to married life. The girl of the times has more demands for dress and display, for ornament and show and puff, than for real practical gifts. Such women love poodle dogs more than childreu. Perhaps among this class may be reckoned the women who destroy the fruit of the womb. If refinement neglects children, and prefers poodle dogs, no wonder there are so many American families without living offspring. No doubt many inmates of the houses of infamy trace their downfall to the neglect of home duties, and an early departure from imposed restraint.

We have had for twenty-five years a relaxation of good home training, and it begins to bear the legitimate fruit. I think Horace Greeley said the rebellion would never have occurred if Southern mothers had applied the birch to their babies. Proper punishment may prevent in after years imprisonment or hanging. At first it does not seem joyous, "but afterwards it yieldeth the peaceable fruits of righteousness."

Doctor of Divinity Title.—These honorary doctorate degrees are becoming a delusion and a snare and an offense; things to be avoided and to be gotten rid of with an unguent of brimstone, or chloride of lime, or carbolic acid, or whatever is effective for the purpose. "Let him bathe himself, wash his clothes in water, and be unclean until the even." The title, "Reverend," refers to a revered office, and is a convenience for designating a class. A military title is useful for indicating rank in actual service. So, also, of the civil titles, Governor, Judge, Secretary, Senator, etc. The medical doctorates are almost an indispensable convenience. But the honorary doctorates have neither significance, nor use, nor beauty. You meet two friends and address one of them as "Mister," and the other as "Doctor." While it is well understood by all three of you that you stand on an equality, and that the honorary title is as empty as a gourd, yet an invidious distinction is made which is offensive both to the moral sense and the gentlemanly instincts of each one of the party. The "Doctor" knows that he is entitled to no pre-eminence over the other two, and if he be a gentleman of fine sense of honor, it humiliates him by making him a party to a sham, and to a discourtesy. The one who is addressed as "Mister," is thus told in terms that he is inferior to the "Doctor," and he excuses it because he knows that nothing is meant by the conventionality—but he cannot help the reflection that the phrase conveys an insult and perpetrates injustice. But let us suppose a different case—that the "Doctor" is a man of superior learning, attainments and talents—then he needs no artificial distinction—no ribbon fastened in his ear like a premium ox at a country fair. He bears a name to which he himself has given all the distinction which it deserves—no more, no less, and he is the last man to enjoy meretricious tinsel or to confess that he needs it. The wiping out of these honorary doctorates is demanded as an element of moral reform, as due to candid Christian fellowship, and as due to gentlemanly courtesy. Here is one who will take it as a personal favor never to have the title applied to him again.—*Interior.*

—We hope none of these many pastors who are quite willing Mr. Cook should take the lodge lion by the beard, ask him to take up this battle in the spirit of the lawyers whom Christ condemned as ready to lade men with burdens grievous to be borne but which they were unwilling to touch with one of their fingers!

FREEMASONRY IN EUROPE.

A FACTOR IN POLITICS—ONE THE WORLD OVER—ITS SECRET POWER KNOWN ONLY BY THE FEW.

[From a pastoral by Bishop Bagshawe of Nottingham, England.]

"The children of the evil one" are organized and led on, the Holy Father tells us, by the wide-spread society of Freemasons, which acts in conjunction with and makes use of innumerable other secret sects. Clement XII., in 1738, first warned Christendom of the nefarious plot against the church carried on in this society. Pius VII., Leo XII., Pius VIII., Gregory XII., Pius IX., and Leo XIII. have all given similar warnings. Placed on their high watch-tower, and receiving communications from the entire world, the Popes have the best means of judging in this matter.

The great French revolution of the last century was prepared and foretold by the Masonic lodges. The new constitution which it gave to France was modelled on that of Freemasonry. Its cry of

LIBERTY, EQUALITY, AND FRATERNITY,

under cover of which so many horrors were perpetrated, was the watchword of the lodges. Barruel, an eye-witness, and a member of the sect, declares that the brethren then, consideriug that the time was come when they were to publish their secret, cried aloud, "at last our goal is reached; from this day France will be one vast lodge, and the Frenchmen Freemasons; the rest of the world will soon follow." The party leaders—Mirabeau, Sieyes, Gregoire, Robespierre, Condocet, Fauchet, Guillotin, Bonneville,, Volney, Phillippe, Egalito, etc.—had all been initiated into the higher grades of Freemasonry, and Wachsmuth, in his history of France during the revolution (p. 55), asserts "that the literature of the time immediately preceding that terrible event, the tendency of which was to subvert tne church and state, found in Freemasonry a zealous and useful ally." The notorious Louis Blanc, a Freemason, in his history of the revolution (vol. ii., cap. 3), says, "It is necessary to conduct the reader to the opening of the subterranean mine laid at that time beneath the thrones and altars of revolutionists." whom he then proceeds to describe and name as Freemasons, Count von Haughwitz, also, ex-Provincial Grand Master of the Prussian Freemasous, warned the Congress of Verona in 1830 in the following words: "I feel at this moment firmly persuaded that the French revolution, which had its commencement in 1788, and broke out soon after, attended with all the horrors of regicide, existed heaven knows how long before, having been planned and having had the way prepared for it by associations and secret oaths." In like manner Odilon-Barrot, La Fayette, Marshal Maison, and other chiefs of the revolution of 1830, were all Freemasons. It was brought about by

TREACHERY AND FALSEHOOD IN FAVOR OF THE FREEMASON LOUIS PHILLIPPE.

Louis Phillippe in his turn was driven out by the Parisian lodges, and the members of the Provisional government which took his place, Cremieux, and Garnier-Pages, themselves Freemasons, received thereupon the adhesion of the Grand Orient of France, whose address contained the following words, "Freemasons have from all time borne on their banners these words: liberty, equality, fraternity; findiug them again on the flag of France they hail the triumph of their principles, and they pride themselves in being able to say that the whole country has received by you a Masonic consecration." So lastly in the days of the Commune in Paris in the spring of 1871, a procession of 5,000 people, in which 150 lodges of France were represented, went to the town hall, when it was openly proclaimed with approval that the new Commune was the antitype of Solomon's temple, and the cornerstone of the social fabric about to be raised by the efforts of the craft. The Freemasons also on the same occasion openly carried on negotiation with the government of Versailles on behalf of the socialists. We will quote one more fact of no common interest given by the *Univers* of January 31st, 1873. It quotes the *Journal de Florence* as follows: After the battle of Sedan our (Italian) ministers were for some time undecided with regard to the occupation of Rome. Most probably this event would never have taken place but for a deputation of Freemasons, who obtained an audience of the Minister Lanza. They handed him a small slip of paper on which was written this truly laconic message: If the government does not immediately

GIVE ORDERS TO MARCH ON ROME,

the revolution will break out in every town in Italy. Lanza read the paper and examined the signatures; he saw that they were exclusively those of heads of lodges, and at once gave General Cadorna orders to march. The petition was made public, as well as the signatures attached to it, and any one desirous of knowing who the persons were need only consult the "Annuario della Frammasoneria Italiana." But we may be told that if we mean to warn you against Freemasonry we are going beside the mark in telling you of the evil deeds of foreign Freemasons, and that English Freemasonry is quite a different thing. In truth we do not doubt that a great multitude of English Freemasons would hold such deeds in horror, for it is the avowed principle of Freemasoury to keep always a secret in reserve from its disciples until the highest grades be reached, so that the three symbolic grades, and even the dignitaries, may easily know little or nothing of what is done and purposed by their superiors in the order in the higher secret grades. Their name and credit, their wealth and influence are of enormous use to the leaders, without any very active co-operation in their designs; and the fearful responsibility of lending credit and influence to secret leaders and secret designs, of which they know nothing cannot be escaped. The society is one and universal, and a common responsibility is assumed by all who join it. The Papal condemnation and the Papal excommunication fall on all such equally.

There are abundant proofs that the *English* and and *Scotch Masons* are one with those on the Continent. They are even their fathers and teachers in the craft, for Mackay's Lexicon of Freemasonry shows with dates how nearly all the Contineutal Graud Lodges were established by members of either English or Scotch lodges between the years 1734 and 1800. When the Prince of Wales was first appointed Grand Master, the *Times* of April 29, 1875, announced how deputations were sent to him not only from the Scotch and Irish lodges, but also from that of Sweden; how the Grand Orient Lodge of France sent a letter of congratulation to his royal highness, as they had done to his predecessors in office, the Earl of Zetland and the Marquis of Ripon; and how the Grand Lodge of Italy sent him a congratulatory address in which the following words occur, liberty, fraternity, equality. . . . By this event English Masonry, which hasalready deserved so well of universal humanity, will acquire ever fresh titles to the gratitude aud admiration of the whole civilized world. Italian Masonry therefore rejoices at this new lustre shed upon our world-wide institution, and sincerely prays that between the two Masonic commtttees may be drawn ever more closely those fraternal ties which, . . . have always bound us to our English brethren, whose profouud intelligence and unwearying activity we constantly appreciate and seek to follow.'" Truly the last words would seem to show that there was some other activity in the English lodges to excite the emulation of the Italians, besides eatnig and drinking. The *Times* moreover of July 19, 1875, announced that the English Grand Master had given official recognition to the Grand Orient of Italy. He also, after his installation, is reported to have appointed Brother Wendt to be Grand Secretary for German correspondence. It is much insisten on indeed that

THE ENGLISH LODGES HAVE DISOWNED THOSE OF FRANCE,

since the latter refused to make acknowledgment of God a condition of membership,and erased the mention of God from their formularies. It seems to us to matter little whether they acknowledged or did not acknowledge a "Grand Architect of the Universe," for in saying Architect they already implicitly deny the true God, who is the Creator of heaven and earth. Let us suppose, however, that the recent refusal to communicate with the Grand Orient of France was intended as an act of homage to God. But are not the English Freemasons who are Christians thereby judged aud condemued out of their own mouths? If to erase and omit all mention of God be an insult to God, why is not the omission of all mention of Christ in their owu lodges an insult to Christ! If they will not communicate in their rites and ceremonies with an avowed atheist why do they so freely and readily communicate in them with avowed auti-Christians, such as Jews, Turks and infidels? If their conscience tells them that they dishonor God by commuuicating with those who deny and blaspheme him, it ought to tell them that they dishonor Christ by communicating with those who are his professed enemies. Is not Jesus Christ their God aud Lord? As regards the objec tio that

THE PRINCE OF WALES AND OTHER GREAT PERSONAGES,

lay and ecclesiastical, would never countenance such schemes, the answer is furnished us by Brother Louis Blanc, who said in his letter to a Freemason, taken from *Bien Public*, Brussels, 1855, p. 74, "Thanks to its clever system of mechanism, Freemasonry found in princes and aristocrats patrons rather than enemies. Even monarchs, as for instance Fredrick II of Prussia, have condescended to handle the trowel and tie on the apron. And why not? As the existence of higher grades of Freemasonry was carefully concealed from them, they only knew as much of Freemasonry as could be revealed to them without danger. They had no reason for concerning themselves about it, seeing that they were kept in the lower grades in which they perceived nothing but an opportunity for amusement, joyful banquets, principles forsaken and resumed at the threshold of the lodges, formulas that had no reference to ordinary life, in a word, a comedy of equality. But in these matters comedy closely borders upon tragedy, and the princes and nobles were induced to offer the cover of their name and the blind aid of their influence to secret undertakings directed against themselves." Dear reverend brethren and children in Christ, we have been longer thau we had intended on this branch of the subject, and must omit for the present much that we intended to say in exhorting you to be loyal and zealous for the church, the Spouse of Jesus Christ, now that she is furiously attacked by such terrible and bitter enemies. We had much to say on your duty of serving her by assiduous prayer, energetic action, and liberal tribute, and in particular we wish to exhort you to support diligently, in accordance with the Holy Father's wishes, the beautiful associations of the Propagation of the Faith and of the Holy Infancy.

EDMUND ABOUT'S PALL-BEARERS. — Edmund About was a man of genius and an unbeliever. He not only hated the despotism of the Romish church, but also all forms of the Christian religion.

Edmund About was very recently elected a member of the French Academy: its membership is limited to forty, and when a vacancy occurs the contest for the succession is hot. The greatest and highest in France struggle for the coveted honor of a seat. Louis Napoleon sought in vain to be elected. The members are called the immortals, not because they do not die, for they do die like other men.

Edmund About died a few weeks ago. The Academy recognized him as one of their members, though he had not taken his seat. According to custom they appointed pall-bearers to represent the Academy at his funeral. It is reported in the papers that when these gentlemen learned that the burial was to take place with no religious services they refused to serve. This fact has great significance as one of the evidences of the present position of the mind of France, and so of the world, in regard to religious faith.

The Academy has no official relation to religion. Its members are not elected for any services they have rendered or are capable of rendering to good morals. Perhaps many of them are unbelievers, as Edmund About was. Their chief work is the preservation of the French language. The question is never asked what a man believes. It is enough that he is master of his native tongue and is famous as a man of letters.

The proper way to bury infidels is pointed out Jerem. 16: 19, "He shall be buried with the burial of an ass."—*Lutheran Witness.*

—A scoffing blacksmith in Bristol, Conn., lately declined pay for shoeing the minister's horse, saying he would take it out in preaching. As he never attended church, the minister appointed a meeting at his smithy. Several crowded meetings have since been held there, and a revival has followed. The blacksmith has been converted, and many who never went to church have been reached.

—Of Park College, Mo., President McAfee writes to the *Presbyterian*, Feb. 19th: "Wonderful blessings since the Day of Prayer for Colleges. Our College students are all Christians. Over thirty have expressed hope in Christ since Thursday of last week. There has beeu no preaching. Prayer meetings and inquiry meetings conducted by our excellent pastor, with no loss of recitation or work."

—A school for Christian workers has been established at Springfield, Mass., on a new plan, and having in view the traiuing of laymen for religious work in the various fields opening up so rapidly in all our large cities. The aim is to fit them to take charge of the Y. M. C. Associations, to become superiutendents of Sunday-schools, to help pastors in mission work, and in fact, to prepare young men for the general work of the church.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIII.—*Concluded.*

Comparative quiet, however, had reigned since the discovery of the dynamite plot, owing to the refusal of the frightened "scabs," as the strikers called those who had taken their places, to go back to work until there had been a thorough examination of all the premises. But under the calm were strange elements of fierceness and fury. It was the ominous quiet that precedes the cyclone.

Nelson was popular with the best class of the workmen. They greeted him with cheers as he came out of the court-room, and altogether he was considerably more of a hero after his unpleasant experience than he had been before. The sight of their honest faces, and the real joy which they showed at his release, touched him.

"How I wish I could get all the workmen together and talk a little common-sense into them. I think I could," he said to Martin Treworthy, who had accompanied him to his lodgings for a little conversation over the day's events.

Martin only gave a low grunt, which, if it expressed anything, expressed skepticism. And Nelson so understood it, for he continued eagerly:

"They are under bad leaders, and they don't know it. Even that faction among the workmen who have a grudge against me I do not feel like greatly blaming. They are so ignorant, and they have real wrongs. These men who claim to represent them, and don't represent them no more than wolves represent a flock of sheep, hold them in a state of the most complete vassalage. This strike has opened my eyes to a good many things, and one is that some new form of organization on a free, open democratic basis would be a great deal better for working men than these secret labor unions which afford such dangerous facilities of leadership for mere adventurers and deadbeats and blacklegs. I have been a fool, Mr. Treworthy. I dare say you enjoy the confession."

"Mightily," chuckled Martin. "I knew you'd cut your wisdom teeth after a while. But we ain't through with trouble yet. They are going to try starting up the works again to-morrow. The men have got pretty much over their scare now and can't afford to loaf round, but as the strikers can't play the dynamite game over twice, a riot will most likely be the next thing in order. Last night I happened to be going past when one of them Socialist fellows was holding forth, and I thought I would just turn to and listen a while. The chap stole a sight of his talk from Ingersoll, and forgot to put in his quotation marks every time. And he could quote the Bible, too—told them it would only be 'spoiling the Egyptians' as the Israelites did if they should rase to their foundations a few of the fine houses of the rich, and take all they could lay their hands on. The rabble he was talking to cheered like mad when he said that. They were just primed for a riot."

"A good part of the crowd that gather to hear such talk," said Nelson, "is supplied from a class outside of the workmen. The increasing number of no-license towns has brought into Jacksonville more of the saloon element than ever before. There are always plenty of that kind of fish round where there is any labor disturbance. These Socialist chaps can swill down beer by the hogshead, and bluster and rant; but that is about all they can do. Their bark is terrific, but their bite is of small account. It is these liquor saloons, these underground doggeries at every street corner that are going to play the mischief. I believe that without their inspiration Socialism, at least here in America, would be as harmless as a viper with its head cut off. But we've dethroned King Cotton and put up King Whisky, and the end will be—nobody knows what. Take foreigners, now, like many of the workmen here in Jacksonville, ignorant of the first principle of free government, self-government; take our rich capitalists, caring for nothing but to get rich faster; take these Socialist firebrands, and then add the liquor element, and we certainly have the material for riots, dynamite explosions, or everything else of a lawless nature."

And, as it happened, Nelson was just then, like all of us at times, more of a prophet than he thought.

CHAPTER XIV.

IN WHICH JACKSONVILLE REAPS THE WHIRLWIND.

Matthew Densler, the chief proprietor of the works, had begun life himself as a common operative, had amassed his large fortune by a combination of shrewdness and diligence, and had also developed in his early struggles with adversity a temper as unbending as his own iron and steel. He had no unkindly feeling towards the class from which he had risen, but he made very little allowance for their peculiar weaknesses; in fact, he was rather inclined to look with a slight contempt on the laboring man who had not been able to do as well as he had himself. Trade unions he hated above everything else on the face of the earth, and all his stubborn powers of resistance were brought into play by the present crisis.

He made a point of visiting the works himself in person, and thus trying to infuse something of his own feeling into the new hands, who were in truth a rather cowed looking set. To have to be escorted back and forth from their work by policemen, and be subjected to a course of terrorizing and intimidation harder to bear than open violence, were not things especially inspiriting, and the majority heartily wished themselves back where they came from.

The day passed quietly, but groups of strikers had been slowly gathering on the street, and when the non-unionists left off work at night, they had to pass through a gauntlet of foes, yelling, shouting all manner of derisive epithets, and armed with stones and clubs—a few with concealed knives.

But at the very commencement of the melee, a tall figure in a workingman's garb stepped forth from one of those groups, and mounting on an empty barrel called out in a clear commanding voice, which for an instant silenced the rioters.

"Fellow workmen, I want to speak to you."

It was Nelson Newhall.

His audacious movement had taken the mob completely by surprise. A man thoroughly in earnest always possesses a strange magnetic power over others, and in that instant of astonished, startled silence, both the attacked and the attacking parties waited, curious to hear what would come next.

"I want to talk to you for five minutes as one intelligent working man may talk to another. Is it any worse for the capitalist to oppress and ill-treat you than for you to oppress and ill-treat your brother workmen? By what right do you forbid them to earn their daily bread? Is it the right of the strongest? That is the right the capitalist pleads. How long will you handle this two-edged sword? How long will you imagine that one wrong can right another? that riots and strikes and unlawful violence will ever alter cause and effect, or change your condition one iota except for the worse?

"But now I want to talk to you about the chief cause of all this trouble. Run it right down to the roots. What causes strikes? Low wages. And what causes low wages? Dull times. And what causes dull times? I will tell you in a few words. You pay away your money for beer and tobacco instead of bread. You go to the saloon, order a drink, and pay your dime over the counter. One dime paid over the counter of the two hundred and fifty thousand dramshops, licensed and unlicensed, in these United States amounts to twenty-five thousand dollars in one day. In a year it would amount to over a million and a half. This is only the price of one drink daily, remember. Multiply this by the actual number of drinks sold and the sum goes into the hundred millions. Supposing these hundred millions went to buy the things the world needs and wants, would anybody lack employment? How quick every iron and cotton and woolen mill would start up all over the country Now when times are dull, there are always fools enough to say, 'It is all owing to over-production,' when the fact is there can't be too much to eat or to wear, or too much of anything, in short, which goes to make human beings happier or more comfortable. It is all owing to under-consumption. People get along without things they want, or with less of them, because, to put it in plain words, these two hundred and fifty thousand dramshops have taken the money. I don't deny that in our land to-day there are men who have made big fortunes by grinding the faces of the poor." Cries of "That's so," greeted Nelson at this juncture, and a voice, thickened by heavy potations of beer or something stronger, shouted out savagely, "String the rascals up to the lamp-posts." The young workman was dealing with turbulent material, but he took no notice of these interruptions except to calmly continue.

"While you are cursing capitalists, just remember that the liquor dealers and distillers whom you support by your money and your votes are capitalists too, and the amount of their united capital is over one billion of dollars. Now this vast sum invested in honest manufactures would give work at good wages to every laboring man in the United States. These are hard facts, but you won't hear them from politicians dependent on the rum vote, and you won't hear them from men who counsel murder and arson and pillage as a remedy for the wrongs of labor. Suppose the late plot to blow up the source of our daily bread here in Jacksonville had succeeded, would you have been any better off to-day? The fact is, we working men don't know where our real power lies. With one stamp of our feet we could put down this miserable dramshop business that has more to do with low wages and dull times than all other causes combined. By a system of intelligent co-operation we could make every monopolist shake in his shoes from Maine to California. By voting in our own interests instead of the interests of whisky politicians, we could make our hand felt where it needs to be felt—on the wheels of government. Instead of sending millionaires to Congress, whose first thought will be when this or that measure comes up for consideration, 'How is it going to affect my stocks or my bonds?' we could send men from our own ranks whose first thought will be, 'How is it going to affect the working classes?' Now the great iron and woolen interests are represented in Congress because they are backed up by the money power behind them, and labor, without which those interests would be valueless, ought to find full as efficient a backer in its millions of votes—thrown away every election because one half of you don't understand the intelligent use of the ballot and the other half are bound to sustain a party because some office-seeking demagogue tells you that the whole country will go to rack and ruin if you don't."

Now this speech was not exactly "made on the spur of the moment." It had been thought out in his hours of respite from toil. It had been as a fire shut up in his bones through all the long weary days of the strike, and now that he had an opportunity to let it forth, his burning, trenchant sentences came like the rush of many waters. The electric fire with which his whole being was charged even passed to a few of the more sober and thoughtful part of his audience. They began to cheer.

Nelson might have finished his speech in good order and had the satisfaction of quelling the incipient riot in its first stages, but two untoward things prevented. For in the first place scattered through the crowd of workmen were numbers of that loose, floating class of whom he had spoken to Martin Treworthy, and who were not at all suited by any such tame ending of affairs. They had joined the mob for the fun of seeing a riot, and a riot they meant to have. And in the second place his scathing arraignment of the saloon as the chief source of their ills was not agreeable to those of the workmen who had imbibed the theories of Socialistic speakers. They were accustomed to hearing all the blame laid on the shoulders of the manufacturers, and preferred decidedly that solution of their difficulties. Such wild and lawless elements were not to be controlled, though they might receive a momentary check by the array of statistics and argument in the young workman's speech. To the majority of the rabble it had only been, to use the words of Jeremiah, "like a very lovely song of one that hath a pleasant voice and can play well on an instrument." The novelty over the reckless, rioting spirit again began to manifest itself.

"Come, dry up now. We've heard enough of your talk. You are the feller that's been standing up all along for these rich, lazy, lollypops of manufacturers. And that's what I think"—here followed an expression rather too emphatic for these pages, while a brickbat whizzed uncomfortably close to Nelson's head, and struck against the walls of the building behind him—"of you or any other working man who will take the part of bloated aristocrats, and go agin his own flesh and blood."

"That was a weighty but not a convincing argument," said Nelson coolly and sarcastically as he dodged the missle. "The friend who just interrupted me must take surer aim next time if he wants to shut my mouth. This wild, communistic talk may do for Europe, but God help us working men of America should we ever make assassination and dynamite the weapons of our warfare, for then hate will rise up to answer to hate, passion to passion, and I warn you the contest will be a very unequal one. Bad leaders and bad liquor do the cause of labor more harm than all the 'bloated aristocrats' in the land."

"If the rich uns mought 'ev their wine, the poor uns mought 'ev their beer," shouted out a brawny Cornish man, whose Vulcan-like strength was only to be surpassed by the ugliness of his temper when too full of his favorite dram. While another chimed in derisively:

"I'll be bound old Densler keeps plenty of the real stuff in his cellar. Maybe we'll make a visit there to-night and find out."

The mob laughed and shouted at this piece of ravado.

Nelson opened his mouth to reply. A stone ruck him squarely on the jaw. The spirit of riot ad once more taken possession of the crowd, and iere was only time for the heartsick feeling that he as indeed a prophet without honor to rush over im in a bitter wave, before the necessity of looking ut for his own personal safety became pressingly pparent. In vain the policemen used their clubs. tones and brickbats flew promiscuously.

(To be continued.)

Reform News.

SOUTHERN ILLINOIS.

RST AND ROUSING REPORT FROM THE NEW LECTURER.

Belleville, Ill., Mar. 19, 1885.

Editor Cynosure: I called on Rev. W. F. Davis, astor of the First M. E. church, who has belonged a number of secret orders, Masonry among the st, but has left them all and says he never shall ive anything to do with them hereafter. I visited ev. Geo. Klein, of the First Baptist church, who ever has belonged to any secret order; also Rev. C. Phillips, of the First Presbyterian, and others. early all of the above mentioned testified that the orest material in their churches are those who are tive in the lodge. But all three were opposed to y preaching in their churches.

Dr. West and his excellent wife are devoted Chris- ans. His is a notorious case of secession from cret orders in general and Freemasonry in partie- ar of recent date; and it resulted entirely from his nvictions that penal secrecy is in antagonism with e Christian religion. Prof. W. A. Snook and he rected me to Dr. Jas. L. Perryman, who is regard- l as one of the ablest writers on any subject in is part of the State. I called to see him and his xcellent wife, and found him to be a gentleman of lture and of charming conversational powers, upled with a fearlessness of expression admirable the extreme, in view of the fact that he is a Mason. e says: "Masonry and rum must fall together, as ey are united. It is no use to resist it; it will me; the cloud is rising. No great reform has ever t taken place and held its position without being mented with blood, and before ten years, sir, we all have war—Masonry and rum will stand or fall gether."

I tried in vain to present the truth in respect to is reform in some of the churches, but all were osed, and all I could do was to circulate tracts, etc.

March 20.—At the Thomas House a Knight Tem- ar asked me what business I was engaged in—What line of goods do you carry?"

"The Gospel," I replied; "especially the glad lings respecting secret societies."

"Ugh! Ugh!! And what good do you expect accomplish?"

"Lead Christians in those orders to see the right ay out and keep young men from going in."

As there were a number of Masons present there as a great commotion. Knight T. continued, You'd better go home, young man, and shut up; hat do you know about secret societies? The ab- rdity of you men undertaking to denounce a ing of which you know nothing is remarkable?"

"I know *all* about blue lodge Masonry. Let me ll you, as there are a goodly number of the craft re it may entertain you, although some parts of it e quite familiar to you of the craft."

I then related my experience in Masonry briefly d when I quoted the penalty of the first obliga- on, one of the craft in a terrible rage yelled, "You *ut* up!" I just proceeded to the end, then the tter said, "If you should be here at noon, and me of the iron men [meaning iron workers] ould hear those words out of you they would amp the life out of you!" I turned to a young dy who was near and said, "Now you have an in- ght into the religious culture attained in the lodge. ou hear him say that these pious Masons 'would amp the life out of me.'"

At the request of a friend I called to see Mrs. albert, who is an active worker in the W. C. T. She received me very kindly and contributed the tract fund. She was pleased with reform erature as are all who have seen it and regard agi- tion as the right way to bring the reform to the ont.

By request I led the noon prayer meeting of the M. C. A. of which Dr. West is president. They ve a fine, large room on the corner of one of the incipal streets of this city, and there are some de- ted, earnest, Christian young men in it. In its oms I had the honor of an introduction to Gen. . H. Powell and the pleasure of a conversation with him. What most impressed me was his testimony to the power of religion in the soul. To hear him say, "I'm a Christian," and repeatedly assert his allegiance to Jesus Christ, and then to look on his battle-scarred face while he dwells with emphasis on his faith, the mind is carried back to the time when through the carnage and smoke of battle he led the 2d Cavalry division in the Shenandoah valley under Sherman, and we mentally exclaim, Honorable scars! Blessed testimony! Then when he said, "I never go near them; I have not attended a meeting of the Masonic lodge for *fifteen years!* Young man, I've been through all these secret orders and I *never go near them;* not even their street processions!"

Of course he has his doubts as to the propriety of open warfare on these orders, and as freely expressed them; but one of two things impresses itself on the mind: either he is not good enough for Masonry, or *Masonry is not good enough for him.* And we appeal to every candid reader to decide which is the just inference. When I told him my own experience, and how the W. M. of the lodge to which I belong "ordered" me back to it and "ordered" me to work in the Senior Warden's station against my will, he pronounced it "unheard-of tyranny."

How strange that on my return to the Thomas House that evening after this interview that the Masons should swarm into the large commodious office and repeat these threats: "Go off and shut up;" "You perjured villain;" or, "You'll *never* get out of this town alive." "I don't say Masons would kill you, but *some man* on hearing you talk might get mad and do it." Surely he'd be a bold man who would attempt such a thing when these Masons give one such public warning. Another would then chime in, "O, no! he's too dirty and low-lived a dog for any man to kill him." Yet another stepped forward and informed me that one of the most respectable(?) merchants in town offered "to donate the eggs and assist in throwing them to egg me out of town."

I just paced the floor, and when they had exhausted their ammunition I said, "Gentlemen, I received just such a warning respecting my life as you utter on my first arrival, and told my informant that I thought that it was as near heaven from Belleville as elsewhere, to which he objected and said, 'Young man, you are mistaken. It is just a little nearer the other place.' At first I doubted that, but from the number of your secret societies, the spiritual poverty of your churches, the deathly silence on this question of the pastors—one of whom said, 'If I thought that my trustees would let you preach or lecture on this subject here, my resignation would date from that moment'—coupled with the fact that not less than four or five times I have been threatened with death if I did not leave town and shut up, I confess that the first man who warned me had the advantage of me, and am inclined to the opinion that you are a 'little nearer' hell than any other place, and if the tyler's sword is not taken from the doors of these churches the sulphurous crust of the pit will soon close over you all, and the entire city will sink in its depths. Your secret lodges, according to your city directory, outnumber your churches, and I've been told it is in the ratio of *ten to one.* I have not made the estimate, but I *know* it is safe to say *eight* lodges to one church. No wonder then that one blood-bought liberty, as dear to our hearts as our country's flag, is here trampled under the iron heel of so much lodge despotism. I mean the liberty of *free speech.* I cannot get a church or place in which to preach or lecture on this subject in your city. All I could do was to scatter reform literature along your streets. I'm now going to leave you, hoping that the next time I come I shall have a chance to tell the people of Belleville how I was finally emancipated from the death-grip of Masonry."

Since the above transpired I have arrived in Marissa. More anon. Geo. T. Dissette.

A WONDERFUL MEETING AT NEW ORLEANS.

St. Paul, Minn., March, 1885.

Editor Christian Cynosure,

Dear Brother:—Perhaps it would interest the readers of the *Cynosure* to know that the Baptist ministers of New Orleans listened to a lecture against Freemasonry. Such was the case. At the close of the lecture a professor in the Leland University, who is a Baptist minister, stated that he had taken nine degrees of Freemasonry; and to his colored brother ministers, many of whom are Masons, he said, "No doubt it seemed to you as if your flesh was creeping upon your bones while you listened to the details of your horrid Masonic obligations, as they have just been exposed before you; but I have come to regard Masonic obligations as of no moral power to bind anybody."

Another minister arose and said that he, too, had taken nine degrees of Freemasonry, but since he became a minister, he had abandoned the lodge. Another minister, also a professor of theology in the same University, and formerly president of that institution, arose and testified that he took much interest in Freemasonry, although not a Mason, at the time the Masonic fraternity kidnapped and executed Captain Morgan for writing the secrets of Masonry; and he corroborated much that I had said about the men interested in that Masonic murder, he having been personally acquainted with some of the men concerned in it; he unhesitatingly denounced Freemasonry.

I was told that one white minister went away from the meeting with "a sore head," because he is one of the prominent Masons of New Orleans and a chaplain of a lodge. May God give him repentance.

On my way to New Orleans I observed a colored man enter the car and take his seat; as the conductor of the train entered, the colored man drew his right hand across his forehead, the penal sign of a Royal Arch Mason, the conductor nodded in recognition. The colored man afterwards told me that he was a Methodist minister and a Freemason. He appeared to be especially delighted with Masonry, and has been connected with that murder-sign fraternity thirty years; he said that nearly all the Methodist ministers of that country were Masons, and that the conductor of our train was a Mason. Query. Did the colored minister make that murder-sign to avoid being thrust into a smoking car, or put off the train? If so, what a reproach to our National government that it tempts the black man to sneak into the Masonic fraternity to secure the rights of an American citizen traveling on the public highway.

While in New Orleans I listened once to Dr. Palmer, of pro-slavery notoriety, it being quoted of him that he publicly declared it to be his mission as a minister of the Gospel to do all in his power to extend and perpetuate the institution of slavery. While listening to his sermon I could but rejoice in the failure of his mission. His congregation numbered about 2,000, all of the pews were filled, also chairs in the aisles. I saw only three black faces in the audience. The text was Phil. 3: 10. He presented the doctrines of vicarious atonement, faith and repentance, and in as substantial a manner as any Princeton theologian could, either to-day or in the palmy days of slavery. It is said that the Dr. has given up his slavery mission and has taken the oath of allegiance to the United States government. But if he has not got repentance such as those had on the day of Pentecost who had been clamorous for the blood of Jesus, I fear that his heart may still be in sympathy with "the middle passage," the slave pen, the auction block, the slave driver's lash, and the blood-hounds on the track of the black man in the search of that liberty God gave him. Something more potent than oaths are necessary to remove the stains of such sin as that from the soul. A soul stained with such sin as that needs the doctrines the Dr. so clearly presented applied to it by the Holy Ghost. I hope he has felt the power of that repentance. But there is another commission, and another bondage more awful than human slavery, namely, that commission from the prince of darkness to extend and perpetuate forever the immortal soul bondage of the Freemasons. It would be interesting to know also how the Dr. stands on that commission. Yours truly, W. Fenton.

Correspondence.

THE CYNOSURE IN THE SOUTH.

THANKS FROM SECRETARY ROY OF THE A. M. A.

Atlanta, Ga., Mar. 18, 1885.

I have a long time been thinking that I would like to express my appreciation of the kind and judicious investment made by some good friend in sending the *Christian Cynosure* to the entire list of our ministers under commission of the American Missionary Association, whose names, upon application, I had furnished to your office. In my rounds, as Superintendent, I have been delighted to find this paper in the homes of all those pastors, and to learn that it was greatly appreciated. It is doing much good by way of generating a healthy tone of sentiment in regard to secret societies, and by way of affording the news and the articles of a pure and high-toned Christian newspaper. As myself included among the number of the recipients, I desire to express my own thanks to the generous donor.

Truly yours, Jos. E. Roy.

BE STEADFAST, WHEATON!

ROWE, Mass.

EDITOR CYNOSURE:—Allow me to express a word of encouragement on the subject of the Wheaton church trouble. I say, stand your ground. Do not yield to the enemy for fear or favor. The truth you promulgate must triumph in the end, though many may be called to suffer before that joyful day. Make no compromise with the works of darkness.

You have fully shown that the secret empire is more dangerous to human welfare than any open foe. Slavery was bad enough, but it could be seen and its character understood and exposed. Mormonism is an open outrage against woman, and no decent man will defend it. Drunkenness is an unmitigated evil and its abettors dare not defend it on its merits. They rely on subterfuges. But the "*Secret Empire*" claims to be excellent above all else; and yet when the curtain is raised just a little it is shown to be thoroughly "earthly, sensual, devilish." James 3: 15. And it seems to possess a capacity above all other empires to "lie against the truth."

I have read some on a great variety of subjects, but have not seen anything equal to to the secret societies for lying. Some of them seem to prefer lying where the truth would be better for their own purpose. It is utterly inconceivable to me how any man who has any fear of God or love of man can take their oaths or submit to their horrible teaching. It makes one shudder to think of men consenting to such barbarity, and especially men claiming to believe Christ, who said "swear not at all.

I wish there could be a perfect unanimity in sustaining every true reform, and it is my intention to do all in my power in that direction. I admire the persistency of the *Cynosure* in resisting secretism, while it supports at the same time all other true reforms. Go on, and your helpers are sure to multiply, and you will have the cordial approval of all lovers of truth. Very truly and fraternally yours.

JACOB DAVIS.

SHALL HE LEAVE THE M. E. CHURCH?

WATERVLIET, Mich., Mar. 16, 1885.

EDITOR CYNOSURE:—I have been a constant reader of your valuable paper, and am greatly encouraged in your defence of right as against the secret empire. Since circulating the Remonstrance I meet looks that would be hard to deseribe upon paper.

At our praise service last Sabbath, one brother in witnessing for Christ testified against secret societies. The minister, an M. E., defended them by saying there were present members that belonged to secret societies who were good men, living up to all the light they had. If this is so, with whom will the responsibility rest? My class leader is an Oddfellow; his wife belongs to a Rebekah lodge. They claim to be very spiritual. I cannot get them to say anything about their secrets, professing to walk daily as for eternity.

Believing as I do that the revealed word is true and holy, am I justified in remaining in the M. E. church? There is no other class that I can reach less than four miles away that is free from secrecy. This is a vital question with me; I want the right. If others can associate in mixed company behind bolts and bars at the midnight hour, is the leanness of the church to be wondered at? There has been seven weeks of revival effort here, with but one convert. Has the Word lost its power? No; all hail the power of Jesus' name. It has power to save.

C. KENNICOTT.

UNION FOR REFORMERS.

WAUPUN, Wis., Mar. 15, 1885.

DEAR CYNOSURE:—I am glad that your position is so elevated that political earthquakes and cyclones have not in the least diminished your clear and steady light. It is still the same. The American platform, methinks, is the platform for all Christians to adopt. It is well to keep it before the people.

If, as M. A. Gault writes, "The evils against which those parties [reform parties] are organized, are entrenched behind the Constitution," then surely, as he says, "we must dislodge them from this bulwark. We must make the Constitution speak out decidedly on the side of God and Christianity, and against all false religions."

May there be union in the reform army. "In union there is strength." "United we stand, but divided we fall." Oh, for pure, wise, honest Christian men to fill all the offices of our country; then we shall have LIBERTY indeed; not the lawless license of desperadoes and vagabonds, but a Christian people with pure, holy and blessed liberty, gladly obeying all the laws of God, trusting for salvation in the Atoning One, Christ Jesus, who is the Resurrection and the Life, and who has given bright visions of eternal glory for himself and his redeemed.

MRS. LYDIA C. ANDREWS.

MASONIC OYSTERS,—SOUP TOO THIN.

The Masons of Montmorency, Ind., have tried with only poor success to build up a prosperous lodge, during the six or seven years of its existence. Recently, late one Saturday night, they gave a free oyster supper in their lodge-room, sending invitations, very discreetly as they thought, to even the wives and their husbands whom they thus invite to join their fraternity; careful also to invite only those *men* who were most likely to join. Some of our most prominent citizens did themselves the honor to decline their *baited* invitation. Others who did go spoke sportively of the Masonic oysters and soup, as altogether *too thin* to be respected only as a bait.

We also learn by a Manistee, Mich., paper that the Masons there have resorted to having what they call "Open Lodge" occassionally, at which they purpose installing their officers, even before those "cowans"—the mothers, wives, etc., of Masons, whom the tyler and his sword excludes when the lodge is in the idolatrous act of making a Mason, i. e. converting a free man into a slave by murderous oaths. The institution feels heavily the pressure of the claims of mothers, wives, sisters, and daughters *knowing* and *seeing* what is done in these secret chambers of iniquity where those dearest to them are so wickedly alienated from their loving confidence and manly candor. These things are sure tokens of a speedy and perpetual overthrow of these works of darkness; and very encouraging to reformers.

L. D. BROWN.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON I.—April 5, 1885.—Paul's Voyage. Acts 1, 2, 14–26.

GOLDEN TEXT.—I believe God, that it shall be even as it was told me. Acts 27: 25.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The result of unbelief in a God-sent warning.* vs. 14–21. Paul's advice to anchor in Crete had not been taken, the centurion preferring the counsel of the ship's officers who wished to seek a more commodious haven. From a human point of view their advice no doubt looked the most reasonable. It was expediency set against revelation. This is a perfect picture of the way in which nations as well as individuals are apt to treat the warnings of "prophets and righteous men." When a question comes up that involves the putting away of some great national sin, it is handed over to politicians to settle; and when policy instead of conscience is left to settle any moral issue there is always "harm and loss." Our national ship was well nigh wrecked on the rocks of the slaveholders' rebellion as the consequence of committing this fatal mistake, and history will repeat itself if the voices of the wise and good against the infamous liquor traffic are not heeded, for a revenue derived from licensing sin in any shape is the greatest possible source of national corruption, and when a country's integrity is gone its ruin is not far off. Secret societies are in one respect different from an open evil like the saloon. The danger is more hidden and so proportionately greater. It is like the sunken rock in the sea, over which the waves sparkle and play, but there is death lurking under them for any brave ship that mistakes her course, or does not have the proper position of those perilous rocks laid down on her chart. The indifference with which warnings against Masonry are heard is the result of not seeing the danger. But under its grips and signs and oaths of concealment all manner of treason can be plotted, and the danger is only perceived when too late.

2. *God often shows mercy to sinners for the sake of the righteous.* vs. 21–26. Julius Cæsar's famous saying to the frightened boatman, "Fear not; you carry Cæsar," might have been paraphrased, though with a far different meaning, in the case of Paul, and this trembling, tempest-tossed crew. They carried the great apostle to the Gentiles, and his presence among them was a guaranty of their own safety. His life's work was not yet finished. He was to see Rome. And till his mission was accomplished, even to the crowning act of surrendering his gray head to the executioner's stroke, he was as immortal, as much beyond the reach of death, as a glorified spirit. And in this immunity his companions shared as a part of the natural course of Providence. Among hardened convicts and rough soldiers and seamen this man moves with his words of sublime assurance, and instills into them his own courageous faith. "I believe God that it shall be even as it was told me." We must believe ourselves before we can make others believe, either in a coming judgment or a coming mercy. Reforms grow from the seeds of faith planted in a few hearts, and as this ship's crew were saved because they carried an apostle, so we may hope that our government will be saved from fatal wreck while the voices of righteous men are heard in warning against the sins which so provoke His wrath, and even a feeble remnant have not bowed the knee to Baal.

LIGHT FROM THE WORD.

How should all questions of mere expediency be answered when set against a Divine command? 2 Chron. 25: 9. Are righteous men the strongest defence of a nation? Gen. 18: 32.

EXPLANATORY.

"And when it was determined that we should sail into Italy." The use of the first person shows that Luke was Paul's companion on this voyage. He had, in all probability, remained in Palestine, and in the neighborhood of Paul during his two years' imprisonment, perhaps being variously occupied in Gospel work under Paul's direction. —*Alford.*

"And entering into a ship of Adramyttium." A vessel belonging to Adramyttium, and destined for that port, which was a seaport of Mysia, opposite Lesbos, on the western coast of the present Asia Minor. Paul's voyage to Italy was accomplished in three ships. The first was probably a coasting vessel, carrying passengers and cargo and touching at various ports. The course of this vessel was in the direction of Italy; and in some of the harbors at which it would touch in its way, Julius might expect to find another western-bound ship in which he and his prisoners could pursue their voyage.—*Rev. Com.*

"Called Euroclydon." Better, Euraquilo; from euros (Greek), east wind; aquilo (Latin), northeast wind; euraquillo (compounding the two), east northeast wind. To the objection (in favor of euroclydon) that Greek and Latin are thus compounded, it is to be replied that no one would be likelier than sailors, passing from country to country, to make such a compound; and no one likelier than Luke (whose nautical phraseology is scrupulously accurate) to put the wind on record as so "called" (just as a similar wind in the Mediterranean is now known to our seamen by the name of the Levanter).— *Gloag.*

"We had much work to come by the boat." Literally, we were able with difficulty to become masters of the boat. Here they . . . availed themselves of the temporary shelter to prepare the ship more thoroughly than had been possible before to encounter the fury of the storm. The first step was to get on board the ship the boat, which hitherto apparently had been towed through the waves, left there at first because the weather was fair and the anticipated journey short.—*Abbott.*

"They used helps, undergirding the ship." Cables passed under the keel, round the hull and made fast on the deck. The process is called "frapping a ship. Lord Anson had recourse to it in 1743, and Sir G. Back, on his return from his arctic voyage in 1837; and the Albion frigate was frapped after a hurricane in coming home from India in 1846 . . . Under-girdles were among the regular sea stores of the Athenian galleys.—*Speaker's Com.* The ships of the ancients had one mainmast and one mainsail; any other masts or rigging were comparatively small and insignificant. Hence the strain upon the vessel from the leverage of the mast was terrific, and it was impossible that the Alexandrian ship, however stoutly built should have scudded with her huge sail set in the grasp of a typhoon without her timbers starting. It is evident that she had already sprung a serious leak —*Farrar.*

"When neither sun nor stars . . . appeared." We have to remember that before the invention of the compass the sun and stars were the only guides of sailors who were out of sight of land. Now, "for many days," the sky was overcast, (a circumstance not unusual during a Levanter), and this guidance failed. The ship was driving, but whither they knew not.—*Plumptre,*

"For there shall be no loss of . . . life." In warning them not to sail from the Fairhavens, Paul had said that the voyage would be with hardship and much damage, not only of the lading and ship, but also of their lives; but here as the messenger of God, he asserts that no life would be lost. Then he spoke from a calm consideration of the state of matters (led by the spirit of God); but now he speaks from revelation.—*Gloag.*

Ignatius, a convert of the Apostle John, thus wrote concerning the name Christian, "Let us therefore prove ourselves worthy of that name which we have received. For whosoever is called by *any other name*, beside this, he is not of God, for he has not received the prophecy which speaks thus concerning us: "The people shall be called by a new name, which the Lord shall name them, and shall be a holy people. This was fulfilled in Syria, for the disciples were called Christians at Antioch, when Paul and Peter were laying the foundation of the church."—*Epistle of Ignatius to the Magnesians, chapter 10.*

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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F.W. Capwell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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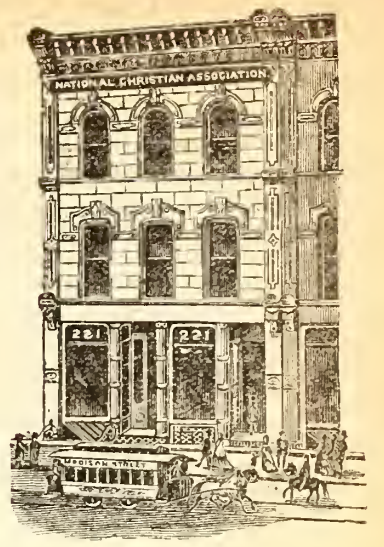
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 26, 1885

We must go about politics, as we go about religion, daily, and with constant prayer. A godless government will give us a godless education, and soon a Masonic or godless religion.

The excellent and well-beloved Dr. A. M. Milligan writes to *Our Banner* from Oakland, Cal., with all his old time cheeriness, and full of zeal for the cause of Christ. His sickness was peculiar and a puzzle to the medical faculty; but as diseases have their courses and 'run out' so we trust it may be with this excellent man of God.

THE *Earnest Christian*, by Rev. B. T. Roberts, of North Chili, N. Y., answers to its name more perfectly than most religious publications. It is deeply earnest, sound, practical Christianity. We never lay it down after perusal, without our faith strengthened in God and the teachings of his Word.

BRO. J. D. GEHRING clips from the Kansas City *Journal* (which falsely informed the public that St. John was burnt in effigy at Olathe) that another Washington apron was found in Kansas City Lodge, Feb. 23rd. "The apron," says the lying legend, was made in England and presented to Washington *about* 1794. Bro. Gehring wishes us to "offset this story with proof." This is asking "an hard thing." Cords of wood have been exhibited as parts of the literal cross of Christ, and each lying relic deceived some who "love darkness" for a time. The claim that Washington was an adhering Mason has been disproved by his letter to Rev. G. W. Snyder and the Gov. Ritner documents. But Masonic lies are like musquitoes, kill one and twenty come to bury it.

PREGNANT SILENCE.—The *American Reformer*, New York, pleads ably for "Harmonizing" the temperance forces. "Partizan," "Non-partizan," "Law and Order," "St John," and "Prohibition party," are words which swarm in its editorials; but "The American party," these leading temperance prints seem not to have heard of; and, curious enough, the temperance organs are getting to shun all mention of the "Good Templars," "Templars of Honor," and other secret temperance lodges! Look through weeks of the *Reformer*, of *Law and Order*, etc., and one misses altogether the once familiar "G. W. C. T.," and similar initials. They are alike silent on secrecy and anti-secrecy, saying neither "Good Lord," nor "Good devil," but shun to mention both. Is it to see which is likely to win? The American party should heed this and be astir. Lodges, like brothels, thrive by silence, and grow by public neglect. Virtue must be active. Let the Americans be heard from by clubs and conventions.

Our *American* at Washington proves its importance to our cause more clearly from week to week. Prof. Bailey makes his sheet a moving panorama of events at our national capital. The Monument dedication, with the desperate struggles of the lodge for recognition and public notice, February 21st; then the Inauguration, March 4th, with its *personnel*, and moving masses, followed by the crowds of groaning and grasping office-seekers, afford a revolving cylinder with the pictures changed every week. No investment has paid better.

WOMAN'S SUFFRAGE must make slow progress because nine women out of every ten depend and must depend on the good will of husbands and lovers; and the mass of men do not reason on moral but on material grounds, the interests of the hour and the day. When the first leaders of the woman suffrage movement were infidels or skeptics, spirit-mongers, non-resistants and what not: and no cause can make sound progress under men and women of defective natures. But when such leaders are shaken off, as they will be, the ballot will be seen to be as fit a protection for mothers as for sons; for women as for men. The size of the fingers does not give force to the vote, but the mind that wields it. It is a fallacy to speak of "the absolute equality of the sexes." In one sense they are, and in another they are not equal.

HOW DO WE KNOW GOD?—We know "his eternal power and Godhead" by "the things which are made," and we "know," not "guess," this with the same absolute certainty, and by the same faculty that gives us matter and mind. Thus: The senses give us the color, shape, hardness of a piece of wood or iron, and though we never saw, touched or tasted it we infer—that is, know,—there is a *substance* which holds those material qualities together in one. So the reason gives us matter. So from our thoughts, feelings, and volitions we, by the same reason know, i. e., irresistibly infer, our mind or self; so by the finite and limited and imperfect "things that are made" we know irresistibly the Infinite and perfect: that is, God. The affirmations of reason are as positive as sense; and to deny matter, mind, or God, is to deny that knowledge is possible; that is to say: we know there is no knowledge, and it is certain there is no certainty, which is a suicidal proposition, affirming what it denies.

THE BOSTON HERALD, Mar. 9th, contains an account of a Masonic ceremony which it says, "was never equalled in this country." It was gotten up in Park Theatre on the night of March, 8th. It was, or rather shammed to be, a burial service for eight Masons of the 32nd degree with one of the 18th, who had died at different dates, many years before. As the lodge grows odious under discussion, we may expect an increase and repetition of these displays, as pageants were multiplied to amuse the populace, when Rome was tottering to its fall. The theatre was crammed with ticket-holders, and when the curtain rose it presented the following scene, paid for by the laboring men of Massachusetts:

> Grouped about the arches of the cathedral and upon the balconies erected on either end of the catafalque were 24 neophites of the order, clothed in black robes and chasubles, and golden fillets upon their heads, and each holding a blazing torch. In front of the catafalque were seated eight officers of the order, clothed in white robes and chasubles with barrettas. Upon the left of the catafalque was a platform, upon which were seated the two orators of the body, dressed in robes and chasubles, with miters resting upon their heads. On the right was a throne, on which was seated the most wise and perfect master, clothed in a rich white robe and red chasuble. Upon the front of the latter was a white satin cross, and the stoles were heavily mounted with jewels. Upon his shoulders rested a rich lace cape and upon his head a red barretta."

MASONRY BEARING FRUIT.

The Dead Sea of the lodge is agitated,—"Casting up mire and dirt." The papers bring us news of an "Anti-Deist society which has just been formed in Paris, to suppress the Word of God and all its equivalents in all languages. Its members are pledged never to use it in conversation or correspondence." A correspondent, J. Y. S., believed to be Mr. J. Y. Scammon, an early and well known citizen of Chicago, and one of the founders of the *Inter Ocean*, writes for that paper:

"It has begun its operations by holding a sort of anti-prayer meeting in one of the public halls of Paris; and its motto, set forth conspicuously on a placard is '*Dieu, voila l'enñenies*' (God is the enemy). Even the familiar *Adieu*, which means 'To God,' is dropped by them and '*A ton Souvenir*,' used in its place. And an atheist priest has preached a sermon under three heads: 'The Creation,' Providence,' and a 'Future State.' The preacher denied all three."

Mr. Scammon justly observes: "Such open infidelity and profanity, while it shocks all Christian decency, is much less dangerous than the hypocritical profanity which exists in many pulpits, where the minister takes a text from Scripture as the basis of his sermon, while he denies the inspiration of the Sacred Book, or, like Heber Newton in New York, while calling himself a Christian, thinks our Lord was mistaken and exaggerated his statements."

"But," some one will say, "what has Masonry to do with this?"

Masonry omitting Christ, denies God in practice, as one shuts you from a house by stopping up the door. Christ is the "door" and the only "door" or "way" to God for finite minds. John 10: 9.

It is well known that the Grand Lodge of France, *L'Orient*, has erased the name of God from its ritual. And a late London dispatch says: "The Prince of Wales replying to a recent letter of the French Grand Master says: 'English Masons have always held to the belief that God is the first great landmark of genuine Freemasonry. It is expected that the Grand Orient will convene a meeting in London to explain the attitude of the Orient which is intended to allow the fullest liberty of conscience.'"

Liberty of conscience, after striking out the name and government of God! But explained or unexplained, what is there to prevent French Masons who are atheists entering American lodges in New Orleans? And, besides, Masonry, French or English, *is* atheism. For "he that hath not the Son hath not the Father." French atheism is related to Masonry as apples to the tree which bears them. "And even as they did not like to retain God in their knowledge," they are given "over to a reprobate mind." Rom. 1: 28. "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness."

We give in this number a remarkable article by a Catholic priest, showing with intense clearness the oneness of the whole lodge system. Read it with care.

WASHINGTON'S FUNERAL.

The *National Republican*, Washington, D. C., Feb. 21, gives a long, pretended sketch of "Washington as a Mason." No name accompanies the article, which makes him out a devoted, adhering Mason, and that in the face of his own written declaration that he had "entered a lodge but once or twice in the last thirty years;" which, in a regiment or church, would be desertion; and if the lodge did its duty, he had long been dropped for non-payment of dues.

But the baldest, most shameless falsifying is done concerning his funeral. This Masonic falsifier, in the *Republican*, asserts that "Alexandria lodge had charge of all the arrangements;" and makes throughout that Washington was buried by Freemasons according to their ritual. Whereas, though Masons squeezed in toward the foot of the procession they had not charge of the coffin, threw no evergreens in his grave, nor performed their disgusting, "grand honors." In short, Masons did not bury Washington, as any newspaper of the day will show. He was buried as a Christian, by the Protestant Episcopal church. In proof of these assertions we give a minute account of his funeral taken from the *Ulster County* (N. Y.) *Gazette*, Jan. 4, 1800, a paper now eighty-five years old; published fifteen days after his burial. The clergy, Masons, and citizens were at the tomb, as they were lately at his monument. But their senscless incantations were not allowed, as Gen. Sherman permitted them at the late dedication. But suppose they had been able to force their mummery over the corpse of the hero who had shunned and shaken them off during the last thirty years of his life, it would only have proved, as Edmund Burke said of another mercenary class; that "They would untomb the dead to steal the lead from their coffins." The motive of Masonic funerals is purely mercenary.

WASHINGTON ENTOMBED.

GEORGETOWN, Dec. 20.

On Wednesday last, the mortal part of Washington the Great—the Father of his Country and the friend of man—was consigned to the tomb, with solemn honors and funeral pomp.

A multitude of persons assembled, from many miles round, at Mount Vernon, the choice abode and last residence of the illustrious chief. There were the groves, the spacious avenues, the beautiful and sublime scenes, the noble mansion—but, alas! the august inhabitant was now no more. That great soul was gone. His mortal part was there, indeed; but, ah! how affecting! how awful the spectacle of such worth and greatness, thus, to mortal eyes, fallen!—Yes! fallen! fallen!

In the long and lofty portico, where oft the hero had walked in all his glory, now lay the shrouded corpse. The countenance still composed and serene, seemed to depress the dignity of the spirit which lately dwelt in that lifeless form. There those who paid the last sad honors to the benefactor of his country, took an impressive—a farewell view.

On the ornament at the head of the coffin was inscribed SURGE AD JUDICIUM—about the middle of the coffin, GLORIA DEO—and on the silver plate,

GENERAL GEORGE WASHINGTON,
Departed this Life on the 14th December, 1799, Æt. 68.

Between 3 and 4 o'clock the sound of artillery from a vessel in the river, firing minute guns, awoke afresh our solemn sorrow—the corps was removed—a band of music with mournful melody melted the soul into all the tenderness of woe.

The procession was formed and moved on in the following order: Cavalry, infantry, guard, with arms reversed; music, clergy, the General's horse with his saddle, holsters and pistols; pall-bearers Cols. Simms, Ramsay, Payne, Gilpin, Marsteller and Little with the corpse; mourners, Masonic brethren, citizens.

When the procession had arrived at the bottom of the elevated lawn, on the bank of the Potomac, where the family vault is placed, the cavalry halted, the infantry marched towards the Mount and formed their lines—the clergy, the Masonic brothers, and the citizens, descended to the vault, and the funeral service of the church was performed. The firing was repeated from the vessel, in the river, and the sounds echoed from the woods and hills around.

Three general discharges by the infantry, the cavalry, and 11 pieces of artillery, which lined the banks of the Potomac back of the vault, paid the last tribute to the entombed Commander-in-Chief of the armies of the United States and to the departed hero.

The sun was now setting. Alas! the SON OF GLORY was set forever. No, the name of Washington—the American President and General—will triumph over death! The unclouded brightness of his glory will illuminate the future ages!

THE SCANDINAVIAN REVIVAL.

"The Northern Hive" is again swarming. From e earliest dawn of history, through historic fables, m and dark as their twilight mists, the North- en were professional pirates. But the Scandian- ians beat all the others. Franks, Goths and Van- ls were all inferior to them. Under the general me of Danes, as Denmark was their port to sail om, they conquered the bloody, land-robbing Sax- s; who, under Hengist and Horsa had come over om the German forests; driven Britons, Picts and ots to their mountain fastnesses, and possessed e island of Great Britain. From Egbert to Al- ed these Saxons were invaded, robbed, pillaged, d driven out by these avalanches of Northern pi- tes. But the Saxons conquered their conquerors, d we, the descendants of these mixed races now speak Saxon-English.

Tempores mutant; et nos mutamur cum illis. "The nes indeed change, and we change with them." alf a million of these children of the northern hts have already settled in and through the nited States; and fifty short years will transmute em into Americans whose children will not be le to read the inscriptions on the headstones of eir blue-eyed Swedish and Norwegian grand-par- ts! And so far are we from letting "slip the gs of war" on these children of the North, we il their coming. For does not every ship load of em, which lands here, raise the price of our nds?

"The best spoils into the worst." This Scandina- an movement is some forty years old. Like all ue reformations it started from the Bible. While uther stood for the Bible, his successors fought for utheranism. There are two ways to save men: e false and the true,—by ceremonies, and by rist. These north people wearied of formal Luther- ism, and longed for Christ. They met in circles and ad the Bible. For this, they were called "Read- s." And now the one article of their creed is the *ible.* Waldenstrom, Ekman, Fernholm and the st say, with their Mission Society of Osterunda; We would be founded upon the Word of God." ell, and can this be carried to excess? Let us e.

About thirty years ago, Eric Jansen, and a colo- of these Readers, came and bought open prairie- nd at Hoop-pole Grove, Henry county, Illinois. asen had preached in Sweden, and was imprison- for it. He was an ignorant, capable, sincere, cun- ng man. They all worked and read the Bible in- ssantly. Rattlesnakes bit them. Jansen prayed r them, and if they died they were infidels. For ould they not "tread on serpents" with impunity? they were sick, Jansen prayed for them, and if ey died they were infidels, not "having faith to be ealed." We saw the sick tottering to their daily sks, denying that they were sick. For did not hrist heal "all manner of diseases;" and their jus- ce of the peace, an Ohio Yankee, said to us: Mr. Jansen has all the power in the church, which esus Christ had, except to atone for sin." "The ayer of faith shall save the sick;" therefore those ho died had disbelieved Jansen and "made God a ar" by refusing to believe the Bible. Families ourned their dead with a double anguish; sorrow r their death, and horror at their impiety. the rpses were thrown into a dead hole, and buried by rangers employed to do it, in a pit at night.

An adventurer named Root, who had been in the exican war, married a young Swede girl and abused er. She fled to Jansen, and the Swedes sheltered er. Root joined a Masonic lodge near by and went Jansen in the county court house at Cambridge; here he shot Janseu while the court was adjourned r dinner. Jansen fell dead within eight feet of the dge's seat. Several persons were in the court om and coming in at the time. We saw Root brought p, the day after the murder. The facts were proved; ut the Masons cleared the murderer.

Poor Jansen was a sincere fanatic. His people ved then in huts, half underground. He had a su- erhuman spirit-power over his followers. His eath broke up the community, and they and their hildren live in good houses now; and his prophets, irty of whom were then training for missions in ll parts of the world, are scattered. These facts re given from a multitude familiar to the older cit- ens of Henry county; and they prove that fanati- sm is not confined to believers in "Articles of Faith;" ut that good Bible Christians may become slaves Satan by being "ignorant of his devices."

President C. A. Blanchard has a pleasant home- ead of forty-five acres of good land, which he ould sell for a reasonable price. The house is mfortable, barn commodious, and the situation de- lightful, with fruit and forest trees. A farmer with a family of children to educate would find this place admirably suited to keeping a small dairy near to a milk depot, while but a short walk for his children to the College. There are other places in Wheaton which could be bought for much less now than a few years hence, when the town is increased as it increases every year. There are two depots in the village.

—From the best information the *Cynosure* is able to obtain we believe President Cleveland is not a Freemason.

—While attending the funeral of his grand-sou last Friday, the day being quite wintry, Pres. J. Blanchard took cold and suffered a severe congestive chill next day from which he is confined to his bed, but hoping to recover speedily.

—Pres. C. A. Blanchard has an appointment on Wednesday of this week in the Swedish Methodist church, corner of Oak and Market streets in this city, where he will speak upon the lodge. Friends iu the city who may read this notice in time will do well to attend.

—Rev. H. H. Hinman who returned to Washington a few days ago, writes that he has determined to go to Willimantic, Conn., and give a portion of his time to the Independent church of that place, lecturing in New England as the way opens. While we must regret for the reform at large that Bro. Hinman has thus determined to "locate," yet it is no doubt wisest for himself, for years and infirm health make the privations of the lecture field doubly severe.

—A brief note from Bro. Irvine of Portland, Oregon, informs of the death of Bro. Thos. C. Haines, a correspondent of the *Cynosure.* He died trusting in his Redeemer, on the 8th inst, at the age of 42 years. He was confined to his house by sickness for over six years, and to his bed a month before his death. Thus we sorrow again for the loss of a true friend of our reform.

—The *Inter Ocean* prints the portrait of an old Freemason who died lately in Southern Illinois at the extreme age of ninety-five years. His lodge gave up its charter in the Morgan times; but forty years later the Masons persuaded the old man, theu eighty years of age, to renew his membership. In his imbecility he was easily persuaded and has ever since been given the dubious honor of the "oldest Mason."

—The *Christian Observer*, a Presbyterian paper of Louisville, Ky., wants to know in its simplicity (?) if "Masons endorse Sabbath-breaking." The daily press of that city announced that a German singing society was to render an opera in the Masonic temple on Sabbath evening. The *Observer* is horrified, and asks: "Did the Masons of Kentucky erect this building that it should be used to desecrate the Sabbath, and to draw people away from the house of God?" The *Observer* is blind because it won't see. Masonry, as a distinct religion not recognizing the Lord Jesus Christ, has no particular regard for the Sabbath as a Christian institution. A Masonic lodge, so far as Masoury is concerned is just as good a place for Sabbath desecratiou as a theatre or a Turner hall. Since Freemasonry as a system is entirely hostile to Christianity it is indifferent whether people go to worship God or hear a comic opera. If the *Observer* has never observed this to be Masonic practice, its editors should be more wakeful on the Lord's day.

AN OPEN LETTER.

To District Deputy Grand Master B. S. Kingman, of Newmarket, N. H.:

It was my privilege to listen to your essay upon the Masonic character of George Washington, read in Webster Hall in this village, February 23, 1885. You state with truth that Washington was made a Master Mason when twenty-one years of age, and that Madame LaFayette presented him with a Masonic apron. Also that he was elected Grand Master of the Virginia Masons but declined to accept the office. As to the rest of your essay, permit me to say that having devoted some time to the study of the Masonic character of Washington, I do not find your conclusions supported by credible historic evidence. As a whole your essay was conspicuously unhistoric. You support your assertions by not one word ever uttered or written by Washington himself; by no quotations from Bancroft, Irving or Marshall. Indeed, you assert that Washington once met in a Masonic lodge with Chief Justice Marshall, which is possible, but proves nothing to your purpose, since Judge Marshall himself in a letter to Hon. Edward Everett says: "*The institution of Masonry ought to be abandoned,* as one capable of producing *much evil,* and incapable of producing any good which might not be effected by safe and open means." Although an intimate friend, Judge Marshall wrote to John Bailey, Esq., October 18, 1833, in reference to the Masonic views of Washington: "I do not recollect ever to have heard him utter a syllable on the subject." Washington stated to his aid de camp, Gov. Jonathan Trumbull, that Masonry "might be empleyed for the best or *worst purposes*; but that for the most part it was merely *child's play.*"

When accused, as you accuse him, of being Master of a Masonic lodge, Washington replied in a letter to Rev. Mr. Snyder, September 25, 1798: "The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."

President John Quincy Adams writes: "The use of the name of Washington to give the odor of sanctity to Freemasonry as it now stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name."

As their custom is, the Freemasons sought to claim Washington as one of them, while he was yet alive and able to resent the insult. We learn by the record of King David's lodge, 1781, THAT IT WAS NOT AGREEABLE TO WASHINGTON TO BE ADDRESSED AS A MASON.

If you will take the trouble to consult the public records of the House of Representatives of the State of Pennsylvania for the year 1837, you will find an official communication from Gov. Ritner fully vindicating the character of Washington from the reproach and slander of being an adhering Freemason.

Do you not see how overwhelmingly conclusive are such well-authenticated historic facts when set over against a few trumped-up relics, such as old chairs, gavels and aprons? I deem it not worth while to refute your childish claim that King Solomon was a Freemason. Speculative Freemasonry as now practiced originated in a London grog-shop in 1717. The Blue Lodge ignores Jesus Christ and the Templar degrees blaspheme him. I look, sir, with moderation on yourblindness, as I am not aware that you profess to be a Christian, but I marvel when I see professed ministers of the Gospel denying the Lord that bought them and putting him to an open shame by mingling in the profane ceremonies and horrid wickedness of the Masonic lodge. S. C. Kimball.

Newmarket, N. H.

The Annual Convention of the National Reform Association is to be held in the First Presbyterian church, Pittsburg, April 21 and 22. Two of the district secretaries, Revs. J. H. Leiper and W. J. Coleman, will spend the next month in and around that city preparing for the convention. The claim of King Jesus to the recognition and obedience of our nation will be presented and explained by an able array of speakers. Yours truly,

W. J. Coleman.

OBITUARY.

Died, at Wheaton, Ill., about dawn in the morning of Thursday, March 19, 1885, Blanchard Kellogg, eldest son of Henry L. and Mrs. Nora E. Kellogg, aged 9 years and 4 months.

This is the second heavy sorrow which has fallen on the associate editor of the *Cynosure* and his wife in this month. Their daughter, Carrie S., had preceded her brother only seventeen days. To borrow words from Ossian:

"They fell, like
two young trees, which the traveller passed in the morning and wondered how they grew so lovely. The blast of the desert came and laid their green heads low. He returned at morn. They were withered and their branches were bare."

Carrie, though but seven years old, had the experience of a mature Christian. She once requested prayers that she might recover, but was perfectly calm and reconciled to die. She said she "wished they might all go to heaven together," and as the hour drew nigh she hoped "Jesus would come and get her quick."

Her brother had read the Bible through, by course, soon after his eighth birth day. With the consent of his parents and the recommendation of the pastor, he was to have presented himself, with his older sister, to the College church for admission to its membership at its last communion. But at the time the footstep of death was already in their home. When told that he had the diphtheria, his eyes filled and his mother encouraged him that his illness might be light. "It isn't that," he replied, "but who will see to my work?" He seemed to have a presentiment that he would die; was perfectly clear-minded, and beckoned answers when past speech. Just before that he awoke and looked as if he expected to see some one. "Do you wish anything?" said his mother. "I want to see Jesus," he replied. He again closed his eyes and soon said: "Mamma, I am going to die; I want you and papa should sit by me." These were his last words. Isa. 65: 20—"The child shall die an hundred years old; but the sinner being an hundred years old shall die accursed."

THE HOME.

IN THE FOLD.

The snow drives fast across the height;
The day died young and gray,
Without a gleam of crimson light
The gloaming passed away;
Blow winter wind—the snow drives fast
O'er dreary wood and world;
Safe sheltered from the cutting blast,
The sheep are in the fold.

The shepherd's child, with rosy face
Close press'd against the pane,
Looks out with eager eyes to trace
The footpath on the plain;
The child laughs softly, sweet and low
Safe sheltered from the cold;
The path is lost beneath the snow,
The lamb is in the fold.

The mother sits beside the fire,
And fast her needle flies,
With busy hands that never tire,
And thoughts that end in sighs;
She knows the churchyard on the hill
Is lone and white and cold;
Hush, throbbing bosom! peace, be still;
The lamb is in the fold!

—*By Arthur Clive in Sunday Magazine.*

COMPENSATION.

God gives for every thing he takes away
Some other thing and something better far.
The crowns, which in their setting hold a star,
As crosses once upon our shoulders lay;
The flame of joy that lights our upward way
Is fed with beaten oil from things that mar;
And all the noblest gifts we cherish are
The flowers of some dead seeds passed away.
Nor is it all the truth that loss and gain
So alternate that all will have their share
Of both within their lives. 'Tis by the pain
The Lord can best our fallow hearts prepare
For joy; and love can never in us reign
Except it be as sorrow's first-born heir.

—*Christian Intelligencer.*

THE LOVE OF GOD.

[Geo. F. Pentecost, D.D., in the Independent.]

We must not confound love with mere good nature. There is a mass of weak sentimentality in the thoughts of men concerning the love of God. I find all sorts of sinners basing their hope of salvation on what they call the love of God. "Oh! I believe that God is a God of love. He will not punish a soul forever for his sins. I would not punish my child for his sins so severely as the Scriptures say sinners will be punished; and yet I believe God's love must be greater than mine," etc. This kind of trash and nonsense is very common. By love these sentimentalists mean weak good nature. There are parents who are so weakly good natured that they will allow their children to go on in disobedience and sin without punishing them for it, or laying the hand of correction upon them. They "cannot bear to punish their children." They become blind to their faults, and weakly indifferent to the perverse and wicked tendencies in their lives, which are daily hardening back into character. Like poor old Eli, they say, "tut, tut," to the evil doing of their children, but do not sternly and uncompromisingly rebuke and punish willfulness and sin. Now to transfer this weak quality of good nature to God, and label it "love," is not only a stupendous mistake, but a fatal blunder on the part of those who are counting on such love as a ground of escape from the consequences of their sins. We have before explained that the various attributes of God's love were only different manifestations of that love under different circumstances, or, I might say, upon different objects.

I may be able better to illustrate my meaning than to explain it. I was invited not long ago into the laboratory of a scientific friend, who, after showing me many of the latest wonders in scientific *apparatus* brought out a new and powerful microscope to which was attached an objective of highest power. After giving me half an hour with the microscope, he added that he wished now to show me some of the wonders of the polariscope. He then placed the polariscope attachment in position on the microscope. Having gotten his instruments into perfect adjustment, he proceeded to show me some of the same objects under the polariscope which I had been just looking at through the microscope. First he placed a quartz crystal under the instrument. I looked at it as it was magnified by his powerful microscope together with the added revelations of the polariscope. Now, the remarkable thing to which my attention was especially called was the singular determination of colors about and upon the quartz crystal by means of the polariscope. Then he placed a bit of agate under the spar, and to my surprise the colors determined upon and about that crystal were entirely different. And so of the gold and silver crystals. Now all the colors in their different combinations were gathered and determined by means of the polariscope; but the determination of color depended not on any new adjustment of the instrument, but upon the nature or properties of the crystal upon which the light fell. It seems that each crystal called out the colors of light, according to its own nature. This remarkable fact could not be discerned with the naked eye.

So I mused: As the white light of the solar rays is determined upon different substances in different colors, according to the nature of the substances themselves, so do the colors or attributes of God's love determine themselves upon men according to their moral attitude toward him. For instance, here is a man who will not hear the Word of God—who loves his sin and will not forsake it—either for the love or the fear of God. Mercy has surrounded him, as he is an object of the love of God; but that mercy he will have none of. Goodness has fallen upon and about him; but he will not repent toward God. He still lives, and determinedly so, with his back toward God, loving and clinging to his sin. Now, upon such a sinner, one who will not turn from his sin, the "color of God's love becomes black," or, in other words, the attribute which falls upon the impenitent sinner, who will not turn at his reproof, is "*wrath.*" But, on the other hand, when a sinner hears the Word of God and turns to him, lo! the color of God's love is that of "*mercy*" made permanent upon him. Now, the love of God has not changed, but the sinner has changed his attitude toward God, albeit it seems as if God had changed his mind toward the sinner. But, in either case, it is the action of love toward the sinner. The action of love is manifested in *justice* if the sinner will not turn from his sins. The action of love is manifested in mercy upon all who hear and obey the Word of God. This is a most important truth. Justice is no contradiction to mercy, nor is it a contradiction to, nor another movement in the divine nature other than love. It is only the love of God acting as it *needs must* act in the case of a sinner who will not be reconciled to God. This truth is beautifully brought out in two or three passages of Scripture. We may suppose that Jesus in all his wondrous personality and fullness of glory is that medium through which God's love is manifested toward men. The quality of his love is manifested accordingly as we stand related to Christ. Therefore it is said: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 35, 36.) Here life and wrath are determined by the attitude we sustain toward Jesus Christ, as he is the manifestation of God's love to the world. But this is not a new truth; as long ago as the Psalmist's time, we have such declarations as this: "For thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon thee." Again: "I will hear what God the Lord will speak; for he will speak peace unto his people, and unto his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him. . . . Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85: 8–10; 86: 5.) Now we know that this harmony of all the seemingly contradictory attributes of God was first perfectly realized in Jesus Christ. In him met both the justice and mercy of God; and when a sinner turns to Jesus Christ and meets God in him, then the white light of his love falls upon him and encompasses him as the sunshine at noonday. In that sunshine there is as much justice as there is mercy. For we are saved both by the justice of God which wounded, bruised and laid the stripes of the law upon him who stood for us under the law, as well as by the mercy of God which appointed him to be our sin-bearer and sin-purger.

IN DUE TIME.

Frederick W. Robertson used to say that never a prayer went up to God from a sincere heart, but it was sure to come back some time, some where, purified by having passed through the heart of the Lord Jesus Christ.

A few years ago, in the sun-land of the Southwest, I stopped with a family from New England who had not been long in their new home in that frontier village. After tea, the good lady asked me to look at the photograph of her brother. "Before that brother was born," said she, "my mother gave him to God to be a minister, moved thereto, she felt, by the Holy Spirit. After his birth she took him and gave him to God, in the presence of all the people, and she always called him her boy-minister. But he grew up so strangely wild, so careless and wicked, that father and the rest of us often laughed at mother, for my brother was really the worst in the family. He grew to young manhood; the whirlwind of war swept him from us; he came back bronzed and strong, untouched by harm of sword or bullet—but oh! so wicked, and, worst of all an open scoffer at things sacred or holy. Then father and the rest looked sad, but mother never gave up. She said, often, 'I gave him to God to be a minister. God has heard my prayer. He will answer.'

"Two years went on. Mother lay down on a sick bed to die. My brother, strangely enough, was unmoved. The last word mother said as we took her hand in parting, that summer afternoon, when the angels were coming for her, was, 'Watch for God's answer. My boy will be converted. I gave him to God. God will give him back to me. He will be a minister.' Then she died, without seeing any answer to her prayer, but in the faith that has comforted and sustained so many. Within three months my brother was on his knees, crying to God for mercy. Less than a year after he was studying for the ministry. He is now preaching at the First Congregational church in——," mentioning a certain city in Wisconsin. "Need I tell you that brother believes in prayer, or that I do?"

And as the little family gathered about their altar that evening for prayer we read together of Christ's promises in the 7th chapter of Matthew, and then sang with quickened faith,

At some time or other
The Lord will provide;
It may not be my time,
It may not be thy time,
And yet in his own time,
The Lord will provide.

—*The Advance.*

BIBLE READINGS FOR THE YOUNG.

THE TEN VIRGINS. Read Mat. 25: 1–13.

Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh. Mat. 25: 13.

1. What does the coming of the bridegroom in this parable represent? Acts 1: 11; Rev. 1: 7.
2. Who are represented by the wise virgins? John 1: 12, 13; 21: 17.
3. What is the oil in these lamps? Zech. 4: 2–6.
4. Who are the foolish virgins? 1 John 4: 20; Titus 1: 16.
5. When ought we to get oil for our lamps? 2 Cor. 6: 2; Heb. 4: 7.
6. What may we learn from our ignorance of the time when Christ will come? Luke 12: 35–40.
7. What should be our attitude? Titus 2: 13.

—*Notes for Bible Study.*

A WORD TO THE BOYS.

How can the boys make the most of themselves, and best fill the niche in the social fabric which is waiting for them? Remember, you do not find yourselves where you are to-day, almost or entirely young men, by virtue of your own forethought and your own will. You do not belong to yourselves; you have not the right to dispose of yourselves. You had no part in originating your own existence, or in prolonging it. You are here to-day by the will of God. He owns you, body, soul and spirit. Whatever talents you possess,—life, health, intelligence, opportunity, employment, money, all are his. In view of this, what better can you do than consecrate yourselves entirely and at once to God, to be employed in his service, and to be used for his glory. The young are apt to think that it is well for their parents and older persons to be Christians, but that, as for themselves, they have time enough. Many seem to feel that they do not need to be Christians, and that it is unmanly to be serving the Lord. Do not be deceived, my young friends. You will have one day, to grapple with the King of Terrors, like all others of our race. Then all your bravery will forsake you and you will need the eternal God for your refuge. The greatest men in history, both in Bible times and in later days, have been earnest, humble Christians, not ashamed of Christ or his Gospel. There lies before me at this moment the life of Philip Doddridge, which I have been reading recently. As I glance at the open page, I see that at the age of fourteen he commenced keeping a diary, in which he accounted for every hour of his time. He was one who employed his time to the greatest possible advantage. When he was in his twentieth year he wrote out a number of resolutions by which his life in the future was to be guided. A few brief extracts are here given; "Begin the day

with God. Be conscientious and diligent in the business of the day. Be moderate and innocent in recreations. Guard against the temptations of the day. Govern my thoughts when alone, guard my tongue when in company. Let me never delay anything unless I am sure that another time will be more fit than the present. Never do anything which I should be afraid to do, if it were the last hour of my life. Study the Scriptures so steadily, consistently and frequently that I may plainly perceive myself to grow in the knowledge of the same. Improve every opportunity when I am in suitable frame of mind to cast my soul on the Lord Jesus Christ, to trust and confide in him, and consecrate myself wholly to him. That I may thus have assurance of my eternal saftey, knowing that I confide in my Redeemer." Among other powers God has given every young man the power of the will. If you will come to Christ Jesus, you will be saved; but if you use your will to refuse or neglect salvation, you will perish. "Choose you this day whom ye will serve."—*The Standard Bearer.*

LIFE AND DEATH.

"What is Life, father?"
"A Battle, my child,
Where the strongest lance may fall,
Where the wariest eyes may be beguiled,
And the stoutest heart may quail,
Where the foes are gathered on every hand,
And rest not day or night,
And the feeble little ones must stand
In the thickest of the fight."

"What is Death, father?"
"The rest, my child,
When the strife and toil are o'er;
The angel of God, who, calm and mild,
Says we need fight no more;
Who, driving away the demon band,
Bids the din of the battle cease;
Takes banner and spear from our failing hand,
And proclaims an eternal peace."

"Let me die, father! I tremble, and fear
To yield in that terrible strife!"
"The crown must be won for heaven, dear,
In the battle-field of life;
My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all!"

—*Adelaide Anne Proctor.*

A PUMPKIN FLOOD.

"I don't like it, mamma," and Lulu Warren refused the bowl of oatmeal and cream brought her by Katie the cook.

Lulu was a convalescent, and Mamma Warren was very tender with her little sick girl. Grandma Lane, an old and valued friend, was taking tea with Mrs. Warren, and became weary of Lulu's fault-findings, and decided she was quite strong enough to improve a bit.

"I am sorry, Jane, that you care so little for your husband, Lulu, and myself as to set us down to a table with nothing eatable on it," said grandma gravely.

A scarlet flush flamed into Mrs. Warren's face, and Lulu looked indignant, but papa understood it all.

"When you think of my great age, and poor health and teeth, also my delicate appetite, it seems to me I *ought* to have something better than sloppy tea, dry bread, musty cake, soured preserves, and bad butter"—

"I'm sure mamma tries"—

"Lulu found out all these things for me; she doesn't want grandma made ill from eating indigestible things."

Lulu's eyes were opened as to the kindly reproof, and she saw herself in just the light grandma meant she should. With shining eyes, and heightened color, she ate in silence the detested oatmeal prescribed by the physician.

"I must tell Lulu of the pumpkin flood in early times, and the privations of the early settlers along the Susquehanna river."

"Did it rain pumpkins, grandma?" asked Lulu wonderingly.

"I suspect my father and the older folks thought so, when they saw the river full of floating pumpkins. No, it was the result of a long-continued autumn rain, that swelled the Susquehanna until it overflowed and swept the harvests not yet gathered from the lowland farms. My oldest sister was fourteen and remembered the flood quite well. Lulu, I was born in 1800, and Patience was fifteen years older than myself.

"Patience told me that the settlers were forty miles from a mill or store, and white bread and store tea was indeed a rare treat, but the year of the flood had been one of great and abundant harvest, and many hearts were rejoiced.

"September brought a gentle rain; the wheat and corn were in the field, and the yield of pumpkins was enormous.

"For days the rain continued, the river grew wider, and the farmers' faces lengthened, but they never thought of personal danger.

"One night father drew all the family around him and read aloud the story of the building of the ark, and when it came to the raining forty days and forty nights, mother gave a little sigh and clasped sister Hannah closer.

"Father went about looking after the stock and poultry, covered up the fire, and made all safe for the night. The river made a little bend near our house, and in the bend was a little fall, and mother lay awake a long while listening to the gurgle-gurgle of the water and uneasy chipper of the chickens.

"At early dawn we were aroused by a messenger riding for life, to warn the settlers that the water was upon them; and then it was that stout hearts worked untiringly.

" 'Your chicken-house has gone,' and away he rode to the next neighbor.

"Patience mourned for the chickens; half of them were her own pets; poor Bossy and Star and Diadem with the calves had been swept away too, and Prince and Scrib were swimming, trying to reach father, who whistled to entice them to higher ground.

"And wasn't they glad when the poor, tired things did manage to get to father and crouched, shivering, at his feet?

" 'No use to cry over spilt milk, mother, the house is bound to go, but trees are plenty and we'll soon have another. Fly too, and help to get everything out of it,' said father.

"All day we watched the house. The water came up to the window sill and it didn't move, and they began to hope it would not go. With a stout rope they tied it to a tree, and left it, to go to a neighbor's for the night.

"There was but little sleep for any of the heads of families; the minister was among the anxious people at Farmer Strong's, and he read aloud comforting words, and cheered the hearts of the discouraged ones amazingly.

"Everybody went to father's house, and 'twas saved by the strong, stout rope, but not quite clear of water. The Susquehanna was full of yellow spots; it had been robbing the cornfields and pumpkin patches.

"Pumpkins, green and yellow, large and small, bobbed about and floated down the stream. Father made a roaring fire in our log house, and the men and boys went to rescuing pumpkins, and everything they could from the river.

"After that, began the hard times; the bread was scarce. For meat they depended upon game, and it was boiled pumpkins at morning, noon and night, until the thought of a pumpkin was odious.

"With brave, stout hearts, they worked to better things, and in the winter a farmer prepared a happy surprise, by inviting all the settlers to a feast of short cake. He had collected wheat sufficient for one large cake and carried it upon his horse forty miles to mill, and his good wife luckily had a little bear's fat to make it short and flakey.

"Patience said she never should forget the short cake. No charlotte-russe had ever since tasted so good. Lulu, those were days of toil, and poverty, but Christian love and fellowship helped one and all to endure them."

"Thank you, grandma; we shall remember the pumpkin flood when we are inclined to grumble at what mamma sets before us. I speak for Lulu and myself," said papa. Lulu nodded an assent, and mamma smiled.—*The Pansy.*

TEMPERANCE.

A GOOD SCHEME.

Wives who have drinking husbands should cut this out and paste it on the looking glass. A western journal has the following very practical remarks for those who cannot get along without frequent whiskys: "Liquor dealers pay on an average two dollars per gallon for whisky. One gallon contains an average of sixty-five drinks; and at ten cents a drink, the poor man pays six dollars and fifty cents per gallon for his whisky. In other words he pays two dollars for the whisky and four dollars and fifty cents to the man handing it over the bar. Make your wife the bar-keeper. Lend her two dollars for the whisky for a beginning, and every time you want a drink go and pay ten cents for it. By the time you have drank a gallon she will have six dollars and fifty cents, or enough to refund the two dollars borrowed form you, and to pay for another gallon of whisky, and have a balance of two dollars and fifty cents left. She will be able to conduct future operations on her capital; and when you become an inebriate, unable to support yourself, and shunned and despised by all respectable persons, your wife will have money enough to keep you until you get ready to fill a drunkard's grave."—*The Washington Punch Bowl.*

We are told by the secular press that the punch-bowl is one of the favorite institutions of fashionable society in Washington. It is found at afternoon and evening receptions, and is freely patronized by young and old of both sexes. It is said that there has been a great increase in society drinking in the past five years, and as a matter of course, in drunkenness in our national capital. The punch-bowl is the devil's bowl, and it is hard to see how respectable and intelligent people can so lower themselves as to countenance it. If they are intelligent, they know that they are graduating wine-bibbers and drunkards; if they are respectable, they ought not to be engaged in such immoral work. But Washington is ruled by custom as few other cities are ruled. The habits of the "court" become the inflexible law for the society that revolves about the court. The foreign diplomats and their families regard it as shockingly discourteous not to provide abundance of wine for guests, and were scarcely less scandalized than a certain class of Americans at President Hayes's plain dinners. Mr. Hayes and his good wife set a glorious example in this respect, and we hope that the time is not far distant when this precedent will become the law in the Presidential mansion. It required great courage to brave the sneers of society; and it is proof of the true nobility of the character of Mr. and Mrs. Hayes, that they did their duty quietly, firmly and without ostentation. Those who affect to despise their temperance principles and their hymn-singing, are not of the class who do most for their fellow-beings. We are to have civil service reform; let us have a yet more important reform in the hurtful habit of social drinking—*Independent.*

The mischief of beer is well reported by "Gath," who says that the chief of police of Baltimore states that he regards lager beer as having done more harm to the boys of the United States than anything he has ever heard of. Said this gentleman, "Boys were never seen in drinking places as long as whisky was the standard. But after lager beer was introduced, the boys would go to saloons, where games were prepared for them, such as bagatelle and pool, and in a little while you found drunken boys." Often and often, the cheap lunch with the glass of beer at the saloon entices boys whose slender wages cut off the warm dinner which they should have in view of hard work, long hours and the demands of growth. Some of our large and wealthy firms will find much written against them in the long account of God's ledger. These great houses are filled with young men who willingly work for a mere pittance in the hope of promotion, and for the sake of learning the business in well established firms. They never see their employers, never hear a word of counsel from them, and are only cheap particles of a great machinery which grinds out wealth to the firm. These boys—their present and their future—their manner of life and habits should be the care of men who no longer need to care for dollars and cents, but have earned the luxury of time to do good.—*Union Signal.*

The *Archiv fur Hygiene* exposes some of the frauds which are practiced in the manufacture of sherry wine. An alaysis of a "superior" grade of it—sold in Hamburg—showed that there was a small proportion of Spanish wine, but that the phosphates and tartrates of good sherry were replaced by table salt. The artificial wines—for export—were composed entirely of sugar, water, alcohol, and table salt.

Dr. Dio Lewis comes to the front with the unblushing declaration that he "found no difficulty in getting into bar-rooms in all parts of Iowa." The purpose of the remark is, of course, to show the failure of prohibition in that State. Yet it must be admitted that under it is a little reflection on the Doctor. People will naturally inquire why he sought to get into bar-rooms all over the State.—*Cleveland Leader.*

Senator Colquitt, of Georgia, recently expressed the belief that legal prohibition of the liquor traffic would prevail throughout the majority of the Southern States within four years. The North rid the South and the country of the curse of human slavery. It would be a splendid return for that act if the South would lend her aid to rid the North and the country of the slavery of the drink traffic.

LITERATURE.

The Priest, the Woman and the Confessional, by Father Chiniquy. Pp. 296. Price, $1.10. Published by C. Chiniquy, St. Anne, Ill.

Since the celebrated ex-priest Chiniquy first issued this remarkable volume a few years ago it has run through twenty-seven editions, and has become almost a standard work on the relations of the confessional to the mothers and sisters—by far the largest part of the Roman Catholic church. The argument is, that the prescribed questions, which every priest is sworn to put to the females of his church, who must all come to him in private confession, are of such a nature as to break down female modesty and put the penitent utterly in the power of the ecclesiastic. The fearful power and results of this system in Father Chiniquy's own experience, as one of the most successful priests of Canada, fills the book with dreadful details, which are impressed upon the reader as true. The revelation of these doctrines of the Romish church must be accepted as true, as much as we accept the revelations of Masonry which are confirmed by a thousand proofs furnished by the order itself. This work is one of the most powerful attacks on the Romish superstitions, and for such hostility Chiniquy has been repaid by mob after mob, as he has been urging Roman Catholics to abandon such evils and accept Christ alone and his Word for salvation.

On the Sublime and Beautiful, by Edmund Burke. pp. 272. Price 50c. John B. Alden, New York.

We turn to Burke's celebrated essay as to a fountain from whence all subsequent rhetoricians have drawn for their own argument and illustration; as we go back to Aristotle for logic, or to Homer in poetry. His celebrated essay "On the Sublime and the Beautiful" has generally, in American editions been incorporated with his other works and inaccessible except through some library. The publisher has therefore done the American reading public a good service in issuing this, one of the handsomest volumes issued from his press, at so low a price. The unique form adopted we hope to see often reproduced for pocket volumes, and ease and convenience in reading.

In the *North American Review* for April, William E. Bear, of the *Mark Lane Express* writes on the "Agricultural Crisis in England." With all her other troubles—in Egypt, and Ireland and Asia—old England has also been passing through a serious Agricultural crisis, in which the ancient proverbial expression, "as good as wheat," lost its force, for the price of that commodity touched the lowest point it has reached it the life of this generation. What brought on the crisis, what were its effects, and what remedies have been proposed, are questions that concern the American almost as much as the Englishman, whether he be a producer or consumer of wheat. Charles Dudley Warner presents an interesting "Study of Prison Management," which reviews and condemns the shallow sentimentalism that prevails in some parts. Robert Buchanan, the English poet, discusses "Free Thought in America," T. V. Powderly, the head of the Knights of Labor lodges, "The Army of the Discontented," and Prof. Hunt, "How to reform English Spelling." The other articles are: "The Law's Delay," by Chief-Justice Thomas F. Hargis," and "Characteristics of Persian Poetry," by A. R. Spofford.

The current number of the *Missionary Review* furnishes some valuable tables for the missionary student in the report of British contributions for foreign missions and the continuation of the review of American societies. The troubles of the Presbyterian Board in India are reviewed at length in an open letter to one of the secretaries; and the survey of the whole mission field is most complete and satisfactory. Published at Princeton, N. J., $1.50 a year.

Benson J. Lossing, LL. D., writes in the March number of the *Library Magazine* (John B. Alden, publisher, New York) on the question of "Secret or Open Sessions of the Senate. Few writers on American historical topics stand higher as an authority than Mr. Lossing, who though credited as a Freemason yet takes the reasonable position that the secrecy of the Senate business is needless, being outgrown with the development of the country.

THE CHURCHES.

—Mr. Moody, the evangelist, is expected to spend the first Sunday in April in Chicago.

—The *Advance* has reported 7,544 accessions to the Congregational churches since Jan. 1st.

—The Moody meetings at Omaha last Thursday and Friday were very largely attended, hundreds of people being unable to get into the Opera House. Overflow meetings were held in the First Baptist church. Many people came in from the interior of the State.

—The *Gospel Banner*, the Mennonite paper of Canada, says: "Bishop Weaver, of the church of the United Brethren in Christ, proposes that their law on secrecy be changed, so as to enable them as a church to work to better advantage in the cities. This will be joyful news to the compromisers in that church, and, as we understand it, gives the loyal brethren ground for alarm. God forbid, that any change should be made in favor of the Secret Empire."

—A delegation of about 200 Christian workers, mostly ladies, composed mainly of the Women's Temperance Union and Tempeance Alliance of the District, called at the White House, at Washington, last week. Miss Cleveland received them in the blue parlor. The call was not for the purpose of making any request regarding temperance matters, but Miss LaFetra, who addressed Miss Cleveland on behalf of the visitors, stated that they simply desired to pay their respects and to express their confidence in her Christian character and that as mistress of the White House she would perform her duty. A small plush album was presented to Miss Cleveland in which the sentiments of the visitors were inscribed.

—The *Texas Baptist Herald* says that the Roman Catholic Bishop of Coahuila visited Saltillo the day after the Baptist excursion to that town, in a special train, and ordered that the bells of the city be rung as he approached. General Cervantes, the military Governor, forbid it, saying they did not ring the bells for the Baptists, and they should not ring them for the Catholic Bishop—that all should be treated alike in Mexico. It is said the Bishop was greatly enraged, and in disgust soon left Saltillo.

—Dr. Philip Schaff, Chairman of the American Committee, announces that copies of the revised edition will arrive in the United States about May 10th. All the work of the revision has been concluded, and the matter is now in press. In answer to inquiries as to how it would differ in appearance from the present version, Dr. Schaff lately said: "The most of it will be arranged, not in verses, like our Bible, but in longer paragraphs, like any other prose. The poetry of the Bible, that is, the Song of Solomon, the Psalms, the Proverbs, the Book of Esther, etc., will be arranged in parallelisms—virtually lines, like other poetry. There are no books omitted and no chapters. The canon has not been altered, or even considered, as there are no older Hebrew manuscripts in existence than those to which the forty-seven had access who made the present version of King James. Our work has been merely a question of translation. We have passed our version, as they did theirs, on the Masorethie text, which rests on Hebrew manuscripts of the eighth or ninth century."

—The statistics of the Reformed Presbyterian church show 25 students of theology, 7 licentiates, 113 ministers and 125 congregations, with 10,671 members. The contributions for the year ending April 30th, 1884, were, Foreign Mission, $14,590; Home Mission, $4,586; Freedmen's Missions, $3,886; National Reform, $6,665; Theological Seminaries, $8,199; Education Funds, $16,273; Church Erection, $31,949; Partors' Salaries, $83,926; Miscellaneous, $56, 932; Total, $230,006, or an average of $31. 55 per member to all purposes. The congregations of the church extend from Nova Scotia to San Franeisco. The foreign mission is located in Latakia, Syria, and in Tarsus, Asia Minor, as centers. The home missions are located in the Provinces of Canada, in our Northwest, among the Chinese in San Franeisco, New York, Philadelphia, Pittsburgh, and Cincinnati, and among the freedmen in and around Selma, Ala. They have a College located at Beaver Falls, Pa., which is doing good service in edueating our youth. The Theological Seminary is in Allegheny City, and has three professors.

—The services at Jefferson Park Presbyterian church last night were of a peculiar character, says the Chicago *Herald* of March 9th. Father Chiniquy, formerly a French Catholic priest, preached from the words in Psalms 66, "Come and I will show you what great things the Lord hath done to my soul." During his discourse the speaker referred to the great work that Father P. A. Seguin had been doing here. He had succeeded he said, in converting some eighty persons. The services are now being held at Father Seguin's residence, where there are no facilities for baptism. During the exercises thirteen of these converts had the rite of baptism administered after the manner of the Presbyterian faith. Father Chiniquy made an urgent appeal to the people of the evangelical faith to put forth a helping hand in the endeavor that was being made here to bring the French people into the church. To do this he said they should have a stated place of worship.

George Muller in his last report, summarizes his benevolent and evangelistie labors as follows:

"Since March fifth, 1834, when it pleased the Lord to enable me to found the Scriptural Knowledge Institution for Home and Abroad, he has graciously sent me, as the result of prayer and faith, the sum of $5,063,850. Perhaps readers who are not acquainted with our former reports, may be led to ask, 'and what has been accomplished by this large sum?' I therefore reply: 95,143 children or grown-up persons have been taught in the 119 schools, *entirely* supported by the funds of the institution, besides ten thousand have been benefited in the schools which have been *assisted* by its fnnds; 5,947 now attend the schools; 189,349 Bibles; 647,775 Testaments; 19,907 copies of the Psalms; and 999,961 other small portions of the Holy Scriptures in various languages have been circulated since the foundation of the Institution; 80,219,334 books, pamphlets and tracts, in several languages, have likewise been circulated from its commencement. From the earliest days of the Institution, missionaries have also been assisted by its fund. On this object alone $983,165, has been expended from the beginning; 6,895 orphans have also been under our care, and five large houses at an expense of $575,000, have been erected and fitted up for the accommodation of 2,050 orphans and 110 helpers.

"Besides all this, during the past ten years Mr. Muller has undertaken no fewer than ten missionary tours, extending over twenty-three countries, namely, England, Scotland, Ireland, Switzerland, Germany, Holland, France, Spain, Italy, Canada, the United States, Egypt, Palestine, Syria, Asia Minor, Turkey, Greece, Austria, Hungaria, Bohemia, Russia, Russian Poland, and last, and latest of all, India."

Missionary Statistics.—The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of $9,623,850, of which $3,420,613 came from America, and $6,203,237 from Europe. The American socities report 975 ordained missionaries, 129 lay missionaries, 1,132 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, and 248,079 communicants in the churches. In connection with the European societies there are 1,780 ordained missionaries, 549 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 396,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 678 lay missionaries, 2,162 women, 2,343 ordained native preachers, 26,356 other native helpers, and 644,794 communicants of churches. These totals show a gain over the preceeding year of $656,350 in income, 26 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained native, 3,637 native helpers, and 26,137 communicants.

These figures themselves are enough to silence all opposers of missions, and to dispel all doubts as to the success of the work, especially when it is found that the progress of Christianity in missionary lands is *nine times greater* than in the churches at home. If the indirect influence of Christian missions on the heathen could also be reckoned, the argument in their favor would be still more impressive.—*Instructor.*

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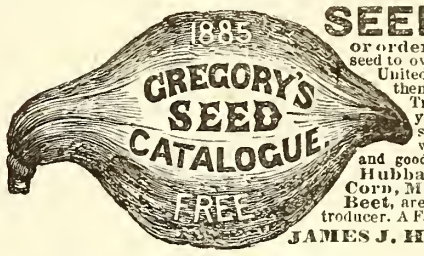
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Open the spring campaign.
Brain to plan, muscle to execute.
Now fix up the gates and fences.
It is best to engage farm help early.
A map of your farm will be useful.
Have you a farm journal for 1885?
Don't stop feeding stock too early.
Put working teams in good condition.
Secure plenty of good seed early.
Get ready for pruning, grafting, etc.
Take good care house-plants now.
Grow plenty of small fruits this year.
Get tools, etc., ready for spring work.
Don't miss meetings of farmers' clubs.
Adopt all real improvements in culture.
Give the girls a good lot for flowers.
Let the boys and girls raise chicks.
Bad drivers often spoil good horses.
Be kind and patient in training colts.
Don't turn out your stock too soon.
Care well for young stock nowadays.
How about fertilizers for spring use?
Near time to "slick up" your premises.
Look well to cows soon to "come in."
Look well after the maple-sugar crop.
Plan for a good rotation of crops.
The vernal season opens March 21.
Never kill insect-destroying birds.
How about a fish-pond this season?
Look after the early calves and lambs.
Whitewash stables; open surface drains.
Pick over apples; manure the orchard.
Dispose of your unprofitable stock.
Grow plenty of rhubarb this season.
Make lazy tramps work or "move on."
Never smoke or light lanterns in barns.

Don't neglect the paying pigs and poultry.

Buy seeds, etc. from reliable parties only.

Better purchase of principles than of agents.

"Get the best" seeds, trees and implements.

Have you secured a supply of good fuel?

Plan and prepare for plowing and planting.

Yes, "Plow deep while sluggards sleep."

It doesn't pay to breed from scrub animals.

Better grow berries than brambles in 1885.

Every farmer should have a workshop for repairing tools, etc.

Never allow wagons and implements to be used as hen-roosts.

Winter-split rails are less durable than summer-split ones.

Nine to ten pounds of milk will make a pound of cheese.

Oak branches will outlast body timber for fence posts, two to one.

Cows do better on mixed feed than if confined to a single ration.

The Prentiss grape is not giving entire satisfaction in Michigan and Illinois.

Don't throw away bones, but convert them into fertilizers.

Jersey cows averaged over $400 a head at a recent auction sale in this city.

Resolve to raise more and better small fruits and vegetables than ever before.

Don't buy black bees because they are cheap if you can get Italians.

The more feed can be varied for sheep the better will be the results.

Manure is the key to all good farming Add to the compost heap.

Young vines produce the handsomest but old vines the richest fruit.

California has 12,000 acres devoted to the raising of grapes.

Windows for plants should be as much exposed to the light as possible.

Look well to the surface drains in the grain fields and see that they are kept open.

Don't neglect the poultry, for eggs and broilers pay good dividends.

As spring advances nail on the pickets and fix up the fences generally.

Slanting with a drill, instead of sowing broadcast, saves one third in seed.

There is no live-stock on the farm that needs warmer quarters than hens.

In selecting breeding animals, look to form and perfection before large size.

Give the boys as good tools to work with as you do able-bodied men.

Are your farm tools and implements in good repair for spring work?

Never allow any animal to suffer from hunger, thirst or cold.

Make experiments yourself and also note the result of other people's.

See that your live-stock is well protected during rain storms and blizzards.

Ensilage is good for old cows, being as succulent and easily digested as grass.

Warm milk fed to weanlings will, it is said, tend to prevent scours.

Encourage the children to love flowers and to cultivate them also.

All live stock should be kept in a thriving and healthy condition at this season.

Do all your work well, so that it will not have to be done over again.

Get your crates and baskets ready for small fruits early in the season.

It is not advisable to plant or sow while the ground is cold or wet.

—*The Independent.*

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IN BRIEF.

Lieutenant Young, who assisted in the prosecution of Swaim at Washington, is a son of Brigham Young.

The expenses of the White House, including the salaries of the President's secretaries, foot up $75,000 a year.

The *Examiner's* Washington correspondent says that of the seventy-six U. S. Senators at least thirty-two are professors of religion, including one Jew, one Roman Catholic, and two Unitarians. Sixteen, or just one-half, are Presbyterians.

According to *Industrial America* there are in Michigan 117 firms engaged in the manufacture of salt with the aid of machinery, and 4,500 covers for making solar salt. The manufacturing capacity of the wells is 3,875,000 barrels. The amount actually manufactured during the year ending Dec. 1 was 3,252,175 barrels. In Marine City a solid bed of pure salt was lately struck at a depth of 2,000 feet.

Henry Jones, a farmer residing near Waynesboro, Ga., was greatly annoyed by the invasion of his pea fields by crows. He packed some peas with dynamite and scattered them in the field. One of the birds which had taken the bait exploded as it rose in the air. Since then not a crow has been seen on the place.

The burial of a young lady who died of pneumonia recently was postponed by relatives, who noticed color and warmth about her which suggested to them that she might be in a trance. After five days however, all prospects of restoration to life vanished, mortification set in, and the body was buried. Physicians could give no satisfactory explanation of the warmth.

The San Francisco Board of Education after a contest extending over several years has decided that the position of any female school teacher who marries becomes vacant. Another rule adopted by the board abolishes corporal punishment in grammar and primary schools, except by the principal, and he is forbidden to chastise on the same day that the offense is committed.

An interesting estimate of the amount, in weight, of one inch of rainfall on one acre of ground is thus given: An acre contains 6,272,640 inches square. Rain one inch deep would give that many square inches; 1,728 cubic inches make one cubic foot. An acre of rain one inch deep would give 3,630 cubic feet. A cubic foot of water weighs 62½ pounds; this will give 226,875 ponnds, or 113 tons and 875 pounds, as the weight of an inch of rain on an acre of ground.

The Chinese take their history back to the time of Noah. The empire has borne in its time many names, for it was a custom when a new dynasty ascended the throne to give another name to the empire, as Hai-que, Chum-que, Han-que, etc. according to the name of the ruling monarch. The true name is said to be Chum-que, "the center kingdom of the world." This term was by usage corrupted to Chin-que, and from this word the Portuguese gave it the name of China.

Anciently in many parts of France when a sale of land took place it was the custom to have twelve adult witnesses, accompanied by twelve little boys, and when the price of the land was paid and its surrender took place, the ears of the boys were pulled and they were severely beaten, so that the pain thus inflicted should leave an impression on their memory, and if required afterward they might bear witness to the sale. Later, when a criminal was being executed, parents whipped their children, so that they might take warning and keep in the path of virtue.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

President Cleveland sent to the Senate Wednesday the following nominations: Martin V. Montgomery, of Michigan, for Commissioncr of Patents; Malcolm Hay, of Pennsylvania, for First Assistant Postmaster General; and Milton J. Durham, of Kentucky, for First Comptroller of the Treasury.

The Senate in executive session has confirmed the following: Martin V. Montgomery, Commissioner of Patents; Milton J. Durham, First Comptroller of the Treasury; Malcolm Hay, First Assistant Postmaster General; Joseph R. Ryan, of Nevada, Coiner of the Mint at Carson City; William Garrard, of Nevada, Superintendent of the Mint at Carson; J. D. C. Atkins, of Tennessee, Commissioner of Indian Affairs, and James D. Porter, of Tennessee. Assistant Secretary of State. Also to be Envoys Extraordinary and Ministers Plenipotentiary of the United States—Edward J. Phelps, of Vermont, to Great Britain; Henry R. Jackson. of Georgia to Mexico; Robert M. McLane, of Maryland, to France; and George H. Pendelton, of Ohio, to Germany.

Carroll D. Wright, the new Commissioner of Labor, recommends that three special agents be sent to Europe for three to five months, and eight or ten such agents be appointed for the United States to investigate the labor questiou in all its ramifications. The suggestion meets the approval of Secretary Lamar.

The Senate has ratified the treaty with the Khedive of Egypt and the convention relating to the boundary lines between this country and Mexico. The former extends to the United States commercial privileges which Great Britain enjoys by virtue of the treaty between Egypt and Greece made about a year ago. The treaty with Mexico recognizes the principles of international law in the settlement of disputes which may occur over the changing of the bed of the Rio Grande river.

A prominent Democrat who is in close relations with President Cleveland, is authority for the statement that it is the President's intention to make no changes in any of the thousands of four-year term offices, except for cause.

COUNTRY.

The city council of Cleveland, O., has refused to repeal the law prohibiting billiard-playing on Sunday and making it a misdemeanor.

Dr. Nagle, registrar of vital statistics in the New York Health Department. attributes the great increase in pneumonia to the skating rinks.

The invitations to President Cleveland's official Tuesday night reception are said to have been printed on ordinary notepaper with a type-writer.

The fish commissioner of Kansas reports that he has distributed in streams of the State 20,000 brook trout, 350,000 shad, 700,000 pike, perch, bass, and catfish, and 13,000 carp.

The flour production at Minneapolis for the week ending last Saturday was 92,140 barrels against 82,040 the preceding week. The water power having increased the weekly production is expected to reach 100,000 barrels.

The resolution for submitting to the people an amendment granting suffrage to women was ordered to a third reading in the Wisconsin Assembly Wednesday evening by a vote of 48 to 40.

The loss to Texas cattlemen during the winter is placed at 3 to 5 per cent of the herds. At least 150,000 head wandered southward and their recovery will require much time and heavy outlay. The ranges are said to be overstocked, and the throwing of the surplus upon the market will reduce the price of beef.

Captain John McKenzie, the Prohibition candidate to succeed the late Mr. Logan in the Illinois Legislature, denies that he is being supported by the Democrats, and states that if elected he will only vote for some Republican prohibitionist.

After a rush down a steep grade two sections of a freight train came in collision Thursday near Allequippa, Pa., fifteen loaded cars being wrecked, one man killed and three others probably fatally injured.

The Parkersburg, W. Va., *Journal*, in a lengthy article, portrays the desperate condition of the people in Wirt and Pleasant counties that State. Rev. A. D. Hodam writes that the suffering is past description Death must inevitably ensue if speedy and ample aid is not rendered. A special session of the Pleasant county court has been called to afford relief.

By fires at Seattle, W. T.; Bridgeport, Conn.; and Pittsburg, Pa., five persons lost their lives and a number of others were seriously burned or fatally injured by jumping from windows.

Joseph Schenck, a Swede, placed in jail at Steele, Dak., charged with the murder of Anton Liepowskie, was found dead in his cell next day. The doctors pronounced it a case of death from fright.

The Supreme Bench of Iowa were unanimous Tuesday in the decision that the prohibitory law is constitutional in every particular. Injunctions to abate saloons as nuisances are declared to be valid. The question came up on an application for an injunction of this kind. The writ was issued and appeal was taken to the Supreme Court. The Court holds that as the Legislature had the constitutional power to enact the law, and as the law defines a saloon as a nuisance, there can be no denial of the right of action.

The papers give daily bulletins of Gen. Grant's condition, which does not promise an early termination of his life. He is engaged daily upon his books, and suffers little pain. The *Medical Record* an aounces that his physicians, after a thorough examination of his throat, discussed whether a radical surgical operation was advisable, but abandoned the idea when they felt assured that there was no guaranty of the knife reaching the limits of the disease. The Philadelphia Medical *News* states that the malady from which the ex-President suffers, as a rule, speedily terminates fatally, and that the duration of the life of those who survive an operation averages nineteen months.

The Langham hotel (formerly the Burdick house), southwest corner of Wabash avenue and Adams street, Chicago, was entirely destroyed by fire Saturday evening. The fire broke out about 7 o'clock in the basement and spread beyond control in a few minutes. The occupants had many narrow escapes and the falling of the south wall buried six members of the fire patrol, two of whom were killed. William Bane and John Hennessey, employes of a paper store adjoining, which was demolished by the falling wall, were also buried in the ruins. Hennessey was taken out dead on Sunday and Bane died of his injuries. Mrs. C. V. Belknap, in her excitement, jumped from the window of her room in the 5th story and was killed.

FOREIGN.

The British officials at Cairo are urging the government to appoint Gen. Wolseley as Governor General of the Soudan This would reassure the natives who joined the Mahdi for fear the English would abandon the Soudan and place them at the mercy of the Mahdi if they hesitated now. The government refuses to make the appointment because it might prolong the British stay in the Soudan beyond the limit intended.

A terrible explosion in a colliery at Camphausen, Germany, in which over 200 men were at work, resulted in a great loss of life. On Thursday 137 bodies had been recovered. Fifty-one persons were rescued.

Gen. Graham had a series of engagements near Suakim last week. He first drove the Arabs with severe loss to them; but a day or two later they attcked him fiercely, and though hundreds were killed they pressed the British severely.

The annexation of the Samoan islands by Germany is confirmed, and was accomplished in pursuance of a secret treaty between Germany and England, the latter desiring to offset the aggressions of France.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, March 20:

Bennett's News Agency, J. M. Kent, Wm. Mosher, D. J. Wilson, L. S. Minich, J. B. Galloway, Mrs. S. McConoughey, H. DeKruif, J. W. Suidter, H. Avery, W. W. Wilcox, J. N. Norris, John Livingston, Henry G. Judson, J. G. Scott, Hiram Cole, Aaron Hawkins, W. Hamlyn, Mrs. H. Hamilton, James Peterman, Burton Doolittle, A. A. Johnson, H Upton, Jno. Lusk, N. P Eddy, M. M. Morse, James Gates, J. M. Marvin, Rev. S. C. Scott, O. A. Williams, W. H. Layton, K. A. Orvis, Peter H. Griggs, Henry Roth, Linus Clark, John J. Cox, Jacob Davis, Philester Lee.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@77
No. 3		@68
Winter No 2		@78½
Corn—No. 2		40
Oats—No.2	31	33
Rye—No. 2		63
Bran per ton		13 75
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		11 80
Butter, medium to best	12	@25
Cheese	05	@12
Beans	55	@1 40
Eggs		15
Potatoes per bus	35	48
Seeds—Timothy	1 25	@1 38
Flax		1 45
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14¼
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 50	@6 00
Common to good	4 40	@5 45
Hogs	3 90	@4 70
Sheep	3 25	@5 75

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	84	@ 95
Spring		89
Corn	46	@51
Oats	37	@41½
Mess Pork		13 25
Eggs		25
Butter	8	24
Wool	13	@37

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Cattle	3 00	@5 35
Hogs	4 00	@4 25
Sheep	1 50	@3 25

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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James F. Legate, the "good friend" of St. John whose confessed attempt to corrupt him with a Republican bribe, gave some of the papers a brief space to vomit their malign hate upon the prohibition leader, has his reward. The Republican Senate has confirmed his appointment to a fat land office in Idaho.

The State Senate of Indiana has just passed a bill prohibiting professional base ball on the Lord's day. As an expression of the disapproval of that body for snch desecration the action may be well, but if the general laws of the State cover the base-ball business as they should, a special enactmeut of this kind will tend to weakeu the force of the general law. The sentiment of the country last year, as the Sunday game became frequent, promises that such an enactment will be euforced. Mr. Spalding of this city, one of the best known patrons of the game in the country, has just given an emphatic condemnation of Sabbath playing, believing that it would be ruinous to the business. It wonld also have some effeet on the morals of the players.

The condition of General Grant was reported last week with bnt little ehauge from day to day. But early Sabbath morning a change came on unexpectedly, which caused the family serious alarm, and the physcians were requested to stay by him the next night. It is evident that America has paid all but the last of her honors to one of her most distiuguished sons. Joseph Cook in a late Boston lecture referred to General Grant and his disease: "Now, to-day, I am reqnested to answer the question: 'What is the cause of his present illness?' We are told by the physicians that his illness was due to the excessive use of tobacco. I suppose that physcians will admit that not more than five out of every hundred can use tobacco with impunity. After all we have seen, is it not time to ask the great preachers of the country to look at what Providence has done in this country? The greatest of the historic characters is likely to be cut off twenty years before his time because of a habit which, before it becomes a habit, is loathsome and is not at all fascinating. We tolerate in meu a habit we would not iu dogs."

Though treating his subject with the calmness of philosophy rather than the fervor of religion, we rejoice to see the subject of Mr. Cook's Boston lecture of the 16th ult.—"The Holy Spirit a Present Christ." The Christian church we fear loses much of present joy and spiritual power by a slight regard for the words of Christ: "Lo! I am with you always," and frequently in the 14th and 16th of John's Gospel: "He shall give you another comforter, that he may abide with you forever; even the Spirit of truth;" "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This Divine Spirit and Comforter, Mr. Cook proclaims from the argument of theistic science to be Christ, Immannel, God with us. The Monday lectnre of last week was not given by Mr. Cook, who was at his father's funeral at Ticonderoga, New York. But Dr. Plumb read the prelude prepared by Mr. Cook on a new Congregatioual creed. Mr. Cook has given in Boston one hnndred and seventy-seven lectnres, and has discussed nearly twice as many subjects; and yet his popularity, like Mr, Moody's, seems to increase the more he is heard by the nation. The practical nature of his discussions this year, and the courageous stand he takes on reform questions, encourages the hope that he will, if spared, speak with all the power of logic and eloquence on the secret lodge system.

Miss Frauces E. Willard, the soul aud center of the great temperance work among women, shonld be able to give correct information on the effect of the St. Johu vote npon the temperance cause. To believe that cause has been set back half a century would demand a singular and iufatuated credulity in the presence of such figures as Miss Willard gives through the *Advance*. It is uow five months since the election, and never in an equal nnmber of months have so many new W. C. T. U. societies beeu organized, nor so large audiences gathered; the work of the National Temperance Society of New York was never so hopefnl and influential; in Alabama a local option law and a temperance education statnte have been adopted; Missouri has also adopted the latter, and so has the Pennsylvania Senate. Oregon, New Jersey, Maine, Nebraska, Nevada and Kansas have also joined the five States (Michigan, New York, New Hampshire, Vermont and Rhode Island) which had before voted for scientific temperance edncation; Oregon submits a prohibition amendment to popnlar vote; Tennessee expects to, aud that is a leading question iu Georgia, South Caroliua and Florida; while Dakota, Colorado and Massachusetts promise well for temperance legislation. With such a record for a few months, something must give way in the breakwater the liquor bnsiness has built around Washington. There is already an ominous eracking of the timbers as the pressure of the temperance tide rises higher and higher.

The high heat of war-fever in England last week, following the proelamation of the Queen calling out the reserves, seems to have served its purpose and to be as rapidly subsiding as it arose. It proved to the British Cabinet and to Russia that the English people were ready to fight, which was enough for the confidence of the one, and for the stomach of the other. The Russian dispatches talk of war as one of the most remote expedients for settling the questions that have arisin over the Afghan boundary. There seem to be some disputed sectious which the commission appointed by either government have been tardy in laying off. Englaud left Afganistan, when she withdrew her army at the command of Gladstoue, with some necessary engagements of protection and alliance, which have drawn her into this dispute. She is ready to answer any eall, while Russia is uot: and now that the object of a little blus ter has been gained, no doubt good sense and Christian prudence will allow the negotiations to proceed quietly which shall settle every dispute reasonably and without the insane crime of war. Aside from the moral considerations with the Soudan war and the Irish in incipient rebellion, England might find the strain of war with Russia too great for loug endurance.

WORLD'S VERNACULAR.

BY ELDER NATHAN CALLENDER.

Since the confusion of tongues at Babel we had supposed that no such language had existed till more mature observatiou and reflection taught us differently. We now conclude that there is a *world's vernacular*, and that is *profane swearing.*

There is, I am informed, in a mining town in Pennsylvania, a confirmed idiot, now grown to manhood, who has never spoken a word in his life except of the most revolting profanity. This is accounted for by his living where he heard not much else in the family and community. It is reported that his profane sentences are in good keeping with the customs of profane society. What a judgment of God against this vile custom! Any body, even an idiot can swear, and we would that this idiotic habit were restricted to them, if it must exist at all. We think that profane swearing is the most idiotic habit that ever found a place in intelligent communities. Well may it be said that it is "serving the devil without wages." It is *worse* thau that. The profane man pays an enormous tax for the privilege of working for nothing, and working, too, for the worst of masters.

In the judgment of any man whose opinion is worth anything, the profane man places himself at a ruiuous discount when he stoops to this bnsiness which an idiot can do as well as he. It is said of Howard the philanthropist that when hearing the sound of profanity near him he would begin buttoning his coat, concluding his purse might be in danger. Man's good opinion of us is indeed important, but that goes into insignificance in comparisou to "God's loving favor," and he will not hold him guiltless who taketh his name in vain. "Swear not at all," says God. Awful gnilt, to trifle with the uame of the incorruptible Jehovah! Judging from facts, I fancy no man can even hold due self-respect who is profane. But we are told that men in high life swear. Doctors, lawyers, generals, Congressmen, etc., swear, and preachers, and even bishops swear. There is a story of a profane archbishop who swore in the presence of a peasant, who was shocked to hear an arch-bishop swear. The bishop explained, that he swore, not as a bishop but as a prince. The peasant replied, "When the devil gets the prince who will have the bishop?

Let us now look after the cause of the prevalency of profanity over the globe, aud enquire for a remedy.

All sin lies embedded in nnbelief, and in this corrupt soil we find this obnoxious plant, irreverence to God's holy name. Whatever tends to unbelief and consequent irreverence, will culminate in profanity of some sort. Is there not a world-wide system of special agencies at work among men, destroying the very foundations of all Scripture faith in and reverence for the Triune One? A system which pretends to swear meu in the awful name of him, whose character shonld ever impress our inmost soul with a sense of loving and holy awe; a system which puts into burlesque and supreme ridicule, every holy emotion, every godly exercise of which the soul is capable; a system which burlesques God the Father, the Son and the Holy Spirit; burlesques convictiou for sin, regeneration, the resurrection; desecrates the Bible and the New Testament rites of baptism and the Eucharist; and in fact, tending to sweep out of the world "*the faith once delivered to the saints.*" This system, be astonished, O ye heavens! is nourished and petted by the so-called church of our Redeemer! Does the real chnrch nnrse this modern demon?

Is there a power above the abyss of doom, that is half so potent to engeuder unbelief and irreverence to the Eterual Name as this lodge scheme of profane swearing? If so, name that system.

The Masonic boast is that "Masonry is world-wide." Yes, and its vernacnlar tongue is profane swearing. Swearing by rule—on naked knees, and with body uearly nude, with bandaged eyes, with cabled neck and body, fore-sworn soul, death-penalty-bound in both soul and body. This is no eommon profanity, caused by mere fits of passion and care-

lessness, but deep-dyed, studied, deliberate—the type that embraces and includes the sum of all profane swearing. This kind that doctors, lawyers, generals, Congressmen, and even clergymen do, "in the chambers of imagery" (Ez. 8th). No common street profanity here. No, in the "secret chambers" from which man's Redeemer is shut out, profanity is generated and then culminates at large in the saloons, gambling hells, and so runs like rivers in the streets, in the fields and shops and "stock exchanges" where "bulls and bears" take up the chorus and do dishonor even to the brutes, whose names they assume.

Where is the remedy? Sure enough, *where?* God's real people must find and apply it. The church must disfellowship profanity in the "secret chambers," if she would take it out of the field, the shop, and the street. Men in high life have their wine and brandy indoors, at home. They do not need to drink and stagger in the saloon and in the street. So some high-toned (?) men do their swearing in the lodge, in the temple, and omit it when out. The "Grand Master" who presides over all profanity, will excuse him from street swearing, since he has done his duty so thoroughly in the lodge, or in the chapter. The church must excuse him, too, if he does not swear in public, though she knows he swears in secret places. So reason lodge-ridden churches. If the church refuses to apply the only remedy to this evil, by rebuking and disfellowshipping it; if she fosters it in her sacred offices, and takes the emblems of the death and resurrection in baptism—the body and blood of Christ in the Lord's Supper—at the hands of these profane swearers, in the lodge, chapter, and commandery, who can wonder that profanity should be the world's vernacular?

WEEK-DAY SERMON.

BY E. E. FLAGG.

I wonder what would would be the result if our Christian hope in all its infinite largeness could be wrought into the life of every believer not as theory but as a practical principle—not simply the hope of endless glory but of wonderful and unknown blessings yet to be in the present life. How do we know what Elims are waiting for us by the way? But we *shall* know if we only keep on advancing,—just a little nearer heaven to-day than we were yesterday. It is the halting; standing still, looking back Christian who is always missing the Elims.

Mrs. F. suggested to me this subject of thought by asking me to read her that chapter in Corinthians which contains the verse: "If in this life only we have hope in Christ, we are of all men most miscrable."

"Now that has been in my mind a good deal," she said. "What did Paul mean? If he meant that we shouldn't be a thousand times happier serving the Lord, even without any reward, than the wicked, I am afraid I shall have to disagree with him; but then I don't doubt if I could hear his explanation of it, it would seem all right to me. So I stopped puzzling over that, and took up the word 'hope' to think over, and my life has just been filled these last few days with the glory of it. In the first place I asked myself 'what is my hope?' Christ. 'Then what is the evidence of my actually possessing it?' Love. These two questions and answers are the plummet and line of all true Christian experience. They measure all possible heights and depths. Christians ought to hope more, then they would love more."

And is it not so? When we gather Canaan's grapes of Eschol, and catch glimpses of our heavenly home from the Delectable Mountains, or drink of some fountain of promise that opens to us "by the way," the first feeling of our hearts must be that we want somebody else to share the rest, and beauty and refreshment with us. Our hopes of a heaven after death are apt to grow very dim and shadowy when there is no hope of a heaven in this life.

"Why should the children of a king,
Go mourning all their days?"

Why these fretful, careworn faces on people that call themselves Christians? Because they have put their hope far away from them, instead of walking with her hand in hand and making her an everyday guest, they have exiled the celestial visitant into a distant region that is not very much in their thoughts, but where they trust some day to meet her and be better acquainted; and meanwhile they lose the glory of her smile, the flash of her rainbow wings, and their lives are dull, and dark and full of drudgery, when they might be full of sunshine. Certainly a praying Christian ought to be an expectant Christian. We forget that the best way to get great things from the Lord is to expect great things. The joy witholden to-day may come to-morrow. The bread cast upon the waters in weariness and discouragement will surely return to you after many days. The blessing you have prayed for so long is on its way, or else something a great deal better. The Lord is not keeping all the joyful surprises which he has in store for his children till they pass over Jordan. How life's dull places would be gilded with light could we realize in its fulness all those wonderful words cover, "Christ in you the hope of glory."

THE REASON WHY MASONIC OATHS ARE NULL AND VOID.

BY L. D. BROWN.

"If you promise to do a thing you ought to do it, and especially if you swear to it."

How common it is to hear the above statement made as though it was a self-evident fact. A slight change in the statement will show its sophistry, thus: If you promise to do *a thing that you ought to do*, promise or no promise, you ought to do it, with or without an oath. Will God thank you for keeping an obligation he has warned you not to take? Or, if having taken it before you knew of this warning, will he thank you for holding it sacred when he has declared it profane, and that you are free from such covenants if you will confess and forsake them? Lev. 5: 4. The agreement you have made with hell and with death, Jesus Christ came to break for you (Isa. 28: 14–18), making it null and void, so that with *honor* you may go free from this prison-house; otherwise you would be bound to keep your wicked oath forever. But now God has opened the prison doors for you and *bids* you go free because he saw that it never was just that you be required to keep honor with your deceivers and destroyers.

But if you refuse to go free, then will you be a servant of sin forever. Ex. 21: 6. Because you have been led by designing men to swear you will lie to hide the evil that ensnares you, will God thank you for holding such an oath sacred? Who demands this at your hands? You know God does not as he has commanded all men everywhere to repent. Acts 17: 30. Then who does, save alone wicked men and devils? Is it any one's duty to fear and obey wicked men and devils? or acknowledge them to be our masters? Are the claims of such through the means of Freemasonry more sacred than all else, from the mere force of the fact that it has the impudence to say they are? If so, then every wicked deed ought to triumph over every good, and every lie over every truth, and every vice over every virtue.

Masonic logic is the devil's logic: "You swore you would lie by concealing the truth about Masonry. Now stick to it, be a man (or a mouse), live and die in this lie, as devilish things are so much more sacred than godly things, and ought to be protected, even if we must destroy ourselves and others to do it! Deceive your dearest friends. Call this evil good. Conceal this serpent in your bosom. Tell them it's a lamb and not a serpent; or be a traitor to that serpent who will immediately inspire your brothers in sin to brand you a "perjured villain," "liar," "wretch," since you dared to be true to your struggling conscience, your God and your innocent fellows, whom it is in your power to bless and save from this serpent's snare by your testimony (Rev. 12: 11).

Remember, friend, you may be forgiven for taking a wicked, ungodly, unlawful oath' that God forbids any man to take (Lev. 5: 4), provided when you see yourself in the snare you decide to fear and obey God rather than those who designedly put the fear of man on you. "The fear of man bringeth a snare, but he that feareth God shall come forth of them all." (Prov. 29: 25; Eccl. 7: 18.) *There is no true honor in keeping honor with any party whose object and practice is to deceive and destroy the innocent.* To whom do we owe our truest service, sacrifice and heroic deeds? To the innocent or the guilty, the wicked or the good? To whom is a repentant member of a robber band morally bound to be true, to his companions in crime, or to the innocent of the community who are the victims of their crimes? Your deceiver, oppressor and destroyer cannot possibly have any just moral claims on your fidelity to him. Suppose he could, he must then yield to the same claims that regulate all contracts in society.

Freemasonry in the person of the master of the lodge, contracts with the candidate before he takes the oath, and solemnly declares "Upon the honor of a man that there is nothing in the oath that in any way interferes with the free exercise of his conscience," and it is on this condition every candidate takes the Masonic oath; but no sooner taken than the conscientious man finds Masonry attempting to *make his conscience for him* as he goes along, by dictating his duty instead of allowing his conscience to do it. In this it lied to ensnare him with its own devilish oath, with which it menaces its victims, saying to them: "He is now bound by a tie that cannot be broken" (his oath or contract with Masonry); though it then an there broke its contract with him by falsehood, by administering an oath that his conscience always rebelled against. It taunts him defiantly at his ignoble subjection and loss of all liberty to speak truly about Masonry, by putting him under fear of man and not of God. It knows God won't punish for exercising the freedom he has given; hence the necessity of placing him in a relation of cowardly fear to man and the most dangerous men too, as they lied to ensnare him, and will continue that lie to rule or ruin him.

Masonry in the above is a party to a contract, and the candidate entering it is the other party. Masonry first breaks its own contract with its candidate by promising not to interfere with his liberty of conscience, but immediately dictates over it. Is a contract binding on a person when the other party making the contract with that person first breaks the contract? Surely not in Masonry, when in all other contracts it is not.

Freemasonry is a devilish compact because propagating itself by deception; and you know that no promise made to the devil is any one's duty to keep, as no innocent one would knowingly enter into any obligation with Satan, the enemy of God and deceiver of mankind. No relation of life can make it any one's moral duty to obey the devil or keep honor with him; for overthrow is at the bottom of all his pretended motives of keeping his kind of honor, viz., "To lie and continue living in the lie."

But is it not more honorable to rebel against that kind of honor that we may be true to the honor that God approves, viz., "Have no fellowship with the unfruitful works of darkness but rather reprove them?" You ought not to agree with them; God requires you to rebel against their deceitful and wicked claims on you; for it is impossible to serve two masters whose character and claims on you are so different. Satan is the very embodiment of the spirit and life of Freemasonry which is his church. And God is the very embodiment of the spirit and life of his holy church and people. How vast the contrast between them! The one a system of lies and death; the other a system of truth and life. Which will you choose? You cannot be loyal to both, you cannot keep honor with both. But you can be true to both *only by rebelling against the evil and testifying for the truth.* It is the only way of escape from the dominion of any system of falsehood and evil. You who are ensnared, *will you do it?* O that is the question! Will you have courage to do it, and just now? God will help you if you will.

THE OATH TO GOD, AND THE OATH TO THE DEVIL.

Yes, there are two characters to the oath—one was authorized by man's Creator, the other by the "evil one." The one was intended to confirm the truth, the other might bind a man to hide the same truth. In every way the true purpose of the divine authority for an oath was, if possible, defeated.

The curious thing is that the very men who should have guarded the character aud sanctity of the oath were those who were the very best agents for the other (Acts 23: 12–24); and even to-day, we have in our Sabbath-school papers some writers who are "false teachers" on this subject. For example, one writer whose volume was published in Boston, thus comments on the oath or curse of the forty to kill Paul:

"In case they were prevented, without any fault of theirs, from carrying out their oath, they could be absolved from it: but they invoked on themselves the most terrible penalty in case they failed to do what their oath required of them."

Not a word of warning against the siu of such oaths; but here we have the fact stated, as if the oath to kill a man of God was an oath which must be fulfilled or forfeit the swearers own lives! As if God could reward them, or waive the penalty of *their* oath, if they violated successfully his own law! Could the fanatical delusion of the devil carry men any further than that?

No doubt this instructor of youth in our land tries to send his books in all parts of the country, and scarcely a voice can be heard against such teaching, which fact, we fear, can only be regarded as a proof of the power of such oath-taking, secret brotherhoods as the Freemason's agents, Molly Maguires, the Mormon Danites, etc. The *S. S. Times* "Oriental Lesson Lights" articles often err in this way, and is equally guilty in this lesson of pandering to such oath-taking, as these murderers by intent took.

A Scot.

WHAT OF THE NIGHT?

Is it the night when the streets
  Are filled with the happy throngs
Who take up the new year's tasks
  After the new year songs,
In courage that has no fear,
  With assurance that does not quail?
Is it night when the world is brisk
  And no one expects to fail?

Night, when we are all taught,
  And are sure that we understand?
Night, when a right has been given
  To every man in the land?
Night, when our modern thought
  Has the magic of Aaron's rod?
Night, when the people's will
  Is obeyed as the will of God?

As far as the life is false,
  As far as the love is feigned,
As the Christ hath been shut out
  From the hearts in which he reigned,
As the righteousness is small,
  And the selfishness has might,
And the proud and mean have power,
  So far it is still the night.

But so far as the people's voice
  Is really the voice of God,
So far as the eager feet
  In the paths of the meek have trod,
So far as Christ is King,
  And the people him obey,
So far is the dark night past,
  And we live in the light of day.

Lord, give us a year of light!
  With liberty grant us grace,
A passionate love of truth,
  And a longing to see thy face.
Make us humble as well as strong,
  And wiser the more we see:
Give the nation to seek for the day,
  O Light of the World in thee!

—*Marianne Farningham, in Christian World, London.*

NOTES FOR THE SABBATH.

LEGISLATIVE SABBATH-BREAKING.

From the Christian Intelligencer.

Again with deep regret and forebodings of evil in days to come we read on Monday morning that the Committee on Appropriations of the House of Representatives had been engaged last Sabbath, from ten o'clock in the morning until seven in the evening, on the Sundry Civil Appropriation bill. If this committee had attended to its work promptly during the more than two months of the present session there would have been no need of this invasion and misappropriation of the Lord's day. What will be the result of the violation of the law of the Sabbath by the men chosen to frame and execute the laws! Such men ought to be exemplary in the observance of existing law. Their Sabbath-breaking is, in our judgment, worse than intemperance or infidelity openly avowed by them would be. We know of no more fruitful source of immorality and unrighteousness, and vicious and hard selfishness, and defiant ungodliness than an habitual desecration of the Sabbath. Who of us desire counsellors and leaders abandoned by God and left to their own devices? The prayers and desires of God's children will secure for Sabbath-breaking officials a measure of Divine help, a Divine influence restraining from foolish and wicked legislation, but this cannot be expected to continue. The forbearance of God will be exhausted, as it has been in the past, and the men who abuse his Sabbaths will be given up to the folly of their own hearts. Sabbath-breaking is a sin, a most fruitful sin, one that leads to the degradation of individual, social and national life. The Christian people of the country have a right to ask, to demand that they be spared these open manifestations of disregard for the Sabbath on the part of men in office.

THE SABBATH AND OVER-PRODUCTION.

From the United Presbyterian.

Colonel Wiestling, Superintendent of the Mont Alto Iron Works, gave his experience lately of an experiment tried at his furnace, when it was "banked every Saturday night, and opened again every Monday morning." Colonel Wiestling states the facts very clearly, and then presents a business argument which is worth considering. He says:

"The depression in the iron business of the world has been intensified each succeeding month until the situation is admitted to be critical. Various causes have been assigned, and various remedies proposed. It is singular how many strange opinions prevail as to 'what is the matter,' what caused the trouble, and what protracts the evil. Probably the cause is more generally assigned to over-production than to any other one thing, and restriction of production is accepted in this view as the panacea. Assume for a moment that over-production has been, and is the trouble. To restrict production in the way recently proposed (i. e., by 'banking up' every furnace in the United States for four consecutive weeks), if it is practicable, may be palliative, but surely not curative. It would be compensating for a flood with a severe drouth, to be followed *ad infinitum* by spasmodic floods and droughts. Would it not be a more practicable and healthy restriction to bank up every furnace over every Sabbath? In 1883 the Sabbath product of the furnaces of the United States was probably not less than 735,000 tons. If, from the assumed over-production which pressed on the market, the safety-valve of 'Sabbath rest' had each week relieved the market of upward of 15,000 tons, where now would be the opportunity to bewail over-production? Is not 'Sabbath rest' a sound business proposition, independent of all its moral and Christian aspects?"

RAILROAD WORK.

New York Witness.

There is no doubt whatever that a great deal of railroad work now done on Sunday might just as conveniently be done on a week-day. We heard the story, not long since, of a large amount of Sunday work ordered to be done on a large railroad wharf in Boston by a new superintendent who proved to have little fitness for his place. He succeeded in making a considerable number of men commence work against their own preference, but the police finally interferred and the work stopped. Those who were acquainted with the facts knew that no necessity for the work existed, except in the brain of this upstart of a superintendent, who thus showed an inexcusable lack of consideration for the rights of other men.

The Massachusetts Railroad Commissioners.

These gentlemen have lately made the following excellent and humane suggestions:

"We recommend that the managers of the Boston and Albany Railroad Company carefully consider the question whether there is any need of many of the freight trains which now are run on the Lord's day, with the object of greatly reducing their number; that to this end they confer with the management of the New York Central and Hudson River Railroad, and other connecting roads, so that in delivering freight to the Boston and Albany, regard may be had to this object, and that live stock arriving on Saturday may be, so far as possible, delivered in whole trains and not in parts of trains composed largely of merchandize, so as to reduce the number of trains which humanity requires to be forwarded on the Lord's day. And we recommend that they pursue this end of lessening Sunday work, and thereby promoting the welfare of their employees, not in a formal and perfunctory manner, but with the same zeal and interest with which they always seek to perfect the equipment and physical condition of their road.

"We also recommend that, when Sunday work is necessary, care be taken that one day's rest in seven be secured to every man. And we give the like advice to all railroad managers in the State. Above all, we recommend that no unwilling employee shall be compelled to labor habitually on Sunday, but that all employees be effectually assured that they shall not be exposed to risk of discharge or to any molestation because of their objection to such labor. For the Commonwealth will not endure that the corporations, which are its creatures, shall inflict anything resembling punishment upon any man because his conscience forbids him to work on the Lord's day."

A committee of the Congressional General Association of Connecticut have presented to the Railroad Commissioners of that state a protest against Sunday trains. They urge that it is hard to see why railway traffic should be allowed on Sunday, while factories are required to stop work.

INGERSOLL AND FROTHINGHAM.

Robert Buchanan, the English poet, writes in the *North American Review* for April of Ingersoll, the infidel leader, and Frothingham, the apostle of free thought in America. His criticisms are the more striking because not made from the Christian standpoint. A few selections from the article are given below.

"There is a notion even in refined circles in America that the influence of a man like Colonel Robert Ingersoll may be an influence for good. I altogether fail to see it. While doing full justice to the honesty, the courage, and the good humor of this remarkable orator, I am convinced that he is precisely the sort of teacher—I had almost written devil's advocate—to whom Americans should just now shut their ears. Free thought should be distinguished from the offenses against common intelligence committed by a Philistine of the Philistines. Ingersoll enters the temples of religion with his hat on one side, a cigar in his mouth, and a jest upon his lips."

"To take Colonel Ingersoll seriously, of course, would be like asking for reverence from Mark Twain. He represents the natural reaction of American Bohemianism against the Puritanism of Boston and the overstrained transcendentalism of Brook Farm. But he is just the sort of person of whom America does not stand in need. The predominant vices of America, especially as represented by its great cities, are its irreverance, its recklessness, its impatience—in one word, its materialism. A nation in which the artistic sense is almost dead, which is practically without a literature, which is impatient of all sanctions and indifferent to all religions, which is corrupt from the highest pinnacle of its public life down to the lowest depth of its primalism, which is at once thin-skinned under criticism and aggressive to criticise, which worships material forces in every shape and form, which despises conventional conditions, yet is slavish to ignoble fashions, which, too hasty to think for itself, takes recklessly at second-hand any old-or-new-clothes philosophy that may be imported from Europe, yet, while wearing the raiment openly, mocks and ridicules the civilization that wove the fabric—such a nation, I think, might be spared the spectacle of an elderly gentleman in modern costume trampling on the lotus, the rose, and the lily in the gardens of the gods. The exhibition can do no good; it may do no little harm."

"Elsewhere in the same book from which I have quoted, Mr. Frothingham's language becomes less contradictory, but even more extraordinary—so extraordinary, indeed, that, if it came from any other pen, one might presume that the writer had no spiritual claim to speak *in cathedra* on religious topics at all. In proclaiming his revolt from the Christian religion, and his rejection of the Christian idea, he admits, regretfully, that the Christian faith still prevails, that it keeps alive the potent activities that sustain the life of Christendom. Nevertheless, he adds, 'it is a superstition; it is not grounded on history, on knowledge, on science, on fact, but it is a fancy, an imagination, a tradition;' and now, in the natural course of things, it is dissolving away before the breath of science. People, he naively affirms, reject it in the great centers of activity—in Paris, in Berlin, in London, in New York! Among other reasons for the long permanence of this false faith, and its still surviving power, he gives the following: 1. The exceeding antiquity of the system; 2. The hindrances so long thrown in the way of Biblical criticism; 3. *Mirabile dictu*, the persistence with which the faith is taught. The last reason is a superb *non sequitur;* it is simply affirming that the zeal with which an army fights its battles is in direct ratio to the weakness of its cause. But, not content with so wonderful an affirmation, Mr. Frothingham goes on to arraign Christianity because it is the 'religion of sorrow.' He quotes both Jesus and Paul in illustration of his statement."

"What Jesus did teach, or what we have learned at least by the divine ideal that he afforded, was, and is, that worldly knowledge, worldly prosperity, worldly success and happiness, are poor things compared with the heaven of sin vanquished, the other world of supreme love and insight. If the triumph of the political economist were quite secure; if the earth were equally divided among men according to some such scheme as that of Henry George; if there were no work-houses in it, and no prisons, the poor would still inherit the kingdom of heaven; for the true poor of the Christian idea are those who despise ignoble prizes, who are indifferent to vain knowledge, who have found in the certainty of human failure the sublimity of sympathetic love and insight. It must be borne in mind, too, that Jesus could sit down with the rich man as well as the poor, when the rich man was poor 'in spirit.' To refute Mr. Frothingham here would be to refute the whole argument of utilitarianism, which has already been done, or attempted, and is, of course, far beyond the scope of this paper."

"But where I join issue with Mr. Frothingham is at the one point where issue is possible—that the idea of immortality is irrational and opposed to common experience; for if it were so, there can be no doubt that it would have been 'obliterated' long ago in the process of evolution. It is not because it is preposterous, but because it is probable, that it has kept its strenuous hold on the hearts of mankind. Jesus, in his supreme practical wisdom, in his re-

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lentless logic, perceived this fully, perceived that this very idea was the natural, indeed the only, escape from between the horrors of our mundane dilemma. And forthwith (for I hold that this man, whatever his credentials, was scientific or nothing) he proceeded to verification. Opening the human heart, he found that it demanded ampler life on account of the infinite possibilities of love without it. Examining the social organism, he saw that its structure was welded together by the blood of human martyrdom, that every hope and every aspiration within it were based upon the certainty that consciousness, and all its consequent affections, must be permanent, and therefore immaterial. The law of growth was absolute, the indestructibility of force was sure, and the permanence of force was the certainty of the soul. As for his creed being one of sorrow, that is not strictly true; it is the world that is sorrowful, not the creed that redeems it, which, after all, has never until now had a fair trial. Christianity in its essence, apart from its miraculous pretensions, is, like the mind of its founder, strictly simple and scientific. It may not be feasible, we may be altogether unable to believe it, its history is a long chapter of horrors and enormities, and for some inscrutable reason its priests and paid professors have almost invariably been the enemies of human progress; but, compared with any other creed that has been offered in God's name to men, it has the solitary merit of logical truth and commonsense. If we admit its fundamental proposition, that spiritual personality is permanent, and is at the same time directly conditioned by unselfish love and brotherhood, all the mystery and pain, all the struggle of the ages, becomes clear. Moral salvation, being independent of dogma or of worldly happiness, was as possible for the first half-savage human product as it is possible now for the highest and the meanest of mankind. Knowledge is nothing, power is nothing, material success is nothing; the insight of love is everything, and looks right up into the heaven of heavens, crying, 'Oh, grave, where is thy victory? Oh, death, where is thy sting?' "

"For this is the fatal tendency of transcendentalism—to soften the lines of conviction, and to strain the anguish out of sentiment. There is no pathos in Emerson; never once does his gentle hand, grasping its soothsayer's wand, touch the fountain of tears; yet even such a man as Spurgeon can stir that fountain, if only with the mere breath of a phrase. And no creed without pathos will ever justify the great human hope, or conquer the great human heart."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIV.—*Continued.*

Nelson was agile and quick in expedients. He turned down an alley with half a dozen of the rioters at his heels, intent on giving him rough usage if they should succeed in getting their hands on him, then darted through an open doorway, the door kindly shutting to behind him and interposing a strong barricade of bolts and bars against his baffled pursuers, who hung around it for awhile like enraged wasps, and then left him alone with his deliverer, who was no other than our old friend Pat Murphy. Ever since casting his vote for the W. C. T. U. Pat had stood fairly by his newly discovered principles, considering all the temptations to do otherwise which were in his way. It must be remarked, however, that the women of the W. C. T. U. have a habit (inconvenient for liquor sellers and their political allies) of not abating a whit of their fervor and zeal when election day is over, and their lines of effort are wonderfully varied. Mrs. Judge Haviland herself had sent flowers and hot-house grapes to his daughter slowly dying of consumption, and baskets of warm clothing for the younger children; and it cannot be denied that such ministrations in the saloon-cursed homes of Jacksonville had, to illogical minds like Pat's, a peculiarly convincing power. Anyway he held "the temperance women" in high regard, and had they been veritable canonized saints could not have spoken of them on all occasions with more reverential respect.

Pat knew Nelson and liked him.

"Och, Misther Newhall, but ye're safe now. Bad luck to the murtherin' villains."

"I wish I could see Mr. Densler," said Nelson, after he had duly thanked his rescuer. "I wonder if he has left his office yet."

"The boss?"—and Pat grinned—"He come here about tin minutes ago in about as big a hurry as yerself. Ye'll foind him in that little room beyant, but och, he's cross as a bear with a sore head."

Nelson started in very natural surprise to find that his retreat was shared by his employer, but the fact was Matthew Densler enjoyed the distinction of being the best-hated manufacturer in Jacksonville. He had left his office by a back way, but when he saw that the rioters had full possession of the street he would have to traverse in order to reach his home, he concluded that it would be more prudent to seek some place of safety and wait, either till the disturbance was over, or a guard of policemen could be summoned to escort him. At present those officials had their hands full, and all that the discomforted manufacturer could do was to watch the progress of affairs from the cobweb curtained window of his retreat—a rough, unfinished room used for purposes of general storage.

He was, as Pat had informed Nelson, in a decidedly bearish frame of mind, and gave only a surly nod to the latter, who now, that the excitement was over, felt both weary and heartsick. He had cast his pearls before swine. Was it strange that they should turn again and rend him? But the heart of the young workman throbbed too deeply in pity and sorrow for his misguided brethren to feel altogether sympathetic towards his irate employer.

"The mob is threatening to sack your house, Mr. Densler," he said. "They would not attempt such a thing till night, of course, and they may not attempt it at all, but I think it would be wise to set a guard over it."

Nelson received but small thanks for his information.

"A pretty pass things have got to when an honest citizen has to seek the protection of the civil authorities in his own home! But they needn't think to frighten me into giving in. No; not while my name is Matthew Densler."

Nelson had spoken his mind to the riotous workmen. Here was an excellent chance, often longed for, to speak his mind to the other side.

"Mr. Densler, I want to say a word."

"Say on," was the gruff response.

"Supposing you manufacturers all went by the Golden Rule, and treated your employes exactly as you would like to be treated yourselves, do you think there would be all this strife and violence?"

"Yes;" was the furious response. "While they have their Grand Worthy Something or other, like that Gerrish—I can't remember all the fellow's titles—to come between and stir it up. Curse their confounded impudence! The other manufacturers may give in. They'll find I am made of sterner stuff."

"I think myself," said Nelson, steadily, "that these secret labor unions are not for the good of either side, though I myself belong to one. But, Mr. Densler, if I mistake not, you yourself belong to a Board of Trade whose only object is to so control the market as to add to the already colossal fortunes of its members. While you capitalists combine together to inflate or depress prices at your own will, can you blame working men for combining too? Can you set them an example of selfishness and greed and not expect that they will follow it?"

Some men rather like a blunt presentation of the truth. Matthew Densler was one of that class. He smiled grimly.

"Go on. You are just the kind of a chap I like to hear talk, and if I had had two or three like you to treat with in the beginning of the fuss there might not have been any at all."

"I have but one thing more to say, Mr. Densler. The working man's enemy is yours. When drink steals away his brains he is ready for riots—ready to kill and burn and destroy. But you manufacturers think too much of your business, your comfort, or your convenience, to attend the caucusses and primaries, and look out for what the saloon interest is doing. If you allow it to bribe, to corrupt, to control, do not wonder when you reap the bitter fruits of your own sowing."

Matthew Densler called himself a temperance man, and in one sense this was true. He did not drink liquor himself, nor did he offer it to others, and if the mob carried out their threat of visiting his house they would have been likely to be disappointed in the contents of his cellar. But at the same time he had never taken any strong ground for prohibition. A political measure was of interest to him merely as it might injure or benefit his business. Prohibitionists and reformers generally he was a little inclined to despise—they did not know how to make money.

We take pleasure in sketching Matthew Densler's portrait thus minutely, not that he has much to do with our story, but because he represents very fairly a class of "penny-wise, pound-foolish" manufacturers who are quite too common. But this much must in justice be said of him. If he was a hard, obstinate, irrascible man, he was at least an honest one. He had the Anglo-Saxon instinct for fair play and no favor, and was not at all displeased with the young workman for this frank statement of his opinions.

"Go on," he said, with the same grim smile. "You seem to have taken it upon you to set my sins in order before me, and as it happens I haven't anything to do just now but to listen."

"Mr. Densler," said Nelson, flushing, "my remarks were not intended to have a personal bearing. I believe you are full as just as the average, but while you rich manufacturers care more for making money than for the bodies or souls of your workmen, these foreign anarchists and socialists will find a fair field among them. Not a third of the hands are concerned in this riot, but of that third beer and whisky are the leaders. If you persist in ignoring the greatest issue of the age, why, look out. The time *may* come when you will have to call for armed soldiers to defend your property instead of a few policemen."

But even as the last words left Nelson's lips an unwonted sound for the streets of Jacksonville caused them both to start. Above the roar and yells of the mob came the sharp and simultaneous report of firearms. In the melee one of the strikers had drawn his knife, seriously stabbing a policeman, and the men of law, tired of using their clubs, had at last opened fire on the rioters.

Matthew Densler was not an unfeeling man. With a pallor in his face and a shiver through his limbs he turned to Nelson.

"You've come down on me hard, but I don't think any the worse of you for it. God knows I would have given my right hand not to have this happen."

"I believe it, Mr. Densler," said Nelson, earnestly.

At that moment employer and employed had a much better understanding of each other than ever before.

The riot was soon over. The mob melted away in confusion, leaving two of their number prostrate on the pavement—one stone dead, the other breathing faintly, but shot through a vital part.

They carried him into the works, it was the nearest place, and made him as comfortable as possible for the few hours which remained to him this side of the unseen.

The streets were soon quiet—abnormally quiet. Business and pleasure were alike suspended. All sorts of wild stories were flying about, rumors of wholesale incendiarism were in the air, and many of the citizens formed themselves into armed bands to patrol the streets till daybreak. Lodge-ruled and saloon-ridden Jacksonville was beginning to eat the fruit of her own doings.

Just as Nelson, seeing that the danger was over for the present, was about to leave his place of refuge, a summons came for him to hasten with all speed to the side of the dying man.

"His name is Schumacher," said the messenger, in response to Nelson's inquiry. "He's seemed awful restless and uneasy—'pears to have something on his mind like."

Socialist and infidel though he was, Nelson had always felt a certain liking for Schumacher as a man capable of better things, and he felt shocked and grieved.

He found him lying on his hastily improvised couch, with his eyes closed and the pallor of death upon his face; but when Nelson approached he opened them and said faintly:

"I want to see you alone."

The standers-by respected his wish and withdrew. In the presence of this soul going into eternity, even curiosity to know what he had to say to him grew dormant in Nelson's mind. The rough room, the dimly-burning lamp, which happened to be so placed that his own figure was cast in grotesque outlines on the wall, all seemed to waver and shift before him like the figures in a dream, while with straining ears he listened to the dying man, who spoke in faint but distinct whispers.

"I made that machine for blowing up the works. I didn't put it in the building. I don't know who did. But I never thought of their accusing you. On my soul I didn't."

"Let that all go," said Neson, soothingly; for on the whole he was not much surprised at the revelation. "Had you meant to injure me I should have forgiven you all the same, for I hope I am a Christian, and as it is there is nothing to forgive. It is against God and your fellow-men that you have sinned."

"But I *had* to do it. I must tell you that. We were detailed. Each one had his share in the job, and if we had refused or let on, it would have been death."

Horror-struck, Nelson listened. He had read of the Nihilists, Invincibles, and Black Hand, but always with a faint and far-off kind of interest as something that did not and never would directly concern him. Yet right here in Jacksonville there was, according to Schumacher's statement, a secret organization which, whatever might be its name, was modelled after them, both in purpose and methods of working.

"That isn't all," he added, speaking with a strange, feverish energy. "We've got our list of marked men—obstructionists, we call them. Matthew Densler is one; you are another. Last night we held a meeting and drew lots. We don't go by our own names, we go by numbers. The red paper with your name on it was drawn by No. 10. I am No. 10."

Nelson gasped for breath. He felt a horrible sense of suffocation, and then a sudden wave, half of pity, half of incredulility, rolled away the nightmare feeling sufficiently for him to speak.

"You never would have taken my life, Schumacher. I don't—I can't believe it."

"I was bound by my oath to do it or be killed myself. That's a kind of a tight place to put a man into. But now you must go away from Jacksonville; there's no other way. I couldn't die without warning you. You must go—go—*quick*."

(To be continued.)

ANOTHER ASSASSINATION LODGE.

The fearful stories of secret assassination from Florida and West Virginia seem to be eclipsed by the account from Texas which appears below, taken from the *Sun* of Gatesville in central Texas, and is condensed from the Fort Worth *Gazette*. Vernon, the seat of this infamous organization, is in the extreme northern part of the State in one of the Red river counties. The origiual object of this lodge, like the Ku-Klux, was a laudable one—to rid the country of cattle thieves and incendiaries. It ended in an effort to kill all objeetionable persons and to assist each other regardless of eonsequences. The *Sun* says:

Imagine a scenc in whieh the sheriff, his deputies and about twenty others of the most prominent citizens of a county in Texas standing face to face with the charge of having murdered, or conspired to murder, in cold blood, three of their intimate friends and associates, and you will get a faint idea of the condition of affairs at present existing at Vernon, the county seat of Wilbarger county in this state.

They are accused of being members of a seeret order whose avowed object was murder. Even in Wichita Falls, sixty miles away, an intense excitement is raging over this alleged retribution for a carnival of crime.

The origin of this thrilling drama, from the evidence now on hand, can be traced to what is probably the most prevalent of all Texas crimes, the theft of eattle. Early last fall, it became a notorious fact that stolen beef-cattle were being sold in Vernon, and the sheriff and a number of citizens determined to attempt to ferret out the thieves but, it seems, with poor success. An old man whose name is not obtainable at this writing, was arrested in Vernon on the trumped up charge of theft of cattle. He was not believed to be guilty, but the real villains were known to be behind this decoy. The old man plead innocenee and said he was selling the beef for other parties, giving their names. A hide of one of the beeves, supposed to be stolen, was found at the home of a man named Byers, who lived near Vernon. The brand had been eut out of the hide and the old man said it had been thrown into a pond of water. He was then employed to wade in the pond to search for the piece of hide containing the brand marks. He soon found it and it exactly fitted the hole in the hide in possession of the sheriff and citizens, who were attempting to ferret out the crime,

Upon this evidence and some other, but not of so strong a character. warrants were issued for the arrest of Byers, George Mills, and others who were believed to be implicated in the theft of the cattle. The preliminary trial resulted in the defendants being bound over to await the aetion of the Grand jury. Since then, in consequence of succeeding occurrences, it is said that no distriet court has been held in Wilbarger county, because the court officials were afraid to open the court in Vernon. A feud sprung up between two factions, and the citizens and officials of Vernou who are now under arrest, entered into an organization, whose object was said to be to assist the officers in maintaining the sanctity of the law. But this law-and-order organization, according to the evidence, seems to have stepped over the limit of their intentions as will be seen by a perusal of subsequent events.

In the meantime the cut hide and brand were placed in J. P. Wilson's stable, at Vernon, for safe keeping. Soon after this the stable was set on fire and destroyed, together with all the horses and livery property of the owner. Several arrests followed this crime, but the preliminary trial resulted in producing no evidence against the accused. Thus arson was the subject of the second act of the tragedy of Wilbarger county.

THE FIRST HUMAN VICTIM

was Hillis Jones, a well-to-do resident of Wilbarger county, who owned a place near Vernon. He was in Vernon one night on a spree, and during his drunken mutterings he was heard to say, "I know more about the burning of Wilson's stable than I told, and I'll tell it when the proper time comes." Jones was a witness for the prosecution during the examination trial of the men charged with burning the stable. His speech is supposed to have been a fatal one; for that very night he was murdered while on his way home, and was found stiff and cold, lying dead in the road—the first victim of the Wilbarger vendetta, which has since compromised about twenty-five highly honored and respected men. His death sent a thrill of alarm and fear through the community and iuto each household a shadow entered which has not yet departed.

The second victim was W. R. (Roy) Morrison, a liveryman in Vernon. He was called to the door of his stable and shot dowu in cold blood by two men on horse-back. His death darkened the shadow in the homes of Vernon, and men were afraid almost to speak of his tragic end for fear they would be dealt with in the same manuer.

The morning after Morrison's assassination the following notice appeared posted on the door of the court house:

"No one wanted to investigate this case. The man that does will go, too. No law wanted in this case. Signed CITIZEN."

Subsequent to the killing of Morrison, W. H. Ney, a warm personal friend of the murdered man, joined the eitizens' organization to find out (as he has since stated) if any of the members were guilty of the murder of his friend. He was initiated and became a member of the law-and-order party. He took the oath of allegiance, which was as follows, and to whieh were attached the signatures of the members:

OATH OF ALLEGIANCE.

"We the members of this committee, bind ourselves to kill all bad men whose names may be given by any of our members, unless some cause can be given, and then it shall be left to the majority.

"We further pledge ourselves to assist any of our brother-members in all undertakings and regardless of cause, even to the extent of our lives. Any of the members who gives any of our transactions away, by sign or action, we bind ourselves to take their lives. Signed:

G. T. Douglas, sheriff, Wilbarger county; J. P. Wilson, cattleman and deputy; A. T. Bogar, ex-sheriff and deputy; John Davidson, deputy; C. G. Forbes, deputy; R. D. Rector, cattleman; E. B. Kinsey, deputy; C. G. Kinsey, deputy; J. Johnson, constable; Dic Duncan, deputy, J. A. Creager; B. W. Edgell, editor *Vernon Guard*; Joseph Schmidt; John Bland, sheriff of Hardeman county; James Langham; Tom Gibson, deputy and foreman Worsham Cattle Company; Newt Gibson; John Steagald, assessor Hardeman county; J. F. Moody; Paul Hoeffel; W. H. Terry; James Beard; Stayton; W. H. Ney; Bell.

All these men are now uuder arrest, except C. G. Kinsey, who is out of the State.

After Ney had become a member of the order he was shown what he says was called the

DEAD LIST,

whieh was as follows:

C. M. Byers; George Mills; Dr. Johnson; Judge Doane, ex-county judge: Tom Clay; P. C. Spencer; H. S. Hayes; Bob Sumner; Hillis Jones; W. R. Morrison; Heck Garrison.

It is alleged that Ney says there were ex-marks after the names of Jones and Morrison, and the word "killed" immediately following.

After Ney had obtained all the evidence about the organization that was possible, he consulted with Capt. Sehmitt of the State ranger force, and the two went to Austin and laid the facts before Gov. Ireland, and his excellency advised Capt. Schmitt as to the proper eourse to pursue.

In the meantime another killing had occurred in Vernon. Heek Garrisou, whose name is alleged to be on the "dead list," was shot by Deputy Sheriff John Davidson. The official was trying to prevent Garrison and a man named Tom Gibson from fighting, and killed Garrison as the latter was drawing his own pistol. The town was again thrown into great excitement, but gradually cooled down until it was thrown into a state of consternation last Wednesday by the arrest of twenty of the leading citizens on the dreadful eharge of murder.

Capt. Schmitt had matured his plans, and on the 11th inst., and after he had been about the town some time, he made affidavits against all the men who were members of the citizens' organization. Warrants were issued by the county judge and Capt. Schmitt and his rangers commenced quietly to arrest.

The whole affair is viewed with horror and consternation by the people in this section. The oath signed by the members of the organization causes many persons to wonder how names of sueh men could be attached to such an instrument. No opinions are given on the subject, but as each new piece of information is gained the people shake their heads and wonder how it will end.

In Vernon the citizens refuse to be interviewed and a feeling of intense, though suppressed excite ment pervades every one in the town. On the day of the wholesale arrest the rangers were entreated to release the men. Women and ehildren were in tears and men stood round with the cloud of a great calamity on their brows, and wondered how many others would be compromised in the terrible charge.

The accused claim that the organization was one whose object was to aid in enforcing the law, and not to do the damnable deeds attributed to them.

God does not delay to hear our prayers because he has no mind to give, but that, by enlarging our desires, he may give us more largely.—*Anselm.*

CORRESPONDENCE.

CHURCH UNION.

Brethren Fee and Chittenden have recently urged the subject of chureh union upon the attention of *Cynosure* readers. It has especially interested me as a subject to which I have given earnest thought. Two small churches, Congregational and Presbyterian, have made three attempts at union and have failed. The efforts occurred at different times during a space of three years, so that the several plans of union were well considered, and all gave the subject the most vigorous thought. Though both partics remained friendly, the union failed. Any light ou the subject would be heartily welcome.

In this state of mind I read the articles of the brethren referred to, especially brother Chittenden, as he wrote at length; but I have failed to get any light. All hold it very desirable, but what one thing should or cau be done no one has said. Bro. Chittenden thinks that in admitting members, it should be taken for granted that they are right in sentiment and practice on all questions of reform so long as they apparently believe in and love the Lord Jesus, and then apply discipline when it is found out that they are in great error, both in sentiment and practice. It is true questions of reform should not be made pets and hobbies and specialities in examining candidates for admission to the church, as though these were the all-important things, but they should have their relative place and importance. Examinations should be faithful and thorough, or you cannot have union in individual churches, much less between churches of different denominations.

The great trouble in the way of union is there is not thorough reform principles, and vital religious life enough in the churches to constitute a union. Where these exist you do not have to force a union, Christians run together and unite heart with heart spontaneously, as their normal eondition. They need to have common employment, common conflicts, common trials, common sufferings, to bring them into union. Let peculiar methods and organisms alone, as we let our innocent personal peculiarities alone, and call out the marshalled hosts of Christ iuto the moral battlefield. Call upon them to harness themselves with spiritual weapons, and engage under Jesus their Captain in deadly conflict with the world, the flesh and the devil, with the expectation of becoming conquerors, as eonquerors they must be if they are fit to be united with the people of the Lord, and this will bring them into that union for which Jesus prayed they might be brought. It is a union in Jesus, not in an ecclesiastical organization that we want. So that Christians cast out the devils of intemperanee, Sabbath-breaking, indolence, selfishness and dark lodges, and the whole brood of viees, that rot out and destroy true manliness and vital piety. They will then be perfectly united though they do not follow one another, but each do his own work in his own way. What closer union do we want than exists between brethren Fee, Muller, Moody, to cut it short, all true reformers? How the *Advance*, *Interior*, *Midland* and Catholic papers and editors come together when they stand side by side against Freemasonry? Let us all pray together as Jesus did,—take right hold of the work together, which Jesus puts into our hands and we shall find ourselves perfectly joined together in the same mind and in the same judgment in him.

AN OLD CHRISTIAN.

WAR BETWEEN SECRET SOCIETIES.

Mr. Simon states in an able article in the *Cynosure* of March 5th that the frequent strikes, riots and explosions indicate that a secret warfare is being maintained between Freemasonry and the minor societies. This is apparently proved by the many attempts of the socialists on the life of the German Emperor, who is a Freemason. On the other hand it is disproved by the report that the life of the Prince of Wales, who is at the head of the British lodge, would be protected by his membership, which is rendered probable by the statement of a member in a Brooklyn paper that the Clan-na-Gael was organized by a Mason and the initiations little changed.

The minor societies are generally organized and controlled by representative Masons. Then why are labor unions permitted to make war on capitalists? Is it because the interests of Masons may be protected and the interests of non-Masons injured?

Wars are sometimes waged between minor orders, as between Orange and Ribbon men; but would they dare attack Freemasonry and its allied societies? It is a hydra-headed monster and "guarded by spies everywhere." I saw it stated that a newspaper man, claiming private information, had reported to the British government that dynamiters were organized in America by a society who were plotting against all government and religion, and supplied men to organize other societies. Are not these the ear-marks of Freemasonry? and if so will it wage war against itself? The Pope proclaims it the source of all present evil and all other societies its servants and companions and circumstances generally confirm the charge. Beta Tau.

SNUBBED A BROTHER.

Goodwine, Ill., Feb. 18, 1885.

Editors Cynosure:—In Hoopeston *Journal* of February 12th a writer who signs his name "Three Links," in nearly a column article among a number of assertions says: "I attended the funeral services of Bro. G. Fendt, held in the M. E. church of this city, [Hoopeston] Wednesday of last week, Rev. J. P. McIntyre, the pastor officiating. In his remarks on this solemn occasion he *branched off* from his subject and made a statement that he was an Odd-fellow and wishing to attend a meeting of the order in this city he presented himself at the outer door of the lodge room and was *admitted to the anti-room* but not being in possession of the *pass-word* for the current term was *refused admittance.*" (Italics in above extracts are mine.)

Rev. McIntyre is quite a popular and talented minister in the M. E. church, and just why the Odd-fellow lodge should turn such a man from their doors I can't understand, as they must have known he was an Odd-fellow and entitled to admittance—if that was the *only* disability they could have *given* him the pass-word *instanter*. We will try and find out the reason that they failed to give him the pass-word and refused him admittance. The reason may be that he had offended them in some way. Since he has been here some time, they want to teach him and all other ministers, who are members, that they must dance attendance regularly, even if they have to neglect the real work of the ministry.

Rev. McIntyre knowing this, perhaps, wanted to gain their friendship and thought that to visit them even once would cause them at least to be friendly, but like Paul's endeavor to pacify the Jews, as found in our recent Sunday-school lesson, he may yet find that instead of pacifying the Odd-fellows it may even make matters worse. Rev. McIntyre will find that unless he worships regularly at their heathenish and Christless altar, they will not be satisfied—the lodge wants a whole worship or none.

This writer further says: "A brother in the church can be in good standing sometimes without paying dues, but not so in this order." But as Rev. McIntyre neither visited nor paid, he no doubt was purposely turned away from their doors to *teach* him that Odd-fellows could not be trifled with. We hope, for the good reputation and learning that he is reputed to have, that this cold shoulder will do him for life.

This writer further says that Odd-fellowship "teaches us to regard the great family of mankind, as our brethren." What a falsehood when none can be members unless they have money and plenty of it and pay their dues!

He further says: "Bad men gain admittance to the lodge as they do in the church, and this will continue to be the case until the great harvest when the chaff shall be separated from the wheat and the sheep from the goats." Evidently this writer wants us to believe that Odd-fellowship will stand the test of the great day; but I think this writer will find that even Odd-fellowship is "chaff," and will be blown away. It is a false and Christless religion. Its very manner of its acting shows it to be a grand fraud in chaining and hoodwinking its candidates for membership.

This writer winds up by saying, "As a friend and well-wisher, Bro. McIntyre, we recommend you to the explanation of the answer to the sign of the third degree." As the writer quits with this admonition it may be because this brother failed to put the index finger of the right hand in the *center* of the forehead, as he should, he was refused admittance to the Odd-fellow lodge! If so, it was a lucky misplace. J. S. Hickman.

BURKE AND INGERSOLL.

A young disciple of Ingersoll has called, and during his brief stay he repeated many of his leader's sayings, among which was the following: "If the world was made by God, then God was made by chance; for it is certain that either the world or God is the product of chance," etc.

These remarks reminded me forcibly of an extract of a work written by the great and good Edmund Burke something over a century ago, but its truth will apply as aptly now as then. Burke says he is "satisfied that a mind which has no sense of its own weakness, of its subordinate rank in the creation, and of the extreme danger of letting the imagination loose upon some subjects, may very plausibly attack everything—even the most venerable and excellent; that it would not be difficult to *criticise* the creation itself; and that if we were to examine the divine fabric by our own ideas of reason and fitness, and to use the same method of attack by which some have assaulted revealed religion, we might with as good color and as good success make the wisdom and power of God in his creation appear to many as no better than foolishness."

This observation, as striking as it is just, seems suited to all ages and countries; but is there not especial reason, at the present day, to give it careful reflection? Are we to throw aside the past? is experience to pass for nothing? is the sanction of ages nothing? is the instinct of veneration to be spurned? and is human reason to break everything to pieces without considering that reason itself demands as one of its promises that what has been approved by the slow, steadfast judgment of time is entitled to our respect—not to be overthrown till experience can be cited against it? M. P. N.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON II.—April 12, 1885.—Paul's Shipwreck. Acts 27: 27-44.

GOLDEN TEXT.—Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. Psalms 107: 28.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Doctrines and duties rightly understood never conflict.* vs. 27-32. Our lesson is a fine illustration of the harmony between the doctrine of predestination and the duty of human effort. Paul's assurance that they would all be saved, so far from slackening the hands of the crew seems to have infused into them fresh courage and energy. Work out your own salvation is a command perfectly consistent with the truth that God works in us both to will and to do of his good pleasure. No great agencies for good were ever set in motion, no reforms accomplished or wrongs righted without the harmonious blending of these two great forces of divine will and human action. The tempest-tossed crew seem at first in their despair to have abandoned all effort. So the Christian would sink down in hopeless despondency if unsupported by the assurance of final victory. God has decreed the downfall of every form of iniquity, and the thought should nerve us to fiercer onslaught against the hosts of sin. The liquor traffic, with all its wealth and political influence, and the secret empire, with its world-wide power over the souls of men are alike doomed, but the day of their destruction will tarry or hasten according as our faith prompts us to effort, or want of faith keeps us silent and inactive.

2. *Thanksgiving does not cease to be a duty even in the midst of danger.* vs. 33-36. There may be even more occasion for thanksgiving in circumstances of distress and trial than at other times. Without a great peril there can be no great deliverance. Only when anguish takes hold of us and we sink in deep mire can we feel the uplifting hand. We have also here a lesson of care for the physical health. We have no right to neglect the body even when sorrow and trouble press most heavily on the soul. Asceticism has no place in God's word, but Christian cheerfulness is everywhere enjoined. Such cheerfulness is but reasonable. No cloud so dark but has its bow of promise; no affliction too heavy to be counterbalanced by the "eternal weight of glory;" no furnace of trial so hot but there may walk with us a form like the Son of Man.

3. *The sure fulfillment of God's promises.* vs. 37-44. "They escaped all safe to land"—through numberless perils, it is true, but saved at last. God's promise of final salvation does not mean exemption, even from spiritual trials and dangers, but rather the opposite. His promise of final salvation does not mean exemption, even from spiritual trials and dangers, but rather the opposite. His promise of victory at last to all who battle in his cause does not mean that they may not at times be sore-pressed by the enemy, even so as to despair of life. Here we must have tribulation. It is a part of our human discipline. This world is a sea full of storms and shipwrecks, but we have an anchor that is sure in Christ's precious promise, "Be of good cheer; I have overcome the world."

LIGHT FROM THE WORD.

How is the consistency of divine decrees with human effort taught in the lives of Old Testament worthies? Joshua 1: 9; Jud. 4: 14; 6: 14. What is the Christian's duty in regard to thanksgiving? Phil. 4: 6. In regard to cheerfulness? Phil. 4: 4.

EXPLANATORY.

The average rate at which such a ship would drift before a gale of wind is calculated at thirty-six miles in twenty-four hours. Having left Clauda late in the evening, she would by midnight on the fourteenth be less than three miles from the entrance to St. Paul's Bay in Malta, the distance being 480 miles.—*Speaker's Com.*

"The shipmen [sailors] deemed that they drew near to some country." On the 10th of August, 1810, the British frigate, *Lively*, fell upon these breakers in a dark night, and was lost. The quartermaster, who first observed them, stated in his evidence at the court-martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore.—*Hackett.*

"Except these abide in the ship, ye cannot be saved." There was reason in these words. The sailors understood managing the ship; the soldiers could have done nothing. As Paul had been "given" (ver. 24) their lives, his words are more than an appeal to a "personal intent" (*Meyer*); he has a right to name conditions, a recognition of which on their part is evinced by the instant action of verse 32.—*B.* Here we see an *object lesson* where absolute divine decrees are harmonious with human freedom of will. Philosophically, there may remain difficulties in the way of reconciling the two, but practically they are reconciled, and the practical difficulties are removed. The Bible *facts* explain the Bible *doctrines.*—*Pel.*

"Not a hair fall from the head of any of you." This was a proverb denoting exemption from the slightest harm (1 Kings 1: 52; Matt. 10: 30; Luke 21: 18).—*Revis. Com.*

"He took bread and gave thanks." No hurry, no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St. Paul to interfere, in his own practice, with the discharge of an obligation which he enforced in his teaching (1 Tim. 4: 3-5).—*Cook.* This was a special opportunity for Paul to point these heathen to the true God. They were in a condition to receive the truth from Paul. The true man has many opportunities of presenting his religion. This act was a sermon on Christian gratitude more eloquent than the appeal of the orator, and more convincing than the reasoning of the logician.—*Taylor.*

"And we were in all," etc. In the reign of Commodus one of the Alexandrian wheat-ships was driven by the stress of the weather into the Piræus, and excited great curiosity on the part of the Athenians. Lucian visited this vessel, and has laid the scene of one of his dialogues on board of her. From the information furnished by him it has been estimated that the keel of this ship was about 100 feet in length, and that she would measure between 1,100 and 1,200 tons. Her dimensions, therefore, although inferior to those of many modern vessels, were "quite equal to those of the largest class of modern merchantmen." Luke's ship was engaged in the same commerce (being, to use Lucian's language, one of the ships transporting grain from Egypt into Italy), and we have no reason to be surprised at her containing such a number of men, 276 (ver. 37).—*Hackett.*

"Loosed the rudder bands." Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water and secure them by lashings or rudder bands, and to loose these when the ship was again got under way.—*James Smith.*

"The forepart stuck fast." In Admiral Smyth's chart of the bay, the nearest soundings to the mud indicate a a depth of about three fathoms, which is about what a large ship would draw. A ship, therefore, . . . would strike a bottom of mud graduating into tenacious clay, into which the forepart would fix itself and be held fast, while the stern would be exposed to the force of the waves.—*James Smith.*

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A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* by his wife. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. Price, fifteen cents. *Ten for a dollar.*

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimhall, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised hy the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed hy their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should he associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

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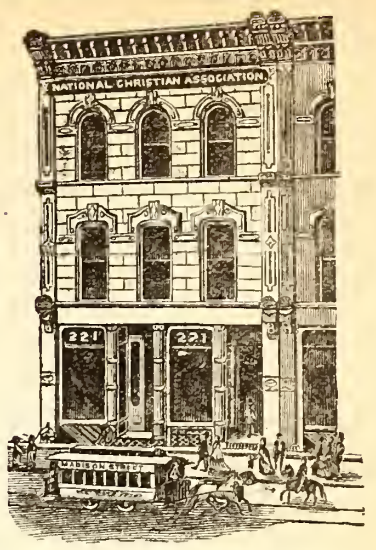
A. D. Zaraphonithes, Andros, Greece.

C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 2, 1885.

THE AMERICAN PARTY.

The growth and final triumph of the American party can only be prevented by the inactivity, weakness, rivalry or mismanagement of its friends, It has the most popular name and the only strictly American platform. The old (*native*) American party of forty years ago, was not *American*. Its attempt to exclude foreign born citizens from office, killed it. Our independence was gained, and our government built by citizens of foreign birth and their lineal descendants. And they founded what they intended and named, "A Christian Commonwealth." Declaring men free and equal they, in theory, and at last in practice, ruled out slavery and titled "orders." In 1620, a Dutch slave-trader brought in slaves; and in 1733 a lodge in secret set up the shells and shams of privileged "orders" to dazzle and corrupt us by the toggery and regalia of priests and kings, and confound our ideas of liberty and equality, by secret, sworn and unmitigated subjugation and despotism. It took two hundred and forty-three years to learn that slavery was the certain ultimate death of Republicanism. But after 7,000 voters in 1840 put this lesson into their political platform, it took the country only twenty-three years to learn and reduce it to practice by Lincoln's Emancipation Proclamation.

Thirteen years ago (1872) in Shakespeare Hall, Syracuse, the American party received its baptismal name. It has ten years yet to work before it is as old as the anti-slavery party was before slavery fell. But though the lodge is universal while slavery was local, and therefore more easily overturned, the fall of the slave-power has uncovered the hiding place of the lodge in this country and placed it within reach of our guns. When the slave system fell; the devils who had run it took shelter under liquor and lodges; and the liquor question now, as the slave question did, is seeking to shelter and postpone the fall of the lodge.

But if the Americans are wise the postponement will not be had. Two or three years ago, every popular temperance paper bristled with advertisements of the secret temperance lodges. Now in those very papers, the secret lodges are slinking out of sight. They dare not plead to our indictment. They confess judgment by their silence. Two of the leading temperance workers who had both been Good Templars, said lately, to the writer, "If every Good Templar's lodge in the Untied States was dead I would not turn my hand over to bring them back to life." Why then should they live? Why play dog-in-the-manger to keep us from voting for St. John?

But it is not the secret temperance lodges that keep Americans and Prohibitionists apart. It is the hope of welding the Prohibition party with the Green-back and Labor parties; and the labor unions are secret, and the Green-back leaders are Masons. But if once the Americans and Prohibitionists join, every honest, virtuous labor-union man will join them, and again form a "Party of moral ideas," and prevail by it!

Will not every thinking, far-seeing man who reads this; aye, and every woman who reads it, set him or herself to work to bring about "A consummation so devoutly to be wished."

THE UNMIXED EVIL OF WAR.

The *Inter Ocean* (in a late Sunday edition) replies to the criticism of the *Cynosure* upon the remarks of that able daily on the effects of great wars in removing business depression, that we allow our ethical notions to lead our financial conclusions. Its excellent facility with dates and figures permits a specious argument that commercial prosperity and business activity always attend great wars, and promote permanently the wealth and power of nations.

Let us see. The great fire of 1871, followed soon after by the Boston fire and the second fire in this city, have always been regarded as potent agencies in the financial crash of 1873 from which we are hardly yet recovered. Yet these fires were the occasion of great business activity. But the immense losses, becoming soon distributed, were felt by the whole nation and strained financial credit beyond endurance. The losses occasioned by a great war utterly eclipse the fire record; and they are absolute losses, which must in time be distributed and borne by individuals. No feverish business energy produced by war can compensate for such immense losses. The whole operation of war is abnormal: the slaughter of human beings, the destruction of property, the decay of morals, the perpetuation of strife and revenge between nations; and if this inhuman and brutal method of settling international disputes is not profitable as a business engagement much less is it to the enlightenment of nations. "War," says Burke, "is a temporary repeal of all the virtues." Much more reasonable is the *Inter Ocean's* argument for the universal peace and brotherhood of nations which it lately expressed thus in an editorial:

"The world is getting to be something of a unit after all. There is such a thing as the fellowship of nations. Whittier sings of the time when "nations drunk with blood shall come staggering to take the pledge of brotherhood." This vision of the poet may have considerably anticipated the facts of history, but there are many signs which help one to cherish such a hope. The spirit of a most real internationalism is abroad, and is constantly acquiring greater distinctness and momentum. England and Russia cannot go to war with each other without profoundly affecting the interests of the other nations of Europe. And when Emperor William of Germany interposes the full weight of his influence, and of the great power he represents, in order to preserve the peace of Europe, he does only that which he has the clearest right to do, and the world applauds his pacific voice. A certain confederation of the more favored and progressive nations is inevitable. It is just as inevitable as was that of the American colonies before the revolution."

In connection with this topic the unwise criticism of the late administration for entering the Congo Conference may have another word. The *Cynosure* urged that the time was past for a strict interpretation of the Monroe doctrine; that America in the sisterhood of nations should make her calm and powerful influence for peace and harmony of human interests felt the world over. Such was the effect of our counsel in the Conference. We are glad to note that these views are thus approved by so able a contemporary as the *Christian Intelligencer*:

"Even the *American*, of Philadelphia, one of the most thoroughly American journals in the country, suggested only a fortnight ago that the Monroe Doctrine has become a sentiment and is hardly sufficient for the demands of the present. Our relations with the world have become so intimate, our intercourse with other nations so constant, our interests are becoming so involved in the affairs of the world that it is not improbable that we will be shut up before long to a formal acceptance of a World Doctrine. Besides, does not the world need the participation of representatives of the United States in certain conferences and an expression of American opinions and principles? It has also frequently happened that American missionaries, men of the highest character, noble attainments, and of great value to civilization as well as to morals and religion, have, in times of peril, been dependent for protection upon the officers, consuls, etc., of the British government; American officials pleading the policy of non-interference in justification of their inaction. President Arthur and Mr Frelinghuysen are conservative men and well-informed in regard to our foreign relations. They have in a measure abandoned the Monroe Doctrine, have acted upon a modification of it."

The Yale College Societies.—It is some two years since the *Nation*, of New York, opened its columns to a free discussion of the College secret society question, and especially the Yale Senior societies. The argument was carried on by students and graduates and though warm, had little of general interest, and its results were not very manifest. The *Cynosure* noticed the discussion, but there was little to our purpose developed during its course. However, the principles of open and honorable dealing and the anti-secrecy sentiment have been gaining ground, and at a late meeting of the Yale Senior class, the following resolution was debated at length, and though defeated it was by a very close vote:

Wheeras, The present senior-society system creates a social aristocracy, exercises an undue influence in college politics, fosters a truckling and cowering disposition among the lower classes, creates dissensions and enmities in every class, alienates the affections of the graduates from the college, stifles the full expression of College-sentiment by its control of the College-press: *Resolved*, That we believe the system detrimental to the best interests of Yale, and injurious to ourselves, etc.

So severe an arraignment of a long-standing and wealthy system marks the rising of a tide that will some day overwhelm the whole realm of lodgery.

Some years ago William M. Evarts, just elected to the U. S. Senate from New York, urged at a Yale Alumni dinner that these needless and injurious attachments to student life be abolished. His words of wisdom will yet have their harvest.

—Secretary Stoddard returned from the East last Wednesday in good health, and the gainer of some useful experience during his long absence.

—D. D. Miller near Durham, Iowa, extends a cordial invitation to any of the lecture force who may pass that way to make their home with him.

—The condition of Pres. J. Blanchard was much improved on Monday morning. During last week his physicians regarded his state as extremely critical, and recovery doubtful, but a good constitution and temperate habits are assisting with God's help to change the doubt to a good hope of recovery.

—A private letter from Bro. H. H. Hinman says that he left Washington on the 20th ult. for Connecticut, and finds a very favorable outlook at Willimantic. On the first Sabbath Mission Hall, where he spoke, was too small for the afternoon audience, and a larger room, Franklin Hall, has been engaged. His youngest son, Herbert, is with him. Mrs. Hinman and the eldest son remain in Washington, the latter being employed in the *American* office.

—We learn privately, not having seen it in print, that Elder Rathbun has been definitely engaged at Syracuse as "connectional evangelist" for the Wesleyan churches. The Iowa executive committee ought to take action immediately about a new man in their field. So important a work as theirs ought not to be untouched this year.

—The *Associate Presbyterian* in an excellent note on the Washington Monument protest, seconds strongly the suggestion that the protest be made permanent in a Congressional action prohibiting lodge ceremonies about national buildings or monuments.

—Bro. J. M. Femster, who has been connected with the *Cynosure* office much of the time since its purchase by the N. C. A. as compositor, died at the house of Prof. O. F. Lumry, at Wheaton, on Saturday morning. His disease was consumption, from which he had been suffering for ten or twelve years. He came North some three years ago hoping to take a full course at Wheaton, and continued his studies until last June. He was as faithful as Abdiel, an honest, earnest, humble child of God, of whom the world need more examples.

—Mrs. L. A. Parry, wife of Rev. A. W. Parry, pastor of the Free Methodist church in Sycamore, Ill., died suddenly on the 17th of March. Mrs. Parry was a student at Wheaton for several years, and many of the old students will remember her as Luella Harnden. Bro. Parry bears a faithful testimony for Christ in Sycamore, and his church was open to welcome bretheren Stoddard and Lloyd during the past winter. He has our sincere sympathy in this heavy loss.

—Bro. James Ferguson of Clarence, Iowa, requests that his name be removed at present from the list of degree-workers, as he is so situated that he cannot until further notice respond to calls for work against the lodge of this kind. When his present circumstances change, as we hope they may soon, he will gladly renew his more active relations to the reform. It must not be understood that Bro. Ferguson abates one jot of his hostility to the lodge. He does not, but only postpones degree work for the present.

—Prof. L. Davis and Halleck Floyd, in the last *Telescope*, ably confute the sophistry of Bishop Weaver in his plea for the lodge to control the United Brethren church. Dr. Wright, in the Richmond *Star*, also deals faithfully with the matter, and in an article on the Union Biblical Seminary debt shows how the lodge element has allowed the institution to lose credit, and there is no conceivable reason except for the integrity and loyalty of the faculty to God.

—In a commendatory notice of Judge Smith, anti-ring candidate for mayor of Chicago last week, we did not mention that a meeting of out-and-out Prohibitionists also nominated a city ticket. Carter Harrison has also been nominated by a Democratic convention, so-called. The Prohibitionist candidate for treasurer, Dea. W. W. Waite, is an excellent man, the son of old father Waite of blessed memory, and by all means the superior of the other nominees. The real question at issue is whether the saloons and gambling dens and lodges, which are the props of Harrison's administration, shall continue to rule Chicago, or there shall be one respecting and upholding the laws. It is unfortunate that any "party" issue has been allowed to becloud the real one. The *Lever* does itself an injustice by assuming indifference between the candidates, Smith and Harrison.

—Bro. E. I. Grinnel, of Iowa, replies at some length in the *Wesleyan* to Rev. H. A. Day, of Michigan, who criticises the present position of the Wes-

leyan church in the columns of his church paper as well as in the *Cynosure*. Bro. Day may have overstated the case to the understanding of the general reader, but no one questions his sincerity, and from his experience as lecturer for a year or two in Michigan, he is doubtless able to give some facts that show a decay of interest in reform on the part of some churches which he has visited. But as for the Wesleyan churches throughout the country he would not probably say that they were lowering the standard of reform.

THE REQUEST TO JOSEPH COOK.

In speaking of secret societies Joseph Cook once said to the writer, "It is my business to discuss the great questions that are up for consideration before the American people. Push your question to the front and I will give it attention, or words to that effect. Thinking that by reason of the silence of the press, and the pre-occupancy of his mind with other leading topics, this eminent thinker and champion of free speech was not aware of the extent of interest and the general desire to hear from him on this subject, a simple form of request was prepared and sent to several hundred ministers and Christian business men asking those who desired Mr. Cook to give his views of Freemasonry and kindred secret orders to sign their names and return the requests to Rev. David McFall, East Cambridge, Mass. The response has been even more general and hearty than was anticipated, including professors of theological seminaries, college faculties, and a number of clergymen ranking high in the departments of religious and scientific attainments.

The objects in circulating this request was; 1st, to learn the wishes of ministers and Christian men, and if the response proved favorable, to furnish proof that this question is *now* under prayerful consideration by an influential portion of our Christian people; and

2nd, In the event of Mr. Cook's acceding to the request, that his great personal influence and power might be augmented by the influence of those at whose request he speaks.

Mr. McFall presented the matter to Mr. Cook, accompanied with a list of signers which was only partial, and received a very encouraging reply. Topics for his present course, which closes soon, have been selected, but if friends are diligent in obtaining signatures they may expect the discussion of the lodge to appear in the programme of a later course. It is deserving of systematic effort and I will present a plan soon by which if properly urged thousands of names can be secured.

J. P. Stoddard, *Sec'y N. C. A.*

Reform News.

MINNESOTA.

The Minnesota Christian Association has employed Rev. J. P. Richards, of St. Croix Co., Wisconsin, to engage in the lecture work throughout the State. It is now most one year since I undertook to raise by subscription, means for the support of a lecturer in this State. I have received up to the present time subscriptions amounting to upwards of thirty dollars per month, ranging from ten cents to five dollars per month. By far the larger portion of the readers of the *Cynosure* in this State have not as yet responded to our call for help. O friends, will you not come up to the help of the Lord against the mighty? The subscriptions should be at once run up to at least fifty dollars per month. That amount subscribed, with what he will receive on the field, will insure him a fair salary and expenses. Shall he have it?

Mr. Richards, I suppose is already engaged in the work. He wrote me he would be ready to commence about the 20th inst, and he will continue at it one year if he is supported. Please inform me by mail at once of the amount per month for one year that you will pay for his support, get others to subscribe with you if possible. Forward, when due, your monthly payments to the treasurer, W. H. Morrill, St. Charles, or hand to Mr. Richards when in your vicinity. Notice will be given how to reach him when you want him in your locality.

Now let us all take hold and press this reform upon the attention of the public. It will surely win if we do.

"For right is right since God is God,
And right the day must win."

R. J. Williams.

Winnebago City, Minn., March 27, 1885.

MICHIGAN STATE MEETING.

The second annual meeting of the Michigan State Christian Association opposed to secret societies (incorporated) will be held, D. V., at the Wesleyan Methodist church in the village of Brighton, Livingstone Co., commencing Tuesday evening, April 21st, 1885, and continuing Wednesday and Thursday. Every member who has taken stock in the Association should certainly be present if possible.

The old association will also meet at the same time and place and we hope for a large attendance.

Now, brethren, if the effort to enlighten the people on this question is allowed to fail, where will the responsibility rest? Will it not be with those who have seen their brethren struggling under heavy burdens and have refused to lift them with one of their fingers?

We make our appeal in the name of the Lord Jesus, whose banner of reform is allowed to trail in the dust for want of the sympathy and co-operation of those who profess to serve his name.

Those intending to be present should send a card to Rev. D. A. Richards, Brighton, Mich., who will provide them with free entertainment. Let there be a general rally in the name of Christ.

Will all papers friendly, please copy.

W. H. Ross, *President.*
C. L. Preston, *Secretary.*

FROM THE GENERAL AGENT.

TRAIN INCIDENTS.

Seated beside a gentleman on the train from New York to Chicago, we were conversing familiarly when I asked if he was a Christian. His reply was, "Freemasonry is my religion and no man can be a good Mason unless he is a Christian." He produced the proof of his lodge standing as a Knight Templar, and I became a student of the "mystic brother." In some way he inferred that I was a bond slave and cautioned me against the too free use of sacred words in public, and it was with great difficulty that I succeeded in convincing him that I was not a subject of the "secret empire" like himself. In process of time the teacher became the learner and subsequently brought several of his fellow bondmen to receive light in the higher degrees. I incidentally learned that the business of this *Masonic Christian* is raising, importing and training horses for the race track. He seemed to know the pedigree and speed of the fast horses in this country and in Europe, and to be conversant with the rules and laws of the course and club; but when I began to question him on the teachings of God's book he referred me to H. W. Beecher and asked me what I thought of Bob Ingersoll, and said his father, grand-father and great-grand-father were all preachers; but for himself he had never given much attention to the subject. Like multitudes of others he had sworn to defend the Christian religion with his sword in the degree of Knights of the Red Cross, and had taken the oath and communion of devils, out of a human skull in K. T. degree and therefore he was a *Christian!* A few ministers are sanctioning this religion by their presence, and multitudes are partakers of their sins by witholding their testimony against a system that they know to be anti-Christ and a delusion and a snare to many souls. I am glad, however, that there is much greater freedom of speech on this subject than there once was, and I am hoping and praying that the lips of many now sealed in silence by fear of lodge persecution may soon be open and free to speak the truth.

WORK IN WESTERN NEW YORK.

Returning from New England, I spent a few days, spoke several times, and met a number of old friends in western New York. Some expressed their interest by contributing of their means, and on the whole I felt that a good work for the cause was accomplished. The work done by Bros. Starry, Mallory and my son Williston has been reported only in part, and I will give a brief synopsis as received from the State Agent.

Following the State Convention at Fredonia, Jan. 20th and 21st, the public working of the Master's degree created quite a stir in the Masonic camp. This meeting was followed by the first and third degrees at Villenovia, Pine Valley, Forrestville, Cattaraugus, Ellington, Jamestown, Tonawanda, Albion and Lockport; the first degree at Wilson, the third at Medina, in Arcade and in president F. W. Capwell's parlors at Dale, making in all twenty-two meetings, at which one or the other of the Blue Lodge degrees was worked besides a few others addressed by the State Agent and lecturer. Other meetings had been planned but brother Starry was called home by the illness of his wife and so work on that line was suspended for the time being.

The friends whom I met gave an excellent account of the "boys" and commended brother Starry's work as that of a master. Should he return to that field he would receive a hearty welcome and the cordial co-operation of many friends. I hope friends who were in attendance at these meetings will give some account of them for the "good of the order" and the encouragement of others who take a deep interest. The extreme cold weather and scarcity of funds were hindrances which were overcome only by the most strenuous and persistent efforts. The return of springtime is melting away the impediments of snow and frost, and now if friends who have received circulars with blank form of pledges will respond promptly to their Treasurer, D. Peter Miller, at Wright's Corners, Niagara County, so that there is powder sufficient in this safe magazine to "keep the ball rolling," the work will go grandly on. "Many a little makes a mickle." Who will express "faith by works?"

J. P. Stoddard.

A SWEDISH M. E. CHURCH OPEN.

Pres. Chas. A. Blanchard lectured on secret societies Wednesday night of last week, in the new Swedish M. E. church, at Oak and Market streets, Chicago. Both the body of the church and the galleries were well filled, and the audience showed good appreciation by close attention to the lecture, which was more than an hour in length. The speaker first showed the appropriateness of discussing such a subject in a church. It was one in which the church was vitally interested. With half a million Freemasons in this country, as was claimed, it was either a great wrong or a great good, and the church ought to know which. It was the duty of every Christian to find out which. This could easily be done, for Masonry was not such a hidden thing but that it was possible to find out a great deal about it. First, by use of the eyes and common sense one could see what Masonry was doing and judge whether it was good or bad. Second, by reading the Masonic books. These contained a great deal about the order. Third, by what the Masons themselves were willing to tell. Some of them would tell the truth about it. And fourth, by what seceding Masons had told about it. From these four sources of information the speaker argued that it was possible to know all that was necessary to know about Masonry. Its ritual was no longer a secret, and there was no good in the order that could not be better accomplished in the open day. Its real secrets were in midnight plottings for the control of elections, the protection of criminals, and other wicked deeds. He showed that the evils of Masonry and intemperance were closely allied and were more to be dreaded than a scourge of cholera. The lecture was replete with anecdote and forcible argument, bringing the points clearly to the comprehension of all. It was impossible not to follow the speaker and appreciate in some measure, as he does, the gigantic wrong of Masonry and other secret societies, which were also alluded to.

At the close the pastor of the church, Rev. Mr. Eklund, said that he had never belonged to any such society, and there was no likelihood that he would. He could say amen to every part of the lecture. He spoke to his people both in English and Swedish.

The choir closed the exercises with a beautiful anthem. All their music was in English. The audience unanimously extended an invitation to Pres. Blanchard to come again and lecture for them on the last Wednesday evening in April. He said he would be pleased to do so if possible.

THANKS.

Editor Cynosure:—Please announce through your columns our many sincere thanks to the contributor of the library we asked to be donated to our library in March 12th of the *Cynosure*. The books are here safe and in good order. We can hardly express our gratitude for this great favor to us. Yours truly, Mrs. C. M. Snodgrass,

Freedmen's Academy,
Dunlap, Kans., Mar. 25th, 1885.

—The Russian Government has retracted its intolerant policy towards the Tract Society. The tracts that were seized by the authorities have been restored to the Society, and they are again authorized to circulate their publications.

—The Moravian Missionary Society has recently celebrated its 152nd anniversary and encouraging reports were received from its 100 missions and the 332 missionaries connected with them.

THE HOME.

THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief—
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceasless prayer and song;
Its billows break away and melt in foam,
Far from the the mansions of the spirit throng.

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring
As some too tender flowret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light, which fills
That land of glory from its maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower,
Or withered bud celestial gardens know!
No scorching blast, or fierce descending shower,
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread.

Let us depart,
If home like this awaits the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more, at sorrow's stern control.

With faith our guide,
White robed and innocent to lead the way,
Why should we fear to plunge in Jordan's tide,
And find the ocean of eternal day! —*Selected.*

"IN A MYSTERIOUS WAY."

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case or you can withdraw it, just as you please.'

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him?"

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What *did* you do?"

"I believe I shed a few tears"

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to *me*."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least. You see,"—the lawyer crossed his right foot over his left knee, and began stroking his left leg up and down, as if to help state his case concisely—"you see, I found the house easily enough, and knocked on the outer door which stood ajar; but nobody heard me, so I stepped into the little hall, and saw through the crack of another door, just as cozy a sitting-room as there ever was. There, on a bed, with a silver head way up on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first, he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they shouldn't rebel at his will; of course it was going to be terribly hard for them to go out homeless in their old age, specially with poor mother sick and helpless, but still they'd seen sadder things than even that would be. He reminded God, in the next place, how different it all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; at last he prayed for God's blessing on those who were about to demand justice ——"

The lawyer stroked the lower limb in silence for a moment or two, then continued, more slowly than ever:

"And—I—believe—I'd rather go to the poorhouse myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the fellow's prayer."

"Why so?"

"Well, because; I want the money the place would bring, but I was taught the Bible all straight enough when I was a youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it *was* intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer smiling. *Christian Union.*

HOW THEY DO THINGS IN WALES.

The elder brother of Rev. Dr. Roberts, of Princeton, N. J., who has just returned from a visit to Wales, tells a couple of stories about how they do some things in that country, which are interesting in themselves, and afford an example for the whole world, worthy of imitation. The facts related are characteristic of the population generally, of every district. It is highly probable, that in no other spot on earth are like scenes enacted.

The facts relate to some religious habits of the people. Mr. Roberts was visiting at a farm house. After dinner, he says, the family and farm-hands, withdrawing from the table, took seats around the room and, with Bible in hand, each one read in turn. The reading ended, prayer followed. In this particular instance, there were about a dozen men; and two of these prayed. This is not an isolated case. The like abound. We can readily see the benefit which must result, in various ways from this habit, as in religious instruction and impression, rest, kindly feeling promoted, and better work afterwards done.

The other fact shows the hold which religion has upon the public; growing, doubtless, out of the above private habit, in each family. Mr. Roberts was in Bangor, at the time of a great and general annual denominational gathering. An immense wooden structure had been provided, by the citizens of Bangor, to accommodate the people that should assemble. On the day Mr. Roberts was present, there were six sermons preached, and, as he estimates, full twenty thousand people were gathered to hear them. One of these discourses was by one of the famous Welsh preachers of the day, a pastor in Liverpool, a man of great learning but of popular sympathies and adaptation. In speaking of the joy in heaven over penitents, he represented God and the sinner drinking out of the same cup. And carrying the people forward, in increasing climaxes, they burst forth, at the close, in great and protracted shouts of rejoicing and praise. This emotional effect was further developed and prolonged, by the preachers on the platform commencing to sing one of their popular Messianic hymns, in which soon the whole congregation joined, and which ceased not, until one of the stanzas had been repeated thirty times.

There's for you. No denomination in these United States, to-day, can show the shadow of such scenes, public or private. The two go together. They are telling upon the national, social, Christian, individual life of Welshmen, and open to us a field of study worthy of closest attention. Whence these public gatherings in Wales of such magnitude and interest? Because of their habit of family religion. Like Abraham, the men of Wales "command their households after them."—*Princeton Press.*

THE COMING ONE.

Christ was foreseen and foretold as the Coming One for whom all waited in expectation. "Art thou he that should come, or look we for another?" was the question that arose in many a heart.

On his coming much depended. Without it there was no sacrifice for sin; no salvation for sinners. He came and brought salvation, but his work is not yet completed. He has said: "I will come again," and to that coming Christians look as the time when he shall crown and consummate his work.

If Christ had not come in lowliness, there would have been no corner-stone laid in Zion. We should have been building our hopes upon the sand. But if he does not come again, there will be no head-stone brought forth to crown the mighty temple, with shoutings of "grace, grace unto it," The saints before his incarnation looked, and longed, and waited for his coming. The church on earth still waits, till he who once was here to bear the cross, shall come again to wear the crown—the crown of glory that fadeth not away. "Even so, come, Lord Jesus."—*The Christian.*

FASHION.

Fashion not only tortures her votaries, but also commands them to make themselves ridiculous and hideous. One is surprised to see the pains people take, not only to ruin their health but also to make themselves positively ugly.

A girl will go about all the day with her hair tied, twisted and puckered, and pinned upon her forehead, looking like a perfect fright, for the sake of having the privilege at night of combing her tresses in kinky waves, or brushing them down in her eyes in the shape of contemptible frizzes; thus appearing like a guy all the morning, for the sake of looking like a chimpanzee at night; and losing the respect of those who know her best, for the sake of attracting the attention of those who never saw her before, and may never wish to see her again.

"I desire therefore that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, *with good works.* 1 Tim. 2: 10.—*Safeguard.*

BIBLE READINGS FOR THE YOUNG.

THE GREAT SHEPHERD. Read John 10.

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom. Isa. 40: 11.

1. What are the duties of a shepherd? Ezek. 34: 12, 14–16; 1 Sam. 17; 34, 35.
2. Who is the shepherd of Israel? John 10: 11, 14; Heb. 13: 20.
3. Who are the sheep of his pasture? John 10: 27.
4. What has the Great Shepherd done for his sheep? John 10: 15, 28; Isa. 53: 5, 6.
5. How does the Great Shepherd show his love for the lambs of his flock? Mark 10: 13–16: John 21: 15.

—*Notes for Bible Study.*

APRIL FOOL.

A STORY FOR BOYS.

It is strange, that there should be one day in the year in which disregard for truth is not considered wrong. There are many boys and girls who fib all day long on the first day of April, yet who would resent your telling them that they were not truthful. A harmless joke is pleasant; and if you can get up some amusement upon April Fool's day which does not involve the telling of a lie, there can be no ob-

jection to doing so. Some children seem to think that they can torment the whole house, or even the whole neighborhood, if they only say "April Fool!"

I have known boys, however, who while they were very willing to April-fool other people, were not so amiable when it came their turn to bear the joke.

There was a little fellow,—Barty King they used to call him, his name was Bartholemew King,—who determined one April morning to make the most of the privilege accorded by the day, and have all the fun he could get out of it.

All the morning he tormented the Swedish girl who tended the door, by ringing the bell; and when she opened the street door, he would exclaim, "April Fool," and run off. Finally she would not answer the bell any more, being angry; and when a gentleman called to see Barty's father on business, no one opened the door although he had pulled the bell until he was tired. Fortunately, as he was about to leave, Mr. King found out the true state of affairs and opened the door himself. Then there were three vexed people in the house,—the Swedish girl, the gentleman who called on business, and Barty's own father.

Next, Barty sent Bridget, the cook, up-stairs twice on supposititious errands to his mother. As breakfast was already late, and Bridget was obliged to leave an omelet which was burned on her return, both Bridget and Barty's mother were vexed; so that made five vexed people even before breakfast time.

He tormented his two sisters who were studying their lessons, by telling them that Jenny Cross from the next door was waiting in the parlor to go to school with them; and when they came down stairs only to see Barty spring up from behind the sofa and call out "April Fool," there were seven vexed people in the house.

Little Tommy, aged four, not understanding jokes whether on April 1st or any other day, roared at the top of his lungs when Barty tried similar pranks on him; and, as this made the nurse angry and woke up the baby, aged two, who joined her infantile protest to the general noise by beginning to cry, we can add three more to the number of the vexed. When ten people in one house are tormented by one person, it is time that the one should be driven out,—and so he was.

Barty, having not yet exhausted the pleasure of the day, went out to the stable. There was a fresh subject to be tormented. Pat Maguire, a poor half-witted laborer, was at work gathering up wood. He was club-footed, dreadfully marked with small-pox, and somewhat cross-eyed; but he was an honest, industrious fellow, and Mr. King often hired him to do little jobs about the door-yard, such as his weakened intellect would permit of his doing. "Hello Pat," began Barty, "You ought to be a waiter in some gentleman's house. Do you know that Mr. Summerfield's waiter is going? and I'm sure he has been getting fifty dollars a month. What's the use of your working for fifty cents a day?" Mr. Summerfield was a very wealthy gentleman who had built a very elegant house in the town. The garden was terraced, down to the edge of the river. There were fountains, summer-houses, green-houses, and everything that betokened wealth, both without and within this costly mansion; and, as the owner entertained a great deal of company, he hired a great many servants.

"O aye, Zur," exclaimed Pat, as the thought gradually made its way through his dimmed intellect, "I dun noa, as I'd suit, Zur."

"You would, Pat; you've only to apply. He'd like just such as you for his head-waiter!"

"It's a foine place, that;" and Pat raised his greasy cap and scratched his head, thinking,—at least as near as his wits could approach that mental process—what a "foine" place it must be. The breakfast bell rang and Barty speedily answered the summons, soon forgetting poor Pat, at the elegent table of Mr. Summerfield waited upon by the limping creature in the barnyard,—a picture which had wonderfully amused his fancy. Pat had one failing—a not uncommon one we must admit,—of overrating his ability. He was not conscious of the fact that he was below the average standard of ordinary minds. In short, he was not wise enough to know that he was not wise at all. The thought that he had only to apply for that lucrative position in order to obtain it, struggled through his mind all the morning; and he finally determined to ask Mr. King for a recommendation, remembering having seen this done by others on similar occasions. Mr. King, being asked by poor Pat for a "recommend," thought it was for the place of stable-boy perhaps, or some such position, and being very busy told him to come in the morning.

When Barty came in late that afternoon, his sister informed him there was a letter on the hall table, which father said he was to take to Mr. Jacobson who lived a mile away, and that he was to wait for an answer. Barty would rather have played, but father's commands must be obeyed, so he reluctantly took up the letter. On the opposite table he also saw a letter directed to Mr. Summerfield. He had always been anxious to see the inside of that beautiful house. Here was an opportunity to do so. He took both letters, and having received the answer from Mr. Jacobson, hurried to the river side of the town to deliver the other letter to Mr. Summerfield. It was late when he entered the beautiful grounds, and he was ushered into the library by a tall and, as Barty thought, elegant gentleman in evening dress.

Mr. Summerfield was writing. His pen went rapidly—scratch, scratch, scratch—across the paper. Barty stood at the door, for, after reading the letter which the waiter handed in, Mr. Summerfield bid him wait there. At last, the writing finished, he turned to Barty, who meantime was feeling quite awed by the beauty of the apartment in which he stood. There were books in beautiful carved cases, pictures, statuary, vases, a fire-place in which a "gas log,' threw reflected light upon the tiles and brasses; and a chandelier, the globes shaded so as to throw a softened light over the room. The table at which Mr. Summerfield was writing had upon it a lamp, also so shaded as to throw light down on the writing utensils. Barty, therefore, could not see the surprised expression of the gentleman's face, when he raised his head to look at the boy, cap in hand, at the door. Mr. Summerfield opened the letter and read it again. It was to the effect that the bearer, although of weak intellect, was honest and industrious. He would like to get a place suited to his capacity, and that he (Mr. King) might recommend him as stable-boy, or for some inferior position under a gardener, etc. "Are you 'the bearer' of this note?" asked Mr. Summerfield.

"Yes, sir," replied Barty.

"What can you do?" Barty looked surprised at such a question, and not knowing what to say, his manner somewhat justified the allusion as to the weak intellect of "the bearer."

"How long have you lived in your present place?" inquired Mr. Summerfield. As the family had lived just two years in their present house, Barty thought reference was made to that, and he answered accordingly.

"It seems to me you might be something more than a stable boy!" said Mr. Summerfield, looking closely at Barty from under his very bushy eyebrows. As Barty had in view studying law in his father's office, and had complacently looked forward to seeing himself in the far future appointed a judge in that district, he was so puzzled that he could only look in wonder at his questioner.

"What sort of a stable-boy do you think you would make?" persisted Mr. Summerfield.

"I wouldn't be a stable-boy!" indignantly returned Barty.

"Well, you might be under my gardener,—he needs an assistant. If you are 'honest and industrious,' (Mr. Summerfield looked at Pat's "recommend") I would in time promote you." Barty had heard a great deal of Mr. Summerfield's wealth, executive ability, and business talent; but the wondering boy thought he must be crazy!

"To be candid, I rather like your appearance. As to your 'weakened intellect' (looking once more at the note which Barty had given him), I will make allowance for that. Probably you have never been taught. You may come to-morrow morning. My coachman, Mike, will set you to work, and—" A waiter here interrupted, to say that the gentlemen who had been invited to dinner had arrived; and, not even seeming to notice that the boy stood in speechless astonishment looking indignantly at him, Mr. Summerfield passed out without a word, and went forward to welcome his invited guests. A servant, seeing Barty there, opened the door for him as a hint to go away. When he reached home in an angry mood, he found Pat waiting at the door for his "recommend," and all the family looking for it and wondering what had become of it. The truth flashed upon him. He had himself been caught in the trap he had laid for Pat. He had April-fooled himself!

Somehow it leaked out, although Barty did not mean it should; and the school-boys thought it the best April-fool joke of the season. They teazed him continually about being a hired stable-boy.

Boys, the moral of my story is: Never tell a lie, even for a joke; and never in your play hurt the feelings of others. When Barty suggested to poor Pat that he should apply for the situation of waiter, he had forgotten the Golden Rule. When he made a fool of himself, he reaped the mortification he had intended for poor Pat.—*Christian Intelligencer.*

TEMPERANCE.

GOD'S CURE FOR DRUNKENNESS.

Hearts that have fed upon husks must have *substitutes* when asked to leave them. God believes in substitutes. He has prescribed a substitute for strong drink. The failure of many temperance efforts may be traced to the ignoring of *substitutes* for abnormal appetites and sinful lusts. Here it is, "Be not drunk with wine, wherein is excess, *but be filled with the Spirit.*" Eph. 5: 13. This will displace the desire for that.

The reason some children stand for half hours in front of baker's windows, wistfully gazing at the bread and cakes, is because they do not get enough at home. The reason some Christians go hankering after semi-sinful amusements, cider, and other midway indulgences, is because they *have not got enough of the Holy Ghost to satisfy them.* They are living out in the kitchen on the scraps. God says, "Come in." There is a Christmas dinner spread on his table all through the year, and your chair is empty. "Be filled with the Spirit!"—*J. H. Smith, in the Christian Standard.*

Avoid a drunken man; he may get you into a quarrel. Avoid the same man when he is sober; he may get you drunk.—*N. O. Picayune.*

No liquor has been sold for the last six years in one of the wealthiest and most prosperous counties of Texas, and consequently the jail is empty.

The Birmingham Coffee-house Company, England, which has twenty-one houses open, has paid during the last year a dividend of ten per cent and a bonus of 6d. per share.

No one but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train-despatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law is liable to a fine of $500 for each offence.

Superintendent A. N. Towne, of the Central Pacific railroad, has issued an order announcing that "hereafter, train-men who are in the habit of visiting places where intoxicating liquors are sold will not be retained in the service of the company."

At Mitchell, D. T., a temperance meeting is held once a month in each of the churches; other congregations are not asked to discontinue services on that evening. After each congregation is thus visited in alphabetical order, a mass-meeting is held in the court house, all congregations joining together at this time. Printed slips of temperance songs are distributed, and in every way the occasion is made as interesting as possible.

Prof. A. B. Palmer, in *Wide Awake*, discussing the action of alcohol upon the lungs, declares there are no statistics—no recorded observations and comparison of numbers of cases—which afford the slightest indication that the use of alcohol in any form or quantity prevents consumption. It grows more and more difficult to find really unassailable excuses for liquor-drinking. The consumption cure theory has had a long service, and now that it has been annihilated it will be hard for the topers to devise one as useful.—*Current.*

Indians do not often act as temperance missionaries among the pale faces, but the Independence, (Cal.) *Independent* relates this as something overheard there recently: Said an Indian to a white man: "You go to party at Independence?" "No," said the white man, "I am broke and can't go." "What for you talk so?" said the Indian, "you work all time, earn money; what for you no keep him? Some time I broke, too; buy whisky, drink him up, money all gone. Now, no drink long time, work, plenty money, no broke; you do all same, no broke, too."

James Hale, in "Homes for the Working-Classes," writes of Saltaire, a manufacturing town in Yorkshire, England: "Not a public-house or beer-shop is there, and what are the results? Briefly, these. There are scarcely ever any arrears in rent. Infant mortality is very low as compared with that of Bradford, from which place the majority of hands have come. Illegitimate births are rare. The tone and self-respect of the work people are much greater than that of factory hands generally."

Mrs. P. D. Brown, President of the Northern California W. C. T. U., stated in an address lately that in Sonoma county scholars were permitted by their parents to take wine to school with their lunches, and that in afternoons such scholars were too stupid to study or learn. The teacher got disgusted with an evil he was powerless to correct, and gave up his situation. The lady mentioned another instance near San Francisco where beer was used.

LITERATURE.

In the April number of *The Century* Admiral David D. Porter contributes to the War Series a striking paper ou "The Opening of the Lower Mississippi." While Admiral Farragut led the men of-war past the New Orleans forts, Porter paved the way for and supported the attack with the Mortar-Fleet. At the beginning of his paper Admiral Porter speaks of the New Orleans Campaign as "the most important event of the War of the Rebellion, with the exception of the fall of Richmond." He writes from a knowledge of the secret history of the campaign, and has made graphic descriptions of the many stiring incidents which befel the fleet in its memorable battle with Forts Jackson and St. Philip. George W. Cable, in a brief article, gives a spirited description, from personal observation, of "New Orleans before the Capture." These articles are illustrated with numerous portraits and more than twenty-five maps, plans and pictures of striking incidents in this memorable expedition. This number also contains a reply to George W. Cable's recently published and much discussed article on "The Freedman's Case in Equity." It is entitled "In Plain Black and White," and is written by Mr. Henry W. Grady, one of the editors of the Atlanta *Constitution*. Mr. Grady claims that Mr. Cable does not truly represent the South; that there is a general protest against his statement of the case, and universal protest against his suggestions for the future; "that the South will never adopt Mr. Cable's suggestion of the social intermingling of the races. It can never be driven into accepting it. So far from there being a growing sentiment in favor of the indiscriminate mixing of the races," Mr. Grady says, "the intelligence of both races is moving farther from that proposition day by day." The argument is specious but narrow and reveals the strong Southern prejudice. Mr. Cable will probably soon reply.

The *Library Magazine* for March presents us an attractive table of contents by some of the best English and American writers. The publisher, Mr. Alden of New York, is to be congratulated on his success in supplying the people with lean purses so abundantly and well. The articles in this number are: The British Revolution of 1884, Two Sun-like Planets, The Disabilities and Limitations of Sex, New Testament Text Criticism in 1884, Secret or Open Sessions of the Senate, Vaccination and Small Pox, Monopolies and Pools, Shakespeare's Country, Experts in Handwriting, A Word more about America, (Mathew Arnold), Imperial Federation, Socialism and Rent Appropriation, Dublin Castle, The American Audience.

St. Nicholas for the month opens with a frontispiece illustration, of "The Gilded Boy," a true story of a Florentine pageant in 1492. In the "Historic Girl" series E. S Brooks tells the story of the girlhood of "Zenobia of Palmyra," as based on information recently brought to light by Eastern scholars, which is timely, in so far as it shows a prototype of the events of to-day—a mighty European power humbled and held at bay by the Arabs of many centuries ago. Coming to more modern days, there is a sketch of Bach, which forms the first of a series of brief biographies, by Agatha Tunis, of the great musicians "From Bach to Wagner." Lieut. Schwatka tells, in "Children of the Cold," of some of the popular games of the Eskimo; while Charles Barnard, in "The Boys' Club," relates how some little New York Savages, that have been caught and tamed, amuse themselves in a fine club-house. Another "Ready for Business" paper discusses the chances for young men in the field of practical chemistry; and E. P. Roe, in "Driven Back to Eden," contributes some sound and timely advice to young tillers of the soil.

The last number of Father O'Connor's *Converted Catholic* magazine will be read with interest by all engaged in bringing men from the idolatries of man-made worship into the liberty of Christ. "Reformed Catholic Work," "Converts from Rome," "Father Chiniquy in Montreal," "Monsignor Capel," "Rome: Pagan and Papal" are among the articles. The next number announces the beginning of an important series on the "Moral Theology of the Jesuits."

The circulars of the World's Travel Company of New York are valuable for reference to any who are looking forward to a European trip. Their spring and summer parties offer many facilities for sight-seeing and pleasure-taking which might be otherwise lost. They have planned an attractive Norway trip this season.

Everybody interested in small fruit raising needs for frequent reference *Purdy's Catalogue* for 1885. The best of new and old varieties are described and valuable hints are added for the instruction of the novice. A. M. Purdy, Palmyra, N. Y.

Crawford's Small Fruits is not so much a catalogue as a valuable compilation of practical papers on this important business, which every gardener will prize. Especially valuable is his paper on "Growing Small Fruits as a Business for Women" presented at the annual meeting of Mississippi Valley Horticultural Society in January. M. Crawford, Cuyahoga Falls, O.

—At a recent meeting in Westminster Abbey, London, a member of the Universities' mission in Zanzibar stated that they had thirty-five native evangelists, formerly slaves, and among their converts was an earnest Christian youth, formerly page to the Sultan of Zanzibar. The released slaves had printed at their printing-office the whole of the New Testament and a large portion of the Old in the Swahili language understood throughout the interior.

THE CHURCHES.

—The African mission of brethren Shemeld, Kelley, and Agnew has received the total sum of $2,-124 in contributions sent to T. B. Arnold, publisher of the *Free Methodist* in this city.

—Miss Eunice Knapp, for some time associated with Mrs. Mumford in the faith mission at Philippopolis, Bulgaria, has just returned to this country.

—The closing exercises of Zenia Theological Seminary occurred last week. The Baccalaureate sermon was preached by Rev. D. Mac Dill, D.D., of Monmouth, on Sabbath, March 22nd. Dr. W. T. Meloy, of this city, delivered the annual address before the students on Tuesday evening. The graduating exercises took place Thursday.

—Bro. J. M. Hitchcock, Superintendent of the Chicago Avenue (Moody) Sunday school in this city, reports the following attendance on a recent Sabbath: Adults, 573; intermediate, 649; primary, 274; teachers, 61; officers, 14; visitors, 7; total, 1,578.

—Rev. R. C. Wylie, who assisted nobly at the State Convention at Monmouth, Ill., last fall, has since been installed over the Covenanter church at Ray, Indiana. The *Reformed Presbyterian* in its notice of the service says: "Mr. Wylie enters upon the pastorate in that congregation under circumstances peculiarly encouraging, he, himself having the experience of a former pastorate, together with some years of labor in the cause of the National Reform. There is a remarkable degree of good feeling and harmony in the congregation; the session is active and efficient; the Sabbath school is well conducted; the teachers are all intelligent and efficient; the land is fertile; the climate healthy, and Mr. Wylie has the field comparatively to himself, there being no pastor to compete with him nearer than the village of California, some miles distant, where the Rev. Mr. Kown of the U. P. church, is located."

—A committee of the General Assembly of the United Presbyterian church appointed to draw up a summary of the doctrines of that denomination for popular use, has completed its work and is ready to report. The article in this summary touching the secret lodge, is as follows:

Of Lawful Oaths and Vows.—Confession, chap. 22; Testimony, art 15; Larger Catechism, question 112; Shorter Catechism, question 54. An oath is lawful under the New Testament, when, on a just and solemn occasion, it is taken in the name of God, with holy fear and reverence, and with an intelligent assurance that what is affirmed is the truth, and that the thing promised is in itself right and proper. No oath can oblige to what is sinful; but in that which is right it binds to performance, though to our own hurt. Oaths or obligations of secrecy, that is, to do unknown things, or obey unknown laws or rules, are sinful and ensnaring and to be avoided. A vow is of the nature of an oath, and is to be made to God only, freely, intelligently, in faith, and from a sense of duty; in dependence upon divine grace, and from gratitude for mercies received, or to obtain blessings desired, Popish monastic vows are sinful, as they hinder commanded duty in the ordinary walks of life.

—A dispatch from Truro, Nova Scotia, early in March, says: "The religious revival still continues in this town of 4,000 population. It is the most remarkable religious revival ever known in Nova Scotia. Two months ago a young man from New Glasgow came here and held meetings after the method of the Evangelist Moody. For the first week he met with indifferent success. Since then a furore has prevailed and he has held two meetings daily, at nine A. M., in the Y. M. C. A. hall, holding 500, and in the evening in the First Presbyterian church, the only building that can hold the throng that crowd to hear him. In the morning merchants leave their stores, professional men their offices, and women their household duties to attend the meeting. In the evening it is the masses who flock to hear him. Three meetings a week are held for children. Last Sunday thirty converts were immersed in the Baptist church, and one hundred and twenty joined St. Paul's Presbyterian church. This is the largest number that ever joined, in any one day, any church in Nova Scotia and probably any of the Maritime Provinces. Numbers will join other churches tomorrow and next Sunday. Mr. Meikle aims to do, in Nova Scotia and New Brunswick, what Mr. Moody has done in the States. All local amusements are paralyzed."

—"The cost of the maintenance of religion in the United States is estimated at one-half a cent per annum for each individual," said the Rev. Stephen Dekins, in the Fourth Street Methodist Protestant church, Brooklyn, a few Sundays ago. The last census shows that while 33,163 lawyers receive $35,000,-000 every year in fees, 37,000 ministers get only $6,000,000. Mr. Dekins also said that $50,000,000 was spent to support the dogs of the country. Only think of it, $50,000,000 for dogs and $6,000,000 for the clergy, and yet people will complain of the expenses of religion!—*New York Sun.*

—"According to Dr. Nevin," says the *Churchman*, "the Roman church has made Italy well nigh an infidel country. Not only has skepticism and materialism eaten deep into the vitals of the Roman church itself, but the larger part of the Italian people have strayed entirely away from Christianity itself, as acknowledged in any dogmatic form."

—A new schooner is to be built for the Gaboon and Corisco missions, West Africa, which is to be paid for and supported by the children in America. The school work in these missions must be done largely in the French language, because of the orders from France, but the mission work is almost entirely in the native tongue.

—The Japan *Mail* states that the prefect of the Province of Cochi is much distressed on account of the spread of Christianity throughout his province, and has expressed his fears to Count Yamada, who shares his distress in this matter. It is said, however, that Count Saigo, to whom the facts were reported, was as much pleased as the others were displeased by the state of the case.

—It is reported from Japan that the pilgrimages are lately decreasing in popularity. The annual festival of Nishi Hong Wanji, in November last, drew from the country only eight hundred and thirty-seven pilgrims in place of the usual ten thousand of the preceding years. The assigned cause is partly the failure of Buddhism to hold its adherents and partly the severity of the times.

—Nearly all the Esquimaux of Greenland are adherents of the Lutheran faith, having been converted through the missionary enterprise of the Danish church. They have neat little churches, where they hold religious meetings every Sunday. To all appearances they are a happy and contented people, and in their ways and life greatly resemble the Finns and Lapps, as these have been so graphically described in Du Chaillu's "Land of the Midnight Sun." The Moravians, also, have been missionizing in this little sea-bound world for about 150 years, and have recently lost their leading missionary there, Pastor Brodbeck, who has labored very successfully on the eastern coast of the island. From Greenland the Moravians are now also trying to extend their labors to Alaska, and systematic work was commenced there with the new year.

—"Of twenty-one missionaries of the London Missionary Society sent to Central Africa since 1876, fully one-third have died, and several have been compelled by illness to go to other fields. A new route has now been opened by a Scotch trading company, by the way of steamers on the river Zambezi and lake Nyassa and lake Tanganyika, by which the difficult land journey will be reduced to 280 miles." In planting the mission of the London Society in the Tanganyika country, as the missionaries entered from the coast, it involves a travel of many miles to reach their field of labor. From the nature of the country, etc., the distance of actual travel in a torrid clime, with so many obstacles to overcome, accounts for the fatality and sickness among the missionaries. The new route is one our missionaries take.—*Free Methodist.*

Anti-secrecy Tracts

Published by the NATIONAL CHRISTIAN ASSOCIATION, 221 West Madison St., Chicago, Ill.

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Contributions are solicited to the Tract Fund for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Chancellor Howard Crosby, D. L. Moody, and others.

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THE SECRET EMPIRE.

—The United Workmen order is organizing drill corps and a miniature standing army like the Knight Templar Masons.

—It is reported that the lately organized secret society, the National Union, has 140 councils and 6,000 members.

—"Right Worshipful Brother John C Smith, Grand Senior Warden, Grand Lodge of Illinois," is the distinguished title given to the humble lieutenant-governor of Illinois.

—The most popular organ of Freemasonry in New York city is the *Dispatch* a *Sunday* paper. The *Sunday Times*, of the same city is largely devoted to Freemasonry and is published by a "society of Freemasons," so says the veracious Rob. Morris.

—The Knights of Pythias issue their "brigade" orders with all the pomp and circumstance of glorious war. Sancho Panza, as governor of his island, could not have assumed more mock dignity or bravado. The Illinois regiments of this grand army of feathers are under orders to come to this city—to have a dance and eat a big supper. Brave knights!

—The Scotch Rite Masons of Chicago held their annual reunion last week, conferring the higher degrees upon a number of young men infatuated with the folly of the lodge. The visitors from abroad were welcomed by our demagogue mayor Harrison, whose complicity with thieves and gamblers is as notorious as his connection with the lodge; there being no apparent inconsistency in the two relations.

—Two men, James H. Thompson and William A. Stiles, are not ashamed to put their names to a public notice like the following, which is a proclamation from the Masonic "Nobles of the Mystic Shrine:" "Our next monthly festival occurs on the 11th day of the seventh month of the Hegira, 1302. Jamaz ul Akhir, corresponding to Saturday, March 28, A. D. 1885, at 19:30 o'clock, at Corinthian Hall, No. 187 E. Kinzie street. The magnificent celebration. Yunas ibu Saad ed-Din, who had the remarkable power of riding a horse over glass without breaking it. Gorgeous processions, numerous sons of the desert, incense of Ahmar and Samawi, the attack of the Milligani, the hot sands of the desert, traditional feast of Ib-tihaj; mournful tableau of the lost camel, by Zayir al Mukaddam. All candidates who have been elected to receive the degrees conferred by this order should qualify at this meeting, so as to be full-fledged nobles on the occasion of the grand carnival and reception which is contemplated in the near future."

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A Wonderful Life,

AND

A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Flizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

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CHICAGO.

Wheat—No. 2		@79⅝
No. 3		@69
Winter No 2	80	@82
Corn—No. 2		40⅝
Oats—No. 2	27¾	28
Rye—No. 2		64
Bran per ton		13 75
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		12 20
Butter, medium to best	12	@25
Cheese	05	@10½
Beans	55	@1 40
Eggs		13
Potatoes per bus	35	48
Seeds—Timothy	1 28	@1 40
Flax		1 48
Broom corn	01	@ 05
Hides—Green to dry flint	06½	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 65	@5 90
Common to good	4 40	@5 40
Hogs	4 00	@4 80
Sheep	3 00	@4 50

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	82	@ 96
Spring		90
Corn	46	@51
Oats	37	@41
Mess Pork		13 25
Eggs		15
Butter	8	28
Wool	13	@37

KANSAS CITY.

Cattle	3 00	@5 40
Hogs	4 20	@4 45
Sheep	1 50	@3 25

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Our advertising columns are carefully edited to avoid all *improper*, *private medical*, and questionable advertisements. By such careful discrimination an indorsement of genuineness is given to all advertisements accepted. The confidence of its readers is sought by the careful exclusion of all questionable enterprises. Shrewd business men will not fail to see the great advantage the paper will be to them in promoting their interests.

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" " " 1500	40	" "
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LIABILITY FOR ACTS OF HIRED MEN.

Few farmers have a correct idea of the extent of their liability for acts of hired help. Judge Parrish, in a late address before the Grand Rapids (Mich.) Farmers' Club, explains the rules of common law in relation to the torts and negligence of farm employes. The essential portion of his remarks is thus condensed:

The farmer is responsible in damages to third persons for wrong acts or negligencies of hired help occasioning injury, whether the act be one of omission or commission; whether in conformity to his orders or even in disobedience of them, by negligence, fraud, deceipt, or even wilful misconduct, so long as it was in the course of the employment. For instance, the farmer has a horse affected with glanders or heaves and he orders his hired man to take it out on the road and sell it or trade it off. He is told not to warrant or recommend the horse, or resort to any jockey tricks in order to make a sale. The first person met is stumped for a trade. The hired man is asked if the horse is sound, and he answers, "Perfectly; not a blemish or a fault about him," and adds that he would not be afraid to warrant him. The trade is made, and the employer is liable for the deceit, because the swindle was in the course of the employment.

A hired man, in driving a neighbor's cow out of his employer's cornfield, killed it with a stone. The court held the employer liable for the value of the cow.

A hired man taking by mistake a bag of barley instead of oats, fed some to a horse, put a clevis in the bag and left it in the old place, saying nothing about the matter. The farmer filled the bag with ears of corn and took it to the mill; in grinding, the clevis damaged the cracker; the farmer was held for the damage.

A farmer is liable for trespass of his hired man, done honestly in the course of his employment—as cutting timber on land of an adjacent proprietor.

It being the duty of an employe to unload a certain load of wood, and by throwing it overboard he accidentally or purposely wounds a by-stander, the employer is liable. But if the unloading was no part of his duty at the time, there would be no liability. The test of responsibility is not whether the act was done according to instructions, but whether done in the prosecution of the work he was doing for his employer, If the hired man, in performing a particular act in a particular manner, departs from instructions to inflict a wanton injury on a third person, the employer is not liable.

There are other grave reasons why care should be exercised in choosing help, but this is sufficient for the present. Negligent, careless men can inflict serious loss upon their principal, even when he thinks himself least liable.—*Prairie Farmer.*

St. Anne, Ill., March, 1885.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each; per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

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Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

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Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in thie title, bound together in Cloth. $1.00 each; per dozen, $9.00.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The President has nominated Samuel S. Cox, of New York, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to Turkey.

Secretary Manning has sent a circular letter to the heads of bureaus and chiefs of divisions of the Treasury Department requesting them to report to him in writing as soon as practicable whether in their opinion the force employed in their respective offices can be reduced, and to what extent, without detriment to the public service.

The Secretary of State is informed by the United States Minister at Stockholm that the Swedish Diet has voted to admit pork, all grain, flour and meat into the ports of Sweden duty free.

Drs. H. R. Naylor (Methodist), W. A. Bartlett (Presbyterian) and W. A. Leonard (Episcopal), ministers of Washington, called upon President Cleveland on Thursday and presented a memorial earnestly urging him to enforce the Edmunds anti-polygamy act. The memorial was signed by over 1,000 clergymen and laymen, and the names of some of the most prominent divines of the country are attached to the document. The President said he would give the subject careful attention at an early day.

The United States Supreme Court rendered a decision affirming the constitutionality of the act creating the Utah Commission to supervise elections. The Court maintains the power of Congress to make such laws for Territories as may fit them for becoming States, and asserts that the statute for preserving sacred family ties by dispensing with a plurality of wives in the household, is praiseworthy and commendable.

COUNTRY.

The bills providing for a diet of bread and water for vagrants, and giving women the right of suffrage at school elections, have passed the Wisconsin Legislature.

A bill introduced in the Illinois Legislature Monday provides a penalty of $2,000 or two years in the penitentiary for pool-selling, and a fine not exceeding $5,000 upon persons who rent buildings to pool sellers.

The Indiana Senate has passed the bill prohibiting ball-playing on Sundays, and postponed consideration of the measure for instruction in the public schools on the effects of alcohol.

The steamer Michigan which was held forty-two days in the ice on Lake Michigan, sunk March 22. The crew saved themselves but were nearly frozen and exhausted traveling over the rough ice dragging their life-boat. The steamer Wisconsin is still in the ice but a tug has gone to her rescue.

A bill to punish wife-beaters with thirty lashes has passed the New Jersey Assembly.

Coal mine No. 7 at McAllister, I. T., was the scene of a terrible explosion last Friday evening in which twelve men lost their lives. All others had left before the explosion occurred.

The Mormons are greatly disappointed at the Supreme Court decision in the Utah Commission case, and allege that the ruling that Congress is supreme in territorial matters is opposed to a territorial form of government.

The Fairbank Canning Company of Chicago received an order from the British government last week for 3,100,000 pounds of corned and canned beef.

An epidemic of small-pox has broken out at Mound City, Ill., chiefly among negroes. Fifty cases have been reported among the 1,500 inhabitants and eight deaths occurred last week. Only two white families were affected.

Wells are being opened rapidly in the new Macksburg, O., oil district, and the product is about 4,000 barrels daily. It is impossible to provide houses for the people, they are arriving in such numbers.

A troop of cavalry has been ordered to destroy the permanent improvements on the ranches of two cattle-firms in Oklahoma, which is taken to mean that all unauthorized stockmen will be driven out.

Notwithstanding that saloon-keepers throughout Iowa are closing up their places, the Iowa Brewers' and Bottlers' Association has been incorporated at Marshalltown with the avowed purpose of raising funds to further test the constitutionality of the liquor law.

Two women living near Wadesboro, N. C., gave a tramp shelter Tuesday night, locking him in a closet. A negro robber invaded the house at midnight, aroused the women and demanded money. One of the women, saying she would get the cash, unlocked the closet, liberating the tramp who shot the burglar dead. He was found to be a white man belonging in the neighborhood who had blackened his face.

The steam-boat "Mark Twain," running as a ferryboat between Memphis, Tenn., and Mound City, Ark., exploded her boilers Friday afternoon killing two men from Louisville engaged in newspaper advertising schemes, the fireman, a deck hand and an unknown negro.

The condition of the people in the foodless counties of West Virginia is reported more desperate. The terrible roads and frozen streams render it impossible to reach them speedily with aid; still the people of the State are at work helping where they can. Many farmers have neither seed nor money with which to buy it. In many instances the fare is parched corn and sorgum molasses. In Wirt county rations of corn meal were issued. A traveler in one day's journey counted thirty head of dead cattle. The Kanawha, Ritchie, Pleasants, Wirt, Nicholas and Braxton county courts have all met in special sessions to provide relief.

FOREIGN.

An explosion in the mines at Dombrau, Austrian Silesia, buried forty-five miners, and all are supposed to have perished. In the mines of Baron Rothschild at Ostrau, Moravia, an explosion killed forty-six men.

The British cabinet held a special session Wednesday afternoon on the Afghan difficulty. It was resolved to firmly demand of Russia that she commence forthwith the work af de-limitating the Afghan frontier, in accordance with the understanding under which Sir Peter Lumsden and the British surveying party passed so mady months in the Ameer's dominion.

Queen Victoria's message on Thursday calling out the reserves and militia for permanent service was received by the country with great enthusiasm, especially marked at the various military stations throughout the kingdom. Lord Dufferin, Governor General of India, demands an army of 25,000 for Afghanistan, and all the available troops will be sent to India. Several of the largest ocean steamships have been chartered by the government.

The Manitoba insurrection of farmers and half-breeds under Riel is assuming grave proportions. News was received Friday that the rebels captured Major Crozier and his force of over 100 mounted police, after an engagement in which several were killed on both sides. Two rebels tried to wreck a train carrying troops from Winnipeg west. They were arrested. One had dispatches from Riel to the half-breeds around Winnipeg and in Southern Manitoba urging them to rise.

Latest advices from Egypt state that Gen. Wolseley, after making an inspection of the military stations from Dongola to Cairo will go to Suakim. Gen. Graham's army was to advance on Tamai Wednesday, having obtained sufficient water supply.

It is officially announced that the Chinese troops on the Tonquin frontier on Saturday made a desperate attack upon an intrenched camp established by Gen. Negrier, and drove the French back beyond Lang Son and recaptured that town. In the series of fights Gen. Negrier was grievously wounded, and the casualties among his troops were very serious. The latest accounts represent the French in full retreat with the Chinese pursuing.

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BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, March 27:

J. D. Laflamme, D. Molyneux, John Collins, Mrs. Maria Spaulding, D. Needham, H. G. Hanson, S. B. Patterson. Jas. Ferguson, J. C. Wellcome, G. F Albrecht, Wm. H. Sawyer, S C Buck, Sam'l A J Long, Wm Matthews, R Loggan, J H Fake, Jemaima Kuns, Rev Jas I Welo, H C Fox, Wm Machemer, Jas Shigley, Alfred Cowley, S C Hart, Mary Pinkney, A Helton, Dr E C Guild, M Caldwell, Jas E Parker, Jas Day, R Reames, A H Wilcox, P W Wright, Rob't H Buttermore, G Marcy, W R Morley, Jno Cozier, Alva Fenton, Alfred Cleveland, C D Coppock, S Dodge. Isaac N Jack, Jno H Foster, L E Lincoln, Jas Brandt, Mrs M E R Jones, Rev Wm Moerdyk.

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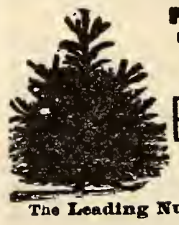
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Red Men lodge in West Virginia does not give up yet to publicity or prosecution. They have begun again in Jackson county, which borders on the Ohio river, near Gallipolis, Ohio. It is often remarked that the devil is especially active in the vicinity of a revival. The wonderful news of grace from the Ohio towns in the neighborhood prepares for this news of lodge work, in which men are beaten with hickory withes and ministers threatened unless they emigrate.

The *Voice*, of New York, has been printing letters from Iowa mayors. We are surprised to see how many decide against the prohibition law and declare its action bad. But on the other hand a large proportion of these gentlemen are local politicians or Freemasons, and their opinions are to be taken with some discount. The decision of the Supreme Court, March 17th, in which the constitutionality of the prohibition law and the right of any citizen to get out an injunction against a saloon to abate it as a nuisance, will change the tone of these Iowa mayors. The case before the court was brought upon the latter issue. The opinion of the Court was unanimous, sweeping and conclusive, maintaining the law, and the right of decent citizens to defend their homes and communities from the terrible saloons.

Some American Freemasons who can spend more money on their clothes, banquets, dances and sprees than their fellows, and, therefore, call themselves "Knights Templar," are also more religious and go to church once a year all belted and spurred. Over in France the Freemasons are anxious to annihilate the name and remembrance of God. They support an anti-clerical league to promote their atheistic notions. Last week while the ritualistic churches were holding special services, they prepared a ball in Paris intending to mock all kinds of religion. At midnight on Friday they would dance a polka, called the "Sacred Heart" polka, and other travesties on religious ideas would be provided. In a year or two some Appollo Commandery will make another European trip and show the universality of the lodge brotherhood by embracing these French infidels and atheists with the warmest Masonic affection.

General Grant has disappointed the fears of his family and the country. Early last week the farewells of earth were spoken, but he lives to have them sadly repeated. His condition Monday was more easy and painless. There is no hope, however, held out by his physicians that he can live more than a few days. It is a matter of gratitude that he was able some two weeks ago to give his testimony in the suit against Fish, president of the Marine Bank, who with young Ward engineered the financial ruin of the Grant family. This testimony clears General Grant from personal responsibility for the disastrous failure. General Sheridan made even more clear the reasons for that remarkable failure. He says that General Grant conceived the idea that he could go into Wall street and carry on a successful business. He believed his boys to be good financiers, and himself able to cope with the shrewd dealers of New York. In this he mistook his power. His confiding nature was against him. He could easier spend than get. And when two sharpers got the reins they drove him over a precipice.

Anthony Comstock, the hero of the war against vile literature, had the honor lately of speaking on Joseph Cook's platform, in Boston, before a Monday lecture audience, and being introduced in a very complimentary manner by Mr. Cook himself. Mr. Comstock was in Chicago last week and spoke in one of the Y. M. C. A. rooms to a select audience. He told of the encouragement the reform he represented had received in the legislation against vile papers in New York, Texas, West Virginia, South and North Carolina, and probably soon to be completed in Kansas and Tennessee. Bills to the same effect are being considered in California, Michigan, Minnesota, Vermont, Connecticut, and Massachusetts. Three of these papers of blood, lust and crime have been suppressed, and the circulation of another cut down one-half. The facts relative to crime among boys, originated or aided by these vicious boys-and-girl's papers, were astonishing. In the last year he had the record of seventy-four murders and over a hundred attempted murders by boys; fifty-nine girls were abducted and eleven bands of boy bandits were broken up. Mr. Comstock is giving more attention to lottery schemes which are slyly springing up in States where open lotteries are prohibited. He has a hard battle with this giant crime, but he wields the sword of Great Heart, and many who cannot fight with him stand by and pray. God give him many victories.

The Massachusetts legislature is considering a bill (if it be not already voted upon) abolishing the rule which requires a belief in the existence of God necessary for the admission of testimony in courts of justice. This is but another step in the secret war made by the lodge against the administration of justice. The solemn appeal to God in the civil oath removed and nothing remains but a man's inclination to prevent the lodge oath from ruling in every court-room, and that objection is easily overcome, as can be learned any day from an adhering Mason. While it is not easy for the lodge to show why its oath should be regarded before the oath to God, but little trouble will be experienced in making it paramount to an individual judgment. The celebrated case of the infidel Bradlaugh, whose admission to the British Parliament was several times refused because he could not take the oath required of members, and the more recent case of an atheistic witness in the Swaim trial at Washington,—these reveal the dangers to which we are liable if the solemn appeal to God in the court is abolished. Verily, "because of swearing the land mourneth;" not because of the heedless blasphemy of the street so much as because of the false, heathenish, savage oaths of the lodge which penetrate all parts of our social fabric until it totters and seems ready to fall in ruin.

THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of Paine, Voltaire was heard,
The anvil is unworn—the hammers gone. —*Current.*

TOM PAINE AND AMERICAN INDEPENDENCE.

BY REV. B. W. WILLIAMS.

Infidels, in the vain attempt to make it appear that they have done something for the good of mankind, not infrequently refer to the service rendered by Tom Paine to the cause of American independence, during the Revolutionary War; and by shamefully perverting the facts of history they succeed in making the impression upon many minds that infidelity deserves great credit for the assistance rendered in that memorable struggle. Mr. Ingersoll, the champion blasphemer of America, in his "Lecture on Thomas Paine, makes the following reckless assertions:

"The colonists wished for, hoped for, and prayed for reconciliation. They did not dream of independence. Paine gave to the world his 'Common Sense.' It was the first argument for separation; the first assault on the British form of government; the first blow for a republic, and it aroused our fathers like a trumpet's blast. He was the first to perceive the destiny of the new world. It is simple justice to say that Paine did more to cause the Declaration of Independence than anw other man."

As such statements are often made by the disciples and copyists of Mr. Ingersoll, it would perhaps be well to briefly state the *facts* in regard to that matter.

It is a fact that Tom Paine by his writings, did much to inspire and encourage the American patriots in their struggle for liberty; but is not true that he originated the idea of independence. He was not the *first* to advocate a complete separation from the mother country. He did not arrive in America until some time in December, 1774, and his first political pamphlet, entitled 'Common Sense,' was not published until the 8th of January, 1776. Years before that time, independence had been talked of, predicted, and earnestly advocated by leading men in the colonies. Proof of this statement may be found by consulting the standard histories of our country, such as the works of Bancroft, Lossing, and Hildreth. As Bancroft'sis perhaps the most extensively used, and everywhere recognized as a standard authority, I shall quote mainly from it. I use the Centenary Edition, in six volumes. According to this illustrious historian, as early as July, 1704, the chief justice of New York assured the secretary of State that there was some talk of independence among the colonists, using the following language:

"Anti-monarchical principles and malice to the church of England daily increase in most proprietary governments, not omitting Boston; and, to my own knowledge, some of their leading men already begin to talk of shaking off their subjection to the crown of England."—*Bancroft's History U. S., vol. ii., p. 281.*

It is a great mistake to suppose that the American colonists had no thought of a complete separation from Great Britain before the arrival of Tom Paine. It is stated upon good authority that "the idea of independence was familiar among the common people much earlier than some people pretend." (Life and works of John Adams; Boston, 1854 vol, ix., p. 598.) As the colonies grew in wealth, population, and intelligence, their tendencies toward independence increased. Bancroft says that "with every year of the increase of the colonies, prophecies had been made of their tendencies to independence." (Bancroft, vol. ii., p. 288.) Upon investigation, it appears that the first man who openly and publicly declared in favor of a total independence was that sterling patriot and Christian statesman, Samuel Adams. Let the following grand and glowing testimony be embalmed in the memory of every patriotic American citizen who appreciates the blessing of liberty:

"The approach of military rule convinced Samuel Adams of the necessity of American independence. From this moment he struggled for it deliberately and unremittingly. . . . . He gave himself to his glorious work as devotedly as though he had in his keeping the libertics of mankind, and was a chosen instrument for fulfilling what had been decreed hy the divine counsels from all eternity. . . . . Henceforward, one high service ahsorhed his soul, the independence ot his country. To promote that end, he was ready to serve, and never claim the reward of service."—*Bancroft, vol. iv., p. 109.*

Let it be remembered that the historian is here speaking of the events of September, 1768—six years before Paine reached America. And yet Mr. Ingersoll would have us believe that the colonists "did not dream of independence" until Paine published his pamphlet! Richard Henry Lee, another earnest Christian, was also an early advocate of independence. The historian Lossing says of him:

"He was one of the earliest opposers of the Stamp Act, and was the first man in Virginia to stand forth in public as its avowed opponent. From that time until the war hroke out, he was a leader among the patriots in his State; and long before the idea became general, he spoke of the necessity of *independence*"—*Eminent Americans, p. 187.*

Other leading men in America had spoken out on the question of independence. In November, 1774, Dr. Franklin explicitly avowed "that there was no safety for his native country but in total emancipation." (Bancroft. vol. iv., p. 430.) Washington and Greene were also decidedly in favor of independence. The latter in a letter to a friend who was a delegate to the general Congress, used this language:

"Permit me from the sincerity of my heart, ready at all times to hleed in my country's cause, to recommend a declaration of independence, and call upon the world and the great God who governs it to witness the necessity, propriety, and rectitude thereof."—*Bancroft, vol. v., p. 156.*

It might also be easily shown, did time and space permit, that James Otis, Patrick Henry, Rev. Timothy Dwight, and perhaps others, had given utterance to sentiments pointing to independence, long before Paine left England. Another important fact bearing upon this subject, which we cannot omit to mention, is this: *The first formal declaration of independence ever issued by a public assembly in America was made by a company of Scotch-Irish Presbyterians, at Charlotte, Mecklenburg County, North Carolina, in May, 1775,—seven months before Paine's "Common Sense" was published.* That I may not be suspected of mis-stating the facts in the case, I submit the proof.

"The region was peopled chiefly hy Presbyterians of Scotch-Irish descent, who hrought to the New World the creed, the spirit of resistance, and the courage of the Covenanters. . . . . The people proposed among themselves to ahrogate all dependence on the royal authority. . . . . At the instance of Thomas Polk, the commander of the militia of the county, two delegates from each company were called together in Charlotte, as a representative committee."—*Bancroft. vol., iv , p. 577*

"Among the delegates to that memorahle assembly was Ephraim Brevard, one of a numerous family of patriot brothers, himself in the end a martyr to the public cause. Trained in the college at Princeton, ripened among the brave Presbyterians of middle Carolina, he digested the system which was then adopted, and which formed in effect a declaration of independence, as well as a system of government."—*Ibid, p. 578.*

"On the thirty-first of May [1775], the resolutions were signed hy Brevard as clerk of the committee, and were adopted hy the people with the enthusiasm which springs from the combined influence of religion and the love of civil liberty. Thus was Mecklenhurg county, in North Carolina, separated from the British empire."—*Ibid, p. 579.*

It is true that the Mecklenburg declaration was local in its character, and formed only a kind of prelude to the final declaration of independence by Congress in July, 1776; but I refer to it to show the falsity of the oft-repeated statements as to the priority of Paine's utterances on the subject of independence. I will now endeavor to give the facts in regard to Tom Paine and his services in behalf of American liberty. I have no desire to detract from his merits or to exaggerate his faults.

It is well known that Tom Paine was raised by religious parents (his father being a Quaker and his mother a member of the Church of England), and the correctness of his early life is doubtless the result of their influence. It is also true, but perhaps not so well known, that the infamous author of the "Age of Reason" was once a *preacher;* although he seems to have exercised the functions of the ministry only a short time. Lossing says:

"Paine's father was a Quaker from whom he learned the business of stay-making. He went on a privateering cruise in 1755, and afterwards worked at his trade and *preached* as a dissenting minister. He was an exciseman at Thetford. Being accused of smuggling he was dismissed from his office. He came to America, and in 1777 was elected clerk of the committee on foreign affairs, and was compelled to resign for some indiscretions in connection with the quarrel with Silas Dean."—*Encyclopedia of U. S. History, vol. ii., p. 1045.*

We have no evidence that it was the desire to aid in the struggle for liberty that induced Tom Paine to emigrate to America; on the contrary, it appears to have been a bread-and-meat question with him. Having lost his place as exciseman, and being out of employment, he seems to have come to the New World simply to make a living and better his fortune. Before coming, however, he obtained an introduction to Dr. Franklin, then U. S. Minister to England, who gave him a letter of introduction to Mr. Bache (Franklin's son-in-law) commending him as needing employment, and so far as he could judge, worthy of confidence. He arrived in America in December, 1774, and through Mr. Bache's influence obtained employment as editor of the *Pennsylvanian Magazine.* When he had been in the country about a year, he wrotc and published, in January, 1776, a political pamphlet addressed to the American people. This had been written at the suggestion of Dr. Franklin, and Dr. Rush had given it the title of *Common Sense.* (See Bancroft, vol. v., p. 157.) Just at that time, it was peculiarly appropriate and effective, and helped very much to popularize the idea of American independence. Subsequent to this, Paine published a series of papers called *The Crisis*, which were issued at intervals during the war. That these works were helpful to the cause of liberty is cheerfully conceded, and he deserves due credit for the service thus rendered. It is an interesting fact, however, that *at that time Paine was a professed Quaker, and not an avowed infidel.* He did not avow his infidel sentiments until some years later; and I challenge the world to point to a single word or act of his in favor of American liberty, (or anything else that was good) after he renounced Christianity and published his detestable works against the Bible.

I have before me at this writing, his *Common Sense*, and I find, upon examination, that it is written from a Christian standpoint, and throughout the work the author constantly appeals to Scripture to sustain his positions. The same may be said of his *Crisis.* I cannot forbear taking space in which to give a few quotations.

"As the exalting one man so greatly ahove the rest, cannot be justified on the equal rights of nature, so neither can it he defended on the authority of Scripture. for the will of the Almighty as declared hy Gideon, and the prophet Samuel, expressly disapproves of government hy kings."—*Common Sense, p. 13.*

"We claim hrotherhood with every European *Christian*, and triumph in the generosity of the sentiment."—*Ibid, p. 23.*

"For myself, I fully and conscientiously helieve, that it is the will of the Almighty, that there should he a diversity of religious opinions among us: it affords a large field for our *Christian* kindness . . . . . I look on the various denominations among us to he like children of the same family, differing only in what is called their Christian names."—*Ibid, p. 42.*

"I wish with all the devotion of a *Christian*, the names of whig and tory may never he mentioned."—*Crisis No. 1.*

"As individuals we profess ourselves *Christians*."—*Ibid, No. 7.*

Be it ever remembered, then, that it was *as a Christian, using Scriptural argumvnts, and not as an infidel,* that Tom Paine wrote his works in defense of American liberty. Hence, the credit for such service properly belongs to Christianity and not to infidelity.

It is also worthy of remark, that Paine's services to the patriot cause were duly appreciated, gratefully acknowledged, and liberally rewarded: although he afterwards damaged himself greatly in the estimation of decent people, by his scurrilous abuse of Washington. In 1787 he went to France, and subsequently returned to England where he published his *Rights of Man.* He returned to France again in 1792, and took part in the French Revolution; after which he published his blasphemous tirade against the Bible, which he called—or rather miscalled—the "*Age of Reason.*" In 1796 he published what he termed a letter to Washington, in which he shamefully abused the "Father of his Country." I quote the following as a specimen:

'And as to you, Sir, treacherous in private friendship, for so you have heen to me, and that in the day of danger, and a hypocrite in public life, the world will he puzzled to decide, whether you are an APOSTATE or an IMPOSTER! Whethor you have ahandoned good principles, or whether you ever had any?"

This unscrupulous vilifier of our beloved Washington, during the last years of his life became very intemperate, adicted himself to beastly habits, and finally ended what might have been a glorious career in obscurity, dishonor, and wretchedness. In conclusion, I quote the following epitaph, which was written for his tombstone while he was yet living:

"Here lies Tom Paine who ably wrote in
Liberty's defense,
But in his 'Age of Reason' lost his
'Common Sense.'"

THE AGE OF MASONRY.

Grand Master John F. Saulsbury of the Grand Lodge of Delaware opened the session of that body in an address in which he says: "The Masonic Fraternity, *as you all know*, was founded by good and true men at the very earliest dawn of civilzation for the purpose of elevating mankind to the standard of excellency which the Great Architect in his infinite wisdom and goodness intended men to occupy."

Speaking of the reputed age of the order, Grand Secretary T. S. Parvin, of Iowa, says: "No, my brother, tell it not in Gath and publish it not in the streets of Askelon, lest the ignorant be deceived and the uncircumcised triumph. 'Tis a history handed from ages a-down; a nurse's tale which children open-eyed and mouthed devour; and thus as garrulous ignorance relates we learn and believe.'"

This is doubtless true; but the pretension that the order has for its purpose to elevate mankind to the standard of excellency which God intended them to occupy, is still more false and absurd. It is a sufficient evidence of this, that such purpose has ever been a most conspicuous failure.

ROYAL TEMPLARS OF TEMPERANCE.

OBLIGATION.

"You, of your own free will and accord, in the presence of these witnesses, do solemnly promise that you will NEVER reveal any of the private work, ceremonies, or business of this council to any person not entitled to know the same; that you will not communicate any password, test, sign, signal, grip, or token to any person except it be in the discharge of your official duties within the body of a legally constituted council; that you will abide by the constitution, by-laws, rules, and usages of this council and those of the grand and supreme councils. You also promise that should any books, papers, or other property belonging to this council be placed in your hands, you will keep, preserve, and protect the same, delivering them up when legally called upon so to do. You also promise that you will not knowingly present the petition of an improper person for membership in this council; that you will not wrong a member, or see one wronged, if in your power to prevent it; that you will assist any worthy member who is sick or in distress; that you will use your moral, social, and religious influence for the promotion of the cause of temperance, the suppression of the rum traffic, and the elevation of our race, and that you will not cease to labor (God giving you strength) while life shall last, or until the demon of intemperance is driven from our land. To all of which you pledge your sacred honor." If so, answer, "I do thus promise."

THE PLEDGE

Signed by candidates before obligation:

"I promise I will not buy, sell, use, or give to others, as a beverage, any spirituous, fermented, or distilled liquors, wines, or cider; nor frequent places where such liquors are kept for sale; but will discountenance their manufacture, use, and sale in the community, in all proper and lawful ways."

NOTES.

Five prayers occur in the ritual, two of which have no reference to a mediator.

On p. 27 of the ritual occurs the following: "Total abstinence is the rock we have placed in the great sea of intemperance, and upon this rock are founded our hopes. Let us there firmly place ourselves, our families, our common brotherhood; and though the rains descend and the floods come, I will, with the blessings of God, remain immovable and unshaken."

A great deal of religion in the teachings of this ritual, but the religion is deism.

In the installation of officers, the grand chaplain addresses the chaplain of the council (or lodge) as follows: "It is your duty to perform those solemn services which we should constantly render to an Infinite Creator, and which, when offered by one whose holy profession is to 'point to heaven and lead the way,' may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect." R.

The tendency to military display and to pseudo-military organization by civic societies is not an encouraging indication of the continued simplicity of our republican institutions nor of the republic itself. The present status of feeling in these circles seems to be that unless they have a military aspect and something of a military character they are of little account. The seventeenth of March witnessed a parade in our midst as military in its aspects as that of a corps-drill of United States soldiers. A few years ago such was not the aspect of the parades of this same organization. When our Knights of Labor shall have completed their purpose in the amalgamation of all the labor associations, and shall have drilled and equipped them, these with other existing pseudo-military bodies will become the dictators of our national destiny. The influence of one of these bodies gave us a nominee in the late Presidential election; while it was attempted to coalesce the votes of the labor associations to carry to the presidential chair one who had not the nomination of either of the leading political parties. The signs of the times teach the necessity of a return to simplicity and transparency; a simplicity and transparency that will give us a confidence toward God and an abandonment of dependence in political parties. —*Free Methodist.*

A NEW PAPAL LEAGUE.

The church, by her various denominations, is trying to establish the dominion of Christ in the hearts of all mankind. She is sending to foreign lands her missionaries, and she is fighting unbelief at home. But we see a power, hoping to obtain a supreme position, which the Protestant portion of the world thought was forever dead and unable to strike a temporal blow. It is popery. The pope wants power, popular power, pecuniary power, polytheistic power. This is pontificial power and prohibited power.

The *Journal of Rome* announces "the formation of a *Temporal Power League*, to establish committees throughout the world with the object of advocating in the press, pulpit and platform, the restoration of the temporal power and domains of the pope."

How do the adherents of popery here presume to work? They here presume to fight lawfully. If they are endeavoring to obtain something which is not lawful they should be complimented on account of choosing lawful means. The church of Rome is accused of doing many things which would cause a barbarian to blush with shame, but if now they throw aside that which would cause a stigma, on any religious or secular power, we may well give them praise for it.

By the press, pulpit and platform they will endeavor to establish the temporal power of the pope. Then those who are not adherents to the pope will be able to see why his temporal power should be established, and also have an opportunity of showing by the same three ways why it should not be established and in this way those on both sides of the fence may compromise the difficulty and take the fence away.

Who will probably be expected to work? Those who have a zeal for the cause and who are qualified to write so as to maintain the reputation of the paper for which they write, or who are sufficiently versed in the school of oratory that they might be capable of holding an audience.

Should the papists do this? Every man should be true to his own convictions. If they think it proper to labor for the pope, for the temporal power of the pope, they should by all means do it. Every one must run the risk of reaping the reward or bearing the penalty in whatever work that is undertaken. And if the papists think it is their duty, they are right in going forward and in due time God will show them more plainly whether they are right or wrong. A man who will do nothing is a difficult man to manage.

What must Protestants do all this time? (If we may be permitted to use the name Protestant.) They must fight for the truths which are so plainly delineated in the Word of God, by the press, pulpit and platform, and pray God that he will send the Holy Spirit, the Comforter, to use these weak instruments in overthrowing error and establishing truth.

Are we at a loss to find workers? By no means. There are thousands in the United States who continuously say, "Lord, what wilt thou have me to do?" And it is those who are willing to do God's will, who can sanctify the press and the eloquence of our land. We may say the ministry have their hands full of work, but if the laymen and women would use their talent in the Master's service the ministry would be encouraged and strengthened and cause beneficial results. "We should work while it is day, for the night cometh when no man can work."

BETH.

ANARCHIST ORGANIZATION IN THE UNITED STATES.

A reporter of the Philadelphia *Press* some time ago became a member of the "International Arbeiter (or Working-men's) Association, with the express purpose of ascertaining the secret workings of the organization. This is the same body which appears in France as the "Commune;" as the Socialists of Germany and as the Nihilists of Russia. Its designs are the same with those of these European organizations. They declare that although their efforts have heretofore been expended mainly in European countries, it is only because Europe is more ripe for revolt. But their ultimate design includes the overthrow of government and the abolition of property in America as well.

From the rather sensational account given in the *Press*, the reporter appears to have gathered many items of interest. The Anarchists of America are nearly all foreigners—Germans, Poles, Austrians and exiles from the continental European countries. Within the past year the membership in this city has increased forty per cent. Where less than twelve months ago they had only four "groups" or branches, they now have seven. The society is now working with all its energy to induce Americans to join the Association. They feel that unless the sympathy of native born citizens is aroused to some extent, their projected revolution cannot be successful.

In their declaration of principles the Anarchists avow themselves in favor of "Agitation for the purpose of organization; organization for the purpose of rebellion." This is, in a few words, their whole object. They seek to overthrow the present system of law by any method—dynamite, murder and nitroglycerine. The different branches levy a tax for the distribution of printed matter when called upon by the Central Committee of their city. All money not assessed as for "actual service" is supposed to be devoted to the support of the main organization, expenses of meetings and so forth. Levies for "actual service" are spent on dynamite, arms and amunition.

A proclamation printed in German, makes capital out of the execution of Stellmacher by the Austrian government, and declares that "with burning hearts the Revolutionists go down into the pit which enfolds the beloved dead. There they are and must remain united each for the other and for all with him whose corpse has been flung into an untimely grave. In the meantime not a tear falls. Mightier than sorrow, hate is at work in the hearts of the struggling working-man. One thing alone concerns them. Revenge for their gallant comrade's destruction. . . . Working-men! honor this man. Honor this staunch champion, who died for you, by following the example he has set you, and stake life and all you own for freedom and equality. Fight with your last breath against despots and jailors, against robber capitalists and hypocrital priesteraft.

"You make wealth—SEIZE IT. You have the power to devote your masters and blood-seekers to distruction—seize them. It is both your right and your duty to clear the way for free labor and equal happiness, and so benefit yourselves and your descendants—DO NOT WAIT.

"Agitate—organize—revolt. Plant the banners of the Social Revolution on all churches and palaces. Let capital become the servant of labor, and cease to allow useless parasites to squander the fruits of your labor. Will—dare—act, and the world is yours."

The programme of the commune to be established contains explicit directions as to the steps to be taken on the day of the simultaneous organized uprising in Europe and America. The following items will prove interesting reading:

"In every commune where the people have been victorious revolutionary committees will assemble. These will execute the orders issued by the revolutionary army, which will strengthen itself by arming all the working-men and make use of its power as the conqueror of a new world.

"The present system will be the more readily and easily vanquished if those in authority, be they kings, kaisers, or presidents, be at once destroyed. In the meantime massacres of the enemies of the people should be organized.

"Insurrections must be excited in the districts round about the revolted communes. The revolutionary war can only come to an end when the foe has been pursued to his last hiding-place and destroyed.

"In order to solve the economic question more quickly and completely all lands and moveables shall b edeclared the property of their respective communes.

"Until the harmonious re-establishment of the new order of things the following principles, to be made public at once, shall have the force of law:

"Every pending debt shall be extinguished.

"Articles for personal use in pawn shall be returned to their owners free of expense.

"Rents shall not be paid, since all men have the right to protect their health by seeking shelter.

"Committees on Quarters, which will hold permanent sittings in the various districts, will issue billets to those who have no homes, or whose accommodations are inadequate, which will secure them comfortable homes. After the rich are swept away this will be an easy matter.

"Until everyone can be provided with employment, the Commune guarantees to every one the necessaries of life.

"Commissaries of Subsistence will select the property to be levied on and regulate its distribution If the supplies in one locality are inadequate, which may be the case with regard to provisions, regular agents will provide for the importation of the same. The simplest way in this case would be to clean out large country-seats by means of flying columns of armed men.

"Workingmen's associations may be organized at once in accordance with the exigencies of their calling, to take possession of the manufactories, tools, raw material, and so forth. This will form the foundation of the new society.

"The organization of good schools and kindergardens is a matter that may not be delayed. No more can universal instruction of grown persons, which becomes possible under the new system, be postponed or neglected. In churches, where in future, of course, no priestling has any business, people will assemble to listen to the gospel of Truth and of knowledge.

"All law books, criminal and police registers, records of mortgages, mercantile books and documents of every description are to be burned as soon as found.

"All persons in prison are to be set at liberty.

"The military and police are abolished. Those who are refractory or behave in a rascally manner are to be gotten out of this world in the quickest possible way.

"Private property must be abolished. All property belongs to the Commune or to unions of communes.

"Everyone, no matter whether able to work or not, can draw on these organizations for such articles of first necessity as he desires.

"Some must consecrate their unemployed time to the demands of their fellow citizens and take an active part in general management. Others make themselves useful in libraries, where they either perform the labors of authorship or collect materials for instructive lectures to be delivered at some future time. Others simply devote themselves to study. Others again attend the lectures at the University, which will be free to all.

"Academies for the development of painters, sculptors and musicians are to be particularly encouraged.

"Theatres and concert rooms must offer free seats to all, and the performers will be rewarded by the Commune.

"Forced marriages, or marriages of convenience must cease. Men must make a natural choice of a mate. When the causes of vice and crime are removed these latter will disappear themselves."

It is easy to see how quickly such a social system would issue in general idleness, in the waste of all existing property, in poverty, in famine; and how soon the mad experiment wouldreach its inevitable and fatal termination. The crazy experiment will never be attempted on American soil. The better forces of society would crush it into the dust before it could be organized. But, for all that these reckless agitators may do a vast amount of mischief, and may bring about outbreaks which it will cost blood and treasure to suppress. One safeguard against the possibility of such disturbances is thorough and timely exposure of the principles and designs of the bad men who are striving to organize them.

By the way, it is worth noting that of the seven meeting-places of the Philadelphia "groups," all but one are saloons. Almost all crimes are plotted in our saloons. There thieves meet to plan their depredations, and there they meet to divide the spoils. The poverty caused by drink begets discontent and envy and hatred which are the soil on which these agitators sow their seed. The brutalizing power of alcohol makes men capable of such crimes as are outlined above. The destruction of the drink traffic would, of itself alone, almost completely meet whatever of danger is suggested by the facts recorded above.—*Christian Statesman.*

MEN WHO OWN THEIR HOMES.

An artisan who is working industriously to pay for his little garden and home has a well-defined purpose in life, and when that purpose is attained he becomes the happiest of men. It is a laudible ambition to own one's own habitation, in which case a man's house becomes his castle. Rent-paying dulls the edge of effort, and helps to make a man a sort of drone in life's busy hive. Energy and industry will soon earn and pay for a home. The more a man accomplishes the more he may. An active tool never grows rusty. You will always find those men who are the most forehanded and most forward to do good or to improve the times and the city always busy. Who start our railroads, our machine-shops, our manufactories, and our new school houses and churches? Men of industry and enterprise—men who own their homes that they have earned by their own efforts. As long as they live they keep at work, doing something to benefit themselves and others. We go for activity—in body, in mind, in everything. Let the gold grow not dim, nor the thoughts become stale. Keep all things in motion.—*Rochester Union and Advertiser.*

Annihilate not the mercies of God by the oblivion of ingratitude; for oblivion is a kind of annihilation; and for things to be as though they had not been, is like unto never being. Make not thy head a grave, but a repository of God's mercies.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIV.—*Concluded.*

The dying man sank back exhausted by the effort of speaking. Nelson hastily summoned the physician and watchers. A stimulant was administered and he partially revived, but his mind seemed to wander. The words he uttered were not coherent, only one several times repeated sounded like "mother." He was back in his childhood's home with his parents, simple, Bible-loving German Christians, who never dreamed when the old Lutheran pastor sprinkled the baptismal drops on his infant brow that their only son would be left to wander in the dark mazes of infidelity.

And how did it come about? Through association with the atheistic, communistic leaders of a secret labor union. And the same process is going on all over our land to-day; the subtle poison is being silently injected through the myriad Christ-excluding lodge worships that are paraded in the newspapers and defended by unthinking, Christian people as nothing but harmless benefit societies. Poor Schumacher had only become a convert to the universal religion of Masonry that puts the Bible, the Koran and the Vedas on the same level; and if to him Christ was only a great spiritualist medium, a mere man, of wonderful powers but perfectly to be accounted for, let not that minister or church member who offers strange fire at altars where the very mention of that Holy Name by which he is called is forbidden, cast the first stone at this bewildered and deceived workingman who simply followed out to their logical conclusions the doctrines taught in every Masonic or Odd-fellow lodge in the land.

Suddenly he opened his eyes with a gleam of consciousness.

"It is dark," he muttered, "*dark*, DARK!"

"Do you want a minister sent for?" inquired the doctor, who thought it about the right thing to propose, though he had no great faith in ministers, being himself a believer in the same "universal religion."

But he shook his head, and his eye fell on Nelson with a look of supplication. Over that sandy foundation of negatives on which he had built his faith, or rather no faith, was fast rushing the cold waters of death—fierce, inexorable, hungry for their prey.

Nelson was a Christian man; he knew that imploring glance was directed to him. He must say something. Slowly and distinctly he repeated that precious text, which, while the world stands, shall be as a beacon light flashing far out over the dark sea of eternity:

"God so loved the world"—Nelson's heart was tender with his own recent practicing of the God-like grace of pity, and perhaps for that reason he threw into the familiar words, all unconsciously to himself, a deeper pathos and power—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Over the face of the dying stole a strange calm: whether the calm of dissolving nature or the peace which passeth all understanding, who shall say?

A moment's labored breathing, and Schumacher, infidel and socialist, lay dead.

CHAPTER XV.

A MODERN PUBLICAN.

We will now visit quieter scenes.

Fairfield is rejoicing in a flourishing Farmer's Grange, and though Israel Deming's trial of "the machine" had not been altogether satisfactory, none of the sanguinary results which Uncle Zeb's comparison had seemed to dimly predict have yet happened. As for Dora, she has found the grange precisely what she wanted and expected—a field for new conquests over the hearts of her rustic admirers, as well as a most advantageous theater for the display of her pretty features, and all those general feminine bewitchments which ever since the Fall have beguiled the foolish Adams of our race.

Uncle Zeb sometimes slyly inquired with an inward chuckle "if the machine was working well."

"Beautifully," broke in Dora on one of these occasions, addingly saucily, "You needn't ask father. He hasn't got his mind made up yet."

Mr. Deming laughed and gave her rosy cheek a playful pinch.

"I believe a good frolic is all you young folks care about."

"We were all young ourselves once," sagaciously observed Uncle Zeb. "I remember the husking parties I used to go to when I was a boy amost as well as though the last one only happened yesterday. And I remember the hogsheads of New England rum they used to tap whenever there was a bee or a raising or anything of that kind. How the times *have* altered. It does beat all. Our minister used to preach rousing sermons on election and fore-ordination and the eternal sovereignty, and I re'ly think he was a good man, but he used to like his glass of toddy as well as anybody, and it's a fact now—I've known him in his parish visits to take so much at the different places he went to that when he come to go home he couldn't walk straight. Talking about that makes me think of what Deacon Wetherby told me to-day about Snyder that keeps that doggery over to the east part. He's got converted."

"You don't say so," responded Mr. Deming. "Well, well; that's good news, if it is true," he added with a little touch of doubtfulness, which perhaps he ought not to have felt, considering how many times he had read the story of Zaccheus the publican.

"Oh, there ain't a bit of doubt," briskly responded Uncle Zeb, who could gossip about anything, a conversion or a revival as soon as a marriage or a death. "Deacon Wetherby says it makes him think of Saul of Tarsus to hear him a praisin' and a prayin'. And you know he was one of the lowest kind of critters before. And sez I, 'Deacon, that shows we ain't to despair of the most miserable sinner that walks the earth. The Lord's mercy ain't straightened.' And the Deacon, he jest grasped my hand and sez he, 'Uncle Zeb, I feel like goin' around and singin' "Amazin' grace" all the time since I he'erd on't.'"

Dora had slipped away while this conversation was in progress. We must confess the truth—neither temperance nor religion were to this young damsel very attractive themes. She hated the sight and smell of rum, and as for rumsellers, they were a miserable, degraded set, and drunkards' wives and children—why, they were to be pitied of course. But as she generally ended by putting all such thoughts out of her head as soon as possible, the reader will perceive that no very great drafts were made on her sympathies. She was glad in a general way that that wretched Snyder was going to quit rumselling and lead a better life. Why couldn't everybody be good and respectable? It would be so much easier for themselves and better all round.

The deep, solemn problems of human existence, that mystery of sin and misery under whose weight creation groans and travails, she either passed over entirely or touched with the same ignorant lightness with which a butterfly might be supposed to sun its wings alit on a page of mathematical diagrams.

This modern publican was no other than Peter Snyder, who, since he was cast out from Jacksonville, had wandered through dry places seeking rest, and finding an empty shanty in a part of Fairfield where he could ply his trade without much risk of molestation, he had taken possession thereof and set up what was ostensibly a small grocery store, but where the initiated could obtain at any hour of the day or night the very vilest brand of liquor in the market.

It is decidedly pleasant to look upon one's self as persecuted in a good cause. Peter Snyder considered himself a martyr to the doctrine of personal liberty, but we must confess that he showed very little of the martyr meekness. If, during his stay in Jacksonville, he had seemed possessed of an evil spirit to seduce and destroy, like the man in the parable, that evil spirit had returned to him since he settled in Fairfield intensified sevenfold. He had always sold rum for a living and he meant to sell it; and every bothering, fanatical fool, who, as he pathetically expressed it, "was trying to ruin a poor man's business," he consigned in no gracious terms to the adversary of God and men, with whom, judging from the frequency and freedom with which he used his name, Mr. Peter Snyder seemed to be on very intimate terms.

But why should the candid reader utterly condemn this poor, nineteenth-century publican for his resolution. He had the government permit to sell liquor. Why shouldn't he sell it? We are told in Holy Writ that earthly governments are God's viceroys; and if, standing in the place of Eternal Justice, Eternal Purity, Eternal Love, they *dare* to license that which is the cup of death to soul and body, to put bitter for sweet and sweet for bitter, darkness for light and light for darkness, is it strange that in the minds of the governed, especially that class who, like Mr. Peter Snyder, are not in the habit of making nice moral distinctions, there should exist some confusion of ideas. Why is it right for the nation to sell rum, and wrong for the individual? And if rumselling is right, why may not some other things be right too? It is from the class of minds thus taught to question that the socialist will always make the readiest converts to his doctrine of dagger and dynamite. Congressmen, legislators, and "all in authority" from the Chief Executive to the local magistrate, can you afford to run the fearful risk that every government must run which makes right and wrong mere rhetorical terms by licensing iniquity, and then joining as an active partner by taking to itself ninety per cent of the profit? Is it not warming in its own bosom the serpent's eggs which in time will hatch the cockatrice of anarchy and revolution?

But to return to our publican. He was low and despised. Decent and respectable society would have shuddered at the very idea of admitting him within its pale; but was there in his heart some latent seed of good, or did the prayers of his long-sainted Methodist mother come up in remembrance before God, or was it that sublime, inscrutable purpose of Jehovah to have mercy on whom he will have mercy that wrought the miracle? For while theologians dispute over the nature and laws of miracles and look askance on cases of faith healing as a superstition of weak and simple minds, the work of the supernatural goes on in the same grandly immutable fashion with which the sun shines and the rain falls and the seasons come and go and ask no leave of any theological school.

Mr. Peter Snyder had moments when his conscience was not at ease, and like the troubled sea when it cannot rest it cast up mire and dirt. It was at these periodical seasons that he swore the loudest and declaimed most violently against "hypocrites," under which comprehensive term he meant to include in a general way everybody who made any pretensions to be better than himself. For it must be explained that Mr. Snyder decidedly resented being classed among the world's off-scourings—its pariahs and its Ishmaels. In his own opinion he was no worse than the professing Christian who, for the sake of gain, rents his property to a saloonist, or the politician who, for the sake of securing votes, caters to the saloon interest, or the public official who winks at violations of the law in his Masonic brethren; and on the whole, looking at the subject from an unprejudiced point of view, we are inclined to think him in the right.

So when it was reported that a series of revival meetings were going to be held in the neighborhood, Mr. Snyder had considerable to say on the subject, but we will not take the trouble of transcribing his remarks as the reader can easily imagine their general drift and tenor.

"They say Elder Woods is a goin' to come down on the Masons red hot. That'll suit *you*, Snyder," chuckled Jack Bender, who, with several other red-nosed and bloated specimens of humanity, was lounging round the bar-room stove, discussing the forthcoming meetings in that free and liberal style with which such matters are generally argued under the inspiration of an atmosphere reeking with oaths and tobacco smoke.

"You don't say so," responded the worthy proprietor of the establishment; and after an instant's reflection he brought his fist down on the counter and roared out with a tremendous oath:

"*Then I'll go to hear him.*"

Jack laughed.

"Did ye hear that, boys? Snyder is willing to go to hear the water saint jist for the fun of hearing him blow up the Masons. If that ain't about the nighest to cutting off yer nose to spite yer face as anything *I* ever hearn on."

But Mr. Snyder's resolution was not of a kind to be shaken by a little harmless chaffing.

"I don't care if it is," he responded fiercely. "I've said I'll go, and I *will* go. And now jist look here. Any on ye as goes to acting off shines on the preacher will have me agin him square. I give ye fair warning."

This was not altogether an idle threat, as Mr. Snyder had been in former days a pugilist of considerable local renown. Even now he was a match for three rowdies like Jack Bender.

(To be continued.)

We are always suspicious of an interest, be it moral, religious, political, or personal, that seeks by a secret association rather than by an open advocacy of its aims, to secure its ends. With the spread of general intelligence, the enlargnment of social activity, with the diffusion of thought and opportunity to rise, there is no demand for secret combina-

tions. The slight husbandry of good that is sometimes accomplished by them is counterbalanced a thousand-fold by the evils of which they are the direct or indirect cause.—*Religious Herald.*

Robert Ingersoll asked his auditors the other evening whether a poor wretch arriving in town without a dollar in his pocket would inquire the way to a Presbyterian deacon's house; and they greeted the sally with immense applause. He was trying to get off a smart satire upon the meanness of orthodox Christians, as contrasted with the generosity of infidels; but he missed his aim. Everybody knows that ministers and other well-known Christian people are the first to be besieged by beggars. I have frequently said to these persons, Why do you come here? Why do you always go to ministers' houses? The invariable answer is that they think they will be more likely to receive sympathy and help there than elsewhere. We might retort the question of the jolly lecturer and ask whether a poor stranger was ever known to inquire where the infidels of the town lived, or whether a person in any sorrow was ever known to seek out an infidel to afford him comfort. Will the man who goes about ridiculing Christianity tell his audience the next time he lectures where they can find an infidel hospital, or refuge of any kind for poverty or distress, or any society composed of infidels which seeks out and relieves the suffering, in this country or in any other on the face of the earth?—*Christian Intelligencer.*

A man never knows what a weak, fickle, and uncertain master he has in himself until he is at liberty to govern his own life and do as he pleases.

McKenzie and Patterson, of Quincy, Mass., have received a contract from William H. Vanderbilt for the building of a family tomb. It was designed by Architect Richard M. Hunt, of New York, and will be in the Romanesque style, 100 by 110 feet on the ground, and sixty-three feet from the surface to the apex of each dome of which there will be two. The exposed portions will be of Quincy granite, the vestibules and catecombs of marble, and the arches and piers of limestone. The structure is to be erected in the Moravian Cemetery at New Dorp, Staten Island. It will require about 8,000,000 pounds of granite, marble and limestone combined to complete it. The cost is estimated at $250,000. The tomb is to be finished by December, and will be the most elaborate house of the dead in America.

LITERATURE.

Literary Life for April is a Chicago number. Bayard Taylor's portrait and autograph embellish the first page. "Chicago Illustrated," "Emerson and Taylor," "The Sweet Antonio River," "The Claimant at Washington," "Thoughts on Mind," "Restraints, Cures, and Substitutes for Drink," "Anecdotes of Authors," "Conversation," are the titles of leading articles.

The Library Magazine for April comes out early like the birds of spring; and very appositely an American authority in ornithithology, Maurice Thompson, contributes a fine article on the woodpecker family. Other articles are, "Ophelia's Madness," "Hadrian's Address to his Soul," "The Inventor of the Steamboat," "Vittorio Alfieri," "The Elmira Reformatory," an exceedingly interesting article on the topic of prison-discipline ably discussed in the current *North American Review*, "Schliemanns' Discovery of Tiryns," "Beetles as Purifiers," "The Banana."

The English Illustrated Magazine for April continues Bret Harte's story, "A Ship of '49." Most readers will turn first to the finely illustrated article, "Highways and Byeways," descriptive of English scenery to the southeast of London. Archibald Forbes, the well known war correspondent of the London press, gives us in an entertaining style an incident of the defense of Schipka Pass during the Turko-Russian war. The illustrated poem, "The Siren's Three," follows the Persian poet, Omar Khayyam, and his illustrator, Elihu Vedder, but at a distance.

Vick's Monthly most beautifully opens with a colored plate of daisies, and continues its attractive and useful articles and hints on floral culture.

—General Lew Wallace, official representative of the Government in Turkey, says that his opinion of missionaries has decidedly changed by a residence among them. At first he was prejudiced against them, but now gladly records his testimony as to their character and service.

—Some acts of persecution by Buddhists have naturally followed the virtual disestablishment of Buddhism by the government of Japan, and Christians have suffered some annoyance, but not more than was to have been expected. The Governor of Kioto called the Buddhist priests together and advised them to restrain their followers from exhibitions of sectarian zeal.

CORRESPONDENCE.

SWEDISH-AMERICAN BIBLE SEMINARY.

St. Paul, Minn.

I like your evangelical articles and your labor in direction of reform, spiritual and political, as far as my views of truth correspond with yours. I am a believer in the old orthodox faith, held mostly by Presbyterians, Congregationalists, and Baptists, agreeing with the latter in the doctrine of baptism; yet thinking that the Baptist church too might need a more Scriptural organization and a higher spiritual life. Plurality of elders in one and the same local church was an apostolic institution, and would, I think, greatly add to the efficiency and spirituality of the church. One of these might be the preacher of the congregation, while the rest aided in the pastoral care of the whole flock, and might be spiritual business men, farmers, etc. Every member could thus be watched over and cared for spiritually, far more efficiently than now is the case.

We organized a Bible Seminary here in October, begun without means, trusting in God. By this time we have secured among the Swedish Baptists a subscription of $20,000 towards endowment, and a number of wills of property besides. It is of course difficult to carry the work without means, until the interest shall begin to come in; but so far the Lord has graciously made a way for us, and in him do we trust for the future. We have thirty-six students; over forty have availed themselves more or less of the institution. We call our school a Bible Seminary because we make the Bible itself our principal study, and next in order the usual critical and theological branches. We also intend to have a suitable preparatory course, as soon as we shall be able to secure a sufficient faculty. No members of secret societies can be members of this institution, and the institution will never confer honorary degrees. Its aim is ultimately home and foreign missionary work. Yours truly. (Prof.) J. A. Edgren.

THE "ANCIENT" ORDER OF UNITED WORKMEN.

Galva, Ill.

Editor Cynosure:—The lodge of Ancient Order of United Workmen gave a free entertainment here on the 13th of March. The chief speaker was Alexander McLean, of Macomb, Ill., "Past Grand Master," also "Grand Receiver for the State." P. A. Cool, Methodist minister, and Col. J. McClenahan, superintendent of the public schools, also spoke and testified to the good qualites of the order.

The handbills informed the public that "the foremost aims and purposes of this order are to strive to improve the moral, intellectual, and social condition of its members; to encourage useful industry; to promote fraternity and philanthropy; to render mutual assistance to each other, and to guard each member's family from suffering by want, when the time comes for him, as it must come to all, to pass from this life to another." The P. G. M. "set forth the objects and benefits of the order" in a masterly way, and but for the large amount of bombast and egotism indulged in might have made a good impression.

Whether the impression made on the audience was favorable or unfavorable I have not been able to ascertain. One young man, whom they had been trying to get into the lodge, was very much disgusted, and says they will get nothing from him. While it may enable them to draw in and hoodwink some who seem to love deception, I think the lecture and talks had a tendency to open the eyes of the thoughtful and better classes. Many who are opposed to secretism and the lodge rule, have been led to look upon this order with some degree of favor. Its freedom, as is represented, from the objectionable features of secrecy, with its "superexcellent system of life insurance," strongly recommend it, and even make anti-secret men slow to condemn it. The argument that though there may be harm in other secret orders, there can be no harm in this has not been used without effect, and by it many have been deceived as to the real character of the order. To decide this point I attended the lecture. After hearing and carefully weighing the evidence, (and all their own witnesses) I could come to no other decision than this: It is a branch of the deadly upas tree of secretism. It is simply Freemasonry behind the screen—secretism sugar-coated, to catch those who hesitate to swallow the bitter oaths and obligations of older orders.

Does Masonry bind its votaries with unscriptural and anti-Christian obligations? Can the A. O. U. W. do less and be a secret order? Is Masonry a selfish institution? So is the A. O. U. W. Their "charity" begins at home and ends there. "It is young and healthy men we want to get into our order." "We don't want old or sickly men," was the clear and strongly expressed sentiment of the speaker. The A. O. U. W. is not an institution to help or benefit the needy, but those who are able to help themselves; and is, therefore, at least, only a selfish arrangement, as all such orders and institutions must be that bind themselves to aid each other, and cut themselves off from all objects of true charity. While there may be exceptions, it is true in general, that a bastard or forced charity kills the true spirit of charity. If true charity is dead or banished from the land, as some claim, I charge its death or banishment upon the secret orders; and the A. O. U. W. is doing its part toward such a sad result equally as well as the others. I am fully persuaded that the follower of Jesus Christ has no more use for the A. O. U. W. than he has for Masonry or any other ungodly institution.

R. Canning.

THE "ONE BODY."—LIGHT FROM THE WORD.

Chicago, Ill.

That the division of Christ's professed followers into sects is wrong, and a very great hindrance to the work of God is now plainly seen by many, perperhaps the majority of them, but the remedy does not so clearly appear.

But why this division? What is the cause? The same that divided the Corinthian church: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ;" that is to say, "I am of the Baptist; and I of the Methodist; and I of the Congregational; and I of the Presbyterian; and I of the Christians." (1. Cor. 1: 12.) "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3. Many to-day are doing just what the Jews did, "Teaching for doctrines the commandments of men." Matt. 15: 9. There is not the slightest command or warrant in the Bible for the Methodist, or Baptist, or Presbyterian, or Congregationalist church, or any one of the hundreds of other sects? Jesus in that last memorable prayer for his disciples recorded in John 17, made his most earnest prayer to the Father (21. v.): "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me;" and in the 19th verse he says, "For their sakes I sanctify myself [set myself apart to this earthly mission and crucifixion], that they also might be truly sanctified," (margin). He gave his life that they might be sanctified and *thus made one.*

The reason the remedy has not been found is that it has not been sought in the right place and by the proper means. Man by wisdom knows not God nor his ways. By thought, reasoning, discussion, the right of spiritual things is never found. "To the law and to the testimony, if they speak not *according to my word.*" And then more than union is wanted, "that they may be *one*" is the Bible plan. "But now are they many members, yet one body." 1. Cor. 12: 20.

Jesus in the Bible, tells of the remedy; and it is not in holding union meetings, talking over the matter, resolving to be united, but in having the carnality taken out. Throw away all the theories of men about the matter. "Come out from among them and touch not the unclean" tobacco, liquor, lodges, parties, rinks, suppers, theatres and popular worldly amusements. Sanctify yourselves, set yourselves apart to the *service of God*, consecrate every power to him, present your bodies a living sacrifice." Then ask God to apply the blood of cleansing, sanctify you wholly and fill you with the Holy Ghost, and *tarry* till ye be endued with power from on high. Then you will go forth as the disciples did after the ten days' prayer-meeting in an upper room, and Satan's kingdom will totter and fall before you

These two texts may then be aptly applied to you: (the first is a modern rendering by a prominent Englishman) "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, according to the knowledge of him that created him, in that great creation where there is neither Englishman nor German, baptism nor want of baptism, Turk nor Russian, slave nor free; but Christ is all, and in all." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1. Cor. 12: 13.

S. D. Kinne.

THE OLD JAIL AT CANANDAIGUA.

Canandaigua, N. Y., March 23, 1885.

With my son Williston I visited the old jail in this historic village of a few thousand inhabitants. It remains substantially as it was in 1826, when Mrs. Hall delivered the ill-fated Morgan to "the tender mercies" of his professed friends, whose subsequent treatment of their victim demonstrated the Scripture assertion of their malicious, unfeeling cruelty.

By permission of Sheriff Peck, we visited the room and the cell where Morgan was confined. It was the "inner" upper prison, reached by an ascent of two very narrow stairways, and gloomy as a sepulchre of the unforgiven dead. The "reception room" was, I should judge, about twelve feet in length and six in width, lighted by two small heavily barred windows, from which you look out upon the high, strong wall inclosing the prison yard. The ceiling is of a height sufficient to allow a person of ordinary stature to stand erect, and both walls and ceiling are profusely ornamented with designs drawn by occupants, disclosing the fact that in some instances taste, culture and crime have been immured within these walls. Two rude pine benches constitute the entire furniture of the room, which is now, as the remainder of the building, heated by steam. On one side and opposite the window wall are three cells, each furnished with an iron bedstead and guarded by heavy iron slat-doors. Some of the most notorious criminals in the county have been taken from these cells to pay the extreme penalty of the law on the gallows, and it was in one of these narrow, low, cheerless vaults (*which* one is not known) that Morgan was incarcerated, for the alleged offense of surrptiously obtaining possession of a shirt and cravat.

The well which was curbed and on which Col. Sawyer gave the signal raps to call the carriage, is still in use, and now supplied with a chain pump. Mr. Peck, the sheriff, gave every opportunity desired and sent a turnkey to unlock and lock the doors where we wished to go. He said, "I was only four years old when Morgan was here, but from what I have learned I have no doubt that the Masons killed him. But I do not believe the body found at Oak Orchard creek was his." He was much interested in the facts we gave him about the inquest, etc., and said, "You have evidently looked the matter up carefully and may be correct in your conclusions."

I was glad to know that at the jail, as at the arsenal, where he was last confined, the fact of his incarceration and the alleged crime he had commited were remembered and related by those in charge to visitors. The blood spot is still crimson on the lodge record, and even prison cells and sepulchral vaults echo the truth along down the ages.

J. P. Stoddard.

GOOD TEMPLARISM IN NEW YORK.

Schuyler's Lake, N. Y.

The Good Templar lodge in a neighboring township was first located at Exter, but subsequently removed to Schuyler's Lake where for a time it occupied the rooms of the Masonic lodge. The older society, however soon felt discommoded or degraded by their presence and insisted on removal, which excited the indignation of the Good Templars and was denounced as a want of courtesy to a kindred organization. The only other apartment available for the occupancy was the upper story of a cider mill, which was procured of her husband by a lady who was a prominent patron of the Methodist church and aspired to a controlling influence in the lodge. Matters are said to have gone smoothly until her sons were reported for violation of the pledge, when a rupture ensued and soon terminated in dissolution. The books were then appropriated to the ignoble use of recording the transactions of the cider mill.

The results, to this lady, have been that her sons, accustomed to the lodge by early training have since become Masons and are brought by nocturnal conviviality into closer relations with the saloon. She has sown the wind and may reap the whirlwind.

Soon after the dissolution of the lodge she insisted upon expulsion from church of a gentleman for alleged misconduct with a lady Templar in prayer-meeting. A protracted contest ended in dissensions which are not yet wholly healed.

One of the worst drunkards who had joined the lodge was elected Worthy Chief Templar (for encouragement, as alleged,) and attended the Grand Lodge. No appreciable benefit ensued, and he is more strongly addicted to intoxicating liquors than before and under frequent arrest. True to instinct, however, he has since joined the Grand Army.

The youth who were initiated extolled the opportunities for flirtation and "going home with the girls." They also stated that whisky was frequently carried in their pockets into the lodge and saloons patronized before and after meeting. The violations of the pledge were thus made a pastime and a school of cunning.

Some of the most prominent Masons of the vicinity belonged to this lodge, but none have since permitted their names to be used on a prohibition ticket, nor voted otherwise than with the old parties. The temperance lectures of one have been neutralized by his practices.

When the worst counterbalance the better features of an institution it is useless and corrupting. And when Masons grant the use of their hall and manifest interest for the reform by becoming Good Templars alone, they are merely promoting their own ends and plotting for control. They neither vote for prohibition themselves nor permit others.

The Good Templar lodge at Garattsville is said to have been broken up by the scandal that arose from a lady Templar of good family being forced to marry beneath her standing to escape a worse lot. *

PITH AND POINT.

THE O. F. RITUAL CORRECT.

"I have been an Oddfellow myself, but have severed therefrom forever, and I know your rituals are correct, I have initiated candidates with them. Pray forgiveness for me. The *Cynosure* opened my eyes and I am willing to do all I can to save others from the soul-destroying death-trap.—J. H. Jones, *Jamesport, Mo.*

PAR NOBILE FRATRUM.

We are having many good, earnest and lively temperance and reform meetings here in different parts of the city. Monday night I talked and sung to a large audience in the east part of the city and next Monday night I am to lecture in the same place. Last night Bro. Foote and I addressed a large audience at the "White Cross Club" chapel, and are invited there again. Many have been recently and hopefully reformed.—Geo. W. Clark, *Detroit, Mich.*

VOTE YOUR PRINCIPLES.

I consider the whiskey men more consistent in their voting than a great many of the prohibitionists, for just as soon as a man or party fails to meet their demands, they scratch him off their ticket and vote for the man that will work for their interest, regardless of what party he is. But so long as they can keep the temperance votes divided between the old parties by prejudice, just so long will they defeat any temperance legislation. But let every American assert his right and vote his sentiments, regardless of party ties, and leave the result with God and success will crown our efforts.—Joseph Garside, *Girard, Kansas.*

A LIVE CHURCH.

I have started a United Brethren church here, free from any secret society, no instrumental music, no choir, but congregational singing. We commenced September 1st with four or five members and now have thirty. We are doing a good work; it is like protracted meeting all the time. Yesterday an old man rose for prayers. I pay one hundred dollars for the poor besides my own tax. It is acknowledged that we are having the most spiritual meetings ever held in the city. All the other churches take in secret societies.—Nelson Z. Northup.

ONE THING MORE.

There is one thing more that would make Masons and all kindred secret societies tremble, almost the world over. If John P. St. John would just come out and make a clean breast of Masonry and confess that he had sinned in that thing God has placed him in a position that he could be one of the most powerful thunderbolts that could be turned loose amongst them. It would be like the barley cake of Gideon rolling into the camp of the enemies of the Lord. May God help him is my prayer.—John Thompson, *Sabetha, Kan.*

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON III.—April 19, 1885.—Paul Going to Rome. Acts 28: 1-15.

GOLDEN TEXT.—He thanked God, and took courage. Acts 28: 15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Hospitality is not dependent on any system of secret signs and pass-words.* vs. 1, 2. These "barbarous people" who entertained Paul and his shipwrecked companions so kindly were not of the same religion, race or language. No Masonic oath or Masonic sign of distress bound them to show hospitality to this set of shivering, miserable, half-drowned wretches thus cast upon their shores. It was but the tie of a common humanity which made them hasten to relieve their sufferings, and open to them their scanty stores of food and clothing. The most common argument used in support of Masonry is the protection it is supposed to afford travelers. But we see how well Paul and his companions fared without it. Neither have the most distinguished travelers and missionaries of our own day owed their safety in foreign lands to any such source. In the Franco Prussian war the red cross of Geneva protected its wearer when engaged in her Christ-like labors of love among the wounded and dying, even among rude and hostile soldiery. And in the *Union Signal* instances have been given of protection and kindness from strange railroad officials called forth by the magic letters W. C. T. U. There is a beautiful story told of some adventurers landing on an unknown southern coast and meeting with a band of natives, who as soon as they saw them made *the sign of the cross* with their spear-heads in token of peace and amity with the new-comers. The tie of natural brotherhood between man and man is stronger than the artificial tie of Masonry. But the tie of Spiritual brotherhood, of being the children of one common Father, redeemed by one Saviour, led by one Spirit, is a three-fold cord which cannot be broken. A Christian should be ashamed to cast such dishonor on his Lord, and his Lord's Bride, the church, as to seek protection in traveling from an oath-bound, anti-Christian organization.

2. *The fallacy of human judgments.* vs. 3–6. Humanity is prone to two extremes, well illustrated in these barbarians who look upon Paul one moment as an atrocious murderer, and the next are ready to worship him as a god. Till we have learned to make in our own consciousness of well-doing an impregnable asylum against wrong judgment, we shall suffer loss of peace and have no courage to work for despised reforms. Said St. Francis D'Assisi, "A man is as great as he is in the sight of God and no greater." It is of vast consequence what God thinks about us but comparatively little what the world thinks.

3. *The power of the Gospel to heal the body.* vs. 7–10. Christianity does not teach that physical laws are outside the spiritual, but it does teach that the spiritual includes the physical in a divine oneness. Paul, like his divine Master, made the wants of the lower nature a stepping-stone on which to mount in his ministrations to the higher. A gospel which has no regard for the bodies of men is poorer than the old Judaism. It is in tangible acts of mercy that humanity learns to read the story of a higher love.

LIGHT FROM THE WORD.

What is the protection which God promises his people? Ps. 91. *When a Christian becomes a Mason, does he throw discredit on these promises?* Does the Bible couple God's power to heal sin with his power to heal the body? Ps. 103: 3; Math. 9: 8.

PRACTICAL QUESTIONS.

Ver. 1. What should we remember first when a calamity is just passed?

Vrs. 2, 7. What virtues can these heathen teach some Christians? Why especially should we be kind and sympathizing and hospitable to others? Matt. 25: 40. May we find opportunity for manifesting love everywhere?

Ver. 3. What teaching of Christ did Paul exemplify in gathering the sticks? Matt. 20: 27.

Ver. 4. Is it ever right to judge from appearances? Why? Matt. 7: 1; Luke 6: 37; Rom. 2: 1; 14: 3; Jas. 4: 11.

Ver. 5. Are afflictions sometimes permitted that men may see the victory which we gain through faith? What venomous beast must we resist as Paul shook off the serpent? What promise of the Lord's was fulfilled in this and the eighth verse? Mark 16: 18.

Ver. 6. May we be as calm as was Paul, whether the world malign or honor us?

Vers. 8, 9. Is the age of miracles past? What authority have we for believing Jesus will heal us now, in answer to the prayer of faith? Ps. 103: 3; Isa. 53: 4. 5; Matt. 8: 16, 17; Jas. 5: 15: Heb. 13: 8. Do you improve the delays you meet with in the journey of life?

Ver. 10. Were they right to receive this honor?

Ver. 11–15. Are even the strongest Christians refreshed by encouragement and sympathy? Are you so living that Christian brethren will always be glad to welcome you?—*The Illustrator.*

TEACHING HINTS.

1. *A short history of a consecrated life,* viz.:

Preserved by God (v.5); Used by God (v. 8); Honored by men (v. 10). Ah, how abundantly is pays to be wholly consecrated to God!

2. *The impossibility of stopping the Gospel:*

Paul is only a shipwrecked prisoner, but the Gospel seems to sweep the island and dominate the ship's company. Holy Ghost power in preaching, and divine interference in disease, go with Paul's labors.

3. *Our duty to God's workers:*

Show them our interest in them and Christ's work (v. 15), and so encourage their hearts. Your Sabbath school teacher or pastor may be fainting by the way for want of a word of encouragement, or, which is the best encouragement, for lack of seeing you accept his Saviour. Do something that will make him "thank God and take courage."—*The U. P. Bible Teacher.*

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First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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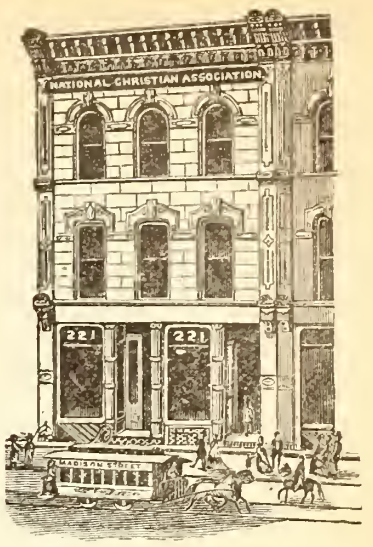
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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 9, 1885.

MR. MOODY SPEAKS AGAIN.

During the frequent brief meetings held by the great evangelist during the present season we have not forgotten that the *Cynosure* readers would be anxious to hear of any new word from his lips against the lodge evil, and to know whether his pronounced, clear, and Christian views given in 1875 and '76 were maintained, or whether the fine gold of his testimony was becoming dim. At the Omaha meeting, March 19th and 20th, Mr. Moody replied to the question propounded him through the query box—"Is it advisable for me, a minister, to join the lodge in order to increase my influence?"

He said: "What can be accomplished by going 'hand in glove' with the world? You will have more influence out of it than you will in it. Abraham had more influence in Sodom than Lot did, for after Lot moved into the wicked city, and did all he could to build it up and make it prosperous, and to increase the religious spirit of its inhabitants, 'they mocked him.' It is best to keep out of the lodge for it is of the world, and we become unequally yoked together. Twenty-five Christians go into a lodge with seventy-five unconverted and wicked men. The lodge votes to have a Sabbath excursion, the Christians are out-voted, and being yoked together become partakers of other men's sins. Men say to me, 'Mr. Moody, you ought to join the lodge.' I say to them, 'What have you got in the lodge? Any thing good?' 'O yes,' they reply. 'What is it?' 'O, we can't tell you until you go in!' 'O, that's the devil's snare'—'can't tell until after you get in,' then it's too late! I say to them, '*Then I'll stay out.*' Christian men have no business in the lodge; they don't get power there. Better be walking alone with God, than to have all the world applauding and be without power. God's truth is laid to the line, and we want to score to the line, let the chips hit who they may. 'Separation' needs to be the watchword. God help us to keep out of the world."

MORMONS SKULKING.

The General Mormon Conference held usually in Salt Lake City was this year changed to Logan, a town 100 miles to the north. This extraordinary transfer is explained as the result of the vigorous prosecution of polygamists by the Federal courts. Neither of the three presidents of the church were present, at the meeting last Saturday; and the proceedings were tame and unimportant. The reports that Pres. John Taylor would issue a proclamation commanding obedience to the U. S. laws and the abandoning of polygamy have not been verified, neither has the promise, that there would be a convenient new revelation to abrogate the long-standing "divine" order of Brigham Young, been fulfilled.

But there are many appearances of a crisis in Mormondom. For the last year or two disaster has followed defeat. A few years ago the representative of Utah with his four mistresses could appear proudly on the floor of Congress, and demand recognition, though living in flagrant and open violation of the laws made by that body; and Mormon money was good enough to employ Jeremiah S. Black, one of the first lawyers of the country. But now Cannon and his harem are expelled from Washington; a score of the Mormon elders have been convicted of polygamy, and many others are indicted; the Supreme Court has approved the law under which the prosecutions have been made; and the last hope, that the new administration would remove the Governor, the judge, and prosecuting attorney who are pushing this law, and put in new and subservient party men, has been cruelly shattered by President Cleveland's inaugural. Murray, Zane and Dickson are left to continue their work; U. S. officers have searched "Amelia Palace," John Taylor's official residence in search of the president, and have subpœnaed the inmates. Cannon's house also has been raided and the hierarchy of Mormondom is in abject hiding for fear of the things that are to come. The people are astonished and their leaders are fleeing from Utah or hiding from public view. It is reported openly in Salt Lake that one of the wealthiest and shrewdest of the Mormons declared they must choose between three courses of action: fight, run, or surrender. Fight they dare not, run they cannot, for Mexico won't have them, and surrender they may pretend to until the storm blows over. The Salt Lake *Tribune* (Gentile) already suggests that if Taylor proclaims against polygamy a general amnesty should be granted by the government under certain conditions.

In this is the Mormon hope. They well understand the varying chances of party power and the fickleness of popular clamor. By yielding, perhaps only for a short time, the practice of polygamy, they may retain their hierarchy, their temples, their beautiful and fertile lands, their church and their Endowment House lodge.

Do they vainly indulge such a hope? The olive branch held out by the leading Gentile paper in Salt Lake does not disprove it; nor does the general chuckle of the press at the dodging of heads in Utah. Sometimes people laugh before they are out of the woods. The fact that for twenty years Mormonism flourished like a palm in the face of national prohibition need not dispel such a hope. Because one set of officers enforce these laws does not prove that the next will. A correspondent of the Boston *Advertiser* lately wrote: "Incompetent and unworthy administrators of the national law have, from the first, been the chief hinderance in the management of Utah affairs, worse, even, than the bitterest opposition of the Mormon church." That incompetence may not yet be at an end. Nor does the fact that the Masons have given up the Mormons, to be discarded along with old men, women, and fools, disprove it. There is nothing in Masonry to trouble Mormonism. A Grand lodge gave Mormons a dispensation sometime after Brigham Young had his revelation in July, 1843, establishing polygamy.

Nor does the tone of the Mormon hierarchy express any intention to submit to law, and lay down the despotic priestly power they have so long exercised. Twenty-five years ago David A. Burr, who had been clerk of the Supreme Court of Utah, in a lecture in New York thus described the higher degrees of Mormon Masonry:

THE "MELCHISEDEC PRIESTHOOD."—OATH OF TREASON.

The next step is taken only by those who are considered by the priests as sufficiently trustworthy to be leaders of the people. It is termed the first degree of the Melchisedec priesthood, and confers upon the recipient the privilege and authority of a high priest of the church. It is in this degree that the Mormon priesthood take their solemn oath to cherish constant enmity towards the United States Government for not avenging the death of Smith; to do all that they can towards tearing down or overturning that government; to endeavor to baffle its designs and frustrate its intentions: to renounce all allegiance and refuse all submission. If unable to do anything themselves towards the accomplishmentof these objects, to teach it to their children from the nursery, impress it upon them from the death-bed, detail it upon them as a legacy. To make it the one idea and sacred duty of their lives, so that the kingdom of God [the Mormon church and priesthood] may subdue all other kingdoms and fill the whole earth. Curses the most frightful, penalties the most barbarous, are threatened and combined in the obligation either for failing to abide by, or daring to reveal, these covenants.

THE HOLY OF HOLIES.

The succeeding degrees present certain forms of worship, etc., and at last give to the endowed privileges of immorality and licentiousness most shocking and revolting. Finally, those who have by a long case of fidelity fully proven themselves worthy, pass into the holy of holies, and enter a sacred order by which they are "sealed up against all sin"—that is they cannot be damned or lost for any sins except the sin against the Holy Ghost which consists in denying the faith, exposing the mysteries of the church, and shedding innocent blood. No blood can be innocent outside the Mormon church.

Has any one heard or read in all these years a word that would indicate that the Mormon hierarchy proposed to give up their special revelations, their priestly power, their lodge oaths of hatred to the government and fealty to Mormonism? Never! On the contrary, their great temple, begun in 1858, has gone up ten feet during the past year, and the side walls are finished at a height of ninety feet. It is said that there are thirty flourishing Mormon churches in Colorado, sixty in Idaho, and seventy in Arizona. For the past ten years the Mormon leaders have been laying their plans to gain the complete political power in these Territories. The headless General Conference Saturday did not deny the faith; they claim that nothing has been offered them that they could exchange for Mormonism. The Mormon church organ, only a few days ago, closed a long editorial with this unyielding sentiment: "The faithful who seek to know and do the will of God will not be shaken of their purpose, neither will they abandon their religious principles in whole or in part under any kind of pressure whatever. They would hold to their integrity in the full expectation of sooner or later beholding the salvation of God."

There is nothing that promises to take out the Mormon root in all our talk or legislation. The branch of polygamy may be lopped off, but a hundred hydra heads are likely to grow in its place, each of them as full of danger to American principles. But if the hand of government shall be laid upon the secret lodge of Mormonism and its oath, as it was upon the Kuklux, we may be assured that the knife has reached the core; that the Mormon cancer is being cut at its root.

—Mr. Moody announced, on Saturday at the Farwell Hall noon meeting, the death of a son of Major Whittle, the evangelist, a beloved and promising boy of nine years. Among the thousands who will sympathize with Major Whittle and his family in this deep bereavement, will be many who in Wheaton College chapel listened to his wonderful words of cheer and consolation and tenderest sympathy at the funeral of Mrs. C. A. Blanchard last fall.

—The new Methodist Episcopal church of Ukiah, Cal., having been laid with Masonic ceremonies by the Grand Lodge, the *Pacific Herald of Holiness* comments with great good sense upon the unhallowed performance: "Can we be surprised that dearth, and spiritual death reign over Zion, and the cry comes up, 'O Lord how long?' When the professed church of God will call upon or allow a Christless body to come in and conduct her services. Brethren, until you obey God and give up such yoking with unbelievers, you need expect nothing but *death;* you may build churches and endow institutions, but they will be but the icy coffins for dead bodies. It will take something stronger than the cry of 'loyalty to our church,' to keep spiritnal souls in such a dying institution. God help Methodists to obey their own teachings."

—The report of Bro. Dissette of his work in the unvisited regions of this State will be read with avidity in the "Reform News." He preached twice at Lebanon on Sabbath the 22d ult: in the morning for the Presbyterians, and for the Baptists in the evening. The latter congregation, without any motion from the speaker, arose in a body and voted to request him to address them on the next evening. He hoped to leave the place in the same condition as Sabetha, Kansas, where the lodge, as such, no more appears in public.

—J. W. Caldwell, of Corinth, Ky., severely criticises the last article of Rev. J. D. Gehring on the Good Templar society. He says he knows a lodge of forty members that never has fined or expelled a member; and that Good Templars are quite lenient toward offenders—which is a good explanation of his experience. He declares there is not a word of truth in the assertion of Mr. Gehring that "Good Templarism insists upon the right to expel its members for the most trivial offences, and refuses to regard any confession, evidence of contrition, or promise of amendment on the part of the one charged with the violation of a Good Templar's obligation." Perhaps Mr. Caldwell has been through all sorts of Good Templar experience, and was by Mr. Gehring's side when he found out what was the real character of the order. If not, his charge of falsehood looks itself like a lie and slander beside.

—Let none overlook the "Easter" story copied on another page from the *Midland*. The demand of unwise and self-appointed religious leaders for more and more days to be observed by the churches and made holidays by the temporal power does not abate year by year. There are ten thousand proofs that such celebrations are a mere world's substitute for piety and self-denial which must be a very pleasing sight to the adversary. A lesson comes just now to us from the devotees of the Greek church. A writer in the *Pall Mall Gazette* says that intemperance is exceedingly common among the Russians; and that the great number of holidays contribute much to this state of affairs. The people become frightfully drunk, and remain so until their money is entirely exhausted. They have a custom there called *Pominki*—a remembrance service forty days after ones death. Once a year they visit family graves. This is often accompanied by debauchery. Our own holidays are extending in the same direction. More men were drunk on the street last Christmas day and evening, says an exchange, than we have seen all the rest of the year.

They who sail on the largest ships should not think poorly of those who go on smaller crafts. On the other hand, the sight of the "little ships" tumbling on the waves and daring the great ocean, should inspire both their pity and admiration. Besides, it is the very small vessel that contains the pilot, who, because he is fitted for his duty and commissioned to perform it, guides the largest steamers into port. We should not despise "the day of small things" nor the small things themselves.—*United Presbyterian.*

The great Coligny, once seeing his soldiers wavering during an attack on the Spanish foe—entrenched behind solid bastions—rushed toward the standard, took it out of the hands of his own standard-bearer, then hurried forward at great risk and hurled it into the counterscarp, feeling sure that his men would never leave their banner to be disgraced and dishonored by the foe. He was not deceived. The men rallied and pressed on to victory.—*Rev. T. Hastings.*

Reform News.

CONVENTIONS AND WORKERS.

Encouraging tokens are to be seen at every point of the compass in our reform work. President Blanchard, though much enfeebled by his severe sickness, now seems likely to recover and continue to charge the enemy front and rear. More than two hundred and fifty pastors and Christian business men have signed a request to Joseph Cook, asking him to give his views on secret societies and the feelings of this advanced thinker are known to be favorable to this discussion. The waters are troubled and friends and foes are more anxious and quietly solicitous than at any previous period since I have had knowledge of the movement. Bro. Hinman's brief labors in Illinois have opened a large and important field among the Scandianavians and a letter just received speaks hopefully of his present work in New England. He is just the man to meet and overcome the difficulties by which our reform is beset in that land of steady habits.

Rev. S. A. George is pressing on the consciences and appealing to the almoners of God's bounties in Ohio. Bro. Dissette is waking up both the good and the bad elements through Central Illinois; and now that the winds have lulled and the snow-blockade has been lifted, Bro. Loggan is girding himself for the conflict in Kansas.

Michigan has summoned her brave men and women to meet in council at Brighton on the 21st and 22nd insts and promises free entertainment to all who report promptly in advance. Pres. C. A, Blanchard is announced as one who will attend to aid in carrying out the important programme proposed by the Michigan committee. I hope to meet the old guard and scores of recruits in that annual gathering.

J. P. Stoddard.

TO WISCONSIN FRIENDS.

As Secretary of the Wisconsin Association I was requested to send out a circular, requesting you to fill blank and return to me, the sum yon will agree to pay monthly for our State work for the current year. I was away from home from the time of our Convention till last week, and through a misapprehension, supposed the circulars were sent out in January. I blame no one but myself. I had supposed that the lack of responses was owing to the hard times. But, dear friends, please do not fail to fill out the blanks now, with a generous subscription, and forward the money for three months gone as promptly as possible, and pray that God will provide means and instruments to carry on the work.

Please ask those you know to be friendly, who are not subscribers, to help, and forward their names. W. W. Ames.

Menomonie, Wis., April 4.

MICHIGAN STATE MEETING.

The second annual meeting of the Michigan State Christian Association opposed to secret societies (incorporated) will be held, D. V., at the Wesleyan Methodist church in the village of Brighton, Livingstone Co., commencing Tuesday evening, April 21st, 1885, and continuing Wednesday and Thursday. Every member who has taken stock in the Association should certainly be present if possible.

The old association will also meet at the same time and place and we hope for a large attendance.

Now, brethren, if the effort to enlighten the people on this question is allowed to fail, where will the responsibility rest? Will it not be with those who have seen their brethren struggling under heavy burdens and refuse to lift them with one of their fingers?

Those intending to be present should send a card to Rev. D. A. Richards, Brighton, Mich., who will provide them with free entertainment. Let there be a general rally in the name of Christ.

Will all papers friendly, please copy?

W. H. Ross, *President.*
C. L. Preston, *Secretary.*

FROM THE ILLINOIS STATE LECTURER.

Lebanon, St. Clair Co., Ill.

I preached here for brother Thompson and his people. This pastor is an old pioneer. Forty years he has preached in this section, laboring with his hands for his own support, and superintending the building of churches. He invited me to his home and tendered me a genuine Kentucky welcome. Rev. Mr. Adams informed me that he was not connected with any secret order and urged me "to do all the good you can."

Next day while scattering tracts and circulars I called at the house where a gentleman repeated the Masonic slander: "You don't care for souls, you've come here to break up the Masonic lodge."

"Are you a Mason?" I asked.

"I am," he replied, "and an Odd-fellow, too I don't want to talk to you on your Masonry, but when you speak of Odd-fellowship I will inform you that we have a deposit of upwards of two thousand dollars which we can draw on for any purpose we choose. We are strong enough to control the city election and if such a man as you lived here *you could never* obtain an office; we are strong enough for that."

He said in reply to a question that "the Masonic lodge here may have had information from Belleville, but I do not propose to say as to that. All the Masonry you have in those books is old Morgan Masonry. *You never were a Mason.* You never belonged to a lodge."

I replied, "Try me. I can work both sides of a degree better than any W. M. you have in town. I know all about it."

"Well," he replied, "*We'll* know inside of a month."

This informant also said that all the presidents of McKendree College, located here, down to the present one who is no exception to his predecessors, have been Royal Arch Masons. Most of the faculty "meet on the level and part on the square." What wonder then, if the Worshipful Master rules the town? For Masonry controls Odd-fellowship and the whole brood of secret orders, and the W. M. rules Masonry, Masonry rules the faculty, the faculty rule the college, and the college rules the entire church and town, for the town would cease to exist without the college.

I have attended a number of meetings, one at Sister Thatcher's in which two souls were converted; one of them was from a house which I had visited that day. I became acquainted with Luther Brown, Esq., a pronounced Anti-mason, and a member of the M. E. church. I also made the acquaintance of two brothers, Benjamin and John Wesley Hypes, both members of the M. E. church and good men, neither of whom are in anywise connected with secret societies.

A man entered a room where I was sitting talking to a gentleman and said, "Oddfellowship is just as good a religion as I want. It is good enough for me." The gentleman with whom I was talking said, "I know a man out east of town who used to be a Christian and lead a class which I joined. When Masonry revived he joined; soon he became a backslider. Now, he is one of the biggest infidels in town." This incident carries its own moral.

Learning there was objection to my preaching in the M. E. church, I had published by the leader of one prayermeeting and by brother Brown in another that there would be preaching on the public square at half past two o'clock on Sabbath afternoon if the weather was fine.

The people gathered and I preached. Windows were opened, heads were peeping out here and there all around the scene. Some gentlemen were kind enough to place a large dry goods box under one of the trees and promptly at the time appointed I began. Briefly reviewing the manner in which my visit affected some of the churches and ministers here, I gave the audience to plainly understand that now in the fullest sense of the term, I appeared before them as a Wesleyan evangelist. I gave them about one hour's discussion on penal secrecy. Then I was interrupted by a big burly German, who informed me that I did not know what I was talking about. But as an intelligent student afterwards remarked, "You must have hit him, or he would not have made such a fuss about it." The incensed man by this time was swinging his fists—"advancing up on the step under" full steam. Mr. Smith, the hotel-keeper, stepped down and said as he passed toward our noisy hero, "You'd better quit now." At once I drowned the Masonic champion's noise by singing "Praise God from whom all blessings flow," while the landlord held him in check or stood across his path. I was soon seated in the hotel office, and the noisy crowd began to enter headed by our valiant Mason "who in further token of his friendship and brotherly love proceeded to invest me with the grip—of a Master Mason." Had I placed a hot coal in his hand he could not have manifested more agony, as he jumped back with clenched fist, exclaiming, "You don't know anything about it. You're a liar and a fraud. You never was a Mason. It is a money-making scheme. He has some books and he is selling them and is making money out of it. What lodge do you belong to? tell me." "I won't do it," I replied.

"I'll see about it. I'll *make* you tell before you leave town." The landlord had again to interpose and tell his crowd and himself to get out, as he would not allow any such racket.

The only other evidence of an outburst was the report which reached me that there was some talk of tarring and feathering me for daring to scatter tracts. But I protest to the people of this place that I have simply exercised my rights as a minister of the Gospel and citizen of this government, and if the ministry or people object to the truth being set forth in the pulpits of the land, we thank God that he has a good supply of boxes in every town and they make excellent pulpits. And I appeal to that audience if any one should say that I failed in ministerial courtesy on that occasion? For I extended to every minister in that audience *an invitation to a seat in my pulpit.* Was it an indication of the future of a bright little boy that he alone accepted it and climbed on the box near me?

I have made the acquaintance of a number of Christian workers, one of whom, Mrs. M. F. Scott of the W. C. T. U., has traveled through a number of States as an advocate in behalf of prohibition. I was in Leavenworth, Kansas, attending a district conference a number of years ago during which time she was hustled roughly out of a saloon which she entered to request permission to lead in her devoted band and engage in prayer. I also met Rev. Peter Bassinger, a retired Presbyterian minister, who gave me a hearty God-speed. In conversation with a zealous Odd-fellow he said, "You may do your best, all of you, and you *cannot help yourselves.*" This he said in reply to my describing how completely men who were outside of Oddfe-llowship were at the mercy of this institution, which determines in its secret councils who shall, or who shall not hold office in this city. He continued, "You cannot hurt Odd-fellowship, for as fast as you publish it in those books, just so often it changes; for we have Odd-fellowship down *that fine now* that *we can beat you every time.* Here I related my interview with the man who said that if I lived here I could never hold office. To which he quickly responded, "Well that is the way all over the nation, and you cannot remove them [lodges] any more than you can remove ticks from a dog." My answer was, "If that be true it is tough on the dog."

Geo. T. Dissette.

HOPEFUL NOTES FROM MANHATTAN, KAN.

Manhattan, Kan., March 28.

Editor Cynosure:—A short time ago the Young Men's Union of the Baptist church of this place gave me a very cordial invitation to give them a lecture on Freemasonry. I consented to do so, and the pastor announced from the pulpit that it would be given the following Friday evening in that church. A small congregation gathered, among them three of the pastors of the place, two having had personal experience in the lodge.

I made the following points: 1. Heathen gods had secret societies. 2. It was for joining in heathen idolatry that the kingdom of Israel was destroyed and Judah taken captive. 3. Freemasonry has adopted that heathen secret religion. 4. Freemasonry is a religion, but false and idolatrous. 5. It is a despotism of itself. 6. It is a teacher of falsehoods. On the last I had time to say but little.

The lecture was listened to with earnest attention by ministers and all and many warm expressions of satisfaction were given at the close and since. I am told there are fifteen secret societies in town. I think when I came here five years since there had never been a paper taken or lecture given in the vicinity in opposition to secretism. I commenced immediately soliciting subscribers for papers and distributing tracts. I have talked freely with doctors and lawyers, merchants and ministers, working men and women, and have been kindly treated by all but one or two men. I have found quite a number that have quietly dropped out of the Masonic, and Odd-fellow orders, and others wished they were out, and would come out if not for persecution or loss of insurance. Five ministers of the different churches since I have been here had been connected with the Masons but are not now. Public opinion is turning and when it sets the other way, secret society heads will drop like leaves in an autumn wind.

The Holy Ghost wind is blowing, the lodge is trembling and the church is beginning to say, half honestly, Shall I obey God or man; ministers, like Erasmus in the days of Luther, say: "I am afraid to speak, and I am afraid to keep silent." We sent the names of six ministers (all I could see) from here on the request to Joseph Cook to discuss Masonry.

God hasten the time when months will be open, and honest conviction take shape in appropriate action.

H. S. Limbocker.

The Home.

HEAVENLY RECOGNITION.

He lives! In all the past,
He lives! Nor to the last
Of seeing him do I despair;
In dreams I see him now,
And on his angel brow
I see it written, "Thou shalt see me there."

—*Pierpoint.*

I count the hope no day-dream of the mind,
No vision fair of transitory hue;
The souls of those whom once on earth we knew
And loved, and walked with in communion kind,
Departed hence again in heaven to find,
Such hope to nature's sympathies is true,
And such we deem the holy Word to view
Unfolds; an antidote for grief designed,
A drop from comfort's well.

—*Bishop Mant.*

"God, who did give to love's sweet star
Below, its joyous luster,
Can bid its glories shine afar
Where best affections cluster.

"And I'll believe the bliss whose birth
He spake, so fair and vernal,
Undimmed, unfaded, here on earth,
Like him, will be eternal."

—*W. B. Tappan.*

Will not thy own meek heart demand me there,
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer,
Shall it be banished from thy tongue in heaven?

—*Bryant.*

Yet shall we meet again in peace
To sing the song of festal joy,
Where none shall bid our gladness cease,
And none our fellowship destroy.

There, hand in hand, firm-linked at last,
And heart to heart enfolded all,
We'll smile upon the troubled past,
And wonder why we wept at all.

—*Bonar.*

THE CHARACTER OF CHRIST.

1. The picture of the character of Christ exists in the New Testament. Once the picture was not in the world. Now it is in the world, and it has revolutionized the world.

Cicero tells us that in his time there was no agreement as to what the ideal of man at his climax may be. Could this be said now? Could this have been said at any time since the New Testament came into the possession of humanity?

Cato, who roused Rome to destroy Carthage, and that other Cato, who died at Utica by suicide, were regarded by their contemporaries as nearly perfect men. But what were their virtues? Of the stern, Roman sort; courage, temperance, official honesty, but of the harsh, domineering type. There was little in either of these men to suggest the beatitudes. The ideal of perfection possessed by Rome in her most brilliant age was not only a low one, but a vacilliating one. Epictetus, when asked, Is it possible to be faultless? said: "No, it is impossible. The only thing possible is to be ever striving to be faultless." You remember that in the "Oration on the Crown," Demosthenes said that the quality of doing all that is right is attributed to the gods alone. Plato describes a righteous man in these words: "Without having done any unrighteousness, he still wears the appearance of being unrighteous, in order that he may be thoroughly proved to be righteous, inasmuch as he is not shaken in his integrity by the slander and other ills that thence arise, but remains steadfast and constant unto death. He will be bound, scourged, tortured, blinded, and after he has endured all possible evils, he will at last be put to death." One cannot but be struck with the parallelism of this ideal to the One Supreme Character; but Plato tells that it is an ideal only, and can never be a reality!

2. Such a picture as the New Testament contains of sinless perfection exists nowhere else in the whole range of the records of man.

It is said that comparative religion will ultimately prove that the moral and religious ideas of Christianity are to be found in full or in germ in other religions. It is affirmed that Christianity is the development of one of the minor religions of Asia, and that Asia accounts for the whole of it. There was a day when this style of attack on Christianity somewhat annoyed me. It does not annoy me at all since I have seen Asia. After giving five or eight years to the study of this theme in its various branches, I must say that Christianity appears to me to be the most non-Asiatic and the most anti-Asiatic thing with which I am acquainted.

3. The picture has continued through all ages subsequent to its origin to be considered as substantially that of spiritual perfection.

We have had many stages of culture. Greek and Roman ideals have been thrust upon civilization. We have had the standards of Stoics and Epicureans and the Platonists and Mystics, ancient and modern, set up in rivalry to those of Christianity. Everywhere the picture of the character of Christ, once seen in its fulness has been pronounced superior to every other, and not only superior, but essentially perfect. Infidelity has granted this.—*Joseph Cook, Monday Lecture, March 2d.*

THE CHOPPED BIBLE.

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures, so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly-bound Bible. With a smile which said, "Thank you," she held out her hand but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the divine adaptation of the Bible to that need; and the woman resolved to take the gift. Just then her husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hands, he looked threateningly at her, and then said to the distributor, "What do you want, sir, of my wife?"

The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility. But stepping up to his wife he took the Bible from her hand, saying:

"We've always had everything in common, and we'll have this, too."

Placing the Bible on the chopping-block, he chopped it in two parts with one blow of the axe. Giving one part to his wife, and putting the other in his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating his dinner. The dissevered Bible suggested itself. He took it from his pocket and his eyes fell on the last page. He began reading, and soon was deeply interested in the story of the Prodiga. Son. But his part ended with the son's exclamation—

"I will arise and go to my father."

At night he said to his wife with affected carelessness:

"Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after having a hard time decided to go back. There my part of the book ends. and I want to know if he ever got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly handed the husband her part without a word.

He read the story through, and then reread it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said, abruptly:

"Wife I think that is the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said:

"Wife, I'm going to try and live by that book. I guess it's the best sort of a guide for a man."—*Selected.*

You know what the general said when one of his officers rode up and cried: "Sir, we have taken a standard." "Take another," cried he. Another officer salutes him, and exclaims, "Sir, we have taken two guns." "Take two more," was the sole reply. This way lies the reward of holy service; you have done much; you shall do more.—*Spurgeon.*

"Sad Living.—A series of lives of eminent men and women who have been leaders amongst those who reject the distinguishing, vital truths of revelation and who have endeavored to put the principles of modern unbelieving philosophy and of a biology based upon the conclusions of the materialistic section of modern scientists in the place of Christianity, has been published within a few years. These biographies have been largely autobiographical, have consisted of letters and extracts from journals. We have had the correspondence of Humbolt, the autobiography of John Stuart Mill, the record of the personal and domestic life of Mr. and Mrs. Thomas Carlyle, and finally the life of Marian Evans (George Eliot) made up largely from her correspondence. The almost universal verdict is that these anti-Christian leaders, living in Christian countries, lived lives of sadness. They were not only without God and without hope in the world, but they were estranged from the sympathies of the great mass of their fellow men—from the majority of the most intelligent, humane and righteous of their fellows—and were without a good hope on any firm basis respecting the future in this life or the next of themselves or other men and women. The eminent men and women of the church have not lived such lives. They have possessed a sustaining and cheering hope. Comparison is properly to be made between the leaders of anti-Christian thought and the leaders of the church. The latter appear in many most important points incomparably superior. They have been the benefactors of humanity over an immense territory, and have possessed the peace and joy of the Gospel."

LITTLE FEET.

In castle halls, or cottage homes,
Wherever guileless childhood roams,
O, there is nothing half so sweet
As busy tread of little feet.

The sighing breeze, the ocean's roar,
The purling rill, the organ's power,
All stir the soul, but none so deep
As tiny tread of little feet.

When forth we go at early morn,
To meet the world and brave its scorn,
Adown the garden walk so neat,
We see the prints of little feet.

At eve, when homeward we repair,
With aching limbs and brow of care,
The voices ring out clear and sweet—
Then comes the rush of little feet.

The knives are lost, the dishes stray,
The tools are spirited away,
And when we go the lost to seek,
We take the trail of little feet.

But when the angel death hath come
And called our darlings from their home,
Oppressive silence reigns complete;
We miss the sound of little feet.

Then tools are safe, no dishes stray,
No doors go slamming all the day;
But O, 'twould give us pleasure sweet,
To hear again those noisy feet.

Soft night hath come; all are asleep.
Yes, all but me; I vigil keep.
Hush! hush! my heart, and cease to beat,
Was that the step of little feet?

Yes, mother, 'tis the softened tread
Of him you miss and mourn as dead,
And often when your sleep is sweet,
You'll dream of hearing little feet.

And when this pilgrimage is o'er,
And you approach that blissful shore.
The first to run your soul to greet,
Will be your darling's little feet.

—*Charles H. Doty.*

HOW RUTH SPENT EASTER.

Ruth Preston was a city girl, the child of rich, fashionable parents, who lived in a wealthy part of a large city. As far back as she could remember, she had invariably spent Easter at home, but one spring she was sent into the country to visit her cousin. It was a great change from the noisy city to the quiet, peaceful country, and, on the way home from the station she was disposed to feel lonesome, but when she reached the large, roomy farm-house, and began to play "hide-and-seek" in the old attic, she soon grew cheerful, and her merry laugh mingled with that of her little cousin Mattie.

It was on Monday that she arrived and the happy hours flew so fast, that she scarcely believed it, when one morning her playmate told her it was Sabbath.

"Is it? Let's see—this is Easter Sunday."

"What is Easter?" asked her cousin Mattie, "I have been so curious to know."

"Why don't you know what Easter is?" asked Ruth in surprise. "It is the celebration of the resurrection."

"Yes, but why do they give it that name—Easetr?"

"O, I don't know. I suppose there is some reason for it but I don't know what."

"Come, children, it is time for church," called a voice from the foot of the stairs, so the girls went down, and were soon on the road to the

church. It was a small, plain building, very much unlike the one to which Ruth had been accustomed, but every one was so friendly that she didn't feel in the least out of place. When the time came for Sabbath-school, she was shown to a class consisting of a half dozen or so of other girls–a very small class, she thought. Mattie's question, "Why is this day called Easter?" had left her mind for some time, she had so many new things to see and think of. But not so with the questioner. She had kept thinking, "Why do we call this day Easter?" She had asked her parents, but they, having never been accustomed to seeing any more made of that Sabbath than of any other, had never thought much about it, and, consequently, could not tell. And so the question still remained unanswered. But presently she became so interested in the lessou before her that she forgot everything else.

After Sabbath-school the minister, a man of good figure, but plain face, ascended the pulpit stairs. There was nothing extraordinary about him, Ruth thought at first, but soon noticed an expression of great earnestness on his face. It was evident, also, in the tone of his voice, and in the manner of his delivery. Another thing which attracted her attentiou was his simple, straight-forward speech, and she summed him up by saying to herself that he was a plain, thorough-going man. Soon after he began speaking the two girls heard him mention the word Easter, so that their attention was again called to that subject And this is something of what they heard:

"You all know that this is a time when people are wont to make special celebration of the resurrection of our Saviour. Let us ask, 'What is the origin of this custom? How did it enter the Christian church? We may also ask, 'What authority have we in the Scriptures for this festival? Is there a word in the whole Bible commanding us to observe such a day?'"

Careful students of the Bible will notice that it attaches very little importance to times and places. While travelers in the East will find what is called the Holy Sepulcher, and will be told that such and such a place is the exact spot where Christ prayed on that awful night in the garden of Gethsemane, we have not a hint in the Bible that there is any more merit in worshipping at such a place than in our own homes. So it is about this celebration of the resurrection. We are to celebrate it every Sabbath, not once a year. And what is our Sabbath but the weekly commemoration of the resurrection? There is a plea made, that we are too apt to forget the fact that Chrlst is indeed risen, that we do not think of it as often as we should, and this human ordinance of Easter will bring it to our especial notice. But instead, it has rather the opposite effect. Knowiug that the time is coming, when it will be brought to our special notice, we are likely to neglect it at other times.

And now, what is the origin of this festival? Reliable historians tell us that we get the custom from the Saxons who worshipped the goddess Ostara or Eastre, as the personification of the morning or East, and also of the opening of the spring. The early church finding that it would be difficult to abolish this institution, adopted it, and made it the celebration of the resurrection of our Lord, in other words baptized a heathenism. Other historians trace the custom back still further, and tell us that the word Easter is derived from Ashtaroth, the name of a heathen goddess who was worshipped in the time of Israel, and to whom the Israelites themselves went astray. Even Solomon followed after this strange deity.

The Easter egg is a prominent feature of the celebration of the present day. Where did we get the custom? It is said that the ancient heathen had a set time for the special worship of this goddess. At this time they indulged in a great many grievous sins. One of these was gluttony, of which one form was the eating of an inordinate quantity of eggs. From this old heathen iniquity do we get our so-called sacred custom of making the symbol of the Easter egg a part of the celebration or the resurrection of Jesus of Nazareth.

Again let me ask, "Where do we find the word Easter in the Bible?" In only one place, that is, Acts 12: 4, where we read that when Herod had taken Peter, he delivered him to the soldiers, intending after Easter to bring him before the people. The word Passover should have been used instead of Easter, and the only reason why it was not, is that King James wanted to have it Easter and Easter it was."

"Now, let us all remember," said the minister in conclusion, "that this subject of Christ's resurrection, is one to be considered often and not only once a year. Let us remember, also, that it is too sacred a subject to be confounded with the old forms of heathen worship."

All this time Ruth had listened eagerly and attentively to the words of the minister, so that when the time came for her to go home, she remembered a great deal that she had heard that quiet Sabbath in the country, and told it to her parents. But when she asked them if all this was true her father said that it was not likely, and that his business required so much attention that he had not time to study the matter, and her mother said that country preachers were an ignorant set, as a rule, and that her own minister, who was so well educated, was not apt to be wrong. But Ruth was not satisfied. She used every opportunity to investigate the matter, and at last believed that the earnest country preacher was right. And who can say that Ruth's Easter was not profitably spent?—*Rev. A. Strang, in the Midland.*

EARTHQUAKES.

It is very difficult to explain the causes which produce earthquakes. It has been clearly shown by scientific men that the globe we call the earth is not a solid mass. Its interior is supposed to be in a heated, fluid condition, and that the slow cooling process which is constantly going on causes the outer crust of the earth to contract suddenly at times, forming great fissures and underground caverns. It seems natural that such gigantic movements miles below the surface should produce subterranean noises and tremblings which can be felt by the inhabitants of the earth who live above the depths where these movements take place. And if the convulsion is accompanied by the explosion of vast volumes of gases, as is supposed sometimes to be the case, it is not strange that the surface of the earth gets violently shaken.

Think how far away you can hear the noise and feel the jar of an explosion above ground, or even of the firing of a large cannon, and then consider how insignificant are these small manifestations of human power as compared with the mighty workings of nature, and you will not wonder at the terrible convulsions which at times have shaken portions of the earth's surface, overthrowing cities and even mountains in a moment.

The most wonderful destruction of a mountain was that which took place on the 26th of August, 1883, when the island and volcano of Krakatoa, in the Strait of Sunda, vanished beneath the sea. In the afternoon of that day there came suddenly a tremendous burst of subterranean thunder, and immediately the volcano of Krakatoa threw forth an ink-black cloud which overspread the sky. In a few moments a large fertile section of the island of Java was turned into a barren waste by a violent earthquake, and many persons were killed. Terrible explosions took place in the mountain. Its great sloping sides were blown out into the waters and the volcano, together with the island upon which it had stood for unknown ages, crumbled away and disappeared. When the morning sun arose the ocean flowed over the spot where the mountain had stood, and the surface of the sea for three hundred miles around was covered with floating ashes and pumice-stone, while a choking smell of sulphur pervaded the air.

There is no portion of the earth's surface where shocks of earthquakes are not occasionally felt, but, except in volcanic countries, the ground trembles so slightly that no damage is done.

The inhabitants of those lands where great earthquakes occur never know at what moment their homes may become a heap of ruins. The shock comes suddenly, and it often happens after hearing the rumbling noise the people have no time to rush into the street before they are caught and crushed by falling walls.—*Harper's Young People.*

THE ANECDOTE OF DANIEL WEBSTER.

The best men have deepest feelings. In his manly days, no one was held in higher esteem by the people of this country than Daniel Webster.

An incident in his early life forcibly illustrates the composition of his nature and shows us how deep his sensibilities were. His father was poor, and yet he resolved to send him to college, a dream he had hardly dared to cherish. He says:

"I remember the very hill we were ascending through the deep snow, in a New England sleigh, when my father made known this purpose to me. I could not speak. How could he, I thought, with so large a family, and in such narrow circumstances, incur so great an expense for me? A warm glow ran all over me, and I laid my head on my father's shoulder and wept."—*Selected.*

TEMPERANCE.

RADICAL PROHIBITION IN KANSAS.

Atchison, Kan., March 15.—The double-ribbed, ironclad, copper-plated prohibition law, passed at the last session of the Legislature, went into effect yesterday. Despatches from various points indicate that the saloon-men are divided as to what stand they will take. Some are defiant, but others are gone out of business. In Atchison the county attorney, who, under the new law, is a whole grand jury all by himself, gave notice that all saloons or wholesalers of liquor doing business on and after Monday, March 23d, would be prosecuted under the law. It is believed that this action will settle the saloon business, so far as the city is concerned. The managers of the different railroad and transportation companies have issued circular letters calling the attention of their agents to that section of the new law which provides that any officer, agent, or employee of any railroad, express company, or common carrier who knowingly delivers any intoxicating liquor to any person in the State, shall be fined from $100 to $500, and imprisoned from thirty to sixty days. This has resulted in the stoppage of liquor shipments. People along the Missouri line will not suffer much, but those in the interior have been employing the week just passed in laying in large stocks of ardent liquids in anticipation of thirsty days to come.

Topeka, Kan., March 11.—In the report of the county superintendent, just submitted, it is stated that $11,500 has been paid into the school fund of this (Shawnee) county from the fines collected from saloon-keepers under the prohibitory liquor law. There are now seventeen saloon men in the county prison serving out terms, and there is not an open saloon in the city. The amendatory law passed last week by the Legislature makes the enforcement of the law, so the report says, still more certain. It provides that any city, county, or State officer shall be fined not over $500, and suffer forfeiture of office, for failure to prosecute violators of the law.

THE KANSAS LAW.

Topeka, Kan., March 16.—The new prohibitory law passed by the Legislature just adjourned, and which has now gone into effect, contains the following provisions:

A druggist's permit may be obtained from a probate judge on presentation of a petition signed by twelve free-holders, certifying that the applicant has good moral character and is a bona fide druggist; physicians may give prescriptions, stating name of purchaser and for what purpose the liquor is prescribed, in cases of manifest need, but if such prescription is given to evade the law the physician is subject to both fine and imprisonment; at the end of each month the druggist shall file in the office of the probate judge, to be preserved for two years, all prescriptions for liquor he has filled, together with druggist's affidavit that no prescription has been omitted. The druggist shall also keep a record of prescriptions constantly open to public inspection.

The failure of any officer to notify the county attorney of any violation is punishable by fine or imprisonment and forfeiture of office. The county attorney is given the power to subpœna and take the testimony of witnesses and punish them for contempt, and he can issue attachments; in case of failure to prosecute by the county attorney, his duties shall be assumed by the attorney general.

Any person who shall take orders for intoxicating liquor from any person in the State except authorized druggists shall be punishable by both fine and imprisonment; places other than authorized drug stores are declared common nuisances, and are to be treated as such. No person shall be excused from testifying on account of his testimony tending to criminate himself. Whenever a relative of any person shall forbid a druggist from selling liquor to him, the druggist shall not let such person have the liquor, even though he has a prescription.

Any officer, agent, or employee of any express or carrying company transporting or delivering liquor to be sold, in violation of the act, is subject to both fine and imprisonment.

The penalty for violation of any provision is a fine of not more than $500 and imprisonment for not more than ninety days.

"Truth crushed to earth will rise again." True, but it is neither gentlemanly nor decent to crush Truth to the earth in order to give her occasion to rise again. Truth cannot be crushed to the earth in any but immature or ignorant or depraved minds, and there she is not always, nor often, able to rise again and lift them with her.—*Interior.*

The Churches.

—Mr. Moody visited Chicago Saturday and Sabbath on his way from western meetings. He spoke briefly on the resurrection to a large audience in Farwell Hall Saturday noon, and on the Sabbath spoke twice in his own church (Chicago Avenue) and in the evening in Farwell Hall to men only. He was accompanied by Mr. and Mrs. Towner, who have sung with him in his western meetings. They with Charles Herald and Prof. Excell made a rare gathering of notable Gospel singers.

—Bro. C. W. Hiatt, of the Oberlin Theological Seminary, has been preaching this year at Norwalk, while pursuing his studies. He has lately received a call from the High St. Church, Columbus, and is seriously considering its acceptance.

—Rev. W. P. McNary, of the *Midland*, St. Louis, has received a call from the Jordans Grove, Ill., congregation to become their pastor, and a New York letter in the *Instructor* says that his colleague on the paper, Rev. A. H. Harshaw, is likely to be called to the pastorate of the Jane St. congregation in New York.

—The evangelist McCord visited Elmwood, Ill., late in the winter, and conducted a revival effort. As a result thirty-nine persons have lately joined the Congregational church.

—During the past few weeks a very powerful revival in Streator, Ill., has been a matter of great and joyful concern to the Christians of that city. The meetings were conducted by Mr. D. W. Potter, a lay worker from Chicago. In the partial union of churches, the Independent church and its new pastor, Rev. Albert Ethridge, took a prominent part, and has been greatly blessed. Bro. Ethridge conducted a series of meetings in an adjoining village and some 60 converts professed Jesus Christ.

—A revival work is progressing in the Free Methodist church at Kewanee, Ill. The church is crowded, and there were some forty conversions up to the middle of March. Drunkards, gamblers, and attempted suicides are among the saved.

—Three hundred converts are reported as the result of the revivals in the two Congregational churches of Fitchburgh, Mass.

—The International Sunday-School Lesson Committee is to meet in Cincinnati, April 15th. Earnest discussions are in progress as to what lesson plans they should adopt.

—President Cleveland has selected Dr. Sunderland's church, in Washington, as his place of attendance for himself and family on the Sabbath.

—Pastor Theodore Harms, of the celebrated missionary institution at Hermansburg, Germany, died February 22.

—The total contribution to foreign Missions by British Christians through their various societies from 1871 to 1883, both included, amounted to £13,746,522, or $68,732,610.

—Five new churches were organized by the mission of the Reformed (Dutch) church in Japan last year, making thirty-five in all, with 2,948 members, an increase of 499 during the year.

—Dr. Geo. F. Pentecost has published a series of very timely and useful tracts in very neat form, under the general title of "Timely Words." They are meant for church members, and are designed to rouse the indifferent, sting the drones, and encourage the faithful.

—The *Christian Advocate* regards it as "a reasonable estimate" that more than 40,000 have professed conversion during the last three months and joined, or intend to join, the Methodist church.

—The Methodists of Baltimore have raised $200,000 needed for a female university, in accordance with the recommendation of the Centennial Convention. One gentleman gave $60,000 and another $50,000.

—Four hundred and sixty-six new members have been added to the membership of the First Baptist church of Chicago during the past three years under Rev. C. S. Henson.

—The ministers of Philadelphia have, in view of the possible visit of the cholera next summer, been requested to preach a sermon or two on the duty of cleanliness and the general observance of sanitary regulations.

—Bishop McQuaid, Roman Catholic, of Rochester, N. Y., has ordered that hereafter, in his diocese, none but Roman Catholics and actual communicants shall sing in the choirs. He says, "How revolting it is for the congregation to hear the voice of one who does not believe in what he or she is singing! It is mockery instead of worship."

—The debate on the revised German Bible is waxing warm. Professors Luthardt and Kliefoth, two of the most influential among the conservative leaders in Germany, have raised their voices in protest against its adoption.

—Mrs. Spurgeon has, for some years, energetically and successfully conducted a Book Fund for the distribution of literature to ministers of restricted means. The ninth annual report says that during the past year, there have been sent out 9,149 volumns, besides 21,221 single sermons, the contributions during the year being £1,461.

—In Mr. Spurgeon's congregation one evening, recently, forty-three prayer meetings were held at the same hour. The meeting-places were very widely distributed, in order to give every one an opportunity of attending one or the other of them. Notice was given by handbills distributed in the Tabernacle on the previous Sunday.

—The *Presbyterian* says that the Salvation Army is rapidly vanishing from London. The disorder created on Sunday morning by General Booth's young men, who blow their emotions into brass trumpets, no longer takes place in the leading thoroughfares. The circulation of Salvation newspapers has diminished; but what is a surer sign of decadence, the subscriptions from outside have almost ceased to flow.

—The estimated population of London is 4,019,361. There are church accommodations for a fraction over one-third of the people.

—A wonderful work of grace is going on among the students of the Edinburgh University, beginning with the visit of the two young athletes, Messrs. Studd and Smith, now on their way to China.

—A correspondent of the *Evangelist*, writing of the church accommodation in New York city, says that, assuming that the Protestant population does not exceed 600,000, and that not more than one-half of them can attend church at any one time, sittings for 300,000 would be a fair supply. The facts show that there are 275,000 sittings, equal to 92 per cent.

—King Mtesa, of Unganda, the most powerful of of the Central African potentates, is dead. He belonged to a dynasty which counts, so far, thirty-five kings. His son, Mwanga, a lad, succeeds him, Mwanga has been under the influence of English missionaries, and probably will not oppose them in their work in any way. The princess, who has been raised to the dignity of king's "sister," is a professing Christian.

—The Russian Government steadily persecutes all religious communions other than the Orthodox Greek church. At present the authorities are doing their best to rob the Lutheran churches in German provinces on the Baltic of their individuality. These belong to the most cultured and best citizens of the land. Numerically, these Lutherans report 525 pastors, 1,922,777 parishoners, 1,140 church edifices, 2,100 parochial schools, 3,051 teachers, 110,059. scholars.

—The Waldensians at present number 17 congregations, with 12,800 members; 195 day schools, with 5,500 scholars and 200 teachers; 70 Sunday-schools, with 3,600 pupils. The principal stations of these people are Turin, Florence, Rome, Naples. The Waldensians are increasing but slowly, and the schools are growing smaller, because the Roman Catholics are everywhere planting schools near theirs, and thus drawing off many of the children.

—The *Wesleyan Methodist* announces that Elder Rathbun will attend several conferences in New York and Vermont, and probably return briefly to the Iowa early in the summer. His labor will be given to the East and will consist, says the *Wesleyan*, of "revival, missionary, reformatory, and such other work as may tend to advance these especial interests. It is earnestly hoped and prayed that in this especial work of promoting revivals, raising funds for missions, securing new subscriptions to the *Wesleyan Methodist*, advocating and promoting reformatory sentiments, especially as against the secret lodge, his work will prove, under God, a wonderful success."

—The decision of the Rev. George F. Pentecost to remain in the pastorate of the Tompkins Avenue Congregational church is hailed with great satisfaction by all classes of church going people on the Hill. Dr. Pentecost is needed in Brooklyn, and in no district of the city could his practical methods, administrative capability, and zealous piety find larger scope for their exercise than in the vicinity of his present charge, so rapidly increasing in population, and destined, soon after the completion of the elevated railroad, to become a compact center, partaking of whatever is best in the social life of the city.—*Brooklyn Union.*

HOME HINTS.

DRY HOUSES VS. DAMP HOUSES.

The importance of selecting a dry location for a residence is very aptly illustrated in the following extract from an address by Prof. R. C. Kedzie before the Michigan Tile Makers' Convention:

Two brothers in Vermont, of strong and vigorous stock, and giving equal promise of a long and active life, married wives corresponding in promise of future activity. They had both chosen the healthiest of all callings—farming. One of the brothers built his house in an open and sunny spot where the soil and sub-soil were dry; shade trees and embowering plants had a hard time of it, but the cellar was dry enough for a powder-magazine. The house in all its parts was free from every trace of dampness and mould; there was a crisp and elastic feel in the air of the dwelling; the farmer and all his family had that vigorous elasticity that reminds one of the spring and strength of steel. Health and sprightly vigor were the rule and sickness the rare exception. The farmer and his wife, though past threescore, have yet the look and vigor of middle life.

The other brother built his house in a beautiful shady nook, where the trees seemed to stretch their protecting arms in benediction over the modest home. Springs fed by the neighboring hills burst forth near his house, and others by his barns; his door-yard was always green, even in the driest time, for the life-blood of the hills seemed to burst out all about him in springs and tiny rivulets. But the ground was always wet, the cellar never dry; the walls of the rooms often had a clammy feel; the clothes mildewed in the closets and the bread moulded in the pantry. For a time their vigor enabled them to bear up against these depressing influnces; children were born of apparent vigor and promise, but these one by one passed away under the touch of diphtheria, croup and pneumonia; the mother went into a decline and died of consumption before her fifticth birthday; the father still lives but is tortured and crippled by rheumatism.

THE WORKINGMAN'S HOME.

There is every inducement in the world for the workingman to so fit himself financially that he may remove his family from the one or two rooms in the "barracks" or tenement house to a little home of his own. Let us take one single, simple view of it. and that a pleasant place to spend his evenings. There is not in the tenement house that retiracy which the weary workingman enjoys. He is apt to have noisy neighbors, and those, perhaps, with whom members of his family are not on good terms. The common use of halls, stairways, and other parts of the premises is likely to result in quarrels. There is about the place a sort of "public building" air which the workingman does not like. He is tempted to go into the streets, to hang about the corners, to seek his friends in meeting-places where it is easy to spend more money than he can spare. In his own home the case is different. If he has any pride at all, it there finds an abiding place. He is monarch there—Lord of all he surveys. He hears no rumors of tearing down the roof that is over his head, or of a raise of the rent. He takes pleasure in the evenings in putting up little fixtures by way of permanent improvements, that are to stand and be his as long as he and they last. In short, he has a home—home in its true sense, such as is the dream of the working people of Europe, but seldom a realization. It lightens his daily task to think that when evening comes he has a home to go to—one that is all his own, the product of his industry and economy.—*Beehive.*

Anti-secrecy Tracts

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THE SECRET EMPIRE.

Prince Albert Victor, grandson of Queen Victoria, is to be created a knight of St. Patrick, and will be installed at a chapter of the order, which will be held during the visit of the Prince and Princess of Wales at Dublin.

Thomas P. Phelan, whose attempted assassination by the secret gang of revolutionists in New York was a late sensation, was asked after he was stabbed if he wanted a minister or priest. "No," he replied, "I don't want anybody. I don't believe in any religion. I am a follower of Bob Ingersoll."

The trade unions seem to be a secret society for promoting "strikes" among its members, and the striking of all outside laboring men who seem to be in any way inimical to the interests of the sworn clan. One of the secrets of these unions seems to be the most successful means of living without work and drawing on the benevolence of friends to support them in idleness. A Syracuse daily says: "Last evening, February 19, a large meeting of the Stonecutters' Union was held. As the Union are now in possession of ample funds, the soliciting committee was discharged from further work. The Glass Blower's and Moulders' Union have subscribed freely, and the Socialists also sent a letter endorsing the Stonecutters. One hundred dollars was received from the the Buffalo Cutters."—*Wesleyan.*

NEW YORK DONATIONS.

WRIGHT'S CORNERS, March 27, 1885.

The following is a report of the money and pledges received by me on account of the New York State Association. The first column represents the amounts remaining pledged and the second shows the cash received:

Mary. A. Waterman	$3 00	
Geo. W. Holmes	3 00	$1 00
Geo. Winstan		5 00
J. W. Cole	3 00	1 00
Leland Smith		1 00
Samuel Witmer	6 00	2 00
T. S. Couch		5 00
Total pledged	15 00	
Cash received		15 00

P. D. MILLER, *Treas.*

OHIO DONATIONS.

Report from the Ohio Christian Association for the month of March:

Whole amount pledged for State work up to April 1, $238.50.

Received cash during March from the following persons:

W. G. Waddle	$5 00
John Watson	1 00
J. P. Ferguson	50
T. W. Stewart	1 00
J. Walters	5 00
Rev. J. P. Robb	2 00
Wm. Boyd	5 00
Robert Speer	2 00
Rev. J. M. Faris	3 00
Rev. D. Yant	5 00
W. H. Garrett	5 00

Our treasurer, J. M. Scott, asks me to report $30 received by him from Caleb Lyon. S. A. GEORGE, *Secretary.*

BUDS AND BLOSSOMS

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BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

LUCILE VERNON.

cloth.....75 cents.

THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

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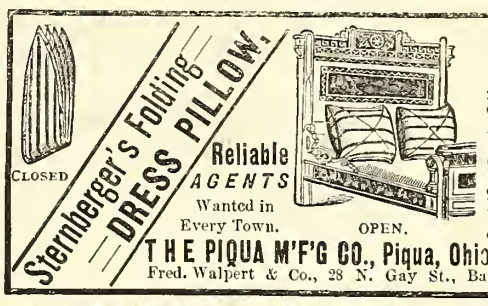
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Pirates, AUTHORS, and CHEAP BOOKS.

The following extract from a letter from the well-known Author and Artist PHILIP GILBERT HAMERTON appeared in a recent number of the New York *Publishers' Weekly:*

"I saw by the advertisements in American periodicals that a New York pirate had got hold of 'An Intellectual Life.' We sadly need a copyright law. It would be a benefit to all honest men, including American authors, who would be spared part of the rivalry produced by flooding the States with cheap pirated reprints. Yours very truly, P. G. HAMERTON."

To which I beg leave to reply as follows:

DEAR SIR,—The above note evidently refers to me, as I am the one publisher who has reprinted the work referred to at a low price. Of course it warms the blood, a little, of an honest man, to have another honest man call him a knave. When discussion gets to that point, argument is cut off. I will, however, make a few points on my side of the case.

First.—I am, and long have been, heartily in favor of giving authors the control of their productions upon *their own terms*, within the limits of the bounds of common sense—it would hardly be practicable for us to pay copyright to Homer, and it may be an open question as to when Macaulay's heirs should cease to receive their tax; there is, of course, *some* limit; honest "doctors disagree" as to points of equity, expediency, and the best methods of bringing a happy future out of the evil present.

Second.—The laws of this country (and I believe the same is true of *all* countries) are not as you and other authors desire they should be. Evidently, too, it is quite as useless for authors to expect to get what they want *without a CHANGE in the laws*, as to hope to reach the result by calling publishers bad names. Where is the common sense of characterizing me as a "pirate" because I multiply (within the bounds of law and of custom since the time of Cadmus) copies of your book from the copy I bought and paid for, more than in applying the same term to one who *reads the book* aloud to a dozen friends, who consequently do not buy it—or more than applying it to *YOU* for appropriating the language and thoughts of the patriarch JOB in one of your books without giving him any payment—you give "credit," doubtless, to the authors whom you quote, but you give them no pay.—I give *YOU* credit, but no "pay" beyond the copy I buy, *till we are able to secure a change in the present unsatisfactory laws.*

Third.—General Grant once said, "The best way to get rid of a bad law is to enforce it;" that is my theory, and I shall continue to practice upon it; I expect to aid in securing to you by "enforcement" of the legitimate consequences of the present laws, what authors would never get by whining or growling. Some people give to my methods the credit of being, possibly, the largest single influence which is working in this country to bring about the much desired change in the laws.

Fourth.—While authors certainly have their "rights," readers have some rights also. When I was a boy under fourteen years of age the good literature accessible to me was limited, nearly, to Murray's English Reader, and Josephus' Works. I do not pretend to be the reader's especial champion, but I *DO* look at the question of the "intellectual life" for them from their standpoint as well as from that of the author—and it is *amazing* to me that an author of your high character, intellectual, humane and Christian (whose inspiring words "The humblest subscriber to a mechanics' institute has easier access to sound learning than had either Solomon or Aristotle." I have placed before millions of readers)—that you should seem to take no pleasure in the fact that the best literature of the world has by my efforts been placed within the reach of millions to whom it was before unattainable: that I give to *YOU* an appreciative audience (far more appreciative than you find among your wealthy patrons) among tens of thousands, who without my efforts would never have known you. I say readers have rights as well as authors; what they are I will not discuss; I say, simply, let the laws be changed as authors demand; while Homer, Shakespeare, Milton, and Lamb are free to readers, any "monopoly" which living authors can secure upon their own writings will not seriously hurt readers—and, furthermore, folly in law-making, if foolish changes should be made, would be likely soon to work its own cure, in this age of the printing press.

Finally.—Hamerton's "Intellectual Life" ought to sell by the hundred thousand—ought to sell a hundred where it has sold *one* by the methods of your approved publishers; when the "good time coming" is here, and authors can make their own terms with publishers and the public, perhaps you will give me a little credit and thanks for the *LARGER* audience you will then have because of my present "piracy." Respectfully, JOHN B. ALDEN.

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FARM NOTES.

ONION RAISING.

For the last ten years I have raised a patch of onions of about half an acre, and when I sowed my seed (as early as I could work my ground) I mixed in an ounce of early cabbage seed, and they made better plants and nearly as early as hot-bed plants, as they were thin and grew stocky, but after a few years the little black bug found and destroyed them, and summer before last I hardly saved one hundred. Last year they covered them as soon as they were up, and I got a barrel of superphosphate and mixed it with two barrels of ashes, and sprinkled some on the rows and it drove them all off, and I had about 8,000 plants, while my nearest neighbor had his all destroyed. I put it on the hills of potatoes after they were up, and they were not eaten by worms half as much as formerly. A man put it in the hills when he planted potatoes and it stopped their eating them on a patch where they were formerly all destroyed. O. P. F.

Liberty, N. Y.

GOOD DRAINAGE.

There is hardly any plant that likes stagnant water. Some things, like the cranberry, for instance, like water. but it must not be stagnant; there must be a fall to allow for drainage. For field crops, fruit trees and such things, there must be drainage. How quickly a grain field tells the tale of good or poor drainage. The yellow patches tell where the water lies longer than it should. It pays always to provide proper outlets for water. Potatoes will thrive in a moist season, but the water must drain off quickly. A heavy rain will do little damage to a wheat field if provision is made for the prompt removal of the surplus water, while a moderate rainfall upon undrained land, which is already too wet, will cause the destruction of many of the plants, and largely reduce the possible yield of the crop. While thorough drainage is much better than any make-shift which can be invented. it is much better to adopt a very imperfect plan than it is to make no provision for the protection of the crop from excessive moisture in the soil. It is better to set fruit trees on mounds where the ground is low rather than run the risk of not underdraining.

Too Much Mixed.—A very common mistake of farmers is in permitting all kinds of stock to run together in one yard or enclosure. Horses, colts (which are frisky creatures), bulls, cows, sheep, pigs, and fowls all run in one yard or field. The horses worry the colts, the colts chase the cows and sheep, the cows hook the colts, the bulls gore the horses, the pigs worry the cows and sheep and destroy new-born calves and lambs, the fowls are trampled on, and there is a sad time all around.

A correspondent asks if it is beneficial to put fertilizers on seed wheat, and if so what kind is best. From personal observation and practice we would recommend the drilling in of a ton of the Atlanta fertilizer with the seed to each ten acres, using six pecks of seed per acre in drills twelve to fifteen inches apart.—*Cincinnati Com.-Gaz.*

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
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The Shields brothers, seven in number, natives of Hunt county, Texas, range in height from 6½ to 7½ feet and their combined height is about 48 feet. The whole seven appeared on the streets of a Texas town the other day and attracted as much attention as a circus procession.

A Montgomery county, Pennsylvania, miller cut three sheaves of wheat last harvest, thrashed and cleaned the grain, which was at once ground into flour, then baked into cakes and eaten by the harvest hands within ten minutes from the time the grain was standing in the field.

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A lady advocating woman suffrage recently brought down the house with the following argument: "I have no vote but my groom has. I have a great respect for that man in the stables; but I am sure were I to go to him and say, "John, will you exercise the franchise?" he would reply, "Please, mum, which horse be that?"

"Hitch your wagon to a star," said Emerson, and Holmes thinks the words ought to be printed in letters of gold. Why not to a pair of stars, either abreast or tandem? Why not to a four-in-hand of stars? since there are plenty of them running wild in the azure field. The idea is a good one, but not quite so good as that of the ardent lover who proposed to pluck up a Norway pine, dip it in the crater of Vesuvius, and write upon the vault of heaven in letters of fire, "Amelia, I love thee!"—*Interior.*

For all kinds of measurements arbitrary units have been provided by law or custom; as, for instance, the foot, pound, minute, meter, gramme, second, etc., etc. Electricians, in convention, have decided to call the unit of electrical resistance an "Ohm," after the celebrated investigator in physics. This unit was arrived at from mathematical deductions too complex to be here considered. Electrical resistance being that resistance which materials offer against the transferrence of electricity, some stated material which could be readily procured and brought into suitable shape (length and diameter) at any time, has been selected. A column of mercury 1.06 meters long and 1 sq. millimeter in section, at a temperature of 0 deg. C., has been decided by the Paris congress of electricians to be the suitable standard for the reproduction of that unit of measurement called an ohm. Familiarity with the term makes it as appreciable as is a foot, a degree of temperature, or a note of music.

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Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each: per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1 25.

Sermon on Masonry. By Rev. J Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association 25c. each, per doz $1.50.

Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan, "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees 304 pages; cloth $1

National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

Among the nominations sent to the Senate last week by President Cleveland were the following: Thos. J. Jarvis, of North Carolina, Uuited States Minister to Brazil; Alexander R. Lawton of Georgia, Minister to Russia; Anthony M. Kelley, of Virginia, Minister to Italy; Edmund Juessen, of Chicago, Consul General to Vienna, and Rasmus R. Anderson, of Wisconsin, Consul General to Denmark; Wm. R. Roberts of New York, Minister to Chili; Charles W. Buck of Kentucky, Minister to Peru; Chas. T. Russell, of Connecticut, U. S. Consul at Liverpool; Norman J. Coleman, of Missouri, Commissioner of Agriculture; Richard B. Hubbard, of Texas, Minister to Japan; Alexander McCune, of New York, Solicitor of the Treasury; General Joseph E. Johnston, of Virginia, for Commissioner of Railroads; and Wm. M. Lang, of Texas, for Consul at Hamburg. The Senate adjourned sine die Thursday afternoon. Nearly all the recent nominations were confirmed, including Pearson, re-appointed postmaster at New York.

Thea Panam troubles have created quite a stir in the Navy Department. Secretary Whitney thinks that foreign nations must not be permitted to insult us. The *Tennessee*, with Admiral Jouett, will leave New Orleans with an extra complement of marines, for Aspinwall, and with extra provisions. This will place four ships and 400 to 500 available men for land service at that point.

The Utah Commission had a very satisfactory interview with the President on Thursday. They made a verbal report to him of the condition of affairs in the Territory and outlined their plans for future work. The President promised that the administration would do what it could toward strengthening their hands and sustaining them and the judiciary of Utah in the effort to root out the practice of polygamy. The Attorney-General and Secretary of the Interior gave also assurances of support.

COUNTRY.

The Governor and Council of Maine considered the petition of Bishop Healey and others to reprieve for a short time two Italian murderers so that their execution might not take place on Good Friday.

In the Wisconsin State Senate Wednesday the compromise retail liquor license bill passed, and now only awaits the Governor's signature to become a law.

The bill prohibiting games of base-ball on Sunday has been stolen from the files of the Indiana Legislature, and a new bill will have to be introduced.

It is estimated that half the wheat crop of Kansas will prove a total loss. Farmers are reported to be plowing their wheat fields and sowing other grain.

Teams are still crossing on the ice at Mackinaw City and the indications are that the Straits will not be open before May. The ice is thirty to forty inches thick and covered with three feet of snow.

Judge Brewer at St. Louis refused to commute the sentences of sixty day's imprisonment of two men at Hannibal, Mo., arrested for interfering with trains during the strike. The petition for release was signed by railway officials and set forth that the families of the prisoners were suffering, but the judge insisted that the offense was too grave to be condoned.

The Bell Telephone Company held its anuual meeting Tuesday at Boston. The year's net earnings were $1,710,000 while the previous year they were $1,475,000. The number of miles of wire Dec. 31st was 101,000 and the subscribers numbered 134,601.

Joseph Palmer, the accomplice of Berners, whose light sentence caused the Cincinnati riot of a year ago, was Thursday for the second time found guilty of murder in the first degree.

A cyclone at Waverly, Mo., Thursday evening, destroyed six residences and wrecked the Christian church, causing damage of $50,000. No person was seriously hurt.

In a fit of rage Mrs. D. S. Spring of Alexander, N. Y., saturated bedding with oil, set it on fire and burned herself and two children to death.

The Nickle-plate road on Thursday went into the hands of D. W. Caldwell, its Vice President, as receiver, on the appointment of Judge Shephard, of New York.

The entire train service of the Pennsylvania railway between New York, Philadelphia, Baltimore, Washington, Chicago, Cincinnati and St. Louis is rearranged, old trains quickened, new ones added, and the time of all through trains reduced to the lowest possible limit. The New York and Chicago limited leaves New York at 10 o'clock, Washington 10:50, and Baltimore 11:50 a. m., arriving at Chicago at 10 o'clock next morning. Considering the distance covered this is the fastest train in the world. Its time from New York to Cincinnati is 21 hours and to St. Louis 28 hours.

FOREIGN.

In the French Chamber of Deputies last Monday amid the greatest excitement of the populace, Prime Minister Ferry presented the government's request for a credit of $40,000,000 on account of military operations in China, and at once moved that the matter be given priority. The motion was rejected by a vote of 308 to 161, when Ferry announced the resignation of the entire ministry. President Grevy asked Brisson to form a new cabinet but he immediately declined. De Freycinet was then asked, but after an unsuccessful attempt gave up the task. The Chamber afterwards voted the first installment of $10,000,000 asked by Minister Ferry, reserving action on the remaining $30,000,000 until the formation of a new cabinet.

A dispatch dated Hanoi, April 1, states that the situation of the French army there is critical. A large Chinese force under European leaders is endeavoring to cut off the French retreat.

The *Pall Mall Gazette* states that Russia's answer to England's proposals on the Afghan question amounts to a cordial acceptance, and that Russia consents to accept as debatable territory the zone laid out as such by England. A dispatch next day says the reply of Russia regarding the outposts of the Russo-Afghan frontier has been handed to Earl Granville and amounts to a virtual acceptance of the more important proposals of England.

A dispatch from Panama says of the battle of Colon (Aspinwall) and the burning of the city, that the attack upon the rebel chief Prestan by the Colombian troops was led by Col. Ulloa. Prestan's forces were utterly routed after a severe engagement. As soon as Prestan became convinced that it would be impossible for him to maintain his position he set fire to the city and deserted it.

The following dispatch from Commander Kane of the U. S. war steamer *Galena* has been received by Secretary of the Navy Whitney: "Aspinwall is in ashes. It was burned by the insurgents to escape capture by the government troops. The Pacific Mail dock, the railroad property on the north end of the island, and the canal property at Crispol, are the only buildings saved. The shipping is safe. I have all my force on shore protecting property. My ship is crowded with refugees. Thousands are destitute and without shelter."

William Howie, of High Bluff, Manitoba, who returned to that place Friday from the vicinity of the rebels, says: "Two weeks ago Wednesday, Riel with a gang of about four hundred declared war and started on a marauding expedetion. The day before Riel started he addressed a large meeting of half-breeds in the Catholic church near Batouche's Crossing. He advised all to arm themselves and prepare to fight, as it was evident justice could be secured by no other method. The object of the rebels seemed to be to strike at the Dominion Government, and they imprisoned all government officials and clerks they could lay hands on."

Home is woman's domain and she is entitled to everything that can add to its comfort and spare her annoyance. "The Sternberger Folding Dress Pillow" is one of the many conveniences which materially lighten the labor and burdens of the housewife. An advertisement in another column gives full details in regard to this favorite article, which is meeting with such remarkable sale wherever it is introduced.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, April 3:

Jas C Heslet, Wm C Bissell, S P Luscomb, Wm Berry, W T Warner, J W Snively, W R Morley, E Sutton, E T Dickson, Sam'l Guengerick, T S Walter, T N Hasselquist, A Wright, Dan'l Hyde, Henry Higgins, R J Williams, L Clark, Mrs. M. D. Rogers, W. A. Limbocker, M W Holt, Philo Carpenter, Jno Thompson, Rob't Jones, J. Howell, John P. Dopps, A Megrew, Mrs. C. E. Eno, C. H. Kouantz, Wm. D. Lowrey, J. M Clark, Sam'l S Horine, Lewis, Baldwin, Jas Wilkinson, Sub News Co, John Lamb, E W Bruce, A D Carter, R G Wood, J H Eaton, Miss C Wiggins, C E Douglas, David White, H W Smith, Abel L Blowers, J S Rice, Rev Thomas Brown.

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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@78⅝
No. 3		@69
Winter No 2	80	@81½
Corn—No. 2		41
Oats—No. 2		53
Rye—No. 2		60
Bran per ton		13 75
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		11 65
Butter, medium to best		@25
Cheese		@10½
Beans		@1 45
Eggs		13
Potatoes per bus		48
Seeds—Timothy		@1 40
Flax		1 39
Broom corn		@ 05
Hides—Green to dry flint	½	@14¼
Lumber—Common		@18 00
Wool		@29
Cattle—Choice to extra		@5 60
Common to good		@5 00
Hogs		@4 60
Sheep	2 00	@4 50

NEW YORK.

Flour	2 90	@5 25
Wheat—Winter	82	@ 93
Spring		91
Corn	46	@50
Oats	37	@41
Mess Pork		13 00
Eggs		15
Butter	8	28
Wool	13	@37

KANSAS CITY.

Cattle	3 00	@5 40
Hogs	4 20	@4 45
Sheep	1 50	@3 25

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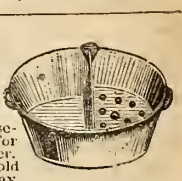
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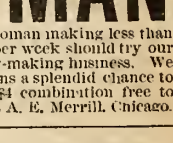
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The fine portrait of one who will ever stand among the foremost of Christian statesmen in the history of nations has been secured for this number of the *Cynosure* to accompany a remarkable record against the lodge. The more extended and brilliant record of John Quincy Adams in the anti-slavery struggle has dimmed the lustre of his labors for Anti-masonry. With much labor the story of his contributions to this reform has been gathered out of various biographies and pamphlets, and will form a permanent and, we hope, valuable addition to the history of Anti masonry. The *Cynosure* has in preparation articles on Gerrit Smith, Samuel Plumb and Lebbeus Armstrong, with portraits, which may be expected by our readers within a few weeks.

—Brethren Clark and Foote of Detroit expect to be in the vanguard at the Michigan State meeting at Brighton, on the 21st. They believe that old men are for counsel and war also. They expect to be in the place on the Sabbath before to hold special meetings for temperance and for the children.

—The Swedish Lutheran church on Portland avenue in this city, pastor Bowman, was visited by brethren Stoddard and Phillips last Thursday evening, and the former addressed a good audience on the lodge issue. Bro. Stoddard next day went to Wisconsin on business for the N. C. A., expecting to return early this week.

—Friends in Minnesota, please read and heed the request of Bro. Richards, of whose engagement as lecturer in your State you have been notified two or three weeks ago. By an unfortunate mistake Bro. Richards' letter was laid aside. It should have been printed weeks ago. Let there be redoubled activity now that so much time has passed. Let every possible and proper aid be given.

—The assassination of Lovejoy, which precipitated in large measure the fierceness of the final attack upon slavery, is recalled by the death of Rev. Thaddeus B. Hurlbut, in Texas, on March 31, aged eighty-four years. Mr. Hurlbut was one of the party who defended Lovejoy in 1837 at Alton, Illinois, against the pro-slavery mobs of that day. His death leaves Henry Tanner, of Buffalo, the sole survivor of the brave little company who were with Lovejoy.

—May there be many more such young men raised up to save our country from the spiritual wreck of formalism and false worship. Rev. David Strang, of Lincoln, Tenn., informs us of an amusing mistake made in crediting the Easter story in last number to *Rev.* A. Strang. It was written as a literary exercise some time ago by his son, aged sixteen, and copied and sent without his knowledge to the *Midland.* A pen begun so early and so ably to confront the popular religious fallacies of our day may yet do a grand work for Christ and his kingdom.

—The *Religious Telescope* quotes with approval the Nashville *Christian Advocate* that: "Secret political societies in a really free republic are both absurd and dangerous. They are calculated to generate the very ills they profess to combat in despotic nations." The *Telescope* adds that this is "equally true of social and other secret societies. They are alike dangerous in society or in business or in government. Christian men should stand free from them." Most true! Wherefore then should not the wicked attempt of Bishop Weaver and others to get the social secret societies into the church be condemned and withstood—by Bro. Hott as well as every other Christian. Is it pleasant to contemplate the probability of lodge-men filling the editorial chair of the *Telescope*, and the seats of the bishops? Yet such will be the case in a few years if Weaver, Warner, Garst, Shuey, and others prevail.

—The last active participant in the Morgan abduction and murder has probably passed to his account before a just judge whose eye pierces all the arcana of lodgery which vain men try to conceal with blasphemy and terror. Edward A. Sawyer died at Grand Blanc, Michigan, on the 2nd of February, at the advanced age of 97 years. He was one of the company who went with Lawson to the jail in Canandaigua to sieze Morgan and is believed to be the one who gave the signal for the approach of the carriage. He was a harness-maker and lived in the place. He was arrested and imprisoned for participating in the abduction and left the State at the earliest opportunity, settling in the Michigan wilderness. He first joined the lodge in 1809, and continued in active or honorary connection till his death, and the Masons buried him. Concerning the Morgan murder he always observed an impenetrable silence and would not allow a word said in his presence respecting it. His appearance indicated the working of a remorseful conscience; and he is now where a more faithful than human judges will examine his case and decide with unswerving justice.

—The election in Chicago last week, and succeeding events are bitterly remembered by the better classes of the city. The gamblers and saloons worked in their mayor by a majority of 300 or 400, and Harrison will soon enter upon his fourth term. The press reports of the election show that the Ku-klux spirit, which was supposed to thrive only in the South, is pretty well developed among the saloons and vile dens of Chicago. At some of the polling places it was almost at the risk of life that an opposer of Harrison could get in his vote. Beatings were numerous, while the police looked on benignly. In the precinct where Harrison had the most opposition and least proportional vote, the ballot-box was stolen, and in several others such frauds are believed to have been perpetrated that a fund of $100,000 is to be raised to prosecute. Of Judge Smith the republican candidate, we regret to learn that he has also befriended the gamblers on the bench and rents his buildings to saloons and worse. This is the report widely believed. If true the nomination of a third ticket of true and pure men was demanded, and of such character we hope were the nominees of the prohibitionists.

THE DYNAMITE FIEND.

BY JOEL SWARTZ, D. D.

Let humanity blush for the Dynamite Fiend,
While meeting his malice with scorn;
Let it crimson to own, with horror and shame,
That of it such monsters are horn.

How near to the pit our nature may go
Its passion for blood to appease;
How strong is its hate, how dark and how low,
We never could know but for these.

And that which may deepen our horror and shame
Is the *purpose*, long harbored and fell;
'Tis not the swift leap of a transient flame,
But the slow consuming of hell.

What recks the foul fiend that mother and child
And maiden in terror expire,
If so he may see, in ecstacy wild,
His work of destruction and fire?

Have devils come back, once driven to hell,
To 'habit the bodies of men?
Do they weave round their victims the demon's dark spell,
And steep them in murder again?

Has the Serpent escaped his prison profound
And slipt from his adamant chain?
Are dynamite fiends his subjects unhound,
Come back with their leader to reign?

They seem not of earth, but yet they are men,
And shame the high semblance they wear;
Their demon-like deeds bespeak their dark den,
Though they breathe the heaven's free air.

Aye, they boast of their rights, of hardship complain,
Whilst lighting the dynamite fuse;
And eying the wreck, the innocent slain,
Their wrongs by their rights they excuse.

O blush for the deeds of the Dynamite Fiend,
While meeting his malice with scorn;
Let our kinship proclaim our horror and shame,
That of us such monsters are born.

O King of the angels, of devils and men,
Whose sceptre extends over all,
In our horror and pain, in our struggles so vain,
On thee for protection we call!

The temples of Law and Justice are shaken,
The powers of Darkness are strong;
The bolts of Thy wrath the wicked have taken,
And smite for disorder and wrong.

The nations are quaking with horror astounded,
And are full of misgiving and pain;
The strong and the weak alike are confounded,
And the wake of the watchman is vain.

O vain is the help of armies of men,
For coarse is the cordon they draw;
The counsels of kings and warriors are vain,
And weak are the arms of the law.

O who can unweave the dynamite spell,
Which maddens the murderer's brain!
O who can drive back the legions of hell
And bar their dark prison again!

No sophist, enchanter, reformer, or sage,
Declaiming of culture and schools,
The dynamite spirit can ever assuage,
Which maddens and blinds where it rules.

Ah no, he only whom all things obey,
As sovereign, avenger and Lord,
Can drive the foul demon of murder away,
By the might of his Spirit and Word.

At his bidding the bosom of passion grows calm,
The temper forgiving and sweet;
The lion of hate grows meek as the lamb,
And lies at the good Shepherd's feet.

Ah yes, when he comes to visit the heart,
Then vanish the blade and the brand;
E'en Tyranny takes the down-trodden's part,
And Strength gives Weakness the hand.

O shame on you, tyrants, whose burdens provoke
The oppressed to madness and hate!
Let your safety command you to lighten the yoke,
And mercy your greed to abate.

Draw out your proud souls to pity the poor,
Let the homeless and friendless be fed;

Close not with writs the low cabin door,
But enter with prayer and with bread.

So shall your temples of Justice be strong,
And violence your islands shall flee;
And the ramparts of Right shall beat back the Wrong,
As the rocks on your coasts do the sea.

Gettysburg, Pa., Feb. 1885.

FREEMASONRY AT THE COMMUNION TABLE.

Editor Cynosure:—As the reply to my question in the *Cynosure* of March 12 is not as satisfactory as desired, I send for publication the following conversation between A. and B.

A. Good morniug, brother B., how long have you been a member of the church?

B. It thiuk it must be about forty years.

A. I think, then, you must have been present at the Lord's Supper a good many times.

B. Yes; more times than I can count; in fact, I have never been absent without a good excuse.

A. Has this ordinance been of any speeial help in your religious experience?

B. Yes, indeed, a great spiritual help in more ways than I can tell. But why do you ask such questions?

A. Well, I will tell you. It has been a matter of wonder to me, and others, that you have lately absented yourself from this ordinance without any apparent cause.

B. That is true; and I am glad to state briefly my reasons for such an unusual course—so contrary to my former habit. Permit me, then, to say, I regard the Lord's Supper as the most solemn and impressive memorial of that most wonderful and important of all events, the sacrifice and death of our Lord Jesus Christ on the cross. How clean, then, should be the hands and how pure the life and character of him who stands as the representative of the Divine Master and administers the emblems of this sacred memorial to his disciples!

A. I think you and I will not differ as to this. But is it true, as reported, that you cannot take the elements of the Lord's Supper from the hands of a Mason?

B. Yes.

A. Do you mean to say that a Mason, or Odd-fellow, or member of any similar institution, is unfit to administer this ordinance?

B. Yes, that is just what I mean to say. Such a one dishonors Christ in so doing, as long as he adheres to or favors such institutions.

A That is a very serious charge; and I am eurious to know why you think so.

B. Yes, I am aware of that, and I assure you I have not come to this conclusion without a painful struggle with my early training and convictions, and only by a *thorough investigation* of the claims, objects, and influence of these societies; by reading their standard writings; by observation and experience, and especially by aid of the Holy Spirit who has promised to "lead into all truth." Masonry, and all similar societies, claim to be religious, and teach that "all who live in strict obedience to their precepts and obligations are thereby made free from sin"—and will have eternal happiness at last in the Grand Lodge above. It follows, therefore, that the minister who belougs to the lodge aud approves of such a system by precept and example, who preaches Christ in the pulpit and practically denies him in the lodge—such a minister, I say, is not fit to minister in holy things.

A. I am surprised at such statements, as I have been taught to believe there is nothing wrong in these organizations. I cannot think our Masonic ministers are as bad as you represent.

B. Very likely. I once thought as you do.

A. Do you mean to say that such men as ——— and our Presiding Elder (as well as a large number of other miuisters) are guilty of falsehood, when they say "there is nothing wrong in these societies?"

B. As to that I can only say, there are many other ministers of equal veracity and reputation in our church and other churches who once belonged to the lodge, who, after taking several degrees, seceded and published to the world that these societies are "foul, deceptive systems"—and as these *witnesses* agree with my own personal experience and observation, I cannot but feel that I am right in my present views.

A. But are you sure that the unfitness of the administrators (as you seem to regard it) is a sufficient excuse for you to refuse this ordinance and thus deprive yourself of its spiritual benefits?

B. The guilt or responsibility of depriving me of this privilege must rest on him who has thus usurped the place of the Master. But that you may more clearly see my position, and that I am not alone, and act without precedent or authority, hear what the "great commentator," Dr. Adam Clark, says: "Is the ungodliness of the minister any prejudice to the ordinance itself or to the devout communicant? I answer, first: None who is ungodly should ever be permitted to minister in holy things on any pretense whatever—and in this ordinance in particular no unhallowed hands should ever be seen—those who are of a different character bring the ordinance into contempt." Prof. Feruholm, of Sweden, says: "We do not find it at all consistent with the stauding of a disciple of Christ that he should be a member of a secret lodge." This is certainly very strong language; but, as I think, in perfect accord with the word of God.



J. Q. Adams

Now, if it be a fact, *as I assume*, that such ministers do practically deny Christ in their connection with the lodge; do not "honor the Son even as they honor the Father," as they are commanded to do, especially members of the Masonic fraternity which claims to save men by a plan of its own, which utterly rejects Christ as the only Saviour, which forbids its members to even pray in his name in the lodge, which exeludes or omits his name from all passages of the Bible quoted or used in its ritual, then nothing is clearer, it seems to me, than that such men are, in the language of Dr. Clark, "uugodly" and wholly unfit for sueh service.

The extreme abhorrence of God for all impurity is strikingly visible in his directions for the various washings, purifications, and sprinkliug of blood in qualifying and sanctifying the Levite for the holy office of priesthood under the "old dispensation;" and if God, who "is a consuming fire," took summary vengeance on those who "offered strange fire," how shall sueh ungodly ministers as I refer to eseape the wrath of God? His eommand is, "Be ye clean who bear the vessels of the Lord." Paul forbids the Corinthians to keep company with or even to eat with men called brothers, who are fornicators, covetous, idolaters, drunkards, etc.; and of such a one not to "bid him God speed" or "receive him into your house," "who brings not the doctrine of Christ." Judge for yourself, then, whether such characters are more offensive in God's sight than those ministers who have "trodden under foot the Son of God," by their connection with such a system as Masonry. Now if I herein do "exercise myself to have always a conscience void of offence toward God and man," I must "have no fellowship with the unfruitful works of darkness, but rather reprove them." "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?" "What fellowship hath righteousness with unrighteousness?" etc.

I have thus briefly given you a few reasons why I take this course, but have not by any means exhausted the subject; and, hoping and praying the Divine Spirit will "lead you into all truth," I bid you good bye. J. S. Bibbins.

Newark, Ill.

PROGRESSION AND REGRESSION.

It is interesting, in the science of geology, to note the progress of the earth's development in the different periods of remote and more recent time. Moses, in his cosmogony, if the subject was original with him, assigns six periods, which he calls *yomim*, to this great progressive work of the Creator. Perhaps there is no reason for presuming that he was the first person who entertained this idea of consecutive creative agency, or that he really supposed those *yomim* were ordinary days twenty-four hours in length. In one place he terms the period of the entire work a *yom*.

There was progress in vegetable and animal development according as the earth itself progressed. Great convulsions occurred. The crust was in places elevated or depressed, broken up, sometimes above water, then under; climates hot or cold, according to elevation or depression; animals and vegetation subsisting in various latitudes which only for the passing period were adapted to their natures. From the mollusk to the trilobite, reptilion, and mammal, the progress was slow but sure in the end. During each period there were developments which seemed to be a type of higher ones yet to come. Some would appear to retrogade or degenerate, and millions, billions, trillions and quadrillions died and returned, as does man, to primitive elements, or were fossilized to exhibit to future intelligences the wonders of creative power and skill. Great and small shared the like fate.

Old mother earth continued to progress, and the mammal age at length arrived, and then after a time, there was a portion sufficiently great for an Eden for the accomodation of man, the noblest work of all. Nothiug could hurt or destroy him there, while innocent, and he was enjoined to obey only a siugle law,—taste not that tempting fruit. What progress might he not have made in the garden in the arts and sciences? Would his posterity have gone forth in innocence to occupy other territories immense, yet advancing geologically to perfection? Was that Eden and the garden equal in bliss to the spiritual one still ahead? Howbeit, stone and coal, silver and gold, and a thousand good things had been provided in every Eden of the world, and it seemed necessary that countless human intelligences should enjoy them and multiply and progress in science and art.

The progress of our species appeared not great in the antediluvian age. Retrograding in morals they were destroyed by a convulsion, excepting those who were admitted into the ark. There was no new creation. They had been created a little lower than the angels. They were again to know progression or regression from the days of Noah until the final great convulsion when the elements would melt with fervent heat, and a new heaven and earth appear. Progress was slow as in the *yomim* of old, but man is restless and will progress or otherwise regress. Science and art progressed in the old or former dispensation. Egypt, Idumea, Greece, Rome, Persia, etc., made great strides of progress in stone work and other arts.

But in religion and morals, what regression into Baalism and all forms of idolatry! The church needed progression. The old law, though like a pedagogue leading to Christ was imperfect. The times not being prepared for great advancement. David, the good king, was a man of blood and might not build the house of Elohim. Solomon the wise, who so astouished the queen of Sheba that she swooned, had wives and concubines greatly in excess of the present day Mormons. Moses himself killed a man and hid his dead body in the sand. Wars prevailed. The temple of Janus being rarely closed. Yet there were persons who seemed, spiritually to be types of a higher development. Abraham saw his day and

was glad. A prophet said, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?" Among the heathen, Socrates, Zoraster, Buddha, and many, very many others progressed. Still further progression was designed when Shiloh should come and promulgate new doctrine. The *lex talionis* was abrogated, and men enjoined to be truthful without an oath. Mankind were enjoined to worship the Father in Spirit and in truth, and the Jerusalem worship and Gerizim lost their authority. John, the forerunner, seemed to look for another phaze of progress when he said to Christ, "I have need to be baptized of thee."

But while there has been progression, there has been regression often. Romanism is a great example of regressiou in religion in the middle ages, and the churches called evangelical, have so far regressed in numerous instances that they are now with great show of truth calling each other fool and knave.

Wherefore such regression? They contemplate Jesus and his words in Scripture, but are little acquainted with the eternal word in the soul. No outward water can wash away sin when the Spirit's cleansing is shunned.

But some there are and have been who are the types of the next era after the present. It is said the meek shall inherit the earth. We see it not so now, but the ambitious, the haughty, the aristocrat. A period will come, be it far or or near at hand, when it may be said, and more appreciated than it has been: "Blessed are the meek," the peacemakers, the pure in heart. The mammal age has long been advancing. Man is a creature of this age. The huge animals of former periods have ceased upon earth. The fossil remains or skeletons of many are found which attest their hugeness. Institutions among men incorporating bad principles will only have their little *yom*. The secret oath-bound cliques of corrupt men though they may grow larger, are only icthiosauri and mastodons which will receive their death blow as light advances.

Quaker Boy.

SUMPTUARY LAWS, 1736 TO 1884.

It is said that history reproduces itself and most events are repetitions of the past. The intemperance of the nineteenth century is a reflection of that of the eighteenth, and similar laws are employed for its suppression. The arguments and language of the Democrats were borrowed from the latter period.

During the first half of the eighteenth century, London contained 20,000 saloons, about the same proportion to inhabitants, perhaps, as exist in some of our own cities, and Knight records in chapter xxiv., vol. v. of his history of England, that many sudden deaths from spiritous liquors occurred, and thousands were slowly killed, incapacitated for work, or driven into vice and crime.

In 1736 the British parliament was petitioned to suppress the evil. This was attempted by a duty of five dollars per gallon on gin and denounced by a member in opposition, who said that he had known of sumptuary laws for restraint ou the dress of the poor before, but never on their food and drink. It was regarded by the people as a prohibitory measure and every effort was made to evade it. "Riots occurred and informers were rolled in the mud, pumped upou or ducked in the river. Hawkers sold a colored mixture in the street and pretended chemists opened shops for the sale of cholic water. Customers gathered around their old haunts to drink 'Tom Row,' 'Make Shift,' and 'Ladies' Delight.'" The impossibility of preventing the sale of gin by prohibitory duties soon became apparent, and in 1743, when the gin act was repealed, the consumption had actually increased.

As in Great Britain in the eighteeuth century, so efforts are now being made in this country to limit by imposts and high license the consumption of ardent spirits; and with similar results. But the substance, and not the name, is falsified, and government and consumer are alike defrauded by the most villainous compounds of tobacco, strychnine and other poisons. Powerful rings are formed for bribing officials and controlling elections; and, overawed, the one political party seeks to propitiate corruption by denunciations of reform, and the other to deprecate hostility by protestations of neutrality. There is, as before, a want of public opinion to support the laws.

It is only in prohibitory States that deceptive names have been devised and "Good Luck," a temperance drink coutaining six per cent of alcohol, introduced. And to them are riots confined, for in them is effectual restraint imposed. *

MASONIC AUTOCRACY.

A DOUBLE HEADED MONSTER THREATENS THE DESTRUCTION OF OUR REPUBLICAN FORM OF GOVERNMENT.

[From the Masonic World, Boston, March, 1885.]

A portion of the degrees of Egyptian Masonry were arranged by lying Jews into the so-called Scottish Rite of 33 degrees, at Charleston, S. C., in 1801, without the least shadow of regularity, legality or Masonic usage. Since 1801 several so-called Supreme Councils (six of which now exist in the U. S. A.) have sprung into existence by the *ipse dixit* of some *individual*, not even a Priest or King, and who possessed absolutely no authority whatever to establish any Masonic body. Of course we have no fault to find with the degrees, or the new name (Scottish Rite) given to them by their dishonest founders, in 1801, and while we recognize the right of every Mason to confer upon others, in the absence of a Grand or Supreme Body or Council, all the degrees taken by himself, and admit that Masons thus made have an undisputed right to form themselves into lodges for the purpose of *working degrees*, yet we deny the right of any Mason, or any *one body* of Masons, to form himself or itself into a Grand or Supreme Lodge or Council, with *power* to govern any other body of Masons, or to prevent or control the working of any degrees in any State or country. Therefore, we object most decidedly to the so-called organizatlon of the so-called Supreme Councils of the Scottish Rite, and most emphatically declare that none of them have the least shadow of regularity or authority as Supreme bodies. If intolerance, fraud, deception, irregularity, or absence of authority were their only faults, we might remain silent, but when all Masonic law and usage and even the law of the land are set at defiance, when not only Masonic, but political liberty is denied to the *Craft*, when the Christian warrior (K. T.) is compelled to strike down his companion in arms in support of an unholy autocracy, when, so far as possible, all Masonic, as well as municipal, State and national elections are controlled in the interest of this autocracy, we realize that at no distant date, if not checked, this double-headed monster will, by absolutely controlling the actions of all men in authority throughout the nation, annihilate our republican form of government.

We tremble for the safety of our nation, and our love of liberty and country bids us speak.

All so-called Supreme Councils of the A. & A. or Scottish Rite are similar in composition, government and management, although slight modifications are to be found in some of them, possibly because of their weakness. The so-called Supreme Council of the Northern Masonic Jurisdiction of the U. S. A. will at present receive our special attention. The history of this body may be briefly stated: In 1848, J. J. J. Gourgas, claiming to be a 33d degree member, (which was disputed by Bro. Pike) but possessing *no* other authority, *declared himself* chief (M.·. P.·. S.·. G.·. C.·.) of a Supreme Council of the A. & A. S. Rite, claiming to have advanced others to the 33d degree, appointed officers, and thus to have organized a Supreme Council. In 1863 this Council united with a so-called Supreme Council established at New York, in 1807 (by no better authority thau that possessed by Gourgas). At a subsequent meeting of the Council, in 1866, this union was declared *dissolved*, and the Gourgas Supreme Council continued instead, under the name of the Supreme Council of the Northern Masonic Jurisdictiou of the U. S. A., since which its numerous atrocious acts have given it a reputation among those familiar with its history quite as unenviable as is the reputation of Captaiu Kidd.

Regular Grand bodies of the Blue Lodge, Chapter, Council and Commandery, as well as the Royal Masonic Rite, were all formed first, by making Masons; second, by the uniou of Masons to form lodges, etc., and third, by union of representatives of a majority of the lodges (not less than three) in a State or country, in a regular convention, for the purpose of forming a Sovereign Grand body. These Grand bodies are all composed of and perpetuated by representatives from the various subordinate bodies in their jurisdiction, and the highest degrees and positions of greatest honor are conferred by the suffrage of the entire membership of these Orders. The composition, organization, perpetuation, and government of this Supreme Council of the Scottish Rite in question, is diametrically opposed, not only to this and all other Masonic law and usage, but also to the Republic or democratic form of government of the United States of America.

The original composition of this so-called Supreme Council was *nothing;* its organization was by *nobody;* its perpetuation is by the votes of its own members, instead of the suffrage of the membership at large; its government is not a government of the governed, but of the governors (sovereigns); not *of* the people nor *for* the people, but *above, beyond* and *against* the people or members of its dependence. It enforces taxation without representation, makes arbitrary laws and rules and denies to its subordinate bodies and members the right of appeal or even respectful petition for a change of its unwise and unjust laws. Its 33d degree members are and ever have been selected *solely* because of their natural or acquired *qualifications*, which are, first, *power* to influence Masons to vote in all Masonic bodies for whatsoever the Supreme Council or its members may desire; second, *power* to influence *men* to vote at all political elections for such men and measures as the Supreme Council or its members may chance to favor; third, *power* to appoint or cause to be appointed men and Masons to such positions, municipal, State, National and Masonic, as may best serve the purposes of the Supreme Council or its members, and fourth, an entire willingness to be used as tools in putting into execution the "hellish designs" of the Supreme Council. All selections for the 33d degree are made after due examination, and from or as near as possible to, the heads of departments, from the President of the United States down. Past Grand Masters, Past Grand High Priests, Past Most Ill.·. Grand Masters, and Past Grand Commanders are selected with much care as to their ability to intimidate, control or influence Masons of lower degree.

It is claimed by some that even now it would be impossible in some States of the Union to obtain justice, even in the supreme courts, against one of the active 33d degree members of the Northern Jurisdiction because the judges themselves are 33d degree members, and hence under obligations to favor their *peers*. What the members of this so-called Supreme Council *would do*, had they the *power*, may be judged by what they *have done*, where they have had the *power*. In Wisconsin, some years ago, having obtained a controlling influence in some of the regular Masonic Grand bodies, they enacted laws or passed resolutions which were not only unmasonic, but also in opposition to the wishes and interests of the entire membership of the Order outside of the 33d degree members themselves. In the Grand Lodge of Massachusetts, in 1882, they committed a still greater outrage, and now in the Grand Lodge of New Hampshire, a similar amendment is pending, offered by Frank A. McKean, 33d degree, *Past Grand Master* of the Grand Lodge of New Hampshire, and *Deputy* for the Supreme Council of the Northern Jurisdiction. In Ohio, E. T. Carson, 33° "past most everything," *Deputy* for this same Supreme Council, has succeeded in bulldozing through an amendment to the Constitutiou of the Grand Commandery of Ohio, under the provision of which fourteen of the best men and Sir Knights in Ohio have been *expelled* for *no crime* save that of differing with *Carson* and exercising the privileges granted to every Mason, not only by all respectable Masonic bodies, but also by the Declaration of Independence and the Constitution of the United States. All these outrages have been committed by threats, intimidations, and bribes, solely in the interest of the 33d degree members of this so-called Supreme Council of the Scottish Rite. The great majority of the 32d degree members of the Rite condemn all these acts but are powerless.

When such an autocracy succeedes to complete power, who is safe?

JOHN QUINCY ADAMS IN CONGRESS.

[From life of John Quincy Adams by John T. Morse, Jr., American Statesmen Series.]

When he entered Congress he had been for much more than a third of a century zealously gathering knowledge in public affairs, and during his career in that body every year swelled the already vast accumulation. Moreover, listeners were always sure to get a bold and an honest utterance and often pretty keen words from him, and he never spoke to an inattentive audience or to a thin house. Whether pleased or incensed by what he said, the representatives at least always listened to it. He was by nature a hard fighter, and by the circumstances of his course in Congress this quality was stimulated to such a degree that Parliamentary history does not show his equal as a gladiator. His power of invective was extraordinary, and he was untiring and merciless in his use of it. Theoretically he disapproved of sarcasm, but practically he could not refrain from it. Men winced and cowered before his milder attacks, became sometimes dumb, sometimes furious with mad rage before his fiercer assaults. Such struggles evidently gave him pleasure and there was scarce a back in Congress that did

not at one time or another feel the score of his cutting lash; though it was the Southerners and the Northern allies of Southerners whom chiefly he singled out for torture. He was irritable and quick to wrath; he himself constantly speaks of the infirmity of his temper, and in his many conflicts his principal concern was to keep it in control. His enemies often referred to it and twitted him with it. Of alliances he was careless, and friendships he had almost none. But in the creation of enmities he was terribly successful. Not so much at first, but increasingly as years went on, a state of ceaseless, vigilant hostility became his normal condition. From the time when he fairly entered upon the long struggle against slavery, he enjoyed few peaceful days in the House. But he seemed to thrive upon the warfare, and to be never so well pleased as when he was bandying hot words with slave-holders and the Northern supporters of slave-holders. When the air of the House was thick with crimination and abuse he seemed to suck in fresh vigor and spirit from the hate-laden atmosphere. When invective fell around him in showers, he screamed back his retaliation with untiring rapidity and marvellous dexterity of aim. No odds could appal him. With his back set firm against a solid moral principle, it was his joy to strike out at a multitude of foes. They lost their heads as well as their tempers, but in the extremest moments of excitement and anger Mr. Adam's brain seemed to work with machine-like coolness and accuracy. With flushed face, streaming eyes, animated gesticulation, and cracking voice, he always retained perfect mastery of all his intellectual faculties. He thus became a terrible antagonist, whom all feared, yet fearing could not refrain from attacking, so bitterly and incessantly did he choose to exert his wonderful power of exasperation. Few men could throw an opponent into wild, blind fury with such speed and certainty as he could; and he does not conceal the malicious gratification which such feats brought to him. A leader of such fighting capacity, so courageous, with such a magazine of experience and information, and with a character so irreproachable, could have won brilliant victories in public life at the head of even a small band of devoted followers. But Mr. Adams never had and apparently never wanted followers. Other prominent public men were brought not only into collision but into comparison with their contemporaries. But Mr. Adams's individuality was so strong that he can be compared with no one. It was not an individuality of genius nor to any remarkable extent of mental qualities; but rather an individuality of character. To this fact is probably to be attributed his peculiar solitariness. Men touch each other for purposes of attachment through their characters much more than through their minds. But few men, even in agreeing with Mr. Adams, felt themselves in sympathy with him. Occasionally conscience, or invincible logic, or even policy and self-interest, might compel one or another politician to stand beside him in debate or in voting; but no current of fellow-feeling ever passed between such temporary comrades and him. It was the cold connection of duty or of business. The first instinct of nearly every one was opposition toward him; coalition might be forced by circumstances but never came by volition. For the purpose of winning immediate successes this was of course a most unfortunate condition of relationships. Yet it had some compensations: it left such influence as Mr. Adams could exert by steadfastness and argument entirely unweakened by suspicion of hidden motives or personal ends. He had the weight and enjoyed the respect which a sincerity beyond distrust must always command in the long run. Of this we shall see some striking instances.

One important limitation, however, belongs to this statement of solitariness. It was confined to his position in Congress. Outside of the city of Washington great numbers of the people, especially in New England, lent him a hearty support and regarded him with friendship and admiration. These men had strong convictions and deep feelings, and their adherence counted for much. Moreover, their numbers steadily increased, and Mr. Adams saw that he was the leader in a cause which engaged the sound sense and the best feeling of the intelligent people of the country, and which was steadily gaining ground. Without such encouragement it is doubtful whether even his persistence would have held out through so long and extreme a trial. The sense of human fellowship was needful to him; he could go without it in Congress, but he could not have gone without it altogether.

—The mission station of the C. M. S., at Frere Town, East Africa, has just received another lot of liberated slaves (240), captured by British cruisers.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XV.—*Concluded.*

Good Elder Wood had no idea that the rough, hardened-looking man who took his station close to the platform and listened with such edifying attention was really playing the part of a protecting angel; still less of the strange leadings through which God was about to glorify his name by one of those signal triumphs of redeeming grace which in the biographies of a Bunyan or a Newton seem to show us as by a lightning flash the unsearchable depths in that love which passeth knowledge.

Neither was any such thought in the mind of Peter Snyder when he went to hear this anti-rum, anti-tobacco, anti-lodge apostle. His anger against the Masons had burned with a steady flame ever since they refused him admission into their "ancient and honorable fraternity." He understood the reasons for this refusal perfectly well. It was not because he sold rum. It was not because he was a profane, hardened sinner. He knew that the lodge took in others as profane and hardened as himself; that being a brewer, distiller, or dealer in alcoholic liquors was never in itself a bar to membership. But a low, illiterate, and altogether disreputable rumseller could be no honor to the craft; and so the lodge simply acted with a keen eye to its own credit in thus turning upon him, as we have seen, the cold shoulder, and treating him in the same manner, in short, in which it treats women, fools, cripples, negroes, minors, and old men in their dotage.

He waited with a satisfied smile on his face to hear the elder begin on the subject of Masonry. The most scathing exposure of lodge hypocrisy and fraud would have been as nectar to Peter Snyder's soul. But suddenly, with the power of a two-edged sword dividing the joints and marrow, God's truth struck him, transfixed him in an agony. He forgot what he came to the meeting for. He forgot everything but one terrible fact—that he was a sinner. It seemed as if he heard the very hissing of the unquenchable flames, and felt their breath in his face. He shivered, his features worked convulsively, and then with one despairing groan he fell forward in front of the preacher's stand and lay as one from whom the life had departed.

The early history of Methodism, both in England and America, abounds with instances of strong conviction inducing a kind of cataleptic state, especially in rough, uneducated natures, as if the body lay for the time a bound and helpless captive to the spirit over which it has so long held brutal domination. They belong for the most part to a religious era that has passed away, but now and then a similar combination of causes will produce a similar effect. And whether struck down by a supernatural power directly exerted, or as modern materialism would explain it, by intense excitement causing temporary paralysis of the great nerve centers, the result in Peter Snyder's case could not have been seriously altered by either conclusion. He always averred that while lying in that strange trance he saw the Lord, and those who knew him before his conversion never felt inclined to doubt the statement.

He came to himself no longer a swearing rough, but meek and gentle as a little child, and the first thing he did to attest the depth and genuineness of his conversion was to roll out every cask of liquor in his shanty and empty their contents into the creek which ran back of his dwelling.

He happened to be engaged in this employment when Dennis O'Sullivan, a regular *habitue* of his establishment, came to get his black demijohn filled. He gazed on the frightful waste too spellbound with horror to utter even an exclamation, till he saw him knock out the head of the last cask. Then he could contain himself no longer. He rushed forward in the vain hope of saving it from the general destruction, but already half its contents had mingled with the waters of the creek, and gone to poison the fishes. He made a maddened grab to catch some of the precious liquid, cursing himself meanwhile for bringing a demijohn instead of a dipper. But he was too late, and with a howl of rage and disappointment he turned and fled, as he honestly believed, from the presence of a lunatic, astonishing Mrs. O'Sullivan by the unheard-of phenomenon of his return home at an early hour with his demijohn unfilled, and perfectly sober.

The news of Peter Snyder's conversion spread far and wide through the region. He was as strong an Anti-mason as before, though from very different motives. His opinion of the lodge from the new standpoint he now occupied, he one day expressed to Deacon Weatherby, who rejoiced over this brand plucked from the burning, as only saints and angels can rejoice.

"A long time ago," said he, "I wanted to jine the Masons, and I felt dreadfully cut up because they blackballed me. Now I've he'erd some folks say that the lodge was as good as the church, but jist see the difference. Has Masonry got a word of kindness for the poor wretch that everybody despises? When he's sinking in the miry clay of his sin will it go to him and try to help lift him out? Will it show him the Lord Jesus as *I* see him a hangin' on the cross with the nails in his hands and feet, and say, 'There, poor sinner; you've hated the only One that kin save you, but there he is a dyin' that you may live.' When Masonry will do that it may call itself as good as the church, but till it does it is a swindle, a cheat, and a devil's lie."

But as Peter Snyder is to reappear again in our story, we will leave him for the present and go back to Jacksonville.

CHAPTER XVI.

DRIVEN FORTH.

"You must leave Jacksonville," said Martin Treworthy, decidedly, as he paced up and down the hermitage. "If you stay here your life won't be worth insuring."

"But Tom—what will he do without me?"

"Oh, that's settled easily enough. I can take charge of him for awhile. Tom and I are good friends."

"But it will be too much trouble for you," said Nelson, doubtfully.

"I never expected to live without trouble," answered Martin, dryly; "and anybody that does will be amazingly disappointed."

Nelson was silent a moment, doing meanwhile a good deal of painful thinking. It was to him a bitter cup to be thus driven forth to a new field of combat, and all because he had sought too faithfully the welfare of his class, and fought too bravely against the anti-Christian forces that were seeking to drag them all to one common, brutish level of the beasts that perish. And if he had voiced his own thought at that instant it would have been to utter the wail of the old Hebrew prophet, "My people are destroyed for lack of knowledge."

"Yes," he said, "I will go. And after all it is for Tom's sake."

Martha and her aunt lived in the immediate neighborhood of the riot. They had passed a troubled and anxious night, and when in the early morning there came a tap at the door, Martha hastened to open it with a premonition of coming ill. It was Nelson who stood there, his face blackened and bruised where the rioters' missiles had struck him, and haggard with want of rest. She suppressed a slight scream, and in a few brief words he explained the situation.

"Yes, you must go," she said firmly, but with pallid lips, "for Tom's sake—and mine."

"I know I can find work of some kind somewhere else," responded Nelson, thinking how just like Martha it was to put herself last. "Tom, poor fellow, has taken it into his head that I am going off to find the farm I have talked to him so much about, and I let him keep the idea. I didn't know but it might make him happier and more contented. He will miss me sadly."

"Well," answered Martha, her bright, brave woman's nature asserting itself, "let us take a lesson in child-like trust from Tom. Between the stores on Mr. Treworthy's medicine shelf, and the dainty dishes I shall compound up to tempt his appetite, we will work wonders. But you must not stay," she added with a slight shiver. "You must go. God bless and keep you, Nelson."

And so Nelson turned his back on Jacksonville, and went forth not knowing whither he went.

(To be continued.)

THE POWER OF THE LODGE.

November 22nd, 1831, John Quincy Adams, then in Washington attending to his duties as a member of the House, wrote in his journal the following able opinion of the lodge, which has probably never been printed except in his voluminous diary:

"This institution of Freemasonry is one of the phenomena in the history of mankind. That it is a most pernicious institution I am profoundly convinced; and how it has arisen and grown and spread over the world, and drawn into its vortex so many wise and good and great men, is scarcely credible.

There is, however a charm in secret and in exclusive association. In principle it is unjust, but in power it is great. Here is secrecy; here is the enjoyment of exclusive privilege; then come mystery, terrifying circumstances, horrid oaths and penalties sprung upon the initiated by surprise, all mingled up with benevolence and charity, with pretensions to antiquity coeval with the creation; continual prayers and lessons from the Bible, mingled up with impostures about Solomon, Hiram king of Tyre, Hiram Abiff, John the Baptist and John the Evangelist, as absurd and senseless as they are false. Religion, charity, pure benevolence and morals mingled up with superstitious rites and ferocious cruelty, form in their combination institutions the most powerful and the most pernicious that have ever afflicted mankind."

CORRESPONDENCE.

ILLINOIS NEWS VIA GREECE.

Andros, Greece, via Syra, Mar. 13, '85.

Dear Brother:—I take the liberty to say something in regard to my wife's relations in Marshall Co., Ill.

An old Scotch gentleman lives there by the name of Adam Crawford. He came with his family from Scotland about thirty years ago. He has a large family of six sons and two daughters. One of the sons is a missionary to Mexico and all the other children are very active church members. Another son, John Crawford, married a sister of Mrs. Zaraphouithes. Brother Stoddard visited him and saw all of the family last year. They enjoyed his visit very much. They are strict temperance people. Mr. Adam Crawford and his sons, who live there, were the only ones in that church who were bold enough to come out and vote for St. John, that is the temperance ticket. When their pastor heard of it, he preached several sermons from the pulpit against those who left their own party, the Republican, and voted for prohibition. He called them narrow minded, bigoted, etc. And he is a minister of the Gospel! It seems that this gentlemau, their pastor, felt badly that they voted against the devil, the rum shop. Their pastor finds fault because they left their party. The words of a Greek philosopher are a good illustration. A scholastic went to swim, and because he did not know how to swim, he came near being drowned. He then swore that he never would go into the water again until he learned to swim, and he will never learn to swim except he goes into the water. And thus the temperance people of America will never elect a temperance and a Christian man except they leave their old party.

It is not in my line to discuss politics; but I believe that people who are strong and bold enough to come out and take such a stand against so much opposition, ought to be taken notice of. A. D. Z.

CHURCHES AND SECTS.

Wheaton, Ill.

Editor Cynosure:—An aged brother in the East, and friend of the *Cynosure*, in a very modest, kind and witty letter, refers to my article on sectism, and requests a more particular statement of some parts of it. He says, in alluding to the supposition of substituting one large coop or pen for the many small ones, that I am only proposing a large sect in place of the many little ones—"So it seems to me you suppose a case in which one shall desert and ignore one sect iu order to embrace and affiliate with another, for which the aim and hope is that it shall become an Aaron's rod, swallowing all the others. Such is the hope of the Episcopalian sect and of all the legion of sects individually. Such, if secured, I can see, might and would be 'church union' or rather sect union, but to my vision, it would not be Christian union." So says the letter. And it is perhaps the thought of other intelligent readers who did not quite get my meaning in a paper not intended for the discussion of details but rather as a preliminary note in response to a call.

The second reading of an article, will sometimes correct the mistakes left in the first reading. In this case, I think one part will explain the other, if any care to read it again (correcting three obvious errors of the type).

We have been so long accustomed to hear the sects meutioned as "the churches" that when anyone returns to the primitive use of the word he is misunderstood. The Church, with a capital, is the aggregate of truc Christians in the world, and ineluding, in the fuller sense, those in heaven. This use of the word we are not now engaged with. We are considering "companies" of Christians, dwelling in the same commuuity, knowing each other and meeting by appointment in public worship and conference In this sense, a sect, having the error of a sect, may be, in its local boundary, a church. But beyond that boundary, there is no propriety in calling any kind of people a "church," whether sectarian or not. Under our subject, there is no "universal church." No Christian can "belong to a church" unless he associates with other Christians. A reunion of the fragmentary churches in any particular village, is not the creation of a larger sect, unless the terms of that reunion are such as to preclude other Christians who may afterwards come there.

We make no secret of disagreeing with those who would have no "pen" at all for the sheep and lambs. But such a pen or fold as the apostles erected in every several town and city, was uot a division of the church there. It was a separation of the Christians from the company of the heathen. To repeat myself, "They were a sect as related to the world, but not a sect as between Christians."

Our friend says that to ask the churches to cure the evil of sectism by uniting is to ask sect to cure sect. Not quite true. We ask the Christians, who are suffering from a certain manifest error, to put away the evil, and as so many Christians, without regard to traditional names, to join hands in the communion and service of Christ in that particular place. Such a joining of churches is not a joining of sects; because they cease to be sects in the very act of joining. The union does not originate in sectism, but in the repentance that abandons sectism.

Confine the phrase—"church union" to some one locality and the whole subject becomes clear. It is simply the permanent conveution of the Christians of that place in bodies not too large for single congregations, with courteous and prudent modes of recognizing one another and attending to their own business, in an orderly way. There is a wild idea of "freedom in Christ" that does not form any part of the church-union idea, and ought not to. It is what might be called church dissolution. It would leave no provision for doing anything with regularity, order, or decency. It would have no place, times, offices or rules for preserving property or holding vantages or engaging services. It would, if allowed in common society, let the whole structure collapse and the elements drift to barbarism—the barbarism of extreme iudividuality. Individualism has to recognize the community will in the church as well as in any other social relation. The majority preferenee becomes law to the Christian when it does not conflict with the laws of Christ. A company of Christians find that they can accomplish more for themselves, their families and their neighbors by adopting certain agreements simple and necessary. Some of these become law by virtue of their necessity; others are explicitly commanded in the Scriptures. All of the latter class may be covered by a single form of consent which receives the Bible as final authority in matters of faith and morals.

It is not necessary to accumulate the history of all the phases of moral growth through which society passes and append it as creed and the condition of fellowship. The Bible will keep up with aud sanction all reforms. It needs no appendix. Its principles furnish the basis of all legitimate or useful discipline, and any invented exegesis of the Bible that prescribes an over-particular form of stating or confessing secondary truths is the beginning of a new and criminal cleavage between the members in the "body of Christ."

We have preferred to say church-uniou rather than Christian-union because the latter phrase has beeu stripped of its best meaning by a kind of courtesy between Christians that passes for harmony and virtual union. Once a year, the churches of a place meet for evangelistic meetings and make such meetings an occassion for a sort of religious fair—an exhibtion of good nature between the sects. They say to the critical, common-sense world—"You see how beautifully we Christiaus are agreed on all essentials and that the charge of division and selfishuess you make against us is not true. How beautiful we do look! And all this for a whole month at a time. Then we return to do our various work in our peculiar way. And as we have peculiar notions, like the varieties in nature, we had better be in different families where all are agreed on the peculiars, than to be mixed with those who have different views. Christ requires us to be one and we like to prove occassioually that we are. We hope the appreciative public will take notice and remember this demonstration in answer to all complaints that our apparent divisions may call forth during the remaining eleven months of the year. Then begins again the struggle for existence and the survival of the fittest. Then is resumed the waste and war of polite rivalry—little congregations, little prayer meetings, little salaries, and little benevoleuces. "Only great in that strange spell—a name." It is the abominable sham, and the pious fraud that lurks half ignorant under all this, that has made it necessary to use a phraseology more specific than the words—Christian union. Without the union of these fragmentary churches—of two or three meetings, houses, pastors, Sunday schools, and contributions into one and that permanently, there is no Christian union worth the name. Christian union must be demonstrated in CHURCH UNION, or the claim to the fact must be abandoned.

Our friend reminds me of this statement in my former paper—"The only ground on which one society can preclude or withdraw fellowship from another is that the other party are not Christians." He holds to the right of withdrawing from a society of Christians if they are tainted with the sect error, even while he admits that they are or may be, Christians. Thus he outruns me on some lines and opposes me on others. But I see no reason for mending the proposition to which he alludes, for the purpose seen in the connection. Enlarged, it would be this. Those churches which extend to one another the forms of Christian courtesy, on certain occasions, are condemned either in the very fact of being several churches, or in the fact of mutual public endorsement. If they are not too many, they have no right to be separate unless one party has forfeited the right of private recognition. And if that be the case, then they have no right to endorse one another in public. The Scriptures provide a social penalty for cases of immorality and the creation of schism in the church. The offender is then to be denied common social endorsement, and we are not "so much as to eat with him." But it has now come to pass that we separate on mere honest opinions within the privileges of the Christiau faith, and pay almost no regard to the command—"Keep no company with such." In short, we have reversed the whole commaud of discipline and make crimes of innocent things while we hob-nob with everybody, all over town.

I see no need, in good conscience, of "withdrawing fellowship" from a church because they do not see the duty of union just as I do. If I admit that they are Christians I caunot, at the same time, charge them with practicing a knowu sin. (Unless it is "known," it is not sin to them.) And if they are acknowledged sinners, then I leave them because they are not Christians. Church unionism does not require me to cast a moral reflection on an entire body of Christians. I am simply to urge my influence till they are generally convinced that a simpler idea of fellowship would be more like the spirit of the primitive churches.

To decline to vote or commune or have a name with any particular church, just because they do not keep up with me on all lines of reformation, is not a sensible act of conscience. I can oppose church divisions all my life, and yet be so circumstanced that there is no call for me to separate myself from the meeting or congregation of any particular church, eveu though it be a sect. If there should be a general move, in any village, ou the part of Christians there, to reduce the number of churches to the wants of the people, and there should be a fair prospect of its being a reduction and not an addition of another church, I should leave "my church" and help the movement by uniting with the new church. But such a ease was not supposed in the sentence referred to. A. J. Chittenden.

MASONRY AND FAT CATTLE.

Galt, Ont.

A cattle dealer in the beginning of March buys a large lot of cattle for the export trade, from a farmer in Canada, on condition that he feed them for him for three mouths. At the beginning of June he returns to claim the cattle and pay for the same the stipulated price. The dealer says the cattle are not of the weight that they should have been had they beeu properly fed, and too light for the market; so he refuses to receive them, as the farmer starved them. The farmer brings suit against the buyer for damages caused by breech of contract and uureasonable demands. He produces numerous witnesses to prove that the cattle were well cared for in every way, and that such an increase of weight in three months was impossible under the most favorable circumstanees.

The buyer was a Freemason, so was the judge aud the legal counsel on both sides, also the foreman of the jury. Of course as the prosecutor was not a Mason the judgment went against him, and he had to lose all and pay all costs. Is there no remedy for such a sad case of evideut conspiracy to defraud? Justice in such cases is always an impossibility. What is the best and only remedy for such wrong?

Has the N. C. Association ever provided a legal bureau of Anti-masonic lawyers to give legal advice and manage cases for the members of the

National Christian Association of the United States? I have often felt the need of such an International Association. It is of frequent occurrence that a confidence swindler escapes from Canada with vast sums of money. He stays in the States for five years speculating on such ill-gotten heard. Then returns with vast profits and claims the benefit of the statute of limitation. Can nothing be done to punish such offenders on both sides?

We shall hope to have this matter ventilated in the *Cynosure*. J. D.

CHRIST'S COMING TO HIS TEMPLE.

La Salle, Ill.

Editor Cynosure:—You may see from the throes that "the holy people" have been in for the last forty years that the Holy Spirit is pressing some important event upon their attention. Miller, Cummings, Moody, Goodwin and others have been looking for his appearing and kingdom promised in the Word, and they do well, but after so many failures to realize this expectation should they not begin to examine in the spirit and not in the letter, which letter the Word says kills. Life is what is needed: and now "He that hath an *ear to hear* let him hear." "Behold I lay in Zion a stumbling stone, a rock of offense: he that falls upon this stone shall be broken; but upon whom it shall fall it will grind him to powder."

There are two lines of thought running through the whole Scriptures: Jesus is a stone of stumbling to those who are in the flesh. They cannot please God. Jesus said he had taken his own out of the world for they were not of it. Paul realized this so that he could say, "I know Christ no longer after the flesh;" and Jesus said, "I in the flesh know not the things that are in the Father's kingdom." I say not and do not those things of myself, "But the Father, he doeth them" and saith them, "he is greater than I." Now, if we fail to see that there is but one God, the Holy Spirit, manifesting himself in a body of flesh, a fit temple become holy, free from sin, then we shall worship the creature which will work ruin to our spiritual being just to the extent that we fail to discern the Lord's body, or Jesus the man who suffered for our redemption. This faith comes just in proportion to the fitness of the temple for the indwelling of the Spirit.

To-day the church, on account of its conformity to the world, cannot discern the things of the Spirit. 2 Thess. 2: 4. This creature-worship, you see, has been permitted of God until the fulness of times should come. Jesus, a stone of stumbling, but a worship well-pleasing to the Father, because of the conflict in it between the flesh and the Spirit that works righteousness. There is nothing valuable in the sight of the Father that does not bring a victory that makes character a law in the members warring against the law of the mind. Paul said he counted it all joy because he experienced the power of (the Holy Spirit—the anointing) Christ resting upon him; and this is the source of all genuine faith. No man calleth Jesus the (anointed) Christ but by (this anointing) the Holy Spirit in a *sensible, realized, felt, manner. This is its power.* Thus you see the fulfillment of Rev. 12: 5. This is the rejection of Christ, and *accepting* the papacy from which the church recovered only in a measure in the reformation; for war, using slavery, divorce, sectism, and secretism has existed in it to this day. All of which is opposed to Christ or the Spirit's fruits. They are the fruits of the flesh.

Now when the church shall look for the spiritual coming of Christ in the power of the Holy Ghost, *the sanctifier*, rending the heavens, coming down through the cloud (unbelief) that now rests over it, he will come with all his holy ministerings attending him to his temple, which we are. Casting out that "wicked," the result of the worship of the creature, destroying it with the truth and consuming it with his glory in taking possession, King of Kings and Lord of Lords, to reign in the earth.

When the Word says the temple of God, it, is the heart of the sanctified, even if in a very small measure. He knows no other temple but that of his holy people. He does not dwell in temples made with hands; and when he speaks of miracles in Rev. 13: 14, it is no pretended miracles such as the papacy claim to do; but a genuine work, even the conversion of men (that Jesus called greater works than he had done) the fire from heaven being the descent of the Spirit, convincing converts of sin, righteousness and judgment, through which works bestowed of God in the sect church they have been able to make some M. E., Baptist, Congregationalist, etc., etc., deceiving them in this delusion which is of the heart, i. e., the natural man, which the heart is intended to signify. The heavens of the Scripture intended to represent the heart of the "holy people," which, under the Son, has only been partially sanctified. Isaiah 53: 12.

Now, this time the anointing will be with fan in hand to cleanse the floor, doing away with the work that is in part (the old leaven) and the "perfect" give a new leaven wherein dwelleth righteousness. The whole man, body (earth), soul and spirit made every whit pure and white. "Blessed are the dead that die in the Lord from *henceforth*, for their works do follow them." Hosea 9: 7. "The days of visitation are come, the days of recompense are come. Israel shall know it: the prophet is a *fool; the spiritual man is mad.*"

1. Cor. 4: 5: Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts, and they shall every man have praise of God." Daniel 8: 17: "At the time of the end shall be the vision."

Ira Todd.

THE SOCIETY OF ST. GEORGE.

Schuyler's, or Canadaraga lake (the former the patent, the latter the Indian name) is a small sheet of water which extends from Richfield Springs, N. Y., a modest rival of Saratoga with a population of 1,000 to 3,500, on its northern extremity, the greater part of the six miles to Schuyler's Lake, a village near the southern end.

Several years since the border of this lake was visited from Utica, twenty miles north, by a party of excursionists, styling themselves the Society of St. George, for the purpose of holding a picnic.

I saw it recently stated that this "powerful" society was making preparations to oppose dynamiters on American soil; but would not resort to assassination and dynamite as it was composed of gentlemen. To show the class to which they belong, I will relate that on the above-mentioned occasion, for social and economical reasons, they brought with them several kegs of beer and under its stimulus, before night, grew riotous and came to blows among themselves. They disdained restraint and resented with violence the interference of the police. On the return the train was delayed in gathering up its disorderly load, but despite every precaution stragglers were unavoidably left. The uproar continued upon the cars, and the village was only relieved of the discord by their departure.

Boasts of respertability by secret societies usually terminate in similar conduct, and their claims are thus defeated. They are all fit adversaries of dynamiters and may dispense with apologies for embarking in crime. X.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON IV.—April 26, 1885.—Paul at Rome. Acts 28: 16-31.

GOLDEN TEXT.—The salvation of God is sent unto the Gentiles. Acts 28: 28.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God's ways are not our ways.* v. 16. Paul was now in the Eternal City—that entrenched citadel of heathenism which had been for so many years the goal of his hopes and ambition. To preach Christ in the Roman metropolis would be to make Christianity no longer provincial, but national, no longer a despised sect, but a world-wide religion, thus lifting it into importance as a new and recognized factor both in government and society. Paul in this matter reasoned like a philosopher and a statesman. In two years from this time Christianity had become a power formidable enough and sufficiently dreaded to invite the first great persecution. But earthly wisdom would never have chosen such an ignominious beginning of his Roman ministry, and Paul himself, had his own human will and judgment been consulted, would have probably preferred to make his first appearance in some other guise than as a bound and guarded prisoner. But afterwards we find him writing to the Phillipians in words of joyful praise for what God had accomplished through his bonds. Even in Cæsar's palace they had wakened sympathy, curiosity—a desire to hear this wonderful man who had suffered so much for a despised belief. This spectacle of Paul "preaching and teaching boldly, no man forbidding him," was in itself inspiring to faith. We cannot wonder that it wakened in the church a new zeal and power, a new courage "to speak the word without fear." His chained hand was an object lesson. It proved that God could not only use the wrath of man to work out his divine purposes, but he could make even the haughty, cruel, tyrannical Roman government the protectress of his servant. Seeming misfortunes and mischances are often the channels through which he pours his richest blessings, the chosen instruments of the Gospel's greatest triumph. It was through the cross he redeemed the world, and no religion that men are not willing to die for will ever hold humanity; no reform that has not first been baptized in the blood and tears of its martyrs will ever become a deeply rooted principle in the heart of people or rulers.

2. *The bonds of persecution and trials are to God's saints but the visible sign of their hope.* vs. 17–37. Every man or woman who suffers for the cause of truth can say with Paul, "For the hope of Israel I am bound with this chain." Every triumph of the secret lodge means to an earnest Anti-mason so much loss of faith to the church, so much more infidelity in the world, so much more room for anti-Christian forces to work; and so whatever he suffers or endures is borne as truly for humanity's great hope as Paul bore his chain. So to the true prohibitionist, the triumph of liquor means not only the triumph of every other evil, but national destruction. And the men who labor in that cause, as in all righteous reforms, labor for the hope of our American Israel. There would be less fainting and discouragement in the ranks of reformers if we would fix our eyes not so much on the chain as the hope it stands for, and remember that every link is riveted by Christ's own hand, and meant *to bind us to him.*

LIGHT FROM THE WORD.

How did Paul view his bonds? Phil. 1: 12–18; Col. 1: 24; Eph. 3: 1. Is there a sense in which every Christian is the "prisoner of Jesus?" 2 Cor. 5: 14; 1 Cor. 7: 23.

PRACTICAL QUESTIONS.

Ver. 16. When the answer to prayer seems long delayed, what should we do? Ps. 37: 7. Is it the privilege of the Christian to be happy anywhere? Phil. 4: 4. Need one whose ways please God ever fear foes? Prov. 16: 7.

17. To whom is our first duty? Need we wait for favorable circumstances?

18. If our lives are pure will men be compelled at length to acknowledge it?

19. Is it mean to shine by depreciating others? Should we *always* speak kindly of those who have most deeply injured us?

20. What was the hope of Israel? What better things have we?

21, 22. Will the devoted Christian fear ridicule? Reconcile the fact of Christianity everywhere spoken against with the idea that men must acknowledge when one lives a pure life. Ps. 35: 19; Luke 23: 4; Matt. 27: 18.

23. How may we imitate the diligence of Paul in saving souls? 2 Tim. 4: 2.

24. Is there any excuse for those who do not believe in Christ? John 7: 17.

25–27. Are men responsible for hard hearts? How may we keep our hearts tender?

28. Should we be discouraged because all those whom we endeavor to lead to Christ will not listen to us? What should we do?

29, 30, 31. Who were among Paul's companions at Rome? What epistles did he there write? Give a brief account of the tradition concerning his death. What do you most admire in his life, and most desire to imitate?—*The Illustrator.*

PRACTICAL THOUGHTS.

Paul following Christ leaves us this rule in his example. Go to work early, wisely, frankly, affectionately, courageously, and very earnestly, seeking to bring sinners to repentance.

Nothing in the way of means is necessary or useful for this but the truth of God plainly declared, clearly proved and consistently acted on.

The afflictions and infirmities under which we labor in doing this are the best testimony of the reality of our faith and sincerity, and so *our* best testimony to the truth of that which we believe.

How important it is to know what the Scriptures mean and how easy to miss it! The Jews out of professed reverence for Moses, many of them out of real reverence, trampled on his law in rejecting Christ. It is not what we think, but what God means, that is to be our guide. We need to pray while we study the Word.

Right doctrine is essential to right practice. Our teachings should both testify and persuade, secure understanding and belief of the truth, and compliance with it.

Yield to the truth you know, or God will punish you by leaving you to become incapable of knowing it.

When a church apostatizes it is in order that its Gospel privileges may go to some other people.

The heathen are more hopeful than the apostatized people of God.

Our hardest experiences may be most for our real enjoyment, and, what is still better, most for our usefulness.

Bible study should be prompted by the desire to know what God would communicate to us, not by curiosity to know what he has pleased not to communicate. There are minds that will be more exercised about what became of Paul after the "two years" than about all that the Spirit has told us of his life and work, or has written in his epistles. They need to be restrained and directed to profitable study.—*U. P. Bible Teacher.*

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1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowudes Co., Miss.
Brownlee Church, Calcdonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

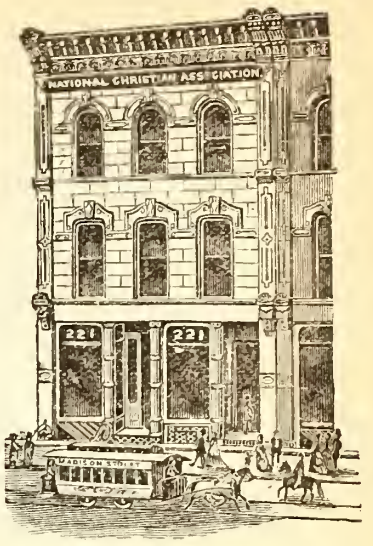
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.



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Vice-Pres.—O. F. Lumry, Wheaton, Ill.

Rec. Sec.—John D. Nutting, Oberlin.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D

Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 16, 1885

Pres. J. Blanchard.—To answer the inquiries of numerous friends who have expressed a deep and earnest interest in the condition and health of the senior editor of the *Cynosure* and to correct some misapprehensions of his illness, we give this statement of his case: After a winter of unusual vigor and robust health, on Saturday, March 21, he suffered a severe chill, induced apparently by a slight wound in the lower part of the left leg and severe exposure in the cold wind at the funeral of his loved grandson the day previous. Soon a violent and painful attack of erysipelas set in around and also radiating from the wound in the leg, which gave to the friends and attending physicians the most serious apprehensions for his life, which seemed for days to tremble in the balance. God's blessing on the skill of physicians and the unwearied assiduity of friends, aided by a naturally fine constitution brought about a favorable change and he is now so rapidly improving that we hope his pen and voice will be again active and terrible to expose and overthrow the great conspiracy of Satan against Christ and the church.

AN ADVANCE BACKWARD.

The *Advance* must feel complimented. Two or three weeks ago the editor, who was formerly a member of a United Brethren church, commented upon the trials of the faithful brethren of that denomination in these words: "No church or denomination which insists on an extra-scriptural test of membership can expect to prosper, nor should it, while attempting to bind burdens on the consciences of disciples which Christ never authorized. We refer now especially to the churches which exclude from their communions any one who belongs to a secret society. A striking illustration of this folly is furnished by that honored and efficient denomination, the United Brethren in Christ." His notice closes with a pronunciamento evidently intended for the College Church at Wheaton: "Individual churches which insist on such rules need not feel themselves aggrieved nor be surprised if local associations should refuse to fellowship them, since they refuse to fellowship the children of the Lord Jesus." A lodge editor reprints the article with glee under the title, "Church and lodge in no sense antagonistic," and assures the *Advance* that it will receive "the hearty commendation" of the various lodges!

The organ of the Congregational churches must have a strong gorge to swallow this compliment. A week or two before in objecting to the Masonic rites at the Washington monument, it charged Freemasonry with being a religion, which, if it means anything, means that it is a false religion. This is the view taken by thousands of the best and ablest men of the Congregational and other denominations for the past fifty years. Would the *Advance* approve if the Chicago churches should receive members who went regularly to mass and confession? By no means; yet it condemns churches which shut out a more evidently obnoxious system.

The claim that churches free from the lodge run down by holding fellowship only with Christians, is a slander and untrue, as there are proofs enough. The United Brethren church, during the years when it kept its pure and original faith, increased almost beyond precedent. It is only since the door began to open to the lodge that trouble and failure set in. And this will increase so long as that people follow the precept of the *Advance*.

Vermont law has long been quoted as prohibiting the Masonic and similar lodges, though for many years disregarded and violated, so that the State has for years been represented in the Senate by a Freemason, Mr. Edmunds. The lodge organs now inform us that through the agency of H. L. Stillson, Masonic Grand Secretary and Odd-fellow Grand Master, the State legislature has passed a law giving permission to secret lodges, so that they may hereafter have a legal existence. The lodge organs complain that during this time they have existed by mere toleration, and not always has this been granted with good grace. This legislation was secured so quietly that the world has hardly heard of it until the Masonic press deigns to make it public.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*Dr. Holland.*

JOHN QUINCY ADAMS.

It was the boast of the ancient republics and representatives of popular government that their great men, having served in the highest stations, could retire to private life and give to their fellow citizens an honorable example in the peaceful labors of a humble station. It was left for America to give to the world the example of one who had filled the highest places in foreign diplomacy, who had served in the Senate, in the first seat in the Cabinet, and in the Presidential chair itself, with equal honor to himself and to his country, yet who gained a greater and more imperishable renown than has been attained, perhaps, by any of his countrymen, in the humbler service of a member of the House of Representatives.

John Quincy Adams was born in the present town of Quincy, Massachusetts, July 11, 1767. His father, John Adams, had early become one of the most intrepid, zealous, and indefatigable opponents of British oppression, and was called by Jefferson, "The great pillar of support to the Declaration of Independence and its ablest advocate and champion on the floor of the House." When Washington retired after his second term as President it was to John Adams that the nation turned to find his successor. His mother was a New England pastor's daughter, a woman of great beauty and high intellectual endowments. To them this son was born when the resistance to the Stamp act had procured its appeal and the spirit of insubordination had arisen to its highest pitch in resistance to the taxes on tea and other commodities.

The boy was but seven years old when he climbed with his mother one of the hills near his home to listen to the sounds of the conflict on Bunker Hill and witness the burning of Charleston. Later when barely nine years old and the British had evacuated Boston he became "post rider" for his mother between the city and the farm, a distance of eleven miles, to bring her the latest news of the struggle for liberty.

Napoleon was born while his mother was accompanying her husband on horseback in his campaigns and flight. From the childhood training of John Quincy Adams the world gained one of the noblest defenders of civil liberty.

We cannot follow him to Paris at the age of 11, accompanying his father on a difficult and dangerous foreign mission; nor in his own public career as diplomatist which began when barely 14 as secretary to Francis Dana, the U. S. minister to Russia, and was continued when on his twenty-seventh birthday he received his commission from Washington as minister to Holland. From there he was transferred to Prussia and on his return home he was elected to the Senate of Massachusetts and then of the United States, where he, with great ability and singular independence of party affiliations, urged that we should maintain strict neutrality amid the supreme conflicts which Napoleon had precipitated in Europe. His position drew upon him the bitterest opposition from his own State, but has been fully vindicated: for three-quarters of a century the principle which he maintained against the Federalist party has guided the foreign relations of our country.

From the Senate he crossed to Europe again as minister to Russia, and in 1814 was the leading mind in the commission which at Ghent settled on the terms with England; as his son Charles Francis, was in our late settlement at Geneva of the Alabama claims.

His ability in this perplexing and important service completely vindicated the judgment of Washington in 1797: "I give it as my decided opinion that Mr. Adams is the most valuable public character we have abroad; and that there remains no doubt in my mind, that he will prove himself to be the ablest of all our diplomatic corps." "The Marquis of Wellesley declared in the British House of Lord's that in this treaty, in his opinion, the American commissioners had shown the most astonishing superiority over the British during the whole of the correspondence."

But it is important in this issue to present that portion of Mr. Adams's remarkable career which is neglected by the biographers. His deep religious convictions; his remarkable self-culture; his cultivated literary taste; his popular professorship at Harvard; his political career in the Senate; as the Chief Executive, and as the "Old Man Eloquent" of the House at a time when Webster, Clay, Calhoun, Benton and Choate were speaking on the same floor,—of these we must write hereafter and for the present turn to Mr. Adams's

ANTI-MASONIC RECORD.

It is a fact which cannot be dwelt upon with pleasure, but with questioning surprise, that all the biographers of John Quincy Adams pass over his determined and powerful opposition to the Masonic lodge with hardly a notice. Morse who wrote last and since the voluminous diary was published makes a few references to Anti-masonry, but not one that does the views of Mr. Adams justice. Josiah Quincy dismisses the subject with a paragraph: while William H. Seward says not a word of it in his eloquent eulogium before the New York legislature or in his justly popular biography, written within a year after Mr. Adams' death. A noble revenge was paid to this slight and injustice in the great eulogy pronounced before the same legislature by Charles Francis Adams on the death of Mr. Seward. The moral courage of the great son of New York was therein vindicated in his manful testimony against the lodge in Congress, as well as his action with the Anti-masonic party from the beginning of his public career.

From the silence of his biographers we turn with satisfaction to Mr. Adams' own writings. The volume of his letters, compiled soon after his death with a noble preface by his son, and his immense diary, issued only about ten years ago, show that this question was measured justly by Mr. Adams.

He was in the Presidential chair when the Morgan tragedy shook western New York with such a convulsion that the whole land trembled and the people of the North rose in power against the lodge. In 1827 Mr. Adams begins to note the effect of the discussion, and the subject does not disappear from his journal for ten years. But he did not immediately take an active part with his fellow citizens who were eager to banish the curse from the land by the ballot. After his failure of re-election in 1828 and his return to Washington as member of the House, in May, 1831, he writes in his diary:

"I have for nearly five years abstained from taking part in the Masonic controversy as much as possible, but upon such questions there is a time when it becomes the duty of a good citizen to take his side. In the conflict between Freemasonry and its adversaries, I apprehend the time is approaching when my duty to my country will require a free and open avowal of my opinions; and whatever may be the consequences, I will not flinch from it. The danger is not imaginary, nor I hope underrated by me. Consideration is a guardian angel."

He had already met and answered the lodge slanders against himself. In October, 1827, when his name was proposed for a second Presidential term, with Jackson for the opposition candidate, it was currently reported in the centers of Anti-masonic excitement that Adams was a Mason and Jackson was not. Mr. Adams denied the charge privately, referring at the same time to the powerful agency of the lodge and expressing his belief in the murder of Morgan and the finding of his body. It was claimed by the lodge that the record of his initiation could be shown. To the request of his friends that a public denial be made he replied it was useless, as the Masons would not so be checked in their falsehoods. Mr. Adams was not re-elected; Jackson, a Freemason, came into the Presidency. Henry Gassett, Esq., of Boston, a member of the Suffolk committee, says that one man who spoke to the President on this subject (probably Garnsey, a Mason, mentioned in the diary) reported to Ohio Masons the unfriendly relation of Mr. Adams to Freemasonry. The electors of that State to the surprise of everybody went for Jackson.

During 1830 and '31 Anti-masonry was continually reckoned in every political movement. Judge Jabez D. Hammond, afterward historian of New York State, was in favor of encouraging Anti-masons to nominate a candidate for President in 1832, and Mr. Adams was approached upon the subject. About the same time Edward Everett was solicited to write an Anti-masonic article in the *North American Review* in reply to a violent Masonic defense in Walsh's *Review;* but he declined.

On the 20th of May, 1831, having returned home from Congress, Mr. Adams attended a State convention in Faneuil Hall, Boston, driving over from Quincy with his son Charles. A few days later he makes the entry in his diary quoted above. June 2nd he had a long conversation with a half-repenting Mason, to whose defense of the order he warmly objected. On the 6th Dr. Abner Phelps called to get a promise of an Anti-masonic address in Faneuil Hall on July 4th. Mr. Adams refused, saying, however, that Freemasonry ought to be abolished.

On the 11th of July he attended an address in Faneuil Hall against Masonry by Timothy Fuller. He was met at the door of the hall by Charles P. Sumner, a seceder, and sheriff of the county. He notes that though there was a fair audience, there was no enthusiasm, and workmen not far off were engaged upon a magnificent Masonic hall. Roused by this popular indifference, he writes:

"The application of a blister upon the bosom of the public is wanting. A melodrama, a transparency, a popular ballad well composed, would run like wildfire; but there is no dramatist, painter or ballad-monger to produce it."

As the election of 1832 approached, the candidacy of Henry Clay being mentioned to him, and Clay's seeking for Masonic support, Mr. Adams urged that Anti-masons in different States communicate with each other, and act in harmony; else they would ruin their cause. He suggested the nomination of Richard Rush. "The dissolution of the Masonic institution in the United States," he said, "I believe to be really more important to us and our posterity than the question whether Mr. Clay or General Jackson shall be the President chosen at the next election." Mr. Rush refused to be a candidate and Mr. Adams, August 27th, was asked if he would accept a nomination, and gave a conditional but favorable response. Had this nomination been made at Philadelphia instead of Wirt's, the result for our nation and the world might have been of the profoundest interest.

It was on September 14th that William H. Seward called at Quincy and reported correspondence with John C. Calhoun and Judge John McLean, in which both declared themselves averse to Masonry. Calhoun did not wish to be a candidate of the Anti-masonic party, but McLean was willing. A few days later the first national nominating convention was held by the Anti-masons in Baltimore, and William Wirt was nominated. Wirt had been Mr. Adams' Attorney General, Rush his Secretary of the Treasury, and Clay Secretary of State. Mr. Adams seems to have taken less interest in the Presidential struggle of 1832; but when the electoral votes were counted in Congress, Feb. 13, 1833, and Andrew Jackson declared re-elected, Mr. Adams calls the vote for Clay the Masonic National Republican vote, and on the 4th of March, succeeding he enters in his journal the opinion: "Had Mr. Clay been unshackled with Freemasonry, or manfully renounced it," his party "would in all probability have carried the election." Clay had, during the campaign, caused it to be published that he demitted from the lodge Nov. 18, 1824, expecting thus to win votes from Wirt; but an extract from a letter in which he spoke fawningly of the lodge made his effort nugatory.

The series of letters on the Masonic system by which Mr. Adams became known as one of its ablest opponents began while the Presidential nomination was yet undecided. In August, 1831, a Freemason, named Sheppard, published that John Adams was a Freemason and referred to the action of the son, John Quincy, in an abusive manner as if he was an apostate. This drew from Mr. Adams the first of his letters, in which he shows how false and slanderous was this attack upon the good name of his father. A series of letters addressed to Edward Ingersoll, Esq., of Philadelphia and letters to Mr. Seward and Richard Rush followed soon after the Baltimore convention in which Mr. Adams gives his views of the political canvass just opening. A number of letters to Wm. L. Stone, editor of the New York *Commercial Advertiser*, a high Mason, whose confidence in the lodge had become shaken, followed during the year 1832. They were in reply to a volume of letters by Col. Stone, and addressed to Mr. Adams. The letters to Edward Livingston, "General Grand High Priest," etc., followed in 1833. These with several other communications make up a volume replete with history and argument unanswerable by the lodge. They are to-day among the ablest documents in print upon this subject, and they more than any other writing show the deep and earnest feeling of this learned, accomplished, and wise man against the lodge.

In November, 1831, Mr. Adams began reading Bernard's Light on Masonry and became deeply impressed with the enormity of the system therein exposed. On the 16th he wrote in his diary:

"It is a matter of curious speculation how such degrading forms, such execrable oaths, and such cannibal penalties should have been submitted to by wise, spirited and virtuous men. It is humiliating to the human character. Is it interest? fear? pride? the danger or the mortification of retreating? or is there something in the wild, incoherent mixture of pure morals and high religious devotion with secret and mystical rites and atrocious cruelty that has an irresistible influence over human action? . . . I cannot think of it but with melancholy feelings."

Mr. Adams did not escape the persecutions and assaults of the lodge in revenge for his vindication of the principles of Christianity from its insidious attacks.

During the month of August, 1831, a pamphlet assailing him personally was issued in Boston, in which Henshaw, the collector, and Green, the postmaster of the city were interested. The Masons ordered large numbers for circulation. Mr. Adams being asked to suppress the document replied that he would not "give one dollar to suppress anything that any human being can publish of me, true or false." On the 24th of December following, while in Washington, Mr. Adams was informed by Mr. William Babcock, a member of the House from western New York, and a seceded Mason, that while he was yet an adherent and defender of the order he was told by a high Mason as a Masonic secret that Morgan had been murderd. Mr. Adams was also warned by his visitor that there was a formal design of Masonic origin to get him into difficulty in the House, and the agent was Mr. Root, a high Mason.

It could not be expected that a man who had filled with the greatest ability so many and so varied public offices should not receive the vote of those who believed with him in the utter badness of the lodge. In October, 1831, he was visited by Richard Brinley and Amasa Walker, (father of General Francis A. Walker of the census of 1880), who informed him of his nomination for governor of Massachusetts by the Anti-masonic State convention. This was unsolicited, and evidently unexpected by Mr. Adams. Gov. Levi Lincoln, a conservative man but opposed to the lodge, had been re-nominated, and believing another nomination unwise as a needless division of the reform voters, Mr. Adams declined the nomination. In 1833, when a similar nomination was tendered by Edward Everett he again expressed his preference to remain in Congress. He was several times besought to consent that his name should be used, but maintained his purpose to give no countenance to the plan. Nevertheless, the convention, met in Boston, Sept. 11th, 1833, unanimously nominated him, and after due consideration and many misgivings he accepted. "The Masonic faction in Boston are in complete combustion" at the nomination, Mr. Adams writes a few days later. Mr. Webster having expressed his astonishment at the unaccountable power of Masonry, Mr. Adams explained that two publishers, one in Boston and one in Worcester were the leaders. They made Freemasons of all their employees and "the Masonic oaths and mysteries give a ten-fold power to the knot of association, and by the secrecy vital to the institution, it becomes a conspiracy of exclusive privilege to the members at the expense of all the rest of the community."

Before the election Mr. Adams experienced the bitterness of the alienation of ex-Governor Levi Lincoln which was caused by the Anti-masonic letters he had published. The decline of the political spirit of Anti-masonry in several States is also noted with regret about this time in his journal.

In November of this year at Washington, Mr. Adams marked with unfeigned sorrow the defection of Richard Rush upon the bank issue, which "will be the ruin," says the faithful diary, "of the Anti-masonic cause in Pennsylvania, and it will go far to demolish it throughout the Union."

December 22d, after having written from Washington to withdraw his name from the canvass of candidate for governor in the Massachusetts Legislature, Mr. Adams notes in his journal: "Men of excellent moral principle and of powerful intellect utterly disapprove of political Anti-masonry. I have staked my reputation, character, and fortune upon it. The wisdom of my course must be determined by the event. It is yet upon trial." On the 7th of January following Mr. Adams had a long conversation with Daniel Webster on the political situation in Massachusetts, in which the latter agreed with him in his dislike of Freemasonry and advocated making extra-judicial oaths a penal offense. Mr. Davis, who was elected governor of Massachusetts about the same time, was willing that such a law should be enacted. The exciting cause of political Anti-masonry was at this time dying out. The lodges of New York were almost extinct. In Vermont they were under ban of law. Grand lodges were everywhere suspending in the North and the few Masons who were brazen and conscienceless enough to yet uphold the system skulked into unknown corners. As Mr. Granger remarked to Mr. Adams in Washington during this winter, the lodge was dead in New York and Anti-masonry declined in consequence, as its work seemed to be accomplished. We find but one or two entries after this time in the great diary. The fierce battles on the floor of the House for the right of petition, and against the extension of the slave power occupied the attention of Mr. Adams and of the nation. In October, 1836, he mentions that the Anti-masons wished still to support him for governor of his native State; and in September, 1837, he attended an Anti-masonic meeting called by Pennsylvanians in Brown's Hotel, Washington. About fifty were present, and the discussion of the re-nomination of Gov. Ritner and bringing forward an Anti-masonic Presidential candidate was desultory. The meeting accomplished nothing, and henceforth Mr. Adams devoted himself to those terrible assaults on the slave power with which his name is inseparably connected.

—The Presbyterian church in Victoria protests strongly against the proposed annexation of the New Hebrides Islands by France, that have been Christianized after thirty-six years of missionary enterprise and the sacrifice of many valuable lives.

Reform News.

MICHIGAN STATE MEETING.

The second annual meeting of the Michigan State Christian Association opposed to secret societies (incorporated) will be held, D. V., at the Wesleyan Methodist church in the village of Brighton, Livingstone Co., commencing Tuesday evening, April 21st, 1885, and continuing Wednesday and Thursday. Every member who has taken stock in the Association should certainly be present if possible.

The old association will also meet at the same time and place and we hope for a large attendance.

Now, brethren, if the effort to enlighten the people on this question is allowed to fail, where will the responsibility rest? Will it not be with those who have seen their brethren struggling under heavy burdens and refuse to lift them with one of their fingers?

Those intending to be present should send a card to Rev. D. A. Richards, Brighton, Mich., who will provide them with free entertainment. Let there be a general rally in the name of Christ.

Will all papers friendly, please copy?

W. H. Ross, *President.*
C. L. Preston, *Secretary.*

MINNESOTA REFORMERS!

The officers of the Minnesota Christian Association have invited me to take up your work of Christian reform in your State, and I have consented, and I invite you to furnish me all the work I am able to do. To this end, I ask you to correspond with me, directing to Pres. E. G. Paine of Wasioja, Minn., who will notify me of places where lecture work is wanted.

I need not urge the importance of each friend, brother and sister, taking hold and co-operating with me in the work. I am your fellow servant, and in the overthrow of the darkness of secrecy and the work of the devil, we have a common interest.

Places contiguous to each other would do well to consult together, and when ready for my services inform me and arrangements may be made for work.

May I hope that every friend of light will devote as much time as possible to the cause during my stay at each place—not counting your time as you are not often called on to do such work? Be willing to spend a day, or two or three, during the year, and if the Master spare us to review the work of the year, let us all so labor, that he whom we love may, by his grace, say, "well done." Be ready with the means God has placed in your hands to advance the work in your State. Let us work while the day lasts, for the time hastens when our work will be done.

Some of our choice men have fallen. Brethren Plumb, Pettingill, Gen. Phelps and others; let us close up the ranks and do valiantly for the success of our cause.

I am a stranger to most of you in the flesh, but I trust not in spirit. I am an American in every sense of the word, as you are; and am in favor of American principles. Freemasonry and Odd-fellowship are not American, and I hate them with a perperfect hatred, as I believe you do. I ask your prayers in my behalf, for the success of the work.

J. P. Richards.

—More than two hundred converts have been baptized in Esthonia by a Baptist missionary, and great interest in the Gospel is manifested by the people generally. Count Ungern-Sternberg, on the island of Dagoe, has given the Baptists there a lot for a chapel. On the other hand the Holy Synod, of the Russian church, has issued a proclamation against all dissenters from the orthodox faith, declaraing them guilty of heresy and blasphemy. This is a crime against Russian law, and renders all dissenters liable to transportation to Siberia. If the recommedations of the proclamation are strictly carried out much persecution awaits the dissenting churches in Russia.

—A Buddhist priest has deen baptized at Thonazai, Burmah. He had been in the priesthood for ten years, and one who took part in the service had been in the priesthood twenty years but was baptized some years ago, and has since been a faithful and useful preacher of the Gospel. There are eight or ten other priests in this district who seem interested in Christianity, but they have not the courage to meet the opposition a profession of Christianity would arouse. Many of the priestly customs seem to be breaking down, and some priests now talk and eat with missionary women, and buy Christian books, a thing which was never heard of a few years ago.

The Home.

IN APRIL.

What did the sparrow do yesterday?
Nobody knew but the sparrows;
He were too bold who should try to say
They have forgotten it all to-day.
Why does it haunt my thoughts this way,
With a joy that piques and harrows,
As the birds fly past,
And the chimes ring fast,
And the long spring shadows sweet shadow cast?

There's a maple-bud redder to-day;
It will almost flower to-morrow;
I could swear 'twas only yesterday,
In a sheath of snow and ice it lay,
With fierce winds blowing it every way:
Whose surety had it to borrow,
Till birds should fly past,
And chimes ring fast,
And the long spring shadows sweet shadow cast!

"Was there ever a day like to-day,
So clear, so shining, so tender?"
The old cry out; and the children say,
With a laugh, aside: "That's always the way,
With the old, in spring; as long as they stay,
They find in it greater splendor,
When the birds fly past,
And the chimes ring fast,
And the long spring shadows sweet shadow cast!"

Then that may be why my thoughts all day—
I see I am old, by the token—
Are so haunted by sounds, now so sad, now gay,
Of the words I hear the sparrows say,
And the maple-bud's mysterious way
By which from its sheath it has broken,
While the birds fly past
And the chimes ring fast,
And the long spring shadows sweet shadow cast!

—*Helen Jackson, (H. H.) in the Century.*

TOM MARSHALL AND THE SHORTER CATECHISM.

Under this head, "F. T. B." relates in the *Observer*, (N. Y.) the following anecdote of the distinguished Kentucky jurist:

In the fall of 1850 I was going up the Ohio on a steamboat, and not being able to reach Louisville before Sabbath I left the boat Saturday afternoon at Henderson, Ky. Sabbath morning I attended the Presbyterian church and made myself known to the pastor, the Rev. Mr. Graves, who very kindly pressed his hospitality upon me till I could take another boat on Monday. One of the many topics of conversation between us was the Shorter Catechism—its value as an epitome of inspired truth, and its power to put iron in the blood as a moral educator. By way of illustration, Mr. Graves told me two anecdotes, both within his own knowledge and connected with Kentuckians. Both of them I have often told, and one of them I published several years ago in the *Presbyterian*. Possibly this is what an inquirer asks for in the *Observer* of Oct. 23, under the caption of "The Shorter Catechism and the Juryman." Mr. Graves told me he had the story from "Tom Marshall" himself. As nearly as I can recall it, it was as follows:

Mr. Marshall, talking with Mr. Graves, made the abrupt remark—

"Mr. Graves, I will never try a case of importance of which I stand in doubt before a jury in which there is a single Presbyterian."

"You, surprise me, Mr. Marshall. What is your reason, may I ask, for this extraordinary declaration?"

"I will tell you sir. Crittenden and I had an important case to try, but had grave doubts as to the rightfulness of our side of it. Our opponents were——and——(well known lawyers, but whose names I have forgotten). When the pleadings began I took a steady look at the jury, all of whom were known to me, and was startled at its singular composition. Three were Presbyterians, three were Baptists, three were Methodists and three were of no faith. Instantly I made up my mind what I would do. I would win them in detail beginning with the three of no faith. Then my turn came to address the jury I gave my exclusive attention to the three of no faith, and after a time I saw I had them. Then I turned to the three Methodists, and after a time I saw I had them. When I turned to the three Baptists, and after a time I saw I had them. And then I turned to the three Presbyterians, but I could make no impresssion upon them. They were intelligent men, and listened attentively to what I said, and appreciated it, but in their faces I could see written plainly, 'Good, good, Mr. Marshall, but to the Law and to the Testimony.' I redoubled my effort, and if ever I was eloquent, I was in addressing those three men, but I could make no impression upon them. 'To the Law and to the Testimony', was written all over their faces. —— followed with an able speech, but he did not get the nine; the three Presbyterians, however, were with him. Crittenden followed, and gave the jury one of his strongest arguments and most eloquent appeals. The nine were with him heart and soul. But there sat those three Presbyterians unmoved and unmoveable; appreciating all he said, but saying in their faces as plainly as if by their lips, 'Eloquent, able, magnificent, Mr. Crittenden, but to the Law and to the Testimony.' When the jury retired I turned to Crittenden and said, 'We have lost our case.' 'Why, what makes you think so?' Well, nine of the jury are for us, but three against us, and the three (I know them) will win over the nine.' When the verdict was rendered it was against us. And upon inquiry I found it had been just as I told Crittenden it would be. The three had won over the nine to the Law and to the Testimony.' And then and there I determined I would never try another case of which I stood in doubt before a jury in which there was a single Presbyterian."

"How do you account, Mr. Marshall, for this Law and Testimony stubbornness?"

"It is all because of the way you confounded Presbyterians train your children in the Shorter Catechism."

HOW THURLOW WEED TRAINED HIS MEMORY.

A correspondent asked Thurlow Weed how he accounted for his wonderful memory, and if he had ever done anything to strengthen it. He replied, "I had to adopt a regular method, and I hit on one that was very effective. I will tell you about it for the benefit of other young men. I got married in 1818, when I was working in Albany as a journeyman printer. In a few months I went into business, establishing a newspaper for myself, and some of my friends thought I was 'cut out for a politician'—that is, I probably impressed my views strongly on those about me. But I saw at once a fatal weakness. My memory was a sieve. I could remember nothing. Dates, names, appointments, faces—everything escaped me. I said to my wife, 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity for politicians. A politician who sees a man once should remember him forever.' My wife told me I must train my memory. So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall the events of the day.

"I could remember a little at first; now I remember that I could not then remember what I had for breakfast. Finally I found I could recall more. Events came back to me more minutely and more accurately. After a fortnight or so of this, Catherine said, 'Why don't you tell it to me? It would be interesting and my interest in it would stimulate you.' Then I began the habit of oral confession as it were, which followed for almost fifty years. Every night, the last thing before retiring, I told my wife everything that I could recall that had happened to me or about me during the day. I generally recalled the very dishes I had had for breakfast, dinner, and tea; the people I had seen and what they had said; the editorials I had written and an abstract of them; the letters I had sent and received, and the very language used as near as possible; when I had walked or ridden—everything, in short, that had come within my knowledge. I found I could say my lessons better and better every year, and instead of growing irksome, it got to be a pleasure to run the events of the day in review. I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who expect to have much to do with influencing men."—*Northwestern Christian Advocate.*

LINCOLN IN THE HOSPITAL.

In a recent conversation with a Union soldier, a correspondent heard a fresh story about the late President Lincoln. As near as possible our friend tells it in the soldier's words. He says:

I had been in the Finley Hospital several months, said the soldier. One day, in May 1863, President Lincoln and Secretary Chase walked into the ward where I was lying. You don't know how much good it did us to see them; one gets so tired looking at the nurse and at all the long row of cots. It is hard to lie on a cot day after day, and hear the boys moan, as their life ebbs away.

Some morning you wake up and see an empty cot near you. "No. 6 is gone?" you say to the nurse.

"Yes, he went at three this morning, poor fellow! but it's better for him," she answers in a sympathizing voice.

We boys, therefore, took solid comfort in looking at Lincoln's face that afternoon, and in hearing him talk. He didn't say much to me that day, but it was good to hear him say anything, his words were so gentle and so kind. And then he was as thoughtful as a mother; he knew just what to say.

I had been very sick. Yes, that sleeve's empty. I left the arm at Chattanooga. As I was saying, he only spoke a few words to me, and passed on to No. 26.

A Vermont boy, a mere lad, not over sixteen, was on it. He had been wounded mortally and was near his end. Mr. Lincoln stopped at the cot, and taking the thin, white hand, said, in a tone that was as tender as a mother's.—

"My poor boy, what can I do for you?"

With a beseeching look, the little fellow turned his eyes up at the homely, kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the President, and calling for a pen, ink and paper, he seated himself by the side of the cot. It was a long letter that he wrote, at least three pages of commercial note, and when it was finished the President rose, saying—

"I will mail this as soon as I get back to my office. Now, is there anything else I can do for you?"

In some way the boy had come to know that it was the President. And so looking at him in the most appealing sort of a way, he asked—

"Won't you stay with me till it's all over? It won't be long, and I do want to hold on to your hand!"

That was too much for the great-hearted President to resist. The tears came to his eyes and he sat down by him and took hold of his hand. The little fellow did not move nor speak a word. This was some time before four o'clock, and it was long after six that the end came.

But the President sat there as if he had been the boy's father. When the end came, he bent over and folded the thin hands over the breast, and then looked so sorrowfully at the pale, thin face. The tears streamed down his cheeks unheeded. We all cried, too.

Do you wonder that "the boys in blue" loved Abe Lincoln?—*Ex.*

The great Italian sculptor, Michæl Angelo, was once visited by an acquaintance, who remarked, on entering his studio, "Why you have done nothing to that figure since I was here last." "Yes," was the reply; "I have softened this expression, touched off that projection, and made other improvements." "Oh!" said the visitor, "those are mere trifles." "True," answered Michæl Angelo, "but remember that trifles make perfection; and perfection is no trifle." In like manner, the highest forms of devotion to Christ consist in fidelity to apparent trifles.

BIBLE READINGS FOR THE YOUNG.

THE LOST SHEEP. Read Luke 15: 1-10.

I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments. Ps. 119: 176.

1. What becomes of a lost sheep if the shepherd does not seek it? Ezek. 34: 5; John 10: 12.
2. Of whom is a lost sheep a picture? Isa. 53: 6.
3. What means does the Good Shepherd employ to bring back lost sheep? 2 Cor. 5: 20; Hos. 5: 15.
4. Who rejoice when a lost sheep is brought to the fold? Luke 15: 7–10; Zeph. 3: 17.
5. How does the rescued sheep show his love for the Shepherd? John 10: 4, 5; Ps. 100: 3, 4.

—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

GEORGE STEPHENSON THE ENGINE-MAKER.

George Stephenson was a poor boy—poor as the poorest. His father worked in a coal mine, being fireman of the pumping engine that kept the mine dry. He was a steady and industrious man, and by hard labor, managed to support his family after a manner, though he was not able to send his children to school.

George was a smart, driving little fellow, with al most as much steam in him as there was in his father's engine. He was a good boy, too; ready to lend a helping hand to the large family when he was the merest lad. Five brothers and sisters sat with him around the family board, and he was the oldest but one. Just food and clothing enough to keep soul and body together was the most that his father could provide; no books, no schooling, no luxuries.

"Not a very bright prospect for Georgie," my reader will say. And yet there was a *bright side* for that poor family. There was real worth under Father Stephenson's old coat, of more value than wealth to the household. If his actuul value had

been in his clothes, as is the case with dandies, the family would have been poor indeed. But since "worth makes the man," the family was rich in everything but money.

When George was nine years old he went to live with a farmer. He was not old enough to chop, shovel, or build wall, but he could watch the cows while they grazed, and that was his business. He received *two pence* a day for his labor, less than some boys of his age pay for candy now-a-days. It was quite a sum to George, however, who had never owned five coppers in his life, and he entered upon his new business with a zeal that would quite eclipse some of the prim looking clerks who strut in great warehouses now.

As he grew older, he was promoted to other farm-work, such as milking the cows, driving the horses, hoeing corn, and digging potatoes, in all of which he did the best he could. He never thought that milking the cows or digging potatoes was small business; he would have thought as soon it was small business to be a baby or a boy, when he must be both before he could be a man.

George had a taste for wind-mills and water-wheels, and he began to make them before he went to live with the farmer, nor did he cease to show his skill in that line after he went to the farm. He made little engines, too, as near like that which his father tended in the coal mine as he could. Indeed, he had quite a passion for minature engines, and he grew ambitious to tend a real, working engine, like his father's. He meant to have one of his own by-and-by.

When George was fourteen years old, his father removed to another township, to work in another coal-mine, and George was taken thither to act as assistant fireman. He was glad to quit the farm, because he wanted to be an engineer; and he took hold of his new business as one who was determined to do well in it. By the time he was eighteen years of age, he was well acquainted with every part of an engine. He could take one to pieces, and put it together again as readily as the most accomplished engineer. And still, he could not read nor write; indeed, he did not know a single letter of the alphabet. He had a strong desire, however, to gain knowledge.

A night-school for the colliers' children was opened about this time, and he attended it. Every day his thirst for knowledge grew stronger and stronger. His leisure moments he employed in studying, and in two years he could read, write and cipher very well The more knowledge he acquired the more he wanted to acquire. The more he knew, the more he wanted to know. He was determined to make a *man* in the true sense of the word. Among his fellow-laborers he became "a jack at all trades." He mended their clocks and shoes, and cut out clothes for them, and did almost anything that he was asked to do, so that he was regarded as a "genius."

Thus he went on, step by step, until he made a locomotive engine, in 1814, which was run on the Killingworth railway. About the same time, also, he invented a safety-lamp to be used in the coal-mines. He knew that he could make a much better engine than the one he had already completed, and he did. He kept at work, until, in 1829, he received a prize for an engine that could run twenty-nine miles per hour, its average rate being fourteen miles. He named it "the Rocket," because it shot over the ground at such speed. It was the wonder of those times, and Stephenson became renowned at once throughout Europe and the world, as the author of the great English railway system. Within forty years from the time he went to watch the farmer's cows, at two pence per day, he became one of the most useful and renowned men of Europe, and the reader can see how it was done.

A high aim, doing things well, patience, perseverance, and all those other good qualities that are found with them, made them successful. Money did not help him, for he had none. A distinguished father did not lift him into favor, for his father was obscure—only a collier. It was not *luck* that achieved his fortune, for *luck* never brings success to any one. He made himself, just as other poor boys now can rise, by dint of perseverance.

Martin Luther was the son of a poor miner; Zwinglius was the son of an obscure shepherd; John Bunyan's father was a traveling tinker; Colnmbus was the son of a weaver, and Henry Kirke White, of a butcher; Bloomfield, Gibbon, Dr. Carey and Roger Sherman began life as shoemakers; Jeremy Taylor was the son of a barber, Scott of a glazier, and John Hunter of a carpenter; Cowley's father was a grocer, and Collins' was a hatter. Thus all useful and honorable pursuits open the way to success and true fame.—*Alden's Juvenile Gem.*

BOY INVENTORS.

Some of the most importent inventions have been the work of boys. The invention of the valve-motion to the steam engine was made by a mere boy.

Newcomen's engine was in a very incomplete condition, from the fact that there was no way to open or close the valves, except by means of levers operated by hand.

He set up a large engine at one of the mines, and a boy (Humphrey Potter) was hired to work these valve levers. Although this is not hard work, yet it required his constant attention.

As he was working the levers he saw that parts of the engine moved in the right direction, and at the same time he had to open and close the valves.

He procured a strong cord, and made one end fast to the proper part of the engine, and the other end to the valve-lever; and the boy had the satisfaction of seeing the engine move with perfect regularity of motion.

A short time after the foreman came around, and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of the boy, and also the advantage of so great an invention. The idea suggested by the boy's inventive genius was put in a practical form and made the steam-engine an automatic working machine.

The power-loom is the invention of a farmer's boy who had never seen or heard of such a thing.

He whittled one out with his jack knife, and after he had got it all done, he with great enthusiasm showed it to his father, who at once kicked it to pieces, saying he would have no boy about him that would spend his time on such foolish things.

The boy was sent to a blacksmith to learn a trade, and his master took a lively interest in him. He made a loom of what was left of the one his father had broken up, and showed it to his master.

The blacksmith saw he had no common boy as an apprentice, and that the invention was a valuable one. He had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms, and the boy received half the profits.

In about a year the blacksmith wrote to the boy's father that he should bring home with him a wealthy gentleman who was the inventor of the celebrated power-loom.

You may be able to judge of the astonishment at the old home when his son was presented to him as the inventor, who told him that the loom was the same as the model that he had kicked to pieces but a year ago.

Our patent office shows many ingenious and useful inventions made by minors and women, and the above list of important inventions made by boys might be largely increased, did space permit.—*Boston Budget.*

TEMPERANCE.

WYOMING COUNTY, N. Y., PROHIBITIONISTS.

PREPARING FOR AGGRESSIVE WORK—PUSHING THE XVI AMENDMENT.

A meeting of the Wyoming county executive committee of the Prohibition party was held in Perry, N. Y., on Wednesday; F. W. Capwell, president of the county association presided. The meeting was opened with prayer. All friends of prohibition were invited to participate.

F. W. Capwell, of Dale, was appointed to fill the vacancy in the State committee. Propositions having been received from the following prohibition journals, *Living Issue*, Steuben *Signal*, *The Voice*, and *The XVI Amendment*, for the subscription and circulation in Wyoming county through the means of the county committee, a committee was appointed consisting of Rev. J. D. Tucker, N. B. Jackson, H. D. Tinkham, M. S. Mayhew, and A. H. Sleeper, to select one of the said journals. The committee reported, advising the acceptance of the proposition from *The XVI Amendment* Publishing Co., Buffalo, N. Y. The report was adopted.

On motion, a committee on resolutions, Rev. J. D. Tucker, Rev. E. W. White, and W. T. Evans were appointed by the chair. The report of the committee was adopted as follows:

Resolved, That while we, with gratitude to God, recognize the importance of prohibition principles, and the firm adherence of its supporters to the true elements of reform in Wyoming county and elsewhere, we also acknowledge the need of prayerful dependence upon Divine aid in this great conflict.

Resolved, That we are in sympathy with all efforts having for their ultimate object State and National constitutional prohibition.

Resolved, That we recommend the permanent organization of prohibitory party clubs in every town.

Resolved, That we recommend for our prohibition organ in Wyoming county *The XVI Amendment*, of Buffalo, a resolute and able paper, and bespeak for it an extensive circulation.

Resolved, That we most kindly recognize the great work of the W. C. T. U. in furthering the interests of prohibition and desire co-operation in future efforts to abolish forever the curse of strong drink.

Resolved, That we would favor the nomination of our noble standard-bearer, A. A. Hopkins, as our next candidate for governor of New York.

Resolved, That we hereby express our hearty thanks to the members of the Free Methodist church, of Perry, for the use of their house of worship.

On motion, the secretary of the executive committee was instructed to write at once to the members of the county committee, not present at the meeting, and request them to organize without delay Prohibition party clubs in their respective towns for effective work; also provide for the obtaining of subscriptions to *The XVI Amendment*. A letter from Fred F. Wheeler, chairman of the State committee, containing suggestions for prohibition work in every town, also asking subscriptions in note form to the Prohibition State campaign fund, was read and duly considered.

F. W. Capwell, *Pres.*
A. H. Sleeper, *Sec'y.*

ALCOHOL IN THE TREATMENT OF DISEASE.

BY ALFRED CARPENTER, M. D., M. R. C. P., LONDON.

[From the British *Medical Journal*.]

I need not apologize for bringing this subject to your notice. It is one of the burning questions of the day, and likely to stand in the first rank, both politically and therapeutically. As citizens of a free country, we must not refuse to look at its political aspect, and to form our opinions according to the evidence which may be forthcoming. A fearful responsibility rests upon our profession in this matter, and it must be faced.

Our duty is threefold: First, as members of a great commonwealth, we must not do evil that good may come, in spite of *any* teaching. The second duty is to our patient. He engages us, first, to cure him of his disease; second, to prevent its recurrence. If a workman be sent for to mend a leak in a water pipe, and plugs it with some material that merely stays the leak, but is sure to be dissolved by the water, he fails in duty. So in disease: if a physician gives advice which may be beneficial for to-day, but which is certain to be pernicious if persevered in, he has done only half his duty, and that half badly. The third and last duty of a physician is to himself, as regards pecuniary reward. He must place this in the *last* rank. The man who follows these rules will assist to guide our country through one of the greatest dangers that can possibly beset a nation in its battle with the drink evil.

It is now nearly seven years since I had the privilege of delivering the address to the Medical Society of London. I was, after it, written by one of the greatest authorities of the time, who said that he "agreed with every word I had spoken except two lines," in which I had stated that I should not advise an *old* man accustomed to wine daily, to give it up. I refer to Sir A. Clark.

The symptoms of alcoholic poisoning vary somewhat, according to the habit of the person affected. They are immediate and decided in the total abstainer, while little visible in a habitual drinker, except after a time of abstinence, when a small quantity sets up symptoms that may end in delirium tremens and death. In Dr. V. Mangan's work, (entirely without reference to this important question,) its developments as an irritant and narcotic poison are described by a master-hand.

Dr. de Chaumont says that fall in the temperature of the body has been proved conclusively by several physiologistis, whom he names in Parks Hygiene. The action of alcohol is next to diminish or arrest the oxygen-carrying power of the blood-corpuscles.

Dr. W. B. Carpenter fully supports these views. Let me give, in a few words its well-kuown effects. It reddens mucous membrane, producing chronic catarrhal condition. It causes enlargement of the liver, by albuminoid or fatty deposit, also produces a chronic inflamation, followed by cirrhosis. It gives rise to chronic bronchitis and emphysema. It first quickens the action of the heart, by altering the balance of power, then, after a time, there is defective muscular power, while the work to be performed is really increased. It interferes with nerve-currents, and produces distressing restlessness, and skin diseases. It affects the kidneys precisely as the liver, and appears in the several forms of Bright's disease.

If this be called nonsense by some of the supporters of the so-called *temperate* use of intoxicants, yet it is in accord with the views of the leading physiologists of the day; and the great principles upon which the statements are based canno. be put out of sight by abuse.

The Churches.

THE GOSPEL IN KENTUCKY.

Editor Christian Cynosure:—We can speak through our own paper, the Berea *Evangelist*, but, as yet, not to many persons in the North.

As you will remember, in 1847 we separated from all slave-holding bodies. For efficiency we needed the union of all the true Christians of the locality, as the one church of that locality—undenominational, simply church of Christ at——. This was, and is, apostolic, primitive, best.

The American Missionary Association has become the organ of a party, a denomination; and as you noticed in your paper not long since, resolved at its last annual meeting not to aid a church that would not connect itself with some Congregational association. We understand the resolution as you do, and in addition to their act of declinature, feel that we ought not to bid God speed to a division and denominational policy by receiving their aid.

To whom then shall we look for help in our missionary efforts here to extend the Gospel, free from sectism and secretism? All the missionary boards are the organs of sects, and are generally in complicity with secret orders, or are silent in reference to them. Bros. Hinman, Brown, and I have been a board receiving small sums, which we have expended upon two brethren in the mountain region of Kentucky during the past nine months. We have reported the sums received and disbursed through the Berea *Evangelist*.

There is a colored brother here in this place who ought to be so situated that he could give his whole time to labor among the colored people, who are not only divided and weakened by sectism, but sadly deluded and plundered in time and money by secret orders, making great pretensions of benevolence. How shall we save this people from these ravages, and build them up in the simplicity and purity of the Gospel, except as they shall hear: and how shall they hear without a preacher? and how shall he preach except he be sent? Who will send him, or help send him? All aid sent to the *Cynosure* office will be received and forwarded to us, and we will report through the Berea *Evangelist*.

Some friends in the North have suggested a call for a national convention, to devise ways and means for the union of Christians, and the spread of the Gospel freed from denominationalism and secret orders. A call for such has been published in the Berea *Evangelist*. For unity and purity we need cooperation.

I am here for a week or two, then, God willing, back to Berea. John G. Fee.

Camp Nelson, Ky., Apr. 3, '85.

CAMP NELSON INTEREST.

Thompson, Pa.

Shall this enterprise be pushed forward, or die for want of a little *more* material support? No language that I can summon can express the depth of my interest in this historic place, and in the noble spirits who have toiled with so much self-denial to bring this interest to its present state of advancement. Ever since we stood on these consecrated grounds, made historic by the presence of some four thousands of our soldier dead, and by the fact that thousands of the long abused and almost crushed fugitives here "fled for refuge to lay hold on the hope set before them" in the glad tidings of the emancipation decree, and in the Gospel of the Son of God eventually, we have been thrilled by the scenes that there met us. Language affords no outlet to the emotions we feel.

Hitherto the education of the colored people, literary and religious, has been conducted in one of the old government buildings, put up for the emergency during the rebellion, and it would do any soul good to see the progress made in the scientific and religious elevation of the dear colored people in Camp Nelson. By almost superhuman efforts Bro. Fee has erected a dormitory of commodious proportions, which is still unfinished, and needs over $1,000 to complete this monument of philanthrophy and self-denial. Bro. Howe has pledged $500 of this much needed sum on conditions that the rest can be raised. Others have also made liberal pledges on the same condition.

John G. Fee, the life-long hero of emancipation for body and soul, of the colored race, the victim of eight organized mobs from which he merged as the Hebrews of old from the fiery furnace and the lion's den, is yet in the field, a *live* man though nearly worn out with age and hard toil. Retired for a season to Camp Nelson, after his recent severe illness, to recuperate. He is now struggling earnestly and hard to raise the needed funds to complete the dormitory before he shall go hence. With such facts before us, can we withold the means which God has given us to just remove this burden from our brother, and prolong his days, perchance, and let him live to see the monument of his toil in Camp Nelson completed?

I can think of nothing more cruel than to protract, for a single day, this load of anxiety, suspense and financial labor, on that dear brother's heart. Where are the men of ample means who will at once come up and just *let go*—yes that is all of it, to *let go* of a few hundred dollars? Two or three hundreds, with what is already available will do this work. Was there ever a better chance to do good with your (*God's*) money? If I had it I could let go of it with the joy of an angel, ministering to the "heirs of salvation." Will not the readers of the *Cynosure* hear us and respond to this plea for Camp Nelson? Hear us, O my brother, and send your pledge to John G. Fee, Berea, Madison Co., Ky.

Yours for the needy, Nathan Callender.

A Bible Institute will be held in Chicago in May and June, for Christian workers. Rev. W. G, Moorehead, D. D., Xenia, O.; Rev. E. P. Goodwin, D. D., of Chicago; and Maj. D. W. Whittle are among the instructors. Inquiries should be addressed to Miss. E. Dryer, Bible Institute, 150 Madison St., Chicago.

—The late United Presbyterian convention in Xenia, Ohio, appointed an executive committee to issue an address, etc. The same committee has prepared also a tract on Freemasonry which is about ready for distribution.

—Bro. E. T. Waring writes of a work of the Holy Spirit in Walla Walla, Washington Territory, moving upon the people, some of whom are led to consecrate themselves fully to the Lord. It is blessed to learn that in every case where one belonged to the lodge he has abandoned that infamy.

—On Sabbath, April 5th, the French Protestant mission received an accession of thirteen persons, reclaimed from Romanism. They were baptized in the Jefferson Park Presbyterian church. Pastor Seguin is yet compelled to hold meetings in his rented rooms at 44 Blue Island Avenue. An effort is being made to secure a building for the mission which is endorsed by most of the pastors of Chicago.

—The *Missionary Enterprise*, the new monthly issued by Rev. Joel Martin at Pittsford, Mich., has appeared. It is unpretentious in size and appearance, but is likely to become a valuable auxiliary to the Wesleyan churches in Michigan.

—Revival services were held every evening last week, except Saturday, at Plymouth Congregational church, in this city. They were conducted by Major D. W. Whittle. At a late Sunday morning's service a collection was taken for the Sunday school of the church, amounting to $3,500.

—Rev Dixon C. Williams, of Tennessee, has been holding a revival meeting in connection with the Cumberland Presbyterian church, of Princeton, Ind., and reports 400 conversions.

—Rev. Dr. Somerville, of Glasgow, has been holding a series of meetings in Constantinople. His sermons are translated into Turkish and are attentively listened to sometimes by audiences of 400 at a time.

—The committee nominated to make preparations for the holding of a National Holiness Assembly, says the *Free Methodist*, have so far reported as to fix the time and place of meeting, viz.: Park Avenue M. E. church in this city, commencing with an evening service, Wednesday, May 20th, the services continuing until the evening of Tuesday, May 26th. The committee, composed of the following brethren: John P. Brooks, of Illinois; George Hughes, of New York; Geo. D. Watson, of Florida; Thos. K. Doty, of Ohio; W. B. M. Colt, of Missouri; S. B. Shaw, of Michigan; B. A. Washburn, of California, recommend the observance of a general fast among holiness people, with prayer for the special blessing of the Lord upon the sessions of the assembly, and Friday, May 15th, is named as a suitable day for such observance.

—The Congregational church in Peoria, Rev. E. F. Howe, pastor, received eighty-eight members, seventy-five on confession, a few days ago. Forty were received in February, so that the results of the meetings thus far are shown in 128 additions, of whom 108 were on confession. This makes 265 accessions in the two years and a half since Mr. Howe began his pastorate.

—Rev. G. F. Pentecost and Mr. Sankey and Mr. and Mrs. Stebbins have been holding nightly services in Dr. Cuyler's Lafayette Avenue church, Brooklyn, and there is much religious interest.

—There is a revival in the First Presbyterian church, Staunton, Va. On a recent Sunday 113 persons were received, of whom 100 came on confession. Their ages ranged from ten to eighty-six years.

—The union revival meetings, conducted by Rev. J. D. Potter in Alpena, have been blessed to the conversion of a large number. The services drew overflowing houses; business houses were closed and pupils in the grammar and high schools dismissed.

—Dr. Talmage received 195 persons to membership March 1st. This makes the present membership 2,395.

—It cost our government $1,848,000 to support 2,200 Dakota Indians during seven years of their savage life; after they were Christianized, it cost $120,000 for the same length of time.

—During the past year three hundred conversions were reported among the Cherokee Indians, who now have over 2,000 Baptists among them. In the whole Indian Territory there are about 6,000 Baptists.

—A church at Imabari, Japan, was formed four years ago, and has now three hundred and seventy-six members. It has received additions at every communion until on a recent occasion. This exception was thought so strange and inconsistent with proper church growth that a season of humiliation and prayer was appointed, to pray for a renewal of God's blessing.

—The current number of the *Faith Missionary* of Oberlin, has a wonderful letter from Henry Wholler of North Topeka, Kansas, in which he tells of accidentally taking strychnine for medicine. Two physicians were called and declared he must die, and the final convulsion was believed to be upon him. Mrs. Wholler and others betook themselves to prayer and their cry was heard. He arose from his bed and in a few days had recovered usual health.

—A dispatch from Jarvis, Ohio, tells of a remarkable faith cure which occurred near that place last week. Miss Effie Irons has for three years been confined to her bed by a disease that rendered her helpless from her waist down. Last Thursday she began praying and continued in prayer about fourteen hours. At the end of that time she suddenly arose from her bed and walked about the house. Friday night she attended a revival meeting at Salem snd spoke with such power that a score of persons came forward. As one result, the most remarkable revival ever known there is in progress. Miss Irons appears to be perfectly well.

THE SECRET EMPIRE.

We supposed that a storm was "brewing" on the "Washington Bible" question, but we did not expect it would burst upon us so suddenly. Already several claimants have come to the front, all insisting that they are in possession of the *veritable* Bible on which Washington was made a Mason. The *Keystone* publishes a letter from a person in London, containing an account of a Bible now in possession the "Second Batallion, Duke of Cornwall's Light Infantry," on which, it is claimed, Washington was obligated as an E. A., Nov. 4, 1752. This Bible certainly has an interesting history as a souvenir and family relic, but why or how it can be plausibly asserted that it has any connection with Washington's Masonic history is more than we can comprehend, There is not the slightest reason to believe that the Bible was within three thousand miles of America when Washington was made a Mason, or that it was ever within a hundred miles of the place where he was initiated. In Fredericksburg Lodge, Virginia, Washington received his Masonic obligations, and that lodge has contiued in existence from that time till now, and has retained possession of *the* Bible on which he was obligated. To claim in the face of historic facts that Washinton was initiated in an English Military Lodge is rather too absurd for serious consideration.—*Freemason's Journal.*

—The principal Freemasons who participated in the famous "Revival" of Masonry in England in the year 1717, were: Brothers Anthony Sayre, gentleman (Grand Master in 1717); Rev. James Anderson, A. M., (a Scotch Presbyterian minister in London, J. G. Warden in 1722, and author of Anderson's "Constitutions of the Freemasons," in 1723 and 1738); George Payne, Esq., (a learned antiquary, who first compiled, in 1720, while he was Grand Master a second time, the "General Regulations" of the craft; Grand Master in 1718 and 1720); John Theophilus Desaguliers, LL. D., F. R S. (Grand Master in 1719); Thomas Morrice, stone-cutter (J. G. Warden in 1718); Jacob Lamball, carpenter (S. G Warden in 1717); Richard Ware, mathematician (J. G. Warden in 1720); John Cordwell, city carpenter (S. G. Warden in 1718); Thomas Hobby, stone-cutter (S. J. Warden in 1720); Captain Joseph Elliot (J. G. Warden in 1717).—*The Keystone, N. Y.*

—There is but one Odd-fellow lodge reported in Sweden. It was established last July in the city of Malmo.

—A glover's apprentice at Prague recently hanged himself. He stated in a letter to his parents that he had been selected by a secret society to kill a police officer named Steipkat, but would not, and so killed himself because he would have been killed by his colleagues!

—There is one roof in this city which shelters a strange conglomeration of Knights of Pythias, Odd-fellows, Chosen Friends, Royal Arcanum, Foresters, the American Legion of Honor, Free Sons of Israel, Sons of Benjamin and other societies.

—The American Legion of Honor was organized in Boston Dec 18, 1879, with fifteen charter members. It has 1,050 councils, 19 grand councils, and 57,005 members, and has paid to the widows and orphans of deceased companions $4,556,-676 21. The highest amount paid by this order on the death of a member is $5,000 which is paid on the death of every sixth degree member; $4,000 on the death of every fifth degree member, $3,000 on the death of every fourth degree member, $2,000 on the death of every third degree member, $1,000 on the death of every second degree member, and $500 on the death of every first degree member.

KANSAS DONATIONS.

Cash received for the work of the National Christian Association for the State of Kansas up to April 1, 1885:

Jane Legget, $1; and Joseph Garside, $1, Girard.

E. P. Ingersoll, Rosevale, $1.

Mrs. Perry, Fort Scott, $1.

Rev. R. J. Thompson, Sterling, $5.

By Samuel Galbraith, Olathe, a collection of the S. S. of R. P. church, $15.

A. W. Dill, Eskridge, $3.25.

In addition the following pledges have been made:

M. R. Beckstill, Macksville, per quarter, $1.50.

J. Kiplinger, Jewell City, for a lecture in the place, $5.

T. S. Walter, Mankato, for two lectures and sermon, $10.

R. B. Landon, Kennebec, $5.

Jane Legget, Girard, per quarter, 25cts.

N. D. Rose, Uniontown, for lecture, $5.

S ALEXANDER, *Treas.*

Let me say to the friends of this reform in Kansas, bring on your freewill offerings, either in money or plepges, and let the work be prosecuted with vigor.

S. A.

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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Pirate SONG of VICTORY

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I slept where the moon, serenely bright,
Shone full in my face through a summer night;
I dreamt I was in a Land of Light,
With Fielding and Moore and Shelley and White, [sight!—
And Shakespeare and Milton—a goodly
With Addison, Dryden, and others, quite
Too numerous to mention;
And there the worthies, one and all,
Whom we the "classical authors" call,
Beneath the shade of Parnassus tall,
On Pegasus Place, in Helicon Hall,
Were holding a big convention.

Virgil was sitting beside Voltaire,
Boccaccio chatting with Dumas, pere,
And Pope curled up in the corner there,
While old Sam Johnson was in the chair,
Wall-eyed and grim, with carroty hair,
And he said, "Of course you're all aware
Of the latest earthly advices:
The publishers seem to be going to smash
Beneath the great 'economy' lash,
For John B. Alden is cutting a dash
Exceedingly reckless and awfully rash,
In selling for almost nothing for cash,
And ruining regular prices!

"I hold in my hand a letter from four
American publishers who feel sore,
And they speak for a score, or possibly more,
Who live by traffic in printed lore.
I read: 'We pray from this earthly shore—
Ye authors of old attend us!
O, give us a lift in this hour of need,
For the publishing business is going to seed;
That man Alden is making with speed
As many hooks as the folks can read,
And selling disgracefully low, indeed;
It cheapens your fame—for you we plead!—
Ye talented ghosts, defend us!'

"What word shall we send to this earthly band?"
Then Scott, with an "Elzevir" in hand,
Arose (amid cries of "Take the Stand!")
And said, "This scheme will possess the land;
No good is the Harper or Scribner brand
While Alden shows that he can command
The brains of sage and scholar;
A shilling for Pope—good binding on;
The same for the poems of Tennyson;
Ten cents for your Pilgrim's Progress, John;
For the Iliad, thirty cents; and Don Quixote for half a dollar!"

Then Chaucer said, "I am rather old,
But I am mighty glad this day to be told
How cheap my Canterbury Tales are sold, [Anne fold,
And the poets and wits of the Queen
Steele the bright and De Foe the bold,
Berkeley the sober and Swift the scold,
From the time of Sir Walter Raleigh;
Shakespeare's works, and Smollett's and Sterne's,
Bacon, Bolingbroke, Byron and Burns;
And Babington Lord Macaulay."

Charles Dickens said, "'Twould be foolish to let
Good luck of mortals cause regret;
For the price of a theatre-ticket they get
Milman's Gibbon—the perfect set—
Dante and Virgil, two shillings net,
For a dollar Adam Smith on Debt,
And Mill on the Laws of Nations;
And I see by this wondrous circular
Sent up by J. B. A. that for [War,
Three cents you get the Seven Years'
For a dime King Henry of Navarre,
And for thrice the price of a good cigar
Will Shakespeare's inspirations."

Then Goldsmith rose and expressed it thus:
"It is simply a case of de gustibus,
But I see no reason for all this fuss,
For publishers never did much for us,
While needy, summer and winter;
Therefore, confreres, I hold this view:
The high-price houses are doubtless blue,
But unto the man our thanks are due
Who sends our thoughts each palace through,
And into the humblest cottage too,
For the Many are always more than the Few,
And the people are more than the Printer!"

A slight shade rose—'twas Edgar Poe—
Who said, "I've been talking here with De Foe;
We agree, & the ancients have told us so,
That who makes two printed leaves to show
Where only one did formerly grow
Is as good a man as we want to know;
And this letter here, from the realms below,
Reveals its earthly animus;
I move it be not received!" About
A thousand voices removed all doubt,
Ben Johnson and Halleck and Hood spoke out,
Kit North and Irving and Father Prout,
'Mid a storm of cheers & a mighty shout,
And the motion pass'd—unanimous!

FARM NOTES.

THE HORSE.

The horse has the smallest stomach of any animal in proportion to his size, even smaller than man. He is made for made for quick and rapid circulation and with large internal viscera, like the lungs and heart, but the stomach is very small. The largest stomach ever measured in a horse was that of the great race-horse Eclipse. He had enormous girth, but his stomach held only sixteen quarts. Take our smaller horses and their capacity is only ten or twelve quarts. When you take this fact in connection with others which have come under the observation of every one accustomed to the feeding of a horse you will see that this gives him his greatest efficiency. If you remember seeing a horse in pasture, you know that you have got to get up in the night to find him when he is not eating. He is eating away into the night. He doesn't get so much at a time as some other animals, but he keeps at it more persistently. He keeps his stomach well filled, and the rapid process of digestion takes it out, so he can keep feeding all the time. A horse will do better to be fed four times a day than three times a day and should not be fed less than three times.

The amount fed to horses should have a given rate to their weight; because the weight usually is a guage of their stomach capacity. A horse that weighs 1,200 pounds will require 24 pounds of proven der of some sort in a day, and a horse that weighs 900 pounds requires eighteen pounds. Two per cent of the horse's weight is as much as he ought to eat in one day. He ought to have eight pounds a day of hay and the remainder in oats or its equivalent. That is a good rule to follow in training horses, and what is a good rule for training is a good rule for all the time. As I said before, a horse's stomach is very small, and when you have fed him you have filled his stomach as full as it will hold. The salivary glands of a horse are exceedingly active, and how much he produces when fed we do not know, but it is a considerable proportion of what goes into his stomach, and after he is fed his stomach is full.

You must also remember the fact that much of what he has taken is dry food, and when he drinks it is often about as men do at dinner when they take two or three tumblers or ice-water. If he drinks a pail of water, he puts into his stomach from five to eight quarts, and that is almost its full capacity. What must happen? The material in the stomach already will be forced out, and into the larger intestines undigested and with a loss of value in the food from not being properly digested, so that there can be no such assimilation as if it were digested in the stomach. There was an experiment tried in France when I was present at Alfort, where horses were going to be fed and then killed for dissection. They were horses that were not valuable. They were first fed and then given water, and afterwards killed and examined. Some of the grain was found undigested in the intestines twenty feet beyond the stomach. That shows that horses ought not to be watered immediately after eating. A portion of the material that is carried along undigested is likely to have an inflammatory effect upon the mucous membrane, and when you drive out the horse he is scouring, much to his own discomfort and yours, too.

Well, you say, should water be given just before eating? There is another difficulty. It is a fact that the digestive action of the stomach can only take place at a certain temperature. And when you give a pail or half a pail of water just before feeding, you reduce the temperature so that the whole digestive process must be delayed until the temperature is again raised by the natural heat of the body. So that horses ought not to be watered just before or just after eating. They should not be watered for a half or three-quarters of an hour before eating or two hours afterwards.

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National Christian Association,

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NEWS OF THE WEEK.

COUNTRY.

Enraged because the Legislature failed to reimburse him for time and money expended, D. S. Grimes on Wednesday totally destroyed the Colorado exhibit at the New Orleans exposition. This was accounted to be one of the finest displays of the great show. Grimes was arrested on the charge of malicious mischief.

The Governor of Wisconsin has vetoed the bill for the punishment of vagrants by dieting them with bread and water, claiming that it is unconstitutional.

Richard Grant White, the Shakespearean scholar and literary and art critic, died in New York Wednesday, aged 63.

Gov. Oglesby of Illinois, pardoned E. F. Goodspeed, the murderer of a man named Tontz at Bloomington in 1879. He had been sentenced to twenty seven years imprisonment.

A leading Mormon advocates the purchase of Statehood by Utah, in preference to enduring the alleged persecution of the National Government. A Mormon bishop and an elder, upon pleading guilty to unlawful cohabitation, at Phœnix, Wyo., Tuesday, were sentenced each to ninety days in the penitentiary.

During March the losses by fire reached $9,000,000, and for the first three months of the year $27,500,000. The average fire waste for March in the last ten years has been less than $7,000,000.

The "Red Men" lodge perpetrated another outrage on Frank Archer near Ravenswood, W. Va., Saturday night a bullet wounding him severely in the hip. The people in the vicinity vowed vengeance and lynchings may be expectad.

Striking quarrymen at Joliet, Ill., succeeded Thursday in overcoming a posse which the sheriff deputized to protect the force of men put to work at the reduced price. The officers refused to open fire, and were put to rout, along with the men at work.

A cave in of the Cuyler colliery at Raven Run, Pa, Monday entombed ten miners in a section 700 feet below the surface. The mine is completely wrecked, and the men who are all married and have families cannot be rescued alive.

A commission will proceed to England to examine witnesses regarding the sanity of Mrs. Dudley who shot O'Donovan Rossa.

A mad dog Thursday killed and partly devoured the infant child of Mrs. Carrol, in Washington county, Maryland. The father of the child died a week before of hydrophobia, having been bitten by the same animal.

General Benjamin F. Butler has been sued for $15,000 at Boston by the National Soldiers' Home, the sum remaining unaccounted for since he was treasurer of the home.

A circular from Miss Frances E. Willard was read to the Alton Presbytery, in session at Hillsboro, Ill., Wednesday, asking that Woman suffrage be made a feature of church work. The document provoked an animated debate.

The Washington monument was struck by lightning three times Wednesday afternoon but not the slightest damage was done to the structure.

General Grant, after on the whole a quiet week, passed a restless night Saturday, sleep being induced by the administration of morphine. His condition is reported to be more serious than the doctor's bulletins indicate, as for hours he sits never speaking to persons about him. His only talk is to himself, and then he seems to be semi delirious, making now and then references to his participation in battles. He had a bad day Sunday, and seems to be gradually wasting away.

The Cincinnati police commissioners gave an order Friday for the closing of gambling houses, and the driving out of bunko-sicerers, confidence men and all known criminals. Street-walkers are to be taken up for vagrancy, and the well-dressed loafers that infest Vine street are to be arrested for loitering.

FOREIGN.

The cholera has made its appearance again in Spain. There were forty new cases of supposed cholera at Jativa and twenty deaths in one week. April 6th there were thirty new cases and seven deaths.

The Russians, while making a pretext of changing their outposts on the Afghan frontier, attacked Penjdeh, March 30, and drove the Afghans out of their position, after a stubborn resistance. The weather was wet and rendered the muzzle-loading guns of the Afghans useless. Two companies held one position against the Russians until their leaders were killed. The Afghans retreated to Marauchak in perfect order, with a loss of 200. The Russians made no pursuit. Their losses are said to be great. The news of the engagement caused the greatest excitement in London, The people are incensed at what they regard as duplicity on the part of Russia, saying that she pretended to be anxious for peace while her object was to gain more time. The British government, before the news of the battle arrived, was continuing preparations for arming fast ocean steamers. Work on the Anchor Line steamer America and the Cunard steamer Oregon has begun. These steamers will receive an armament of ten guns each, and each will have capacity for the transportation of 1,500 men. Every movement of Russian vessels in all parts of the world is being closely watched and if war should be declared a vast tonnage of cargoes afloat would be liable to capture.

The Russian government is making active preparations to put a great naval and military station at Cronstadt in a state of perfect defense. The harbor has already been protected by the sinking of hundreds of torpedoes in the ship channel.

Latest foreign dispatches show that England and Russia are negotiating for a settlement of the Afghan troubles, yet they also indicate that there is still probability of war. Earl Granville, the British foreign minister, advised Baron de Staal, the Russian embassador to London, that the British government had decided that whatever the nature of the Russian explanation of Gen. Komaroff's action might be, Great Britain would not allow any further discussion concerning the Afghan boundary to go on until the Russian troops had been withdrawn to their original positions. Both sides continue active preparations for open hostilities. All the Russian torpedo boats have been ordered to the Black and Baltic seas to guard against attacks on these waters. The feeling in Russia was manifested at an ovation to the Czar while attending the theatre. A significant remark was made by the Russian minister of war to the effect that the Russian troops might advance but they would never retire.

Prime Minister Brisson has enunciated the programme of the new French cabinet, which contemplates the revision of the constitution of 1881, the abolition of the senate, liberty of the press, secularization of religious property, separation of church and state, reform of the judiciary, compulsory education, taxation for revenue, and a reduction of tax upon articles of food and drink.

In the Chamber of Deputies the new Premier said that France would insist upon China recognizing a French protectorate over Tonquin and Annam, according to the provisions of the treaty of Tien-Tsin, peaceably if possible, otherwise the war would be renewed with increased vigor. In conclusion he demanded a vote of credit for 150,000,000 francs to enable the government to carry out its policy in relation to China.

Secretary Whitney received a dispatch at Washington from Commander Mahan, of the Wachusett, dated Libertad, San Salvador, which says: "President Barrios of Guatemala is certainly dead. The Nicaraguan troops entered Honduras, routing the enemy, who retreated in disorder toward Guatemala. A telegram from Zaldivar to the authorities here says that Mexico will make a formal alliance with Zaldivar. I expect this will end the trouble without another shot. Probably both armies will march on Guatemala City."

The latest advices from the Manitoba rebellion are to the effect that nine whites, including two priests, were killed by Riel or his followers at Frog Lake, and a woman was taken prisoner by the Indians. Fort Pitt, forty miles from Frog Lake, is reported to have fallen into the hands of the insurgents.

General Wolseley has arrived at Cairo from Dongola in order to place himself, it is said, in direct communication with the British Government in the event of war with Russia. At the same time it is reported that the evacuation of the Soudan has been determined upon, Turkish troops to take the place of British.

BUSINESS.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, April 10:

Mrs M A Blanchard, Josiah Shaw, Geo Avery, J M Scott, H Ware, Jas Anten. Geo T Markey, J P Taylor, Nathan Callender, J W Pierson, Wm H Showalter, Benj J Borton, F K Ford, John Dawson, Dan'l Riggs, Jas Garn, R W Lyman, Mrs T A Prest, Edward Dolph, G W Schooley, Erastus Day, Maria Neubaner, H A Day, L B Lathrop, Charles Granger, G Bolander, Levi Kelly, C Steck, W E Carrington, Enander & Bohman, Jas Garside, J W. Moore, F A Armstrong, Jas H Millspaugh, Samuel E Clark, G H Hemingway, J P Winslow, W A Shaw.

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No. 3	82	@84
Winter No 2		@87
Corn—No. 2		45
Oats—No. 2	34	37
Rye—No. 2		65
Bran per ton		13 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		12 30
Butter, [illegible]dium to best	12	@25
Cheese [illegible]	05	@10½
Beans [illegible]	55	@1 45
Eggs [illegible]		13
Potat[illegible]bus	55	65
Seed [illegible]othy	1 40	@1 50
[illegible]	1 30	1 45
Bro[illegible]n	01	@ 05
Hi[illegible]een to dry flint	06½	@14½
L[illegible]-Common	11 00	@18 00
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Wheat—Winter	82	@1 04
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Eggs		15
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Christian Cynosure.

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Neal Dow, whose friendship for Mr. Blaine confused for a time the keenness of his political vision, has lately written taking strong grounds for prohibition throughout,—national, State, local. Many earnest and honest men who were influenced by him last fall will in time come to see eye to eye on this question. Just now in West Virginia great interest has just been aroused by an editorial in a leading Republican paper, the *Mountain Echo,* which declares that a crisis is upon that State. It must endorse prohibition or die. It calls for a State convention to put the question on issue. If a few more States shall come to this Rubicon and cross it, the next Republican National Convention will find itself manned by Prohibitionists in spite of itself.

The Illinois legislature needs a Cromwell to send it home disgraced. It has been in session nearly a hundred days to attend to a few items of business that are important to the rest of the people in the State, as the election of a Senator, the passage of appropriation bills, etc. It has done practically nothing, but has spent the the time in petty party quarrels at a cost of nearly $2,000 a day to the taxpayers. A Freemason, who is also a clown and a demagogue, was elected speaker, and the other day after prolonged fighting, sixty-nine needless pages, janitors and others employed by him, were dischaged. The two parties are so equally balaneed that they fear to cast a full vote; and both hold as fast to their candidates, Logan and Morrison, as if they were sworn to them by the terrors of the lodge,—as doubtless a majority of them are. But the matter is becoming an outrage and should be stopped.

Last week Arnold, a prominent Mormon, plead guilty in the United States court, to polygamy, which he promised to abandon, though intending to support the second family as well as the first. Judge Zane imposed a fine of only $300. The Mormons denounce the confession of Arnold and their church organ said next day: "Latter-day Saints eannot afford to renounee any principle of their religion or any of its obligations, no matter what may be the degree of pressure brought to bear to compel them to be recreant to their duty. If they repudiate that which God established, the Lord will throw them out, and all lovers of consistency, and those who admire men who maintain the courage of their convictions, will despise them." After this confession of their faith the sheet prints a long attack on Christianity, declaring it to be a failure, though it seems just now to have a pretty strong grip on the throat of Mormonism, and if the exeeutors of law do not fail, will throttle the infamous invention of priestcraft and lust.

The strike of 1,600 men at the McCormick Harvester works in this city, begun by a few labor lodge moulders, after threatening serious trouble suddenly ended last week by the proprietors yielding to the demand of the men. The score or two men who had taken the strikers' plaees were threatened; a force from Pinkerton's detective agency was engaged to proteet them. Between the latter and the strikers a fight occurred in which one man was dangerously wounded by a volley from Pinkerton's men. The failure of police protection and unfavorable criticisms from the press led Mrs. McCormick and her son to order the return of the men. Suceeeding to the control of the large business interests of C. H. McCormick, it is hoped that this severe experience will not embitter but render them more liberal toward their army of workmen, many of whom are attaehed to the firm by strong ties of a long service of fifteen or twenty years. It is reported that a delegation from an aid society lately protested to Mrs. McCormick that from insufficient wages some of the families of the workmen were actually suffering. This condition should not remain, as this lady and her son have just added $100,000 to the fund contributed by her husband to the Presbyterian Theological Seminary making it a full half million, and she is liberal in gifts to other worthy objects.

During all the past week the eondition of General Grant has been improving almost daily. The reports from his room are of increasing strength, better rest, and relief from suffering; but no hopes are held out of more than a temporary gain which the physicians say must be followed by a relapse which may prove fatal. In connection with this marked and unexpected improvement it is a eurious, almost amusing, fact that at the urgent solicitation of friends and members of the family the doctors allowed their patient to begin taking red clover extract put up by D. Needham's Sons of this city. They poohed at the "old woman's remedy," but finally concluded it could do no harm, and at least they confessed their art could not save. This eombination of circumstances is almost amusing and if the clover should beat the doctors no one will weep for them. *This* is not an advertisement, though the *Cynosure* has much faith in the clover and advertises it.

While General Grant is, for the present at least, getting the better of disease, Mr. Frelinghuysen, the late head of Mr. Arthur's cabinet, has been for weeks prostrated and for a fortnight his recovery has not been regarded possible. But unlike the great chieftain, who is not known to have a personal trust in the Saviour of men, the other has long been a humble confessor of the Christian faith and member of the reformed chureh, whose organ, the *Intelligencer,* speaks thus of him "The very serious illness of the Hon. Frederick T. Frelinghuysen, ex-Secretary of State, is regarded with great anxiety and sorrow throughout the church. This is not only on account of his eminent ability as a jurist and statesman, but ehiefly because of his high and steadfast Christian character. Mr. Frelinghuysen has been many years in public life and in no eircumstances has forgotten that he was a follower of Christ; in fact he could not forget it, for he is a sincere Christian and his life has been a proof of the power of Divine grace. If his sickness shall prove incurable our own chureh will be sorely bereaved, for he has been a useful and valuable member. Mr. Frelinghuysen is no longer Secretary of State for the United States, but he is President of the American Bible Society."

ANOTHER LETTER FROM SWEDEN.

KRISTINEHAMN, Mar. 31, 1885.

President Blanchard:

Dear Brother in the Lord:—Owing to the urgency of routine business I have been unable to send a reply to your kind favor. I would like to say, that the Christian people of Sweden have nothing to do with Freemasonry nor any other similar societies. We consider Christianity as the religion of supernatural revelation and not of darkness. And as our Lord Jesus Christ always moved in the light of truth and performed all the duties appertaining to his holy mission in the public presenee of both friends and foes, so ought we as his true followers to do likewise. We are the children of light—the Lord be praised!

I am well aware that a large number of unbelievers are Freemasons, but I have very little knowledge of Freemasonry in our eountry and do not feel inclined to investigate this subject. My researches are in a quite different direction. This is my honest confession. May the Lord imbue us more and more with that spirit which loves true light of revelation and may he graciously enable us to do his will on earth as his obedient servants. The Lord be our recompense! Yours in the Lord, E. J. EKMAN.

THE FINE GOLD DIM.

BY PRES. C. A. BLANCHARD.

The following letter has come into my possession and, with a reservation of names of persons and places, is given exactly as written. This is a sad exhibit of the internal state of what is called "a powerful church," and the most lamentable fact eonnected with the case is that it is typical, not solitary. There will be no change for the better until there is a radical change in the ministry, and there will be no change in the ministry until there is a ehange in our Theological Seminaries. There should be less teaching respecting the heresies of the first eenturies, and more eoncerning the infidelities of the nineteenth.

If no less attention should be bestowed on Hebrew and Greek exegesis, more attention should be paid to a faithful applieation of the American Bible to Ameriean life. During many years, so far as my knowledge extends, only one professor of theology in this vicinity has made a vigorous fight against a popular sin. I refer to Dr. Herrick Johnson and his plain words about the theatre. I asked a Christian worker why the ministers, professors and business men did not endorse that effort to save the young people of the eity from the play-house. He replied, "Well, they did have a meeting and talk it over, but Dr. —— (naming a Masonie minister) thought Dr. Johnson a little too severe and so they did nothing." Whatever may have been the reason that protest stood and still stands, almost alone; while Sunday theatres and week-day theatres continue their work with no public opposition from the seminaries or churches of the city. Of course intemperance, secretism, and other popular amusements and general worldliness fare as well. And equally of course, no matter how learned or devoted such religious instructors may be, they will never raise a generation of preachers to oppose evils and establish truths now questioned until there is a complete change in their system, until the present practical obstacles to Christianity have at least a small portion of the three or four years spent in seminary study. But to the letter:

April 4, 1885.

DEAR ——:—I am in a great quandary as to what I should do. The —— field has been practically laid before me for a decision and —— expects me to go on with its work.

To be candid my sympathies are all with ——. When I returned from —— it seemed as if I had reached home. —— with all its undesirable features is inviting as compared with ——. To be specific, —— is a lumping together of a great many nominal Christians and a very few believers. This hetrogenous mass is utterly spoiled. It still worships a great orator who abode with it for a time and then abandoned it suddenly, leaving it burdened with a large debt.

* * * * * * *

Again the whole society is bound to secret organizations. The two most spiritual men in the church are the two most active lodge frequenters. A beautiful example is set them by the clergy of the city who are almost to a unit secretists.

The desire of the people so far as I can ascertain is for congregations rather than conversions.

Now shall I go into this "pit of heathenism?" If so, who will

"hold the rope?" Prof. —— is very anxious for me to go, but he knows and I do, that to do so is to shut my mouth on Freemasonry and worldliness in general until—I was about to say the crack of doom. To open one's mouth on these subjects is to shut the church doors with yourself on the outside.

What do you think? Ought I to undertake the work? There are some advatages: librarles, people, salary, * * *

Yours in love. ——

Now, it is not pleasant to read these words, but it requires only a slight acquaintance with churches of the present day to enable one to believe all and more. There are in most of our churches, doubtless there are in this, some devout souls crying out: "How long, O Lord;" but they are hidden by fifties in caves while ungodly men furnish the money and run the church.

Protestantism is growing as formal as Rome ever was, and as far as formalism is concerned Catholic ceremonies are superior to those of dissenting churches. The fact is there is need of sufficient courage in the ministry to discern between those who fear God and those who do not fear him. In one of the prominent churches of this State a lady was talking with a clergymau about getting a new minister. She was saying something kind about the one who had left when suddenly she remarked: "But I tell you the next time we get a minister *we must have a pious man.*" Pious men will make pious churches, heterogenous churches are built by those who daub with untempered mortar. We are now in a critical place, harvest fields white and laborers few. May God send out workers into his harvest.

Wheaton College.

SECRET TEMPERANCE ORDERS.

TEMPLE OF HONOR AND TEMPERANCE.

BY R. H. HINMAN.

There lies before me: First, "The Blue Book for the use of the subordinate lodges of the order of the Temple of Honor and Temperance," "published by the National Division of North America;" second, the "degrees of Love, Equality and Fidelity of the Social Temple of the Templars of Honor and Temperance, published by the Supreme Couucil;" and third, the "degrees of Tried, Approved and Select Templars, prepared and published by a committee appointed by the Supreme Council."

After examination I desire to remark:

1. That they are each and all imitations of Freemasonry. The language of the rituals, including both ceremonies, covenants and lectures was manifestly borrowed from that order by those who were familiar with its details, especially the first seven degrees of the York Rite.

2. That this approximation of Freemasonry is the more complete as we advance in what are called the higher degrees. In the order of the Sons of Temperance, the most objectionable things in Masonry, such as its pompous titles, its profane oaths, and the foolish trickery are avoided. These begin to be made apparent in the degrees of Love, Purity and Fidelity, and are markedly exhibited in the degrees, the Tried, Approved and Select Templar.

3. They are each (but in varying degrees) a travesty on the Christiau religion. While they by no means require the candidate to be a Christian, yet some of their covenants are such that none but a Christian could keep them, and others are quite repugnant to the spirit of Christianity. Meeting together, believers with unbelievers in one worship, it eliminates from the last three degrees everything distinctively Christian.

In nothing, save in the burial service, is there any reference to a Divine Redeemer. This is true, not only in the form of prayer, but in the hymns and Scripture quotations.

4. Like Freemasonry, they treat (especially the six degrees of the Supreme council) that conformity to the covenants of the order will fit the candidate for heaven. This is taught in many parts of the ritual. I will note two instances which will illustrate. In the degree of Fidelity the sister Degree Templar says, "This is our Inner Temple. Our Inner Temple rises in grand and magnificent proportions on its solid basis. Soon its capstone will be laid in its place with shoutings of 'Grace, grace unto it.' Let us therefore fight the good fight; be faithful unto death, (the members here respond) and we shall receive a crown of life."

In the Approved Templar degree the candidate is told: "Be faithful, my brother, and thou shalt have thy reward. Hear what is written. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation that shall come upon all the earth. Hold fast that thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God."

The following covenant of the degree of fidelity will be seen to have no direct reference to temperance, but to be copied largely from the oath of a Master Mason:

In the presence of Almighty God and these Templars of Fidelity, pledging your faith in this holy book, and your determination to be governed by its principles, you do hereby and hereon renew all your former obligations taken in this Order, and solemnly promise to remain faithful unto them all the days of your life; and in addition thereto, you do solemnly covenant, that you will not, in any way, make known any of the secrets of this Degree to any one who has not received all the preceding Degrees, and not then unless it is done in accordance with the Rules and Regulations of the Order. Do you thus promise?

Furthermore, that you will not assist nor be present at the conferring of this Degree upon any one who denies the existence of God, the immortality of the soul, or who is mentally or morally incapacitated for rightly understanding the nature and extent of this obligation? Do you thus promise?

Furthermore, that you will not speak of the business, or other private matters of this Degree, nor reveal the name of a rejected applicant, to any except Templars of Fidelity. Do you thus promise?

Furthermore, that you will not wrong a member of this Degree in fortune, or in reputation, or in character, and that you will not permit it to be done if in your power to prevent it. Do you thus promise?

Furthermore, that you will not give the Distress Sign or Word of this Degree, unless you are in actual distress, or in the open Degree, or some private place for the instruction of a member. Do you thus promise?

Furthermore, that you will obey all the rules and regulations of this Social Temple and the Grand Temple of this State, or of any other Social or Grand Temple under whose jurisdiction you may be, and of the Supreme Council, so far as they may come to your knowledge. Do you thus promise?

Furthermore, that you will employ and patronize, all other things being equal, Templars of Fidelity in preference to all other persons; that you will, whenever called upon, assist in conferring this Degree, provided it is done legally; that you will keep inviolate the secrets of a member of this Degree when communicated to you as such; that you will aid and assist all worthy distressed members of this Degree and their families, to the extent of their need or your own ability, and that you will never turn a needy sister or brother empty away. Do you thus promise?

Furthermore, that should you see a member in peril of any nature, from any cause, you will warn him, if possible, by Sign or Word, and should you ever be warned by a brother or sister, you will pause before acting further. Do you thus promise?

Furthermore, that you will always acknowledge the Sign or Word of Distress, and assist the one giving it at the risk of your life, provided there is the least possibility more of saving that one's life than losing your own. Do you thus promise?

* * * * * *

You will each repeat after me: And I do hereby acknowledge myself bound in an especial covenant with all Templars of Fidelity, to fulfill all I have hereby promised, and this covenant, with the help of Almighty God, I will keep and maintain, in all its parts, inviolable, truly and faithfully, unto the end of life.

* * * * * *

The Brother Degree Chaplain says:

That vow demands Fidelity to our Order and its principles till death.

The Sister Degree Chaplain says:

Your vow is registered in heaven; God and angels have heard it. It must not be broken.

It will be noticed:

1. That this is to all inteuts and purposes an oath. It is a solemn appeal to God and a prayer for help to carry out the things promised, hence it is an extrajudicial oath, forbiddeu alike by the laws of God (Matt. 5: 34–37; Jas. 5: 12), and of man; for no civil law has authorized either their administration or reception.

2. The promise to obey all the rules of the Social and Grand Temple and of the Supreme Council, as far as they come to the candidate's knowledge is a promise made in ignorance of what is involved, and hence forbidden (Luke 5: 4, 5) and void.

3. The promise, "to keep inviolate the secrets of a member of this degree when communicated to you as such," is copied from the Master Mason's degree and liable to the same objections. It is capable of a construction requiring the concealment of crime. That it is often so construed and becomes an insurmountable barrier to the investigation of alleged offenses against both church and state is abundantly evident. There is great reason to believe that this aud similar covenants in other orders are the greatest obstacle to the due execution of the laws, and the occasion of those terrible scenes of mob violence which are the reaction of outraged justice against the ineffieieney of our courts.

4. So, too, the clause about the sign of distress copied from the Masonic degrees and requiring the member to aid another at the risk of his life, is one of very questionable morality inasmuch as the inferenee is that he is not bound to aid a fellow Christian who is not a member and because it is liable to be used to aid men in evil, as well as in what is right.

5. The special promise "not to wrong a brother of this degree in fortune, reputation, or character and that you will not permit it to be done if you have power to prevent it," is an intimation that the member might wrong *any other* person in "fortune, reputation, or character" without violating his covenant to the order. Why not ask him to promise to be just to all men?

Religion in the Constitution of the Sandwich Islands.—The first article in the constitution of the Sandwich Islands, promulgated by the King and chiefs in 1840, declared that "no law shall be enacted which is at variance with the law of the Lord Jehovah or with the general Spirit of his Word;" and that "all the laws of the Islands shall be in consistency with God's law." The American Board of Commissioners for Foreign Missions, in announcing this fact to the world in their annual report, exclaimed: "What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis?" It is noteworthy that the Board were obliged to go back to the times of the Puritans for a parallel to this spontaneous action of a newly Christianized people in the South Seas. No such parallel is found in the Constitution of the United States, or of any of our States. No simpler or more effective illustration could be given of the meaning and value of proposed religious amendment to the Constitution of the United States, than this plain, direct, authoritative declaration in the Constitution of the Hawaian Islands.—*Statesman.*

ADOPTING HANNIBAL'S TACTICS.

Hannibal beiug confined in a valley by the Romans, who occupied the passes, sought an expedient to extricate himself, and attaching burning fagots to the horns of cattle sent them at night into the mountains. The enemy believing that their adversaries were retiring by the mountain sides left the passes to oppose them, and the wily general escaped unscathed. Secrecy seems to adopt the same tactics when hard pressed and often has it been protected by misleading issues and the folly of its opponents. It may raise the loudest cries for a reform to blind the public and then defeat it by covert acts.

A half century since, before Anti-masonry could be effectually organized in many of the States and prohibitory laws against secret associations enacted, slavery became an issue and was tolerated to distract attention from the former evil, which, growing and culminating with the latter's misfortunes, has attained unprecedented proportions. The relief was effectual, but dangerous, for when their tactics were at length employed through Know-nothingism to protect slavery and the interests of Masonic slave-holders the remedy had been too long delayed and failed. A Masonic rebellion at the South was the consequence.

Now as soon as the reform is again becoming a subject of discussion, prohibitory temperance is used by Freemasonry to divert attention and is then defeated by secret antagonism. Mormonism, which was formally commended in Congress for affording settlers to the barren regions of Utah, is a diverting device by another branch, which it has long protected by dilatory legislation and half measures.

Through such means supporters of the American party are turning to other reforms aud dissolution is imminent as interest is lost by suspension. Those are inefficient supporters who are the sport of publice opinion and vote their principles but once or twice in a life time.

The only way to effect the Anti-masonic reform is by steady persistent effort. No vote should be east for the nominee of another party unless they adopt the anti-seerecy plank, or the candidate publishes au unequivocal sanction of American principles. The two reforms may go hand in hand, but for success they must be relieved from eontrol, direct or indirect, of a mutual enemy. *

BIG TITLES.

It is astonishing to notice what bombastic titles the members of certain societies and associations arrogate to themselves. A while ago, a gentleman called at my office and left some circulars relating to a recently formed alliance or mutual benefit asso-eiation, which was designed for the benefit of Christian people. It was signed and endorsed by several D. D.'s, M. D.'s, reverends, etc., and was represented as worthy of the hearty patronage of ministers of the Gospel, etc. The gentleman shorty after came in and solieited an endorsement. We said:

"How many supreme beings are there in the universe?"

"Why, one of eourse," said he.

We replied: "In this list of officers we uotice *nine* supreme beings: a 'supreme judge,' a 'first associate supreme judge,' a 'second associate supreme judge,' a 'supreme advocate,' a 'supreme scribe,' a 'supreme treasurer,' a 'supreme chaplain,' a 'supreme surgeon in chief,' and a 'supreme guide.' So there are nine supreme beings in a single association, and to these might be added three more 'supreme trustees,' making a full dozen supreme beings beside the One to whom you refer."

The man burst into a roar of laughter and left without the endorsement he sought; and the next eireular we saw bearing on the subject had not a "supreme title" on it. The titles may remain, but those tall feathers were very judiciously brought in out

of the rain. What an amount of lurking vanity there must be in the human heart, when men of intelligence, education, ability and piety, will condescend to pose before the world with such grandiloquent titles and pompous professions.

"I know not," says Job, "to give flattering titles; in so doing my Master would soon take me away."

Cannot Christians see the foolishness of such vain and empty words, and come down to that meekness and humility which befits the followers of One who was "despised and rejected of men," and who forbade his disciples to be called rabbi, or to seek honor one from another?—*The Safeguard.*

BACKBONE.

When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth or favor,
With abject, uncovered head,
Ready to retract or waver,
Willing to be driven or led;
Walk yourself with firmer bearing.
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read,
Holding back all noble feeling,
Choking down each manly view,
Caring more for forms and symbols,
Than to know the good and true;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which others lack.

When you see a politician
Crawling through contracted holes,
Begging for some fat position,
In the ring or at the polls,
With no sterling manhood in him,
Nothing stable, broad nor sound,
Destitute of pluck or ballast,
Double sided all around;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which he must lack.

A stronger word
Was never heard
In sense and tone,
Than this—backbone.

A modest song and plainly told—
The text is worth a mine of gold;
For many men most sadly lack
A noble stiffness in the back.

—*Bungay.*

Prison Contracts.—The State of New York has its full share, doubtless, of people who are wise in their thinking and not wise in their doing. It would be well if they were awake to the necessity of making themselves known and felt in legislation. To meet the demands of various trade organizations the contract system was abolished and the prisons which had been self-supporting institutions will need an appropriation of over half a million dollars. This would be of slight importance if thereby the good of those incarcerated was promoted, but the lack of work makes punishment to many of them really more severe, while in all cases it breaks up habits of industry and promotes disorder. It is high time that demagogues within and without our houses of legislature discovered the power of intelligent patriotic and philanthropic citizens. It is too often inactive, but courageously and determinately manifest at the ballot box it would make the unworthy quail.—*Baptist Weekly.*

—In Toronto a Freemason lodge has expelled one of its members who was accused of being a secularist, agnostic and free thinker. Masonry claims to be a religious institution with a profession, which if carried into practical effect is sufficient to save all men. Hence one who does not believe in any religion or recognize any God is not reckoned to have the proper qualifications for membership in the order. But its members might deny the Christian religion and reject Christ and there would be no ground for such proceeding as has taken place in the lodge in Toronto. Freemasonary is a religion without Christ and therefore anti-Christian, and it is amazing that Christians and Christian ministers can subscribe it under all the terrible sanctions by which they bind themselves in becoming members of the order.—*Christian Instructor.*

A SERIOUS WORD WITH CHRISTIANS.

We have already shown wherein the principles of the lodge come in conflict with that Word, from which it is not difficult to see that if we would be faithful to our profession as Christians we must renounce and condemn the lodge as an enemy of Christ and his church.

It is our duty as Christians to inform ourselves upon the subject, that we may know the character of the enemy against whom we are to contend. Many remain in willful ignorance upon the subject. They don't want to hear anything, and they won't read anything that might give them the needed information. Such indifference respecting institutions so powerful as to control, with almost an iron sway, family, state and church, is certainly inexcusable. A wife knows her husband belongs to a secret order, sisters know that their brothers belong to it, sons and daughters know that their father has joined a combination of men about which they are to know nothing, and they are satisfied to remain in ignorance! Strange conduct!

It is the duty of every Christian to inform himself upon this subject as much as time, opportunity and ability will permit. The secrets need not be known. By their fruits ye shall know them. Study secret societies as you study any other institution. Watch their movements, their pretended charities, and other virtues of which they boast. See whether they are actually advancing the cause of humanity and, as some pretend, the cause of Christianity. Because they do not avoid the appearance of evil we have a right to look with suspicion upon them and upon their every movement. If you are not fully convinced respecting the character of these orders, let me urge you to look into the matter in all seriousness, until you may no longer be necessitated to plead ignorance. Remember that those enemies which pretend to be our friends are the most dangerous. A secret foe is a dangerous foe. An enemy known to be such can be met or avoided as we see proper. But a secret enemy comes upon us unawares and does us injury before we are aware of it. The serpent and the tiger are most dreaded because they secretly watch an opportunity to spring upon their victim. Now, we have shown that secret societies are at war, whether consciously or not, with the family, church and state. This warfare is carried on secretly, for which reason they are to be dreaded all the more. We repeat it, watch their movements. They are in the church to control the church, they are in a political party to control the elections, they hold offices to control the nation, and all in the interest of the order to which they belong, and that secretly. Dear brethren, learn to know your enemy before he has you entwined in his coils from which it is not easy to escape.

But after we have learned to know secret institutions as foes to the common interests of humanity, and especially to the eternal interests of the soul, we have other duties. As we grow wiser our duties multiply and our responsibility increases; for who has much, of him shall much be required.

You belong to a household. In your family there is one, perhaps there are several, who have joined the right hand of fellowship with a number of others behind closed doors. Perhaps it is a husband and a father; can you silently suffer the head of the family to be under such a wicked influence? The husband is gradually weaned away from his wife, his affection grows colder, the children are no longer cared for as before, and the secret of it all may be, and frequently is, that the husband and father belongs to another family, in which he takes a deeper interest than in the wife and children which are his by divine right.

Perhaps it is a brother who has sold his birthright for a mess of pottage. His time and his money is given largely to the lodge. A relation is brought about between him and other members of the human family more intimate than that of his home; for he can intrust secrets to his brethren in the lodge which he would not dare to intrust to a sister or brother in the family. Wives, mothers, sisters, you have a duty to perform in your own interest. Influence, whoever of your own household is in the lodge to withdraw, and pray to your heavenly Father to stay the hand of Satan by which he intends to disturb and if possible to destroy your home. In your opposition to secretism speak the truth in love; be kind but earnest.

You are a citizen of these United States, and you profess to be a Christian citizen. There is an enemy secretly undermining the government which God has placed over you; that enemy is placing under the very center of this institution explosives of a most terrible character and, unless prevented by the divine hand, will before many years apply the match, and you will cease to dwell in the land of the free. If you have any interest in your civil or religious liberty, use your influence against every institution that fears to come to the light.

You belong to a Christian congregation. You know that the influence of the Gospel on those in the church and those outside is to a large extent destroyed by the influence of the lodge. The Gospel is preached to the unbeliever and his attention called to the necessity of confessing Christ before men; he is told that outside of the Christian church, where there is no Gospel and no sacrament, no one can be saved. The lodge counteracts the influence this would have had by calling his attention to his virtues as a lodge member, and telling him that faithfulness to the lodge below will secure for him an entrance into the lodge above. If that person continues in the course prescribed by the lodge he will perish eternally; and what will become of you if you have by your silence on your connection with the lodge declared these things all right?

A member of the lodge belongs to the same congregation to which you belong; you see that he is gradually losing interest in the church, he is frequently absent from the services, seldom, if ever, attends the Lord's supper, neglects to have his children baptized and instructed; all this is before your eyes, and you can keep silent! A few words of advice or an earnest warning before the person becomes a thorough lodge-man might save him from eternal ruin; and you refuse to lift your voice and, rather than hurt his feelings, let him go on down, down, down into death. Do you call that charity? If so, then did our Saviour know nothing of charity. Nay, dear brethren, if we love the souls of those now entangled in the snare of secretism, we will do our utmost to rescue them.

You may hold a still more responsible position. You may be an officer in the congregation. You have opportunities of knowing who belongs to a secret order, when the pastor does not know. You may know also of persons being under the influence of the lodge, though not yet members. What are you doing to save them from so dangerous an influence? Are you doing what is in your power to counteract the wrong influence? What is your relation to your pastor upon this subject? Are you working in harmony with him in his opposition to every kingdom of darkness, or are you, perhaps, standing in his way and encouraging secretists in their downward course?

Do you, perhaps, think that the welfare of the congregation requires leniency upon this subject? If such are your thoughts allow me to tell you that those congregations which have boldly and loudly protested against secret orders have prospered best. Just as sure as secretism gets into the church there is trouble. It can't be otherwise. Christ cannot tolerate a rival for the throne in his church; and whenever such rival appears, as is the case when secret societies are represented in the church, Christ proclaims war. Christ is King supreme; he alone shall rule in his church. If then you desire peace to reign and the congregation to prosper, get rid of whatever opposes Christ, and keep every element contrary to the Gospel outside of the congregation.

The pastor, who is a watchman on Zion's walls, is pre-eminently to oppose these secret institutions and to counteract their dangerous influence. This he must do by means of the Gospel. In fact, every true Gospel sermon is against the darkness of secretism; for where light appears darkness vanishes.

But in his dealings with individuals, in recommending them for membership in the congregation, and in admitting them to confession and the Holy Supper, he must do as he expects to render account on the day of judgment. A person who holds fellowship with infidels, who is unequally yoked together with unbelievers, who worship with Jews and Buddhists, cannot be admitted into the church, much less to the Holy Supper, without virtually renouncing such ungodly fellowship and such idolatrous worship.—*Rev. D. Simon, in Lutheran Standard.*

Hon. David A. Wells, the well known political economist, is making a tour of Mexico. He has become convinced that his former position, holding that a reciprocal interchange of products would operate injuriously to American interests was based upon erroneous data. He declares himself strongly in favor of the reciprocal treaty; and that neither the sugar planters nor the tobacco growers of the United States need to be apprehensive regarding a ruinous competition from Mexico, as tobacco is scarce and sugar is higher priced than in the United States, and they will remain so for a long time to come.

—Roman Catholic Archbishop Gibbons affirms that his church is in favor of religious liberty to all and a voluntary support of religion instead of governmental support as practiced in Europe.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XVI.—*Concluded.*

And so Nelson turned his back on Jacksonville, and went forth not knowing whither he went.

He had laid Schumacher's information promptly before the mayor, but the latter had been disposed to receive it rather incredulously. Like too many aspirants to public service, he liked office but hated trouble, and so far the coveted mayorality had not brought him much of anything else. The temperance agitators would not let him alone, but kept reminding him by implication, if not in plainer terms, of his unfulfilled promises. The strike had added another element of uneasiness to his overflowing cup, and now here was a secret society of Anarchists to ferret out. It is a disagreeable necessity to have to fight one's own kith and kin. Let us pity Jacksonville's unfortunate mayor.

"This is an extraordinary statement—most extraordinary in fact," he said, as he nervously fingered his watch-chain, which was so heavily weighted with the various mystic insignia of the different secret orders to which he belonged as to be quite a marvel to the uninitiated. He was a little man, rather fussy and important, the sort who bustle about on days of processions and displays as if in their native element, but are mere nonentities, or worse, when any sudden crisis calls for energetic action. "Of course we shall look into this matter, but we can't arrest without knowing the place of meeting or the names of some of the members. I don't see as the law can do much till they actually commit some overt act and so furnish us with some kind of a clue."

Whether Schumacher would have made a fuller revelation had death delayed the stroke a moment longer was a question that Nelson never quite answered to his own satisfaction. To know that such an organization existed among the workmen, and that he himself was one of the predestined victims, filled him not so much with emotions of personal fear as with a kind of horror in which individual feelings had no share. No. 10 had gone before a tribunal where all secret oaths taken in darkness and ignorance are null and void, but it had not yet occurred to him to wonder who would take the place of No. 10. He had been irritated by the mayor's want of backbone on the liquor question, and as he started for the door could not forbear giving him this one sharp thrust.

"A simultaneous raid on all the unlicensed liquor dens of Jacksonville would, in my opinion, discover both the leaders and their place of meeting without waiting for some life to be sacrificed first. It is in these dens that this Socialist mischief is brewed. The screens that hide one iniquity are just as convenient to hide another. I have told all I know in regard to this matter, and now it remains for the authorities to act—and act promptly."

Jacksonville's chief functionary was unused to such a vigorous style of address from a common workman, and the reader will not probably wonder that he did not like it over much. It must be acknowledged that Nelson in his rough garb and his stern, rebuking speech might have passed with a very little stretch of fancy on the mayor's part for an incarnation of all those disturbing social questions which nowadays make official pathways so disagreeably thorny.

Matthew Densler read the note of warning which Nelson contrived to dispatch to him with a face as imperturbable as if it had been a report on the condition of the money market. The hard-handed and hard-headed millionaire was made of very unimpressionable material, and shared to some extent that Napoleonic belief in fate which is rather common in men who, without much faith in the guiding hand of a higher Power, have carved out their own destinies. If it was his fate to die by bullet or dynamite, why, he should, and nothing could avert it. It was disagreeable to contemplate, but so was death in any form. Meanwhile, to Matthew Densler's shrewd mind, trained to forecast chances in the financial world to a hair's breadth, and not without considerable keenness of sight at reading the signs of the times politically, this was a very threatening and dangerous state of affairs. Anarchy was in the air. This discontent, this spirit of rebellion and revolt everywhere meant something—something ominous, something dread. But he comforted himself as did Hezekiah of old, and Louis XIV. in more modern times, by reflecting that the social earthquake which these things portended would not be likely to come in his day. And then he took ink and paper and rapidly wrote two checks, each for a considerable amount, and the next day sent them to the families of the men who had been killed in the riot.

Martin Treworthy, when he heard of it, only shook his grizzly head with the characteristic remark, "He's rung truer than most of 'em would, but there's fire under all this smoke, and its *justice*, not almsgiving, that's going to put it out."

CHAPTER XVII.

KILLKENNY CATS.

As organized secrecy appeals to nearly every passion of the human heart, it is not strange that it should draw into its net fish of every kind. With Schumacher the governing idea had grown to be this: that the laboring classes were wronged, that they by no means had their rightful share in the distribution of that wealth which their hands created. And as the best wine makes the sharpest vinegar, so that constitutional hatred of oppression which might under other circumstances have made him a patriot, under the atheistic, anti-republican influence of the secret lodge system made him a conspirator. For Mr. Gerrish we cannot say as much. Born and bred in the Roman Catholic church, his rebound from its restraints had been accompanied by a fierce, unreasoning hate of all law, ecclesiastical or civil. He possessed naturally the qualities for a conspirator, the coolness, the adroitness, the mixture of boldness and craft; and under no circumstances would he have been anything else. The other members were chiefly foreigners, whose future labor millennium was a social revolution in which all property lines should be obliterated, all obstructionists destroyed, and everybody be as good as another.

Exactly how this state of affairs was to be brought about they did not know, but they had great faith in what their leaders told them, that it was going to be accomplished some way, and they were not of a class to be much troubled with any philosophic or moral doubts.

The tidings of Schumacher's revelation spread like wild fire. Jacksonville stood aghast at this discovery of a society of modern Thugs in her midst, and very reasonably; but is it possible that the good people who talked it over and exclaimed, "Awful! terrible! What *is* the world coming to!" were ignorant of the fact that a secret order comprising half a million members known as Free and Accepted Masons, scattered over the country and meeting nightly on their high places, were bound by oath to obey every summons of their leaders, and shield every brother right or wrong, under no less a penalty than throat-cutting, disemboweling, and a burial in the sea at high water-mark where the tide ebbs and flows once in twenty-four hours?—oaths of which that uncompromising old statesman, John Quincy Adams, once wrote that "a cannibal ought to be ashamed?" "But as we happen to know that some of these good people had taken those very oaths themselves, while others had accepted without examination the witness of friends and acquaintances that "Masonry is a good thing," the theory of ignorance is not exactly tenable, and we can only find a reason for their bitter denunciations of a handful of Socialist workmen who were only putting their own Masonic principles into practice, on that broad and general ground of human inconsistency which accounts for so many strange things.

The order of the Brothers of the Red Mark was thrown into consternation. They could not be sure how much or how little was known to the authorities. But one thing was certain, Nelson Newhall was with Schumacher in his last moments, and soon after he had suddenly and quietly left Jacksonville. The warning that he was "spotted" must have come from No. 10; but death had stepped between, and all the vengeance they could wreak on the traitor was to pass a resolution when they next met in secret conclave, consigning his memory to everlasting disgrace and infamy among all true and worthy brothers.

The meeting was a stormy and excited one—Pandemonium on a small scale. Some of the members had really shrank with horror from the plans of the organization as slowly unfolded before them, but fear of the consequences should they divulge anything, and also something of the same regard for their oath that Herod felt when he beheaded John the Baptist, had kept them quiet. But now they saw a way out. And so the brotherhood was broken up into two separate factions, one proposing to disband till a more favorable time for carrying out their peculiar scheme of social amelioration, the other denouncing all cessation of warfare as a cowardly compromise with robber capitalists and moneyed despots.

Some of these poor laborers had begun to realize in dim fashion that they had been robbed of time, wages, manhood, and self-respect; that the conspiracy against society into which they had been inveigled had only made public sentiment their enemy, and now threatened to turn against them the sword of law; and furthermore, that all this mattered very little to such leaders as Mr. Patrick Gerrish, whose chief concern at this critical juncture appeared to be concentrated on the one point of escaping himself out of the imbroglio with a whole skin. Reynolds, to do him justice, had been to a certain degree sincere in his advocacy of the laborer's rights. He had acted the part of a sycophant and a toady, but, as we have seen, not without some stormy interludes between him and his chief.

But we will give the reader for another, and we are happy to add the last time, a free ticket of admission into the beer saloon which was their chosen place of meeting.

"Brothers of the Red Mark," shouted No. 5, a fiery little German radical, the power of whose lungs seemed to be in inverse ratio to his size; "the tocsin of liberty shall one day resound through the length and breadth of the land, and the banners of the Social Revolution be planted on every church and public building. Let us bide our time, but keep to our motto: Down with tyrant capitalists, down with priestcraft; down with law, down with government—they are allies of both; but in secret let us agitate, organize, plan, till the time is ripe for open revolt. All who counsel submission are traitors, and ought to be treated as traitors."

This speech of No. 5, delivered with a foreign accent which we have not tried to reproduce, caused a most uproarious and tumultuous scene between the opposing factions, one side feeling themselves personally branded with this approbrious title, the other taunting them with its justice till fierce recriminations, dire threats and shaking of fists, added to too much liquor in their brains, culminated at last in a free fight.

The unpleasant passage between the two leaders mentioned in a former chapter had caused a breach which was not healed over. Reynolds feared Gerrish; Gerrish distrusted Reynolds. The latter had outwardly acquiesced in the plan of the former for ending the strike by arbitration, but reflection convinced even his rather obtuse mind of two facts. While he himself had not the smallest hope of being reinstated in his old place, and was therefore interested to have the strike continue as long as possible, the case with the other one was widely different. That gentleman was, as we have stated before, a labor agitator by profession. It was his usual policy to stay long enough in a place to stir up all the trouble he could between workmen and their employers, but never to prolong a strike beyond the point when it ceased to be for his personal advantage to do so.

On the whole Reynolds had some reason to feel dissatisfied with his reward for the cat's-paw part he had played, and in the contest he now took sides with the opposite faction and boldly accused his quondam leader with a cowardly desertion of their cause. Gerrish retorted with laconic sarcasm.

"Look out," answered Reynolds angrily, "I can tell a story that would send you to the gallows."

Perhaps there was more swagger than real truth in this statement, but to a man conscious that his past life had been full of ugly episodes, the threat could not fail to have a disagreeable sound.

"Liar!" hissed the one.

"Traitor!" thundered the other.

And in the confusion, nobody saw just when or how, Gerrish gave Reynolds a deadly stab. He managed to stagger out into the street with a cry of murder which brought the police to the spot. They made a few arrests, which did not, however, include the principal actor in the tragedy.

At this point, very much to our relief, and doubtless to our readers, Mr. Patrick Gerrish fades from our story. At present he figures as an Irish dynamiter, a line of business for which his talents peculiarly fit him.

And so the Brotherhood gave up the ghost in a drunken brawl and was heard of no more. And as the Grand Union refused to sustain the strike any longer, the deceived and betrayed workmen were only too glad to resume work at the former prices.

Stephen Howland sent a copy of the Jacksonville *Patriot* to the old couple who were thinking of him and praying for him in that far-off village among the New Hampshire hills, with a lengthy article in it bearing these headlines: STARTLING REVELATIONS! *A secret society of Ku Klux among the laborers unearthed by a murder in a saloon. A manufacturer and a young workman on the marked list. The latter leaves the place to save his life.*

"Jacksonville must be awfully wicked," observed Mr. Josiah Howland, after reading it over carefully to his wife who heard it in silence. "I kinder wish Stephen *could* have made up his mind to stay East.

Mrs. Phœbe, in her mother's yearning after her first born, had often been tempted to wish the same thing, but she always changed it to a prayer: "Deliver him, O Lord, from the temptation that is about him, and bring him safe into thy heavenly kingdom." So she only answered, quietly:

"Well, I don't know, father. If the Lord lead him there it must be for some good purpose. Let us wait and see."

Mrs. Phœbe's whole life was a blessed waiting time. She loved, and prayed, and worked; and when she reached the limit of the possible in human action, she let the threads go without a careful or anxious thought. She had done her part. Another would perfect the web.

"All this agitating, and shaking, and overturning, only seems to me like one of the signs of the end," she added. "Men's hearts failing them for fear and for looking for those things which shall come upon the earth."

For Mrs. Phœbe, to a New England matron's clearness of mind and keen grasp of all common, every-day subjects, added a mystical side—a delight in the mysterious, the sublime, the incomprehensible. And it was in keeping with this part of her nature that she should joy in the thought of the Second Advent, and see in all the portentous signs of the political and social heavens but the omens of His near approach who will judge the earth in righteousness, and whose coming will be with burning and fuel of fire.

(To be continued.)

—There is an epitaph on the tombstone of one of the Wesleys, in England, "God buries the worker, but carries on the work."

—E. J. Phelps, the newly appointed minister to England is opposed to divorce that permits parties to marry again. He says: "No divorce is allowed in South Carolina or in the Roman Catholic church. Men can get along without it."

—The Mayor of Philadelphia has prohibited sparring in theatres and directed the police to watch the roller skating rinks closely. The Mayor in his order relating to the rinks says: "Every parent in the community should aid the police department in an endeavor to rectify an abuse which threatens their own happiness and the welfare of their children."

—Gen. Neal Dow, of Maine, who lent powerful aid to Mr. Blaine, has come out in a severe letter affirming that the Republican party has deceived and betrayed its temperance supporters and that the party must die in order that temperance may live.

CORRESPONDENCE.

RELIGION IN CONNECTICUT.

Willimantic, Conn., Apr. 14, 1885.

A spiritual lethargy lies like a dreadful incubus on all New England. In morals, in spirituality and in doctrine, there is a manifest decline. Revivals are few and far between, and in many places not even desired. Spiritualism, liberalism, infidelity, and secretism in all its various forms, everywhere go hand in hand. If in any instance there is what seems to be a revival there are so many influences for evil that are connected with it as to lead me to wonder whether such converts have any real knowledge of Christ, or have been at all benfited by the religious exercises that they have experienced.

At Bristol, Conn., the M. E. pastor held a series of meetings during which it is claimed 125 persons professed conversion. At the close of the meetings he gave an address in praise of Freemasonry, in which he represented it as a most important adjunct of the Gospel. The result, it is said, is that several such converts have united with the order, and the moral tone of society is doubtless greatly impaired. A few brethren have made their protest, but it has been overborne and silenced by the tide of worldly and selfish influences.

That men should at the same time profess to be followers of Christ while they kneel at the altars of those who deny him; that in the pulpit they should say that there is "no other name given under heaven whereby men can be saved," and in the lodge that the "common gavel" will fit them as lively stones for "the house not made with hands, eternal in the heavens," is indeed strange; but it is stranger still that ministers of Christian churches should poison their spiritual children with the devil's lies, telling them that as true which they know to be false, and as false which they know to be true. "Woe unto them which call evil good, and good evil; that put light for darkness, and darkness for light."

There are a few names that have not defiled their garments. Among them is Rev. H. Davis, of Southington, who preached the union fast day sermon in the Congregational church of Plantsville, in which he dwelt on the reasons for fasting and prayer, among which he enumerated the prevalence and power of secret societies. His testimony, though pointed and explicit, was received by the people and it is hoped will do much good.

Last Sabbath I preached twice at Weatogue to full and attentive congregations. Some of them seemed hungry for the truth, and all received it kindly. There is evident progress in the temperance reform. Those towns that voted no-license at the election last October are enforcing the law with considerable strictness, and in Rockville, a village of 5,000 or 6,000 inhabitants, there has been a marked diminuation of crime. The Salvation Army seems to be doing a good work in some places. In Hartford there have been some hopeful conversions, and they have just come to Willimantic. We await the result with great interest, gladly welcoming any influence that will break the dead-lock of sectarianism and worldliness.

H. H. Hinman.

EVANGELIZING ROME.

St. Anne, Ill., April 14, 1885.

When, two years ago, I was lecturing in London, England, a French friend from Paris came to see me and ask why I left the church of Rome and became a Protestant.

The documents he presented to me showed that he was one of the most respected priests of France and in a high position. Before answering his questions, I invited him to kneel with me and pray. When we arose from the prayer, his face was bathed with his tears. He told me it was the first time he had ever heard a prayer from the heart. His emotions were uncontrolable.

We spent two days in searching the Scriptures and speaking of the great mystery of the love of God, who offers his only begotton Son Jesus as a gift, asking nothing from us in return, but to believe, repent, and live. At the end of the two days, I was the witness of a spectacle which no human words can tell. He had, for the first time, understood the gift! He had found it so great, so beautiful! The scales had fallen from his eyes. Opening the hands of his soul, he had received the gift. Happy and rich in its possession, he went back to France, gave up his position, and made the sacrifice of his dignities and revenues at the Good Master's feet. Now, poor, persecuted, cursed by his former friends and relations, he wants a place in the "Converted Priest's Home" which I have built here. In a few days, D. V., he will have crossed the ocean to prepare himself to preach the Gospel with me to the French emigrants. I ask your Christian readers to unite their fervent prayers to yours to the mercy seat that our heavenly Father may protect and guide this new Saul on his way to his Ananias, and that he may also give me the means to support him and the many other priests who want to break their fetters.

You and your readers may like to know that, by the great mercy of God, I have already helped twenty-six priests, monks and ecclesiastics of Rome, who have received the Gospel in that "Converted Priest's Home." You understand that the best way to fight and conquer Rome is by converting her priests. My experience is that the conversion of a priest is generally followed by the conversion of an average of 1,000 Romanists, whom sooner or later he brings to Christ by his example or his instruction. I could cite many facts to support this truth.

There are not yet twelve months since Rev M. Seguin, one of the priests converted in the "Converted Priest's Home," went to Chicago, and the Lord has so much blessed our united efforts there that there are not less than 100 families of Catholics who have accepted the Gospel of Christ. I do not want to beg to support that good and great work of helping the numerous priests who wish to give up their errors to preach the Gospel. But I beg to propose to the disciples of Christ an easy and honorable way of giving a fraternal and helping hand to those priests who want to exchange the heavy yoke of the Pope for the easy one of Christ.

Let every one who takes an interest in the conversion of the Roman Catholics send me $1.00 for a volume of "The Priest, the Woman, and the Confessional," or $5.00 for my other book, "Fifty Years in the church of Rome," (832 pages) which is nearly finished. The very small benefit which will come from these books, will be employed to the last cent in feeding, clothing and protecting those priests and in preparing them to preach the Gospel to their former co-religionists.

Those two books, which have cost me eleven years of labor, are not a money speculation on my part. God knows it. My only intention, during the many and long hours of the days and nights consecrated to them, was to make myself able to support the providential evangelistic work entrusted to my too feeble hands by the Master, in the same time that I would give to every faithful minister, to every father of a family, and to every legislator and Christian patriot an arsenal of facts, arguments and weapons to fight Rome as they never have had. Truly yours in Christ,

C. Chiniquy.

FROM TEXAS.

Corsicana, Texas.

Editor Cynosure:—What do we think of the work of the Christian Association? We are glad to say we endorse the entire work. God speed the day when the entire church will see its duty in regard to the *secret empire*, the "works of darkness;" we know that Christ is shut out and that is enough. Why wait till they kill Morgan or throttle the arm of the law; if Jesus is not acknowledged, how can a professing Christian give it sanction? We left the M. E. church more on account of its connivance with secretism than anything else. However small our influence, what right have we to throw it in favor of Baal? May God open the eyes of thousands who to-day are helping to support a deistical instituion in which they have no faith. Let our faith, prayers and actions run in the one and same channel. Be consistent.

We have scattered all the tracts and papers we could get hold of. May the Lord send us help in Texas. We have been told of the great antiquity of Freemasonry. Do Freemasons really know where and when their organization came into existence? If they do, why don't they tell us the *truth* about it, agreeing among themselves? If they do not know let them be honest and say so. They generally declare that it originated with the building of the temple. Rebold, a high Mason of the Grand Orient of France, says it originated among the architects of the middle ages, while a prominent Mason in this country says it originated with Elias Ashmole, astrologer and antiquarian, who died in 1692; and others equally prominent date it from the Appletree Tavern, London, in 1717.

Our country is overrun with secret orders. Texas has her share of all kinds. We are often thrown into a State of perfect excitement by some vigilance committee or "Law-and-Order" party. Wilbarger county is just now ablaze with excitement. It seems a Law-and-Order party had been organized and had committed various outrages when W. P. Ney joined them, took the oath of allegiance, and exposed the whole business and they are now under arrest. The following is the oath:

"We the members of this committee bind ourselves to kill all bad men whose names may be given by any of our members, unless some cause can be given, and then it shall be left to the majority.

We further pledge ourselves to assist any of our brother members in all undertakings, and regardless of cause, even to the extent of our lives. Any of the members who give any of our transactions away, by sign or action, we bind ourselves to take their lives."

[Signed.]

People are beginning to see that such oaths are not binding. No man can morally bind himself to do a wrong. Let this be a warning to all secret clans. Jesus said, "Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets (ante-rooms) shall be proclaimed upon the house-tops." Luke 12: 3. Again, "neither was *anything kept secret* but that it should come abroad." Mark 4: 22. Secret oaths are forbidden by law in Lev. 5: 4, 5; and we defy any man or set of men to show where either Jesus or his apostles abolished it.

(Prof.) H. C. Pierce.

PROHIBITION IN IOWA.

Clearfield, Iowa.

Editor Cynosure:—In conversation with a Freemason on the subject of secrecy, he claimed Masonry to be a secret which none but the Freemasons knew anything about, and that it was a good thing as it had benefited him. I wished to know in what particular. He told me he at one time was in a strange place with his family, where all were entire strangers. He went to a drug store to get some whisky for medicine—none of the family were sick but he feared they might be. The druggist told him it would contrary to law to let him have it without a prescription from a physician. So he "gave a sign" and the druggist let him have the whisky, and, said

he, "it saved me running around in a strange place for a strange doctor."

I think I am not misrepresenting Masonry when I say the Masonic sign caused the druggist to violate the law of the State. I know the man well who got the whisky, and do not wish to insinuate that he drank it, but others might give the same sign, procure the medicine, and take enough of it to become intoxicated, as all Masons are not free from such a fault. In order to be as fair as can be we deal but little in assertions and give Masonic authority.

"The Freemason receives not the law, he gives it," says Rebold's History of Freemasonry, page 62. "In all this we must not forget that Masonry is a law unto itself. Its perpetuity is dependent upon the force of its own influences. It never demands affiliation with any other humanizing agencies"—Grand Lodge Report of 1880. "The system of Masonic law has little of the Republican or Denocratic spirit about it."—Rob Morris in Webb's Freemasons' Monitor, revised edition, page 195.

It is fair from Masonic authority to say the reason why "prohibition does not prohibit" is because of Freemasonry, an invisible empire, respecting no law but its own despotic law. Cyrus Smith.

THE LODGE SHUTS THE DOORS.

Seymour Lake, Mich., April, 1885.

Editor Cynosure:—As the *Cynosure* aims to eradicate and expose secret societies, I send you a specimen of Masonic deviltry, that shows what Masonic oaths will do for men who have sworn to stand by each other, right or wrong. The Free Methodist people have the past two years held their meeting in the Travis school-house; which it was voted should be open to all religious societies. There was no serious difficulty until I seceded from the lodge. Then the lodge was stirred from the very center. Thinking they might stop God's work they closed the house against a protracted meeting the Free Methodists were holding at that time, obeying the Masonic law and disobeying the law of the State. The Free Methodists continued to have preaching on the Sabbath and prayer meetings with glorious results until a short time ago, when Masonry again unmasked itself. They called a school meeting to close the house against the Free Methodists, no other sect being mentioned. Through the aid of the devil, who is the father of Masonry, they, by an illegal notice called this illegal school meeting and by an illegal vote closed the house against this one church. Thus we see that churches must bow to Masonic power or Masonry will array its power to put them down. When will the hoodwink be removed from the eyes of the American people? Not until the cable-towed churches are brought to see their lost and undone condition, and until our courts and State and National officers are purified from this terrible scourge. May God help the laborers in this reform.

D. Benjamin.

REFORM LESSONS.

Parkville, Mo.

Editor Cynosure: We have here, in and near Park College, quite a sprinkling of Prohibitionists, and a few Anti-masons. Of course we ought to look for prohibition votes from such a place, but not one solitary vote was cast here for the cause which so many profess to love! They had no *Prohibition tickets* on the ground—not one! How was that? Well, they forgot to send for them. Who forgot? Everybody—everybody's business is nobody's business, you know. I think the presiding officer of the W. C. T. U. should have seen to it. Possibly I am myself not free from blame. I should have sent to the *Cynosure* office for some St. John tickets, but I took it for granted that they had a State ticket in the field and would have a supply on hand for distribution on election day. Blaine and Cleveland got our prohibition votes!

Now, do you see why I tell all about this? Are there not thousands of voting precincts throughout the land where the same story, in substance, will apply? Is it not a logical conclusion that if all the voters who believe in the prohibition of the liquor traffic had voted for the prohibition candidate he would have had a half a million or more votes?

Then, too, we know it to be a fact that thousands of honest, sober farmers and mechanics did not vote for prohibition because they hadn't heard enough about it to know what it meant. A woman of my acquaintance has five brothers who vote the Republican ticket, but who would vote for prohibition with enthusiasm if they were posted. They are not educated men, do not read the papers regularly, are prairie farmers, having few or no opportunities to hear temperance lectures or political speeches.

Let this suggestion serve to show where and what our reform work is. What is true of temperance, is also true of our own proper work as *Anti-masons*. The *Christian Cynosure* is our most effective pioneer teacher, accomplishing the most for the least expense of money and time. But, like other (living) preachers and teachers, it must be sent where it is needed, and, though it does not eat and drink and wear clothes, it cannot go without money. It is safe to say that among the friends of the *Cynosure* there are many—say one-fifth of the whole number of paying subscribers—who could each pay for one or more copies extra without injury to their financial prosperity; these extra copies to be judiciously distributed in localities where a "N. C. A." nucleus ought to be, and could be, thus created and nurtured into active self-support.

Let those who love our despised but growing cause think of this—think of it seriously and prayerfully, and then make haste to invest a few dollars of their income in an enterprise which is sure to yield abundant *increase* and the most liberal reward; for *God loveth him who giveth cheerfully*—with a willing, loving heart.

We need not multiply words to prove that our interest in, and love for, any good cause, increase and grow to the extent that we *do* and *give* for it. This is a self-evident fact. Shall we not, therefore, remind ourselves and each other that the value of the *Cynosure* to each, individually, will be increased to the extent of the effort made by each to augment its influence and usefulness? J. D. Gehring.

Bible Lessons.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON V.—May 3, 1885.—Obedience. Eph. 6: 1-13.

GOLDEN TEXT.—Children, obey your parents in the Lord: for this is right. Eph. 6: 1

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christianity abolishes no natural tie but makes more binding every duty involved in the family relation.* vs. 1–4. Obedience to parents stands next in the decalogue to obedience to God. A child who does not honor his parents will be likely to grow up with small regard or reverence for any authority higher than his own will. When respect to parents ceases to be a national virtue, there will be little respect for constituted authority, and as a nation's life rests on the regard of the people for its laws we see at once the reason why this command alone of all the others should be distinguished by the promise of national perpetuity. The atmosphere of American life is too largely pervaded with flippancy and irreverence. We need more of the opposite qualities, and nothing would be so likely to induce it as the faithful teaching of this command. Parents also have a duty to perform. Children must obey, and parents nurture and admonish *in the Lord*. Thus Christianity clasps its golden links of reciprocal duty about both.

2. *The Gospel teaches the true socialism.* vs. 6–9. Napoleon used to call Christ *le grand Democrat*, or the great leveller. He was right. Paul taught the true democratic equality in an age when the faintest idea of such a thing had hardly dawned on the minds of men. Master and servant are both placed on the same level as alike subject and accountable to one Lord and Master. No duty is required of one class but that a reciprocal duty is required of the other. The spirit of these commands carried out in our own day would give to labor all the advantage that socialism claims—and far more. It is one of the most solemn and imperative duties of the Christian church to teach this divine communion in which the wealth and talents of the favored few are to be used for the benefit of the less privileged many, but to do this effectually reform must begin at the house of God. Those churches, unhappily too common, where the rich are courted and the poor ignored only widen the division. The liquor saloon and the secret socialistic lodge stand ready to give the laborers the welcome they withhold. When Christianity loses her power over the masses atheism takes the helm—with what results we are taught by the dreadful scenes of the French Revolution, and, at a later period, of the Paris Commune.

3. *Life is a warfare.* vs. 10–13. We are apt to think that excess of one virtue will make up for deficiency in another. But the Christian's armour should be *whole*. If lacking in one Christian grace, no matter how much he may abound in another, there is a vulnerable spot for the enemy. It is a mistake to think we can oppose only one evil at a time. We should present a solid front, anti-lodge, anti-rum, anti-tobacco, anti everything else that is contrary to sound doctrine. It is only thus that we can stand in the evil day against all the varied assaults of the world, the flesh, and the devil.

LIGHT FROM THE WORD.

How is respect for age coupled with the fear of God? Lev. 19: 32. Does Christianity teach that employers should share profits with the employed? Col. 4: 1. What foes does the Christian have to fight? John 12: 31; Col. 1: 13; 2: 15.

EXPLANATORY.

"Children obey your parents." Both parents. The first duty of *children*, obedience. This is not to be slavish but cheerful; the obedience of unreserved confidence and grateful love. It is also the first form of all piety toward God and reverence for divine things.—*Schaff.*

"In the Lord." (1) In his strength; (2) because he commands it; (3) for his sake. The obedience should be religious, arising out of the conviction that such obedience is the will of the Lord. This makes it a higher service than if rendered from fear or from mere natural affection—*Hodge.*

"Honor thy father and mother." To honor is more than to obey. The child that honors his parents will yield a real deference to their judgment and wishes when there is no definite and authoritative command; will respect even their prejudices; will chivalrously conceal their infirmities and faults.—*Dale.*

"That it may be well with thee." The promise was a *national promise*. It was a declaration that the prosperity, the stability and the permanence of the nation depended upon the reverence of children for their parents. Bad children would make bad citizens. If there was a want of reverence for parental authority, there would be a want of reverence for public authority.—*Dale.*

"Provoke not your children to wrath." Parents are sometimes wanting in courtesy to children, speak to them roughly, violently, insultingly, and so inflict painful wounds on their self-respect. Parents sometimes recur with cruel iteration to the faults and follies of their children, faults and follies of which the children are already ashamed, and which it would be not only kind but just to forget. Parents are sometimes guilty of a brutal want of consideration; they allude in jest to personal defects to which the children are keenly sensitive, remind them mockingly of failures by which they have been deeply humiliated, speak cynically of pursuits in which their children have a passionate or romantic interest, and contemptuously and scornfully of companions and friends that their children enthusiastically admire and love. Parents are sometimes tyrannical, wilfully thwarting their children's plans, needlessly interfering with their pleasures, and imposing on them unreasonable and fruitless sacrifices.—*Dale.*

"In the nurture." This nurture must be (1) of the body, a training into right habits and ways of living; (2) the education of the mind; (3) the training of character; (4) religious training, in the outward worship and in the love and service of God.—*Peloubet.*

"Be obedient to them that are your masters according to the flesh." Chrysostom sees in these words, "according to the flesh," a consolatory hint that the lordship over them is temporary and of short duration (Calvin), that their real liberty is still their own.—*Alford.*

"As unto Christ." This would give it the character of a religious service because the motive is regard to divine authority, and its object is a divine person. It thus ceases to be servile, and becomes consistent with the highest mental elevation and spiritual freedom.—*Hodge.*

"Do the same things unto them." That is, treat them as flesh and blood like yourselves, having, as men, the same claims on you as you on them; "do unto them as ye would that they should do unto you."—*Ellicott.*

"Forbear threatening." Literally, "the threatening," your habitual threatening. St. Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness, ill-temper and severity.—*Schaff.*

"But against principalities, against powers." Not only individuals of high rank, but embodied powers of the multitude controlled by individuasl. The word is used to express the united, controlling, mighty influences against which the Christian has to contend.—*Ellicott.* The customs and habits and fashions of evil, worldliness, selfishness, ungodliness, lust, hate, oppressions, every form of pervasive evil used by the princes of darkness.—*Pel.*

"The rulers of the darkness of this world." Properly, the world rulers of this darkness. This phrase is simply a poetical expression of the idea conveyed by the title "the prince of this world," applied to Satan in John 12: 31; 14: 30; 16: 11.—*Ellicott.* World-rulers are mighty demons of world-wide sway, whose power and methods are worldly in contrast with heavenly. This darkness is the overshadowing darkness of sin which now blights the world.—*Peloubet.*"

"High places." It is plain that fallen spirits have a vast and mysterious agency in the world, and that in many ways inscrutable to men they lord it over ungodliness, shaping, deepening or prolonging the means and methods of spiritual subjugation. This dark spirit-world is anxious to possess and maintain supremacy, and therefore Christians must wage incessant warfare.—*Eadie.*

"Take unto you the whole armour." The full accoutrement, i. e., shield, helmet, breastplate, greaves, sword and lance.—*Newland.* The panoply, the entire equipment, offensive and defensive (comp. v. 17), of heavy armed infantry, the choice troops of those days. The several parts are spoken of in vs. 14–17. As Paul was bound by a chain to a soldier thus equipped (comp. v. 20), the figure was literally at hand.—*Schaff.*

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Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

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1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party hased upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and libertics, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that athelsm and priestcraft are twins and hoth alike foes to human liberty and welfare. We further most firmly believe that a government without God has none hut lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arhitration as a means of perpetuating it; yet we as profoundly believe that the bravery and hlood of our soldiers have hought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised hy the women of this country: "For God, and home, and native land," and trust that this heautiful and patriotic motto will soon he not only echoed by their voices, hut sustained hy their votes.

Wc, therefore, solemnly adopt and present the following. as containing a hrief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohiblion of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted hy our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to henefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens hy Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the scttled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenuc and vested husiness interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republicau party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secrct lodge worship:

Adventists (Seventh-day.)

Baptists—Primitivc, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Luthcrans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
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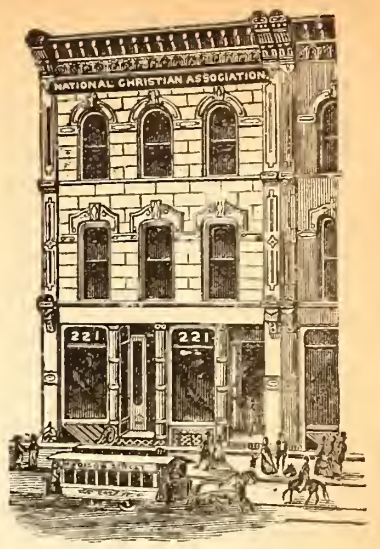
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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 23, 1885.

NORTHERN LIGHTS.

A noble letter from Rev. E. J. Ekman of Sweden, a leader among the independent churches of that country, appears on the first page, which confirms and strengthens the testimony of Prof. Fernholm a few weeks since. It has been kindly translated for the *Cynosure* by Rev. C. O. Lindell, connected with the Engberg-Holmnberg Publishing Co., (Scandianavian) of this city. A number of Swedish pastors of this city are much interested in these reports from fatherland and have suggested other prominent names in Sweden who will be willing to correspond with the *Cynosure* on this subject. Through the interest thus awakened we ought to rouse the excellent Swedish brethren in this country—Profs. Haselquist, Olson, Cervine, Edgren, Revs. Lindahl, Sjoblom, Bowman, Welo, Ransern, Wingren and others, though representing different denominations, are yet one in their love to the Lord Jesus Christ and in their condemnation of the dark lodge power which opposes the advancement of his kingdom. They can but mark with concern the destruction this siren secretism is making in American churches, and even the subtle poison of the lodge has affected some of the Scandinavian churches. Should there not be a standing shoulder to shoulder of all these churches in self-defense to ward off this foe? The old-country people may be safe, but their children growing up among the new and perplexing associations of our restless American communities need especial instruction. Is this being well and faithfully done? And, moreover, eannot these brethren from under the northern auroras aid us who are struggling in a death-grapple with this lodge curse, as their great countryman Gustavus Adolphus went to the aid of Protestantism in Europe when pressed by the same enemy of Christ and his church?

What say you, brethren? Can your synods and conferences do anything more than they have done in this matter?

The *Cynosure* invites a free expression of opinion from any of the brethren named or others who are interested.

WESTERN COLLEGES.

Rev. Charles F. Thwing of Cambridge, Mass., was lately invited to become president of Grinnell College, Iowa, but refused the offer after an examination of the college finances, with which, however, he found no fault except that the endowment was insufficient. This drew from him an article in the *Independent* urging that, as "college expenses are now four-fold what they were fifty years ago and double what they were twenty-five years ago," they must have greater endowments to assist poor young men or this class will be soon shut out from college walls altogether.

Leonard Woolsey Bacon, in the last *Independent*, takes up the discussion, disagreeing with the conclusions of Mr. Thwing, since the facts show that the more an institution is endowed the more expensive is its educational course, and the more improbable is it that a poor boy can get any advantage from the funds left to assist him. The table gathered by President Elliot of Harvard tells the story thus: at Harvard, Yale and Columbia, the wealthiest and most highly endowed institutions, the average annual expense for each student is $800. At other well endowed Eastern colleges the rate is $600, $500, $350, but always less as the college is poorer. Dr. Bacon shows that as wealth increases, although the endowments are given to help poor students, the man actually gets less help, and he concludes that "if you are very hard up, you can send" your son "a thousand miles West, to a college that sends its president East every year to beg money to keep its head above water, where he will get a first rate education at a cost not beyond the reach a poor man's pocket."

The endowments at Oxford and Cambridge, the great English Universities, were given for the benefit of the "*pauper's scholarii*," the poor youth who were unable to bear the expense of an education. The effect, says Dr. Bacon, "has been to make it impossible for a poor student to get within hearing distance of the university," so that an act of Parliament has been necessary to permit a poor man to attend examinations and lectures.

The benefits of this discussion are likely, before it is done, to be immense and far-reaching. The popular effect of great endowments and college foundations will be lost and rich men who are seeking thus to erect a monument to their names will be compelled to seek other investments. The rich who give conscientiously and from principle will stop piling hills upon mountains, if their gifts only make a bulwark where they wish to provide a level and broad highway. The army of treasurers, lawyers, and financial overseers needed to care for these great endowments will be released for more profitable work. Religion will get part of the wealth now lavished upon institutions already glutted and missionary agencies can be projected on a grander scale; and other colleges now toiling and grinding in poverty will feel the effect of an equalizing process. There is not too much given for education, but it is probably unwisely distributed.

The natural deduction from Pres. Elliott's figures, Mr. Thwing's facts and Mr. Bacon's inferences is expressed very neatly in the *Golden Rule*, which is worth reprinting for the encouragement of many Western professors, and the information of parents and young men who are more ambitious to get a sheepskin signed by a great name, than that such a name should be gained by the graduate himself in after life:

"This condition of things leads many parents to send their sons West for instruction; and there are some great advantages in so doing. The young man not only reduces his expenses, but is able, if he will, to earn at least half of the small sum there needed to educate him. He has a chance to see something of the country, and so broaden his outlook. He is far less exposed to temptation. He enters an atmosphere in which the dignity of labor is more truly recognized, and in which a thirst for knowledge is more general. His classmates are more mature, they feel the responsibilities of life more, and are far better equipped to meet emergencies. When his course is over, the opportunities for active service are wider, and he is better able to judge for what he is fitted. He will lack something in polish, but for fighting the battle of life in a manly and successful way he is no whit behind his Eastern brother."

—The N. C. A. General Agent left this city for Brighton, Mich., and the State Convention on Monday afternoon, expecting to return soon after the close of the meeting.

–Pres. C. A. Blanchard is expected to speak on Wednesday evening next, April 29th, in the Swedish Methodist church, corner of Oak and Market streets, in this city. He is this week attending the Michigan convention.

—Olney, Ill., local papers of last week announced a lecture by our Illinois State lecturer, Bro. Dissette, in the Moravian church in that place on Wednesday evening.

—Bro. H. A. Day responds to Bro. Grinnell in the *Wesleyan Methodist* on the position of the Wesleyan churches on the lodge. As we surmised, during his lecture work Bro. Day found cases of indifference on this subject that surprised and grieved him. The church discipline has, however, grown stronger and the *Wesleyan* is no less faithful than ever.

—The Grand Lodge of Illinois, reported at its last Meeting some $34,000 in its treasury. It is not long since some of the Masons, who were not beyond shame at their pretences of charity, determined to begin a fund for a Masonic orphan's Home. Meetings have been held, but instead of putting their Grand Lodge surplus to use. they started the business with an orthodox Masonic raffle.

—The Wisconsin Classis of the Reformed church met last week in the Holland church, pastor De Bey, corner of Harrison and May streets, Chicago, and spent two days in a profitable and interesting session. Rev. Mr. Zweemer of the Alto congregation, Waupun, Wis., presided, and brethren Moerdyk, of South Holland, Miller, of Peoria, and Vander Ploeg, of Fulton, Ill., were among the active members. This classis (synod) is perhaps the firmest in the denomination in its staunch resistance to the anti-Christian lodges. Every year its petition goes up to the General Synod asking that the whole church may take the position it has always held of Christian separation from this iniquity. A memorial was adopted this year which will be carried to the General Synod next month. The classis voted also, a committee to supervise the publication and distribution of tracts, which shall instruct and warn the young on the secret society question.

—The remarkable renunciation of Rev. Mr. Marsh, a Methodist minister of Canada, will be remembered as appearing in the *Cynosure* some two years since. The *Iconoclast* of Brantford, Canada, says: "Another minister of the Methodist church of Canada, well known from one end of the Dominion to the other writes us as follows: 'I am a personal friend of Bro. Marsh's,—lived in the same house with him before and after his conversion,—and know he is perfectly honest in his renunciation of Masonry, as I am of that and several other secret societies.'" The *Iconoclast* adds that some of the church dignitaries hint at chastising Bro. Marsh by church discipline.

—The discussion of the lodge exclusion from the United Brethren church fills an ample space in the *Telescope* of last week, ex-Pres. S. B. Allen of Westfield, and Prof. Davis of the Dayton Seminary, contributing able, logical and Christian articles. The former shows how untenable are the arguments of the friends of the lodge, since the discipline provides in an especial manner for the reclaiming of secret society offenders. The discussion has so far left no ground absolutely for those who are enemies to the best interests of the church (for such they really are) in their objection to the United Brethren position against the lodge. The General Conference meeting in Fostoria, Ohio, in two or three weeks, will undoubtedly be much divided on this question. Let prayer be made by all who love our Lord Jesus Christ, that all things may succeed in that meeting for the union of all its members for Christ against his enemy, the lodge.

The *Highway of Holiness* is right in its stricture upon the *Religious Telescope*, which gives too much encouragement to writers like Bishop Weaver, who would revolutionize the church by admitting the lodge to fellowship. Bro. Huber says: "The *Religious Telescope* as readily publishes articles *against* the special holiness work, as *for* it, on the flimsy excuse that it is a paper for the *whole* church. So it is on the secrecy question. Now if the U. B. church, as such, is on the side of holiness, its official organ should be exclusively and wholly on the side of holiness. If this church is an anti-secrecy church, its official organ has no right to devote so much as *one inch* of space to the advocacy of secrecy, or its admission into the church. Because we respect the brethren of the Presbyterian, Lutheran, Methodist and other churches, is no reason why we should surrender our space for the advocacy of their peculiar views. This would soon bring unrest into our Zion."

REQUEST.

Little has been said in the *Cynosure* or *American* about the request to Joseph Cook, but let no one suppose that the matter has been abandoned or that nothing is being done. Nearly six hundred names have been sent in and arrangements are well under way and in some cases completed for visiting conferences, general assemblies, etc., to obtain the signatures of such as are interested in learning Mr. Cook's views on the lodge system. Be patient, friends; this movement is well received, and is taking deep root and the top and fruits will appear in due time. Meanwhile let prayer unceasing be made by all who are looking for the destruction of anti-Christ and the coming of that kingdom which is "righteousness, peace and joy in the Holy Ghost," in which the lodge system has no place. J. P. Stoddard.

COLLEGE MATTERS.

The approaching anniversary at Wheaton, is the quarter-centennial. The first class was graduated in 1860, and among its members were our General Secretary, J. P. Stoddard, and Prof. L. N. Stratton, president of the Wheaton Theological Seminary. At the request of the Alumni Association the faculty has set aside a whole day, Wednesday, June 17th, for the special exercises to be provided by the Association. Among the speakers expected are Major J. W. Powell of Washington City; Rev. Warren F. Day of Ottawa, Ill.; Prof. O. Ring of Reno, Nevada; Judge Potter of Jeffersonville, Iowa; D. D. Fisher, Esq., of St. Louis, and others. The exercises of the day are expected to begin with an old-time "morning exercise" by Pres. J. Blanchard which will of itself be worth going far to attend. Ample preparations are being made to entertain hundreds of old students and visitors, and a time of rejoicing and of blessing is expected.

—The well-known college at Berea, Ky., which was founded by that fervent reformer, John G. Fee, and which is perhaps the only college in America where the colored and white students are about equally represented, will upon the date of its com-

ing commencement, June 24, have special addresses from prominent literary and church people. Among the speakers to be present will be George W. Cable, Washington Gladden, Roswell Smith, President of the Century Company, and Rev. Robert West, of the *Advance*, of this city.

—Rev. S. W. Gilkey has accepted the professorship of Ancient languages in the College of Tarkio, Mo. The institution has now a fine building, and the people of the place have donated $20,000 on condition that $10,000 shall be raised from other sources. This is a promising beginning for this young United Presbyterian institution of the South West.

—Mr. Bostwick, of Detroit, has given $50,000 to Olivet College, a Congregational institution in Michigan. This institution has also received intelligence that Mr. Erwin, of New Brittan, Conn., has made it a bequest of $100,000.

—President White, of Cornell University, announces, with evident satisfaction, that the institution occupies a Christian attitude, since the departure of several anti-believers. A majority of the faculty are now evangelical in faith.

Reform News.

LIGHT IN THE EAST.

The following extracts from a letter dated, Boston, April 14, 1885, will be read with interest:

"In spite of the unfavorable weather, last evening twelve of the friends of the cause met and organized, 'The Anti-Lodge Inquiry Society.' We adopted a very simple constitution, pledging ourselves to do all in our power to advance the anti-secrecy work. We decided for the present to hold meetings on the first Monday evening in each month, and elected a president, vice president, and secretary. We have a very pleasant room and can accommodate twenty-five or thirty, and when this proves too small we can have a larger one on the same floor. The young men seemed hungry for something to read that will give them a clear idea of the work to be done." We can accommodate all who wish to join with us in this much needed work.

"I trust we may be able to keep up such a fire along the line as to prevent many from joining the ranks of the enemy."

This movement originated with a few consecrated Christian young men of Boston whose attention had been called to the evils of the lodge, and who feel called of God to warn others of the dangers threatened by this engine of Satan. A few suggestions as to ways and means and words of encouragement when in Boston last February give promise of permanent and good results. When Bro. McFall's attention was called to this move by the young men he most heartily approved and with the earnest cooperation of his church has offered every encouragement and assistance possible. The need of this young society is:

1. The prayers of God's people. They are in the very jaws of the beast, and where he is honored and worshiped on the throne of his great wealth and power.

2. A library for the better information of the members and others whom they may interest to read, and a good supply of tracts for judicious distribution and copies of the *Christian Cynosure*, *American*, *Christian Statesman*, Richmond *Star*, *Free Methodist*, *Wesleyan Methodist*, *Christian Instructor*, and other publications freely discussing the lodge question. Publishers who are willing to donate copies of their papers to be kept on file at the office of this young club will direct, until further notice is given, to W. E. Mace, No. 25, Union St., Boston, and any who may desire to aid in this enterprise in the purchase of books, etc., can direct as above or to the N. C. A. Treasurer, W. I. Phillips, 221 W. Madison St., Chicago. Next to the entrenchment of our reform in Washington, I look upon this beginning in Boston as the most important of all the outposts yet established, and trust that friends will not stay their prayers or withhold their sympathy and support.

Very respectfully, J. P. Stoddard.

FROM THE ILLINOIS LECTURER.

Carlyle, Clinton Co., Ill.

I could get no church in which to lecture or preach but the sheriff gave me the use of the campaign stand in the court house yard. Then I scattered tracts through the stores and houses until my stock was exhausted.

When the people gathered I found myself surrounded by a mixed audience, judges, lawyers, "Christian Knights" and ladies, preachers in the distance, all to hear what "this babbler saith." I then preached for about one hour and a half from Rom. 8: 31. When through I had turned the blue lodge inside out as I did at Lebanon, oaths, penalties and all; and when I closed they still stood as if rivetd to the spot, while I walked down through them all and went my way, they still standing there as an illustration of the truth that when a living issue on the subject of religion is fairly set forth a man will lack neither hearers nor will they be lacking in interest, however mad they may be because of its presentation. And they won't complain of the length of the sermon or become sleepy.

As I had to pass a saloon door a red-nosed creature standing in front of it with a crowd said as I passed, "Look at him, he's a villain, he looks like a villain." Then followed a lot of odious language uttered in louder tones, lest having passed I might not hear it.

Here a man came to me and said, "I was worth at one time in a town not three hundred miles away, not less than $3,000, and lost it all by fighting Masonry. For I am an Anti-mason and was actively fighting the lodges. Now I have in another city recovered my financial standing by close attention to business, but when I began I had not a dollar, for I had just three dollars left when the Masons were through with me. Now I'm as well fixed as before but I never mention the subject. If I thought that you'd mention this I never would have breathed it. I firmly believe that you can never get justice in our civil courts, when the interests of secretists are involved in the case. But don't you mention my name, or I am once more a ruined man.

What testimony! Yet this is the testimony which comes voluntarily from so many citizens of this government. "America is ruled by secretists and we cannot help ourselves." Then take the fact that the great institution of Odd-fellowship dictates as to who shall or shall not occupy offices of honor or trust under this government!

Since leaving home but one friendly roof has sheltered me for a night, and that was Rev. Mr. Thompson's in Lebanon—while but few extend the hospitality of even a drink of water! I never passed through a country in all my travels where people would come to hear a man preach and yet shut the doors of their churches against him. I never before addressed audiences so deeply interested in the matter presented who did not manifest some interest in the welfare of the preacher. On one Scripture they are seemingly well agreed, that is, being convinced that our cause is just. "The just shall live by faith."

Salem.

Entering the Disciple church which was holding prayer-meeting the preacher informed me that there would undoubtedly be work for me in some of the churches here. Next morning I called on Rev. T. H. Padgett who seemed glad to see me. He has taken many degrees in Masonry, but is out and has been out a good many years. Learning my evangelistic character as well as my relation to the Christian Association, he asked me if I was at liberty to engage in revival effort and let the lodge question rest for the present? I replied that he was better acquainted with the situation here and that if he thought my opening that subject out in this place would prove disastrous to the success of the proposed meeting I would wait until the meeting closed, and if that was satisfactory to him I was ready to engage in a series of meetings.

That night I preached for that church and the pastor announced the beginning of a series of meetings under my ministry. On Sabbath morning I could see indications of Masonic uneasiness in the congregation, but preached with considerable liberty. At the close of the evening service I was warmly gripped as a Master Mason by two or three of the leading members of that church. I did not respond, but "took due notice" and felt that the craft would soon hedge up the meeting. On Monday a leading member of the church informed the pastor that he could not be at the meeting that night because he had "to attend the Masonic lodge"(!) and the pastor learned to his dismay that there was a general complaint against him because he had "taken up a stranger." Though nothing specific was alleged; I knew what was the trouble: the craft was in danger of being reviewed in open day and expected me to open fire at any moment.

The pastor informed me of the situation, stating his surprise that these objections should be so prevalent. His wife was greatly mystified likewise, and neither could understand this state of affairs. I told him that I could account for this complaining in just one word—Masonry!

"Oh!" said he, "I had not thought of that. Well, we'll not ring the bell for prayer meeting this afternoon," and after reflecting, thought best not to attempt a service at night.

"Now," said I, "Do you think I can get your church to preach one sermon on the subject of Penal Secrecy?"

"Well," he replied, "you know how a good majority of them—the officers—are." Here his wife importuned me not to mention the subject in the city at all, for she feared that the craft would blame her husband. But he looked at it in the right way, saying, "No, no, let us not lay an embargo on any man's conscience."

I reminded him of his carefulness in presenting me to his elders and obtaining their consent to my preaching for them, and that they by that act became responsible to a greater degree than he was. But I added that when he entered into that arrangement with me I knew he had undertaken more than he bargained for. In short, that the craft from the time I left the Maquon lodge in Knox county of this State, had obstructed almost all my revival efforts and that this was not likely to prove an exception.

So bidding these good people farewell, I went to find the sheriff and obtain the use of the court-room. He was absent in the country. I then endeavored to secure School Hall and saw the three men who control it, who promptly refused when I told them my subject.

It was election day in town and nearly night, and as the people prepared materials for a bonfire in honor of the victory of all the whisky candidates, I could see from the hotel the dark figures dancing and gesticulating before the bright fires and hear yells of delight equalled only at a Chippewa dog feast, which the whole scene resembled.

From this place I went to

Flora.

Here I called to see the M. E. pastor, Rev. Ravenscroft, who stated that he never was a Mason, but that "he did not approve of making war upon them, for there are good men in all of them." Some more conversation followed ending in a direct refusal on his part to let me address the people in his church on this subject.

It is election day here too. I called on Rev J. A. Mavity, pastor of a Christian church, who advised me to see his official board who he thought would let me have his church to preach or lecture in. He informed me that he is a seceded Odd-fellow and is opposed to secret societies. In view of its being election day he thought that it would scarcely pay for me to attempt it until the next evening. I called on two of the officers, who were quite friendly and viewed the matter just as did their pastor. Added to the election was the interest which arose on the appearance of three strolling Frenchmen accompanied by two performing bears. Under these circumstances I did not feel justified in remaining longer. As it was when leaving Salem, a slight rain was falling or I might have resorted to street preaching in both these places.

So leaving our friend, Rev. J. A. Mavity, some reform tracts I boarded the train for Olney.

Geo. T. Dissette.

FROM THE WISCONSIN AGENT.

Sextonville, Wis., April 4, 1885.

I am once more in harness and at work. I preached last Sabbath at Orion in the morning, and at Pleasant Hill Congregational church in the evening. It was very bad going and I had rather a small congregation but good attention. I also delivered three lectures at Orion on Monday, Tuesday and Wednesday evenings, and one at Pleasant Hill on Thursday evening. I had a very good time and hope much good was done, had some opposition but none that did any harm. I think some saw the harmful nature of these secret societies as they had never before.

Wm. H. Dawson wrote me a good while ago that he wished me to come up here and give a few lectures, but I could not till now. He has done a great work here. He and brother P. Robb, an old friend of former years, stand by me, and their excellent wives provide for all my needs.

I arrived in Sextonville last evening; have now made arrangements to preach in Richland City tomorrow morning, and at Sextonville in the afternoon.

The going is still very bad, but my team is able to take me almost anywhere; coming up here I had almost to swim my horses. I passed through snow-banks in which they sunk up to their bodies, and some places where the snow had been shoveled out, and the snow on each side was as high as their heads, but I am safe, sound and well.

I. Bancroft.

The Home.

THE TEST.

"Lovest Thou Me?"

Thus saith the Master: "Lovest thou me?"
More than the leisure so pleasing to thee?
More than thy joyance in sight and in sound,
Than varied delights which are scattered around?
Then work in my vineyard, at home and abroad,
For the welfare of man and the glory of God.

Thus saith the Master: "Lovest thou me"
More than the kindred so precious to thee?
More than thy father and mother so dear?
Or brethren, or children, or wife the most near?
Couldst leave them for me, who withheld not my blood
For the welfare of man and the glory of God?

Thus saith the Master: "Lovest thou me,"
Resigning thyself as a sacrifice free?
Still patient in sickness, and steadfast in woe;
And serving by waiting, if God wills it so?
Thy springs all in me, when earth's fountains are dry,
Foretastes of fruition that waits in the sky?

Thus saith the Master: "Lovest thou me"
More than the wealth I have given to thee?
More than the mountains of silver and gold,
Than houses and lands, and the flocks of the fold?
Then reach out thy hand, and dispense far abroad
For the welfare of man and the glory of God.

A STRIKING CONVERSION.

In the year 1876, at the invitation of ministers in Washington, District of Columbia, I held a series of Gospel meetings which lasted twelve weeks. Washington is called "the city of magnificent distances," and churches as well as individuals are much isolated. It was but slowly that the people came together in the daily prayer meeting. In answer to many prayers, however, the Holy Spirit came down on the great evangelistic gatherings with mighty power, and many remarkable conversions resulted.

Amongst those converted was the well-known Major Hall. He was a popular man among his companions. He had frequently held offices of trust under the government of the city, and was a member of a fashionable club. He was confessedly addicted to the vices common among men of the world. One day, walking down Pennsylvania Avenue, he met his old friend, General Crittenden, who said to him: "Major, I have been converted; if you come to Dr. Rankin's church to-night you will hear me relate my experience." The Major at first thought his friend spoke in ridicule, but he soon discovered that General Crittenden was in dead earnest. After no small persuasion he consented to be present at the evening meeting.

General Crittenden related his spiritual experiences on that occasion in a manner which moved many hearts. He had been a leader in the Northern army during the Civil War, and was a man of much ability. At the time of his conversion he was practicing as a lawyer, and with his Christian wife attended Dr. Sunderland's church. He told how his son's conversions in the meetings had attracted him to them, and how, at last, his proud heart had yielded to Christ. As he spoke, not a few were moved to tears. Major Hall, however, instead of being softened, seemed to be greatly incensed. When the inquiry meeting was announced, and his wife urged him to stay, he said, "No! The General has made a fool of himself. I will have nothing to do with such meetings." He went from the church straight to a place of fashionable resort, where he gambled all night. Next morning, instead of going home he went to a hotel for breakfast, and afterwards slept there till late in the afternoon. Then he returned to his evil associates.

Meanwhile his wife had set apart that day for fasting and prayer for the conversion of her husband. In her agony of prayer she cried out, "O Lord, if need be, take from us by death our darling and only daughter, if so my husband may be led to Christ." No assurance of an answer seemed to be vouchsafed, and she continued to plead: "O Lord, take from us our first-born and only son, who, with his sister, has given his heart to Jesus in these meetings, if that is needed to lead my dear husband to thyself." Still no answer seemed to be given. Almost in an agony of despair, she cried out, "O God, lay my dead body across his pathway, if need be, to keep him from stumbling into hell. Thou didst give thy Son to die for him; if the sacrifice of my life is also needed, I freely give it." No sooner had these words fallen from her lips than she felt, like Daniel of old, that while she was yet speaking, God had heard and answered her prayer. She rose from her knees filled with joy, and ran across the street to the house of a Christian neighbor, to whom she said "My husband is going to be converted, and he will join Dr. Black's church on such a day." They said to her, "Why you are beside yourself; where is your husband?" "I don't know," she replied; "but I know he is going to be converted; God has answered my prayer."

That same night Major Hall was among his companions, and had gambled till daybreak, when suddenly he threw down his cards, and saying, "I have played my last card," he turned upon his heel, and went to his office, under terrible conviction for sin. He hunted up a Bible, but he knew more of Blackstone than about God's law and Gospel, and he could find no comfort in turning over the leaves of the sacred book. He remained in his office, however, till five o'clock in the afternoon, having been there from daybreak, trembling all the time at the foot of Mount Sinai. At last he went to a friend's house, and told him of his distress. He at once brought Dr. Black, the pastor, who pointed him to Christ, explaining to him the Saviour's finished work, and urging him to pray God for mercy and forgiveness. He did so. His prayer was heard and answered; peace and joy filled his soul.

Major Hall came to the meeting that night. Some one said to me, "There is Major Hall, do you know he has been converted?" "Indeed," I replied. I left the platform, and said, "Major, I hear you have become a Christian; is it true?" "Yes, it is." You are well known in Washington; if you would stand on that platform, and relate your experience to the great assemblage of people here to-night, it would do more good than any sermon I could preach." He said: "I am so weak, I can scarcely stand upon my feet. I have eaten nothing since yesterday at three o'clock, and I have been in terrible soul distress most of the time." "Well, if you will come up, and, after I have spoken, say a word or two, I am sure the Lord will help you, and it will do great good." I placed my arm in his and led him on to the platform. His utterances were broken, what he said was so indistinct that very few heard. But the tears fell from his eyes, and many in that great audience who knew him well as a man of pleasure, and could guess what a terrible soul-struggle he had passed through, were deeply moved by his testimony. His wife, scarcely realizing what she was doing, sprang to her feet, and in a clear voice that rang through the building, exclaimed: "I am the happiest woman in Washington to-night!"

One week from that date Major Hall stood at my side on the steps of the Capitol, where for many years the American Presidents had been inaugurated, and in a clear, stentorian voice, in the presence of 10,000 to 15,000 persons, related the story of his conversion. It had not been announced that he was to speak, but vast numbers were in the habit of gathering there Sabbath after Sabbath, to hear Gospel addresses.

These events occurred nine years ago, and Major Hall, from that day to this, has lived a consistent and earnest Christian life. Would that every Christian who reads this narrative might have his faith strengthened to pray for those who may seem to be far gone in sin. Would that every sinner might realize that Christ is indeed able to save to the uttermost all who come unto God by him, "Seeing he ever liveth to make intercession for us."—*E. P. Hammond, in the London Christian.*

BEARING ALL THINGS.

I sat down this morning, as usual, to read my Bible. I had a trouble, which, whether large or small, filled my mind for the time, and almost unfitted me to take up the matchless thirteenth chapter of first Corinthians. Still I read it over and over. I came again to the wonderful line: "Beareth all things, believeth all things, hopeth all things, endureth all things." I stopped awhile at the word beareth. The commentary told me the original word meant, "Holding in like a water-tight vessel," and adds, "the charitable man contents himself from giving vent to what selfishness would prompt under personal hardship." Reaching out for the book that would help me ("God be thanked for good books," said Channing) I traced the word in the three other places where it is found in the New Testament. In Corinthians 9: 12, Paul says: "We suffer all things lest we should hinder the Gospel of Christ." I did not have to suffer as Paul did, yet it is strengthening to feel I am in his company and fellowship. In 1 Thess. 3: 1–5, he says: "When we could no longer forbear," could no longer cover up or restrain our longings. The "beareth all things" began to have a life-like appearance. I began to think I could hold in, cover up, keep in a while longer, or a little more. Another commentator, as if to meet my case exactly, puts a note to one of these places in these words: "We suffer without speaking or complaining." At times a "bearing man" feels, "I must let somebody know how much I have to bear, and how well I bear it." This may be a higher degree of patience, but not the highest. The bearing quietly, the holding in without complaining or railing, this is more like Paul's. I felt stronger as I closed the book and took up the work of life. May it be so, in some degree, with the reader of these lines.—*Southern Christian Advocate.*

NEW LIGHT ON THE BIBLE.

Mr. St. Chad Boscawen has just closed a series of afternoon lectures at the British Museum on "The Hebrew Prophets and Monuments." The London *World*, of Jan. 22d, gives this brief sketch.

Mr. Boscawen in his closing lecture claimed that the chronology of the Bible, owing to the discovery of Assyrian and Egyptian inscriptions, was now placed on a footing such as was little expected fifty years ago. From the date of the battle of Karkar, in which Ahab and the Assyrian allies were defeated, until the return from the Babylonian captivity, there was a series of valuable connecting links between the Bible and information derived from tablets unearthed at Babylon. One of the most important gains from the recent discovery of this mass of contemporaneous historical literature was the removal of the confusion and apparent discrepancies regarding the Assyrian invasions of Palestine during the reign of Hezekiah. The political significance of the embassay of Merodach-baladan (2 Kings 20: 12) was at once apparent when viewed in the light of the monumental inscriptions, and the atmosphere of intrigue, rebellion and stern vengance was very clearly apparent in the writings of the Hebrew and Assyrian scribes. It was this embassy, in B. C. 712, which brought about the invasion of Judea and the siege of Jerusalem in B. C. 711 by Sargon, and the prophecies of Isaiah (chaps. 10, 11.), so long unsolved mysteries, were now found to be clear and detailed records of this lost incident in oriental history. After quoting several examples of detailed accuracy of the writings of Isaiah the lecturer proceeded to treat of the evidence derived from the inscriptions as to the Jewish captivity and the fall of Babylon. The detailed account of the march of Cyrus, and of his capture of Babylon, preserved in a tablet, fixed the date of the fall of Babylon and death of Belshazzar as B. C. 539. The evidence leading us to identify Gobryas with "Darius the Mede" of Daniel, was also very strong.

THOUGHT AND LABOR.

Ruskin says: It is no less fatal an error to despise labor, when regulated by intellect, than to value it for its own sake. We are always in these days trying to separate the two; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother, and the mass of society is made up of morbid thinkers and miserable workers. Now, it is only by labor that thought can be made happy; and the professions should be made liberal, and there should be less pride felt in peculiarity of employment and more in excellence of achievment.

BISHOP RYLE AND THE BLIND CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass nor trees nor birds, nor any of those pleasant things which have gladdened your eyes all your life.

More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her, not a friend nor a relation to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why you are so happy?"

"I love Jesus, and he loves me; I sought Jesus and I found him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the Gospels," she said; "but what I like best of all is the last three chapters of Revelation."

Having a Bible with him the bishop read to her, as the train dashed along, Rev. 20th, 21st and 22d chapters.—*Ex.*

THE STORY.

Have you listened to the story
Sweet and old,
Have you listened to the story,
Filling life with light and glory,
Men have told?
How there came a heavenly stranger,
Cradled low in Bethlehem's manger,
Strong to shield from death and danger
God's dear fold.

It is full of human sweetness,
Rich in love's divine completeness,
Ever new.
Grief, her lonely vigil keeping,
Care, her crust with sorrow steeping,
Lift their eyes and hear it, weeping,
'Tis for you!

He was wronged above all others;
Mocked, denied,
He was wronged above all others;
Bruised and broken, O my brothers,
Crucified;
In a purple robe they bound him,
With the cruel thorns they crowned him,
Pitiless, they gathered round him
Till he died.

When I heard the wondrous story,
So divine,
When I heard the wondrous story,
Coming down through annals hoary,
Christ was mine:
O that love beyond comparing,
Burdened heart, thy sorrow sharing,
For thy sake the thorn-crown wearing,
Is he thine?

—*Rev. W. Haughton.*

A PRISON MISSIONARY.

In solitary confinement in the Moyamensing prison, Philadelphia, there is a Dr. Goersen who is accused of killing his wife. He had been a drunkard before he committed his crime, but since going into prison he has been very religious. He now pretends to be interested in the future of his fellow-prisoners. He applied for permission to read the Bible to the inmates of the prison, but the request was refused. Goersen, however, was determined to impart to his fellow-prisoners his knowledge and professed belief in the Scripture writings. The prison is overrun with big English beetles. The insects are from an inch and a quarter to two inches or more in length. Goersen is a remarkable penman, and saw in the roaches a medium through which it was possible to attain his desired object. He captured a big beetle, and, parting the wings, salivated a tiny strip of tissue paper, and stuck it, by the aid of a paste made from scraps of bread, on the insect's back. On the paper, written in minute characters, were the words, "Though thy sins be as scarlet, they shall be as white as snow." The insect was then released and scurried through a crack in the floor. The following day he captured fifteen or twenty of the largest roaches out of the insect battalion that entered his cell. He prepared a dozen slips similar to the first, and, inscribing on each a quotation from the Scriptures, attached them to the backs of the roaches.

The lid of a pan filled with scraps was placed on the floor as a bait. Three days later Goersen found nearly a score of roaches in the lid.

Carefully he picked them up, one by one, and examined them, on the back of one, and inscribed on the strip of paper, were the words: "Be not deceived; evil associations corrupt good morals." But this was not all. Written, across the paper, in scrawling and almost illegible hand, were the words. "I no yure rite. Sined, 62."

After several attempts he achieved the feat of writing in infinitesimal characters, on the back of a two-inch roach, a clear and distinct transcript of the Ten Commandments.

The other day while one of the officials of the prison was walking through the corridor his attention was attracted by a peculiar looking insect. It appeared to have a "spasm," and was evidently trying to relieve itself of the incubus of a strip of paper that trailed from its back.

The insect was captured without trouble, and the astonished official was amazed to find on the paper the following text, clearly and distinctly written: "Look not upon the wine when it is red, for at last it biteth like a serpent and stingeth like an adder." It had been written by Goersen.—*Philadelphia News.*

WORMS AND THEIR HOMES.

The worm's body is formed of a hundred or even two hundred rings, that can be drawn close together, or that spread out and press against the ground and move forward one after another to help him on. He is covered with very small bristles which make it easier for him to pull himself along. And though he has a mouth he breathes through his skin. But eyes he has none. Still it has been proved that in some way he knows, at least after a little time, when a bright light is shining on him. Nor has he any ears. But he can smell his food if it be near; and he has some sense of taste, and relishes his dinner of cabbage or onion leaf. One sense remains, and that is very strong in these little creatures that can neither hear nor see. It is the senss of touch. You know how a worm curls up the instant it is touched; and perhaps you have seen how they put their heads out of the earth and turn them about, as if feeling for something. Their long bodies are so well able to bend and move either backwards or forward, and their sense of touch is so quick, that the worms, though without sight or hearing, do wonders in their own way. Their holes are often dug three or four feet deep, or in cold countries as much as seven or eight feet under the surface. These holes go straight down, or in a slightly slanting direction. At the bottom there is a small round room, with perhaps a few little stones in it, for the worm does not like to lie close against the cold earth. During hot, dry summer weather, or in cold frost of winter, the worms remain down at the bottom of their holes, curled up singly, or three or four may be rolled in a ball together. The whole length of the narrow hold has a lining of dark mould. Near the top, for a few inches, the lining is made of leaves flattened against the earth. In that softly lined part the worm likes to lie all day in damp or cool weather, with his head just concealed beneath the level of ground, or poking up from the surface. Through this habit of lying at the top of their little homes, with their heads stuck out at the door they are easily caught and pulled up by the bird.—*Selected.*

BIBLE READINGS FOR THE YOUNG.

THE GREAT WHITE THRONE. Read Matt. 25: 31–46.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place for them. Rev. 20: 11.

1. Who shall sit on this great white throne to judge the world? Dan. 7: 9, 13.

2. Who shall then behold the Son of Man? Rev. 1: 7; Acts 1: 11.

3. In what book will the names of all the Lord's people be found written? Rev. 20: 12, 15; 21: 27; Luke 10: 20.

4. By what book will all others be judged? Rev. 20: 13; Matt. 25: 41.

5. What joyful welcome will the Lord's people then receive? Matt. 25: 21, 34.

—*Notes for Bible Study.*

TEMPERANCE.

RUM COSTS MORE THAN RAILROADS.

The *Argonaut*, of San Francisco, takes up a new line of comparative statistics. It is not a temperance paper, but devoted to the social, educational, literary, and business world, and its conclusions will be the more attractive to persons who discount whatever appears in the organs of the temperance reform. The railroad and saloon earnings of two sections of the country, viz., the New England and the Pacific group of States, form the basis of the *Argonaut's* comparison. It finds the entire gross earnings of the railway corporations of the New England States to have been, in 1882, $156,188,499; in the Pacific group, the total earning of all the roads were $4,754,686. The total number of miles operated in the first is stated at 6,186 and in the second, 5,812.

The total number of licensed gin-mills operated in the New England group for the year ending June 30, 1883, according to the report of the commissioners of internal revenue, was 16,239. The number operated in the Pacific group was 15,188. The *Argonaut* then, proceeding on the *dictum* of the Brewer's Congress and various associations of liquor dealers, that place the average receipts of the saloons throughout the country at $5,000 each, estimates the "gross earnings" of the saloons in the New England group at $81,195,000; and in the Pacific group $75,940,000; and concludes that "In the New England States, therefore, the saloon keepers squeezed $25,000,000 more out of the people for poison than the railroads did for carrying freight and passengers, and in the Pacific States they succeeded in getting $34,000,000 more."

The number of inhabitants in the New England group of States—census 1880—is 4,010,438, and the cost per head, including women and children, for intoxicating liquor is $20. In the Pacific gronp, the number of people is 1,479,615, and the average cost of whisky to them is $51 per head.

The total gross receipts of all the railroads in the United States for the year 1882, $770,356,716. For the year ending June 30, 1883, the number of saloons licensed was 195,869, and their gross earnings, according to the best authority, $979,345,000; showing a difference in favor of the saloons, against the railroads, of $208,988,284.—*Union Signal.*

DRINKING IN SWITZERLAND.

The *Times* continues its interesting series of communications on the drink question in Switzerland, which should be carefully read by public and philanthropic men in all the countries of Europe. The present communication consists of an analysis of the report of an inquiry into the whole subject by the Federal Council, which seems to have been carried out with great ability, and is supplemented by a report from Dr. Schuler, Federal Factory Inspector. The consumption of spirits, and, still worse, that of absinthe, has "portentously" increased. The increase of spirits has been much faster than that of wines, though the importation of wines has quadrupled in little more than thirty years, the greatest rate of increase of both was in the period of prosperity including and following that of the Franco-German war. The Federal Council attributes this most disastrous increase in the consumption of alcohol to two causes: first and mainly, to the introduction of free trade in alcoholic beverages, and the withdrawals from the Cantons (by the Constitution of 1874) of the power to limit public houses; and secondly, and in great measure, to the commercial and agricultural prosperity which prevailed some ten years since. "Good times make drinking" in Switzerland as elsewhere. Spirits are very cheap; in the Canton of Berne two decilitres of schnapps (containing 6 or 8 oz.) may be bought for one penny—almost as cheaply as beer. The result in the production of pauperism, crime, insanity, physical incapacity, and death is told in the article. It is the disgrace of England to show more coarse drunkenness than most other countries, but in the amount of alcohol per head consumed she is exceeded. A table is given showing that this amount is greatest in the following countries in the order of their names—France, Belgium, Switzerland, Denmark, England, Germany. Assuming that spirits contain 50 per cent of alcohol, wine 12½ per cent, and beer 5 per cent, the Frenchman's consumption of alcohol is at the rate of 19.67 litres per year, that of the English 10.03, and that of the Swiss 13.45; the Dane, though he consumes 18,90 litres of spirits in the year, drinks so little wine and beer that the actual alcohol which he imbibes is represented by 12.22; the German is a long way in the rear with 8.30 litres. The Frenchman drinks almost as much wine as the Englishman does beer; it contains twice as much alcohol; besides, he takes brandy in his coffee. The ordinary Englishman does not diffuse his drinking as the ordinary Frenchman does; he drinks one or two days a week to his great disgrace, and, let us hope, repents during the remainder. There is this further difference in England; the existence of large classes who drink nothing or next to nothing, leaving the still enormous consumption of alcohol in England to fall on those pitiable fools who think it a harmless if not a healthy thing, and supply the statistics of our jails and workhouses.—*London Lancet.*

THE EYESIGHT AND TOBACCO.—It has long been known that among the evil results of the excessive use of tobacco is the tendency to what is known as amblyopia, which is an impairment of the usual sight. It is substantially an atrophy of the optic nerve. Tobacco injuriously effects every organ of the human body. It may soothe by deadening the nerves, and the stimulation it gives is pleasant while the influence lasts; but even with the strongest men it deranges the digestion, irritates the nerves, impairs the eyesight, as well as befouls the person who uses it.—*Christian at Work.*

The Churches.

—The United Presbyterian congregation of Newark, N. J., has extended a unanimous call to Rev. R. T. Wylie to become their pastor.

—J. D. Nutting of Oberlin Theological Seminary has received a call from Rock Creek Congregational church, Ohio.

—The United Presbyterian church of Syracuse, N. Y., Rev. J. P. Sankey, pastor, has lately received twenty-five additions.

—The Rev. J. W. Sibley and wife, who have labored six years as faith missionaries at Ellichpoor, Central India, expect by the blessing of God, to return to that field within two or three months. We trust our readers will remember this brother and sister at the throne of grace.—*Faith Missionary.*

—Bro. U. D. Lathrop formerly of of Viola, Mercer county. Ill., is visiting the spring conferences of the Wesleyan churches, as the agent of Wheaton Theological Seminary. His church at Viola has for their pastor, Bro. O. C. Bedford, a graduate of Wheaton College and Seminary.

—In the *Wesleyan's* report of the Syracuse Wesleyan Methodist conference, the name of Bro. Wardner, the editor, appears as supplying the church at La Fayette, N. Y.; Rev. E. Jones remains at Syracuse; E. Barnestown has no appointment, and D. P. Rathbun, having returned to New York, is connectional evangelist and missionary.

—The twenty-fifth anniversary of the pastorate of Rev. Theo. L. Cuyler, D. D., in the La Fayette Avenue Presbyterian church, Brooklyn, N. Y., was celebrated April 5, by an appropriate service. In his discourse Dr. Cuyler said: "I have preached 2,300 discourses to this congregation, have delivered 1,000 public addresses on temperance here and elsewhere, have officiated at 570 marriages and baptized 802 children. I have received into this church 3,610 members, of whom 1,566 were accepted upon profession of faith in Christ. Our total membership at present is 2,012."

—The third year of the preaching and praise service at Central Music Hall, of Chicago, will close on next Sunday evening. Every Sabbath evening of the year now closing Rev. Dr. Barrows, of the First Presbyterian church, has personally conducted the services. The expense of these services during this period, amounting to about $10,000, has been met by personal contributions of the members of the congregation of the First Presbyterian church; a generous offering on their part towards the evangelization of the unsaved multitudes of the city.

—Revivals are reported in many places in northeastern Iowa. At Nugent, a country charge where preaching is held in a school house for want of a church building, a powerful work of grace has been carried on by a union of Christian people, and fifty-two conversions are reported. At Bloomertown, a farming settlement, God has honored the faithful work of a few believers in the saving of twenty-five souls. Some twelve or fifteen have been converted at Lansing as the result of special services.

—The Moody and Sankey Christian Convention in Pittsburgh, April 9–12, was a great success. The Fifth Avenue Music Hall, holding over four thousand people was filled. The admissions were by ticket, and thus crowding was largely avoided, and many of the class most needing the Gospel were reached. On Thursday evening, at a meeting for men only, thirty rose for prayer, and at a similar service Friday evening, there were 104 inquirers. The interest permeates all classes of the community; and all denominations co-operate in the meetings. The remarkably fine acoustic properties of the hall, which was built for a market, enable the speakers to be heard by every one of the audience. A meeting for ministers was held Saturday afternoon, and meetings for Christian workers, non-church goers, women, and for young men on Sunday.

—Bro. C. B. Ward of the Telugu Faith Mission at Secunderabad, India, tells in the March number of his paper, the *India Methodist Watchman*, of the trying experiences and blessed deliverances of the mission. From June to November, 1884, the Lord tried the brother by reducing his income. He struggled through, selling old exchange papers, and making every shift of economy. But since November the cup of blessings has overflowed. There has been contributed to the mission 11,000 reals, and four new helpers have joined themselves to the mission. Bro. Ward has twenty children in his orphanage.

—The Presbyterian church in the United States at present has fifteen Indian missions among the following tribes: Senecas, Chippewas, Omahas, Creeks, Dakotas, Seminoles, and Nez Perces. These missions have an aggregate of 1,256 communicants. They also have ten schools, with an aggregate of 389 scholars.

—The foreign mission work in Germany has suffered a severe loss in the death of Theodore Harms, of Hermansburg, in Hanover, the leading spirit of the Hermansburg Missionary Society, that has labored with so great success in South Africa, East India, and China. His brother, Louis Harms, founded this society with no capital but fervent faith, and found this an excellent investment. Since his death, his now deceased brother Theodore has proved himself a worthy successor.

—Bethany Presbyterian church, Philadelphia, Rev. A. T. Pierson, D. D., pastor, will soon be straitened for room. Two Sabbaths since the pastor welcomed one hundred and thirty-nine new communicants.

—A Methodist revival in Phœnix, Ari., lately, was the first protracted revival meeting ever held in Arizona. The encouragement to the church was so great that a Sunday-school association has been formed to build up and organize auxiliary schools. All churches were represented.

—Says a correspondent from Scotland: "The Salvation army is dying out in Scotland, and for this chief reason, I believe, that the churches are being warmed at the heart, and are waking and reaching out the hands of brotherhood and Christ to those masses from whom for so long they had gathered up their skirts. They are becoming more missionary to the home-foreign heathen. And, of course, when the churches do their whole business in this respect, God's protest and expostulation through the Salvationists will cease, and drums and banners and fanaticism will be no more."

—A circular has been issued, signed by many of the leading ministers and journalists of Chicago, stating that they are acquainted with the Rev. P. A. Seguin, and heartily approving the enterprise in which he is interested, that of erecting in this city a French Protestant Evangelical tabernacle. Liberal subscriptions are asked for in order to promote the enterprise. The finance committee of the enterprise consists of the Rev. Thomas Parry, D. D., pastor of the Jefferson Park Presbyterian church, and J. A. Mack, superintendent of the Chicago Bible Society. The elders of the tabernacle are Paul Pouliot, E. N. Duquesne; trustees, N. P. Hynes, A. L. Le Beau, Alex L. Le Beau; pastor, Rev. P. A. Seguin, No. 44 Blue Island avenue.

—The first meeting of the American Congress of Churches will be held in Hartford, Conn., beginning May 11. The object of this congress is "to promote Christian union, and to advance the kingdom of God, by a free discussion of the great religious, moral, and social questions of the time." The international committee will meet next week to arrange Sunday-school lessons for another seven years. The general management of the congress is in the hands of a council of twenty-five, in which the various churches of America are unofficially represented by clergymen or laymen, or both. This council has no intention of establishing a society, or organizing a plan of union, or putting forth a creed; it simply aims, by holding public meetings from time to time, to make provisions for a full and frank discussion of the great questions in which the Christians of America are interested, including those ecclesiastical and theological questions upon which Christians differ. The council is a self-perpetuating body, not composed of delegates elected by ecclesiastical organizations, and therefore not officially responsible to any church or association. Its executive organ is a committee of seven, chosen from its own members, whose business it is to make arrangements for an annual public meeting and to conduct its various sessions in such a manner as to further the interests of common Christianity.

MISSIONARIES IN AFRICA.

A Washington dispatch of the 6th inst. says that the United States Consul at Sierre Leone, has informed the State Department of the arrival at that place of William Taylor, the American Bishop for Africa, together with Dr. Somers and Mr. Chatelaine, on or about the 2d of January, on their way to Liberia, where they will stop a short time before proceeding to St. Paul de Loando. There arrived also at Sierre Leone, on Feb. 19, another party of missionaries, forty in number, on their way to Loando. They intend to proceed toward the interior of Africa in hopes of meeting a party starting from the eastern coast. The Consul expresses much anxiety for the fate of these people, sixteen of whom are children, the two youngest being 15 and 23 months old. Should they arrive at Loando, they will have made a voyage of over 8,000 miles from New York, via Liverpool. They propose going 1,000 miles at least into the interior.

The Consul says he is constantly asked what these missionaries are going to do with the children, and people who know the coasts do not hesitate to say that it is absolutely wicked to bring them out here where they have many chances to die and only a few to live. "It would no doubt be well," the Consul continues, "for missionary societies at home to consider well before contracting the expense and responsibility of sending an expedition to the wilds of Africa." He hopes for the best, but says: "We are prepared to hear sad news within a year from this little band, who go out with light hearts, not knowing what is before them."

The kind-hearted Consul does not evidently consider the power of God to aid this feeble company in overcoming the dangers of their way. As for the danger of the climate, there would seem to be no good reason why white men cannot live in the Congo Valley with tolerable health and comfort. Mr. Stanley thinks they can do so by a proper observance of the laws of living in that climate, and this is the opinion of many others who have written on the subject. The temperature is very equable. In one year in which observations were taken, the highest reading of the thermometer was 97.16 degrees on Nov. 5th, and the lowest was 53 degrees on July 29th., giving a variation of only 43.56 for the year.

OBITUARY.

Sad Bereavements.—In January last, Mrs. Marx, daughter of S. E. Miller, with her husband, came from Great Bend, Pa., to minister to her sick brother, Charles Miller, in his last illness, bringing with her her two children, having already parted with her first born. Soon after her arrival at the precious old home, both of the lovely children sickened and died, leaving the dear parents childless. Judge of the ordeal, ye fathers and mothers, of returning to a home made empty and as it were *homeless* by the silence of the music of sweet voices and little feet.

But the sad record ends not here. Bro. Marx returns to the sad home alone and leaves "Sunie" to take charge of the sick brother "Charley" (pet names) to the end of life, fast ebbing away. Monday, February 9th, he closed his eyes to earth to open them on the glorious "things unseen which are eternal." The funeral, conducted by your humble correspondent, took place Feb. 12 at the Baptist church, Clifford, Pa.

Charley was a young man of rare qualities in his mental and social make-up, and had a very large circle of admiring friends. To human view his future for life and brilliant achievements was bright, but brighter still the future of the soul made "full indeed" by the Son of God. He fell asleep, to all appearance, leaning on the promise of the Son of God, "How much more will your Father in heaven give good gifts to them who ask him."

Let those who read the *Cynosure* pray for the afflicted parents of the departed dear ones. This obituary should have appeared weeks ago but for the illness of your correspondent. Nathan Callender.

Thompson, Pa.

Jeptha M. Feemster was born September 24, 1857, and was the fifth and youngest son of William D. Feemster, Sr. His mother died when he was but eighteen months old, and his father gave him into the charge of his cousin Isabel, the elder sister of Rev. Paul S. Feemster, of Kansas. When five years old he took the contagious camp fever from returning soldiers and for some time his death was expected. During this sickness his father fell a pray to the same disease and died, leaving his little son still sick. He was early and carefully trained in Scriptural knowledge and became a child of God by faith. When his cousin, Rev. S. C. Feemster, was publishing the *Christian Republic* at Columbus, some twelve years ago, Jeptha took great pleasure in assisting him in the work; and continued after the death of that lamented and godly man to assist largely in the office. He desired for some time to come to Wheaton and pursue an educational course as a preparation for usefulness among his people at the South. "This inspiration," writes Miss Feemster, "came to him one morning at early dawn by the impression upon his mind of some lines of Longfellow's Psalm of Life, of which he was very fond. *Arise and go,* seemed to come the word to him, for 'God's own arm hath need of thine.' His countenance seemed to be lighted up with heavenly joy as he told of his inspiring dream. He raised his crop and got all his other arrangements made; the difficulties in his way being removed, he went, bound in spirit, to Wheaton and Chicago, not knowing the things that awaited him."

In his new relations he gained many firm friends, whose esteem for his faithful, humble and consistent piety increased with time, and in his final illness was manifested in many acts of kind assistance.

The following tribute from a friend and relative was well merited:

Bro. Feemster was an earnest Christian, always choosing to associate with exemplary Christains, and was noted

for his kindness to all God's creatures and a strict observance of his laws. The most prominent trait of his character was faithfulness in all that he considered his duty to God and man. Whatever he did was done well. A strong Anti-mason, he opposed secret orders from the best motives and the enemies of the reform respect him. To the young he was an example in meekness, often repeating, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." It was the earnest prayer of his friends here that if it was God's will he might recover and come back and work in the South as was his wish, but God called him to a better place. To his relatives and friends here and brothers and kindred in distant States I would say, Let us "sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." In his last letter home which was dated February 26, he penned the following words:

"'I will never leave thee nor forsake thee.'

"'They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever."

"'As the mountains are round about Jerusalem, so the Lord is round about his people.'

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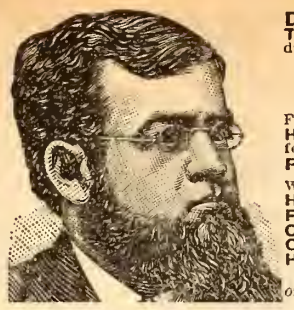


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IN BRIEF.

One of the greatest vegetable curiosities in existence is on exhibition in Nevada. It is a potato vine filled with well-developed potatoes which grew in the open air like tomatoes, only differing from ordinary potatoes by having a slight green tinge.

As an example of their stoicism it is said that in an Indian fight with soldiers in the west a squaw concealed her little girl in a barrel, telling her to remain perfectly quiet, whatever happened. After the battle the child was found with her arm shattered by a minie ball but she had uttered not a sound.

At Wilkesbarre, Pa., there has recently been manufactured a wire rope one mile and 500 feet in length and 2½ inches in diameter. Its total weight is 32 tons and its tensile weight has been tested up to 92 tons. It is made of six strands of wire rope, each a little over ¾ of an inch thick, and composed of nineteen wires. These six strands are wound round a hemp rope, which though not supposed to add strength to the cable gives it flexibility. The best Swedish iron was used. Such a cable is estimated to be capable of hauling up the planes eight or nine million tons of coal before being worn out. It cost $4,000.

An old lady, aged sixty, was seated mending her son's stockings in his house in one of the suburbs, when a tramp entered and asked for something to eat. The old lady went to the pantry, and when she came back her gold-rimmed spectacles were gone. She said to the tramp, "You've got my specs." He denied it. Quietly laying down the plate, she went to a bureau, took a revolver therefrom, pointed it at the tramp, and told him that if he did not lay "those specs" on the table she would shoot him where he stood. The tramp took the spectacles from his pocket, and mildly laid them down. "Now," said she, "eat what I have brought for you and get out." He ate and departed. When her son appeared, the old lady, again taking the revolver from the bureau, said to him, "Augustus, how do you cock this weapon?"

Sun Storms.—How can we, who are bewildered and appalled by the fury of our planet's cyclones and volcanic eruptions, form a conception of the terrible energy of natural operations on the sun? Prof. Newcomb suggests that if we call the solar chromosphere an ocean of fire, we must remember that it is an ocean hotter than the fiercest furnace, and as deep as the Atlantic is broad. If we call its movements hurricanes, we must remember that our hurricanes blow only about a hundred miles an hour, while those of the chromosphere blow as far in a single second. They are such hurricanes as, coming down upon us from the north, would, in thirty seconds after they had crossed the St. Lawrence, be in the Gulf of Mexico, carrying with them the whole surface of the continent in a mass, not simply of ruin, but of glowing vapor, in which the vapors arising from the dissolution of the materials composing the cities of Boston, New York and Chicago would be mixed in a single indistinguishable cloud. When we speak of eruptions we call to mind Vesuvius burying the surrounding cities in lava; but the solar eruptions, thrown fifty thousand miles high, would engulf the whole earth, and dissolve every organized being on its surface in a moment.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as fonnd in their own publications. 10 cents each; per dozen 75 cents.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

President Cleveland Tuesday evening issued a proclamation declaring President Arthur's order opening the Winnebago reservation in Dakota to settlement inoperative and void, and notifying all persons on such lands to remove their effects within sixty days. Settlers failing to do so will be removed by force.

Capt. Couch, leader of the Oklahoma boomers, having been assured by Secretary Lamar that the government would not permit any intrusion upon those lands and that it was the determination to drive the cattle men out, asked if that was the final decision. Being told that it was, he left the Secretary's presence in sullen silence.

The silver men expect the whole power of the administration to be brought against them in the next Congress, and say that the fight has already begun over the organizatiou of the House; that Mr. Randall's friends are working for him for the speakership and are backed by the administration.

The President, Friday approved of the sentence of the court-martial in the case of Gen. Wm. B. Hazen, adjudged guilty of "indulging in unwarranted and captious criticism of his superior officer," the Secretary of War. After being thus reprimanded, the Chief Signal Officer was discharged from arrest and ordered to resume his duties.

COUNTRY.

The bill for the establishment of a public park around Niagara Falls, and appropriating money to pay for the lands, was passed by the New York Assembly Thursday with the Senate amendments.

The grand jury at Salt Lake City returned two indictments Thursday under the United States Statute, supposed to be for polygamy and include Bishop H. B. Clawson and Mr. Rossiter, of the theater.

The grand jury at Wheeling, Friday, reported 125 indictments—an ex-governor, a candidate for United States Senator, the head of one of the State departments, prominent merchants and manufacturers, society men, attorneys and others being indicted for gambling. An alderman and other city officials are on the list, and respected real estate owners and agents are also set down for renting houses for immoral purposes.

After a trial lasting over a month, Jas. D. Fish, ex-president of the Marine Bank, has been found guilty of misapplying its funds and making false entries on the books, with intent to defraud the bank and deceive the bank examiner. The indictment originally contained twenty-five counts and the jury found Fish guilty on twelve.

Orson P. Arnold, a leading Mormon, pleaded guilty to unlawful co-habitation Monday at Salt Lake City and stated to the court that he would abandon polygamy and obey the laws, upon which Judge Zane imposed a fine of but $300.

A ten-pound can of gunpowder was exploded Thursday night in the cellar-opening of a boarding house at Baltimore, where a number of non-union glass-blowers lived. The house was wrecked and the union men are charged with the crime as they had threatened to take the lives of the "scabs."

The Fall River manufacturers of print Monday afternoon in New York eight five-story tenements on W. Sixty-second street collapsed and fell to the ground, a mass of ruins, and burying many workmen. Nearly a score of carpenters, lathers, plumbers and others were extricated from the debris and taken to their homes or to the hospital. Threats of lynching were made against the contractors owing to the faulty construction, but they had decamped.

Capt. Phelan telegraphs from Kansas City that it will be impossible for him to go to New York at this term of court to prosecute Dick Short, who stabbed him in Rossa's office. Short remains in the Tombs.

FOREIGN.

In regard to the Afghan troubles very little seems to be known outside of diplomatic circles as to the actual situation, but it is believed that negotiations for an amicable settlement are progressing, although there is no abatement of preparations for war. Armed merchantmen have been ordered to the South African cape, Bombay, Sydney, and other important points. Negotiations for the purchase of the greater part of the Chilian navy have been concluded by the English government. Austria and Germany are reported to have warned the Porte that the Berlin treaty will be annulled if either British or English warships are allowed to pass through the Bosphorus. A Russian prince in Paris has received a personal telegram from the Czar, in which he expresses strong hope that peace will be preserved by mutual concessions.

The basis of peace has been accepted by San Salvador and Guatemala. Hostilities have ceased. A general amnesty has been proclaimed and awaits the approval of the allies. The plenipotentiaries will meet in Acajulta to arrange a definite treaty of peace.

Reports from Battleford, Manitoba, are that the beleagued people are starving. The Indians are burning and pillaging. Prince Albert is in bad condition and it is feared that Reil's forces have captured Fort Pitt and massacred the people. Gen. Middleton is pressing forward, but his ammunition and commissary department are said to be in a wretched state.

General Graham reports from the Soudan that the roads are now in condition to make work on the Suakim-Berber railway easy. Osman Digna is trying to collect followers for the purpose of compelling the desert tribes to furnish him supplies. The natives report that Osman Digna's forces have gradually dispersed as the British cut off their supplies of water and forage.

Orders to cease hostilities were sent from France to Admiral Courbet and Gen. De l'Isle on the 10th. French troops however are still embarking for Tonquiu. The terms of a preliminary treaty of of peace between Chiua and France are published.

BUSINESS.

If any have sent in clubs of five or more and have not been properly remunerated it is hoped that they will write at once to the publisher. Many prefer to donate their work for the good of the cause, but any who are entitled to anything for work done for the *Cynosure* will confer a favor if they will let it be known.

It is gratifying to have so many self-sacrificing co-workers for the *Cynosure*. But let us not forget during this busy season that less than one-half cent per working day will secure the *Cynosure* to your friend for a whole year! And eight numbers will be sent to one address for twenty-five cents.

Many kind words of commendation for the paper are received, which are appreciated by your agents and co-workers here. But attention now is especially called to the extracts from letters from ministers located in the South. They have received the paper as a donation from old friends of the *Cynosure*, who have thus started the reform leaven in new fields, not only widening and extending but also deepening the work of our agent, Rev. H. H. Hinman, in previous years.

Extracts from some of these letters will be continued from week to week for a short time that donors may learn something of the effect of their benevolence.

From Friendsville, Tenn.:

"The *Cynosure* is a paper that I do not know how I could do without. I think no one can read it without being benefited. Thanks to that friend for his or her kindness. After I read the paper I give or send it to a neighbor."

From Hempstead, Tex.:

"For two or three months some friend has kindly sent me the *Cynosure*. This paper is read with interest by me and then given to our young folks. I approve of *most* that appears in its columns and think if a check could be put upon the craze among the young colored people for the 'mysterious societies,' much money could be saved, time improved, health prolonged, and in many instances souls saved for eternity."

From Dallas, Tex.:

"I do heartily endorse the high Christian stand which you and your paper take for 'prohibition and Jesus Christ' against intemperance and secret societies. There are no two evils so hostile to the church of Jesus Christ as whiskey and lodgery. They are specially destructive to the colored people of this place. The colored churches are little better than dead from the evils above named. * * * Of the many Christian family papers that come to my home, the *Cynosure* stands second to none. If the person whose generosity sends me this paper knew how much good his gift has done myself and family and the church, he or she would be encouraged to continue in the distribution of such papers for Christ's sake."

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, April 17:

Lois B Smith, Wilson Milligan, C M Strickler, Jos Luce, John Bell, Jacob D Bell, Alvin Acker, Geo R Milton, A J Foord, David Wylie, Alexander Sutor, Wm Featherston, J L Buchwalter, S Daniels, Mrs S T Reed, Menno Bowman, Eliza Tuttle, P P Jayne, J O Risheill, E P Chambers, John W Trees, J S Howe, H L Kellogg, A Wright, Daniel Varney, J R Baxter, Sam'l A Pratt, James D Smith, Geo S Carlisle, J S Yaukey, E Aikins, M Beecher, Norman Jacobs, H. H. Shepard, Rev J C Telford, Richard Burton.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	85½	@86
No. 3	82	@84
Winter No 2	92½	@93
Corn—No. 2		47
Oats—No. 2	34	37
Rye—No. 2		66½
Bran per ton		14 25
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		11 85
Butter, medium to best	12	@25
Cheese	05	@10½
Beans	55	@1 45
Eggs		13
Potatoes per bus	55	65
Seeds—Timothy	1 40	@1 50
Flax	1 30	1 45
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 15	@5 52
Common to good	3 65	@5 00
Hogs	3 90	@4 75
Sheep	2 00	@5 35

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	82	@1 00
Spring		95
Corn	53	@54
Oats	39	@43
Mess Pork		3 00
Eggs		15
Butter		28
Wool		@37

KANSAS CITY.

Cattle	80	@5 50
Hogs	00	@4 25
Sheep	1 50	@3 50

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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"Here is something," says the Springfield, Mass., *Republican*, vauntingly, "to interest people who aguely suspect Freemasonry of atheistical tenences"—and quotes the case of the agnostic Harison at Toronto who was expelled the other day from he order. The *Interior*, too, sweetens its late frank nd true judgment of the lodge by a note on the same natter. On the other hand Mrs. Garfield, Mrs. Hayes nd some hundred other ladies are laboring to resue France "from the infidel," who is no other than he Freemason. From Voltaire down such have been he French Freemasons. Or, if an instance is needd nearer home, take the case of an infidel at Kipon, Ohio, whose family could not find any so-called Liberal" speaker to attend his funeral. They, herefore, had him buried by the lodges of Gibson nd Oberlin, to one of which he belonged, though n avowed materialist.

The delicate position of one who approaches a nan of General Grant's standing on the subject of is eternal salvation appears in a press paragraph vhich mentions the "annoyance" to which the sick nan is subjected by Dr. Newman, "encouraged by he women of the family." Senator Chaffee, growlngly said the other day, "He ought to be let alone on that subject. It's a shame to pester him." Such is the world's estimate of the value of eternal ife. How often and sadly it changes too late! It s a satisfaction to know that Gen. Grant is not indifferent to the claims of religion. Many are the prayers that have arisen for his mortal life, let them be no less earnest that, now a brief space is yet allowed him in time, he may not forget that there are realities also in eternity.

A series of discourses on the sanctity and authorty of the Christian Sabbath by Rev. W. F. Crafts ttracted much attention in this city last year. They vere delivered in the First Congregational church luring the pastor's vacation. Mr. Crafts has since ssued them in book form as "The Sabbath for Man." nd is devoting the proceeds of its sale to carrying on the war against Sabbath desecration. He has prepared and is now circulating a petition to Congress, asking that it will instruct the Postmaster Jeneral to make no contracts for Sunday mails; forbiding inter-State Sunday trains; and that all military drills, parades and musters of U. S. soldiers and mariners may be forbidden on that day. Such a petition deserves the signature of every American citizen.

The House of Lords discussed the Sabbath question not long since in considering a motion to open the Natural History Museum at South Kensington on that day. The motion was lost by a single vote. Last year the proposition to open all museums, libraries, picture galleries, etc., was lost by a considerable majority. During the debate it was stated that the workingmen had given their voice against such openings, since it was certain that they would be followed by demands for labor on the Sabbath. While 79,000 petitioned for it, 524,000 signed against it. Of 154 public museums provided in English cities but four opened their doors on Lord's day. Several cities tried the experiment of opening and abandoned it shortly. The current of English feeling is toward a closer observance of the day. Many can remember when the royal receptions were on the Sabbath, but that is now a thing of the past; so is the London postal delivery, a remarkable fact in such a metropolis—and so are they all remarkable facts which mark a growing respect for the religious observance of the day whose sacred influence must preserve all other days from decay.

The decision of the Supreme Court in Washington last week in the polygamy case of Rudger Clawson, a Mormon elder, has renewed the courage of all who labor for the extinction of the evil. Clawson's case has now been through all the courts and he must now pay his $800 fine and take his four years' imprisonment. The machinery of the law under the new impetus works rapidly. Three arrests were reported the day after the decision, one being of a nephew of Brigham Young, another of a bishop in Idaho. Saturday Bishop Hiram Clawson pleaded guilty at Salt Lake to the charge of polygamy. But all do not submit so easily. Angus M. Cannon, brother of the ex-Congressman, is said to be the only leading Mormon now visible to the public. He is president of the "stake" in which Salt Lake is situated. He was arrested last January, but escaped sentence. Of the Supreme Court decision he expresses surprise, for he knows the Edmunds law is unconstitutional. Yet he set his house in order to obey it, there being no sacrifice to him and his aged wives in the change. He reasserts vehemently his faith in Mormonism: "We believe in marrying only for the purpose of procreating and making an earthly tabernacle for the myriad of spirits waiting to fill them, but I would be torn to pieces before I would give up one jot of my religion. If I was called upon to marry a young woman to-morrow I would do so. I would not pledge myself to live within the Edmunds law for any power in this world. It is our religion. Mormon people will never give up polygamy. They cannot. They will abide the consequences, even imprisonment and death."

The doctrines of the Mormon church are fourfold more dangerous to our free institutions than those of Romanism. Every dangerous element known to the Jesuits, the Mormons possess, and many others. It has its confessional; it has its tithe; it demands and receives implicit and unquestioning submission. Devotion to the church and obedience to its leaders is enjoined above every other virtue. It has, moreover, many elements of a secret society. Its endowment houses, its mysterious doctrine of blood atonement, are powerful engines of wrong. In its inquisitorial grip upon every individual in its communion, it surpasses any system of surveillance ever devised. No freedom, either of act or thought, is allowed its devotees.

In such a hierarchy, with or without polygamous practices, every American trained in the schools of free thought and free action, can see only danger and menace to our country. In five of our great territories there are but a handful of Christians to oppose the march of this enemy. The enforcement of the Edmunds law is a great victory, but it by no means takes all the sting from the church of the Latter Day Saints.—*Golden Rule.*

THE MOTHER AND HER DAUGHTERS.

BY REV. D. SIMON.

Masonry can boast of being the oldest of modern secret societies. The principles of Masonry are as old as sin, and were first instilled into the hearts of the happy pair dwelling in Paradise. The "Most Worshipful Master" of the hosts of darkness, called by our Saviour the "Prince of this World," has the honor of originating the fundamental principles of secretism. He has shown himself a most powerful secretist, doing his work under the cover of secrecy, appearing unto men in deceptive forms for the purpose of hiding his true character and intentions, for which reason he is called that old Serpent. He understands his work thoroughly and does it like a master. He can succeed best by assuming a form which hides his character, and that form which avoids even suspicion serves his purpose best.

He assumes different forms according to his purpose. Masonry, at first a gathering together of hard working men, and intended to promote the interests of that particular trade, was stripped of its real and original character and made "speculative." In other words, Satan adopted Masonry, made it speculative, and now uses it to accomplish his own ends. Now, speculative Masonry is too "mystic," too difficult, for many classes of men. Some could not be reached by it at all. It became a necessity, in order to exert an influence over all classes of men and in order to control as much as possible, the whole world, to call into existence other societies agreeing substantially with Masonry, differing only in form. Masonry is thus virtually the mother of secret societies. From her, all the modern secret organizations have descended. The blood of the mother is in the veins of every one of her children. The Masonic spirit pervades the whole system of secretism.

We are, however, not willing to admit that every secret society was organized by Masons and is directly under the control of the Masonic lodge, or even of its representative men. That Masons would so desire it, and that this was their original intention may be admitted, but the daughters of Masonry having reached the age of maturity, are about to assert their independence. The daughters are about to leave the parental roof and parental control. They are going to take care of themselves. That which has brought about this state of affairs so rapidly during the last few years, is the introduction of communistic ideas into the so-called labor unions. According to these ideas no higher power, whether God or government, is to be recognized. Such principles fully developed must eventually also throw off the yoke of Masonry. These Masonic daughters are so manifold, that the mother is not able to manage them any longer, and to the terror of Masons and law-abiding citizens they will rise before long to crush whatever may even seem to have authority over them. Masonic grips and signs and pass-words will be of little consequence when the communistic rabble filled with rage on account of oppression, and controlled by atheistic principles, shall rise and assert their liberty.

The fact that the life of the Emperor of Germany is in constant jeopardy is sufficient evidence that Masonry is not controlling, and that because it cannot, the secret anarchist societies of our day. Suppose the Prince of Wales is a Mason and will be protected by Masons, suppose a Mason has organized the Clan-na-Gael and that on Masonic principles, is that sufficient to assure the Prince of Wales that those very men thus organized will not some day plot the overthrow of the English government?

Suppose that Masonry has called into existence societies, whose features indicate their parentage, does that say that they are going to keep control of matters and that the very dynamite intrusted to the rabble will not be used against Masonry?

We confidently believe that Masonry has digged a ditch and is about to fall into it. God in his providence is permitting one beast to devour anoth-

er. There is trouble in the eamp, and if only no one else wonld need to suffer in consequenee of these tronbles, the secretists might fight it ont and destroy themselves. But as it is, the lives and homes and comforts of the million are involved and we ean only pray the Lord to deliver us from blood-thirsty men.

Prospect, O.

SECRET TEMPERANCE ORDERS.

BY REV. H. H. HINMAN.

DEGREES OF APPROVED AND SELECT TEMPLAR, ORDER OF TEMPLARS OF HONOR AND TEMPERANCE.

The covenants in the three higher degrees are precisely similar to that given. In some instances they are an exact copy; in others they are taken from the chapter degrees of Masonry. Here is an extract from the Approved Templar degree, taken from the Mark Master's degree of the York Rite:

I, ——— ———, of my own free will and aceord, in the presenee of Almighty God, and these T. and A. T's, do most solemnly promise, as I have already promised in my former obligations; and in addition thereto, that I will not give the seerets of this degree to any one excepting to those to whom of right they may belong—that I will obey all lawful signs and notiees given or sent to me by a brother, or any department of the order to whieh I belong, if within my power so to do, and that I will assist, whenever ealled upon, in eonferring this degree on others; provided that such persons are duly qualified to receive it, and that it is conferred in accordanee with the Constitutions and regulations of the Order.

I furthermore promise that I will obey all the laws, rules, and reglations, which are, or may be established for the government of the Couneil Degrees, and that I will faithfully observe the laws and regulations of any Degree Temple to which I may now or hereafter belong.

I furthermore promise, that I will, at my earliest eonvenience, seleet a Signet, for my own private use, and give a eopy of it to the Reeorder of this Couneil, to be by him recorded; and when so selected, I will not alter it, unless some brother has previously seleeted the same Signet, or some brother bequeathed me his Signet, and then only by permission.

That I will never attempt to pledge my Signet, exeept in real distress of myself or family, and that I will not try to pledge it a second time, until redeemed from my former pledge.

That I will not attempt to pledge my Signet to obtain aid, except for myself and family, or the family of a deceased brother. Should a brother present me his Signet, asking peeuniary aid, I will grant his request, if in my power; if not, I will return him his Signet, with at least something of value.

Should a brother send me his Signet asking personal aid, I will go to his relief, if in my power, or I will, at least, endeavor to get a brother to supply my place.

All of which I do now sincerely adopt, and sacredly promise always to keep and perform, with the help of God, as I hope for mercy in my greatest extremity.

This leaves an open door for fraud. The member may go from one to another offering his signet and obtaining aid ad libitum. This is done among Mark Master Masons. What a miserable snbterfuge in the place of Christian charity!

The following from the oath of the Select Templars is copied from that of the Royal Arch degree:

That I will not diselose or cause to be diselosed, or give any clue to the seeret cypher which I shall hereafter be made acquainted with—that I will never make a key to it, or use it in any other manner than as I am instructed on the Symbol.

That I will not give the Grip and Word of a Selcet Templar at any time, either in the Council or out of it, in any other manner than that in which I shall reeeive it, namely, on the triangle of Truth, and never above my breath. That I will never give the Council sign of distress, nor the words accompanying it, exeepting in real distress, or in the business of the Couneil, or in some private place, for the instruction of a Companion. And should I ever see the sign or hear the word, I will go to the relief of the person giving them, if it be at the risk of my life, should there be the least probability of my assisting him.

To all which, I most solemnly promise, without any mental reservation, always to keep and perform, so help me God, as I hope for merey in my greatest extremity.

It will be remembered that the treasonable correspondence betwcen Aaron Burr and Blennerhassett was carried on in the Royal Arch cypher. Such things are well adapted to conspiracies, but wholly needless to honest-hearted men. It is high time they were abandoned. It seems strange that the men who manufactured and the people who work should not be above the practice of trickery and falsehood in the ceremonies of initiation, and yet in the Tried Templars degree there is practiced on the candidate a fraud borrowed from the same Mark Master's degree of the mother order.

The dazed candidate unheralded and unprepared is nshered into the place of meeting. He is immediately seized and denied all right to retreat. He cannot make the signs and no one can vonch for him. His friend who loudly raps at the door is unheeded. He is examined and found wholly unprepared. At last his friend is admitted who pleads for him and he is regularly initiated, and tanght to make the step of a Tried Templar, which is the same as that of an Entered Apprentice Mason, except that the feet are a little farther apart and the angle a little more acnte.

The concluding ceremonies of the Select Templar's degree are a sort of re-hash of the leetures in different Masonic degrees. As an explanation, the eandidate is told:

1. That he was divested of his outer garment. This is to teaeh him that it is not his outward appearance in which he must trust, etc.

2. He was clothed in a blaek robe. This was to teach him solemnity, etc.

3. He was led through darkness. This was typical of darkness of the soul.

4. He passed throngh the waters of affliction, whieh was necessary to eleanse his soul.

5. He was passed through a fiery furnace to show that he has been tried in the fire.

6. He is placed in the grave that his soul may receive the rewards of its labors.

The symbols of the order (all borrowed from Freemasonry) are as follows;

The Symbols of this Degree are the Circle, Serpent, Ark, Stream, Altar of Ineense, Rising Flame, Grave, Tomb, Evergreen, Index, Union or Clasped Hands, Blessing Hands, Praying or Joined Hands, Tongue, Heart, and Temple.

We are told that the circle represents the power of God; the Serpent, wisdom; the ark, safety; the stream of water, pnrity; Altar of Incense, a grateful heart; Flame, the soul or spirit; the Grave, tomb and evergreen reminds of death; the Index, onr jonrney; clasped hands, friendship; joined hands, that a blessing will follow onr honest endeavor; the tongue, that we must curb our speech; the heart, a token of affection; and the Temple points to the Temple above, "not made with hands eternal in the heavens."

How passing strange that people who have the Gospel of Christ should invent and practice snch folly! And how incomprehensible is the condnct of those who because of the snpposed good in the secret temperance orders tolerate all the grosser abominations of Freemasonry!

WEEK-DAY SERMON.

BY E. E. FLAGG.

Among the most encouraging signs of the times is one fact that I find noted in a secular paper of the day of not at all religious bias:—namely, that the fashionable heterodoxy now so prevalent in some of our pnlpits does not pay in the long run. Clergymen who advocate new and startling theories may draw for a while but the multitude soon tire of these broken cisterns that hold no water, while men like Moody and Spnrgeon sway the masses with perennial and ever increasing power. They preach nothing but the old truths that have been preached over and over to the generations dead and gone—doctrines that have been tanght by praying mothers, witnessed to by martyrs, and lived by hosts of nameless believers—bnt they set these trnths in the light of onr nineteenth centnry. Face to face with the thousand cares of to-day that were unknown yesterday, with the countless needs and necessities onr fathers never dreamed of, with the great moral questions pressing on the attention of every thonghtful soul with a force unfelt by the deepest thinkers of the past century, they set the solemn, eternal facts of revelation; and humanity is only true to its instinct in being drawn as by a resistless magnetism toward such preachers.

The world does not need new truths any more than it needs an addition to its primary elements. What it does need is the old truths tnrned over and held in different lights, as we wonld hold a diamond, till they toueh every angle of individual experience and reflect the sunshine on all sides.

Mrs. F. quoted to me the other day a very familiar text, but the way in which she qnoted it was an inspiration:—"Cast not away your confidence which hath great recompense of reward." It is not confidence in the Lord's power and will to save us sometime, but in his power and will to save us *now* that we are most frequently tempted to cast away. We lose half the comfort of these texts when we limit their meaning. Sunday-school teachers, ministers, Christian parents, you pray and labor on, and meanwhile not a cloud, though small as a man's hand, rises in the arid heavens. The temptation is great to cast away your confidence, bnt yield not to it. A great recompense of reward is attached to work like yours, and the promise is *sure*, snre as Jehovah's throne. And that army of noble men and women who are laboring to overthrow the strongholds of open and secret iniqnity, is it any wonder that they sit down under their jnniper trees sometimes and think the strife very uneqnal? A sense of onr own human weakness that does not at once drive us into the Eternal Fortress is as good a vantage gronnd as the enemy wants from which to shoot his poisoned arrows of discouragement into the soul. But cast not away your confidence. "You are not sufficient for these things." No; but in the Lord Jehovah is everlasting strength. "You are alone; not only the world bnt the church and the ministry side against yon in the strnggle." But what saith the Lord?—I have reserved unto me seven thousand men that have not bowed the knee unto Baal.

Workers for Christ wherever you are, however small the corner of the vineyard you till, there is a great recompense of reward for all your labor. Are you humbly conscious of an earnest desire to do your best? Then cast not away your confidence for any snggestion of the enemy that you might have done more or done better.

RELIGION AND THE WORKING CLASSES.

Editor Cynosure:—It is one of the most cheering signs of the times, amidst the frightful revelations which are constantly reaching us from the old land respecting the social condition of so large a portion of the popnlation, that the leaders of religious thought are beginning to realize the fact that the churches have a duty to perform, and a grave one too, in relation to all questions affecting the temporal condition and surroundings of the poorer classes. They are beginning to think it is the duty of the chnrch to stand between the poor and injustice between the weak and the strong, the wronged and the wrong of society. Professor Fairhaven, chairman of the Congregational Union of England and Wales, at the October meeting of the Union in Sheffield, having spoken of the estrangement of so many of the eultivated classes from Christianity, pointed out that there was nothing new in that, but a matter of even greater concern is the attitude of the laboring classes to religion. Our religion was born in poverty; the Master labored with his own hands. Its apostles were workmen. The ehange it worked in the world, was accomplished from below through the elevation of the masses, not by the action of kings. Bnt what marks the religion of our day is the loss of the masses. Their estrangement is more general, and I will add, more deplorable than of the enltivated, for the churches are more directly responsible for it; and in relation to the causes he says: "The working man strongly believes that religion which is not good for this life cannot be good for the next. What is not openly and strongly for justice and freedom and against oppression cannot be of God and the trnth. His battle for his rights and liberties has been mainly his own, while many of the men who have helped him have been loudly anti-Christian. Too few Christian men have dared to apply religion to his problems and conflicts. The tendency of mind thus begotten every thing has encouraged; the rapid growth of large eities has been fatal to simplicity of life and min the action of the immense factories has been to prevent or blight the culture of home, and foster amusement for the tavern. Houses have been so built as to make comfort, at times even decency, hardly possible; and for long education was too rare and too poor to leave the mind anything but an uncultivated blank, or at least a congenial home for weeds.

Rev. Mr. Hurndall at a subsequent stage of the meeting, said: "It is surprising that so many of the chnrches should eoncern themselves so little about what are misleadingly called the secular affairs of the people; surprising, because the head of the churches concerned himself so much. It would seem as though that wonderfnlly pathetic cry had failed to reach their ears, "Children, have ye any meat?"

"I do not wonder that many are outside our walls. If I had been the man who fell among thieves I wonld never have attended the ministry of a priest and Levite who passed by, bnt I wonld have taken a sitting and paid for it in the church of the Good Samaritan."

Concerning the cure these gentlemen propose to their large audiences and to the whole Christian world, Prof. Fairhaven says: "The Gospel is full of great economical principles, and these never need to be made so explicit as at this honr. There is the land qnestion, whether it be good to allow the aggregation of land in a few hands, to permit the rights of property to override the duties of humanity, and whether it be within a man's moral power to depopulate the district that he owns, or to sacrifice the people who live in it to his own ambitious schemes. On a question like that, the religion that loves man and lives by his love has the foremost right to be heard. Then, too, it ought to have something to say on the qnestion of capital and labor. Religion ought to feel that social and industrial questions are peculiarly its own, not to be wisely or justly determined without its help. The people are now the state; their will is the regnant power, and that will has this characteristic: it loves principles, it hates compromises, and the principles it loves must be regulative, fit to be applied to the work and guidance of life. And if religion is to control it, religion mnst beeome what Christ meant it to be, a real and applied law, opening its unworked mines of social, indnstrial and political wisdom and truth." "It would be a regeneration of our church-

es for practical life in relation to the masses, if in each church a course of political lectures was delivered in which there should be no laudation of parties, but the constant unfaltering laudation of the right and the true and the just and the honorable in the political world, teaching the people that the politics centering in men, in parties, in names, are naught, but that the politics of principle, of fairness, of justice, of righteousness, are alone worthy of our regard. Then men will believe in the Christianity of our political life, and not a little will be effected for the social amelioration of the people."

These are noble words and fitly spoken and happy the land where the churches set to work to apply these truths, which are earnestly discussed in the pamphlet on the "Bitter Cry of outcast London," and from what I have seen in San Francisco and other parts of this State, California needs at once to embrace these noble truths, unwelcome though they be, for "blessed is the nation whose God is the Lord," see Psalm 33: 12; but horrible is the end of an unrighteous generation.

Benjamin Judkins.

THE TIMES NEED MEN.

The Ship leaks fast! then who
Sounds out the warning brave and true?
The Oligarch stands up with lifted rod
And smites us as the foe of God!
Who sounds the tocsin of alarm?
Who tells the danger and the harm
To law and order, wealth and peace,
As lodge-lords ride with rich increase?

Who holds the franchise now?
Whose order rings from stern to bow?
Who holds the keys of power and gold?
A tyrant never known of old!
And servile statesmen bow in shame,
And plunge the land in deeper blame,
With scarce a soul to lift on high
A protest loud, or warning cry.

Oh, for a trumpet peal,
To fly abroad from lips of steel!
To dare the monster in his den,
With javelin of speech and pen!
To kindle beacon "fires of wrath"
Upon the heights of power;—*who hath*
Such courage, let him take the front
And bear the shock, and stand the brunt.

Oh, people, torn and rent
By this foul Oligarch's intent,
Where are your Statesmen: have ye none?
Souls on whom the light hath shone,
To see the peril of the times,
And with a hero's heart sublime,
Strike at the lodge power, ere we all
Go down as goes a broken wall.

Statesmen are wanted! when,
O PEOPLE, will ye give us MEN?
Not till ye *vote* them in, I ween;
Not till yourselves the *cause* have seen
And sworn the freeman's solemn vow
At Moloch's shrine no more to bow.
Oh, give us Statesmen strong to wage
The sturdy conflict of the age.

—*Adapted from Rev. Dwight Williams.*

THE INTERNATIONAL.

OMINOUS INDICATIONS.

Prof. Richard T. Ely, of the Johns Hopkins University, is not an alarmist. He has made a careful study of Socialistic tendencies in our own country, and this is what he says of their ominous look—we quote from his work on French and German Socialism (p. 1886) his words respecting "The International."

"It is possible that it points to growth and formations which in the future shall darken the heavens with black and heavy clouds. It is possible it foreshadows a tragedy of world-wide import, which shall make all the cruelty and terror of the French Revolution sink into utter insignificance. It is possible it portends the destruction of old, antiquated institutions, and the birth of a new civilization, in a night of darkness and horror, in which the roll of thunder shall shake the earth's foundations, and the vivid glare of lightning shall reveal a carnival of bloodshed and slaughter."

Professor Ely is careful to say that these are possibilities which he hopes are not probabilities. But who of us is prophet enough to peer into the future, and tell, surely, what possibilities are not probabilities, and which ones are? To be easily alarmed is foolish. Not to recognize cause for alarm is to be stupid. Not to be aware of coming danger is to meet it unprepared; perchance to perish ignobly. But, putting aside the thought of danger to ourselves, if it can be shown that a considerable number of our fellow-citizens are so discontented with their lot that they conceive no other remedy possible than a violent overthrow of the existing order of society, surely it behooves us to go beyond our own petty rounds of daily toil and care to inquire what justice there is in the complaints, and whether the evil is in the individuals who complain or in the system they complain of. Evidently if, as they say, the evil is in the system, we, who are parts of that system, should come to understand how we ourselves are likely to be affected by it. Who can say that his footing is sure? Do we not hear daily of men fallen from wealth to indigence? Fallen, too, at a time of life when the fading energies are not equal to the task of mounting anew. But why talk of falling from lofty heights? Do we not know how many are toiling without hope of reaching the haven? To all who realize the insecurity of their industrial future the wail of the discontented must have a meaning. The fact that cannot be gainsayed is that a conspiracy exists, and ramifies throughout the civilized world, having for its object the overthrow of the existing industrial system.

Since Professor Ely published his work, the conspirators have, from their headquarters in this country—San Francisco—sent out their manifesto. Those who care to read it in full should buy No. 461 of "Lovell's Library," entitled "Socialism." It tells briefly, yet completely, what it is that the "Internationals" propose. Their avowed purpose is to rehabiliate the proletariat. The aristocracy are to be put to work or killed. The bourgeoise are to be deprived of their ability to live upon rent, profit and interest. The "Co-operative Commonwealth" is to be established, in which the right to labor, and to receive the full value of that labor, will be secured to every individual. There is no concealment of the fact that the Internationals are conspirators, and that they do not expect to accomplish their mission without violence. When sufficiently organized and "prepared to make the change through force of numbers and intelligence, if opposed seriously by capital and those whom it could hire to do its fighting," they "adopt revolution, to the extent of the utter extermination of idlers, robbers and tyrants." Their trumpet sounds no uncertain note:

"Ho! Workingmen of all lands! Unite! You have nothing to lose but your chains. You have a world to win. Tremble, oppressors of the world! not far beyond your purblind sight there dawns the scarlet and the sable lights of the judgment day."

These conspirators declare the time has come for solidarity; that action ought to be both international and simultaneous. This rising is not to be the rising of unarmed peasants. "All the resources of civilization are to be enlisted in the battle to insure success."

The fact that a conspiracy exists is not the portentous thing. The fact of greater import is, that the conspirators say the "revolution is coming of itself;" they do but bide their time; they need now but to organize themselves, to prepare for the time when they will mount to ride the whirlwind and guide the storm. They perceive a general discontent; they perceive that it has its root in human nature, and in existing institutions which the world has outgrown. "We foresee," they say, "that within the life-time of the present generation the final climax will come, when millions of starving workers will raise in our streets the old, dread cry, for bread or blood. We foresee that these men will be desperate, ignorant and bloodthirsty, aiming at chaos instead of order. We who see this, the Socialists, would prevent it, not by preventing the revolution, for that is impossible, but by guiding and controlling it. We believe in the fact that the present system necessarily is prophetic of a future revolution. We affirm that, believing this, it is our duty to prepare for the impending conflict; to lead it when it shall break upon us."

A conspiracy confined to a few men, having its root in selfishness, in lust of power, or in greed of gain, might be looked upon with contempt, and the time calmly awaited when, having reared its head, the orderly forces of society would crush it out of sight, and forever. But a conspiracy which calmly awaits the rising of a tide, brought in by the forces that rule the world; which however frail its leaders and its organizers may be, nevertheless makes its demands in the name of justice and of solidarity, enforcing them with fanatical zeal; which, whatever may be the ignorance and passion of its rank and file is not wanting in intelligent leadership and guidance, is surely not unworthy of notice. And yet the real question is not whether the conspiracy exists in form, but whether that tide really is rising which they affirm will float them into power.

When the General of the Army in his latest report warns the people of the United States that the army cannot be depended on to settle the trou between capital and labor which he forsees in near future, and recommends that some peace adjustment of those difficulties on the basis of j ice be arrived at; when in every trade union and every assembly of organized labor in this cou the most active workers are revolutionists, who ne tire of saying that "it is not in the nature of ma abdicate," that "the tyrants never willingly fr their slaves," and when they are contradicted, ei by men in their ranks or by men without, or by tory; when according to Bradstreet's carefully c piled statistics, collected by trained reporters, 3 000 men are idle in *factories alone*, so that in all dustries there cannot be less than three-quarters million men idle, and yet the President appare does not know that distress exists, nor does gress trouble itself about the matter; when me the Belleville coal field of Illinois are brought so that they consider three dollars a week the reg wages, and the man who gets five is a lucky be when from the Hocking Valley the Secretary of Miner's Association can write, "Just think of l children and women going from store to store from door to door asking for rags to clothe th selves, and picking up old shoes in the alleys streets," and "we have had twenty-five weeks struggle which began after five months of s starvation, *for no man had averaged more than fif dollars per month;*" when Thomas Hughes is c pelled to describe the difficulties in which the c ized world finds itself to consist of "too much —too much sugar—too much cotton—too muc bor—too much, in short, of every species of wea and yet our merchants and manufacturers are b ruined, while two-thirds at least of our people under-fed, badly clothed, miserably housed," and on and adds, "To me it seems clearer than ever fore that the critical time, the parting of the w has come"—when such facts are patent and things are being said by such persons, and these are mere samples of what is being said e day, in every walk of life, it is not wonderful the Internationals say, as they do in their offi organ, *Truth*, "The workingman had better save his energies for the coming panic which statis show is now imminent. Within a year we shall h with us the time of strike, riot, and revolt; wi the year will the stern, hoarse cry for bread or bl be raised upon our streets; within the year will curtain rise upon the prologue to that terrible tra dy which the world, in this century, must see judge. Friends, before twelve months go by, s part, at least, of the social revolution will be p ing before our eyes."

That this prophecy is true we do not assert; it *may be* true. And whether it is true or not pends on the Christian fidelity to save and to su and the Christian sagacity to counsel and to gu bejore the storm, which every day grows blacke the horizen, bursts. What shall we do about Sleep?—*Christian Union.*

"A secret political party is an offense against spirit and genius of popular government. Th can be no more dangerous political organization t one which conducts its business in secret, and bound by oaths. Popular government is doo whenever secret political societies control our p ical system. It does not matter what objects s societies have in view, nor what principles they vocate, they are wholly and irredeemably obnoxi to the genius of American institutions, and dan ous to a government of the people by the peo Honest, self-respecting, intelligent American citiz who love the institutions of their country, and sire the perpetuity of popular government thro out the land, should avoid secret political socie as they would contagion. No good cause, no t principle, no just system, no honest purpose ne secret machinery and oath-bound, midnight org zations to maintain it. Righteous causes and cor principles grow best and prosper most in the glare of the sunlight of publicity. The Ameri citizen who does not know this to be true has a v weak and improper idea of American systems institutions. The fact that any cause seeks da ness and secrecy for organization is the best po ble evidence that it is a bad cause."—*Gov. John Martin, of Kansas.*

—Christ gives peace by healing the diseases the soul. Instead of the wretched device of tempting to satisfy restless and unholy cravings, expels them and brings in the new sources of j The world's false peace begins in delusion, goes in sin, and ends in perdition. Christ's peace gins in pardoning grace, goes on in quiet trust, a ends in glory.—*T. L. Cuyler.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XVII.—*Concluded.*

"I can't see," said Mr. Josiah Howland, "why people are not more awake to the dangers of secret societies. Mason and Odd-fellow and Good Templar's lodges are fairly eating out the life of the churches. I've been seeing it this good while though I hain't said much, not perhaps as much as I ought to. We wonder there ain't no revivals, and we labor and pray, and have meetings, and try to get up an interest—only to have the lodge steal away our converts. 'If such things are done in a green tree, what shall be done in the dry?' If ministers see no harm in secret societies, why should ignorant workingmen? I take it that the church must be purified first before the world will grow much better."

"'And if the salt have lost its savor, wherewith shall it be seasoned,'" softly repeated Mrs. Phœbe Howland.

CHAPTER XVIII.

NABOTH.

Despite Nelson's fears, Martin Treworthy did not find Tom a troublesome charge. He was as ready to be amused as a child, and gentle even in his rare fits of refractoriness. Sometimes he would take strange whims into his head, but they were usually of a harmless sort. Nelson had always managed him easily, and Martin, from being so much with him during his sickness, had gained an influence over him only second to his.

Martha, true to her promise, allowed scarcely a day to pass without looking in upon the two, and bringing some little delicacy to tempt the invalid's rather feeble and capricious appetite.

"Mr. Treworthy," she said on one of these occasions, as she placed on the table the bowl of sage broth she had brought, and looked up into his rough, kindly face, with her clear, earnest eyes, "I have always told Nelson I would help him keep the promise he made his mother to take care of Tom—that I never would think of him as a burden, or to be ashamed of in any way, but love him and do for him as if I was his very own sister. And I am glad I can begin now."

If Martin Treworthy had spoken his exact thought just then, it would have been to say that at last he had seen the woman whom he deemed fit to clasp hands as a peer and equal with her who was sleeping in her maiden beauty under the prairie roses. But he had been trained in a school of knighthood that was prolific in deeds by which to prove its chivalry and very sparing in words.

So he only said, as he emptied the broth into a tin kettle and set it on the stove—competent housekeeper as he was in his small domain—

"It ain't one woman in ten thousand that would come up to the mark like that, though I needn't tell you of it—you know it as well as I do. But now," he added, answering the mute inquiry in Martha's face, "we needn't expect to hear from Nelson yet awhile. He won't want to write till he finds a place and has something to write about. I don't think his going away was a mistake. Maybe there wouldn't be any danger now in his coming back, and maybe there would. To my mind there's no saying about that. Matters are quiet now, and it don't look as if there was going to be any more trouble. But we can't tell. He has roused a double enemy—a snake with two heads. The saloon men don't forget what he did last fall, and when they owe a grudge they know how to stir up the evil passions that are in human nature nearly as well as the lodge knows how to plot to carry them out. He's stayed long enough in Jacksonville—that's my opinion. The Lord didn't make man as he did the trees and vegetables to stay in one place all the time. It will do him good to get away for awhile and enlarge his ideas a trifle. They'll bear it. He don't know everything yet."

At the very moment when Martin Treworthy was pronouncing this dictum, Nelson, in a small river town about forty miles distant, was "enlarging his ideas" very considerably on one or two important subjects—a process that is sometimes a disagreeable and painful one like cutting teeth, especially when it involves some matter about which we have heretofore obstinately refused to be enlightened.

He had not left Jacksonville without a definite plan in his head—a plan he had thought of before, and which only the seeming impossibility of leaving Tom for a sufficient length of time had prevented him from carrying into execution. The spring was opening, the sap was beginning to stir in the trees and patches of green to show by the wayside. He would hire out on a farm for the summer, and make such arrangements as would permit him to have Tom with him. The country air and country living would be better than doctor's drugs, or even Martin Treworthy's treasury of roots and herbs. On the whole he might have rather enjoyed this unexpected opportunity to pursue a course he had so often had in mind if it had not seemed to his brave nature too much like a cowardly flight. But how could he keep the promise made to his dying mother unless he guarded the life so precious to Tom? He knew too well the bitter hatred felt by many of the workmen—a hatred which had its basis in ignorance, and as Martin Treworthy truly conjectured, had been fostered and fed in low liquor saloons whose proprietors kept the fact in remembrance that Nelson's prompt and successful proceedings against Snyder was the first shell fired into their camp, the initial step in the warfare that was now threatening their destruction.

The conversation which was having this satisfactory effect on Nelson's ideas, he was holding with a man dressed in blue jean trousers tucked into boots that were a marvel of the cordwainer's art. His hair, which was abundant though much streaked with gray, he wore long; his beard was likewise of patriarchal length, but bore marks of careful trimming. Indeed, there was about his whole dress and person a singular mixture of neatness and slovenliness, carelessness and refinement; and his speech was something on the same order, for while strongly seasoned with the rustic *patois* of the southwest, he was evidently a man who had at least the rudiments of education, and when he thought it worth the trouble could express himself in good grammatical English.

The surroundings were in keeping: the four walls of a rough cabin; a rifle, with powder, shot and gamebag stacked in one corner; a rude bed made of leaves; a table which was nothing but a board laid over a flour-barrel; a rusty stove, a teakettle, a skillet, and much unclassified rubbish, completed a picture to which Martin Treworthy's hermitage was the height of civilization.

"Come from fur away, did ye, stranger?"

"Not from outside the State," answered Nelson, indirectly.

"Wall, ye *look* honest enough," continued the man, eying him with a scrutinizing glance, "but for all I know ye may be the biggest rogue in these parts."

"And for all *I* know you may be the captain of some robber gang who make your cabin their headquarters," retorted Nelson, coolly. "I am not sure as it is safe for me to stand here talking with you."

The man burst into a horse laugh, evidently delighted with this prompt payment in his own coin. And then he sobered suddenly; a fierce, vindictive glitter came into his gray eyes, and a singular look overspread his whole face.

"I say, stranger, did ye ever read the story of Naboth?"

"Yes;" was Nelson's answer to this abrupt and rather startling question. "Why do you ask?"

"Because there's a right smart heap of Naboths in the world," was the laconic reply.

Nelson began to feel that he had got hold of an odd character.

"I am sorry if it is so," he said, eying his interlocutor rather curiously, "for that would seem to prove that there must be a good many Ahabs in the world, and I want to think better of human nature."

"Maybe you want to think better of it than the Lord does," responded the other, shortly. "You see I'm one of the Naboths."

"That's bad," said Nelson; "but it would be a great deal worse to be on the other side."

"I reckon you are about right, stranger," said the man, giving Nelson another of his scrutenizing looks. "Now if you'll excuse me for 'quirin', Be you a Mason?"

Nelson replied in the negative, and he went on, talking in a rapid, excited fashion.

"Then I'll tell you my story. My name is Jesse Dukes; I was born and raised in Tennessee. I come here and I bought a farm—two hundred acres of good bottom land, the best there was in the county. I paid down my money in good faith, hard cash, and then it turned out that there was something wrong about the papers. Ahab wanted my vineyard and he got it. My wife was sickly and the worry killed her. Our two boys we buried before we left Tennessee. I lost heart. I didn't care for anything. I don't now, only to come across the rascal that swindled me out of all I had in the world just once" —and he clenched his hard hand—"see if I wouldn't give him his deserts, law or no law, for he won't never get 'em any other way. I made a hard fight, and if it could only have been a fair fight—but *he* was a Mason, a high Mason, and the lawyers were Masons, and so was most of the jury and the very judge on the bench. And it was all a gone case from the start. Now you'll 'low, stranger, that must ha' come mighty hard on a man."

Nelson had heard Martin Treworthy relate such instances of Masonic justice in our courts of law, but it was another thing to stand face to face with one who had felt the iron enter into his soul, and hear him tell the tale.

"Indeed it was hard," he said. "And more than that—it was iniquitous."

Mr. Dukes went on.

"You was inquirin', stranger, if this was a no-license town. Wall, lawfully nobody kin sell a drop, but bless yer soul, what's law to a man that by jest raisin' his hands to his head and lettin' 'em drop down agin by his side *so*"—and Mr. Dukes went through a pantomimic representation of a Mason in distressed circumstances appealing to a lodge brother—"kin put every constable on the wrong scent. Now I was raised among the mountains where they manufactur'd a smart lot of moonshine whisky. Nigh every one among the farmers was in the business, or else knew consider'ble about it. They had their secret oaths and grips and false names to call each other by; and they jest defied all guv'nment could do to break 'em up. Our nighest neighbor, Colonel Barker, was head of the gang, and he was Deputy United States Marshal; and of his two right-hand men, one was Moses Kittle, a deacon in the church, and the other was Marion Hawkins, circuit judge. When there was any arrests made, there was the jury made up of Masons and members of the gang, and Hawkins himself on the bench, and in course they'd be discharged."

(To be continued.)

REFORM NEWS.

THE MICHIGAN STATE CONVENTION.

Brighton is historic ground and some of the veterans are there wearing their "crowns of glory in the way of righteousness." The body of believers that welcomed us and the Wesleyan house in which we met are fruits of a struggle on the issues which the convention was called to discuss. It was fitting that the *old* church from which this body came out should take part in the deliberations, by a very welcome and attentive representative who was present at nearly every session and spoke a few well-chosen words the last day that thrilled every one who heard them.

Rev. S. A. Dean, pastor of the M. E. church in Brighton, was indneed to become a Mason by the urgency and misrepresentations of some of the members of his church. He was to obtain a better knowledge of the Bible and reach a class of persons that were approachable from no other point. He was entered, passed, and raised in a Canada lodge and thoroughly disgusted with the whole performance. Referring to the second section of the third degree he said, "I lay dead fourteen days, as they said; but it took only about thirty minutes, for they do things very rapidly in the lodge." His Masonic brethren had treated him very kindly, but he found that there was no Christ in their religion, and many were trusting in the solemn mockeries of the lodge worship for their salvation. He considered the whole system a work of darkness with which Christians were to have no fellowship, and wished then and there publicly and forever to renounce his connection with, and declare his disapproval of all these secret orders. He spoke calmly, like one who had weighed the matter well, and referred to the probable effect of the step he had taken upon his future in a way clearly indicating that he had noted the work of the craft in the management of affairs in the M. E. church. He is a young man of pleasing address, excellent spirit, and fine abilities, and his words of greeting to the convention, coming as he did from the old M. E. church in Brighton, greatly strengthened the hearts of Bro. Richards and his flock and of the whole convention.

Returning from the convention at its close, Pres. C. A. Blanchard remarked, "I believe this has been the most satisfactory convention I have ever attended," an opinion in which I heartily concurred. Bro. Day will, as Secretary, report the meetings, but it is fitting for me to say that the efficient efforts of Bro. Richards and his household, who entertained right royally, and whose works and words were a benison and inspiration, added largely to the comfort of delegates and the strength of the meeting.

President Ross and Secretary Day are entitled to credit for their indefatigable labors at the convention and during the year. While Bros. Foote and Clark were not second in the contribution of thought and incentive to a score of others who had also "been with Jesus and learned of him."

Grand Rapids Depot:—I left Brighton at 7:38 this A. M. in company with kindred spirits who with strength renewed were returning to their respective fields of conflict and of victory. Pres. C. A. Blanchard was the first to drop out of the ranks to meet friends at Howell. Bro. J. H. Wilcox was on the platform and after a five years' separation I had the pleasure of shaking the hand of this veteran reformer once more. At Lansing Bros. Ross, Swanson and Buffham switched off for Jackson, and alone, "*yet not alone*," I passed on to Ionia. Without trouble I found the office of Myron Balcom, probate judge, and by a happy coincidence Mr. A. W. Dodge, also, who is attorney for Mrs. A. T. Foote, executrix of the will of the late Charles Foote, and adjusted the interests of the N. C. A. satisfactorially in time for a train leaving one hour from the time I arrived.

J. P. Stoddard.

HEROIC EFFORT IN CANADA.

[From the Iconoclast.]

I began giving Anti-masonic lectures on the 28th of January, and have given eighteen lectures. The subject is not popular, and does not pay; but no other person is in the lecture field on this unpopular subject. Have circulated much needed information. Many families have received me kindly and extended to me the greatest Christian courtesy and hospitality. God bless them.

At Roseville and Sheffield the U. B. church gave me the use of their places of worship; at New Dundee, the German Baptist; at Blair, the Mennonite; at Strabane, the Presbyterian; at two places I had to hire the hall. Most of the trustees of S. sections have readily granted the use of the school house; where a teacher is a Freemason this is generally refused, though not always. The meetings were mostly in school houses. The utterly unprecedented state of the cold and stormy weather, and the all but impassable roads have been very much against the meetings, yet I have survived all these difficulties.

Should any Anti-masonic friends wish to have this subject ventilated in their neighborhood my services are at their command. All my expenses have been met by a collection at the close of the lecture. Any minister of any denomination is at liberty to ask my aid in this good work. We may organize, agitate, and build up a grand Provincial Anti-masonic Association. My address is Galt, Waterloo county.

I am glad to see *The Iconoclast* is advertising a healthy Anti-masonic literature. We should have in every township and county an association for the purpose of giving light on the operations of this huge folly. The sooner the light shines on it, the sooner shall it, *as a shame, be made to hide its head.* Thus only can it be destroyed. So long as its self-laudation goes for truth among the ignorant and unthinking masses, so long will its strength stand. Only drag its deeds to the light and it shall be seen to be the weakest and vilest of Satan's frauds. "Great is the truth and it shall prevail."

At my last meeting some man had come from the county assizes. A Masonic cattle dealer had refused to pay for the cattle he had bought a year ago, because in three months they had not miraculously increased in size and weight to the demand. The plea of starvation, neglect, etc., was raised. The farmer not being a Mason, was non-suited, with costs. They had a practical illustration of events in the time of Jeremiah, Ezekiel and Daniel, which led to Israel's and Judah's destruction. Like causes produce like effects. So shall it be in our day unless there is repentance. Yours truly,

James Donaldson.

Galt, Ont.

FROM THE ILLINOIS LECTURER.

SUMNER, LAWRENCE COUNTY.

Here Mr. W. T. Barrett informed me that Mr. Chas. Judy and himself controlled the New Light church and he would obtain his consent to my preaching in it, and went to confer with Mr. Judy who is a Master Mason. Shortly afterward, I followed, and on meeting the latter in his office, who is ticket agent here, he loudly said: "You cannot preach in our church nor any other man who says one word against secret societies." I tried in vain to get a place in which to preach in the town, but was repeatedly met with reproaches for being a "perjured man," and by ugly looks, and was told that the entire town is under lodge rule.

Here I discovered a new order,

"THE ORIENTAL ORDER OF HUMILITY."

It numbers from one thousand to fifteen hundred "huts" The object of the order is humility,

"That low sweet root,
From which all other virtues shoot."

The lodge here is Ivanhoe Hut, No. 1926. They call their lodges huts, and the above information was given me by a prominent member in the hearing of of a doctor who organized this hut and who endorsed the above.

OLNEY, RICHLAND COUNTY.

Here I met Rev. J. Phillips, who is a genuine old-time Wesleyan. In speaking of this reform he related an incident substantially as follows:

"I knew an Irishman who was always regarded as a quiet, reticent character, and who was asked by his son whether he should join the craft or not. Being a Mason himself he replied that if he was going to travel he might receive some benefit by becoming a Mason. That when he was on shipboard coming to this country many years before, the ship was boarded by Algerine pirates, who seized a number of men, he among them to recruit the pirate's crew. When in the boat while being rowed to the pirate vessel's side, he made the grand hailing sign of distress of a Master Mason and at once the pirate captain ordered his release and the boat to return to the passenger ship's side and restored him to his distracted family. But he kept all the others and they were forced from their families and carried into captivity, as they had no rights which he was bound to respect, "viewed from the point within the circle."

I scattered reform literature through town. Preaching was announced me for in the Moravian church. by the two leading papers in the city. As the weather was wet and there was an election jubilee in the city, there was not as large an audience as some anticipated. But those who were present listened attentively throughout.

The Moravian people received me kindly. Among them any evangelical anti-secretist will be welcome. Miss Lizzie Fahs subscribed for the *Cynosure* and contributed to the tract fund. Her father, Jacob Fahs, Esq., paid the sexton himself for his services.

George T. Dissette.

CORRESPONDENCE.

THE OUTLOOK.

Bishop Weaver in his "Outlook," asks with a good deal of emphasis, "*Are we saving men from the lodge?*" I wish he had made the question a little more personal and said, "Am I saving men from the lodge?" If he is, we would like to have the statistics, for some of us are not enlightened on the subject as we should be, and it certainly is his duty to look the matter up, for if he is not, then according to his own reasoning, he is not doing his duty, or God does not require him to win men from the lodge. He tells us, that he believes God has called upon us to oppose this evil. "But wilt thou know, O vain man, that faith without works is dead?" (James.) If he had turned back a few hundred pages of our church history, he might have learned that there was a time when we did save men from the lodge; but it was before the days of nullification conventions, or apologizing bishops. It was when it could be said of our leaders, as James said of Abraham, "Faith wrought with their works and by works was faith made perfect."

And now the question comes, "What shall we do?" If my child was sick, and I should call in a physician to treat the case, and under his treatment the disease grew steadily stronger, and the patient weaker, how long should I trust the child in his care? Would not every old woman say, "Stop *now?*" The U. B. church is sick; secrecy is the disease; the bishop's "Outlook," the soothing syrup. Which has it strengthened, the patient, or the disease? Shall we employ the *doctor* four years longer, or discharge him now? At the close of his "Outlook," he tells us: "I cannot afford to die with the least bitter feeling in my heart toward any living being on earth." And how he can afford to spend so much of his time pleading the cause of Christ's rival and bitterest enemy, we fail to see. J. G. Mattoon.

LET US HAVE FAITH IN GOD.

Mankato, Kans.

Editor Cynosure:—These are ominous times. There is no peace nor rest among the people. Everywhere there is a feeling of unrest. Monarch, emperors and rulers of foreign countries are alarmed lest sudden outbreaks of the restless people overthrow their empires and governments. We, as a people under free government, are but little better. We are afraid lest our institutions be overthrown. The same spirit prevails in church.

Why all this? is the inquiry of many, and many are the solutions given. Is it not because we cannot trust in the providences of God? Have we not forgotten that God reigns? Do we not set up our own notions and theories and then look for everything to be accomplished by these theories and notions? and inwardly feel an unrest lest our theories pass and the work not accomplished, not waiting for God's time. In our United Brethren church there seems to be the same spirit of unrest—of disquietude. We look back over our history and thank God for the victories so signally won. Surely God has been with us and he has prevailed. In the dark days of slavery while our church was so *radically* opposed to human bondage we were a small people, yet trusting in God we maintained our principles true to the end. *Did we then save men from being slaves?* We only opposed the extension and prayed God to break the yoke and let the oppressed go free. How gracious God was to hear and answer prayer and the trust reposed in him. We since have been led to Africa's dark coast and God has signally blest our mission work.

Now we can never merit salvation, but I believe we can and often do merit God's favor. And *may it not be* that because of our trust in God and faithful opposition to slavery, God is now rewarding our labor farther for the oppressed? May God still bless our missionaries and mission work. It was dark in the dark days of slavery and we as a church made *no progress* in the South, and many places in the North, because of our opposition. So now in our opposition to secrecy. "If we are right," says one, "in our present method of opposing secret organizations, then it must be that God does not require us to win men from it, but only to oppose it and keep it out of our church." Again, many of our ministers work hard and God *owns their* labors. Ought we not to thank God that our labors are owned and blessed? May it not be that God owns and blesses because of our opposition to secrecy? Other churches reap from our labors, because our secrecy law "meets them at the door and forbids their entrance." Does not our *conversion law* meet many at the door? Our discipline requires our preachers to ask, "Have you now peace with God?" Does not this turn many away? When Jesus said, "Except a man take up his cross and follow me ye *cannot* be my disciples," many were *met* and turned away, so much so that Jesus said to his disciples, "Will ye also go away?" Oh that we could say as a church as did the disciples, "Thou hast the words of eternal life." We may suffer loss in members *for the present*, as we did in our opposition to slavery, but the secret empire must fall by and by and that ere long. Then the generations after may wonder at the success of our church in some field of Christian labor. Does not our *law* on temperance meet saloonists at the door and forbid them entrance? If we could "*save men from secrecy*" by letting them in the church, so as to *instruct* them, could we not *save men* from the rum traffic by getting them in the church and then read from the prophet "Woe unto him that putteth the bottle to his neighbor's lips," etc. If getting men in the church will save men from secrecy, why not get them in and save from intemperance, from polygamy, from Sabbath desecration, from all sin? But we are saving men from the lodge. I have heard men say, "I gave up Odd-fellowship for the church," and so of many other orders. Our very opposition saves many. Let us still trust God and God's plan of separation from sin and labor on. T. S. Walter.

FORESTER CHARITY A FRAUD.

Galt, Ont.

Dear Christian Cynosure:—Allow me to present to your readers an example of the charity to be found among the Foresters.

A Forester in this thriving town of Canada found his frame invaded by consumption in its incipient stages. A member of that order expatiated to him on the advantages of joining it. He had a wife and four children. His friend proposed him. The order sent their physician to examine the candidate, and reported him all safe and well. Years passed. The dues were paid. On a certain Monday, some time last fall, the invalid was not so lively as to take his accustomed drive (and the day was stormy) in time to pay his due to the treasurer. He regretted the omission to his wife, and hoped she would

remind him to-morrow that he might attend to it the first thing next morning. On presenting the sum it was peremptorily refused. He was informed that he was non-beneficial. Thus he lost all he had paid in, his sick money coming to him, and $1,000 which should have been paid to his family at his demise. This embittered his life if it did not hasten his death by the excitement eaused by this sad loss to his family, so soon to be left unprovided for and helpless. It was only a few days afterwards that an attack of bleeding at the lungs carried him off.

The question is, where does the eharity eome in? This was the very time to give help. No help eame. Not even the eommon courtesies of life were shown at his interment. To exeuse themselves it was eirculated by the fraternity that it "served him right," as he had no right to praetice a fraud on them when he knew he was sickly. But we outsiders will ask, who were the greater frauds, the order and their physician who knew his state and their rule, or the candidate who was thus mercilessly vietimized in the time of need, when charity should have been rejoicing to aid the needy and destitute?

A Mason said to me he had been nursing a brother Mason all night long with the tender care of a mother. God, he said, would certainly reward an act of charity like that as an aet meriting the rewards and bliss of heaven. I suspeet they had two weeks before put him in Hiram Abiff's sanctum to be manipulated on by Jubela, Jubelo, and Jubelum. It was only on the third week he did begin to show symptoms of returning animation. His son, a lad of fifteen, was by when I said: "Has Mr. P——w not paid you handsomely for all this years ago? Do you not expeet that he will do the same to you when you need it at his hands? Why do you insult his son by telling a stranger that his father has been an object of eharity? He might have had an experieneed nurse who could have tended him better for less money, and not boasted of it as eharity, either." Shaking with rage he walked me out of the place of business into the street, with threats of assassination if I should ever eome to speak on Anti-masonry there again. We shall, if God will it so. James Donaldson.

LODGE APPROPRIATIONS.

Query. If the Legislature of the State of New York can pass a law prohibiting men from wearing the badge of the G. A. R., or any other (secret) society, to whieh he does not belong, and if he that does so beeomes guilty of false pretense, then, when the Legislature of California appropriated $25,000 out of the public funds for the G. A. R. or any other (secret) soeiety's benefit, is not such Legislature guilty of embezzlement? Such funds being the legal property of all the people should only be appropriated for the benefit of all the people. Should, therefore, a veteran, not a G. A. R., be taxed for the benefit and pleasure of a veteran that is a G. A. R.? I trow not.

Another query. General instructions in P. L. & R. classifies as unmailable among other matter, lottery circulars and letters. Again, page 513, 1884,—all matter coneerning lotteries, etc., is unmailable. Page 514, no letter or eireular eoncerning lotteries, etc., shall be carried in the mail; the sender of such mail matter is finable. How can the *National Tribune*, the official organ of the G. A. R., lawfully pass through the U. S. mail, with the advertisement of the Louisiana State Lottery, from week to week, to tempt the noble veterans of the G. A. R. to sin, and be swindled out of their small pensions; or does the government intend to allow the G. A. R. organ to advertise this swindle to create a thirst for gain, then refuse to transmit our eorrespondence, just to mock us?

The writer is a veteran volunteer, not a drafted veteran, neither a G. A. R.—though he onee was before the ritual changed. The writer wears the badge of acceptance with God which passes current in Heaven. J. O. R.

PITH AND POINT.

AMERICANIZE PROHIBITION.

My dear brother, our prayer is that the Lord may restore you to your usual health and strength to act your part in the mighty struggle that is fast approaching. The two great forces of light and darkness will soon be in the life-and-death grapple. The time is at hand when the devil will be vanquished and his dark kingdom of crime and death completely overthrown. Glory hallelujah! We are glad the *Cynosure* still remains loyal to Jesus and stand firm for God and truth as Gibraltar. It stands head and shoulders above all other political papers. If a large number of our American friends could attend prohibition conventions and make a strong and decided influence against secrecy at these conventions, they would create a public sentiment against the lodges so that no lodgeman could be nominated. If this could be done it would be better than separation. Very few men here can be induced to vote the American ticket while there is a prohibition ticket in the field.—James Kennedy, *San Jose, Cal.*

PLEASANT WORK.

The cause of reform is slowly, but surely gaining. Many are eager to learn the truth about lodge worship. Two M. E. preachers made speeches in behalf of Masonry. A reply was published in the *American*. I distributed one hundred copies. I have sold many copies of "Freemasonry at a Glance" in Clearfield and vicinity. The Masons were considerably stirred, one of them said: "Ronayne is a perjured villain." Another said: "You are making Masons." I told him I would try and make all the Masons I could, and that the Masons should be pleased and pay me for my work, but he would not buy a book. I gave away many of the tracts, "Selling Dead Horses." The Lord was with me, and it was very pleasant work.—Cyrus Smith, *Clearfield, Iowa.*

THE NEW TEMPERANCE PAPER OF BUFFALO, N. Y.

I send you herewith No. 1, Vol. 1 of the *XVIth Amendment*. Were it not for its advocacy of secrecy I should consider it a very valuable auxiliary to temperance literature. In spite of its vigorous appearance and strong hits it has the catarrh (secrecy) which will develop consumption. "Who shall deliver us from the body of this death?"—J. D. Young.

A GOOD ENDORSEMENT.

I endorse most heartily the sentiments in opposition to the silly and dangerous observance of Easter, Christmas, etc. I take no part in such imitation of heathenism. May your courageous words aid in keeping back the march towards Rome.—George Warrington, *Birmingham, Iowa.*

OHIO WORK.

Bro. S. A. George is doing good work for the State Association. And if every friend of the reform will write him what they are willing to do for the year, or years, and at once, with a pledge of something, you may look for a forward movement.—J. M. Scott, *Alexandria, O.*

HOW THE LODGE GETS INTO THE CONFERENCE.

A worthy colored Methodist preacher set out for conference a short time since and when he arrived a brother minister informed him that he could not get the position of presiding elder or bishop unless he joined the Freemasons. This is the way that Satan has of making so many Masonic preachers, and there are so few wholly for Christ. Thanks to Mrs. S. B. Allen for tracts, etc.—Eli Tapley, *Columbus, Miss.*

BRIGHT STARRY LIGHT.

Starry worked the first and third degrees of Masonry in our town, and in a masterly manner, as Masons themselves acknowledge, and if any want to know all about the way it is done, don't fail to get such an one to show off the merits of the institution and then many will know why churches are powerless to do service for the Master in saving souls. The light was much too strong for some, but others rejoiced in its brilliancy and took courage. Yours for the right side,—Joseph Luce, *Ellington, N. Y.*

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON VI.—May 10, 1885.—Christ our example. Phil. 2: 5-16.

GOLDEN TEXT.—Let this mind be in you which was also in Christ Jesus. Phil. 2: 5

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The secret of Christian success.* v. 1. No man can do great things without some secret spring of action inspiring him—some overmastering motive, some belief he would be willing to stake the world against. With such a motive and such a belief, our golden text now presents us. To have the mind of Christ is to view every duty and every moral question from the standpoint of his teachings. Any habit in which we cannot think of Christ as indulging without receiving a mental shock, we had best eschew, and if it is the settled purpose of our hearts to be like him, we shall feel an inward shrinking from doing or saying anything which we feel to be inconsistent with our divine ideal. He who ever "spake openly to the world," even when he knew spies and enemies were on his track, would not use secrecy for the promotion of any object however good—and this thought should settle for every Christian the question of joining himself to a secret society for the promotion of temperance. Has the lodge-bound and tobacco-using Christian the same mind that was in him?—he who said, "Let your yea be yea, and your nay, nay;" and who preached a purity so strict, so entire, that to reach it was to be "perfect even as your Father in Heaven is perfect." How would he who had such words of scathing rebuke for "the devourers of widows' houses" look upon the rum traffic and the millions of widows and orphans that it has made? The Christian should feel that same holy indignation which his Lord would feel, and we can easily see that with such a spirit his vote would never be cast with parties that openly or secretly uphold and foster this giant evil.

2. *Humility and obedience the two grand tests of Christian character.* vs. 7–11. Humility does not mean any ignorance or contemning of our own capacities or powers. It means a willingness to sink self entirely in God's service—to be ready to accept the most humble places and the lowliest offices. Obedience does not mean a mere obeying of the letter of the command but entire consecration of the will. Such was Christ's humility, and obedience; and such must be ours if we would have the same mind that was in him, and be sharers with him in his exaltation.

3. *Christ-like Christians are object-lessons to the world.* vs. 12–16. There are some Christians who are "crooked sticks"—always finding fault. They may have a sincere love for Christ, yet all they try to do for him is spoiled by constant "murmurings and disputings" with their fellow workers. The Christian should be blameless and harmless, giving no handle for reproach. He should be a light-bearer, giving forth life and light from the Sun of Right eousness. This cannot be unless he is separated from the world. A white garment must not touch coal or pitch; a candle can have no part with the surrounding darkness. "Holy, harmless, undefiled, and separate from sinners"—such was the great example we are called upon to imitate.

LIGHT FROM THE WORD.

What was the secret of Paul's great success? Phil. 4: 13. What is the command to all Christians? 2 Cor. 6: 18. *How comprehensive is this command?* How complete was Paul's imitation of Christ? Gal. 2: 20.

EXPLANATORY.

The Gospel was first planted in Philippi by Paul, Silas and Timothy, in the second missionary journey of the apostle, A. D. 51. For the circumstances see Acts 16. The general state of the church may be gathered from several hints in this epistle and others. They were poor (2 Cor. 8: 1, 2); they were in trouble, and probably from persecution (comp. 2 Cor. 8: 2 with Phil. 1: 28-30); they were in danger of, if not already in, quarrel and dissension (comp. ch. 2: 1–4 and 1: 27; 2: 12–14; 4: 2). The church grew up under the bracing air of trial, with a peculiar steadfastness, warm-heartedness and simplicity. As in modern churches there was much good and some bad.—*Ellicott.*

The Christians at Philippi had regarded Paul with love and reverence; and they now sent him a contribution for his support, while chained in his own hired house in Rome. This was sent by Epaphroditus, an ardent friend and fellow-laborer of St. Paul, who had fallen sick on the journey or at Rome (Phil. 2: 27). The epistle was written to be conveyed by Epaphroditus on his return, and to express the joy with which St. Paul had received the kindness of the Philippians.—*Wm. Smith.* Another cause lay in the fact that there were some disagreements in this otherwise most excellent church. Some of the leaders (see Phil. 1: 15; 2: 4; 5: 14; 4: 2) disagreed as to ordinary methods of management. They strove for pre-eminence in position. Certain headstrong and obstinate members raised a wild debate in the church. Two women—Euodias, "well-favored," and Syntyche, "happy-fortuned," so by their very names showing that they might have been about better business—took sides and went into opposition.—*C. S. Robinson.*

PRACTICAL.

1. V. 5. Jesus is our ideal, the one perfect man, to whose character and life we are to seek to attain.

2. Our imitation must be not of the mere outward forms, but of the mind and spirit, which will lead to a right outward expression.

3. The proof that we are children of God and younger brothers of Jesus Christ is that we have in us the mind that was in Jesus.

4. Vs. 6–8. The truest greatness is ever willing to lose the appearance and form of greatness in order to preserve the reality.

5. Only when we see what Jesus was before he came into the world, can we understand how great was his sacrifice for us.

6. True humility will preserve the church and Christians from most of the dangers which threaten their usefulness.

7. The only true emulation is to do more good, to serve most, to bear the heaviest burdens, to do the obscure works, and to give honor to others.

8. V. 9. God exalts those who humble themselves.

9. Vs. 12, 13. In salvation there are two elements, the divine and the human. We cannot do God's part; he will not do our part.

10. V. 14. Love to Christ will conquer the spirit of complaining and fault-finding.

11. Love will conquer vain disputes about trifles, and about position, rank, honor.

12. V. 15. God has placed good people in contact with a bad world in order that the Christian life may influence and change the evil. They are not to hide away, but to let their light shine in the darkness. Only thus can the world be made better. The leaven must come in contact with that which is to be leavened.

13. V. 16. Our mission is to hold forth the word of life by example, by precept, in our families, in the social circle, in our country, in the whole world.—*Peloubet.*

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A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* by his wife. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. Price, fifteen cents. *Ten for a dollar.*

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the probibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures sbould be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy sbould be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

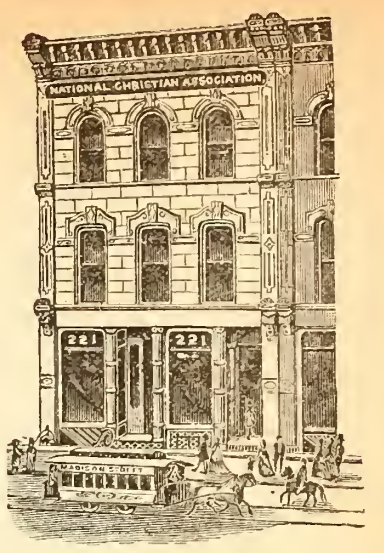
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 30, 1885

The Senior Editor desires to return thanks to God for recovery from a very severe attack of illness, so far as to be able to greet our readers again; to survey the situation of our cause; and re-unite our counsels for its promotion. He is deeply indebted to the skill and fidelity of Drs. Hiatt, of Wheaton, and Fischer, of Elmhurst, Ill., and to numerous friends for their sympathies, prayers, and tokens of affection; and especially to his associate editor, who is *de facto* the editor in chief, and to his increasing phalanx of correspondents who have kept the *Cynosure* firm at high water mark.

Scandinavia, from the old Roman *Scandia*, once meant nothing but *Skone*, the southern part of the Swedish peninsula. It now includes Sweden, Norway and Finland. The readers or the *Cynosure* are in the way of making a familiar acquaintance with the children of "the Northern Lights;" and as "*The lonely Cynosure*," from which star our paper has its name, holds its lamp steadily above the horizon to guide the navigators of the Polar seas, we trust that our half million Scandinavians already in the United States, and the other millions coming, amid their varying creeds will clasp hands around the one great truth which has made those Northmen the first peasantry in the world viz., that sinful men can only come to God through Christ. The princes of these Northmen have joined the secret lodges in self-defense. The State Church, priests, and bishops are following their civil rulers; even missionaries of the State Church are being drawn into the lodge maelstrom and bow in its temples for worldly advantage. But let the American Scandinavians, whose garments are not defiled with the Christless worships, clasp hands around the one God and Saviour Jesus Christ, and their influence will re-act to save the land of their fathers from the sorceries of the lodge.

The United Brethren General Conference, at Fostoria, Ohio, draws near. Powerful anti-lodge articles are appearing in the *Telescope;* and Snapp, Givens, etc., are assailing the anti-secrecy law, because forsooth, it provides no trial for those who openly join the lodge! The god of this world must have blinded these men, and they write like men morally dazed; as if the trouble was in the terms of the *law*, and not in the fact that members have joined lodges and defy the church-law, constitution and all! As if convicted, confessed murderers should pretend to have no objection to hanging, but only to the adjustment of the rope! So secessionists, with regiments enlisted and guns in battery to destroy the government, cried out that they were dealt with unconstitutionally! May God send these church traitors a like defeat. Amen.

The Prince of Wales, as our readers know, is lionizing in Ireland to strengthen the loyalist party. At Killarney the shouts were mingled with hisses. At Cork, on the 15th instant, the shouts and hisses came to blows. The hospitals are now full of wounded police and rioters. One can hardly think that Gladstone approved of this visit which is proving so bloody. A Freemason in France boasted in print that the Prince of Wales would be welcomed and shielded by his Masonry, as secret oath-bound societies would respect each other. The Irish societies think otherwise. The Irish masses taught by their priests, abhor Freemasons, as their deeds are showing. Masonry protects no regular, legitimate government. When the Germans took Paris, the Mason lodges played neutral, when their capital walls were falling.

The Berea Evangelist.—A file of this paper, (Mr. Fee's) has just reached us, and we have read through the successive numbers the story of Mr. Fee for the second or third time, and each time with new enjoyment. It is like the story of Ulysses and the "dire fates" through which Homer takes him to a quiet home and rest at last. When Mr. Fee left the house of the writer in Cincinnati to begin his abolition labors in Kentuckey, the chances were a thousand to one against his life. "Darkness covered the earth and gross darkness the people." His own father disinherited him. The proposition that men could not be property by the law of God, enkindled the rage of a continent; and setting up that doctrine in the heart of Kentuckey by a lone young man was like swimming in a storm to a coast where sea and sky mingled, to set a light on a cliff to keep mariners from the rocks. But the light was placed there in Berea, Madison county, Kentucky, and the children who looked on in wonder upon the mobs of that day, are already learning to say and believe that humanity is a sacred thing; that "While men despise fraud, and loathe rapine, and abhor blood, they shall forever reject, with indignation, the wild and guilty phantasy that man can hold property in man."

THE SITUATION.

Special attention to this article is asked from every one who opens the *Cynosure!*

In 1832, Wirt and Ellmaker received 228,000 votes from Anti-masons, though Wirt had begged to be let off and went for Clay, Masonic High Priest. The Anti-masons had then men, money and brains enough to have sunk lodge-ism out of the United States, as the worship of visible idols was driven out of Judea, while it filled the whole world outside. But instead, the lodge serpent has reerected its vast temples, multiplied its lodges, and spawned hosts of "orders" with the parent mark of secrecy in their foreheads.

What was it sunk a cause, so mighty in the elements of power? We answer:

1. Garrison started his *Liberator* one year before (1831) and assailed slavery, the Sabbath and civil government. The escaping slaves, running through to Canada, brought the slave question to every Northern man's door. The lodge hid under the slave-question; went South; organized the civil war; came near to throttling Republican government; and now Masonry lifts its snake-crest on the spot where it fell in New York.

2. The Morgan Anti-masons were ignorant of the nature and power of the lodge. J. Q. Adams puzzled over it, as "a phenomenon;" Webster censured it as "wrong in the principle of its formation;" Seward, in magnificent sentences, showed it "hostile to every government it cannot control;" and Stevens, though with clearer understanding and bitterer hatred, had none but political opposition to give. So these great men let the lodge hide behind the slave-pens of the South; and Satan hid his worship under the smoke and blood of the civil war till slavery fell; and is now ready to renew the fight against God and man.

The "situation" now is, in some respects, exactly what it was in 1834 when Anti-masonry went down.

The devil himself, by his lodge-progeny, the secret temperance lodges, has turned reformer and prohibitionist! All know that Masons are sworn to have their throats cut, or to stand by and back their brother Masons who are distillers, brewers and saloonists. Yet they think the temperance cause will be supported, and the liquor Masons betrayed by the lodgeites, who have put on a blue or red ribbon. Yet they see, at this very moment, that temperance quails before the lodge.

What is the matter with St. John? What with Frances E. Willard and others? Neither of these leaders have any doubt that the lodge is an accursed thing. St. John took enough Masonry in two or three years to make him forsake and despise it for twenty. He knows that secret societies, the litter of the lodge, sunk him some fifty thousand votes, and defeated him as governor, while his whole ticket was elected, except himself. Why then does he not publicly thank us Americans for our votes last fall? The reason is there are enough devil-worshipers among the prohibitionists, as there were among the Kansas Republican prohibitionists to single him out and wolf him down.

We are not censuring St. John. He is brave and good; and may yet turn on the lodges as Lincoln did on slavery, though he quailed before it for awhile. So Miss Willard and her sister were taught by godly parents that the lodge spoiled such great and good men as Dewitt Clinton and was red with murder and black with treason. If either Frances or Mary B. Willard were forced to the oath they would swear their lives against the lodge. Yet their zeal and devotion to the cause of prohibition keeps them in silent companionship with the lodgeites. Again, we are not censuring these excellent, super-excellent women. We are looking at "the situation." The fact is the devil is using prohibition as he quoted Scripture; not for the love of it, but for the dread of what he fears worse; viz., the discussion of his worship. If false worship should cease around our globe to-day, the millenium would begin to-morrow, and he could "deceive the earth no more till the thousand years are accomplished."

When Christ met these "principalities and powers," they conceded that a time was coming which would end for a season their devilish triumphs. They are now using prohibition, as they then employed the hogs, to put off the "time" when the key of the pit without bottom must turn on them. What then shall we do? Forsake or oppose prohibition because Satan takes stock in it? No: in *no wise.* We must not be of those who "will not do good if the devil bids us." One of the wisest votes ever cast was the vote of the American party for St. John last fall. But we must not let 1888 catch us in a similar predicament. By that time we must illume prohibition so that secretists cannot pass for prohibitionists. We must find some clear-minded Swede or Norwegian, who understands our hand-to-hand conflict between the forces of Michael and the dragon, and send him to the 100,000 believers in his native land, to tell them that a Congregational organ here, the Chicago *Advance*, is in favor of turning out of associations all who disfellowship the lodge, as they do! We must not only invite Joseph Cook to lecture in Boston against the lodge, but we must get up a powerful national meeting in New England, so as not to be chargeable with with attempting to shift our burdens on the shoulders of Mr. Cook. In short, we must make prohibition so hot in the next three years that secretists will flee out of it.

The Congregationalists of the United States are now seeking to enroll the 100,000 converted Scandianavians in their associations, seminaries, and colleges. But when these honest Northmen find that American Congregational bodies welcome to their embraces those who have drank the cup of devils in wine from human skulls, the Hasselquists, Edgreus and others whom their countrymen trust, will warn them of this horror, worse than the fabled Maelstrom on their own Norwegian coast. We must have some Waldenstrom, or Ekman, or Fernholm, to come across the water, and crowd the largest Chicago churches with our Scandianavian people, and long before 1888 we must make it possible for a St. John to *accept our* nomination, without social martyrdom. In short, we must put the lodge and its Mormon progeny, where the human auction block and slave coffle now are, in the hot home of false prophets, beasts and false religions.

THE UNITED BRETHREN GENERAL CONFERENCE.

This meets next month in Fostoria, Ohio, and will have before it several important questions which have been more or less discussed in the denominational papers during the past year. They all bear on the position of the church against the secret lodges. The fight this year is made not so much on the rule of the discipline adopted at Westfield six years ago, as upon the article of the constitution which stands back of all rules and sustains them; and instead of attacking the anti-lodge article, a flank movement is made and there is an attempt to confuse and befog the main issue by a quarrel with the fourth article, which says: "There shall be no alteration of the foregoing constitution unless by request of two-thirds of the whole society." The questions asked, says the *Itinerant*, are these: "Does the word 'whole,' include the entire membership of the church, or is it to be taken in the sense of only two-thirds of the members *who have voted?* In parliamentary bodies the latter is the rule, although the expression would be more explicit as 'two-thirds of the members present' or 'two-thirds of the members voting.' Again it is asked whether the 'request' is to be made of the General Conference to change the constitution before the General Conference has made any change; or whether, after the General Conference has acted, their action is to be referred to the Church for its ratification by a two-third vote? In connection with these questions is the further question as to the advisability of submitting article 2nd, Sec. 7th to the people—whether it shall remain in the constitution or be stricken out? It is the section which declares the Church's position on secret combinations.'"

It thus appears that an attempt will be made to carry the church over to the lodge by an indirection. As at the last Conference at Lisbon, Iowa, the main question was concealed behind the smoke raised by a discussion of a change in the representations of conferences; so now the stability of the church constitution will be attacked, for if that can be overthrown, the objectional part of article 2nd can be the easier sifted out. The situation is a grave one and demands of all Christians who are interested in the purity of the churches of Jesus Christ, that fervent prayer be made that the adversary be defeated and the truth maintained.

—The officers of the Minnesota association are able to raise $30 per month and expenses for their

newly-appointed agent, Rev. J. P. Richards. They ask the N. C. A. for a reasonable amount of help, which Secretary Stoddard is in favor of granting. Let Bro. Richards find a welcome in every town from true friends of Christian reform, and rouse the churches to take their place in the line of battle against the lodge.

A BAD EXCHANGE.

The Scandinavians are now the objects of especial interest to the leaders in the Congregational denomination. A Swedish department is maintained in the Theological Seminary in this city, and a special missionary is engaged among the Scandinavians of the North-west. It is claimed that it is necessary to proselyte among this people who are as a rule all members of the Lutheran church, because the form of church government is not so nearly Scriptural, and the religious life cultivated is more formal. But there are some stalwart facts right in the way which create a serious doubt whether the sect into which they are to be introduced is any more pious and God-fearing than the one they are urged to leave. A comparison of the Lutheran and Congregational church papers will not maintain the superior sanctity of the latter. We question whether the religious life of the families of the one will be found preferable on the whole to the other. But there is one point where the reasons in favor of the change fail entirely. The Congregational churches are falling more and more under the control of the lodge, and if the *Advance* speaks for the denomination, to ask a Scandinavian to forsake his church for the other is to ask him to give up his testimony against a blank paganism, and fellowship and accept a system in connection with his Christianity which is no better in its religion than Mohammedauism, Mormonism or the pagan systems of Greece and Rome. Individual churches, says the *Advance*, which shut out the lodge as abominable to God must expect to be refused fellowship by the Congregational churches. Swedish, German, and Norwegian Lutherans, who have been taught that Christ and his Word are enough for the human soul, and who have stoutly held your ground against the insiuuating attacks of the secret lodge, you are now invited into another sect which has abandoned that ground and allows that its members may without sin join hands with the ungodly in the lodge and swear with them eternal secrecy and brotherhood—and, if the *Advance* article means anything, encourages this infamy. We fail to see where the Lutherans gain anything by changing sects.

LUNACY.

The *Inter Ocean* prints in its Masonic news the following extract from a Masonic address given at a lodge performance and banquet at Oakland, Ill., a country town near Mattoon. The name of the lodge-infatuated speaker was J. H. Winkler. Whether he was moved to such a strain of eloquence by the stimulants of the feast or not makes no figure. The Masons endorse and publish the stuff and it appears in the lodge department of the Chicago daily. It is a fine illustration of the bloated deception and arrogance of the Masonic system: "As speculative Masons we find them inquiring into the origin of nature and the character of nature's God. Their first conceptions of deity were rude and uncouth, but not more so than many of ours at the present day. As the necessities of mankind increased we find our ancient brethren in the foreground. We find them teaching and performing the religious ceremonies of Egypt, Greece, India and China, and for heathen worlds. We find them at the head of the Mosaic priesthood. We find our ancient brother and one of our patron saints, St. John the Baptist, preaching in the wilderness of Judea. We find St. John the Evangelist, while Bishop of Ephesus, the Grand Master of Masonry. We find that Homer, the writer of that grand epic poem the Iliad; Abraham, the father of the Mosaic dispensation; Euclid, the father of Geometry; Pythagoras, the Grecian philosopher; Cicero, the father of civil law; Moses, the teacher of the Mosaic dispensation; Solomon, the wisest of men; Odin, the civilizer of the wild tribes of Northern Europe and Asia, and the leaders of the crusades, were all members of our ancient institution. We also learn that the world to-day is indebted to Masonry for the preservation of the Rible, and for what it knows of philosophy, astronomy, geometry, rhetoric, music, poetry, and painting."

—Rev. Joseph, Travis editor of the *Free Methodist* and chairman of the N. C. A. Board of Directors, has been confined to his home for several weeks with severe illness. He has recovered so as to attend to his duties in the office regularly.

—Last Thursday an appointment was made for Secretary Stoddard to speak in the Swedish Lutheran church on the corner of May and Huron, streets, Chicago, Pastor Ranseen. Bro. Stoddard not having returned from Michigan, Bro. Travis agreed to speak in his place, but he, too was prevented from attending the meeting by a sudden attack of illness.

—Bro. H. Hinman wrote last week of good meetings at Putnam, Conn. "The Advent minister," he writes, "endorsed my discourse on secretism and made public renunciation of Odd-fellowship. In the 5 P. M. meeting there was much testimony against the secret orders and three persons were hopefully *converted to Christ*. The Salvation Army are working here and doing some good."

—Bro. William Swinburn, an old resident of Chicago, uow removed to Kansas, was formerly a member of Pleiades lodge, No. 478, of this city. He was also an Odd-fellow, Knight of Pythias, etc., but renounced all his lodgery when he came to Christ some four years ago in a revival at Maywood, conducted by the Free Methodist brethren. He has been with Mike McDonald, the gambler and Democratic ring "boss" of Chicago, in the Masonic lodge.

—It is reported in the papers that President Cleveland is an Odd-fellow. Our information from Buffalo is that he is not a Freemason.

DIRECTOR'S MEETING.—There will be a meeting of the Board of Directors of the National Christian Association at No. 221 W. Madison street, Chicago, May 7. 1885, at 10 o'clock A. M. As this will be near the close of the year, there will of necessity be considerable business of importance, requiring attention, and it is desirable that every member should be present.

JOSEPH TRAVIS, *Chairman.*

EDUCATIONAL.

Hillsdale College, Mich., has graduated from its degree courses some 550 students, and at the approaching commencement, June 11, observes its great quinquennial re-union. The poem will be delivered by the popular author, Will Carleton, a Hillsdale graduate of '69, and the oration by Wallace Heckman, of Chicago, of the class of '75. Mr. Heckman was the law partner of C. L. Blanchard, who died last year at Wheaton.

The Board of Edueation of Philadelphia, watchful of the best interests of its present public-school population, has requested the city council to prohibit the public exposure of "debasing, brutaliziug, and crime-inciting pictures and publications."

The Indian students at the Hampton Normal School take great interest in art work, drawing, modeling, earving. One of their teachers says that a taste for drawing is as characteristic of the Indian as that of music is of the Negro.

The thanks of the *Cynosure* editors are given to Gen. Armstrong for an invitation to visit the Hampton Normal and Agricultural Institute at its anniversary, May 21st. The visit of Bro. H. H. Hinman to this institution while laboring in Eastern Virginia was an occasion of mutual profit. His letter of enthusiastic recommendation and also the later account of anniversary exercises by Rev. H. T. Cheever, of Worcester, Mass., will be remembered by our readers.

Northfield Seminary, Mass., better known from its founder and patron, D. L. Moody, was attended by 169 young ladies last year, and is now increased to more than 200. Throughout the entire course, in every term and every week of the term there is one text book used by all classes—the Holy Bible is the only volume that could be so used, and the students will no doubt find it in all after years to have been the most profitable part of their education.

The De Pauw University, Greencastle, Ind., offers a prize of $35 dollars to the student who shall present the best essay on "The best way of securing hearty co-operation of all friends of order in the suppression of the liquor traffic."

—Mrs. G. H. Read, of Bloomington, Ill., says the *Union Signal*, is makiug engagements in this State for Gov. St. John to fill, from May 18 to 31, inclusive, (Snudays being excepted.) Those wishing to secure him for an address at this time should write to Mrs. Read without delay. Gov. St. John will begin this Illinois lecture trip by speaking first at Marissa, St. Clair county, on May 18. Marissa is the only town in the county that has driven out the saloons. His whole route through the South this spring was a constant line of surprises, surprises, too, of the most pleasing nature.

THE NATIONAL REFORM CONVENTION.

The annual convention of the National Reform Association was held last Tuesday and Wednesday in Pittsburg, and was largely attended. The report of the Financial Secretary, J. W. Pritchard showed that since the last report the receipts were $12,759 and the expenditures $12,279. Addresses were made by Prof. J. R. W. Sloane and Pres. F. A. Spencer of Muskingum College, O., the latter discussing the "Sabbath of the Future." The Committee on Resolutions reported a series coudemning Sunday mail service and papers, running of railway traius, and Sabbath desecration generally; also indorsing President Cleveland for the position taken against polygamy, etc.

The resolutions were briefly discussed, and unanimously adopted. Rev. Samuel W. Dike of Royalton, Vt., addressed the convention on "Divorce Reform," and Mrs. Mary A. Woodbridge, of Ravenna, O., read an interesting paper on "The Perpetuation of the Republic."

The following officers were elected, after which the convention adjourned sine die: *President*, Hon. Felix R. Brunot, Pittsburg; *Recording Secretary*, Rev. W. W. Barr, Philadelphia; *Corresponding Secretary*, Rev. T. P. Stevenson, Philadelphia; *Treasurer*, Robert T. Elliott, Philadelphia.

MISSION WORK IN NEW HAMPSHIRE.

In March I spent twenty-two week days and three Sabbaths in home mission work in the towns of Alton, Wolfboro, Tuftonboro, Moultonboro, Ossipee, and Wakefield. Visited about 1,000 families, havnig special religious conversation and prayer with about 275 families, including 36 afflicted with sickness. The first Sabbath I spoke to the brethren at Mill Village, the second Sabbath at Moultonboro in the evening, and the third Sabbath at Water Village. I attended prayer meetings at Wolfboro, religion low; Mill Village, none interested; Melvin Village, excellent state; Wakefield, scarcity of male members. The two great obstacles to religion almost everywhere prevalent seem to be church plays and secret societies, and the two go together. At Melvin Village they have, so far as I learned, no lodge members in the churches and no church play. Hence, a revival interest and a fine lot of young people seeking to walk with the Lord. Words fail to express the blessing to my soul as I sought to lead the neglected, the aged, the sick and the poor to the Lord.

One poor widow said: "Two years ago the funeral sermon of my husband was preached but the minister never called afterwards." "A young woman said: "You are the first minister that has offered to pray in this house since my little boy died." My experience would indicate that nearly one-third of the Protestant families of this State are unvisited by a minister of the Gospel from one year's end to another. It would seem that the average minister visits those who attend church and pay, while the rest are neglected. I also bear cheerful testimony that with very few exceptions the neglected families seemed very appreciative and susceptible of benefit. I distributed many tracts, and found sevral cases of marked religious interest. The most discouraging thing observed was the low state of religion among ministers and church members; the most hopeful thing was the friendly spirit of the common people towards pure religion. The harvest indeed is ripe but the laborers few.

I had a very interesting interview with Bro. Isaac Roberts of South Wolfboro, an ex-slave of great intelligence and humble piety. He learned to read by overhearing his master's son whom he escorted to school. I enjoyed very precious hours with Elders Wm. K. Lucas and C. Paris, retired pastors who aided much in establishing the early Free Baptist churches. Formed acquaintance with a seceding Freemason who confirmed Ronayne's Exposition; also a Methodist minister, a seceding Oddfellow, who is opposed to all secret societies; also a Christian young man who was decoyed into the Sons of Temperance but is completely disgusted with such folly. I never before so realized the blind and miserable condition of lodge-bound ministers as after conversing with several of this class. Such men can never be reclaimed by argument. Nothing but divine grace can reach them. Their moral sense is so blunted by sin that nothing less than a miracle can save them. The spiritual members of the churches are waking up to see that resolute steps must be taken to secure the services of pious men as preachers and pastors. Under the ministry of unconverted or backslidden preachers our churches are losing ground from year to year. May the Lord deliver his people from the dominion of blind leaders.

S. C. KIMBALL.

THE HOME.

ASKING.

"If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" St. Luke 11: 12.

"O Heavenly Father, thou hast told
Of a gift more precious than pearls and gold;
A gift that is free to every one,
Through Jesus Christ, thy only Son:
For his sake give it to me.

"O give it to me, for Jesus said,
That a father giveth his children bread,
And how much more thou wilt surely give
The gift by which the dead shall live?
For Christ's sake, give it to me.

"I cannot see, and I want the sight;
I am in the dark, and I want the light;
I want to pray, and I don't know how;
O give me thy Holy Spirit now!
For Christ's sake, give it to me.

"Thou hast said it, I must believe;
It is only ask, and I shall receive;
If thou did'st say it, it must be true;
And there's nothing else for me to do!
For Christ's sake, give it to me.

"So I come and ask, because my need
Is very great and real indeed,
On the strength of thy Word I come and say,
O let thy Word come true to-day!
For Christ's sake, give it to me!"

—*Miss F. R. Havergal.*

A CONVERTED BRAHMIN'S STORY.

J. G. Potter, of the English Baptist Mission in India, writes as follows of a Christian mela he attended at Mainpure:

Telling as are the speeches often delivered at the meetings of our Society in England, I think I never listened to one that moved me more than that of which I give my recollections. Here is as near as possible the speaker's own words:

"I am by birth a Brahman, a resident of the district of Agra. My village is on the banks of the Jumna. In that village I was highly respected, and exercised for many years the office of priest. At times of joy or sorrow, the death or birth of a child, marriage or time of sickness, my services were required and liberal offerings were made to me accordingly. And even thieves and other bad men dared not enjoy their ill-gotten gain till they had handed me a share of the same. By all classes, rich and poor alike, I was honored, if not worshiped.

One day, as I sat by the banks of the River Jumna engaging in my devotions, I was attracted by the preaching of a missionary, who quoted passages from the Hindu Shasters in refutation of the very religion which we, as Hindus, professed. I was stirred by hearing such use made of our own books, and resolved that I would act in the same way with regard to the Christian religion. With that end in view, I spent ten shillings in purchasing Christian books, and commenced to study the Bible diligently in order to find some passages which might be used against the Christian religion. My object was to refute; but instead of that I was, by God's mercy, convinced of the truth of the religion of Jesus.

"Being thus convinced, I resolved at all cost to be faithful to my convictions. I therefore made my way to Agra, and, on a confession of my faith in Christ, was baptized. After baptism I returned to my village. Then came the struggle as to whether I should try to hush up or boldly make known what I had done. I resolved, by God's help, upon the latter course; and first to my sister, and afterwards to my wife and others, I declared the fact that I had become a Christian. At first they refused to believe this statement, but when convinced of its truth they one and all forsook me, my sister abusing me for having disgraced the family and dishonoring the religion of my fathers, and my wife threatening to drown herself in the well to show her disgust and save her honor. The persecution continued, and I was abused and slighted by those who formerly regarded me with awe and reverence.

"One day as I was about to draw water from the village well, the son of the land-owner thrust me away with words of abuse and also struck me, the very man whom he had been taught to regard as almost divine. Driven from my village, I took a piece of land near by and commenced to farm it for a livelihood, and after a while my wife and children came to live with me. My great difficulty was in regard to obtaining water, as I was forbidden to draw from any of the village wells, lest by my doing so the very water should be polluted. This difficulty was not surmounted till the magistrate of Agra came and compelled the land-holders of the district to allow me to draw water. This they did, but only from one well, and this well no other villagers afterwards dared to use, fearing defilement or loss of caste. I had, for Christ's sake, forsaken home, wife, children, and property, and had yet to receive according to the promise in this world an hundredfold.

"This, I thank God has been the case. As a Christian preacher I have met with much to cheer me; and three or four through my instrumentality, have been led to embrace the Christian religion and forsake the religion of their fathers. Moreover, Christ has fulfilled his own word in my experience. 'Ye shall be brought before kings for my name's sake.' During one of my preaching tours I was in the neighborhood of Jeypoor, and, whilst preaching to a crowd of people, was called upon to desist by a headman amongst the native police, and, not having obeyed orders, afterwards received a summons to appear before the native prince, the brother of the king of Jeypoor, next day. When asked why I had not obeyed orders the day before, I replied, 'Your majesty, I was greatly desirous of meeting you, but had not the money wherewith to bribe the attendants at your court, but by disobeying orders have now obtained my heart's desire.'

"The young prince was taken with my answer, and expressed a desire personally to hear of the Christian religion. Accordingly, next day, he convened an assembly, to which he invited Hindu and Mohammedan teachers and myself, and, the assembly being called, himself sat in state to hear the claims of the three religions set forth by their representatives there assembled. For five hours the assembly lasted, and in the end, by the help and blessing of God upon what I was enabled to say, the king decided in favor of the Christian religion, and, addressing me, said, 'Stay as long as you wish in the temple premises, and you shall receive from me provision for your wants. And if you can but prove to me the mystery of Father, Son, and Holy Ghost, I myself will become your disciple.'"

It was nearly midnight when the old man had finished his story, but there were none in the company who showed signs of weariness, and many were the eyes wet with tears as the story was being told. The life story there told is that of one of our Agra native evangelists, and the subject of it has long been an agent of our society.—*The Friend's Review.*

WORLDLY AMUSEMENTS.

It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads the Bible, he cannot but wonder that souls born of God and having communion with him, should have any relish for worldly amusements. The fact is, that thoughtful, unconverted men have but little or no confidence in that class of professing Christians who seek enjoyment from this world.

They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see, but there is no real sincerity in such professions on the part of the impenitent.

In my earlier Christian life I heard a bishop from the South report a case that made a deep impression on my mind. He said there was in his neighborhood a slave-holder, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, often invite him to dinner, and to accompany him to dinner, and to accompany him in his sports and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests and a friendship grew between the pastor and his parishioner that grew into an intimacy which continued until the last sickness of this gay and wealthy young man. When the wife of this worldling was apprised that her husband could not live but a short time, she was much alarmed for his soul, and tenderly inquired if she could not call in their minister to converse and pray with him. He feelingly replied: "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and jolly times; I then enjoyed his society and found him a pleasant companion. But I now see that I never had any real confidence in the efficacy of his prayers. I am now a dying man and need the instruction and prayers of somebody that can prevail with God. We have been much together, but my pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said: "What shall I do then?" He replied, "My coachman, Tom, is a pious man. I have often heard him pray, when about the barns or stables, and his prayers have always struck me as being quite sincere and earnest. I never heard any foolisness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking very compassionately at his dying master. The dying man put forth his hand and said, "Come here, Tom; take my hand. Tom, can you pray for your dying master?" And Tom poured out his soul to God in earnest, prevailing prayer.—*C. G. Finney.*

STORY OF A STARVING ROBIN.

A lady once came to the Rev. W. Haslam at the close of an address, and said that she did not understand, but would like to know what he meant by consecration of all to Christ. After some conversation, she said, "Well, Mr. Haslam, I'll tell you what I think is the trouble. I have got a comfortable income and a pleasant home, and have surrounded myself with all that, to me, makes life enjoyable, and now I fear if I yield myself wholly to Christ, that he will send me out to China." Mr. Haslam said, "Will you imagine the following incident? It is winter; and there has been a long frost. As you look from the window of your warm room you see a little starving robin on the branch outside your window. Moved to pity, you crumble some bread in your hand and hold it out to the starving bird. Tamed by cold and hunger it hops on to your hand, putting itself entirely in your power. What do you do with it?" "Oh, I would take every care of it, for it has trusted me." "And do you fear to trust Christ? Do you think he will use you hardly? If you yield your will to him he will make it a joy to you to do his bidding." Two years afterwards a lady came to him at the end of the meeting, and, after a cordial greeting, said: "Do you remember a lady to whom you once told a story of a starving robin?" "Oh, yes," said, Mr. Haslam, "and you were afraid to enter the service of Christ." "But not now, Mr. Haslam," answered the lady, "for, oh, do you know, I am going out to China?"

DRESS.

The wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for evasion, "I may be as humble in cloth of gold as in sackcloth." If you could be as humble when you chose costly as when you chose plain apparel, (which I flatly deny,) yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend on your own apparel is, in effect, stolen from God and the poor!

And how many precious opportunities of doing good have you defrauded yourself of! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss you have sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward, according to his own labor."—*Wesley.*

BIBLE READINGS FOR THE YOUNG.

THE TREE OF LIFE. Read Rev. 22.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22: 14

1. When did man eat freely of this tree? Gen. 2: 9; 3: 22–24.
2. What right have sinners to eat of the tree of life? John 10: 28; 11: 25, 26.
3. By what river does the tree of life grow? Rev. 22: 1, 2; Ezek. 47: 7–9.
4. Who is the tree of life? Prov. 3: 18.
5. Who shall eat of this tree in the heavenly city? Rev. 2: 7; John 14: 21.

—*Notes for Bible Study.*

THE FORCE OF NEED.

"Hey, Robin! ho, Robin!
Singing on the tree,
I will give you white bread,
If you will come to me."

"O the little breeze is singing
To the nodding daisies white;
And the tender grass is springing,
And the sun is warm and bright;
And my little mate is waiting
In the budding hedge for me:
So, on the whole, I'll not accept
Your kindly courtesy."

"Hey, Robin! ho, Robin!
Now the north winds blow;
Wherefore do you come here,
In the ice and snow?"

"The wind is raw, the flowers are dead,
The frost is on the thorn,
So I'll gladly take a crust of bread,
And come where it is warm."

O children! little children!
Have you ever chanced to see
One beg for crusts that sncered at crumbs
In bright prosperity?

—*Harper's Young People.*

MANLY BOYS.

If the boy is father of the man, as I wrote two weeks ago, then the boy ought to be manly. All the boys will say yes to this. But if I shonld ask them, one by one, What do you mean by being manly? I should get some funny answers. One thinks that the way to be manly is to smoke cigarettes; another to chew tobacco; another to swear like a pirate; another to be the bully of the school. The reader of dime novels aspires to manhood by procuring a toy pistol, and setting himself up as a "blood and thnnder" hero. Another admiring the fops who twirl little canes and wear fashionable clothes, tries to imitate them, and make a monkey of himself. But I will not spend my time in proving that to copy the viees, and crimes, and follies of men is not the way to be manly.

Nor is it manly to try to be old before your time—to put away boyish things while you are a boy. It is as natural and right for boys to romp and play as it is for young animals. They can hardly help, even, being a little rude and boisterons sometimes. A little girl excused herself for being unable to sit still, by saying that she was "chock full of teeter." She could not help her restlessness. And it is harder even, for the boys than for the girls. A locomotive has to blow off steam, or it would biow up. And it is just so with the boys. Johnny Prim's mother was a very fastidious woman. She wanted Johnny to be a little man. She told him that he must come right home from school and never stop to play in the streets. If he did he would spoil his nice clothes. Johnny did not like this, so he went to the Bible to find out whether his mother was right or not. He found in the prophey of Zechariah, in the 8th chapter, this verse:

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

He went to his mother with that verse and said, "Mamma, if that is the way they did in Jerusalem when God dwelt in the midst of it, and it was called 'the city of truth—the mountain of the Lord of hosts, the holy mountain'—"It can't be wrong for me to play in our streets." Mrs. Prim was a pious woman. She did not know before that there was such a verse in the Bible. But when she read it and the verses in the context she had to give it up. The truth is that she thought more about Johnny's clothes than anything else. Many mothers are troubled because their boys are so hard on clothes. But they had better have the trouble that way than in nursing puny, sickly boys, who haven't life enough to tear anything.

I say, then, first of all, the manly boy is not that pale little fellow who mopes in a corner, while the rest are racing and romping all over the play-ground. A man needs strength of body. He needs muscles hardened by exercise. And those boys who are running and jumping and pushing and tumbling head over heels are preparing for the rough and tumble of life. They are laying in a stock of health for after years. That one who is shouting so loud is developing a voice that may be heard in Congress, or from the pulpit, one of these days. My horse "Pet" is a splendid roadster, fast, gay, yet gentle and kind. But when she was a colt she was as wild as a deer. She went racing and chasing around the corrall as if she didn't know what to do with herself. I like such colts. They make the best horses. And so I like lively, noisy boys. They often make the noblest men.

But a manly boy will cultivate in his boy life the spirit and the manners of the grown-up gentleman. He won't be a savage until he is twenty or twenty-one, then suddenly turn around and be thoughtful, polite and polished. Let ns see then what a true gentleman is, and does, and we can learn something about what the true boy ought to be, and do, and not do.

A gentleman always tells the truth. His word is as good as his bond. What does this say to the boy? It says, "Don't fib—don't get in the habit of spinning yarns just for fun. Don't think that it is no great matter if you deceive your father or mother in little things. Be frank and manly in all that you say.

A gentleman doesn't swear. If your mother hears a man using profane language, she says to herself at once, "He is no gentleman." Hence boys mnst not use those little "swear words" that we so often hear on the play-gronnd. If yon say "by golly" now you will say something worse one of these days. I don't know of anything meaner than these Lilliputian oaths that many boys use. They are jnst as wicked as the big oaths that the young swearers have not yet courage to utter. But that is a courage easily acquired, and is sure to come soon if you cultivate it.

A gentleman is always polite to ladies, and the boy who means to be a gentleman will not be rude to the little girls. He will be kind to his sisters. He will carry their books for them to school, and help them over the gutters and bad places. I don't know of a pleasanter sight than that of a brother taking good care of a little sister. I would trust such a boy. There is sure to be the making of a splendid man in him.

A gentleman is kind to the poor, and the boy who expects to be a gentleman will never laugh at any of his schoolmates because they are not dressed as well as he is.

A gentleman is kind to his parents. I remember once seeing a strong man carrying an aged and feeble woman into a railway car, and fixing the cushions for her as tenderly as a mother fixes things for her baby. There were rude men in that car, but they all watched that loving son with moistened eyes. They admired his filial affection. And how proud and happy that old mother looked. I am sure that man was kind to his mother when he was a boy. I don't believe that he slammed the doors and made a fuss when she asked him to bring in some wood or to rnn an errand.

Finally (as the preachers say), the trne gentleman is a Christian. A really noble, honest man cannot neglect his duty to God; and the boy who would be such a man must remember his Creator in the days of his youth. A Christian boy is not a conceited prig or a young Pharisee. He is just as full of life and fnn as any other boy. But he doesn't cheat, nor swear, nor use vulgar words. He is kind to everybody, and especially to those who are poorer and weaker than he is. All the elements of a manly character that I have told you of in this letter may be summed up in these words of Solomon, "Hear, then, the conclusion of the whole matter: Fear God and keep his commandments."—*The Interior.*

TEMPERANCE.

ALCOHOL AND THE HUMAN BRAIN.

[Extract from Joseph Cook's Lectures.]

Who shall say where end the consequences of alcoholic injury of the blood and of the substance of the brain? Here within the cranium, in this narrow chamber, so small that a man's hand may span it, and upon this sheet of cerebral matter, which if dilated out, would not cover a surface of over six hundred square inches, is the point of union between spirit and matter. Inversions of right judgment and every distortion of moral sense legitimately follow from the intoxicating cup.

It is to be remembered that by the law of local affinity the dose of alcohol is not diffused throughont the system, but is concentrated in its chief effects upon a single organ. When a man drinks moderately, though the effects might be minute if dispersed through the whole body, yet they may be powerful when most of them are gathered upon the brain. They may be dangerous when tnrned upon the intellect, and even fatal when concentrated upon the primal guiding powers of the mind—reason and moral sense. It is not to the whole body that a moderate glass goes; it is chiefly to the most important part—the brain; and not to the whole brain, but to its most important part—the seat of the higher mental and moral powers; and not to these powers at large, but to their helmsman and captain—Reason and Conscience.

"Ship ahoy! All aboard! Let your one shot come," shouts the sailor to the pirate craft. Now one shot will not shiver a big ship's timbers much, bnt suppose this one ball were to strike the captain through the heart and the helmsman through the skull and that there are none to fill their posts, it would be a terrible shot indeed. Moderate drinking is a charmed ball from a pirate craft. It does not lodge in the beams' ends. It cuts no mast. It shivers no plank between wind and water. It strikes no sailor or under officer, but with magic course it seeks the heart of the captain and the arms of the helmsman, and it always hits. Their leaders dead, and none to take their place, the crew are powerless against the enemy. Thunders another broadside from pirate Alcohol, and what is the effect? Every ball is charmed; not one of the crew is killed, but every one becomes mad and raises mutiny. Commanders dead, they are free. Thunders another broadside from the pirate, and the charmed balls complete their work. The mutinous crew rage with insanity. Captain Conscience and steersman Reason are picked up, and, lest their corpses should offend the crazy sailors, pitched overboard. Then rages Jack Lust from one end of the ship to the other. That brave tar, Midshipman Courage, who, in his right mind, was the bravest defender of the ship, now wheels the cannon against his own friends and rakes the deck with red hot grape until every mast totters with shot-holes. The careful stewards, seamen Friendship and Parental Love, whose exertions have always heretofore provided the crew seasonably with food and drink, now refuse to cook, furnish no meals, unhead the water-casks, waste provisions and break the ship's crockery. The vessel has wheeled into the trough of the sea, a black shadow approaches swiftly over the waters, and the compass and helm are deserted. That speculating mate, Love of Money, who, if sober, would see the danger and order every rag down from jib to mainsail and make the ship scud under bare poles before the black squall, now, on the contrary, orders up every sail and spreads every thread of canvass. The rising storm whistles in the rigging, but he does not hear it. That black shadow on the water is swiftly nearing. He does not see it. In the trough of the sea the ship rockslike a cockle shell. He does not feel it. Yonder before the dense rush of the coming blow of air rises a huge wave foaming and gnawing and groaning on high. He does not hear it. With the shock like the opening of the earthquake it strikes the broadside; with a roar it washes over the deck: three snaps like a cannon, and the heavily rigged masts are gone; a lurch and sucking in of waves, and the hold is full of water and the sinking ship just survives the first heavy sea. Then comes out mirthfulness, and sits astride the bowsprit, and ogles a dancing tune. The crew dance! It were impossible, even yet, to so man the pumps and right the helm as to ride over the swells and drive into port, but all action for right government of the ship is ended. Trumpeter language mounts the shattered beams of the forecastle, and makes an oration; it is not necessary to work, he tells the crew, but to hear him sputter yarns.

It is fearful now to look npon the raging of the black sea. Every moment the storm increases in fury.

The drunken ship is fast filling with water. Not a man at the pumps, not an arm at the helm. Having destroyed their friends, the crew fall upon each other. Close under their bow rave the breakers of a rocky shore, but they hear it not. At intervals they seem to realize their condition, and their power even yet to save themselves, but make no effort. Gloom and storm and foam shut them up against hell with many thunders. In this terrible extremity Independence is heard to refuse help, and boasts of his strength. Friendship and Parental Love rail at thoughts of affection. Language trumpets his easy yarns and grows garrulous as the timbers crack one after another.

Rage and Revenge are now the true names of Firmness and Courage. Silly Mirth yet giggles a dance, and I saw him astride the last timber as the ship went down, tossing foam at the lightning. Then came a sigh of the storm, a groaning of waves, a booming of blackness, and a red, crooked thunderbolt shot wrathfully blue into the suck of the sea where the ship went down.

And I asked the name of those rocks, and was told, God's stern and immutable Laws.

And I asked the name of that ship, and they said: Immortal Soul.

And I asked why its crew brought it there, and they said: Their Captain Conscience and Helmsman Reason were dead.

And I asked how they died, and they said: By one single shot from the Pirate Alcohol; by one charmed ball of moderate drinking!—*The Trumpet.*

The Churches.

—Moody and Sankey were with the students of Princeton College, N. J., last Saturday and Sabbath.

—Three of the students in Wheaton Theological Seminary are expecting to enter the foreign mission work.

—A hopeful revival in the Wesleyan church at Oshkosh, Wis., Rev. W. W. Warner, pastor, resulted in the conversion of a number and reviving the lagging zeal of others.

—Pres. C. A. Blanchard, on his return from the Michigan State Convention stopped over the Sabbath at Kalamazoo, where he had an opportunity to preach.

—The Reformed Presbyterian synod meets this year, May 24, at Morning Sun, Iowa, with Rev. C. D. Trumbull's church.

—The will of Mrs. Eliza M. Morgan widow of the late ex-Governor Edwin D. Morgan of New York bequeaths $135,000 to charitable institutions and church purposes. The McAuley Mission, and the Cremorne Mission, both founded by Jerry McAuley receive $5,000 each, and the Moody Home at Northfield, Mass., $10,000.

—A benevolent New England lady is considering the idea of establishing a seminary for girls in the South on the plan of Mount Holyoke Seminary, to be under the care of the American Missionary Association.

—Wichita Baptist church, Kansas, now reports 132 accessions as the result of its meetings. The meetings were twice closed, but so great was the interest that the pastor was compelled to re-open the church doors.

—The clergy of Portland, Me., have addressed a courteous request to the owners and conductors of the newspapers of that city to suppress the details of criminal reports, which so greatly imperil the morality of the young.

—The convention which meets every three years in connection with the Congregational Theological Seminary of this city was held last Wednesday, fourteen States being represented by some 200 members. The official report shows the institution out of debt with a total of $327,892 endowment funds and $184,260 unproductive funds, largely invested in buildings. There are nine, and sixty-five students. More money is asked to add to this vast fund, while the financial agent reports much difficulty in securing them. Danish, German and Swedish departments are maintained. In the evening a class of fourteen graduates spoke and the degrees were conferred upon them.

—A religious awakening of great power has been in progress for sometime at Talladega College, Miss., (colored). More than a hundred confess that they have given their hearts to Christ, and every person, save one, connected with the boarding department is a professing Christian. Special interest has prevailed, also, during the winter, in several institutions at the South under the care of the American Missionary Association. At the last communion, 194 members were admitted to the churches there, the largest number, 49, being at Selma, Ala., and the next, 31, at Hampton, Va. Nashville and Tougaloo report a decided interest among the students, with many hopeful conversions.

—Rev. Leonard Withington, D. D., the oldest Congregational clergyman in the United States, died at his residence in Newbury, aged 96 years. He graduated from Yale College in 1814, and at the time of his death was the oldest surviving graduate of that institution. In 1816 he was ordained pastor of the Newbury church, and for forty-two years remained in active service. He was a frequent contributor to the press, and many articles came from his pen after he was eighty years of age He was the author of two books, "The Puritan," and "Solomon's Songs," both of which are well known among theologians.

—A correspondent of the *Examiner* says: "It is a fact not generally understood that in its resident population, Washington is a remarkably religious city. Statistics of two years ago show 52 Methodist churches with 12,998 members; 45 Baptist churches with 15,332 members; Presbyterians, 20 churches with 4,265 members; Episcopalians, 26 churches with 5,654 members; Lutherans, 10 churches with 2,020 members; Congregationalists, 4 churches with 1,000 members; Unitarians, 1 church with 368 members; Universalists, 1 church with 90 members; Swedenborgians, 1 church with 110 members; Hebrews; 2 churches with 240 members; Romanists, 13 churches with 7,000 members. Total number of churches, 180, members, 49,351. Of this total membership about 21,000 are in the colored churches, divided largely between the Baptists and Methodists, the former having the larger number. There are 177 Sunday-schools, with 40,429 teachers and scholars. This is the largest percentage of Sunday-school members, I think, of any large city in the United States.

—A memorial of Dr. William Carey has just been erected in the village of Paulerspury, England, where the illustrious missionary and scholar was born and spent his youth. Edmund Carey, his father, was parish clerk and school-master in the village. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has been relettered and placed in an upright position, and in addition, a monumental brass has been fixed inside the church, bearing the following inscription: "To the glory of God, and in memory of Dr. William Carey, Missionary and Orientalist, who was born at Paulerspury, Aug. 17th, 1761. Died at Serampore, India, June 9th, 1834. The remains of his father, Edmund Carey, lie near this spot."

—The French Protestant Historical Society suggests a celebration of the two hundredth anniversary of the revocation of the edict of Nantes, on the 18th day of October, 1885, and farther suggests that it be observed as a day of humiliation and prayer.

—The appalling spiritual destitution of Brooklyn, "the city of churches," says the *Baptist Weekly*, is made painfully apparent by the announcement that the Long Island railroad company proposes to run special trains on Sunday mornings to take worshipers to the New Cathedral at Garden City.

—The ancient Waldensian and Free churches of Italy have agreed upon terms of union. And we are glad to notice, says the New York *Observer*, that due respect is being paid to the rights of age and of Martyr history in this proposed consolidation. The *Free Church Monthly* assures us that it is not the intention that the ancient church of the valleys shall become absorbed in a new denomination, that is the Free church of Italy. That is still to be known as the Chiesa Valdese, and as it alone is recognized by the government as having a right to hold property in its own name, all the possessions of the new body, whether in the plains or in the mountains, will be vested in it. The union will become more apparent in the south, where all the mission charges and stations of both the churches will be combined, and will be represented in a new synod, meeting annually in Florence or Rome.

—The Chinese gamblers, joint-keepers and opium dealers of Mott street, says the New York *World*, are good orthodox Buddhists, and do everything in their power to keep up the native faiths and to prevent proselyting by Christian ministers and missionaries. To counteract the work done in the past fall and winter by Dr. Hall and others, there has been what may be termed a revival in Chinatown. Excursions have been made to Bellville, N. J., where is the only Joss-house east of the Rocky mountains. Large quantities of religious literature have been imported from Hong Knog and Canton, especially such works as are popular and interesting from a merely literary stand-point. It is just as if the average American in an Ann street faro hell should find on the green cloth the Old and New Testaments, St. Augustine's writings, Thomas a Kempis and Talmage's last sermons. The latest move in this odd warfare is the holding of native services in Mott street which are largely attended.

—The American McAll Association, which is an organization of American ladies formed two years ago to help Rev. W. R. McAll to rescue France from the infidel, held the first session of its second annual meeting in New York, last Thursday. Delegates attended to the number of about 100 from twenty-six auxiliaries of cities in the States of New York, Massachusetts, Maryland, Pennsylvania, Ohio, New Jersey, Connecticut, and the District of Columbia. The wife of ex-President Hayes and the widow of ex President Garfield were among the number present. The Rev. Martin L. Berger, Secretary of the association, reported that during the year he had represented the association in delivering ninety-two addresses, in forming auxiliaries at Troy, Newark, Elmira, Rochester, and Albany, and in sending $6,124, church collections and individual contributions, to the treasury of the association. At the afternoon session Mrs. Woerine J. Chase, of Philadelphia, was elected President, to succeed Mrs. R. B. Hayes. Mrs. James A. Garfield was among the vice presidents chosen.

LITERATURE.

The Wit and Wisdom of Edward Bulwer-Lytton. Compiled by C. L. Bonney. 264 pp. 12 mo. Price 60 c. John B. Alden, New York.

Lord Lytton, the brilliant and versatile English novilist, who died in 1873, writing to the last, is almost the only one of the great English novelists from whose writings such a compilation would be attempted. Celebrated in political life, as well as in almost every department of literature: poetry, the drama, historical romance, and domestic novel, his works are rather of a reflective, philosophical nature, and have not escaped the charge of an irreligious tendency which may have originated from his admiration of Byron and possible attempts at imitation of that melancholy genius. These isolated extracts, will be found far more profitable reading than the twenty-eight volumes from which they have been culled with diligence and discrimination. Miss Bonney, to whom the public is indebted for this labor, is a frequent contributor to the story department of the *Voice of Masonry*, which, we are sorry to say, is no recommendation of her abilities.

The *Library Magazine* for May is an immense number—160 large double column pages with such names in its table of contents as Prof. Goldwin Smith, the poet Swinburne, the Marquis of Lorne, Dr. Pieard, Henry W. Lucy, Prof. R. C. Jebb, Thomas Hughes, Archibald Forbes, from across the water, and our own Dr. William Hays Ward, editor of the *Independent*, now conducting an exploration in Assyria. Among the articles, "Egypt and the Soudan," an argument in defense of the natives against their European and Turkish oppressors; "The Health and longevity of the Jews," whose escape from the cholera epidemic was last year an interesting study; "The Organization of Democracy," "Contemporary Socialism," "The Future of Industry" and "Co-operation in England," which discuss the various phases of the leading social problem of to-day, will be marked with interest.

On account of the enormous editions required to meet the popular demand, the *Century* magazine will hereafter be issued on the first of each month. The May edition is 250,000. Besides the papers by Generals McClellan, J. E. Johnston, and Gustavus W. Smith, in this number, the battles of the Peninsular campaign will be further desribed in later numbers by Generals Franklin, Fitz John Porter, Longstreet, and D. H. Hill. General Porter has also written a paper on the second battle of Bull Run, which will appear in the same series, along with a full account of the Bull Run campaign, written by General John Pope, who commanded the Union forces against Lee in those operations.

St. Nicholas serves its little patrons well in stories and pictures. "A House of String" will suggest to many of them how to spend a few pleasant summer hours. The New Orleans Exposition as seen by a young folk's party is very good, and the continued papers: "Among the Law-makers," "The Children of the Cold," "Driven Back to Eden, and "His One Fault," make a good number.

Anti-secrecy Tracts

Published by the NATIONAL CHRISTIAN ASSOCIATION, 221 West Madison St., Chicago, Ill.

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THE SECRET EMPIRE.

The annual meeting of the Royal Clan the order of Scottish Clans was held ril 16th at Cleveland, Ohio. The fol- ving officers were elected: Royal Chief, R. Scott, of St. Louis; Vice Royal ief, Alex McKay, of Boston; Royal aplain, A. W. McKenzie, of Provi- nce; Royal Secretary, I. C. Dodds, of Louis; Royal Treasurer, A. McLaren, Cleveland; Royal Master-at-arms, P. Monroe, of Chicago; Royal Inside arden, A. Marnock, of Quincy, Mass.; d Royal Outside Warden, John Smith, Taunton, Mass. The next meeting ll be held on the second Tuesday of ne, 1886, in Chicago.

—A decision was rendered in the Iowa preme Court at Dubuque favorable to e Ancient Order of United workmen, wa State Lodge, generally known as e rebellious faction of that order which as ruled out of the Grand Lodge for n-payment of assessments to the yel- w fever fund South. On a former trial e case went against them.

—Jonn T. Pautlind, an old pioneer in alifornia, left a will which concludes as follows: "I want to be buried by Ma- ns. I don't want any minister or eacher of any kind at the funeral. The asons do not tire in their good work. ospel sharps and I never flocked togeth- muchly. I may not die for a year or ore, but it is best to get things in ape." What an entrance for an im ortal spirit into eternity!

—J. Harrison, member of King Solo- on lodge of Toronto, was expelled Fri- y evening for being a secularist, agnos- c and free-thinker.

—Mayor Grace of New York, has gra- ously consented to open the proceed- gs and deliver an address of welcome to e Supreme Council of the Catholic nights of America on their assembly, ay 12, in New York City.

—We recently reported the refusal of Freemason to divulge in court what ad been told him *Masonically* or *on the uare*. But the head of the Mormon ciety, John Taylor knows the same dge to escape the consequences of tell- g the truth. Apologizing in a recent rmon for his evansions in the Clawson se, in which he was examined as a wit- ess, he said the reason he testified he ad no knowledge of certain matters nown to him was "because he did know em to *divulge*."—*Lutheran Witness*.

—The former Seventh Presbyterian urch of Cincinnati has been turned in- a lodge building. The Scottish Rite asons held Jubilee at its dedication tely. The turning of a Christian urch into a Masonic cathedral was a eat occasion.

—The New York Legislature is so far nder lodge control as to have passed a ecial law protecting the lodges in the se of their trade marks. No one not a ember of any particular order is al- wed to wear a badge of that order.

—At the last meeting of the Illinois rand Lodge of Masons the treasurer's eport showed a balance of $34,703.89 n hand.

—T. E. Powderly, ex mayor of Scran- n, Grand Master Workman of the nights of Labor, has lately becn at ittsburg, with the specific purpose of lding meeting to revive interest in the rder He also attempted to organize e female wage-workers, of whom there re 7,000 in Alleghany county. There is uch feeling between the lodges of the nights of Labor and the Socialists of ittsburg.

—The first camp of the Patriotic Order f Sons of America in Illinois, was or- anized in this city lately. This order as organized in the city of Philadel- hia in 1847, but prior to the rebellion s organization was very imperfect and s progress consequently slow, the camps ot extending much beyoud the Middle tates When the war broke out it was ntirely suspended. In 1866 the order as reorganized. It has for its object he inculcation of pure American princi- les; the opposition to foreign interfer- nce with State interests in the United tates of America; the cultivation of raternal love; the preservation of the Constitution of the United States, and he propagation of free education—and eeks all these excellent ends in a way hat will surely result in subverting them.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	88½	@89
No. 3	80	@83
Winter No 2		@1 00
Corn—No. 2		48
Oats—No.2	34	38½
Rye—No. 2	68	70
Bran per ton		14 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		11 80
Butter, medium to best	12	@25
Cheese	05	@10½
Beans	55	@1 45
Eggs		13
Potatoes per bus	40	50
Seeds—Timothy	1 40	@1 50
Flax	1 30	1 45
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	4 50	@5 25
Common to good	2 40	@4 25
Hogs	3 80	@4 75
Sheep	2 00	@4 75

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	86	@1 01
Spring		99
Corn	55	@57
Oats	41	@50
Mess Pork		13 00
Eggs		15
Butter	8	28
Wool	13	@37

KANSAS CITY.

Cattle	2 75	@5 00
Hogs	4 00	@4 20
Sheep	1 50	@4 00

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

THE PLANTING OF EVERGREENS.

A deciduous tree, the buds of which have started, is always a risky thing to handle. With evergreens it is different. They transplant better after vegetation has started and the terminal buds begin to swell. This is one reason why evergreens furnished by nurserymen with other stock early in the season often fail. They have necessarily been dug too early, exposed perhaps to chilling or drying winds during the packing and though fresh and green in appearance when received by the planter, make no start after setting out and gradually turn brown and die. It is much better to order evergreens to be sent separately from other trees and later in the season, say during May or even June, if the season is backward and the new shoots have not made much growth. They should be fresh-dug, quick-packed and soon received. The tender point about an evergreen is its root. If once dried it seldom recovers. It is very important, therefore, that the roots should be carefully protected from sun and wind. If possible, take a cloudy showery day for handling evergreens. If the right conditions do not exist, keep the roots constantly wet and rolled up in matting. If there are a great many to be handled, as for hedging, keep them trenched in moist soil, removing only a few at a time. *American Agriculturist.*

EARLY GARDEN CROPS.

There are many ways of getting early crops, such as starting the plants in the house or hot-bed, and covering them with glass, etc., after they are set out. But when these methods are not adopted, there is still a chance to have early vegetables and a good garden. It is simply to select the warmest and driest soil, and sow or plant early. It is not desirable or wise to put in the main crop before the soil is in good working condition, but for a few early crops on a small scale, we can well afford to run a little risk of losing our seed by too early sowing. One thing, however, should not be overlooked: Do not depend on this early sowing, but sow or plant again a little later when the soil and weather are more favorable. If the first sowing succeeds, you are so much ahead; if it fails you have lost only your seed and labor. There are some crops which can be sown the moment the frost is out of the soil. Among these we may mention peas, cabbage, cauliflower, spinach, onion, lettuee, celery, beet, carrot, parsnip, etc. It is seldom that these are hurt by early frost. Last year a frost in May destroyed many cabbage plants, but that is very unusual. Among those which we should re-sow without waiting to see if the first escape, are beets, radishes, cabbage, cauliflower, beans and sweet corn. —*Agriculturist.*

POULTRY SUGGESTIONS.

If they are cared for and always have clean, wholesome quarters, and not crowded, poultry will always be healthy. If a fowl merely acts a little cranky do not imagine it is sick and commence stuffing it with drugs; simply remove it to a pen some distance from the flock, and let it alone a few days. If it proves to be very sick, chop off its head and burn it. For cholera, a strong solution of hyposulphite of soda, given three times a day in teaspoonful doses, is probably the best remedy we have. For gapes, dip a feather in turpentine and insert it into the windpipe. One application will generally cure; two are sometimes necessary. Dip scaly legs in kerosene two or three times. A little sulphur mixed with the food once a week in winter, prevents packing of the crop and irregularities of the bowels caused by over-eating and the constant production of eggs. Gravel and course sand are necessary for the digestion of food. Crushed bones, old plaster, lime, etc., are necessary for the formation of egg-shells. Cayenne pepper in small quantities mixed with the food occasionally during the winter, promotes egg-laying.

Fifty hens will eat and trample down half as much grass, if yarded upon it, as will keep a cow. A coop of small chicks in the garden will destroy an enormous number of bugs and worms. Do not permit your poultry to forage upon your neighbor's premises; it is a mean, contemptible trick, and often practiced by men who would resent being accused of petty thievery. Ducks and geese prefer to have their nests on the ground; some will not lay anywhere else. Place their nests in a row along one side of the pen and separate them with thin board partitions.—*Am. Agriculturist.*

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the InITIATE. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the ChrisTIAN RELIGION. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Oaths and Penalties of the 33 DeGREES OF FREEMASONRY. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Lecchburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

Ritual of the Grand Army of the RePUBLIC, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Templa, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Templa and Council, with engravings showing the signs, gripe, etc. 25 cents each; per dozen, $2.00

Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in Cloth for $1.00; per doz., $9.00

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret SOCIETIES. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative, 20 cents each; per dozen $2 00.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that sec societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1.25.

Sermon on Masonry. By Rev. J Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan, "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees 304 pages.

National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

Among the settlers on the Dakota land opened by President Arthur and ordered closed by his successor, great activity prevails. Meetings are being held, societies organized and funds secured to test the validity of the government's position in the courts. In the whole district in dispute, lying east of the Missouri, south of Blunt and north of Chamberlain, it is claimed that there are but 900 Indians, while the number of settlers is placed at 5,000.

Health-officers from sea-board cities had a conference in New York, Friday, and decided upon the establishment of rigid rules to prevent the introduction of cholera. Rag cargoes will be closely quarantined until they are boiled or steamed, the sulphur process being voted a failure.

The Mormon bishop, Hiram J. Clawson, was arrested Friday at Salt Lake City for unlawful cohabitatiation.

A cyclone at Prairie Grove, Tex., on Wednesday, killed a fourteen-year-old girl and fatally injured three other persons. A school-house, church and four dwellings were demolished, and a number of children received severe wounds.

Gov. Martin of Kansas, has given notice that the Sullivan Ryan prize-fight cannot take place within the confines of that State. It was announced to be fought at Dodge City.

Thirteen persons, among them a postmaster and an ex-member of the Legislature, were brought prisoners to Oshkosh, Wis., Thursday for fishing with nets. Some were fined $50 and costs, and others had their cases continued.

The steamer "City of Mexico" was seized and her captain, John O'Brien, arrested, Thursday at New York, on the charge of supplying war munitions to the insurgents in the United States of Colombia. The vessel was chartered in March for lumber, but in reality took out a cargo of firearms.

The heaviest snowstorm ever known in Colorado set in Thursday night and continued for twenty-one hours Fully 20 inches fell—as much as the aggregate of the previous falls of the whole winter The snow was very heavy and many roofs fell, while several snow slides are reported. In one place some miners' huts were buried.

The Secretary of the Treasury has under consideration several propositions for the transportation of a large amount of gold coin from the Sub-treasury at San Francisco to the Sub treasury at New York. The transfer of about $35,000,000 of gold coin is contemplated.

Ex-Judge S. M. Moore died, at his home in this city, of apoplexy. He was born in Bourbon county, Kentucky, in 1821, and came to Chicago in 1865. He was a prominent member of the Presbyterian church, and connected with many of its enterprises.

As a result of a water-spout and flood at Medicine Lodge, Kan., fourteen bodies have been recovered, and a number of others are yet believed to be missing.

The bodies of six persons who lost their lives in the great Vicksburg fire have been recovered. It is believed that from fifteen to twenty others are still in the ruins.

Gen. Grant continues to improve and his physicians have ceased to speak of a relapse. He rode out frequently last week and walked a distance of a block.

A disastrous fire took place at Wheaton, Ill, Wednesday, destroying some thirteen stores and dwellings and the Masonic lodge. The Wesleyan church was endangered from sparks which were fortunately discovered. A fire engine, sent out from Chicago, rendered much assistance.

FOREIGN.

A battle on Friday between the Dominion troops and the insurgents under Reil resulted disastrously for the former. A desperate fire was kept up for over an hour. Then after a short cessation, Riel's troops recommenced firing and the prairie was set on fire. This, however, was soon extinguished The Indian style of fighting was indulged in, and the casualties in the Canadian ranks showed that the rebels were a foe not to be despised. Ten killed and thirty severely wounded was the loss reported to Middleton's men.

Two leading Toronto dailies are in trouble. During the tremendous excitement consequent upon the first news of the Northwest rebellion they published Sunday editions and are now in the toils of the law.

A dispatch from Panama Friday says that while a strong barricade was being erected, entirely enclosing the Central and South American Cable Company's office, and great preparations being made for a fight, the Americans arrived, tore down the barricades and took charge of the town. The insurgents were recalled to their barracks by the bugle.

A cable dispatch to the Guion Steamship Line office, on Friday, stated that the Alaska of that line, the fastest vessel that crosses the Atlantic, had been chartered by the British government for war purposes for a period of six months, with the option of purchase at the expiration of that time. This makes the sixth transatlantic steamer that has been chartered by the British government.

General Graham at Suakim on the Red Sea has received definite orders, by telegraph, from General Wolsely. It is understood that the immediate withdrawal of the British troops from the Soudan has been decided upon.

The Afgan question is still under debate, but there are indications of decisive action soon. A London *Times'* St. Petersburg dispatch says English proposals through Baron de Staal arrived on Friday. England therein proposes to submit the Penjdeh affair to arbitration. It is believed the proposals are most reasonable and equable, and show that Gladstone most earnestly desires peace regardless of public opinion. If these proposals are rejected it will show that Russia is determined upon war. The Moscow *Gazette*, regarded as official, on the other hand says that if England wants peace she must accept the Penjdeh incident and resume negotiations respecting the frontier.

The Egyptian government is still firm in its determination not to compromise with France for the suppression of French newspapers.

Last week United States marines to the number of 500 took possession of Panama. The insurgent General, Aizpuru, and three of his staff were placed under arrest. The French consul entered a protest against the action of the American marines. A later dispatch, dated the 26th inst, says: All the troops left Panama Saturday night. The consequences cannot be foreseen, on the arrival of the Colombian troops. Barricades are being erected in the streets and sand-bag defenses constructed on the balcony of the barracks, showing that the insurgents are determined to fight in the town. The native feeling is strong. It is considered cruel for the United States forces to withdraw, leaving the people helpless and the city in control of a lawless mob.

BUSINESS.

Weekly papers expect that during the summer there will be a decreasc in their subscription list, but we trust that the friends of the *Cynosure* will not let this be true of their paper, when 25 cents will send it to a trial subscriber for eight weeks. Cannot each friend send *one* more trial subscriber?

Have you read the advertisement in this issue offering the *Cynosure* for eight months free? Show it to your friends and let us see if enough subscribers can not be obtained to overcome the usual discontinuances of the summer months. Let us "hold the fort."

Extracts from some of these letters will be continued from week to week for a short time that donors may learn something of the effect of their benevolence.

From Prairie Center, Kan.:

"I regard the *Christian Cynosure* as the voice of God to the nation. I trust it will continue in the future, as it has in the past, to 'lift up its voice and spare not, and show the people their sin and the house of Jacob their transgressions." God bless you in your work of reform."

Many kind words of commendation for the paper are received, which are appreciated by your agents and co-workers here. But attention now is especially called to the extracts from letters from ministers located in the South. They have received the paper as a donation from old friends of the *Cynosure*, who have thus started the reform leaven in new fields, not only widening and extending but also deepening the work of our agent, Rev. H. H. Hinman, in previous years.

From Franklin, Va.:

"I praise God for the National Christian Association that has the moral courage and Christian boldness to stand for the right and expose the sin and iniquity which so cover our land in this age of the world. I am in full sympathy with the *Christian Cynosure.*

"Intemperance is a gigantic evil, but not doing as much harm to our country as the secret societies, especially Masonry. I am deeply interested in the *Cynosure* and fully agree with the principles it advocates. May success attend it, and its telling words open blind eyes to see the truth, deaf ears to hear, and many hearts be ready to receive the warning to shun every secret society. Please return our heartfelt thanks to the donor of the paper.

From Benton, Ala.:

"I cannot now write my sentiments in full, but I must say, to begin with, that the *Cynosure* meets my hearty approval in its efforts to exterminate the twin evils intemperance and secret societies. In 1876 I joined a secret society but did not remain a member exceeding six months, notwithstanding I was the worthy master of the lodge. I was young and hasty, too much so. I soon settled the fact in my mind that the oath I had taken was contrary to the teaching of God's word. I withdrew and denounced the hidden works of darkness. I was offered many inducements to return, but never did so. I further saw that the society had a tendency to paralyze the cause of Christ, and from that day to this I have given my earnest protest against it. The donor of the *Cynosure* has my warmest, heartiest and sincerest thanks for such a boon."

From Raleigh, N. C.:

"Permit me to assure you that I am in hearty sympathy with you and the entire National Christian Association, and am opposed to secret societies, especially the Masonic fraternity. I assure you I do enjoy reading the *Cynosure*, and feel that it is a great benefit to me to have it. It is indeed a welcome messenger to my home, and I feel very grateful to the donor, and pray that God's blessing may rest upon whoever it is. God bless them and you."

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, April 24:

H Nordahl, Benj J Butler, A S Hamlin, Sam'l Russell, G L Frizzell, S F Fisher, J M Stanton, Maria B Nichols, Kenyon's News Sub Agency, Mary Gaddis, Sam'l Smith, Mrs J R Pierson, H D Jones, Sumner Avery, S L Cook, Rev S C Long, J Cleary, T S Parvin, H M Elwyn, R B Dawson, Dr C Walder, J S Bibbins, Sub News Co, R Dickinson, D G Foster, B G Hunt, A S Boyd, C A Webb. Mrs. H M Cushman. J E Verkler, J W Thompson, Prof R T Morgan.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The late city election in Chicago will not be a settled question—perhaps before time for another. Mayor Harrison with his majority in the city council has begun the official count, and are making a record for the courts when the count is contested. Harrison has begun a number of libel suits against the papers and individuals, the *Inter Ocean* being most honored in this respect. By the time they are concluded we hope Chicago may be able to hold jubilee upon the overthrow of the gang that now controls the affairs of the city.

The power Harrison and the gambler McDonald are able to wield through the saloons and gambling dens is so great as to discourage some good men, who, in their Union League club the other evening, advocated the limitation of the suffrage to the "better classes." We doubt whether such a classification and exaltation of the power of the *bourgeoisie* will at all accomplish the end they seek. It would be an invitation to the communists to redouble their rage and roaring and setting up a distinction entirely un-American. Let the end be gained by elevating the masses, throwing aristocracy out of the churches of Jesus Christ, and the saloons out of every community.

The dedication of the new Board of Trade building last week marks an era in the history of Chicago as the commercial center of the Northwest. The great building, the finest of the kind in the world, was lately described in these columns. The transfer from the old building which rose from the ruins of the great fire in 1872, required two days of speech-making and the finest banquet ever spread in the Grand Pacific hotel. There are some tokens of good about this affair. The president of the Board, Mr. Blake, is a Christian man who recognizes his obligations to God everywhere, and teaches a large adult Bible class in the Second Baptist church; a clergyman was called upon to offer a dedicatory prayer; and a stubborn fight is being made by the Board against the "bucket" shops—outside grain gamblers. Perhaps the conscience of the Board itself will be reached before long on this point. President Blake says that not more than one-fifth of the members of the Board deal in "margins." That is better than we had hoped. Such dealing should be made a criminal offense, and suppressed.

Although the proclamations from Odd-fellow head-quarters, preparing for the celebration of the late sixty-fifth anniversary, (April 26) hinted that it were better to take some other day than that devoted to Christian worship, yet in many cases the order defied the religious sentiment as boldly as the Knight Templar Freemasons. Our correspondence gives one remarkable instance. The Providence, R. I., *Dispatch* mentions nine lodges in that city that flaunted their lodge religion in temples dedicated to Jesus Christ. Here in Chicago, Bishop Fallows, ready to use any sensation to advertise his church, got some 400 members to parade with a police escort through the streets to his church. An energetic park policeman ordered the Sabbath-breaking lodgemen off the boulevard and saw that the order was obeyed; but Fallows complimented their Christianity and lauded their sham virtues. Farther to the northwest in a part of the city settled by Germans and Scandianavians the corner-stone of an Odd-fellow temple was laid with great blaring and thumping of bands. Odd-fellowship has now successfully demonstrated the fact of its hostility to the sanctity of the Christian Sabbath.

Few rich men have died less lamented than Alexander T. Stewart, the merchant prince of New York; and little of the vast fortune left to his widow, has blessed humanity. She has just completed as a monument to the memory of her husband, a cathedral in the little village of Garden City, Long Island. No expense of adornment has been spared on the building to make it a perfect specimen of Gothic architecture. Within are no less than six organs, the largest capable of more than a million combinations of sound. The pulpit is bronze, the bishop's throne and the stalls for the clergy are carved mahogany and everything is graud and in keeping, which would require colums to describe. As there are probably not people enough in Garden City to fill the place, at least not enough who would be welcome there, the railroad has put on an extra train on Sabbath to take out a crowd, and make some use of the great structure. Thus, though dedicated to religion, it becomes an agency for the overthrow of religion; and while it bears the name of a house of Christian worship, it is itself worshiped.

The firmuess of President Cleveland in maintaining our national faith to the Indians is not too highly commended. The settlers on the Oklahoma tract in the Indiau Territory have been driven out and the cattle raisers who pasture large parts of the district are expected to follow. The Kansas courts have just decided against the settlers, imposing heavy penalty for their disregard of the proclamations from Washington—a crime tautamount to treason. The disputed territory was sold by the Indians to the Government with the special stipulation that it was to be reserved for other Indian tribes. The President will have other cases to settle before his term closes. Among the border settlements about the Indian Territory there is a continual ferment of the small politicians, hungry editors and men who are landless because lazy, to drive out the Indians and seize their lands. The legislature of Arkansas has even sent a resolution to Congress demanding that the Indian Territory be opened to white settlers. Kansas and Texas have joined the demand. But the pledge of the nation must be kept until we are honorably disengaged from it; and such seems to be the resolve of the administration.

A circular of which we doubt the authenticity has been issued from the New York office of the Grand Army of the Republic, asking for contributions from the public to enable this secret lodge to hold a grand celebration on "Decoration day." If the lodge should do this in its own name there would be no wonder, but in some way it has secured the endorcement of Mayor Grace, Judge Noah Davis, Senator Everts, ex-Post Master General James, General Fisk, Drs. Dix, Robinson, Armitage and others. These names are palmed off as having issued the circular, which is about as likely as that it should come from President Cleveland's cabinet. We have no longer the caustic pen of Gen. J. W. Phelps to expose the folly and sham of decoration day, but a paragraph from the *Indpendent* a year or two since is worth reprinting in capitals: "The occurrence of Decoratiou Day last week prompt us to some words of question about the propriety of continuing the observance. In itself the idea of such a day is beautiful and every way to be commended. In practice, however, it gives rise to very grave evils. In the South it has caused the appointment of two rival days, the one loyal and the other rebel. On the rebel Decoration Day there is a general holiday. The whites come out in great processions, with rebel flags and badges, listen to rebel speeches, and decorate the rebel graves. On the loyal Decoratiou Day business proceeds as usual and few but the negroes gather to decorate the loyal graves. The fact is that the day is made one of the most potent influences to keep alive the rebel and sectional feeling, and if it could be abolished a great advantage would be gained. The institution injures the cause it was intended to foster."

THE REGIONS BEYOND.

BY REV. J. T. AVERY.

"Go" is a little word, but it is often used very expressively. When we see a person with little force of character and of indolent appearance, we hear the remark, "There is not much *go* in him." "There is no *go* in it," "It's no *go*," are expressions which in their homely way speak of failure and disappointment.

Go and Gospel go together. Go is a part of the Gospel word and doctrine. No man can follow Christ without going away from the cities of Destruction, Carnal Security, and Selfishness. The King's business is urgent. The King of all kingdoms hath given commandment, "Go ye into all the world," "Go work to-day," "Occupy till I come," a field wide as the world, a journey long as life. Salvation is of the Lord, who said, "My Father worketh hitherto, and I work." Jesus has promised to give unto every man as his work shall be. Paul's master motive in service for God was, "the love of Christ constraineth me." Heaven is spoken of as the rest that remaineth for the people of God. *Can lazy, indolent, do-nothing, save-your-own-soul Christians go there?* Are they making ready for a prepared place? a place where toilers do rest from their labors, where warriors are crowned, and pilgrims forget past journeyings in the bliss of home, sweet home? What surrender have I made—am I making for Christ Jesus, who gave himself for the salvation of the lost, the redemption of sinners? Do I recognize that I am not my own, all I have is His—bought with the precious blood; and that the best service is but the least such love demands? "By their fruits ye shall know them," is the royal standard and test. When Jesus, who sits over against the treasury, shall reveal the motive which prompted the gift, and the amount given, there will be many ashamed when the book shall be opened.—Rev. 20:12.

At a missionary meeting a brother thought well to air a little Latin, and said, with a good deal of gusto, "Money is a *sine qua non.*" One lady said to another, "What did he say about money?" The reply was, "He said money is a sign of going on." Without knowing the mystifying jumble, she had caught unknowingly all and more than the speaker said. "*Sine qua non,*—an indispensable condition."

Judas carried the bag. Peter at his Master's bidding took a piece of money out of the fish's mouth. God created aud stored all earth's precious metals, and would have us remember that silver and gold are useable materials; even in Christian service the Lord hath need, and would borrow what he hath giveu, so that he may increase and add temporal and spiritual blessings to the lender. Remember, there is a withholding which tendeth to poverty. Christ could do, and could have done without human instrumentality in spreading the gospel tidings. But he wills to put the work into our charge,

and honors his church with great responsibilities and opportunity.

It has been calculated that with every swing of the pendulum one soul passes away; with every rotation of the earth, 86,400; and with every thirty-three years a generation! What we do for the salvation of this generation we must do while this generation survives; and yet we act as though we could take our own time to reach these millions. "With 50,000 missionaries at work during ten years, and $75,000,000 a year for ten years to support them, the Gospel might be preached repeatedly to every human being; yet supposing ten million Protestants to be truly evangelical, one per cent. of that number gives us 100,000 laborers. $750,000,000 in ten years seems a great sum; yet should each member of the evangelical churches in England, Europe and America give us $15, the whole amount would be secured! The Crimean war cost nearly as much, and the American war several times as much. England spends every two years on intoxicating drink what would suffice in ten years to preach the Gospel as a witness to every human soul. There remain, before this century closes, twice as many years as we need, on this simple basis of men and money, to preach the Gospel to every living creature."

To strengthen and encourage those whom he sends Jesus said, "*All power is given unto me in heaven and in earth.* Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." Mat. 28:17. Mark 16:15 shows that with the disciples of Jesus rests a great duty. "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved." Is the church awake? There is an enduement of power from on high sufficient for the work; if our lack of faith, liberality and selfishness did not keep back, who can tell how soon consecrated efforts would see the kingdom come, and all men knowing the Lord, whom to know is life everlasting.

Kingdoms wide, that sit in darkness,
Grant them, Lord, thy glorious light:
And from Eastern coast to Western;
May the morning chase the night;
And redemption,
Freely purchased, win the day."

Halifax, N. S.

MASONRY IN THE GENERAL ASSEMBLY.

In 1854, one Alfred Creigh, who had presided over a Masonic lodge in Washington, Pa., published a partial history of Freemasonry in that State. In January, 1821, his lodge unanimously adopted the following preamble and resolution:

WHEREAS, we have seen with indignation and surprise the report and resolutions of the reverened Presbyterian Synod of Pittsburgh, which excludes our fraternity from the rights and privileges of that church; and also charging us with degradation and ruin to the bodies and souls of men who become members of our lodges, which they presume to say have pernicious influences both on morals and religion; therefore, on motion,

Resolved, That as Ma ons, we consider every man our enemy in private life who wantonly attacks our ancient and honorable institution, and we pledge ourselves in the most solemn manner to withdraw our support and aid from any person who professes himself unfriendly or uses any direct or indirect means to injure the fraternity and our sacred order.

From the annals of this lodge it appears that in 1806, a lawyer of the town, one Obadiah Jennings, was "raised to the sublime degree of Master Mason." Ten years later, Jennings changed his occupation and became a preacher in the Presbyterian denomination, and was elected moderator of the General Assembly of 1822. The year previous, the Pittsburgh synod had taken decided stand against Freemasonry, and it was hoped that the highest court of the denomination would take similar action. "When Sanballat (the enemy in secret) heard of it, it grieved him exceedingly that there was come a man to seek the welfare of the children of Israel," and when the question was introduced, the "enemy in secret" was prepared as the following extract on page 291, of Creigh's Masonic history abundantly proves: "Steadfastly and adheringly did he (Jennings) advocate the purity and the principles of the Masonic institution. And through his unbounded influence, the General Assembly of the Presbyterian church, when the question of Masonry was presented to them, immediately postponed its consideration for two reasons: first, because some of their own excellent divines and members were Masons, and secondly, that they had not sufficient information upon the subject."

R.

You strike out "revelation," and we will prove that the whole fabric of civilization rests upon the rotten basis of compacts made by self-willed individuals and selfish communities. For example, it is a crime to steal, and hence the thief, if caught, is punished. Who says it is a crime? The law says so. Who made the law? These or those men. But it is no sin, it is not a violation of God's law. Therefore, no man must steal, because if caught he will be punished. Now, plenty of people venture thousands of dollars to make some profit. That thief does the same thing precisely; he ventures two or five years of his time and liberty to make a big profit. The former does not think of losing his capital, and the latter does not think of being caught while at the venture. Where is the thief's crime if the right of possession is not of Divine origin? The thief is punished for the protection of property in the possession of a class of people; but he is neither a sinner nor a criminal. That is the nature of law without revelation.—*American Israelite.*

THE SACREDNESS OF PROMISES AND COVENANTS.

WHERE OATHS BELONG, AND HOW EVIL COVENANTS MAY BE ANNULLED.

Promises and covenants are agreements to perform special things—to do certain acts or not to do them, either within a specified and limited time, or during our natural life. It is most reasonable, and every way just and right that the party making a promise should know what he promises, lest he be unable to fulfill it; and what he covenants to keep, lest he find it impossible to keep it.

All persons exercising good judgment, even naturally, refuse any such blind agreements as are inroads upon our safety and liberty as enemies only would ask of us. But as all humanity is beset with enemies, it becomes those who would escape every kind of snare to seek to know the remedy or cure of an evil as well as the preventive; for some well-meaning souls will be ensnared for lack of knowledge and foresight.

God has said, "Thou shalt perform unto the Lord thine oaths," and, "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed." The tenor of Scripture seems to show that oaths and vows were made exclusively to God, and not to men, though men were sometimes affected by their fulfillment or non-fulfillment; and that solemn oaths that men sometimes, but unnecessarily, administer to one another about their dealings with each other, never are authorized of God, but are a perversion of the very principle of promises and covenants that ought to have a candid yes or no to them and no more.

Further requirement than this betrays insincerity and a spirit of suspicion and treason of them who ask it. For it is as easy to punish known, wilful lying if the laws were so made to do it, as it is to punish those who knowingly swear to a lie. But like many other evils, it is so common as to command respect, and thus becomes in a great measure established by age and custom. Promises should be slowly and cautiously made and faithfully kept. God, who alone is good, has a right to require a vow or an oath, for he never will require a wrong thing of a creature.

Not so is man toward his fellow-man, for man ever "lieth in wait to deceive" his fellow; hence "beware of men" and avoid oaths and solemn obligations to them. A candid yes or no ought to satisfy every reasonable mind for the performance of all righteous obligations. And so sacred are righteous promises that no one can purposely and unnecessarily break them without being false in heart and character.

Mankind everywhere feels the necessity of "*No going back on contracts*," and shape their laws accordingly; but never to favor those contracts deceitfully obtained. But Satan ever exacts the fulfillment of such—even to the covenants made with death and with hell. And so great is the power of a covenant in the human soul that it "behooved Christ to suffer and to die" to break this covenant, that man did not possess the power to break; and all who become entangled or ensnared in these meshes of the evil one, must needs come to him who has "all power in heaven and in earth,' and he will break this death-bound covenant for you, and bid you go free forever; "greater is he that is in you, than he that is in the world;" and "whom the Son makes free is free indeed."

Then come, O ye who "labor and are heavy laden" with Satan's Masonic or other obligations upon you, which you know not how to break; "take," says Christ, "my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

L. D. B.

Montmorenci, Ind.

A PRAYER FOR PEACE.

Give us peace in our time, O Lord,
From the desolating sword,
From the devastating flame,
Peace! Peace! in thy holy name.

The preachers of thy word
Are false to the trust conferr'd;
And defile thy temple gate
With the heresies of hate.

The eyes of the young man glow
As the wild war trumpets blow,
And the women shout and cry,
As they cozen them forth to die.

And they go, the brave and strong,
For the right that may be wrong,
To feed the ravenous tomb
With their beauty and their bloom.

From the mountains to the sea
Floats up, O Lord! to thee,
To the footstool of thy throne,
The long, low, tremulous moan

Of a childless multitude,
Tender, and fair, and good—
Of mothers forlorn, forlorn,
Bereft of their early born;

And of widows, forlorn as they,
Whose hope, whose prop, whose stay,
Lie low in the hasty grave
Of the unreturning brave.

For the sake of the perishing Realm
That our passions overwhelm,
For the sake of thine outraged laws,
And of Liberty's holy cause,

Send us, oh, send us Peace!
Let the guilty carnage cease,
Oh stay the avenging rod,
Peace! Peace! O Lord our God.

—*Charles Mackay.*

ENGLAND AND RUSSIA.

PROF. GOLDWIN SMITH BELIEVES WAR UNNECESSARY.

At the annual dinner of the St. George's Society, says the Washington dispatch of April 26, to the New York *Herald*, Prof. Goldwin Smith, who was present as a guest of the society, made some remarks concerning the Anglo-Russian situation in Central Asia. He said that he was one of those Englishmen who had always deplored the quarrels with Russia, had earnestly desired her friendship, and who had looked back regretfully to the days when the two nations were standing side by side for European independence against the first Napoleon—one of those Englishmen who believe that there is no necessary or real antagonism between the interest of the two peoples, no reason why they should not in peace and comity develop each in its own lines. He recognized the growth of the Russian Empire in Central Asia as not less natural than the growth of the British Empire in Hindostan; the beneficence of the power which has closed the slavemarts of Khiva and Bokhara, and the legitimacy of Russia's desire for access to an open sea, and he could not see why she should not enter the Mediterranean as the friend rather than the enemy of England.

The Professor said that these were the views and sentiments which, as a public writer, he had always maintained. He hated Jingoism, and did not love aggrandizement. It was doubtful if England was richer or happier for possessing India, and he looked forward to the day when, her mission there being accomplished, she would peaceably withdraw, but at the present moment the overthrow of British rule would not be a gain to India or to humanity.

England did not wrest India from a nation or a national government, but from a murderous chaos of warring races and religions following the downfall of the Mogul Empire. It fell to her, not because she was more rapacious than others, but because she happened to be stronger and more resolute. The speaker said that he had little faith in conquest as an instrument of civilization, but if ever a sincere effort to give conquest that character has been made, England has made that effort in the case of India, especially during the last half century. She has given India peace instead of ceaseless war and havoc; she has made life and property secure to a degree never before known; population has immensely increased; famines no longer lay waste whole districts; railways and works of public utility are built in place of imperial palaces and tombs; widow-burning, infanticide, and thuggery have been put down, and a code of law has been introduced in which the genius of the greatest jurists has been tasked to combine the principles of civilized justice with minute respect for the special ideas, customs, and interests of the Hindoo. The subject race is

being gradually associated with the ruling race of the Government. Colleges for the natives have been formed, schools are built, and agriculture and industry are liberally fostered. Nor does England monopolize India—her ports and trade are open to all nations alike, and the American missionary preaches as freely under the British flag as the missionary of the Church of England. If the British power were to fall, the first consequence would be that the old murderous chaos would come again. An enemy of England might desire the catastrophe, but not any friend of civilization.

A RUSSIAN VIEW.

M. Fredrick De Martens, professor of international law in the University of St. Petersburg, wrote on March 22 a very interesting letter to the London International Arbitration and Peace Association on the present dispute between England and Russia in Central Asia. He gives the peace side of the question from a Russian point of view, and his remarks are worthy of reproduction in brief. He begins by saying that "the present collict has arisen from the Boundary Commission finding it impossible to begin the demarcation of the Afghan frontier, because the Afghans have occupied Penjdeh, and the Russians have accordingly seized Pul-i-Khatun and the Zulfekar pass. It is undoubted that if the Afghans had not taken Penjdeh the Boundary Commission would certainly have begun already its work of demarcation, and no panic, no ill feelings between both countries would exist at present." The main point of Professor Marten relates to England's fears about a Russian attack on India. He says:

"I know that the English public is attributing to the Russian Government the beautiful scheme of the conquest of British India. Just as several years ago there was in England the idea that Merv was the 'key of India,' so now many are convineed that the key of India is Herat. So far as I can judge by the English papers and the speeehes of your statesmen, the idea has taken deep root in the public mind and government cireles that the English possessions in Asia must be protected by every possible means against contact with the Russian possessions in Central Asia. As to the conquest of India, I can assure you that few men of sound sense in Russia regard British India as the goal of the victorious progress of our arms. On the contrary, the eonquest of the barbarian tribes and khanates in the heart of Asia is generally regarded as involving a heavy burden upon the Russian exehequer; and imperious necessity alone has prevented the Russian Government halting when and where it fain would have halted. But I must repeat to-day the same opinion which I have expressed in 1879 in my pamphlet, 'Russia and England in Central Asia,' namely, that an immediate contact between the English and Russian possessions in Asia, would exercise a happy influence on the relations of these two powers both in Europe and Asia.

"The proximity of Russia and England in Asia,' I wrote six years ago, 'is calculated to inspire the English Government with greater respect for the rights of Russia, and to stifle every thought on the part of the latter of subverting British interests in India. England having, through the contact of the English and Russian possessions in Central Asia, lost her insular position, will be forced to abandon her insular policy.' I am now more strongly convinced than in 1879 that the force of things is bringing England and Russia closer together in Central Asia, and that force is stronger than human will. The contiguity of the possessions and spheres of actions of these two great European powers will prove a positive benefit and not a calamity, and will give the only practical and solid basis of a thorough understanding between them. Not a word would I change in what I wrote in 1879, but I must also repeat to day that a war between Russia and England in Central Asia would be the greatest calamity to both of them, and would develop the prowess and confidence of the Asiatie race in their own forces. And what could Russia do with 250,000,000 Hindoos and Mussulmans? What could England do with the Turcomans and other Asiatic tribes which are at present under Russian rule? I will conclude with the expression of the deepest conviction that the Russian and English Governments will come to find a new modus vivendi in Central Asia."

Our religion is to be estimated, not by a few intensities, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

Lies are hiltless swords, which cut the hands that wield them.

TRADES UNIONS.

BY E. A. KIMBALL, INSTRUCTOR IN MECHANICAL DEPARTMENT, UNIVERSITY OF ILLINOIS.

Born of ignorance and incompetence, they are alike a curse to the individual and to the country. Until about the year 1860 they had not aequired very much prominence in this country, but from that time on until the spring of 1882, the period of the great strike of the iron workers in various parts of the country, when thousands of workmen voluntarily abandoned their places in order to compel their employers to acceed to their terms, they have had a constant increase in numbers. In nearly all branches of manufacture similar organizations exist.

What is the true animus of such organizations? Let us take, for example, the Machinists and Blacksmiths' Union. To start with, they proposed to fix a uniform rate of wages for all classes or grades, of workmen, so that the skilled and the bungling, careless man should receive like reward: that would be in harmony with the man with the vineyard, provided the employers would agree to a penny a day. But instead of a penny a day, the rate was to be fixed at the highest price, so that the incompetent workman should be raised to a level with the competent one, notwithstanding his work was inferior as to quality and quantity.

Naturally there were some who objected to any leveling process: for instance, such as were naturally fitted for their business, and, in addition to this, were in the habit of spending their spare time in reading and study to enable them to beeome masters of the principles of their business, so that they might be ready to fill responsible positions whenever such should open. But the union men did not readily acquiesce in refusals of membership. A foreman in a shop was such game as justified any means to eapture him. In the first plaee flattery would be employed, that failing, personal solicitations of friends, and after repeated refusals, threats of "starving out" were indulged in, and this was to be aceomplishsd by rebellion against his authority, or reports of incompetency or pretended ill usage, etc.

Another very important object was the restriction as to the number of apprentices an employer might take, this to be regulated by the number of men employed, the number of apprentices being ridiculously small. The object of this system was to maintain a searcity of workmen, which would enable them to dictate the prices to be paid. The effect has been to keep hundreds of boys from learning trades who have been eager to do so. To offset and to make up this defiency, such men as could be obtained have been brought here from the Old World: therefore the latter part of the plan has failed to work any better than the former.

It has been a favorite way to select some member of the fraternity endowed with a glibness of speech and irrepressible self-conceit to travel about the country to herald a coming millenium to all believers in the doctrines put forth. Such apostles were paid from the treasury of the union.

The same amount of money, spent for books for personal advancement, or by the union in fitting up and maintaining reading rooms, would have been of much more benefit in every way: for these demagogues have taken the hard earnings of those who could ill afford it, to enable them to live at their ease, or without manual labor.

Perhaps a stronger motive that influenced these unions has been to reduce the hours of labor from ten to eight hours per day, and this has been contended for long and eagerly, but it has failed to convince any employers or any thoughtful, disinterested person that ten hours for a day's work is too much for a healthy person who is interested in giving a fair equivalent for the wages received.

In many instances the leaders in the first organized trades-unions have established themselves in business, and in no case have they conceded any of these points to their workmen.

In some of the leading manufacturing establishments in this country the proprietors have provided libraries for the use of their employes. Among these may be mentioned Brown & Sharpe of Providence, R. I., and the Cheney Bros., of South Manchester and Hartford, Conn. As an offset to the "apprentice system" of the trades-unions, the State universities, endowed by act of Congress in 1862 for the promotion of agriculture and the mechanic arts are doing a great and thorough work in educating young men thoroughly, both *practically* and *theoretically*, so that they go out from these institutions after a four years' course of study and practical work, fitted to take high rank in their various departments. It is a little curious that the work done in all of these institutions is in advance of that done at the Russian schools in the technical departments.—*Ind. World.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XVIII.—*Concluded.*

Rejected truths have a curious faculty of bewildering us by their sudden reappearance in all manner of unexpected ways and places. Nelson had stubbornly shut his eyes to the fact that there could exist any such alliance offensive and defensive between Masonry and the liquor traffic. He had said with thousands of unthinking prohibitionists, "The lodge and the dramshop are separate issues," and refused to believe that they were in reality Siamese twins. But if one could so successfully protect the other in a lonely mountain region of Tennessee, why not in Jacksonville? why not anywhere else?

Jesse Dukes was a true mountaineer. He had that spirit of retaliation and vindictiveness which has made his race famous in the history of family and border feuds; he had also their gracious instinctsof hospitality as shown by the way in which he pressed Nelson to come in and share his humble fare and lodgings. The latter was much too hungry to refuse the first, which he found excellent; and too weary not to be able to put up with the latter, in spite of the utter lack of all civilized appliances; and naturally he improved the opportunity to learn more about his host.

On losing his property, Dukes had taken up the trade of a trapper and built him a rude cabin by the edge of the river, and while he attended to his traps, or smoked his pipe in his low cabin door through the long, dreamy, summer afternoons, he nursed in his heart dreams of vengeance. This modern Naboth was by no means an ideal Christian, who could forgive until seventy times seven; on the contrary he was a very good specimen of an unregenerate man. For the lodge under whose protecting shield he had been swindled out of his all he eherished that feeling of sullen, helpless wrath with which wronged and outraged men regard institutions too powerful for them to combat, and on which they can only heap smothered curses.

Seated by the fire after they had eaten their homely supper, for the evening had closed in chill and frosty, Jesse Dukes entertained his guest with a series of anecdotes, showing the singular majesty of the law under Masonie rule.

"I 'member now a treasurer in a bank, a high Mason, that spekilated with the bank's money to the tune of thirty thousand dollars," he said, while the dim light played over his features and threw the corners of the cabin into deeper shadow, giving a Rembrandt-like touch to both. "Wal, they 'rested him and put him under bonds for trial. One o' the bondsmen was a high Mason, too, and doggoned ef the sneakin' varmint didn't contrive to put all his property out of his hands, so that when the treasurer took leg-bail and run off to Canady, he didn't hev to fork over a red cent; the rest hed to pay it all. One on 'em it completely ruined—that was my old neighbor, Ben Barksdill. Jist cleaned him out of everything he hed. Ben was a stout, strong man, but he was too far along in life to ever reckon on scrapin' enough together to git back the home and the farm all clear of incumbrance that hed to go under the hammer afore he could pay his part o' the surety. Arter that happened he sorter went inter a decline and died. The doctors called his disease by one of their larn'd names, but they needn't tell me. I watched with him the night he died, and I tell ye, stranger, that man died of a broken heart. A few years afterward the treasurer come baek spick and spau and smilin', and the justiees let him go free—never laid a finger on him. But they took up a poor boy that never had any eddication or bringin' up whatsomever, and sent him to jail for five years jist for stealin' an old watch; and it wa'n't re'ly proved agin him, nuther.

"And I 'member a case meaner nor that of a man that was treasurer for a town, and stole a right smart lot o' the town's money. He was a Mason, and what should he do but go out to the barn, git a rope and tie himself up, so's to make it appear as if it was all the work of robbers. He made up a good story, a re'l thrillin' one, fit to go inter a novel, and some believed it and some didn't. When the case come to trial, the sheriff, right afore judge and jury, took a piece of rope and tied his own hands in exactly the same kind o' knots, and showed the court jist how easy it could be done. Now what would a been your verdiet, stranger, ef you'd been sittin' on that ar jury?"

"I don't see but one conclusion, Mr. Dukes," said Nelson. "I should think no better proof could have been given that the treasurer stole the money himself and hit on this ingenious plan to evade detection. He certainly was not acquitted?"

"He sartinly was, stranger, with all that evidence right afore 'em. And I kin tell you of meaner things nor *that*. We hed some onpleasantness at a 'lection, and Dick Mosely, a sandy-haired chap that never happened to hev jined the lodge, got mixed up in the fracas, and was 'rested on the charge of flourishin' a revolver round a leetle too promiskus like. He swore he didn't hev one about him, others swore he did, and he was sent up for four years. And not long aterward a feller that *was* a Mason picked a quarrel with a man he hed a grudge aginst, whipped out his revolver and fired, jist barely missin' his head, and the court fined him ten dollars.

"And I kin tell you meaner things nor *that*," continued Jesse Dukes, taking up his climacteric refrain. "I know'd a Masonic sheriff that was sent to 'rest a man on a double charge of forgery and bigamy, but he kept puttin' it off till the raskill made tracks for Mexico. Now I want to tell ye how that same sheriff did by poor Job Muzzy. Doggoned ef it don't rile me up when I git to thinkin' on't. Job was as honest a feller as ever breathed, but he'd been unfortunit—sickness in his family, and then he wa'n't re'ly one o' the forehanded sort, he nor his pap afore. But he did one thing and another—teamed some and so managed to rub along. I come across him onc morning, and he seemed oncommonly chipper. 'I'm goin' off to work at lumberin',' sez he, 'for awhile. I've jist bought a wagon, and I've mortgaged my hosses as part payment on't, and I'm kalkerlatin' to make a fresh start in the spring.' And he spoke of how he hated to leave his family, and his little gal in perticler. He was jist bound up in that child, Lil her name was, and no wonder, for she was the cutest, peartest thing; and I remember while we stood there a talkin', her a runnin' out in her white sunbunnit and her curly hair, yaller as gold, callin' 'pappy' in her putty baby way. Job went off tellin' everybody the same straight story that he told to me, and what did that Masonic sheriff do but send a special deputy arter him to bring him back on pretense that he was goin' off to evade payin' the debt, and lodge him in jail where he lay three or four weeks without the shader of proof agin him. And that wa'n't the wust on't. While he was there in jail his little Lil took sick and died, acryin' in her last minutes for her pappy. And they sed it was enough to melt a stone to hear poor Job Muzzy take on when he come out, and found only a little grave and one of her yaller curls left him of his darlin'.. I tell ye, stranger, things like them burn inter a man's heart. I ain't a Christian, nor onc that's hed much schoolin', but I kin read and I kin think, and I know that in the Book they swear on in every court room there are heaps of sich texts as this: 'Woe to them that decree unrighteous decrees to turn aside the needy from judgment, and to take away the right from the poor.' And it's better than meat and drink to me to read them ar passages and think the Lord Almighty has got a day of reckoning coming."

And the trapper's eyes kindled with a fierce, sinister gleam, as if already his imagination saw that day dawning. This rough mountaincer, sitting in his lonely cabin and pouring forth his terrible indictments of that Secret Empire which holds in its invisible clutches the life and property of American citizens, scemed like a confirming angel who had suddenly started up to bear witness to the truth which from Martin Treworthy's lips Nelson had so often treated with that apathetic indifferencc which is more than half skepticism.

It was in Jesse Dukes' cabin that he wrote his first letter after his flight from Jacksonville, but through somc unfortunate accident it was delayed, and Martha, in the lack of all tidings from her betrothed, began to feel an anxiety secretly shared by Martin Treworthy, to whom Nelson was as the son of his old age.

(To be continued.)

REFORM NEWS.

THE MICHIGAN CONVENTION.

The last mceting of the Michigan Christian Association opposed to secret societies, held at Brighton, and closing Thursday evening, April 23d, was without doubt one of the most pleasant and profitable meetings our association has held for a number of ycars. From first to last God was manifestly present, and one could not help observing the oneness of heart and mind which prevailed.

The routine business was gone through with promptly and without discord. A good audience was present Tuesday evening, and Bro. Stoddard gave us an excellent address, which was attentively listened to by the hearers. Wednesday was for the most part taken up with business, mingled with profitable discussion of various topics, presented in connection with the work. On Wednesday evening Bro. C. A. Blanchard, well known to *Cynosure* readers, appeared upon the scene, and was heartily welcomed. Those who heard what he said that night could not but be impressed with the correctness of our position, and the ultimate triumph of our cause. The following day, in the afternoon, will henceforth date the renunciation and denunciation of the institution of Freemasonry by the pastor of the M. E. church of Brighton, Rev. S. A. Deane. Oh how prayers went up to the throne of God for this brother who stated that he realized what this step would cost him!

Bro. Deane is a youngerly man, of intellectual ability, and spiritually minded. He stated how a number of years ago he was deceived into joining the lodge in Canada, and had visited one lodge in Michigan. He had no particular charge to bring against the members of his lodge, some of whom were his best friends; but his clear statement was that Masonry was bad. He hesitated not to state that he, like all others who had seceded from the lodge and exposed its inner workings, had been, in lodge phrases, "dead fourteen days, and raised from the grave, etc.," but stated that his main objection to Masonry was that it "kept men away from Jesus Christ and out of heaven." What more serious objection could possibly be urged against an institution.

Hear it, ye ministers professedly anti-secret, yet fearing to attack this foe to civil and religious liberty! Masonry keeps men away from Christ, and out of heaven. Hear it, indifferent congregations, who insist that your pastor shall preach the Gospel and let these crying evils alone. Hear it, thosc who are ready to slight and condemn the one who has set himself with all his substance against this evil and in all ways and at all possible opportunities gives the trumpet no uncertain sound. *Masonry keeps men away from Christ and out of heaven.* It is idolatry and heathenism continued. It is a refuge of lies. It is an institution with the blood of more than one victim on its glittering tinselry. It is a conspiracy against the individual, the family, the country, and the church. It is all this, and how can its followers be otherwise than away from Christ, and if away from Christ, then out, forever out of heaven, unless like Bro. Deane they come out and are separate. Bro. Deane stated that all he asked of those who would find fault with him for taking this step, was to appear and answer the arguments advanced by Pres. C. A. Blanchard last evening. And this the lodgemen cannot do.

Bro. A. H. Springstein was present and on Wednesday afternoon gave with telling effect, his awful experience in Masonry. He is employed as agent for the association for three months. All who wish their communities to hear the awful disclosurcs he can give will do well to address him at Warren, McComb county, Mich. Bro. S. feels called of God unto this work, and it was evident to all that God was with him. Arrangements are being made for some colporteur work in the near future. A goodly number have not paid their annual dues as shareholders in this association; will all such send their money to the treasurer, Geo. Swanson, Jr., Bedford, Calhoun county, Mich.?

The great Wesleyan reform connection was reprcsented by only three ministers, one of them pastor of the church where this convention was held. The Free Mcthodists were represented by one, Bro. Hartley, and the United Brethren by Bro. Hamp. Don't let any one think me a crank, if I say, these reform churches need reforming on the question of secret societies, and their relation to the work. I say it is a shame. A goodly number from abroad were present, however, and in spite of the prevailing indifference and lack of interest on thc part of Wesleyans and others, the work will doubtless go on.

Bro. Blanchard gave a second address on Thursday evening. Brethren Clark and Foote were on the ground when the convention assembled and did efficient work. Their very faces are an encouragement to the workers. Bro. Clark was musical as ever. How our association, and others doubtless, will miss them when they are gone. They hope to live to see this reform succeed. May God bless both the work and the workers, is my prayer.

Rev. D. A. Richards was made president for the year to come; A. H. Springstein, vice-president; H. A. Day, secretary; and Geo. Swanson, Jr., treasurer. An efficient board of trustees were also elected: H. F. Buffham, Dr. M. Veenboer, W. B. Loomis, C. C. Foote, B. Hamp, Z. Derbyshire, which with president, secretary and treasurer, *ex-officio* members, makes nine. Bro. Ross, former president, who has rendered efficient service, was unanimously re-elected, but was obliged to resign. Bro. Richards was then elected to the position, who though feeble in body and with the weight of years upon him, seems inclined to die at his post. We have no one yet to fill the places of these aged men when they are gone. Let us pray for more laborers for the harvest is white.

H. A. DAY, *Secretary.*

FROM THE ILLINOIS LECTURER.

NEW HEBRON, CRAWFORD CO., ILL.

The United Brethren here have a nice, large, brick church, and an interesting congregation. Rev. A. L. Cullon is pastor, and with his people, who are in sympathy with this reform, gave us a warm, Christian welcome and the use of their church in which to lecture. Here I addressed the people on the anti-Christian character of secret societies and was listened to with marked attention for nearly two hours. Some of the craft were present and one of the latter, who professes to be a Christian, asserted after dismission, that I had "not uttered a word of truth in it all." This, too, in the knowledge of the fact that I had quoted whole passages of Scripture, as well as the oaths, penalties, etc., of Masonry. The next day I returned to Robinson, the country seat, where I have secured the court house in which to lecture.

MARSHALL, CLARK COUNTY.

Here I was informed by a member of the M. E. church and the Masonic lodge that, "Although our pastor is a Master Mason he will read a notice of your lecture to the church, if you will just write it off. Write it and I'll hand it to him." I did so and the gentleman delivered it, as he had promised. On meeting the pastor at the close of his morning service on Sabbath, I asked him if he had given notice to his people of my lecture for the next evening. He replied that he had not, that he considered it "Silly to lecture on that subject, I know I should feel so; you do no good by a direct attack. If I believed it to be an evil, which I do not, but in many instances a *positive* good, my way would be to oppose it *quietly*, and not by denouncing it in public: for in this way you defeat yourself. If I believed it to be an evil, I would not hesitate to oppose it *publicly* and privately. It is not because I fear to oppose it, but because I don't believe it to be an evil—but a *positive* good."

So much from a Masonic pastor who has not visited his "positive good," in "six months." He evidently considers intemperance to be an evil, by the way in which he denounced it on Sabbath morning. Why not apply his rule, and "oppose it quietly, and not be denouncing it?" What charming consistency! How can one oppose an evil "publicly and privately" and do it "quietly?" The good of this world has blinded such eyes. "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8: 9.

Equally consistent was his action, for while he withheld the notice, he attended the lecture. Let us hope that he no longer considers it any more "silly" to lecture on that subject than it is to listen to the same. Rev. E. R. Troyer, Evangelical pastor, called on me to announce my lecture to his congregation at the close of his services, which were in German. He then warmly urged his people to attend. He also informed me that I could use their church and be welcome to it. But the Christian church was more centrally located and we were welcomed to it, and so it was announced for the next evening in it. The evening of Sabbath I spent with the Congregational people, and preached for them, their pastor being indisposed.

On Monday evening the spacious Christian church was thrown open to the people, and Rev. G. G. Platz, an old presiding elder of the Evangelical church, opened our service with prayer. After which, for about two hours, I discussed the anti-Christian character of "Freemasonry and kindred secret societies." At its close, a gifted young minister of the Gospel said to me, "I had no idea that it was of such a character. I had some notion of joining one of these orders, but I'm done with them." The same day before this lecture took place I had a conversation with Wm. St. Martz, an old soldier whose address is Martinsville, and whose first battle was Pea Ridge, where Pike's Indians scalped our dead and wounded. All of which he does now testify to, and gives with horrible exactness, including sickening details of revolting atrocity.

MARTINSVILLE, CLARK COUNTY.

Here I obtained the Christian church in which to

lecture and for two nights, I addressed the people. Some of the craft were present and showed some "signs" of disapproval, but threw no "tokens." To-day a ragged, grizzled biped with tobacco streaks from both corners of his mouth, said to me in the presence of a crowd on the street, "I don't think any man oughter be 'lowed to talk the way you do, after bein' in the lodge, then turu roun' au' give it all away. I *just* don't think so, I don't." Here the crowd laughed, either at his comical appearance or at his lodge logic. When quiet was restored I asked, "Does Masonry deprive a man of his rights as a citizen when he takes its oaths?" "Sartinly not."

"Then," said I, "is not one of our rights as citizens, that of free speech?"

"Ya'as."

"Well, then, what are you complaining about?" Then came the loudest laugh, and there could be no mistaking on whom it was.

The "Morgan-killers" are quite defiant. I called to see the M. E. pastor who said, "You are a minister, I presume?" I replied, "I am so taken and accepted among brothers and fellows. Are you acquainted with that phraseology?" I asked.

"I am," he answered.

"You're a Mason then?" I said.

"Yes, sir."

Thereupon, I handed him Finney on Masonry, and learned that he never had read it. Handing it back he remarked that he "*did not want to read it.*" I gave him "A Voice of Warning," "Extracts," then, "A Disertation on Masonie Charity," and left him "Selling Dead Horses." Geo. T. Dissette.

CORRESPONDENCE.

LODGE JUBILEE IN ST. PAUL.

PAGANISM IN A CHRISTIAN PULPIT.

St. Paul, Minn., April 28th, 1885.

Editor Christian Cynosure:—Last Easter Sunday the Jackson street M. E. church assembled about sixty Sir Knight Templars in the front seats of their church taking the back seats for themselves. Their pastor, *Sir* Robert Forbes, K. T., officiated as prelate for the church and commandery. The Sir Knights had a ritual in printed pamphlets for the occasion, "authorized by Grand Commandery of State of Minnesota—K. T." It contains a "processional hymn," the Lord's prayer, anthems, psalms, Easter hymns, the Apostle's creed, collect for Easter, prayers, ten commandments, "commemoration of the dead," and "the requiem." The prelate preached a sermon. The first sentence startled us. It was, "Freemasonry is a benevolent institution." The second sentence was even more startling; it was, "Freemasonry is not strictly a secret society." And continuing the strain he said: "It is not a religion." "Knight Templarism is a Christiau institution, none but Christians are eligible to it. Its ritual is based on the New Testament. There is a connection between Knight Templarism and Freemasonry. None but Royal Arch Masons are eligible to Knights Templars. It is fitting that a Christian church should extend its hand to a Christian institution and give them the best seats. The good of all systems is incorporated in Christianity; it is final: this religion, you, Sir Knights, are sworu to defend. In its defence you have something worthy of your steel. May the blessing of God rest upon you, the members of the order."

The above are extracts from the sermon. We were requested to remain seated while the "Sir Knights" passed out. In a stentorian voiee the command was given, "*Attention*—Sir Knights!" They all responded by arising and placing, with their left hands, their plumed hats upon their right shoulders; and then with great solemnity, at a pace of about four inches long, they tramped out of the church.

As 1 turned and looked at that sworn blasphemer iu the pulpit, a strange sensation eame over me. I felt the utter powerlessness of truth uttered by unaided human lips, to turn the people away from lodge blasphemy. So infatuated are they with the charms of secret lodge worship that they seem to thinking men, untainted by secreey, to be determined by the help of the devil to get to hell if possible, and take all they can along with them. I am reminded of what a saved Knight Templar said to me in answer to a question in regard to a conversation I had had with a 33d degree Mason; he said, "He is a child of the devil, and the devil is a liar; that is all you can say about it."

But our faith is endorsed by the prophetic utterances of the Holy Ghost. See 2 Thessalonians 2: 9–12: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness."

Last Sunday morning the Odd-fellows with their regalia on assembled in the same place to celebrate their anniversary. Sir Knight Robert Forbes, the pastor of the church, who is also an Odd-fellow, preached a sermon on Odd-fellowism from the text, "And it shall come to pass, when your children shall say unto you, What mean you by this service?" Ex. 12: 26. In his sermon he said, "Since 1819 they had expended thirty millions in charity. Now they were spending two millions a year in charity. The membership numbers half a million. We have a right to investigate the character of an institution that has expended thirty millions in charity." In his prayer he had said concerning Odd-fellows, "thy servants have spent millions of dollars in charity and love not published in the papers; in secret they have been going about doing good. May their work begun on earth, be completed in heaven." Continuing the sermon, he said, "First, Odd-fellowship is not a secret society, but a benevolent society. I would not belong to a secret society. This society is glad to have the public know all about it. I am not here to defend it; it needs no defence. Thirty millions spent in charity justifies its existence. Christianity will be the universal creed of humanity. The world cannot yet appreciate the sermon on the mount. Christianity is in its infancy and needs every crutch it can get. Some do not like this society because of its oaths; but such do not know what they are talking about. They, however, give us free advertising, and we enjoy what they say. Father Taylor, the Boston sailor's preacher, prayed for our order, and that the hearts of our enemies might become as soft as their heads. (Laughter.) The principles of the order are as old as Job. Job was respected because he delivered the poor and the fatherless. The chief work of the Odd-fellow is to relieve the sick, visit the widow, and care for the orphan. You may search the world over and you will not find a widow or an orphan of an Odd-fellow in a poor-house. This cannot be said of the church. A wealthy Methodist, who was also an Odd-fellow, gave a legacy to the Methodist church, but that act was due to the education he had received in the lodge room of Odd-fellows. Some will say that I put Odd-fellowship before the church; but I do not. The church has been too much occupied with doctrines to attend to the poor. Odd-fellowship, in its charities, puts the church to shame. When the truth of Odd-fellowship becomes fully known the prophecies of the Bible will be realized. That time is coming, when it comes it will then be seen that Odd-fellowship played no unimportant part in bringing it about. Peter the Great, was not great; Napoleon was not great; John Howard and Jesus were great. He who visits the widow, carries her a cord of wood, and puts little shoes on the orphan's feet, he is great. This is greatness that tramples the meanness out of us. God bless every organizatiou that does this. If there be any heaven it is because there is an earth. It is pious, and O, so pious! to take the sacrament, offer prayers, and sing hymns, but it is more pious to feed the hungry, bury the dead, and clothe the poor. Moody was asked if he believed in recognitiou of friends in heaven. To which he replied, 'I believe in the recognition of friends on earth.'" The above are some of the principal things he said in his sermon. In closing they sang the hymn commencing, "Who is thy neighbor?"

I distributed anti-secret literature at the door as the people passed out, notwithstanding the church officer who carries the contribution bag pushed me away, stating that they would have noue of that crankism around there. The people all received the tracts. May the truth dawn upou the minds of the benighted as they read it.

The readers of the *Cynosure* will easily see through the lying sophistries of the lodge victims as disclosed in the above sermons. But I must say a word in regard to their benevolence. They are well guarded against getting any poor people in the order. And the man of moderate means pays just the same as the rich man pays. If the rich man is sick he gets as much from the lodge as the man of moderate means. And this preacher puts that rich man down as an object of charity to glorify a false religion. Rich men and others who were no objects of charity at all got all, or nearly all, of that thirty millions. Even if they did spend millions upon their own bodies when sick, and their wives and children, when they themselves were dead, they spent, I suspect, at least 150 millions more iu suppers, and lodge work to carry on a false religion, etc. And the man of moderate means had to contribute as much of his hard-earned money to this 150 millions as the rich man of his easy-gotten wealth to the same purpose. We are reminded of the adage, "Fools make feasts, and wise men eat them." nI the case bcfore us it is plain who the fool is.

No doubt prophecy is fulfilled in the existence o. that seeret order, but not in the way that preacher indicates. We heard a Jewish rabbi in an address at an Odd-fellow anniversary express his joy that all Odd-fellows could unite in the worship of God in their lodge as they could not in any of the churches. He said that because he understood that Jesus was rejected from the lodge worship, which is true. And that settles it to be a fact that it is a false religion. The same words that Jesus uttered to the forefathers of that Jew in John 8: 12–59, "Ye are of your father the devil," etc., has the same force of application to the Jew of this day as of that day. And also to the Odd-fellow lodge which undertakes to serve God without Jesus, to please the Jew.

Captain Castle, the late editor of the St. Paul *Dispatch*, has on account of ill health retired from the editorial chair, and given up the *Dispatch*. It is reported that he is dangerously ill. He allowed the columns of his paper to warn the people against Masonry. It was a great thing for him to open the columns of his paper for that purpose. Probably his soul is lost. Will the readers of the *Cynosure* pray for his salvation? Other city editors will not allow opposition to secretism iu their papers. And you see that the secretists have got quite a champion in the Sir Knight of the Jackson street M. E. church.

William Fenton.

WM. TAYLOR'S AFRICAN MISSION.

Willimantic, Conn., April 23, 1885.

Dear Cynosure:—In your last issue, on missionaries to Africa, you quote the remarks of the U. S. Consul at Sierra Leone and say you see no reason why white people may not live in the valley of the Congo, and you give the extremes of temperature, 97 degrees to 53 degrees, showing a great uniformity of climate. It is even more uniform on the coast, the extremes being 95 degrees and 60 degrees, and the mean temperature for the year about 81.5 degrees. Doubtless the highlands of the upper Congo are comparatively healthy. But the uniform testimony of all who have lived on the coasts of tropical Africa is, that it is the worst climate in the world. It needs no better evidence than the fact that while European colonists have found homes in the most remote parts of the world, they have been unable to colonize tropical Africa, except by civilized natives. Sierra Leone, the oldest and wealthiest of West African colonies, has probably, never had two hundred *permanent* European residents. People go to Africa for temporary purposes, and get away as soon as practicable, and the great uniformity of temperature is one cause of debility and disease; and next to that is the immense rainfall making it intensely malarious.

The difficulties of Bishop Taylor's party will but have begun when they start on their inland journey. One who has never seen an African forest, such as it is for many miles inland from the coast, can have very little conception of its difficulties. No roads except foot paths, no beasts of burden, no bridges, and no supplies of food such as are essential to the health and vigor of persons reared in temperate climes. It is altogether improbable that these missionaries will make more than five miles per day, and if I were to venture a prediction, it would be that they will stop within three hundred miles of the coast.

I have great respect for, and confidence in Bishop Taylor, but think, with the consul, that no one who had ever been in the wilds of West Africa would ever tempt Providence by taking little children to that inhospitable clime.

Let there be constant prayer that God may keep this devoted band, and, if possible, save them from the consequences of their mistakes.

H. H. Hinman.

A MINISTER BEATEN BY LODGE RUMMIES.

Elgin, Iowa, April 28, 1885.

Editor Cynosure:—We are in the midst of the prohibition warfare here in Fayette county. Several successful seizures and prosecutions have been carried on, and nearly all over the county they have yielded to the requirements of the law; but at this place they are organized. The leaders of the liquor interest are Democrats and Masons and Odd-fellows. All who belong to the orders lean that way, if they do not act, with but few exceptions at least, in this

town. Last Wednesday, two great burly Germans met me on the street and attacked me, knocking me down several times, pounding and kicking me till a lady friend ordered the justice to stop the riot. The officer instead of putting them under arrest, simply went with them to another justice, where a $1.00 fine was paid by those who hired them to whip me; and they went clear. The two justices and three constables all belong to the orders and we have to go to the county seat for justice and don't always get it there. But we are bound to show these lodge rummies that they must not fight against the State of Iowa. H. HULL.

PETITIONS AND REQUESTS.

SABETHA, Kans.

EDITOR CYNOSURE:—I cut out the form of petition as given in the *Cynosure* to the Legislature, pasted it on paper and presented it to the people. I obtained eighty-six names and sent it to our Legislature convened at Topeka, but never heard of it afterwards.

I presented it to a life-long Mason; he said he sympathized with the petition, but dare not sign it; it would ruin him. I said no more at that time, but in a few days after I presented him the memorial to the Congressional committee forbidding the dedication of the Washington monument by the Masons. He again replied, "I dare not put my name to that paper." Again I said no more, as there would in all probability be a more convenient season: and so it came. The third time I presented the petition asking Joseph Cook to deliver one or more of his Monday lectures against secret societies, he again said, "It is just as I told you before. I know that all your petitions are right, but I dare not sign any of them. If I do I am a ruined man."

"Why so?"' I asked.

Said he, "the whole Masonic fraternity will be on my track and crush me and ruin my business."

"I said to him, "Are you not an American citizen? Have you not the right under the constitution of the United States to sign what you deem to be right and proper? "Well," said he, "I dare not sign that, although it is right and proper." Do you not see," I asked, "that you have sworn away your citizenship for less than a mess of pottage, and that you are no more a free American citizen?" "Well," replied he, "it looks a little that way."

He is a warm-hearted member of the M. E. church, and I must say he is a peacable, quiet citizen and a strong prohibitionist and voted for St. John.

I believe that the Masonic twaddle at the dedication of the Washington monument did more to open the eyes of the American people on the impudence and hatefulness of secret societies than almost anything else could have done; it was so sickening to sensible people. It filled them with loathing and disgust. Its folly and wickedness are being made manifest to all men in spite of all the efforts to conceal and never reveal the secrets of Masonry. Why there is scarcely a boy or girl of ten years of age in Sabetha, but can give the grand hailing sign of distress and the penal signs and say "Ma-ha-bone" and give all the grips up to the seventh degree just as correctly as the Masons themselves.

JOHN THOMPSON.

PITH AND POINT.

FROM A CONGREGATIONAL PASTOR.

I do heartily endorse the high Christian stand which you and your paper take for "prohibition and Jesus Christ" against intemperance and secret societies. There are no two evils so hostile to the church of Jesus Christ as whiskey and lodgery. They are especially destructive to the colored people of this place. Their churches are little better than dead from the evils above named. Still worse, nearly every colored minister here is a member of some secret order. "Like priest like people." I met one of these secret society leaders here not long since, and his boast to me was that he—a man morally rotten—could say to his lodges, "Let us kill out these preachers and churches that don't tolerate secret societies, and it would be done." My church and I are pledged against secret societies and intemperance.—J. W. R., *Dallas, Tex.*

THERE HAVE BEEN MANY MORGANS.

On the train, while on my way to Salem, I was hailed by Capt. J. D. Cole, of Elizabethtown, Ky., who fearing that he had struck a "rough-ashlar," asked, "How long is it since you were made a Master Mason?" "Ever since I was raised from a dead level to a perpendicular," I replied, and added, "Now, sir, that is not in the regular work; that's a catch question." "I know it, I know it; but I knew that you could answer it if you had ever been there," he replied, apologetically. As he stated that he was raised in the vicinity of the old fort in which Morgan was confined, I asked if he really believed that he was murdered by the craft. He looked at me bewildered to think that a "living perpendicular" could ask such a question. "Why, of course he was murdered, and there have been many Morgans since his time, and any man who thinks he can do as he did ought to be murdered." —GEORGE T. DISSETTE.

NO WOMEN WANTED.

Many men entered the service of their country by enlisting in the army, the whole number constituting the grand army of the republic, or Union army, which has long since been discharged and returned to the peaceful avocations of citizen life. That it was necessary to organize such an army was a sad calamity. It retarded morals and religion to a fearful extent. War is always demoralizing. Men amid scenes of carnage become wild and reckless. It is not good for our best citizens to become familiar with scenes of bloodshed. War is wholesale murder. Men engaged in war are deprived of the good influence of women and talk and act far different than when in the company of their wives, mothers, sisters, and daughters.

If women voted there would be a better atmosphere at the polls which is very much needed to purify the ballot. Then why organize Grand Army Posts and exclude women as in times of war? There is a bad moral atmosphere wherever good women are excluded, or where they will not go. In Freemasonry where women are excluded its members familiarize themselves with murder every time they throw a due guard, and the more it is practiced in the lodge and out of it, the brighter the Mason and the more familiar the mind is in cutting throats, tearing open the left breast, plucking out the heart, severing the body in twain, but women do not take a part in such charity which is truly Masonic.—CYRUS SMITH, *Clearfield, Iowa.*

A BAND OF HOPE IN TEXAS.—HELP THEM.

We are about to organize a Band of Hope, and have added to the pledge, one against secret societies. Our income is about $150 per year and we live on almost half rations to save money to carry on the work of the Lord. Perhaps some of the readers of the *Cynosure* would like to help the work in this dark city; any contributions in money, tracts, books for the library, temperance papers for children, will be thankfully received, and God will reward the giver. Address—REV. WARREN PARKER, *San Antonio, Texas.*

SUNDAY SCHOOL PAPERS AND SECRET SOCIETIES.

I noticed lately in a S. S paper three significant letters of a society of boys and girls who by having a *"pledge"* and a *"badge"* were formed into a special *"Band"* of the active workers for the school. This *"Band"* and its self-righteous assumptions suggested this question: Would Jesus when on earth have thus acted, and worn or sanctioned a *badge* as honor for serving the school? or would he have been more likely to condemn such a proceeding as fostering pharisaism and self-conceit for doing nothing more than what it was every scholar's duty to do? I fear that such *"B. F. B."* letters and *"pledges"* and *"badges of Honor"* rather tend to nourish the spirit dominant in secret societies than what Jesus would approve in *his* Sunday-school or in his church. What say you?—AN OLD BOY.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON VII.—May 17, 1885.—Christian Contentment. Phil. 4: 4-13

GOLDEN TEXT.—The God of peace shall be with you. Phil. 4: 9.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The secret of contentment.* vs. 1–8. He who can truly say, "All my springs are in thee," will be joyful in poverty, in sickness, in every circumstance of outward trial, for his rejoicing is in the Lord. This is a very important point. To rejoice in what he gives us and to rejoice in him are two very different things. Rejoicing Christians are always progressive Christians.

"A cheerful heart goes all the way,
Your sad tires in a mile 'a."

The one thought that Christ is ours should be infinite matter for rejoicing, for whatever we may lose of outward good, if we have him we have all things. Time nor change nor persecution can touch our one Chief Possession. "Be careful for nothing," is another prime element in true content. We delight in the tame trustfulness of a pet bird or animal which takes its food crumb by crumb from our hands. Is there not in the Father's infinite heart a pleasure somewhat akin when we are willing to drop every anxiety for the future and take our daily supplies direct from his hand, without any worry for the morrow. It is only in this state of childlike contentment that we can have the peace of God which passeth all understanding, the peace which keeps us, which is like a rampart round our souls, over which no foe can pass. Another chief element in contentment is right thoughts. The mind "can make a heaven of hell, a hell of heaven." Said a pious woman slowly dying of disease, when asked how she endured in uncomplaining silence such nights of pain and sleeplessness: "I think of Jesus and I forget about it." There is too little contentment with our lot even among Christians, but there would be far less if Ingersoll and other infidel teachers could make the world converts to their doctrine, for they take away the ground and basis for contentment—Christ in you the hope of glory.

2. *Contentment does not depend upon our outward estate.* vs. 11–13. Paul here cites his own example as one of perfect contentment. How many Christians would be willing to do this? Said John Wesley, "I should no more dare to fret than to curse and swear," yet how much dishonor we bring on our Lord's cause by fretting over trifling ills. It is true that it is often easier to bring our faith and courage up to the test of one great trial than to bear patiently and uncomplainingly a thousand petty ones, yet even the supremely difficult is possible with Paul's motto, "I can do all things through Christ which strengtheneth me."

LIGHT FROM THE WORD.

How does rejoicing in the Lord give strength? Ne. 8: 10. Is the Gospel full of exhortations to rejoice? Rom. 12: 12; 3: 1; 1 Thess. 5: 16; 1 Pet. 4: 13. What incitement to content? Ps. 37: 16; 15: 16; 16: 8.

EXPLANATORY.

"Rejoice in the Lord." In the Lord God, manifested to us in the Lord Jesus. This shows the nature of Christian joy. (1) It is not mere selfish pleasure, for Christ's was not; it is not mere happiness, or good nature, or looking on the bright side of things. It is not delight in sin. It is not a refined selfishness, seeking one's own pleasure in a higher and more refined way. (2) It is (*a*) joy in the Lord's character—a delight in him for what he is; (*b*) it is joy in his love and conscious friendship; (*c*) it is joy in his service; (*d*) it is joy in doing good to others; (*e*) it is the joy of faith in his loving care over us; (*f*) it is the joy of the free activity of a holy nature; (*g*) it is a joy that endures, a joy that will be the same in heaven, only more complete.—*Pel.*

"Unto all men." Even to the perverse (chap. 2: 15), that so ye may win them. Exercise forbearance even to your persecutors. None is so ungracious as not to be kindly to some one for some motive or another on some occasion; the believer is to be so unto all men at all times. —*J., F. and Brown.*

"The Lord is at hand." May mean that he is ever near his people, a very present help in time of trouble, but the general usage of the New Testament points decidedly to the second coming of Christ.—*Johnstone.*

It is necessary to call solemnly to mind the much forgotten second coming of the Lord. (1) It brings holy joy in every way; (2) it is a rampart and wall against all hate and harm; (3) it inspires care-conquering prayer; (4) it enfolds us in God's peace.—*Lange.*

"Let your requests be made known unto God." With generous, filial, unreserved confidence. Prayerful trust in God as an overruling Providence, as one who feeds the ravens and marks every sparrow's fall, is the legitimate antidote for anxious care.—*Cowles.*

"Your hearts and minds." Better, "your thoughts." The heart needs such guardianship, as the seat whence all evil arises in man (Mark 7: 21, 22) and breaks forth into act, but even more than the guarding of this, will God's peace do for men. It shall keep watch over the thoughts, too, as they spring in the mind, and guide them aright.—*Schaff.*

"Whatsoever things are true." To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.—*Locke.*

"Whatsoever things are lovely." The things that are lovely comprehend everything that is fitted to conciliate or express the sentiment of affection and esteem. It embraces such dutiet as benevolence, urbanity, courtesy and sweetness of temper; whatever, in other words, springs from love in us and generates love in others.—*Butler.*

"Of good report." This is a word of peculiarly religious meaning, well-omened, auspicious. Here it seems to denote things in their nature so excellent that to name them is a goodly and sacred thing.—*Cook.*

"And the God of peace shall be with you." The God who enjoys peace, the God who brings peace, whose laws are the way to peace. All they have to do is to receive this peace by receiving and loving and obeying him This he says speaking out of the depths of his own experience. The inversion, (comp. with v. 7) is striking. To have "the peace of God" with us is much; to have "the God of Peace" himself with us is more.—*Plumptre.*

"I have learned . . . to be content." It is not the content of stupidity, which can see and hope for nothing better. It is not the content of fatalism that is satisfied with things just as they are, no matter how wrong they may be. Christian contentment trusts to God what it cannot change, with perfect rest in his goodness and love It uses every means God gives to improve its condition and that of others. When we are content with what we have, we must remember that God's promises, and prayer, and activity, and powers, and instrumentalities are among the things we have. And not to use them is to be content with much less than we have; which is a sin always, and sometimes a crime. Christian content is not the enemy, but the best friend of progress; for it does all it can, and does not waste its energies in fretting and complaint.—*Pel.*

"I can do all things through Christ." The word "do" is scarcely comprenensive enough to suggest the full sense of Paul's words. Rather, I am equal to all things, am strong for all things, through Christ who gives me all strength. It covers not *doing* only, but suffering as well; anything the Lord's providence may bring upon him.—*Cowles.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should he immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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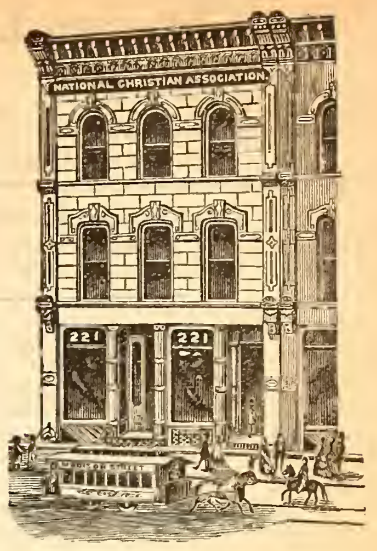
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 7, 1885.

A Puritan lawyer named St. John defended John Hampden in a three days' speech, when he was persecuted for refusing to pay ship-money to Charles I.

Three or four lectures have been given to Swedish churches in Chicago lately by Pres. C. A. Blanchard and Secretary Stoddard with apparently excellent effect. Fifty or sixty three months' subscribers could easily have been taken in those congregations. We shall be happy to announce how many were obtained.

THE SWEDISH STATE CHURCH BISHOPS, most or many of whom belong to and "brother" with Freemasons, are charging the Free Church people with being "Socinians" and heretics of one sort and another. Dr. Waldenstrom replies to Bishop Landgren that his teachings differ from the Socinians heaven-wide.

"HYPOCRITES."—Our Saviour, eight times in a single chapter, called church leaders whose leading motive was money, "hypocrites!" and twice calls them "fools and blind" for prefering church rules and rites to goodness. See Mat. 23d chapter. Yet Christ spoke, and WAS the truth.

MASONS IN MEXICO.—Josiah Quincy in his life of John Quincy Adams, says (p. 223) that Joel R. Poinsett in a letter to the public (Niles Register, Vol. 38, pp. 91–3) says he was instrumental in founding five Masonic lodges in Mexico. Poinsett was minister to Mexico, during Mr. Adams's term, from 1825 to 1829. He was afterwards Secretary of War under VanBuren.

THE FOSTORIA, OHIO, CONFERENCE is now near. Let this meeting be remembered by every Christian in the family, closet and prayer-meeting. Secretary Stoddard hopes to attend it: and every enlightened and capable man and woman in Ohio, who loves Christ and hates his rival should attend the conference if possible, and keep up a daily prayer-meeting while it lasts. Senator Thomas Corwin of Ohio, said, "Put fifty men together, one being a slaveholder and the others non-slave-holders, and in nine cases out of ten the one will control the forty-nine." So the meagre and contemptible, because hypocritical, minority, will control the U. B. General Conference at Fostoria unless God prevents it. "We wrestle not against flesh and blood."

SCANDINAVIAN THEOLOGY.

Bishop Landgren classes Waldenstrom with Socinians; and we learn that Lutheran Swedes in this country extensively doubt or deny the theological soundness of Ekman, Waldenstrom and other Free Church leaders in Sweden.

Faustus Socinus, founder of the sect called Socinians, says Webster, "Denied the trinity, the deity of Christ, the personality of the devil, the native total depravity of man, the vicarious atonement, and the eternity of future punishment." Their spiritual descendents, the Unitarians, are of endless varying shades of belief concerning Christ; from regarding him as super-angelic, lower only than God, to a mere human being to whom God delegated all power. Waldenstrom denies that he is a Socinian, but his statement of his belief, unless mistranslated, lacks explicitness; with the single exception of the sole, exclusive authority of the Bible, which he declares with terrible earnestness.

We have received the names of Prof. Martin Johnson, Upsala, and Rev. C. R. Hasselrot, Stockholm, as able opponents of the lodge, with a request that we open correspondence with them, which we hope to do. They are said to be orthodox, State Church Lutherans.

Of course if Jesus Christ was a created being, he owed all the duty he can do, to his Creator, and one of our sins laid upon him would sink him forever. But we must think and hope that the Free Church Scandinavians have not fallen into this "heresy," "denying the Lord that bought them!" Our readers shall have the benefit of our discoveries concerning this interesting people.

Since commencing this writing we have read more of Waldenstrom. He is truly an extraordinary man; and, we must think, a sincere child of God. He adopts fully the Augsburgh Confession of twenty-one articles, drawn up by Melancthon, and held by all the original reformers, who all worshiped Christ as we do, and also do "the host of heaven." But Waldenstrom objects to the Symington view of Christ's atonement, who held the commercial theory, to wit; that Christ "*paid*" so much suffering for the souls that are saved. And some of his speculations as to the nature of God seem to us daring and exceptionable. Bloody battles have been fought about the question whether Christ was of the same or only of like substance with the Father. A single Greek letter (*iota*) the smallest in the alphabet, separated these contending armies! As to the mode of God's existence we are safe only when we keep to the simple declarations of the Bible: "Touching *the Almighty, we cannot find him out.*" Job 37: 23.

But we trust no theological or denominational points will keep our half million Northmen from standing shoulder to shoulder against the lodge, which is their common foe, an opposition religion, claiming to send its members to heaven without Christ, his atonement, or the Holy Ghost. Nineteen different denominations have been represented in our National Conventions, and no one of them has suffered, but all have been strengthened by our united testimony for Christ against anti-Christ.

Lutheranism, in this country, has neither State support nor civil power, as in Sweden and Norway; and as these are the chief causes of bitterness in the "Home-land," each branch of the Scandinavians can present a united front against the secret worships of Satan without forsaking the views which they deem important and hold dear.

THE BLACK VALLEY RAILROAD.

WHICH LEADS NATIONS TO DESTRUCTION.

Readers of the *Cynosure*, we make one simple request of each of you. It is, that you will take up and read through the book of Judges, and mark the descent of the Hebrew commonwealth from the holy commands of Sinai, guarding life and purity and property, to the condition in which this book leaves these wise and war-like Hebrews; without law or morals, public spirit or private decency, practicing sins—

> "Such as Sodom never knew
> And even brutes never practice."

Joshua was their Washington. They were twelve united states who gained their independence by their swords. They worshiped one God. They walked in his statutes. The Penteteuch was their constitution, and Moses their lawgiver who taught them to trust in a promised Messiah—Christ. Their state lines run without compass, were kept without brawls, and this wonderful people were at once the awe and admiration of the swarming nations of the East. This lofty and wonderful people traveled steadily down to lower than brutal debasement, named only twice or three times in the whole Bible. (Judges 19: 22 and Rom. 1: 27.) Their rulers were guerrilla chiefs, in spite of whose irregular prowess they were often serfs or slaves to the heathen tribes whose Gods they worshiped openly or by stealth; and the book winds up with the loathsome scene at Gibeah: the cutting up of a dead concubine, and the insane carnage which nearly extinguished one tribe and terribly depleted the rest, who fought each other because some did not fight Benjamin; and they butchered the men of Jabesh Gilead to take their women for wives to the remnant of Benjamin whose detestible crimes brought on the war.

We have glanced over this disgusting scene of horrors to mark the one solitary and sufficient cause of the descent of that people from a nation to a horde, and we give the cause and way-marks of their descent in the words of the book itself. Thus:

"I said: Ye shall throw down their altars, but ye have not obeyed my voice." Their gods shall be a snare unto you." Judges 2: 2, 3. "They forsook the Lord God * * and followed other gods." 2: 12.

The children of Israel forgot the Lord their God and followed Baalim and the groves. These groves are claimed by Masonic books (The New Masonic Tressleboard) to have been ancient lodges. Then after several assassinations of their incompetent rulers, the people were ground to the earth by a ruler named Jabin, from whom Deborah delivered them; and in her song she states in a word the cause of their loss of their liberties. "They chose new gods, then was war in the gates." Judges 5: 8.

But the object of this article is not to excuse our readers from a careful review of the whole book, which shows that the Israelites continually extemporized religions like the man Micah of Mt. Ephrim, who started a religion out of eleven hundred pieces of silver, stolen from his cursing and swearing mother; got a Levite tramp to be his priest, and worshiped like a Freemason till his lodge was wiped out by a company of Mormon Danites, whose religion was in their daggers.

Now, a moment's thought and reflection will show any candid and competent mind that the secret lodges of Europe and the United States are morally, spiritually, socially and politically identical with the borrowed, extemporized and got up worships which sunk Israel from the summit of Sinai to their political, moral and social Gehenna; till the sword of David restored the worship of God, the sacred oath and the system of morals, as we have it from the decalogue.

And if this be so, we see why the oath is losing its sacredness as Washington predicted*; why court houses sink into popular contempt till people who built them, burn them as in Cincinnati. See why divorces multiply; why marriage is weak; why the Prince of Wales is now a mousing Mason in Ireland, shielded by the popularity of his wife; why O'Donovan Rossa can defy all government, divine and human, and yet have money and followers. In short, these myriad false worships have put our Christian civilization on the Black Valley National Railroad. We are on a down grade and the breaks are getting weak. Our only refuge is in God. Christ is yet to rule this globe with an everlasting dominion.

—Rev. A. H. Springstein has removed from Pontiac to Warren, Macomb Co., Mich. Correspondents will please notice.

—Elder J. L. Barlow has accepted a call from the Baptist church, Wheaton, and has removed thither from Lima, Ind. His ministry began last Sabbath.

—Secretary Stoddard spent the Sabbath with his mother in Galva, Ill. He has appointments to lecture in Immanuel Swedish Lutheran church, corner of Sedgwick and Hobbie streets, Chicago, pastor C. A. Evald, on next Sabbath evening; and on the following Wednesday evening in the Gethsemane Swedish Lutheran church, pastor Ranseen, corner May and Huron streets.

—Pres. C. A. Blanchard on his return from the Michigan State Convention spoke last Wednesday evening in the Swedish Methodist church, corner of Oak and Market streets, in this city. This is his second lecture in this church and a large audience greeted him.

—Rev. R. Loggan, the Kansas lecturer, sends word from Clay Center, in ——— county. He spoke there on Monday and Tuesday evenings of last week, and preached in the Free Methodist church the preceding Sabbath. His audiences were good and careful attention was given to his arguments, though a number of his hearers were from the lodge, who were struck with astonishment, at the familiarity with their standard authorities. The Odd-fellows having lately had their annual festival on the Sabbath, Bro. Loggan gave the last evening to them, giving a Scriptural view of their principles. These are the first meetings for the reform in the place.

—Elder D. P. Ruthbun writes from Rutland, Vt., of a series of very successful meetings in Bloomingdale in northern New York, where he lectured eight nights, working the degrees, the first work of the kind ever performed in the place. Elder Rathbun struck a popular vein, receiving some $144 for his work, Mr. S. Wardner, brother of the editor of the *Wesleyan*, being especially interested. On his way home to Iowa, he will speak a few times in Michigan and then will give chief attention to the work of an evangelist, lecturing occasionally as the Lord opens the way.

—The funeral of the late Judge Samuel M. Moore in this city last Tuesday, was largely attended by city officials, Judges of the courts, and prominent Presbyterians, the services being conducted by Dr. Kittredge, assisted by Dr. Herrick Johnson. Judge Moore was reported a member of the Apollo Knight Templar Commandery, but his relation to the order is sufficiently shown in the fact that it was in no sense recognized, although seeking by a costly floral gift to receive some notice.

—Three hundred conversions are reported in connection with the revival work in the two Congregational churches in Fitchburg, Mass.

*In his farewell address, Washington writes: "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation, desert the oaths which are the instruments of investigation in the courts of justice."

JOHN QUINCY ADAMS.—II.

While the limits of a newspaper sketch cannot represent with any great fulness of detail the character of such a man as John Quincy Adams, yet it is possible to give a more complete and just account of some portions of his life than can be found in any other form. The record of Mr. Adams as an Anti-mason will not be found in any other publication so fully written out as in the *Cynosure* of April 15th. In searching for material for that article facts not easily accessible to most of our readers respecting his religious and also his public life were found which ought to be more widely known.

It was fondly hoped that in this connection also there might appear a letter from Charles Francis Adams, the son so frequently and affectionately noticed in his father's diary, but on account of extreme age and the infirmities attending it he is obliged at present to "decline writing for publication at all." "He wishes you all success and would write himself if possible," is the word he sends by another, faithful to the last to the principles fixed in his early mind by close association with his great father. How lasting have been the remembrances of those bracing drives in the salt breeze of the sea between Quincy and Boston, attending Anti-masonic conventions and conferences!

RELIGIOUS CONVICTIONS.

John Quincy Adams came of a devout race. John Quincy, his great grandfather, was throughout a long and responsible public career a man of exemplary private life and of earnest piety; his mother's father was pastor of the church at Weymouth, Mass.; his grandfather, John Adams, was deacon of the church at Quincy. His own parents, with an earnest spirit of devotion to God, had their child baptized when but a day old. During his first ten years he was much the companion of his mother, for events were rapidly conspiring to bring in the Revolution, and his father was a keen, far-seeing and active participant. The value of this early training can be estimated when it appears to have guided the habits and conduct of young Adams in the temptations of Continental life amidst which he was thrown at eleven years, when he accompanied his father on the first mission to France. He was for seven years much of the time in Europe; having been made at fourteen secretary of legation, and returned home to study two years and take his degree at Harvard in 1788, when twenty-one years old. Three years later, just as he entered the practice of law in Boston, Tom Paine, having returned to England, published his "Rights of Man," the first attack from the pen of this apostatized Quaker preacher upon the Christian religion. John Quincy Adams was roused with indignation and replied in a series of able papers in the Boston *Centinel*. His defense of Christianity attracted wide attention.

In April, 1802, having spent most of the eight years preceding as representative of our government to Holland and Prussia, Mr. Adams was elected to the Senate. On reaching Washington, like Paul who always sought out a synagogue, this "pious New Englander," as Morse calls him, instinctively looked for a house of worship for the Sabbath, and instantly noted that not a church of any sect existed, but religiously disposed people met for worship in the Capitol or Treasury office.

In 1809, Mr. Adams was appointed Minister to Russia by President Madison. While in St. Petersburg he wrote a series of letters to his son, then in college, which were afterwards published in a volume. The book is very rare and we have been unable to secure more than a part of the preface and of one letter. "Their purpose," says the prefaee, "is the inculeation of a love and reverence for the Holy Scriptures, and a delight in their perusal and study. Throughout his long life, Mr. Adams was himself a daily and devout reader of the Scriptures, and delighted in comparing and considering them in the various languages with which he was familiar, hoping thereby to acquire a nicer and clearer appreciation of their meaning. The Bible was emphatically his counsel and monitor through life, and the fruits of guidance are seen in the unsullied character which he bore through the turbid waters of political contention to his final earthly rest."

The following from one of these letters is taken from a very rare pamphlet, published in 1828, toward the close of Mr. Adams's Presidential term, and urging his re-election. An appeal was most powerfully made to Christian parents to unite in retaining at the head of the nation a man who in the midst of his official duties in a foreign court could write such letters to his son:

"So strong is my reverence for the Bible, so strong is my belief that when daily read and meditated upon, it is of all books in the world that which contributes most to make men good, wise and happy; that the earlier my children begin to read it and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society and a real blessing to their parents."

"I advise you, my son, in whatsoever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have, for myself, for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind that I now recommend it to you; that is, with the intention and desire that it might contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for like you and the Apostle Paul, I find a law in my members warring against the law of my mind. But as I know it is my nature to be imperfect, so I know it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit, to strengthen my good desires and subdue my propensities to evil; for it is from him that every good and perfect gift descendeth.

"My custom is to read four or five chapters of the Bible every morning, immediately after rising from bed. It employs me about an hour of my time, and seems the most suitable manner of beginning the day." "Every time I read the Bible I understand some passages which I never understood before."

"In my last I showed you, from the very words of our Saviour, that he commanded his disciples to aim at perfection; and that this perfection consisted of self-subjugation and brotherly love, in the complete conquest of the passions, and in the practice of love to our fellow creatures, including among them our most inveterate enemies."

How rare are such sentiments now that a half century has passed over our national politics! How noble at any time and from any pen!

In 1826, during a visit to his home in Quincy, Mr. Adams, then Chief Executive, united with the church in that place. He makes this entry in the great diary, Sept. 8:

"I informed Mr. Whitney also of my wish to join in communion with the church of which he is the pastor. I ought to have joined it thirty years ago and more, but the tumult of the world, false shame, a distrust of my own worthiness to partake of the communion, and a residence elsewhere and constantly changing, made me defer it to a more convenient opportunity. But my fathers for nearly two centuries have been members of this church . . . . It is right that I should make a public profession of my faith and hope as a Christian, and no time can better than now."

He accordingly united with the church October 1st. "In religion, as in politics," says Seward, "he was independent of parties. He would become linked to no sect in such manner as to prevent him from granting his countenance and assistance wherever he thought proper. He was a frequent attendant at Presbyterian and Episcopalian churches, and was liberal in his contributions to these and other denominations; it being his great desire to aid in building up Christianity, and not a sect."

For many years Mr. Adams was a member, and one of the vice-presidents of the American Bible Society. In reply to an invitation to attend its anniversary in 1830, he wrote a letter full of noble, Christian sentiment, expressing his gratification at the success of the Society, and adding:

"The distribution of Bibles, if the simplest, is not the least efficacious of the means of extending the blessings of the Gospel to the remotest corners of the earth; for the Comforter is in the sacred volume; and among the receivers of that million of copies distributed by the Society, who shall number the multitude awakened thereby, with good will to man in their hearts, and with the song of the Lamb upon their lips?"

THE OLD MAN ELOQUENT.

Mr. Adams became President of the United States March 4th, 1825. The campaign had been trying and bitter, but of the four candidates: Adams, Jackson, Clay and Crawford, the former was head and shoulders above them all. He had the popular majority, Jackson the majority in the Electoral College, but not a decisive one, and in the election in the House of Representatives the influence of Clay was given for Adams. Clay was a Freemason, but had given out that he left the lodge several years before. In the next election he courted Masonic votes, but could not woo like Jackson. Mr. Adams, though supported by the Federalist (afterward Whig) party, had during his Senatorial career acted entirely independent of party relations, as indeed he did throughout his whole life. He had thereby incurred the bitterest wrath of that party in Massachusetts. He had no political debts. He did not himself, or by any agent, hold out any tacit inducements for votes. When a candidate for re-election in 1828, he was urged to use $5,000 to promote his cause, but refused at once and upon principle. In his cabinet were Richard Rush and William Wirt, afterward celebrated in Anti-masonic history. The importance of public improvements and domestic manufactures had been long urged by Mr. Adams, and as President he impressed his views successfully upon Congress and the people. The visitor to the Charleston Navy Yard, near Boston, will not soon forget the inscription cut in the immense granite walls of the dry dock, connecting this work with Mr. Adams's term. As author of the "Monroe doctrine," while Secretary of State, 1817–25, and the chief expounder of the principles of neutrality which have since governed the foreign relations of our government, he had during his term an opportunity to establish them as part of our American theory. "His retirement says Morse, (1882) brought to a close a list of Presidents who deserved to be ealled statesmen in the highest sense of the term." Colton, in his Life of Henry Clay, says that "the administration of Mr. Adams was the most wise, patriotic, pacific, just and wealth-producing in the history of the country." While at one time his honored father had paid $15,000, American money, for a suit of clothes, the administration of John Quincy Adams paid $1,400,000, for permanent public improvements; $30,000,000, or more than one-third, of the national debt; and left over $5,000,000 surplus in the treasury: and this was achieved in the face of an opposition "more determined," says William H. Seward, in 1849, "bitter, and unscrupulous than any which has ever assailed a President of the United States."

But neither as foreign minister, Senator, Secretary of State, or President did Mr. Adams achieve his highest honors. He was allowed but two years, rest when his district returned him as Representative to Congress and continued to re-elect him until his death in 1848.

Mr. Adams was not at first directly identified with the abolitionists. Henry Wilson in his "Rise and Fall of the Slave Power" refers to this want of accord. Though he was the trusted leader of this party in Congress in their great fight for freedom of speech; though distinguished above all other men for his earnest, persistent, and finally triumphant battle for the right of petition against slavery; and though he was the first to enunciate the doctrine of the "right of the Government, under the war power, to emancipate the slaves"—the very right which formed the basis of Lincoln's proclamation,—yet he had little direct affiliation with the Abolition party. Their support was finally his almost sole human encouragement as he fought single-handed, the good fight of freedom on the floor of Congress. Without it he could not have endured the torrent of opposition and abuse that for years swept around him like an angry sea. He came more clearly to see the ruin to which the slavery party would bring the country and the acquisition of Texas made him avow himself an Abolitionist. Benjamin Lundy exposed the Texas plot to Mr. Adams, and with the facts thus gained he electrified the House, 1836, by his attacks upon the plot for enlarging slave territory and the Mexican war.

On every subject except slavery Mr. Adams was always heard with the utmost respect, but his galling attacks upon the supporters of that system brought him into frequent collision with a majority of the members who finally became excited to the highest pitch of frenzy. At one time in their rage the slave holders attempted a vote of censure upon Mr. Adams. Single-handed he fought and overthrew them before an adjournment was allowed that day. For more than seven hours he was upon his feet, refusing to sit down while he was under the threat of a censure.

His conscientious fearlessness was at last vindicated when in 1839 the clerk of the House prevented for four days any organization. In the emergency all eyes were turned with unbounded confidence toward Mr. Adams, when at last he arose and took upon himself, with universal approval the responsibility of putting the motion which organized the body.

Hon. John Wentworth in an address in Chicago in 1882, spoke of the pleasure of his acquaintance with Mr. Adams in Congress as with the "most learned and experienced statesman in the country;" and as one of the committee who escorted his remains to New England, there was, he says, no such demonstration of respect and grief before the day of Mr. Lincoln.

It was in February, 1848, that this remarkable career was brought to a close. A resolution thanking the generals who took part in the Mexican war was presented, and Mr. Adams, amid the general expectation arose to speak, but fell under a paralytic stroke before he uttered a word. He roused a few hours later, before death claimed his due, to say only the words: "This is the last of earth—I am content."

—Lotteries are sanctioned by the Romish church and the government in Mexico. A lottery office is on nearly every block, and there are at every corner men, women and children peddling tickets like newspapers. Many of the hospitals and other charitable institutions are sustained by this sort of gambling, and the only railroad in Mexico that is owned at home was constructed upon the profits of a lottery. The principal institution in the city of Mexico is "The Lottery of Divine Providence," and the dead walls were lately covered with placards announcing that on the anniversary of the appearance of the Holy Virgin to the shepherd at Guadaloupe would be celebrated by great religious ceremonies, with cock fights, bull fights, games of chance and other attractions.

THE HOME.

THE DAY STAR IN THE EAST.

I.

Each morning, in the Eastern sky, I see
The star that morning dares to call its own.
Night's myriads it has outwatched, outshone;
Full radiant dawn pales not its majesty;
Peer of the sun, his herald fit and free.
Sudden from earth, dark, heavy mists, are blown;
The city's grimy smoke, to pillars grown,
Climbs up the sky, and hides the star from me.
Strange, that a film of smoke can blot a star!
On comes, with blinding glare, the breathless day:
The star is gone. The noon doth surer lay
Than midnight gloom, athwart its light, a bar.
But steadfast as God's angels planets are.
To-morrow's dawn will show its changeless ray.

II.

The centuries are God's days; within his hand,
Held in the hollow, as a balance swings,
Less than its dust, are all our temporal things.
Long are his nights when darkness steeps the land;
Thousands of years fill one slow dawn's demand:
The human calandar its measure brings,
Fceble and vain, to lift the soul that clings
To hope for light, and seeks to understand.
The centuries are God's days; the greatest least,
In his esteem. We have no glass to sweep
His universe. A hand's breadth distant dies
To our poor ears, the strain whose echoes keep
All heaven glad. We do but grope and creep.
There always is a Day Star in the skies!

—*Helen Jackson, in the Independent.*

CAPTAIN BALL'S EXPERIENCE.

OR THIEVES IN THE CHURCH.

"I have had a strange experience," said Captain Ball, speaking with much emotion, "it began about three weeks ago. I had lately been making some very good trades, and one night as I was walking home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions, it was starlight, and very still; I could scarcely hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he gain the whole world and lose his own soul.' "

"Was it actually a voice?" I questioned, as I hesitated.

"No, I knew it wasn't all the time. But the impression was just as distinct and as unexpected as if it had been spoken by some person in my ear. I went to talk with my minister, I wanted to get into the church where I thought I would be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study where he talked about the blessedness of this world, independently of its rewards hereafter. Then he said:

" 'Captain Ball, do you know the first thing required to be done if you would be a Christian?'

"I did not know.

" 'The Christian life of a faithful follower of Jesus Christ,' said he, 'can be founded only upon repentance. Now it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I meau not only sorrow for sin and an earnest desire to avoid it in the future, but one that goes to work, and seeks, so far as is in its power, to make amends for every thing wrong that we have done. Is there a person in the world Captain Ball, who can look you in the face and say you have wronged him?'

"He knew my weak point," added the Captain. "Every one has his weak point, and I suppose the lancet must be applied there first. That question was like a sharp steel driven into my soul, I writhed and groaned inwardly, and struggled, and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easy as I could. So I determined to confess something which I supposed was known to everybody who knows me —my horse trade with Peter Simmons last spring.

" 'Did you wrong Peter?' said the minister.

"I shaved a little," said I.

" 'How much?' said he. 'Tell me honestly what you think.'

"I let him have a ringboned, and windbroken nag that I had physicked up to look pretty gay—worth for actual service, not over ten dollars, and got in return a sound and steady beast worth sixty dollars and twenty-five dollars to boot. So I honestly think, said I, that I shaved him out of about seventy-five dollars.

" 'And with seventy-five dollars in your possession belonging to poor Peter Simmons do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket,' said the minister.

"I said something about a trade, and men must look out for themselves when they swap horses—but he cut me short.

" 'Your own soul,' said he, 'will not admit the excuses which your selfishness invents.'

" 'But the rule you applied,' said I, 'will cut off the heads of church members as well as mine. There's Deacon Rich, he trades horses, and shaves when he can.'

" 'No matter,' said he, 'whose head it cuts off; no matter what Deacon Rich does. You have to deal with your own soul and with your Lord. And I tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value of your ability—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death.'

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell any body, for I was ashamed to have it known that I was conscience-stricken, and paid back money. Then I went to the minister again and told him what I had done. He didn't praise me as I thought he would. He took it as a matter-of-course, and no more merit in it than to wash my hands before sitting down to supper. On the contrary he suspected that my hands were not quite clear yet. He wanted to know if I had wronged any body besides Peter, I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie once without flinching—Yes, and flattered my own heart to believe the lie. I was discouraged; I felt bitterly disheartened. It was indeed so much harder to be a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the eve of going away sorrowful. But my heart burned within me and I was forced to speak."

" 'In the way of business,' said I, no doubt I have taken advantage here and there, as every body does; as church members themselves, do when they can.'

" 'What everybody does is no rule for you and me, Captain Ball,' said the minister. 'It is to be a Christian in the fullest sense—not simply to be church members—that we must strive for with all our hearts. The fact of being in the fold does not make the lamb: there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

"I felt the rebuke. 'Well,' said I, 'there is Deacon Rich, I think he paid me a note twice. The first time he paid it we were transacting some other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a hard man I considered, and took advantage of a man when he could. He had driven more than one hard bargain with me.'

The deacon who was present, and heard these allusions made to himself, winced and coughed uneasily. Captain Ball went on without appearing to mind him.

" 'So,' said I to the minister, 'I concluded I would serve the deacon as he would serve me under similar circumstance. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, "may be you would like to take up that note," which had been due then a considerable time. He was surprised, looked excited and angry—said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had been paid, and finally took out his pocketbook and with some pretty hard words paid it over again with interest.'

" 'And now,' said the minister, 'what are you going to do about it?'

" 'I suppose,' said I, 'the money must be paid back.'

"So I went to the deacon the next day, and told him that on reflection I was convinced that he was right, and I was wrong about the first payment of the note and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

The deacon coughed and wiped his forehead.

"I hoped then, all was right," continued Captain Ball. "I tried to satisfy my conscience that it was; but I was afraid to go back to the minister he has such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no impurity there.

"And I knew that as long as I dreaded to see the minister, something must be wrong; and on looking into my heart I found the matter of a mortgage which I had forclosed on a poor man and got away his farm, when he had no suspicion but that I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceedings were entirely legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return. The law of God condemns you although the law of man sanctious the wrong. You shall have no peace of soul—your heart will burn you until, with justice, you wipe out your injustice to him and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was foreclosed; it was like taking a portion of my life to be obliged to subtract so much from my gains and give it to a man who had no legal claim upou me, and I groaned and mourned over it in secret, and tried to pray—but that mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of my conscience any longer, and I went again to the minister, told him my trouble, and asked him what I should do.

" 'There is a simple test,' said he. 'Do you love your neighbor as yourself? If you do, you will be just to him if it takes from you the last dollar you have in the world.'

"That was a terrible sentence. I went out staggering from it as if I had received a blow. 'O God!' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have endured that struggle. I knelt before God and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justice to the poor man I had wronged, but would give up all if need be, all I had in the world so that I might find peace in him. A strange soothing influence came over my soul, and a voice seemed to say: 'Though you lose all you have, God, Christ and the blessing of a heart pure and peaceful shall be left—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious, that I felt willing if it would only stay with me to accept poverty, and to go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.'

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person could have seen the Dorr family when I visited them, and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

" 'Yes,' said Isaac, with the firmness of a desperate man, "it was a savage game you played on me, but I was a fool ever to get in debt as I did and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and these babies—'

"The poor fellow broke down as he looked at them, and cried like a child.

" 'Isaac,' said I, as soon as I could, 'I have come to show you that a man can be honest even when the law does not compel him to be. I want to do right, Isaac, because God commands it, and I have come to tell you that you needn't leave your wife and baby yet, unless you prefer to.'

" 'Prefer to—go off to a strange country and leave them here to suffer?' he cried, and he caught the children in in his arms and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted the money I had brought, and explained what I intended to do, and gave him the

note, and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven was opened then and there—and it was opened in my heart with such a flood of light and joy as I had never experienced or thought possible before."

"My friends," added the captain, his once hard voice, now almost as mellow as a woman's, his cheek still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member without being a Christian. I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative except that he became a church member, and that the example of thorough repentance, of childlike faith in Christ, and of rigorous, practical, every-day righteousness elevated many degrees the standard of Christianity among my people.—*Watchman and Reflector.*

STRETCHING THINGS.

"I'm most dead! It is as hot as fire, and I've been more than a dozen miles after that colt!"

Andrew threw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Brigg's corner and back by the bridge."

"That is a little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I suppose, if I'd take it moderate; but I ran like lightning, and got heated up."

"You started about five o'clock, my son, and now it lacks a quarter of six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie, and Tim told me they'd be round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is five thousand, and you expect three persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet; "who says I'm sick?"

"Why, Andrew, you said you were almost dead. Doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure; but I did some tall running, you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There were Mr. Wheeler's sheep-dog, and Rush's store dog, and two or three more; and they made for me, and so I ran as fast as I could."

"Five, at the most, and not fifty, Andrew."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten acre lot was full of dogs just making for me; and I guess you'd have thought that there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands. Have you any idea how many?

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new velocipede, and when you reached home you were nearly dead!"

"Please, don't, father; the boys and girls will all laugh themselves to death; and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this? I hope not, but rather hope it will set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit in which you indulge every day of stretching simple incidents into the most marvelous tales."—*Christian Neighbor.*

PANTHERS.

They ascend the immense trees near the mouth of the Columbia, which are frequently 300 feet high, and sixty, eighty, or even a hundred feet to the first limb, precisely as a cat would climb them, and, when wounded, will sometimes go to the very top. In one instance, I found a small glade in the forest, where, from the sign, it was evident that two or more of them had been gamboling, and like kittens scurrying around in the grass, and then, bounding against the trunk of a tree at a point at least ten feet from the ground, they had ascended apparently on the run, tearing off great pieces of bark, and leaving claw marks a foot long on each side. Although they may in some localities spend the day in lying upon the limb of a tree, I think they always prefer rocky ledges and caverns for that purpose, where such are accessible. In San Diego, near the Arizona line, the rugged, rocky ranges furnish admirable retreats for panthers, there usually called mountain lions; and although not so abundant, they are, I think, more frequently shot than they are further north, for reasons that will soon be explained. Like all the cat tribe they are partial to warmth, and upon days when it is rather cold in the shade, they frequently come out of their lairs in the middle of the day and lie upon the rocks near by to bask and drowse in the warm sun, and as the ranges there are generally very sparsely timbered, they are occasionally discovered by hunters, when the chances of getting within shot are better than under almost any other circumstances. But for all that, they are animals that are seldom shot, no matter how abundant they may be, and their disappearing so rapidly before the march of civilization is a mystery that I can only solve by the conclusion that being a large, entirely carnivorous animal, they are immediately affected by the least thinning out of the large game, and are driven by hunger to seek places where the rifle has not begun its deadly work; unless, as they seem to have done on the McCloud river, they turn their attention to the stock of the settler. Many of them are poisoned by the sheep and cattle-men of the southern counties, when their visits to the flock and herds become too frequent. I have often seen their hides nailed to the walls of the lonely cabins of the stockmen there, and, upon inquiry, have found that they were poisoned in at least three cases out of four. I am quite settled in the belief that a panther would be no match for a grizzly. It is quite possible that their superior agility might sometimes make them a match for a black bear, but I can only conceive of their being able to kill a grizzly by fastening upon him in a position where the bear was unable to inflict any injury upon them, as a single, well-directed blow from the paw of a full grown grizzly will crush in the ribs of an ox, and would, I fancy, leave but little fight in any panther.—*American Naturalist.*

TEMPERANCE.

PROHIBITION IN IOWA.

The Rev. W. A. Waterman, of Marion, Linn Co., Iowa, who is attending the triennial convention of the Congregational churches of the Northwest, is the President of the temperance alliance of Linn county. Regarding the prohibitory law and its workings in Iowa he said to a reporter of the *Inter Ocean* that the law was being generally enforced throughout the State, more especially in the interior portions. "In the larger cities," said he, "those on the borders of the State I mean, the people have not moved to enforce the law to any great extent. But recently movements have been started by the formation of citizens' leagues in accordance with the demands of the citizens for the enforcement of the law. There is no doubt but that the law will be upheld, and successfully enforced. The saloons must go. Several brewers and many saloon men have compromised with these leagues, and pledged themselves to leave the State."

"How many saloons are there in Iowa?"

"There were 4,000 saloons in the State on July 4 last, when the law went into effect. I cannot give the exact number now.

"What per cent of reduction should you suppose the passage of the prohibitory law had made in the State."

"There is probably a reduction of nearly 75 per cent in the number of saloons that have ceased to do business openly, at least. In Linn county there were three breweries and seventy saloons when the prohibitory law went into effect. Now there is no brewery making intoxicants, and no saloon running openly in the county. We have had detectives at work all over the county, and whenever we have found the evasive temperance drinks to contain a sufficient amount of alcohol (by means of chemical analysis), to produce intoxication, we have proceeded against the sellers thereof, and they have been convicted in every instance and sentenced to the full extent of the law."

"Are the courts in accord with you?"

"Yes, the law has been sustained in every questionable phase by the decision of the Supreme Court. And the right of injunction has also been declared by the same court. That is, the court has decreed that we have a right to obtain an injunction against the manufacture and sale of liquor in any court of the State."

"What is the popular sentiment regarding the law?"

"The popular sentiment is with us, and is constantly increasing in favor of the law and its enforcement."

"What is the feeling with regard to your foreign population?"

"Our German population in the interior, mostly farmers, as much as they are reputed to love their beer, are now generally with us, and desire to see the law enforced, to save their young men, who have been in the habit of drinking whenever they went to town."

"What is the extent of illicit business in the State?"

"I cannot, of course, give the exact extent of the business, but since the law went into effect there has been more distilled liquor smuggled into the State probably than before, for the reason that beer is too bulky for smuggling purposes. Much of the liquor that is smuggled as 'hardware,' 'groceries,' and other ways is confiscated, and the shippers are prosecuted in every direction. They are reported to the revenue officers, who prosecute them for not branding and stamping their goods on the outside. The Republican party is united, and now presents a solid front for the strict enforcement of the law, and there is no probability that the party will be divided or retrace its steps, or lose control of the State. The 'whisky ring,' or the non-prohibitory wing of the Republican party, made issue 'Enforcement or Repeal,' and the popular voice was for enforcement. They now see and realize that we can and do enforce the law. They cry that we are making things too hot for them, but it is now too late for them to draw back. Every attempt that they made to carry the legislature in districts where they spent thousands of dollars, has resulted in their defeat, and a prohibitionist has been returned. They made a great cry of 'personal liberty' during the canvass, but we were after them with the argument that we were not interfering with what men wanted to eat or drink. We did not propose to interfere with any one's right to eat or drink whatever he pleases. What we do propose is to stop the manufacture and sale of intoxicants in Iowa. The people were easily made to comprehend this fact, and the result was made manifest."

In conclusion Mr. Waterman asked: "If there is more intoxicating liquor sold under a prohibitory law, and more drunkenness is apparent, then why do we behold the extensive liquor interests of the country combining and concentrating all their power and forces against the passage and enforcement of such laws, as we invariably do? Is it not amazing that large moneyed interests will spend vast sums of money to defeat their own interests and destroy their profit in the trade?"

A large liquor selling firm in Chicago has sent out circulars to its patrons in Iowa, declaring that they "are prepared to ship liquor in demijoins or jugs securely boxed so that the contents cannot be known, and with no marks except the address;" "all marks and brands are erased from the cases." "Goods" must be paid for in advance, however, as they cannot be shipped C. O. D.—*Northwestern.*

A correspondent from Topeka, Kansas, to the *Christian Witness* says: At one time nineteen saloon-keepers were put in prison in Topeka, after our new Governor, John A. Martin, took his seat. Fines of near $14,000 were turned over to the school fund in the city at one time. The children of a dissipated man got damage of over $2,000 of saloon-keepers. Troubles come thick and fast so that there is not an open saloon in the capital city of Kansas.

THE CHURCHES.

CHICAGO BIBLE INSTITUTE.

The course of instruction arranged for the Bible Institute soon to be held in Chicago, will include,

I. Christian Doctrine:—some of the great fundamental truths revealed in Scriptures,—sin, justification, the mediatorial offices of Christ, the Holy Spirit's presence and work.

II. Biblical Exegesis:—an analyitical study of texts and passages in the English Bible.

III. Elementary Church History:—the planting of the church; fall of the Roman Empire; the Reformation.

IV. Practical work, meetings, inquiries, etc.

The Institute will be held four and perhaps six weeks, under the management of the Rev. Prof. W. G. Moorehead, D. D., who will be assisted by other ministers and Christian teachers.

Address Miss E. Dryer, Bible Institute, 150 Madison St., Chicago.

Signed by D. L. MOODY, REV. DR. E. P. GOODWIN, MAJ. D. W. WHITTLE.

THE SWEDISH-AMERICAN BIBLE SEMINARY.

ST. PAUL, April 23, 1885.

The Bible Seminary has made some advances since I wrote last. We have just had our examinations and commencement exercises, and graduated five students for the ministry out of thirty-eight.

We have obtained so far, almost entirely from Swedish Baptists, $28,000 in subscriptions towards endowment, about $12,000 in wills, and lately also $10,500 towards our first building, together with forty acres of land within town limits in Stromsburgh, Nebr., whither we go now to locate permanently the new institution. We have been able to close the school year without a dollar's indebtedness. This seems to us as wonderful as the feeding of the five thousand on the shores of the lake of Galilee; for we began without anything, trusting in God. After our reorganization soon in Nebraska, I shall send you a copy of our constitution. It will please you, and your readers as well, I am sure. In haste, yours, J. A. EDGREN.

P. S. As to secretism in the churches, I consider it an abomination, and will, together with all Swedish Baptist churches, direct a decided testimony against it. You will no doubt see this even from the constitution of our Seminary.

—Pres. C. A. Blanchard, after urgent solicitation, has consented this week to begin a series of Gospel meetings in one of the West Side Presbyterian churches of the city.

—Rev. W. W. Kelley and wife, says the *Free Methodist*, sailed on the steamer Anchoria, on Saturday at 2 P. M., for Glasgow. The band of five will leave England about May 15th and will then, in the shortest time necessary make their way to their future field of labor in the Congo Valley. The prayers of God's people should follow them.

—Miss Francis E. Townsley, a former Wheaton student, has been regularly ordained and installed as pastor of the Baptist church at Fairfield, Neb. She is the first woman ordained by this organiztion, has been about ten years in evangelical work, and is described as an "earnest, godly woman, full of power."

—The editor of the *Evangelical Repository*, Rev. J. C. Boyd, D. D., says the *Instructor*, announces his retirement from his connection with that periodical with the issue of the May number, for the reason that justice to himself and his congregation requires it. Dr. Cooper has been appointed by the Board of Publication to fill the vacancy. The readers of the *Repository* will recognize an old friend in the doctor if he should see proper to accept the appointment, and after so much experience in a former occupancy of the position it should not be a very difficult undertaking in connection with his other labors.

—On Monday evening next, May 11th, Rev. P. A. Seguin, of the French Protestant church in this city, will lecture in the hall of the N. C. A building, 221 West Madison St., at eight P. M. His subject will be "The Theology and the Tricks of the Jesuits." The past experience of Father Seguin entitles him to a good audience on this topic. His French mission increases in numbers and influence, with frequent baptisms of converts who are gatherd in from Romish superstitions.

—One of the most industrious pastors in Chicago is Rev. Mr. Torgerson, of the Independent Evangelical Lutheran church on Indiana St. He accepts none but such as give evidence of being regenerated, and insists on a pious and godly life as a condition of membership. He is opposed to the secret orders and through his influence many among the Scandinavian people in this city have been kept from joining or are brought out of this snare of the evil one. During the year 1884 he solemnized 250 marriages, attended 153 funerals, administered the ordinance of baptism to 443 persons, and now has a class of 114 catechumens to whom he gives daily instructions in the Word of God.

—Miss Sarah F. Smiley, formerly a preacher in the Society of Friends, and now quite distinguished as a Bible reader, has been licensed by Bishop Kinkerbocker to visit all the principal Episcopal churches in the Indiana Diocese, and began a series of Biblical expositions at St. Paul's church, Richmond, Ind., on the 28th ult.

—After his sermon Sabbath evening, Apr. 26th, in the German Evangelical Reformed church at Baltimore, and while he was praying for people lying at the point of death, the Rev. August Kraus was stricken with paralysis, became unconscious, and passed away early Monday morning.

—There are more students, in the Christian college in Madras than in the Governmant and Hindoo colleges together. Christians in India are convinced that a great preparatory work is going on, to be soon followed by large results.

—Some twenty Warwickshire clergymen of the Church of England have issued a strong protest against horse-racing. They state that, in their opinion, horse-racing and steeple-chases, as at present conducted, are demoralizing in their tendency and degrading in their influence. As ministers of the Gospel of Christ they feel it their bounden duty to protest against them.

—A dispatch from Princeton, N. J., April 26th, speaking of Mr. Moody's meeting says: "In spite of the inclement weather large audiences have been attendant upon the services. At 9 A. M. Mr. Moody preached before a crowded house in the First Presbyterian church. At 11 A. M., assisted by President McCosh, he addressed the college and seminary students in Marquand chapel. The chancel was occupied by professors from all departments of the college, School of Science and Theological Seminary. In the afternoon Mr. Moody spoke to the colored Witherspoon street congregation, urging upon them the importance of prohibition, which will be the issue at the polls to-morrow. At 3 P. M. he again delivered a sermon to a large audience at the First church, and at 5 P. M. conducted the vesper service at the college chapel. In the evening the seats and galleries of the First church were again crowded to hear the evangelist's closing sermon. Mr. Moody has been working indefatigably since his arrival at Princeton.

—The *Friend*, of Honolula, S. I., mentions the arrival at that port of 948 Japanese emigrants. It says that the Hawaiian Board have taken steps to provide a school and religious instruction for them, and that religious services are held every Sunday.

—The glad news comes from the Syrian Protestant College at Beirut that there is a religious movement among the students such as never has been known in the history of that mission. At a meeting, January 28th, Dr. Jessup writes, forty students stood up to express their resolution to serve the Lord.

—The "King Sister," daughter of the late King Mtesa, of Uganda, Central Africa, whose friendship for Stanley and request of missionaries for his people made him known throughout the civilized world, has embraced Christianity. Her brother succeeded to the throne without bloodshed, owing, it is said, to the influence of the missionaries.

—The scientific expedition of the French Geographical Society to Cape Horn, with the cordial assent of the French government, deeply impressed with the good work done by the English missionaries in reclaiming Terra del Fuego in South America from barbarism, have presented them with the buildings they had erected for their observations.

—At Odessa, a peasant, belonging to the Bible reading sect of the Stundists, has been sentenced to three years' imprisonment on a charge of blasphemy in preaching against the image worship of the Russian church. He denied, however, the use of the words imputed to him. He was defended by a Jewish advocate, though Russian law forbids Jews to hold briefs in such cases.

—The Free church Presbytery (Scotch) of Calcutta, has voted to request the General Assembly to permit them to authorize the occasional administration of the sacraments by laymen. It is urged that this will provide for large districts in which regularly ordained ministers are not found, and that elasticity in this matter will be a safeguard on the one hand against sacredotalism, and on the other against irregularities.

LITERATURE.

A most timely and attractive little volume has just appeared on "England and Russia in Asia," by George Makepeace Towle. It is the first of a "Timely Topics" series to be issued by James R. Osgood & Co. This volume, in a cheap and compact form, covers the entire subject of the relations and rivalry between England and Russia in the East. It deals not with one phase only of the Anglo-Russian crisis, but exhaustively with all the historical events and circumstances which have led up to it, and of the causes, remote and near, which have brought it about. The reader, after having finished its perusal, will have obtained a clear understanding of the whole subject. Mr. Towle gives an absorbing account of the conquest and government of India by England from the beginning to the present; traces the advance of the Russians through Central Asia for more than two centuries, from their first setting-out down to their occupation of Afghan territory only a few weeks ago, describing with graphic pen the traits and customs of the Tuscomans now under Russian rule; and closes with a forcible presentation of the motives and rival purposes of Russia and England in the East. The book is written in a clear, simple, vigorous style, and forms the best, indeed the only complete survey of the subjects which has been published. This handy volume is to be at once followed by one on "England, Egypt and the Soudan," by the same author; and by similar volumes, from time to time, relating to such "timely topics" as come up to attract the attention of the world.

The Converted Catholic seeks the conversion of Romanists to Evangelical religion, and is conducted by Father O'Connor who was for many years a Roman Catholic priest, but is now pastor or a Converted Catholic congregation in New York City. The April number contains articles on the Reformed Catholic work and the freedom-of-worship bill; letters from many converts from Rome and renunciation of that church by Rev. D. Mackay, of Edinburgh, who has united with the Scottish Episcopal church. A sermon, "Search the Scriptures," by Rev. John J. Casey,, B. D., in reply to Father Ryan's Attack on the Bible: the opening chapters of "The Moral Theology of the Jesuits," giving an admirable sketch of that famous society; the fourth of Father O'Connor's Letters to Cardinal McCloskay; and Rome Pagan and Papal. James A. O'Conor, 60 Bible House, New York.

A PORTRAIT of General George B. McClellan forms the frontispiece of the May *Century*. Among the other engravings in this number are a full-page picture of Generals Lee and Jos. E. Johnston, taken after the war, a full-page portrait of General Grant, from a photograph made in 1864, and portraits of Generals Heintzelman, Sumner, Keyes, Couch, Gustavus W. Smith, Magruder, Huger, and D. H. Hill. There is also a cut of the French princes who served on General McClellan's staff. Mr. E. V. Smalley's first paper on the New Orleans Exposition appears, with a number of pictures, mostly character-sketches. The war features are numerous. The arcticles by Gen. McClellan and Gen. Jos. E. Johnston, on the Peninsular Campaign have already been announced, and in addition there are contributions from two other ex-Confederate officers, supplementing General Johnston's paper. Gen. Gustavus W. Smith, who took the temporary command of the forces opposed to McClellan after General Johnston was wounded at Seven Pines, writes a description of the second day's fight at Seven Pines. Gen. John D. Imboden contributes a paper of "Incidents of the Battle of Manassas," in which it will be remembered his battery took a prominent part about the Henry house. He adds a number of anecdotes of General Bee (who was killed in this engagement), General "Stonewall" Jackson, and General Beauregard. "Lieutenant Greeley at Cape Sabine" is the title of an article written by Ensign Harlow, of the relief expedition. That part relating to the history of the Greely party has been approved, as to the facts given, by Lieutenant Greely. An article on dogs furnishes the best illustrations of the number.

Literary Life has articles on "Karoline Muran," an ambitious and talented young Austrian woman, who is making her mark as journalist;—on Chicago Illustrated; S. G. Pratt, the musical director and composer of Chicago; "A Woman's Work," a prize story; and Anecdotes of Authors.

ILLINOIS STATE WORK.

Cash donations received from March 7 to April 25, 1885:

J. W. Switzer, and John Gardner, each	$10 00
Rev. H. Van der Ploeg	6 75
Mrs. N. R. Weed, C. H. Boyden, E. Williams, Joseph Dobler, E. R. Worrell, each	50
P. P. Chapman	2 00
O. A. Williams, Mrs. H. E. Hayden, Jno Bradley, C. A. Clinton, Mary McDowell, Mrs. C. A. Tillson, each	1 00
Mrs. Woodard, William Cody, P. Lintner, each	25
J. W. Thompson	75
Mrs. S. H. Nutting, B. Williams each	2 50
N. P. Eddy, H. G. Hanson, a Wesleyan reader, J. P. S., W. I. P., each,	3 00
Dr. E. C. Guild	5 00
Mrs. L. H. Plumb	15 00

W. I. PHILLIPS, *Treasurer.*

OHIO'S REPORT FOR APRIL.

Whole amount pledged to up date, $254.75. Cash received:

Ap. 2, Miss Jane Stitt, Utica, O	$5 00
" Mrs. Mary Kirkpatrick, "	5 00
April 3, K. A. Orvis, Columbus, O	2 50
" 16 J. M. Faris, Concord, O	3 00
" 16 W. H. Winton, Bowling Green, O	1 00
April 21, Laurence R. Livingston, Oberlin, O	1 00
" 21, Geo. Clark, Oberlin, O	1 00
And from C. W. Strickler, Clearport, O., paid to J. M. Scott, Treas	2 00

S. A. GEORGE, *Sec.*

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

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IN BRIEF.

ENGLISH AND RUSSIAN FORCES.

Russia has more soldiers and more ships of war than any other country in the world. In her standing army there are 780,000, and she has 358 ships in her navy. It costs $125,000,000 a year to keep her military establishments on their peace footing, and her military authorities say they can place 2,300,000 trained men under arms in war time.

The English standing army is 182,000 men. This includes the English regular troops serving in India. The English war office authorities profess to be able to put 642,000 well drilled and effective British troops in the field if called on to do so. This does not include the Indian auxiliary forces, which swell the total of British forces at home and abroad to over 1,000,000 men. It costs England $90,000,000 a year to keep up its regular army. In 1853 there were 52,000 Irish soldiers in the English army; now there are only 31,000. In 1853 a great number of Irishmen from the Tipperary, Armagh, Kilkenny, and other Irish militia regiments volunteered for active service, and were sent to the Crimea. The English navy contains 283 ships.

Says the geological girl to the apple merchant—Give me some gneiss apples, that's schist what I want; give me two quartz, strata way, so I may catch mica. —*Boston Beacon.*

The Governor of Kansas makes two important statements in his proclamation for an arbor day. He says that "the State which the pioneers found treeless now bears more than 20,000 acres of forest, all planted by our own people." And he also says "that there has been an increase in the rainfall in Kansas is fully proved by the statistics of our oldest meteorologists."

The Paris *Gaulois* says that the supply of furs is becoming exhausted, and that by and by a suit of sables will be dearer than rubies, if indeed a good one is not so at present. The most costly fur mantle in the world is said to belong to the Duchess of Edinburgh, who inherited it from her mother. It is valued at $60,000. The present Czarina has one almost a counterpart of it. A suit of sables belonging to Adelina Patti is said to be worth nearly $40,000.

Benson J. Lossing having been asked to designate which of the Bahamas is the San Salvador on which Columbus landed, replied that it has long been a debatable question and is still unsolved. Six islands of the group claim the honor. Popular belief holds to Cat Island, while historic and scientific investigators give reason for believing that each of the other five islands was the first landing place of the great Admiral.

The anchorages of Narrakal and Alleppy, in India, are said to be perfectly smooth and quiet, even when the sea outside is tumbling in before strong southwesterly gales. To explain this, Dr. W. King mentions that analysis proves the existence of oil in the muddy bottoms of these anchorages, and he supposes that there are deposits of petroleum, either beneath the sea-bottom or along the coast, from which oil continually oozes up, and calms the otherwise troubled waters.

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While it is creditable to every farmer that he looks well after his farm, it is certainly of the highest importance that he have a special concern as to his farm-house. There is no more dreary place, assuming the title of a home, than a rough, dilapidated tenement, located on a farm. It is all the more dreary if it has nothing within it inviting to the mind, no greatful cheer of books, no pleasant furniture and neat adornments, and lacking surroundings of good fences, fine shrubbery and flowers, a pleasant lawn and appropriate shade trees. Lost. indeed, to anything approaching refinement, must be that mortal who can dwell in a rickety, unpainted building, with bars for a front gate, chickens wallowing before the door, pig-pens elbowing the house in the rear, scraggy trees never cared for, or no trees at all, no cheering shrubs, no neatness or trimness. A plea for poverty is no excuse: the universally shiftlessness or indolence is the cause of such a picture.

Farming is hard work at the best; and where it amounts to abject drudgery, with no sunshine in doors, it is no wonder that farmers' sons and daughters become restive and long for the time to come when they can throw off the shackles of an unsatisfying servitude, and seek other fields of employment where they can enjoy some of the privileges they cannot have at home. Do not enrich the soil of the field by impoverishing that of the household.

It is no gaudiness or lavish ornaments that are needed. A home can be plain but still lovely. Nature can aid greatly if industry is applied to use her agencies. It is not a waste to have her bestowments. "A thing of beauty is a joy forever." There need be no loss to be tastefui. Nature and beauty are synonomous. Good taste and good economy can, therefore, be made handmaids to each other.—*Farmer and Manufacturer.*

As a rule, farmers sow too much seed to the acre. The plants crowd each other, and consequently cannot "stool" so much. An inferior crop will follow. If you intend to sow two bushels of grain per acre, run that two bushels through the separator until you have a bushel and a half of plump grain left, and sow that You will see a more vigorous growth, the plants will have more room and will be stronger, and, other things being equal, the harvest will be larger. In regard to garden seeds, sow none until you have tested them. This is a good plan to pursue with corn for the field crop. You will then not need to mourn so much over vacant hills. Plant only assuredly good seed of whatever kind.

The dry cow deserves special attention at this time of year. To feed for milk and butter, is not to wait until the cows have calved, but now. A good milker should be in good flesh at time of calving; hence, she should begin to recuperate now, and lay on flesh. It is unreasonable to suppose that a cow in poor condition can nourish a calf for a greater or less time, and have much left over for creamery. Feed some grain with your straw and cornstalks. Wheat middlings are good, or about one pound per day of new process linseed meal. The old oil-cake meal should be fed with caution.

The same advice for the sheep raiser is timely. If ewes are not kept in good condition, the winter through, begin as early as possible to get them so. Insure warmth and protection. Improve the quality and increase the quantity of food. Clover hay, with corn and bran, or, for young animals, oats are what is needed. Many approve of ensilage for sheep, on account of its succulence. A strong ewe will rarely have weak lambs; and the stronger the lamb at birth, the better its chances for living.

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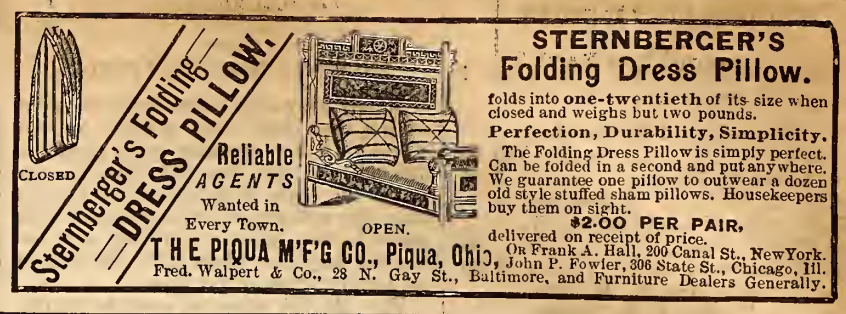
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Secret Societies, Anoient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen, $2.00.

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History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, drese of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge, and provea that Modern Masonry is identical with the "Ancient Mysteries" of Paganism. Bound in fine cloth, 420 pp.....75 cts.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and pensities. 10 cents each; per dozen, $1.00.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price 20 cents each; per dozen, $2.00.

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications 10 cents each: per dozen 75 cents

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

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Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen. 50 cents.

Prof. J. G. Carson, D. D., on Secret SOCIETIES. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

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Discussion on Secret Societies. By Elder M S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

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Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages.

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The decreasc in the public debt for April was $5,464,596, and for the ten months just ended $50,075,230, against $5,232,075 and 87,060,474 for the corresponding month and ten months last year.

During the month of April Postmaster-General Vilas appointed 600 postmasters at fourth-class offices. The majority were appointed to fill vacancies.

N. C. Jordan relieves A. U. Wyman in the office of Treasurer of the United States. The bond of Mr. Jordan, $150,000, is approved by the Solicitor of the Treasury.

COUNTRY.

General Grant is slowly gaining. "The General still improves, is all I can say to-night," said Col. Fred Grant Friday evening. "He dictated for an hour and half to-day, and will finish up the Appomattox campaign to-morrow. He begins now to feel confident himself that he will recover. The pain in his throat is very slight and only at intervals, and does not now affect his speech or swallowing. The second volume of his book will be in the hands of the publishers as soon as the maps are furnished which will be in a short time."

An inquest was held in this city Thursday on the body of Mrs. J. J. Shay, who died while under the influence of chloroform in having her teeth extracted by Dr. W. E. Day. The verdict of the jury was that she came to her death from chloroform, and charged Dr. Day with gross negligence and criminal carelessness, and recommended that he be held to the grand jury.

O. L. Dudley, chief agent of the Illinois Humane Society, prosecuted Wm. Green, in the circuit court, for extreme cruelty to his horses. Green is a large farmer at Tonica, La Salle county, and was proven guilty of starving some of his horses so that they died. He was fined $25 and costs, amounting to nearly $400.

Under the search and seizure clause of the prohibitory law sixty-two barrels of liquor were captured by the Temperance Alliance at Muscatine, Ia. The people there are determined to shut up the saloons.

John Aird, in the district court at Salt Lake, pleaded guilty to unlawful cohabitation, promised to abandon it and sustain the laws. He was fined $300. The cases of Barney Young, charged with polygamy, and Ages McMurrin, perjury in the same matter, were continued. C. V. Spencer pleaded guilty, threw himself on the mercy of the court, promised to abandon polygamy and dissuade others from it, and sentence was suspended during good behavior.

The entire force of the construction department at the Brooklyn navy yard was discharged Friday.

George Mack, a colored murderer, was taken from the officers near South Bend, Kan., Thursday night, and with a rope around his neck, was dragged by a galloping horse into town, where he was suspended to an awning in front of a billiard saloon. One of the mob sent a bullet through the corpse and in fifteen minutes the coroner cut it down.

In a drunken rage Sunday night Adolph Hess, near Concordia, Ohio, beheaded his little child with an ax, beat his wife to death, and then hanged himself to a rafter.

A collision occurred on the Iron Mountain road seventeen miles from St. Louis, Monday afternoon, between a special and a passenger train, two persons being killed and several injured. A misunderstanding of the train-dispatcher caused the disaster.

A shower of fish, large and small, fell on the farm of George Knight, in Knox county, Indiana, the other day. Mr. K. gathered up nearly a wagon load of the fish as proof of the occurrence.

The First Illinois Infantry was ordered to Joliet last week, and the infantry and battery of that place were ordered to rendezvous at their armories. A conflict with the strikers in the stone quarries was expected. The Governor has decided that the property of the quarry owners must be protected at all hazards. The strike threatens to seriously interfere with building operations in Chicago, these quarries being the chief source of supply of foundation stone.

A tornado at Pleasant Hill, Mo., Wednesday night wrecked houses, blew thirteen freight cars off the track, badly injuring three men who occupied the caboose, and killing a number of hogs with which some of the cars were loaded. A child was killed at Holden, and property in the vicinity suffered severely.

FOREIGN.

The troubles at Panama have been brought to a very satisfactory ending through the influence of the American forces. Admiral Jouett acted as arbitrator between the Panama rebels and the Colombian troops, and the result is peace instead of war. The Admiral and his men deserve the commendation forwarded by Secretary Whitney.

A brig arriving at St. John, N. B., Sunday night brought the captain and two sailors of a barkentine, which had been wrecked by ice April 5. The men had been eighteen days exposed to rigorous weather. Others of the crew who took to the long boat are supposed to have perished.

The reception to the Prince of Wales at Omagh, Ireland, was a very brilliant affair. The Nationalists had arranged to make a counter demonstration and were arrayed in procession form, but the police charged upon them, captured their black flag and drums, and dispersed them completely. The Prince has returned to London.

The speech of Mr. Gladstone in the House of Commons on Monday last on the vote of credit of $55,000,000, was received with profound interest throughout Europe and was published in full in all the large dailies. It dispelled any idea that may have been previously entertained that England would make concessions to Russia. The general opinion of the press was that the speech would make war certain.

An agreement has been concluded between the English and Turkish governments by which the latter will allow the vessels of the former to pass through the Dardanelles in the event of war with Russia. In return for this favor Turkey will be allowed to send an expedition to occupy the Soudan by way of Suakim, and England will restore Cypress to Turkey at the end of five years and guarantee the integrity of the States of the Porte.

A dispatch from Tripul says the Afghans are encaged at the British and accuse Sir Peter Lumsden of deserting them as the Russians did in 1878. The Afghan member of the frontier commission has made a protest, in which he says that it was shameful for the British to encourage the Afghans to resist the Russians at Penjdeh and afterward to abstain from rendering any assistance.

LONDON, May 1.—There is a slight relaxation in the tension of the relations of Russia and England. Russia appears to be disposed to entertain England's latest proposals to submit to the arbitration of one of the crowned heads of Europe the question whether the convention of March 17 was broken by Russia. It is believed that the King of Denmark will be selected as arbitrator in the event of mediation being accepted.

LONDON, May 2.—The *Daily News* this morning says: "A special messenger has left St. Petersburg and will arrive in London Monday or Tuesday, bringing Russia's answer, which will probably be a formal acceptance of the English proposals. The Czar has intimated to England through Baron de Staal that he earnestly desires peace.

BUSINESS.

A Kansas subscriber sends this ringing note: "Sometimes I may be delinquent in payment; if so, please send me a square dun."

From an Indiana subscriber: "If we could get our literature scattered all over the South, as well as the North, we could have good hope of electing the next President."

The publisher will be glad to furnish the address of parties, South and North, who will appreciate the *Cynosure* and advance the reform. All donations for this object will be reported in the *Cynosure*.

Among the first to send in his donation towards furnishing the *Cynosure* to ministers was Mr. J. Ruttey, of Kansas. This week he sends another donation "to furnish instruction to some one through the *Cynosure*." If you wish to know whether any good is done through such donations, read the extracts which have appeared in the *Cynosure* during the past few weeks and which are continued below.

From McLeansville, N. C.:

I am both pleased with and grateful for the *Cynosure*. Would be glad to know the name of the kind donor.

Rev. M. Clark, Principal of the Norfolk, Va., Mission School, has an enrollment this term of nearly one thousand students. He writes: "I am much pleased with your paper, and am greatly obliged to the friend who has paid the subscription. Secret societies abound in Norfolk among both colored and white."

From Knoxville, Tenn:

I most fully approve the sentiments expressed in the *Cynosure*. Having had some knowledge of the workings of Freemasonry in different particulars, I know that they are detrimental to the best interests of both church and state.

From Jenifer, Ala.:

I have been the recipient of your good paper and prize it very highly. I think with the aid of it I can do a great deal of good by telling others of its contents, and in that way I hope to lead some one else to take the paper. I abhor all kinds of secret societies.

A Wonderful Woman, A Wonderful Life, AND A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Flizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	88½	@89½
No. 3	80	@83
Winter No 2		@1 02
Corn—No. 2	48¾	49¼
Oats—No.2	34	36½
Rye—No. 2		69
Bran per ton		11 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		11 55
Butter, medium to best	12	@24
Cheese	5	@10
Beans	55	@1 45
Eggs		11
Potatoes per bus	35	45
Seeds—Timothy	1 40	@1 53
Flax	1 30	1 39
Broom corn	01	@ 05½
Hides—Green to dry	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to	4 80	@5 75
Common	2 40	@4 60
Hogs	3 50	@4 55
Sheep	3 25	@5 00

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter		@1 03½
Spring		1 02
Corn	57	@58½
Oats	42	@54
Mess Pork		13 00
Eggs		15
Butter	8	28
Wool	13	@37

KANSAS CITY.

Cattle	2 75	@5 20
Hogs	3 80	@4 20
Sheep	1 50	@4 00

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The Priest, the Woman and the Confessional, will be forwarded by the return of mail for $1.10 sent to REV CHINIQUY, St. Anne, Kankakee, Co., Ill.

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Contains the same matter as the Light and Life Lesson Leaf, bound in a quarterly form, with maps and other helps. It also contains many suggestions and instructions concerning the management of the Sunday-school. Price, per quarter, 3 cents.
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The *Cynosure* has ready for next week a fine portrait of Hon. Gerrit Smith, of New York, with a sketch of his life and a large portion of the last address he ever made against the lodge in 1870. This will make a valuble number for circulation among friends who do not read the *Cynosure*.

"Where thieves neither break through nor steal" is a hard text to fence agaiust. Mr. Ray of Milwaukee, had a "burglar-proof" residence. Last Wednesday night a solitary masked robber cut the telegraph, telephone, and burglar-alarm wires, roused the family and stood them, servants and all, in a row, while he sent Mr. Ray to bring all the convenient plunder in the house, escaping safely with it all.

Governor Hubbard of Minnesota, whose veto of a lodge grab at the State treasury is gaining him friends among decent people in equal proportion to the insolent denunciations of the Grand Army posts, has a record as member of the order which does him credit. It is asserted that during the campaign his name was proposed for membership in the Garfield lodge. Whether he ever got his foot into the trap may be doubted, for the lodge claims that he never paid his muster-in fee or dues: but, at least they have the sweet revenge of having made him a suspended member, and as such they stab at his reputation with hearty hate.

The only sectarian institution, we believe, which is patronized by the Government in the education of its Indian wards is the Catholic school at Feehanville (after Archbishop Feehan) Ill., near Chicago. Fifty Sioux boys have been maintained here, but the priests, wishing to keep the institution for boys from the city, many of whom are from wealthy families, propose that the Government shall remove the young Sioux to one of their schools in Minnesota, where they propose to take entire charge of the educational interests of the Indians. The Catholic Indian Bureau, therefore discourages the sending of Indian youth to Carlisle and Hampton, where the wholesome, unsectarian, but thoroughly Christian training unfits the pupils to be good Catholics. The Government has paid $120 each for fifty pupils at this Romish school. That certainly should be the utmost limit of such patronage.

Angus Cannon, president of a Mormon "stake," or district, has at last received the heaviest sentence the law allows for polygamy. He was arrested last January and received his sentence Saturday. The disgusting statements he made respecting his private life and efforts to obey the law showed the depravity of the Mormon system. Though claiming to have obeyed the law he showed the utmost defiance and his speech to the court was wildly cheered by the rabble over whom he holds ecclesiastical rule. After he has been six months in prison, banished from the embraces of Mormon women, he may be more humble. The Edmunds law is now having a fair opportunity of proving its value. But few are so sanguine as to suppose that this law enforced to the last will uproot the "Mormon cancer."

The sale at auction of Chicago University, grounds and buildings, to satisfy a mortgage is a unique chapter in the history of American colleges. The fact of its indebtedness to the Union Mutual Life Insurance Company for a loan, and the suit for foreclosure of the mortgage lately decided in favor of the company in the United States court here, is well known. The loan and accrued interest amounted to the vast sum of $312,000. More than a year ago the company offered to settle at considerable loss, and President Anderson made manful endeavor to meet the condition of the offer, but failed. The valuable grounds were given by Stephen A. Douglas on condition that a building worth $100,000 should be erected and the property should never be sold or alienated. It is now sold, and at auction. The single bid was for $275,000, by the president of the insurance company. The heirs of Mr. Douglas have watched their interest and will maintain their claim. The Dearborn University is also located on the ground with its great telescope. This belongs to a separate corporation from the University. The institution has for many years been under Baptist control, and has been recognized as the leading college of the denomination in the West. The question is now, whether a new effort shall be made to hold the University or build anew at some other point.

A decision of the Iowa Supreme Court brings at least one secret order within the control of the courts. The "Supreme Grand Lodge of the Ancient Order of United Workmen" has been in the habit of drawing on the State lodges to distribute in other parts of the country. The first body is located at Louisville, and incorporated under Kentucky law. The Iowa lodge resisted the claim that their funds could be taken trom the State against their will, either to pay death benefits in Kentucky or aid the yellow fever sufferers further South. The pressure being great the Iowa lodge seceded, and the fight went into the courts which have now given a second decision, contrary to a former one, sustaining the Iowa lodge. The Supreme Court has decided unanimously that the order is chiefly an insurance organization and, as such, amenable to the State insurance law. So this victory of the Iowa lodge may be its Waterloo after all. Along with other lodges the claim has always been that as benevolent (!) associations they were exempt from State or other legal supervision, and the right of inspection, which public authority is supposed always to exercise over corporations which have its permission to be, could not be exercised. But all other insurance companies are under strict legal supervision, and since it is established by the Supreme Court that the obtaining of some sort of life insurance was the main object of the members, they have a right to State protection. It is no more than fair, the papers argue, that there should be no exception made in favor of a secret insurance company. It should be made legally secure as any other. We should like to see the principles of this decision carried out.

The trial of Richard Short for the attempted assassinatiou of Captain Phelan in the office of the Fenian chief, O'Donovan Rossa, in New York, resulted last week in an acquittal, and so the Freemasonry of the dynamiters is vindicated. Phelan claimed to have been decoyed from his home in Kansas City by the conspirators about Rossa's office, who intended to kill him for violating his secret oath to this murder lodge. During the trial Phelan was carefully guarded against any more assaults and had three revolvers about him which were taken away and laid on the judge's desk. He testified that this cut-throat lodge raised subscriptions for the "*resources of civilization*"—and they stab each other if the plans by which they *civilize* the world are revealed! The jury was watched by two sets of detectives, but *Short was acquitted*: and now one of the jurors is arrested under charge of perjury and contempt of court as a juror. He seems to have played the true Masonic game—got on the jury to save his lodge brother. Our authorities have not succeeded in getting within the ring of this lodge, as did the Dublin trials with the Irish Invincibles, the Phœnix Park assassins, but if allowed a little rein, they may exterminate each other.

Although the preparations for war are still proceeding in England, the announcement that a settlement by arbitration will be secured is received with great disfavor. But in carrying out his principles of Christian statesmanship, Mr. Gladstone has proved his superiority among his compeers; and though the popular war fury may for a season fill the columns of the press, it certainly must give way to reason and good sense. It is more than probable that the Afghans were the aggressors in the late battle and that the disputed territory about Penjdeh belongs on the other side of their line. England, at least, has little authority over that territory, little enough to go to get into a fight about. Let us hope that war on so slight provocation, by a nation of England's standing, is a thing of the past, a "relic of barbarism." Already has arbitration settled disputes between nations at least thirty-three times, in which our own Government has been a party eighteen times and England in twelve. Five nations not reckoned as Christian have been parties in these arbitrations. Arbitration has been officially recommended for the settlement of international disputes by four Presidents and by the Senate and House of the United States, by the Emperor of Russia, by the British Parliament, by the French Chamber of Deputies and by many other powers. The recommendation and the practice should be universal.

UNCERTAIN TRUMPETS.

BY PRES. C. A. BLANCHARD.

The *Advance*, in its comments on the Washington Mouument's dedication, clearly intimated its opinion that Freemasonry was a religion. In its issue for March 19th the same paper intimates that no church can prosper which refuses to admit members of this and other similar organizatious to its membership. The question at once arises, Why cannot a church of Christ prosper if it refuses to admit members of the Masonic church to its number.

In the article on the Monument the editor does not say whether the Masonic religion is true or false; but from the drift of the writing it would be inferred that he disapproved of the system. It may, however, be assumed that Masonic or secret-society religion is Christian, and that the orders are carrying on the Saviour's work among men. In the light of this theory let us examine the second statement of the *Advance*.

Does any Christian church knowingly receive a member of another such body without a dismissal from the first to the second? Suppose ten members of Dr. Kittredge's church to present themselves for membership in Dr. Goodwin's. They are questioned and the fact of this membership is ascertained. The committee of the First Congregational church ask for their letters of dismissal. They have none, and tell the First church that they wish to retain their places in Dr. Kittredge's church and at the same time unite with Dr. Goodwin's. They say that if in both churches there will be certain social and business advantages which they can secure; that they will pay at both treasuries; are truly converted Christian people; will attend services at one place

when there are none at the other, and in case of a collision of appointments divide their attendance equally.

The First church would at once say: No. You cannot serve the Third Presbyterian church and us too. You must choose between us. If you prefer us, come and we will receive you. If not, you are in a good place now: stay where you are. The case is even stronger than this. Take the Leavitt Street and Union Park churches. Both are sister Congregational churches. Will one receive members who at the same time desire to hold membership in the other? Of course not; and the *Advance* would probably be able to show that the request for double membership was absurd and ridiculous, if not wicked, and that organizations admitting such relations would rapidly disintegrate. If this is so plain a case, why is it so unscriptural to require a man to bring his dismissal from the Masonic church when he comes to unite with a Congregational?

But the case is far stronger than this; though if it were not, the position of the *Advance* would be illogical and ruinous to our churches. Freemasonry and its off-shoots are not only religions. They are pagan religions, transplanted to a Christian land and hidden from the general public by signs, tokens, oaths and penalties. Lying and cruelty, the two distinguishing characteristics of false religions, are developed to an astonishing degree in them; and every organization to which they are admitted they control or destroy. They bind men to the concealment of crime, and to fellowship with the ungodly, under penalties of cut throats and quartered bodies.

If men openly leave these heathen religions, they are persecuted by those who remain in them. Hence many men desire to retain both memberships. They want to stay in the pagan religion and join Christian churches too; and the *Advance*, which would say that it is perfectly Scriptural to require a member of one Congregational church to bring a dismissal before uniting with another, says that it is so unscriptural to ask a Knight Templar, who drunk wine from a human skull, to bring his letter from the Commandery church when he wishes to unite with a Christian church, that no body of Christ doing it can hope to prosper!

The *Advance* is wrong and, if the Lord tarry long and our churches are not entirely secularized, will one day confess its mistake and require men to abandon idolatry in the United States as well as in Turkey before uniting with the people of Christ.

Wheaton College.

ON THE SAME SUBJECT BY REV. H. H. HINMAN.

"For the statutes of Omri are kept, and all the works of the honor of Ahab, and ye walk in their counsels."—Micah 6: 16.

Not long since the editor of the *Advance* declared that churches which exclude from their fellowship members of secret societies need not expect prosperity nor the favor of other churches, since they exclude some who profess to be their brethren.

What wonderful tenderness for the rights of Christian (?) Freemasons! Without stopping to enquire whether a person, who says to a church that a certain part of his future life must be perfectly exempt from all control, investigation or inquiry on the part of the church, does not thereby violate the fundamental principle of Christian fellowship, I would ask, does not the editor know that all the great religious sects, including that of which he is a member, are organized on the express principle, and with the distinct understanding. that they are *not* to receive *all* Christians, but only such as can assent to their doctrinal basis, and promises to conform to their covenant? There does not seem to be any question about the right of every church to act on this principle, except on the part of a few "fanatics," who hold that these religious sects are wholly unauthorized and are practical obstructions to the progress of the Gospel. With this class we apprehend, the editor has no sympathy, and that he is the organ and advocate of denominational divisions and is *estopped from urging any such objection to tests of membership.*

But the deplorable fact is, that while these sectarian churches have been quite ready to frame shiboleths for their brethren, "to make a man an offender for a word, to lay a snare for him that reproveth in the gate, and to turn aside the just for a thing of naught," (Isa. 29: 21), they have not been at all careful to exclude those guilty of gross sins against God and humanity. They have had more respect for the statutes of Omri, and the counsels of Ahab, than the commandments of Jehovah. The great Presbyterian church divided on the question of old or new school theology. No question of Christian character was involved. It was simply the mouthing of a shiboleth. In the meanwhile both parties welcomed to their fellowship those who made merchandise of the bodies and souls of the brethren of Christ. There are now in the United States seven or eight different kinds of Presbyterians, with different terms of church fellowship. Nor has Congregationalism been at all exempt from the general practice of condoning iniquity, and so occupying the churches in heresy-hunting that they would lose sight of the wolf that was gnawing at their vitals. Here in Connecticut the feud was bitter between the followers of Drs. Taylor and Tyler, between Bushnellism and anti-Bushnellism, divisions that rent the churches asunder and greatly hindered the progress of the Gospel. Yet in either case tobacco-using, rum-drinking, slave-holding, and Freemasonry, were freely tolerated, so only the church member who practiced these abominations was true to the party, and helped in its promotion.

So far from denouncing and excluding all in iniquity, the sects have rather denounced and excluded those who have reproved it. There never was any question as to the standing, as a Congregational minister, of Dr. Nehemiah Adams, who devoted his best energies to the defense of slavery; while Dr. Geo. B. Cheever of New York, who made the pulpit, the press, and the forum resound with his eloquent denunciations of this iniquity was, because of his earnestness, together with his faithful church, excluded from the fellowship of the Congregational churches.

Nor has the practice of denouncing "him that rebuketh in the gate," and abhoring "him that speaketh uprightly," been confined to former times, or any one question. The dropping of the name of the venerable Pres. J. Blanchard from the roll of members of the General Association of Illinois, and the refusal to recognize the College church of Wheaton as a Congregational church, or even as a Christian church of any sort, and this after a refusal in either case to make inquiry into the actual facts, shows that the real animus of the movement was to get rid of faithful, Christian testimony, and that the *Masonic putrescence* should not be disturbed, and so offend the nostrils of the churches and the community.

Doubtless it is true that every church ought to welcome to its fellowship all who give evidence of fellowship with Christ, and that any other test than that of Christian character should be abjured; but it is equally true every church ought to exclude *those workers of iniquity.* When the *Advance* shall cease to be the organ and apologist for those who make and perpetuate "schism in the body" of Christ, and when it shall cease to take sides with those who make no objection to Freemasonry, but who do denounce and disfellowship its opponents, it may be accepted as a competent witness in the case in which it volunteers its testimony.

Willimantic, Conn.

HOW THE LODGE "WEATHERED THE STORM."

Several years since Otsego county, N. Y., was canvassed for its history and with others the Masonic lodge at Cooperstown applied for a notice, through its master, Mr. Goffe, who prepared a paper from which I make extracts. Though facts are perverted, and it is involved in inconsistencies and written in the smooth and guarded style of the lodges, it will be interesting to Anti-masons as a historical sketch and important as an exposition of lodge tactics.

The writer states that the lodge was established in 1795, by warrant from the Grand Lodge of the State, Robert R. Livingston being Grand Master and DeWitt Clinton, Junior Grand Warden, and boasts of the number and eminence of those initiated the first year.

Uninterrupted prosperity is recorded down to the Morgan tragedy, when the narrator says: "But now the time approaches when the lodge will receive a severe check, when partisan fanaticism will be arrayed against our beloved institution, and Masons are to suffer persecution and ostracism. Many of the weaker brethren apostatized from our order and became conspicuous among its persecutors. Old Otsego lodge, like many of her sisters, came near being shipwrecked by the violent waves of persecution, but thanks to a noble few, who manfully adhered to their duty and stood by their posts, she weathered the storm and finally came out depleted in numbers, from the persecution, hatred and malice of the Anti-masonic period.

"The following is recorded by Worshipful E. B. Crandall: 'Toward the close of the year 1826, some few of the members of the lodge, becoming somewhat restive under the proscription of political Anti-masonry, appeared in a body and notified the master that at the approaching regular meeting of the lodge it was their intention to move the lodge to surrender its warrant, as a step toward appeasing public opinion and allaying the political excitement then everywhere raging in the State. The worshipful master replied that he did not consider it a favored question and he should refuse to entertain it before the lodge unless all its members were previously notified of the intention, and so long as he remained the depository of the warrant and was sustained by the constitutional number of Masons; or, in other words, unless all its members unite in the proposed movement, he would never consent to surrender the warrant for such purpose. He further observed that if they concurred, he would notify the meeting to be held at an early hour and then informally consider what might be done under the existing state of public feeling, and whatever might be determined on by the brethren assembled, short of a surrender, etc., he for one, would cheerfully observe. Accordingly it was afterwards informally agreed that as an experiment this lodge would cease from its labors, keep its property insured and standing good in Grand Lodge, and meet only for the purpose of closing its unfinished business of organization, by the annual election of officers or otherwise as circumstances might specially require.' "

The lodge continued to meet but once a year for the election of officers and thus maintained its organization as agreed upon in 1826. Occasionally they initiated a candidate, calling it unfinished business, and other members were added by affiliation. The records were kept during this period by C. B. Crandall, who was for many years secretary and to whom the lodge is largely indebted for the careful preservation of its archives and documents. His record tells us that for nearly twenty years the lodge had not done regular Masonic work; that although in the year 1835 an attempt was made to revive its stated meetings, a vote to that effect was passed by a small majority, yet "the opposition was so strong and so earnest, it seemed the time had not arrived and the resolution was suffered to pass by inoperative."

"In 1845 a strong desire was manifested by the brethren to resume labor, but time and the tide of emigration had so reduced the number of members residing within a reasonable distance that it was difficult at times to get together a sufficient number for the election of officers. At the election, Dec. 9, 1845, the desire among the remaining few to resume work and revive the lodge into activity was strongly manifested and it was resolved:

"'That when this lodge closes, it shall stand closed till St. John's day (Dec. 27) at two P. M. to install officers elect and for a discourse.' The officers were installed as appointed but the discourse failed. During 1846 the regular meetings were punctually attended, but the members were aware that their condition was one of irregularity, they not having paid any dues or held any correspondence with the Grand Lodge for a number of years, and as a consequence, their warrant had become forfeited; but such also was the condition of most other lodges in this jurisdiction, and it was expected that the Grand Lodge, on being appealed to and the true state of our situation laid before it, would hail our renovation with rapture, and again fold us in its fraternal embraces."

"At the Grand Lodge meeting in 1848 the matter of Otsego lodge was referred to a committee who reported that, 'in view of the facts of the case, a new warrant be granted.' "

Thus the lodge was resurrected after a virtual death of twenty-two years. The record is made as favorably as possible to render it presentable to the public. Nothing is said of a Mr. Esquires who is said to have first introduced Anti-masonry in its vicinity, and whom they threatened to send to the asylum as an insane person, but finally thought it more discreet not to molest. *

To take an oath to do something that is unknown at the time of swearing is contrary to Scripture example. For instance, when Abraham desired his servant to swear unto him that he would not take a wife for Isaac of the daughters of the Canaanites; but that he would go to Abraham's own kindred in Mesopotamia, and from thence take him a wife, he did not do it, until he fully understood the import of the oath, and what would be required of him. "The servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I need bring thy son again unto the land from whence thou camest: And Abraham said unto him, Beware thou, that thou bring not my son thither again. * * * If the woman will not be willing to follow thee, then thou shalt be clear from this mine oath, only bring not my son thither again." The import of the oath being thus explained to him, knowing exactly what his oath would require him to do, he then sware to his master. "And the servant put his hand under the thigh of Abraham his mas-

ter, and sware to him concerning the matter." Gen. 24: 1–9. How different from this the conduct of those who swear to do they know not what! They act in direct antagonism to Abraham's servant, and to Scriptural example.—*Sandy Lake News.*

THE COURAGE OF CONVICTION.

We read of a married daughter of John Knox, the famous apostle of Scotland, who, when her husband was imprisoned went to the authorities and asked that he might be liberated. She was told that if he would renounce his errors they would grant her petition. She seized the corners of her apron and holding it forth cried, "I would rather kep his head in my apron!" There was manifested the spirit of her father when he made Queen Mary tremble and defied all the power of the Romanism of that day in Scotland. The heroic spirit is ever required to lead the battle against dominant evil. The United States has had sons worthy of their origin. The Pilgrim fathers were an honor to our race, and they entailed the blessings of civil and religious liberty to our country. But wrong-doing is not dead and right principles require to-day the same watchful care which our forefathers gave them in their day, if we would preserve them for our descendants.

Now the question is, What evil is there which *now* requires to be watched? or whence can arise any danger to our rights, our liberties, or our religion?

We reply that danger to our religion contains danger to all our rights and liberties. And this danger is found in the utterly antagonistic principles, and subversive and insidious influences which are found in the secretistic laws and religious rites of lodgery.

Freemasonry is the most prominent and the most delusive probably of any of the multitudinous secret orders. Those which are identified with dynamite doings have no *moral* weight among men; but Masonry wears the sheep's clothing so successfully as to deceive many. Men are unwilling to accept the truth regarding its anti-Christian character, and point to the false Christ of its secret chamber as if it was the true Christ who commanded his gospel to be preached freely to the whole world.

Freemasonry like Christianity demands the supreme sway over its members; and as no man can serve two such Masters; the soul of every man who holds this double membership must enthrone the one and degrade the other. Jesus is the truth, but Freemasonry proper treats him as any false prophet. All over the world, Freemasonry is a religion that claims the power to secure for its obedient members an eternal home in the Grand Lodge above. But it tells no one on earth of the Jesus of Nazareth, the only Saviour of the world.

Masonry pervades and corrupts our churches and civil courts and our legislatures, and the only safe way for them is to exclude Masons as candidates for, or members of, any one of them. T. H.

THROUGH THE TEMPERANCE LODGE MILL.

In a lecture some time since to his own congregation, Rev. T. L. Wilkinson, editor of the *Iconoclast*, Waterford, province of Ontario, Canada, told his experience with secret temperance orders and the conclusions to which he finally came after thorough examination of their principles. The following is the story:

When a boy, about fourteen years of age, I joined a society known as the Cadets of Temperance (juvenile Sons of Temperance). When about nineteen I united with the Sons of Temperance, and not very long thereafter I became a party to the organization of a lodge of Good Templars, in which I took three degrees, and in this way I obtained some insight and experience into the mysteries of a secret society. I often heard the plausible arguments employed in justification of such secrecy as pertained to such institutions, the principal one being that the family was a secret institution and that, therefore, secret lodges were in perfect consonance with the divine order of things. I failed to perceive the fallacy of such reasoning, and finding that these institutions were popular with and patronized by Christian men and ministers who took the ridiculous pledges of concealment apparently without any qualms, I almost regarded such societies as divine arrangements for carrying on the crusade against the liquor traffic. In fact I thought and I argued that a man's chances for salvation were something like those of a heathen—rather uncertain, who would stand aloof from such organizations. Accordingly for several years, and until some time after the beginning of my ministry, I was almost incessantly associated with a temperance lodge of some sort. This gave me an admirable opportunity for observing their workings and tendency. I finally saw, however, that a great deal of precious time was spent in foolish drill and senseless ceremonies, as well as a great deal of precious money in building lodge rooms, buying regalia and other apparatus, all to very little practical purpose, while the enforcement of the law and infliction of penalties often caused much hard feeling and occasioned breaches of friendship, some of which were exceedingly difficult to heal.

Often a preponderance of inexperienced young people would congregate at the lodge and get up programmes of entertainments (which sometimes ended with a dance) that Christian people could not consistently patronize. Sometimes profane or openly wicked men were appointed to officiate as Chaplain, to read the prayers, and lecture candidates in the most religious fashion, together with a great many other things more conducive to evil than good, while the great end ostensibly in view was almost entirely lost sight of. Intemperance was rife; the masses were uninstructed; those who did not bear good names were black-balled, making their characters worse, and driving them further from the paths of virtue. Those who didn't pay their dues or could not restrain their thirst for liquor were expelled and handed over to the tender mercies of the devil. There was frequently a great scramble for the chief offices, hard feelings being engendered on the part of such as were elected to serve as private members, while one very conspicuous feature was the fostering of ritualism—putting ceremony in the place of sense, and parade in the place of practical work. I saw, at length, in a very clear light, that so much ceremony and display in the lodge room was calculated to create a taste for ceremony and display in the church—where there was already amazingly too much—thus retrograding into the letter and form instead of advancing into the spirit and life. The same, I saw, was true of all secret associations, and upon maturer reflection, I concluded that the secrecy, while altogether unnecessary, was little better than a farce, and utterly incapable of defence from the standpoint of revelation. I, therefore, ultimately became disgusted with such societies, and determined to have no more to do with them.

But my strongest objections remain to be stated. I found it was quite a common thing for temperance orators, both in the lodge and in public gatherings, most vigorously and vociferously to berate the church for apathy and indifference in allowing the souls of men to perish and the liquor traffic flourish without scarcely putting her little finger to the burden, while at the same time perhaps, nearly every working member of the several churches and their ministers belong to the secret conclave, constituted the backbone of the institution and supplied its most effective material.

I began to reason on this and I saw that what the church actually did was credited to some other institutions, and she was cursed by her own ministers and members because she didn't do it. All good Christian people who had been made temperate by Christian agencies and influences and belonged to these societies were put down in their tabulated statements as the trophies of such societies, and these statements were freely flaunted before the world, not with the exclamation, "Behold what God hath wrought," but rather "Behold what these societies have wrought," whereas the truth was that the societies were the offspring of these good people instead of these good people being the offspring of the societies, and the glory of their goodness and their temperance belonged to God, rather than to a human institution. I saw that all this was wrong. The church was really doing the work, and a human organization was getting the glory. I then began to ponder the question, "Is the church really so crude and defective in its constitution and so inefficient in its agencies, influences and instrumentalities that it needs some improved and more modern machinery of human invention to accomplish what the machinery of divine invention has failed to accomplish?" I saw at once that this involved an impeachment of divine wisdom and a reflection upon the divine arrangements that could only be tolerated through ignorance or perversity. Of course I heard the ponderous argument again and again employed, that there were a great many men making no profession of religion, who would co-operate in temperance work but would not join the church, and by confining ourselves to churchly channels we would lose all this aid, whereas if we organized merely on a moral basis we would secure it. I soon saw that this meant, if it meant anything, that if men would not use God's weapons to fight the foe God ought to use men's weapons or allow men to forge their own. Or, in other words, If men would not conform to Christ's methods Christ must adapt himself to theirs. It also implied that he was dependent upon the help of men who did not recognize his authority, in order to save and preserve men from drunkenness, neither of which positions did I find sanctioned in the Bible, though both were antagonistic to it. "Well, then," I asked, "to what extent can God's methods and machinery be set aside or ignored with impunity? Or can they be ignored to any extent without involving an offence to him? And can we hope to be ultimately successful if we leave God or his arrangements out of the question?" These questions pressed me until I was compelled to decide in favor of God's plans, else what became of that scarce commodity—Christian faith?

I am aware that it may be said in answer to this that it did not involve the setting aside of God's plans, but only the addition of others so as to take in a wider sphere of agencies, and increase the aggregate of temperance influence in the world. And what harm could there be in this? To this my judgment responded, "But while Christian people are working the machinery of temperance lodges, they are necessarily neglecting the machinery of the church, and tacitly acknowledging its inefficiency, and the more they do this the more they conduce to that inefficiency, and so disparage it in the eyes of men, and to that very extent they dishonor God.

Now, with these what could I do but to withdraw from such organizations and resolve to oppose sin in all its forms and promote virtue and truth, not as a member of some human brotherhood but as a member of the great Christian brotherhood—the church of God? I therefore resolved to employ Christianity pure and simple as the only effectual remedy for the salvation of men from drunkenness as well as from every other form of sin. Nor is this position, as I see it, incompatible with prohibitory enactments, as the laws of every Christian country ought to embody and represent the Christian sentiment of that country.

Still I was honest and sincere when identified with human institutions to the detriment of the church, and I question no man's sincerity to-day who occupies the position or entertains the opinions I once did. I cordially concede to all such the same character for honesty that I claim for myself, and to whatever extent they are zealously endeavoring to promote temperance principles by means of human organizations, while doubting their wisdom I admire their zeal and rejoice in their success. I may add just here that I by no means deny that much good has been accomplished through the instrumentality of human organization, but the question remains whether more good might not have been effected in the same time, with the same effort and outlay, had Christian people stood together and fought the foe as Christians, instead of as members of a temperance society. In the meantime I think it must be conceded that the way the temperance people have gone on multiplying distinct organizations, and getting up unseemly divisions, producing rivalries and squabbles in the temperance ranks, has done much as in the case of the churches, to weaken their influence and augment the expense of carrying on their crusade. These reasonings led me to decide that I would no longer be a party to the propagation of institutions that, however good their intention, were interfering with the autonomy and efficiency of the church of God.

After all, we must insist that one of the great evils of oath-bound orders, whether claimed as benevolent, or protective, or of some other character, is their secrecy. Can anybody tell what good thing there exists in this world whose goodness is enhanced by being kept from men by terrible oaths of secrecy? The principle set forth by the Redeemer of men when he said: "Neither do men [who are in their right minds] light a candle and put it under a bushel, but on a candle-stick; and it giveth light to all that are in the house," applies in this case; and could we have an unprejudiced jury we should "rest" the case right here. When all about us are enveloped in darkness and we have a light, there would be serious reason to question our benevolence, if not our very rationality, did we shut it up in a vessel, or refuse to let it shine lest some one would see. But if there is any good behind the tyled doors of the lodge, this is just what the orders do with reference to it. They no sooner strike their light of benevolence(?) in a town, than they proceed to turn the vessel of secrecy down over it, and suffer it not to give light to any, save to such as are willing to swear they will keep all others from seeing the light. Hence the importance of the Saviour's injunction, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."—*Blanchard, Iowa, Record.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XIX.

THE GOOD SAMARITAN.

Tom's idea that Nelson had gone to buy the much talked-of farm proved at first very convenient. It kept him in a child's state of amused expectancy, but like a child his feeble mind soon grew impatient at the delay, and a deep-seated longing after the one human being who had loved and cared for him with a self-sacrificing devotion more motherly than fraternal took possession of his soul. Hour after hour he would sit gazing dully into vacancy, but there were other times, as we have before stated, when he took into his head the strangest and most unaccountable freaks; really periods of semi-derangement when his weak brain became the prey of some crazy fancy, the pursuit of which seemed to have the effect for the time being of wakening it into an abnormal activity.

There had been of late a very decided improvement, so that even Martin Treworthy, who knew so well the deceitful nature of his disease, could not believe that in spite of his apparent increase in strength he was actually failing. But after Nelson went away he began to pine—but so impereeptibly that the fact was not realized by his two friends and watchers. He would eat a few mouthfuls of Martha's carefully prepared jellies and broths, and then, with the caprice of the consumptive invalid, want no more, but he refused no medicine however nauseous, and his great, blue, vacant eyes kept fast the secret of that longing which was consuming his life's already flickering taper.

He liked and was even fond of Martin Treworthy, but he had something of the instinct which leads an animal to forsake new and strange quarters from which it misses the familiar hand that has always fed it. One thought he brooded over, but concealed with a cunning he only showed when one of these half-insane fits was on him: and that was to steal away and find Nelson.

There came a warm, almost summer-like afternoon when Martin Treworthy ventured to leave his charge, as he supposed, quietly sleeping. The south wind, the sunshine, and the scents of early spring stealing in through the half-closed door, combined to excite more than ever Tom's restless notion to wander off; and with many furtive glances to the right and left to make sure that he was not watched and followed, he opened the door still wider, and stole out with noiseless footfall and heart as exultant as the child's who sets out to run after the rainbow. The world was wide, but Nelson was somewhere in it, and if he walked on and on—poor Tom's fancy made no more allowance for possible obstacles than the minds of other dreamers—he should certainly find him.

The fever that was burning in his veins buoyed him up with a strange, fictitious strength. In half an hour he had left Jacksonville behind him, and guided by some dim, undefined instinct he took the road that lead due west and directly towards Fairfield. It seemed to him that the farm Nelson had gone to buy must lay somewhere within that circle of golden light, and so he pressed on—on with his face set towards those purple and amethyst splendors, those gates of pearl and opal behind which must lay the Paradise he sought.

When at length the road deviated to a more southerly direction, he quitted it and took a straight course across the fields. It was not easy travelling. His feet sank in the brown, ploughed earth, sharp pains came with every breath he drew, but the strange impulse was on him still. He stopped at a house where some children were playing, and inquired if they had seen Nelson. A woman came to the door, but she thought him only a crazy tramp, and his inquiry elicited merely a pitiful comment which he did not understand. He turned away and went on. The light grew paler, till but one long, golden bar remained. The night fell darkling with all its mystery of silence and shadow and starlight. Terribly weary and chilled to the bone he finally crept unnoticed into a barn whose doors stood hospitably open, and found warmth and shelter, like any other vagrant, in the hay.

It happened to be a barn on Mr. Deming's estate, to whose household we will pay another visit, while poor Tom sleeps on, blessedly forgetful for the time being of the wild notion that has taken possession of his weak brain, and Martin Treworthy, in a state bordering on distraction, has engaged the police in an active search after the missing boy.

Mr. Israel Deming was discoursing with Uncle Zeb on various matters: the prospect of a war in Europe, the state of the grain market, and the peculiar disadvantages under which American farmers labored. Dora was standing at the window looking dreamily out to the still faintly glowing west, and thinking—but Dora's secret dreams and visions are her own, and though in a sense they are far more foolish than Tom's, we will not meddle therewith. Mrs. Deming, as usual, was not so far distant but that she could put in her word on occasion.

"I s'pose now," remarked Uncle Zeb, "a war in Europe would raise the price of breadstuffs and make business livelier, but then in the long run I don't know about it. War is a bad thing, look at it any way you will."

"I know it will take more than a brush among the nations on the other side of the globe to cure our hard times," said Mr. Deming, decidedly. "It is a rascally shame the way public affairs are managed. Just look at it a minute. More wheat raised last year than we knew what to do with, and here are the Indians starving on their reservations, and thousands of unemployed workmen whose families don't know where their next meal of victuals is coming from. The power is all slipping into the hands of the few. We used to send brains to Congress and no money; now we send money to Congress and no brains."

Dora was sorry for anybody who had to starve. It must be dreadful, but then it was nothing that she could help. She didn't vote nor make the laws. And as for the ballot for woman, *she* had all the rights she wanted already. Why should she concern her head about politics? Such ideas we may hear daily from the lips of charming creatures who, secure in the affection of husbands and fathers, can embroider lambrequins and crazy quilts, and read the latest society novel all day long if they choose, and never a thought for that great army of sad-eyed, patient women from whom the rum traffic is draining the life-blood drop by drop, while they stand selfishly in the way to keep from the hands of their less fortunate sisters the only weapon that can redress their wrongs. So don't be too severe on our little Dora, who could be pitiful enough to any case of individual distress brought directly under her notice, but whose sensibilities distress in the gross, represented by figures—so many starving Indians, or so many victims of the dramshop—did not greatly affect.

"Arter all, farmers have the best on t when there comes a pinch," said Uncle Zeb. "Got that machine in running order yet, Mr. Deming?"

Mr. Deming had a feeling that Uncle Zeb saw through his disappointment in the grange, and was slyly laughing at him. But he did not choose to confess that the machine had not so far paid expenses. His wife was in hearing distance, and he dreaded her keen opinion much more than he did Uncle Zeb's inward chuckle.

"There's a good deal about it that I don't see the use in," he said, cautiously. "But then it suits the young people, and if it gives them a taste for the soil and a little innocent amusement besides, why, it's a good thing so far as it goes. I don't suppose it is really time yet to pass judgment on it fairly."

"Well, when is it time, Mr. Deming?" put in his spouse. "After you've got your fingers cut? And as for the young people, it is my opinion that the grange will teach them as much of farming as the Good Templars did of temperance, and not a thimbleful of either one."

Uncle Zeb chuckled in silence while Mr. Deming laughed, it being the only answer he could make under the circumstances. He had begun to find out that the grange was a rather costly machine, and could not help inwardly acknowledging that for the agricultural classes who had so little ready money, the simple and despised farmer's club had its points of advantage. But it did not occur to his mind, strangely enough, that he was himself helping on the transfer of power from the many to the few by paying away his money to a secret organization, to go in turn into the hands of unknown leaders, thus supplying the means for that very corruption and demagogism he inveighed against so bitterly. But Mr. Deming was perhaps as consistent as most men. The limit of our vision which forbids us to see both sides of a sphere at once has its analogy and counterpart in the moral.

To Dora there were some things about the grange which made it more attractive than Good Templarism. She liked the mixture of flowery sentimentality in the lectures; she liked to join in the harvest dance—even her mother could not object to a pleasant, social recreation not lasting more than five minutes—and she enjoyed immensely the distinction accorded her as an acknowledged beauty, of personating one of the three heathen goddesses who are the presiding geniuses of the grange. All these were among the things in which Mr. Deming "saw no use," but a young and pretty girl intent on making conquests, and a hard-headed old farmer who is chiefly interested in the management of stock and the various kinds of fertilizers, might naturally be supposed to regard such a subject from widely different standpoints.

Dora happened to visit the barn early in the morning. She saw a supposed tramp asleep on the hay, and fled for the house with a wild scream that roused Tom and frightened him even more than his sudden apparition had alarmed his sister. He scrambled out of his hiding place, and when Dora had reached the shelter of the kitchen porch and turned to look once more she saw the object of her terror crossing the fields on a curious, staggering run. He must have been drinking. How lucky he hadn't set fire to the barn or done some other dreadful thing. Dora had a mortal and certainly a very excusable horror of a drunken man.

Tom, in his feverish sleep, had dreamed of Nelson's farm. He thought they were both there together and everything was so beautiful and bright, and he was perfectly happy. Even in the shock of his waking up there still remained a shattered remnant of the beatific vision. The sun was rising full and glorious. Royally unclosed those golden gateways of the east for the monarch's triumphal passage. But above stretched a low-lying, ominous bank of slaty-colored clouds, and as he rose higher and higher they spread over him their pall-like mantle. The wind grew chill and keen and piercing, and a few drops of rain began to fall—not many, but enough to chill poor Tom to the very marrow.

He had taken once more to the high road. A passer-by eyed him curiously, but his staggering gait was against him and wakened suspicion in other minds besides Dora's that he had been drinking.

At last, unable to go further, he sank down utterly exhausted by the roadside. He seemed to have no consciousness but of such utter weariness that it seemed like a bottomless abyss in which even pain was swallowed up.

Dennis O'Sullivan, at that particular moment, was standing in the door of his shanty and calculating the chances for a rainy day, with a thought of his unfilled demijohn. The walk to Jacksonville, the nearest point at which he could procure liquor since Peter Snyder had abandoned the business, was considerably longer than he cared to take unless the cravings of appetite grew unendurable.

By way of assisting his mental conclusions he lighted his old clay pipe, apostrophizing meanwhile an aged goat which was allowed free run of the O'Sullivan mansion, and over which he unfortunately stumbled in his efforts to find a match. The animal really looked patriarchal enough with his long beard to have a certain mythological suggestiveness as if he might be some kind of household Lares.

Dennis, in his sober moments, had sufficient sense to know and acknowledge that he and his family had been better off since the day that Peter Snyder emptied his casks of rum into the creek. But he had given place to the devil of strong drink quite too long for the mere fact that he had now to go several miles instead of a few rods after it to work a thorough reformation. If the strongest advocate of moral as opposed to legal suasion would but make a practical test of his theory on Dennis O'Sullivan as he stands at this moment, a poor, ignorant Irishman, ready to sell soul and body for a glass—no, for a drop of the fiery poison that has nearly burned up will and conscience in its fierce flame, he might confess that there are cases in which it proves a broken reed, and the need of something stronger grows very imperative.

Dennis smoked away for a few moments. The clouds gathered thicker, the rain fell in larger drops, but that empty demijohn must be filled. He took it from the shelf and with hat slouched over his eyes started forth with a feeling that was partly shame, partly a fierce determination to have it or perish, and partly the involuntary impulse of the passion within him.

At the very same moment Peter Snyder was setting forth on a vastly different errand. From the moment he had surrendered himself to his divine Captor, one thought, one desire had possessed his soul—the thought, the desire that possessed Saul of Tarsus. Oh, to be allowed to do as much good as he had hitherto done evil! And so he had been led irresistibly to tell his experience wherever he could find anyone to hear it; and as this is just what the world of sinning, suffering men and women want, he

had begun—not to preach exactly, in his humility he would have been the first one to disclaim a preacher's title—but to tell the story at temperance and revival meetings of how the Lord had met him, shown him Himself, granted him mercy, hardened wretch though he was, and how that same mercy must then be for everyone. Only the simple, ever-new story of One who calls not the righteous but sinners to repentance. But from Peter Snyder's lips it had a strange power, and as we have said he was often called upon to tell it in an uncultured but earnest, almost inspired fashion that sent many to weeping and praying who had never wept or prayed before.

They both took the same road. Peter Snyder had a few moments the precedence, and thus he came soonest on the prostrate form of Tom.

"Sleeping off a spree, most likely," was his first thought; as it appeared to be also of another man who rode by on horseback, then reined in his horse and rode back.

"He ought to be taken to the lockup, but we haven't a constable worth the name in Fairfield," and with this expression of contempt for Fairfield's rural police the man rode on, leaving Mr. Snyder to deal with the case as he best might, and also to some meditations on Masonic charity—for he knew the man to be a prominent Mason—that were not flattering to the much-vaunted benevolence of the order.

He bent over Tom, examined him carefully and saw at once the truth. He was in a fainting fit from exhaustion. The face he had certainly seen before. It was Nelson Newhall's feeble-minded brother, and rushing back on his mind came the memory of the wrong he had done or allowed to be done him, and the swift and righteous punishment which had been visited on his head. Mr. Snyder regarded that punishment now in a very different light, as all just and right, and not the thousandth part of what he deserved. He was about to try alone to bear the unconscious Tom to a place of shelter when Dennis O'Sullivan came up, and did not pass by, Levite like, as did the other one; but stopped, his compassionate Irish heart prompting him to render all the aid he could.

Mr. Snyder's eye caught sight of the demijohn.

"The Lord didn't mean you should get that filled to-day, Dennis. Here is a boy that is sick; we must get him in somewhere out of the rain."

Dennis threw down his demijohn very willingly, and together they lifted up Tom and carried him to shelter. Dennis had never been quite able to get over his doubts of Mr. Snyder's sanity, but he had a feeling that he was going to do a very foolish thing which he would rue on the morrow, and it seemed even to his ignorant heart as if heaven had had pity on his weakness and stopped him from his errand to Jacksonville.

Mr. Snyder, on this subject, had no doubts whatever. He had been stopped from giving his testimony at the meeting to which he was bound. But what matter? He had now other work to do: perhaps the undoing in some measure of former evil; at least the trying to, which in the Lord's sight might count for as much.

(*To be continued.*)

The prohibitory law in Kansas, as amended, provides that any city, county or State officer shall be fined not over $500, and suffer forfeiture of office for failure to prosecute violators of the law.

—A Prohibition party, which can only exist by consent of the Good Templars' lodges, can never give the country prohibition. Such a party must inevitably be "part iron and part clay." During the late campaign, John B. Finch was made chairman of the national prohibition committee, probably with a view to the influence he might exert among the Good Templar organizations at the head of which he was. But it became notorious that his "order" was not falling into line. At the prohibition conference in New York, it is said Mr. Finch proposed to resign the chairmanship to devote himself to his order, which he has since been doing. Why he did not resign our informant did not learn. So Mr. Finch is riding an open prohibition horse and a secret non-prohibition horse. Is his course as commendable as that of Mrs. Foster, whom he has publicly denounced, because she is trying to organize an open, non-partisan society, like Finch's secret, non-partisan society? The average Good Templar is perfectly willing that the Prohibition party should shake the persimmon tree during the campaign, if the lodge can gather the persimmons afterwards. Let John B. Finch either abandon his non-partisan lodge or his chairmanship of the national prohibition committee.—*The American.*

Reform News.

FROM THE ILLINOIS LECTURER.

CASEY, CLARK COUNTY.

On Sabbath morning I preached in the M. E. church. Before going into the pulpit a trustee came and whispered to me, "Did you intend to *preach* or are you going to deliver an address?" I replied that my understanding of the arrangement made on the previous evening was that I was to *preach.*

"Yes, that was my understanding of it, too," he said. "Some have brought us word, that you were not going to preach but intend to deliver an *address;* that you oppose Masonry. Now we have a good many members who belong to both the lodge and the church, and if a man is going to talk on politics we have a good hall in this city and we think that is the place for it."

I had been granted the privilege to preach there as a *Wesleyan* minister, and as such, knowing the baneful effects of secret societies, I did preach to them: and if they did not learn more of the "secret works of darkness" in that hour in which I spoke to them than in all their lives before, it was because I could not tell it.

Quite a number expressed a desire to hear more of "this matter," so I engaged Sanford's hall and had a free lecture announced for Monday evening. The hall will accommodate five hundred people and it is quite likely that three hundred people were present at the lecture, and as the assembly was constantly receiving additions I could not take a collection before beginning. Masons, Odd-fellows, Grand Army and Red Men swarmed in, for the sermon on the previous morning set the entire hive in commotion. Let one secretist hear of a lecturer being in the country and he forms a vehicle for the transmission of such "tidings" and for such a purpose excels a newspaper—he'll tell it to those who cannot read. As I closed I requested the audience to name two reliable citizens for the purpose of taking a collection for the Illinois Christian Association opposed to secret societies. I. Green and S. Husband were nominated, accepted and requested to wait on the audience and take their contributions. Instead of doing so, they with others arose and left the room followed by the entire assembly, clinking their silver and in a fit of general and continued laughter.

On the following morning I called to see the editor of the paper in that place; he is a Mason and a G. A. R. man. He said, "Well you had quite an audience last night. I told the boys, 'Go up there and he'll post you all up, then come round and we'll take you into the lodge.' I meant that you'd give them all there was in it and we'd make them members of the lodge." His paper will contain an item on Masonic benevolence, as an offset to my lecture this week; from which it will appear that a dead Mason is worth more to his friends than a live one. Now if he supposes we are inclined to return to combat such a sensible proposition, we protest that it will require something stronger than mere clinking of silver and cachiniation to accomplish it.

Shortly after this interview we learned that something more than mere merriment was intended, but the best of plans fail at times, besides "eggs" are not sufficiently ripe, and they still have a market value. One thing we learned at Casey and that is, that nothing will disperse a mob in that city quicker than attempting to raise a collection; just pass the hat and off they'll move in the best of humor.

I see in the *Cynosure* of the 7th inst, a mistake or misprint in the answer to Capt. Cole's irregular Masonic question, "How long is it since you were made a Master Mason?" "Ever since I was raised from a dead level to a *living* perpendicular," would be the correct question and answer.

Bro. Wm. Fenton's article on the desecration of the Jackson street M. E. church, St. Paul, Minn., stirred me to the heart's core. "And of Zion it shall be said this and that man was born in her." Upwards of nineteen years have passed since I experienced religion in that identical church; but that was before plumed folly secured by three links of the devil's chain to a Christless system, standing in its pulpit and in the relation to it of pastor, pointed it down to a coffined skeleton. On the contrary, Rev. Daniel Cobb, a holy man of God upheld by our prayers, pointed sinners *up* to our *living, risen,* Saviour, "For he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord." Acts 11: 24. More anon.

Geo. T. Dissette.

Correspondence.

Correspondents will please notice that for convenience in filing in the publishing department, business letters should not be written on the same sheet with communications to the editor.

CANADA GRANGERS.

Galt, Ont.

We have many grangers in Canada. It is often said by grangers here that they are not religious institutions at all, but simply clubs for mutual improvement and have nothing to do with religion. One gentleman, who is a reader of the *Cynosure* informed me publicly, when giving an Anti-masonic lecture that they had a ritual in Canada. If so, is it of the same kind as that of the United States? I am inclined to think that there can be little difference as they are both the offspring of Freemasonry. The common, if not the universal sin of secret societies is that they do not believe in Jesus. Their very secrecy is thus prima facie evidence of this soul destroying guilt.

Would not the *Cynosure* do a good work in collecting statistics as to the number of well-authenticated cases of blindness caused by terrorizing a candidate in initiation? Also the many cases of death in persons of weakly nervous temperament, or subject to heart disease. I know of two such cases.

It is a strange thing that if a minister of the Gospel comes out against the lodge that so much opposition shall be shown by the church of Christ that he shall be doomed to death by starvation if not by the hand of the assassin? The church is actually bribing men to be unfaithful. As it was in Elijah's time so is it now. How long shall this state of things last? It is never darker than just before day. May God hasten on the coming of this longed-for millennial glory. Yours for Jesus.

James Donaldson.

THE G. A. R. AND THE GOVERNOR.

Ness, Kans.

If it was commendable in the governor of New York, of a year ago for vetoing an appropriation to be made out of the State funds for the benefit of a religious school, is it not much more so for Gov. Hubbard, of Minnesota, for vetoing an appropriation of $7,000 in aid of the proposed soldiers' and sailors' re-union (galaday) controlled by the G. A. R., an institution arrogant, selfish, and obnoxious to many—even ex-soldiers? Gov. Hubbard's official act will make him enemies, also friends.

The legislature, like unto that of New York, had not the moral honesty to refuse a steal when requested to grant it by a part of the secret empire; but honest Gov. Hubbard put his veto on it. Let us thank God and take courage. This lodge claims to be only ex-soldiers of good moral character. They should keep their temper down lest their blood boil and they commit an overt act which might destroy their claim to morality.

By their fruits ye shall know them. They became exceedingly indignant, and the "posts" throughout the State are passing denunciatory resolutions of great severity. Pray that the governor may survive them; then thank God that there are a few such men left in the land as a little salt among so much corruption. The Minneapolis G. A. Rs. "*Resolved* that it is the sense of the L. P. Plummer Post, that Gov. Hubbard in vetoing the appropriation of $7,000, voted unanimously by both branches of the Legislative Department of the State of Minnesota, has placed himself upon record as a selfish and narrow-minded official [noble-minded unselfishness] and that we condemn the act as unworthy of a soldier, etc." Now if he had sanctioned the steal it would have been commended by the G. A. R. as an act worthy of a soldier—a dishonest one. They "Resolve that we cannot find words to express our utter contempt for a man, etc." Some of these same moral men lack nothing in being proficient in profanity, or even vulgarity; if they cannot find words low enough, Satan must have exhausted his vocabulary on the G. A. R. The Lord help the governor.

But soldiers are not all G. A. Rs. Some are real good fish, that are not yet caught in a net and are not likely to be. The Catholics of New York run counter to a governor who dared to do an honest act; the G. A. Rs. of Minnesota likewise. These are rays of light in a dark place. There is yet hope for our nation. There are soldiers of the late war everywhere, not a few of undoubted moral character, quite a number exemplary Christians, who could not be decoyed into a G. A. R. post under any consideration; men of real worth, pure-minded, who seek for nobler associates than such as are generally found in "posts."

J. O. Risheill.

STRAIGHT PATHS.

CLEARFIELD, Iowa.

"Prepare ye the way of the Lord, make his paths straight." was spoken by John the Baptist. They are holy words, given to us as a true light for all time by the direction of God, hence they are worthy of our prayerful consideration.

It was necessary in the days of this holy man to prepare the way of the Lord, but if it had been needful in that age of the world only, the words would not have been written. John spoke many words that never were written; if the substance of all the words that Jesus spoke at one time had been written the world could not contain the books.

God's way is not like man's. Man's ways are crooked, and in every age of the world professing Christians have taken a part in the crooked ways and wicked associations instituted by men; and loud are the cries (of reform) to make his paths straight.

Christ is the only way to God, and "out of Christ God is a consuming fire." "Prepare the way of the Lord" by showing us the paths where Christ will walk with us. He cannot walk with us in the crooked ways where Satan would have us go. He will not crook around with us to the lodge or the saloon. Leaders who advise modification, so the church can "enjoy the pleasures of sin for a season" by comforming to this world, by the members running in crooked, man-made ways, are not preparing the way of the Lord. No, no; they are preparing the way of Satan; but God will bring them and their crooked ways into judgment.

What great need there is for the professed followers of Jesus to be real reformers, for there is no more need of lodges and saloons than there was for a Southern Confederacy, and there is no more Christianity about them than there is about Satan, who is the god of the crooked ways of this world.

CYRUS SMITH.

"LET THE CANDIDATE FACE THE EAST."

When? When kneeling for prayer at the altar in a Masonic lodge. But why face the east? Because the sun rises in the east and the Master of the lodge sits in the east and the two are allied in this Masonic worship.

The question was once asked in my hearing of an Anti-masonic lecturer why the ancient tabernacle opened toward the east; and he had no answer ready. But let any one study carefully the account of the setting up of the Mosaic house of God and it will be observed that it was for the very purpose of turning the faces of the worshipers toward the west, that thereby they might never fall into that which the Lord had commanded they should not do, viz., worship the sun. How little the many good men in the lodge know of this false worship! When good men leave the lodge the day of its doom is come; to that end let the electric light of divine truth shine in on the darkness of this heathen worship. W. A. SHAW.

FROM A MOTHER IN ISRAEL.

STRAWBERRY POINT, Iowa.

DEAR CYNOSURE:—We have taken your paper for some years and prize it highly. We are with you in your great and holy cause, buying and distributing tracts, etc. I was twenty-three years old in 1826 and remember well the great fall of Masonry then, and have been a strong Anti-mason ever since, and an Abolitionist. People say, how can our ministers be Masons and still adhere to it, if it is so bad as your tracts and the *Cynosure* say? We cannot hear nor support any pastor who adheres to Masonry, and we fear they will have to hear the Great Judge say unto them, Depart from me, for I know you not.

In a late *Cynosure* we read Bro. Wm. Hall's article on not dividing the prohibition ranks. We endorse it heartily. I have long felt it would be much better to get prohibition first; that would greatly help to put down nearly, if not all, secret societies. Would they not be less anxious about secretism if they had no liquor? And the other great sins too bad to mention would be checked. One thing at a time. O I hope that our next President will be for prohibition, and after that if we women can vote we will help put down Masonry. Do you not think in this way you would sooner get Masonry down?

Yours in your great work,

MRS. JAMES BARNES, SR.

PITH AND POINT.

THE BOSTON CLUB.

My soul felt refreshed and rejoiced to see in the *Cynosure* that a new interest had sprung up in Boston. I wish more might be done to open the eyes of the churches. Those who do see right dare not open their mouths. May God prosper the work in Boston so as to arouse all New England.—MISS F. M. MITCHELL.

A NORTH CAROLINA PROTEST.

We believe all secret organizations, as Masonry, Odd-fellows, Ku Klux, etc, to be elements of great danger in any republican government. The people of North Carolina, many of them, too keenly feel the sting of the scorpion, that biteth at the midnight hour, to sit idle and fail to assist, in strong protest at least, against any and all night-born orders.—WM. L. WILSON.

ONE GOOD VOTE IN TEXAS.

I endorse the American party platform from beginning to end, am prohibition and anti-secrecy from the crown of my head to the sole of my feet. I was once a skeptic and doubted the existence of God, but when I was converted I received light from the Spirit and word of God, and refused to join even a secret temperance society before I ever saw anything written or heard any one express himself against the lodge.—WARREN PARKER, *San Antonio, Tex.*

THE UNITED BRETHREN CONFERENCE.

I see the *Cynosure*, our welcome visitor, takes some interest in the welfare of the U. B. church, and is with us on the question of secrecy. I am glad that you are watching the signs of the times, and have taken notice how secrecy is trying to creep into the U. B. church. I think there has been some secrecy in electing delegates to our General Conference. I find some have been elected that are opposed to our law on the question of secretism. They would like to have us let in the little foxes—minor orders; then next the whole herd of lodgery. Then we would be popular; yes, then the world would love us and they would come flocking to us and fill our treasury with money. What the devil wants is to mix the church with the world. I say, No; a pure church, or none! Go on! give us the Gospel in its purity and the Lord will bless your effort.—JOHN SWICKARD.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON VIII.—May 24, 1885.—The Faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.

GOLDEN TEXT.—This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The faithful saying.* vs. 15–17. The one truth which is applicable to every class and condition of mankind is this:—that we are all sinners and Christ Jesus came to save us. But the nail which is to clinch this truth is wanting unless we can point to ourselves as signal proofs of his power to save. And we may doubt the reality of our conversion if we do not have something of St. Paul's feeling, that we are the "chief of sinners" in the sense that we know and feel the depths of our own guilt as we cannot any one's else. It is not for any natural good qualities in us that we obtain mercy. In God's great plan of salvation all pride in our own merits is excluded. A man saved from drowning does not take any credit to himself for grasping the rope, nor does he praise the rope itself, but reserves all his praise and thanks for his real deliverer—the one who saw his peril and threw him the instrument of deliverance. Thus we see how appropriately and beautifully Paul closes with this grand doxology.

2. *The charge to Timothy.* vs. 18–20. It appears that prophecies of Timothy's future usefulness in the church were among the things that led Paul to build such high hopes on this youthful disciple, and he now holds them up to him as encouragements to war a good warfare. The expectations indulged in regard to us by Christian parents, teachers and friends should inspire us to make their hopes true prophecies. And most of all God expects great things of us. He has every reason to. Every favorable circumstance in our lot, every good influence which surrounds us, every impulse to do better, should be a heavenly prophecy, an inspiring angel standing in our pathway and pointing us upward. "Holding faith and a good conscience," says Bengel. "Faith is like a very precious liquor; a good conscience is the clean, pure glass that contains it."

3. *The duty of prayer for all men.* vs. 1–6. Our prayers, like the Almighty Heart to which they appeal, should embrace all humanity. It is right that we should pray especially for those in authority, because religion and morals are largely dependent on good government. This does not mean that we are to condone the sins of weak, wicked or vicious rulers from mistaken reverence for the office they hold. Our constitution should be so amended as to exclude from office, and especially from the executive chair, men of immoral lives and irreligious principles, and put in only righteous and God-fearing rulers for whom we can consistently pray. This spirit of prayer for all men is acceptable to God because consonant with his desire to save all. And again we come back to the doctrine Paul everywhere preaches—one God and one Mediator, a personal God and a personal Saviour.

LIGHT FROM THE WORD.

Is the charge to Timothy any different from the charge to all Christians? 1 Tim. 6: 13, 14, 20. What kind of rulers ought we to appoint? Ex. 18: 21; 2 Sam. 23: 3.

EXPLANATORY.

"Of whom I am chief." Every word is emphatic. "I" more than any other, "am" as speaking not of a past state only, but of the present—first, not in order of time, but as chief in degree. Compare the cry of the publican in the parable, "God be merciful to me *the* sinner" (Luke 18: 13). Such is ever the cry of the conscience, when, ceasing to compare itself with others, it sees itself as in the sight of God—*Schaff.* Note the marks of Paul's growth in grace. In his letter to the Corinthians (1 Cor. 15: 9) he is "not meet to be called an apostle." Five years later (Eph. 3: 8), he has grown to be "less than the least of all saints." Two years later still, in the very Beulah land, within sight of the Celestial City, he sees himself as "the chief of sinners." Has he grown worse? No, he has grown better; he knows he has been faithful to his Lord; and looks for the crown of righteousness; but the brighter the light of heaven, the more dreadful does sin appear, as the marsh which seems but a forest and lake in the twilight, is seen in the noon-tide rays to be reptile-haunted, malarious and muddy.—*Pel.*

"All long-suffering." Greek *the whole* (of his) *long-suffering*, viz., in bearing so long with me whilst I was a persecutor.—*J., F. and B.* The sense in each case is pre-eminent. Paul says: "As a sinner I was pre-eminent, towering above above all others; and in me pre-eminently as a most signal example—Jesus Christ showed forth his supreme, unutterable long-suffering, for a model—an illustration—of his mercy to all who might seek mercy ever after.—*Cowles.*

"A pattern." A sample (1 Cor. 10: 6, 11) to assure the greatest sinners of the certainty that they shall not be rejected in coming to Christ, since even Saul found mercy.—*Pel.*

"Mightest war a good warfare." Better, "*the* good warfare" (as in 2 Tim. 4: 7, *the* good fight"), the campaign of truth against falsehood, of good against evil. Not the mere "fight," but the whole campaign.—*Schaff.*

"Whom I have delivered unto Satan." Better, whom I delivered, the tense pointing to a definite time, probably on the occasion of his last visit to Ephesus—*Schaff.* It was a solemn excommunication or expulsion from the church, accompanied with the infliction of bodily disease or death. In ordinary cases the offender was quietly expelled from the Christian society. But an apostle, and only an apostle, seems to have possessed the awful powers of inflicting bodily suffering, as in the cases of Ananias and Sapphira, Elymas, the incestuous person at Corinth, and the men here alluded to.—*Ellicott.* Rather he delivered him over to Satan, who, and not Paul, inflicted the suffering—torments of remorse, and perhaps bodily disease. That the infliction of bodily disease was sometimes permitted to Satan, we have the authority not only of the Jewish Scriptures and Jewish belief, as in the case of Job, but of St. Paul, who calls his "thorn in the flesh" the "messenger of Satan to buffet him" (2 Cor. 12: 7), and of our Lord himself (Luke 13: 16), "This woman, whom Satan hath bound, lo, these eighteen years.—*Cook.*

"In all godliness and honesty." Josephus especially mentions how a refusal on the part of the Jews to pray for Roman magistrates led to the great war with the empire, which ended in their destruction as a separate nasion (only four or five years at most from the time this epistle was written.) The Christians prayed for their rulers, and no Christian was implicated in that terrible rebellion.—*Ellicott.*

"Who will have all men to be saved." This willing that all men be saved doubtless includes the full provision on God's part of atonement for all men, and the freest and most urgent entreaties to all men to come to Christ for salvation.—*Cowles.*

This does not imply that he will save all men irrespective of their own faith and repentance. He has done his part of salvation for all men, and wishes that they would repent and believe and come to him. Salvation in its very nature implies free choice on the part of those saved.—*Peloubet.*

"And one mediator between God and men." Here the stress is laid on the *one* Mediator. If one only, and that as being "a man," then his mediation must be for all humanity.—*Schaff.*

"The man Christ Jesus." Not *the* man as contradistinguished from some others, but *man;* one possessing the nature, and in his work manifesting the atributes of humanity.—*Fairbairn.* The center of Christian divinity is not in God nor in man, but in the Godman. Christian theology is essentially a Christology, centering in facts not deduced from metaphysical or ethical abstractions. Above the strife of the schools rises in serene and untroubled majesty the radiant form of the Son of God, the embodiment and reconciliation of divinity and humanity.—*Prof. H. B. Smith.*

"To be testified in due time." Rev. Ver., *the testimony to be borne in its own times.* The fitting time in God's providence for Christ to come to the world, and the Gospel times ever since. The great fact of Christ's having given himself a ransom for all is that which is to be testified by his servants in his times; that is, in the times of the Gospel. It is to be the great subject of their preaching.—*Schofield.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; E. W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimhall, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabhath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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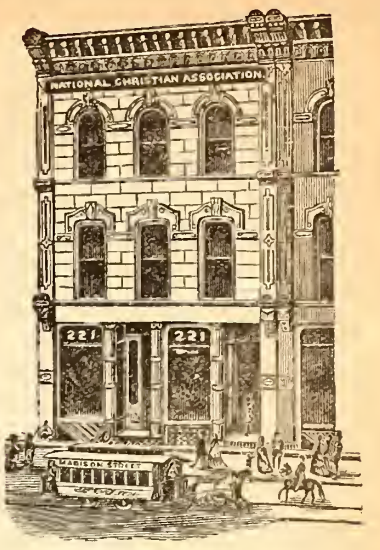
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 14, 1885

The U. B. General Conference, Fostoria, Ohio, meets on the 14th of this month. Don't forget it; either in private, social, or family prayer. The lodge will surely win and drive off the friends of Christ as those who held the principles of Wesley were driven from the M. E. church in 1845, but slavery perished even from the fellowship of the M. E. church. So will the lodge from the church of Otterbein. But if fervent, effectual prayer is offered up constantly what so often occurred in Old Testament times, will take place in the U. B. church: Christ's worship will overcome Baal's and "the land have rest."

GRANDEST PROPOSITION OF THE YEAR.

The General Assembly of the United Presbyterian church meets at Topeka, Kansas, May 27th. Its Wheeling Presbytery sends up a most stupendous memorial, the mover of which, and the Presbytery adopting it should be canonized in the Temple of Reform.

Along with earnest words for home missions, and a pure psalmody, the Wheeling Presbytery asks "that more earnest and frequent prayers be offered for the defeat of secreey;" and adds: "The horrible things secrecy has been doing in our own and other lands in the past few years; the threatenings it is now making; and the devilish machineries it is employing, are the loudest call God ever gave us to testify against it and seek its overthrow." The Presbytery goes on to ask the Assembly to appoint a "manager of the anti-secret reform," to be paid by subscriptions, who shall hold an anti-secret convention in every Presbytery each year, and see that each minister gives a prepared discourse, and elders and private members take part in discussions against the lodge; to appoint the moderator of each Presbytery to arrange for conventions, take up collections and co-operate with the general manager; to report procedings in all the church papers; and the manager of the anti-seeret movement to seek an appointment from, and co-operate with the national anti-secret association in performing his work.

The *Cynosure* has no words to express its joy and thanksgiving to God for this action of Wheeling Presbytery. The National Christian Association meets in June, a few weeks after the Topeka General Assembly, May 27th. We trust our Dr. Samuel Collins and his two brothers and Dr. Meloy will see that the plan presented by the Wheeling memorial is so presented to the Topeka assembly that it will be joyfully adopted and put in operation; and if laid before the annual business meeting of the National Association in Chicago, June 19th, it will receive its cordial God-speed, and earnest co-operation. And when the Lutheran National council, and the Lutheran General synod, along with the Scandinavian synods and the German-United Evangelical synod shall follow the glorious example set forth in the Wheeling plan, our two million and a half of foreign-born citizens will illumine our whole American horizon with their light.

THE LUTHERANS AND THE ADVANCE.

The *Advance* misrepresents us, doubtless unintentionally, when it says (May 7,) that the *Cynosure* is going to bring Miss Frances E. Willard and Gov. St. John into line of opposition to secret societies, or is going to throw them overboard." We have contributed a trifle of money to the cause of prohibition represented by these two persons, and the *Cynosure* has been lavish in its admiration of both Miss Willard and Gov. St. John, both before and since they evinced their dislike for the lodge; and we admired the heroism of the *Advance* editor in standing up and voting for St. John last fall. No word has ever escaped us inconsistent with the above. We hope our brother will do us justice.

The *Cynosure* did and does except to the following from the *Advance*, March 19. The editor says:

"We refer to churches which exclude any one who belongs to a secret society. * * * Individual churches which insist on such rules need not feel themselves aggrieved if local associations should refuse to fellowship them since they refuse to fellowship the children of the Lord Jesus."

Now the *Advance* editor well knows that the 100,000 Swedes and Norwegians whom it invites to fellowship, exclude Freemasons from their communions. Both Dr. Waldenstrom, in Mr. Montgomery's excellent book, and Pres. Ekman, member of the Swedish Parliament, in a letter to the *Cynosure* explicitly show this: and by the ruling of Bro. West, Congregatioualists should "refuse *to fellowship them!*" Seeing this strange averment in the *Advance*, our associate very properly put the Scandianavians who are in correspondence with the *Cynosure* on their guard. We trust our brother, who is himself opposed to the lodge, will reeall his inadvertencies.

GERMAN UNITED EVANGELICAL CHURCH.

Unwritten tradition says that the grandfather of the present Emperor William undertook to unite the Lutheran and German Reformed under the above name, but failed. Instead of making two churches one, he made the two three: Lutheran, German Reformed, and German United Evangelical.

This interesting body of Christians are all German, in the United States, having no organ in English.

Their college in Elmhurst, near Chicago, has seven professors: P. B. Gobel, President, P. T. Lueber, P. C. Dobichnall, and Messrs. Brodt, Recher, Rofche and Machter. The buildings are ample and in good taste; ninety-eight students are in attendance, and in the year 1883 the people contributed $20,669.44 to the funds.

On Sabbath evening, May 3d, the senior editor of the *Cynosure* preached in their college chapel at Elmhurst, to an interesting and attentive congregation, against the secret lodge. They had had one lecture before from Pres. C. A. Blanchard. The faculty and students are heart and soul against the lodge; have the *Cynosure* in their reading room; desire more lectures; and their six hundred churches are a reserve regiment, not yet brought into the field against the dark worships of the lodge.

Their churches are widely scattered over the West. Their Theological Seminary with seventy-seven students is now in Normandy, St. Louis county, Missouri. When Gen. Lyon seized the camp at St. Louis and scattered the rebel militia who were being assembled there to take Missouri out of the Union, our flag was flying over their Theological Seminary, which was threatened to be burned down.

Cannot Secretary Stoddard visit the faculty at Elmhurst, and arrange for an earnest, German-speaking agent to visit their 600 churches, and open our cause to them and prevent the lodge from making its way into their churches, and troubling them as it has troubled the Hollanders in Michigan. Their Anti-masonry dates from Luther, whose doctrine of salvation by faith nearly destroyed the lodges on the Continent. An earnest, German-speaking apostle filled with holy fire may so set this great struggle before them as to enlist their co-operation, their contribution and their prayers.

GRAND ARMY PAUPERISM.

The Kansas legislature passed a law in March, providing for the decent burial of ex-Union soldiers who may die paupers, provided the expense is not more than $50. Surviving relatives may conduct the funeral, and if they are unable to pay the bills, they may be met in this way.

This measure on the face of it, seems reasonable and just. There are but few cases where it could be honestly applied, and the burden would not be felt by the public. At the same time there would be some cases of dishonorable advantage taken. Wherefore, then, the self-congratulations of the Grand Army lodges at the passage of the bill; and why is the order in every State urged to secure similar legislation? There must be an African in the fence. It is said that the bill is very important to the G. A. R. in a "financial way." The lodge "department commander" has deemed it of sufficient importance to issue a circular, in which he says the new law will lift "one of the heaviest burdens" from the shoulders of the order. Of course the people who pay taxes want to know why. If a man is able to pay his lodge dues and keep his standing so as to receive lodge burial, he ought to be able to pay for his own funeral. If he cannot pay for both, he is a mean spirited man that would leave a dead body to the expense of others, after he has squandered his money in the lodge. If the G. A. R. is to be so greatly relieved it must be made up of paupers. How else should it receive so great an advantage? But the inference would be resented. There is only one other explanation. Department commander Steward urges in his circular that the G. A. R. "*take advantage*" of the law. That is the word exactly! The lodge has been accustomed to bury its dead, now the public can do the burying and the lodge can stand by and do the tooting and hold its bag to catch the honors and the dupes. It is manifest that the G. A. R. managers propose to use the law, or the tax payer back of it, not to bury poor men, but to boost their order into greater influence in politics and business.

The attention of the United Presbyterian committee on the Grand Army and of the members of the United Brethren General Conference, who are interested in "minor" orders is respectfully called to this interesting feature of secret lodge work.

—Bro. Isaac Bancroft, Wisconsin State agent, has just reached his seventieth birthday. He is now visiting the northern settlements, and hoped to be able to push on to the Lake Superior region; but finds he must abandon the project on account of the roads, or lack of roads.

—Rev. John G. Fee, of Berea College, has been seriously ill with nervous prostration and pneumonia. He has recovered partially, so as to be able to conduct his correspondence.

—Secretary Stoddard addressed a large audience in Pastor Evald's church, Swedish Lutheran, in this city last Sabbath evening. Next Sabbath he has an appointment at Freeland, Ill., in the United Presbyterian church, Rev. D. S. Kennedy, pastor.

—Rev. A. M. Milligan, D. D., for years pastor of the First Reformed Presbyterian church in Pittsburg, died last week on his way home from California, whither he went last fall, hoping for restored health. The funeral took place in Pittsburg on Tuesday. Dr. Milligan was the leading minister of the Covenanter church; a tower of strength in the councils of the National Reform Association, from whose convention he was greatly missed a few days since; and in our anti-lodge work a powerful speaker and writer. He has addressed several national conventions, and the columns of the *Cynosure* were enriched by the able contributions of his pen. The National Christian Association was organized in his church, and he has been president of the corporate body.

—Bro. Dissette, the Illinois lecturer, reached Westfield, in Clark county, since his letter on another page was written. For the first time an Anti-masonic lecturer was not welcomed, except by a few faithful and unterrified souls. The College faculty, which under Pres. Allen's administration would have extended to Bro. Dissette a warm greeting and heard him gladly, could not find an opportunity for an address lest it should discommode a music teacher! It has been some years since Westfield was addressed on this reform, but that seems to be just what is needed. Pres. Bookwalter came of too good stock to allow his institution to drift into the lukewarm tide of nullification.

—Bro. Robert Loggan of Kansas spoke to a fair audience in the United Brethren church near May Day, in Riley county, last week Tuesday and Wednesday, and for the two following evenings he had appointments at the Highland church east of Clay Center, Clay county. He also hoped to obtain the use of the Swedish Baptist church in Leonardville, Riley county, early this week. Thence he expects to go east to Willis in Brown county, and so on to Topeka and other points.

Such socialism as Wendell Phillips practiced would disperse the crowds upon whom the wild ranter from the Continent delights to pour his savage denunciations of the social order. It is said he left only $25,000 of a once large fortune, and on the day before he died burned old notes to a large amount so that his executors might not trouble the signers.

THE N. C. A. ANNUAL MEETING.

Members of the corporate body of the National Christian Association will please notice that the time of their annual meeting has been changed by the Board of Directors, from June 18th to June 19th, in accordance with by-law No. 4.

The opening session will, D. V., be held at 10 o'clock, in the rooms of the N. C. A., 221 West Madison street, Chicago, for the election of officers and the transaction of such other business as may be legally considered by the corporate body. An evening session will be held in Farwell Hall, 150 East Madison street, Chicago, and Pres. C. A. Blanchard and others will speak on topics of reform. The evening programme will be more fully announced later, but friends may rest assured that all possible will be done to make this one of our most interesting and effective annual gatherings. Now that the nation has reached a calm following the heated Presidential struggle, and especially since God is opening new fields that seem ripe for the harvest among our home and foreign born sympathizers, there are special calls for earnest

prayer and consecrated effort. Every friend who possibly can should attend this annual meeting and join in renewed efforts to urge the conflict on to speedy and complete victory. J. P. STODDARD.

Cor. Sec'y and Gen. Agent, N. C. A.

N. C. A. BOARD MEETING.

The National Board met at the call of the chairman last Thursday, Prof. O. F. Lumry of Wheaton College in the chair.

The finance committee reported all bills audited up to April 1st. One secured loan of $1,600 had been made by them from the Association funds. The Westfield College note had been returned for collection to the donor, Mrs. Gilkey, at her request. Moses W. Bicknell has placed in thecontrol of the N. C A. $1,200, upon which he receives during life 6 per cent interest, paid semi-annually.

The basement, first floor and upper floor of the Carpenter building are rented, and the hall on second floor is partly occupied by religious meetings, the gross income being $125 per month.

A verbal report from the publishing committee was made to the effect that the committee prepared for the issue of several tracts and pamphlets, but found their labors likely to be of little use when met in the Board by reports of inadequate funds. The story, "Between Two Opinions," was approved by the committee, and plates were being prepared as fast as it appeared in the *Cynosure*.

The publisher of the *Cynosure* also reported verbally that the change he had introduced in the price of the *Cynosure* from $2.00 to $1.50 strictly in advance, he believed to be no detriment to the paper. A large number of papers are now being sent to Southern ministers by the aid of special donations.

The General Agent reported as the result of the settlement of the Wright will case that $370.00 had been paid and $1,100 would be received next December. Also that from the estate of the father of C. C. Foote might be expected, on the latter's donation, between $200.00 and $300.00. He had also disposed of some of the property obtained from Mr. Daniel Varney of Fond du Lac, Wisconsin, for $1,550. A general report of meetings and conventions attended in Illinois, Michigan, Ohio, and elsewhere was made, also of the meetings held in Chicago. Bro. Hinman preaches every other week in Willimantic, and also lectures in New England.

The annual meeting of the N. C. A. was changed from Thursday, June 18th, to Friday. A committee of three was appointed to revise the Constitution and the roll of members of the N. C. A.

To Minnesota for field work was appropriated $10 per month, provided the State raise $40 per month for the same purpose. To make up Bro. Loggan's salary in Kansas, if so much is needed, $25 per month was voted till the end of June.

A committee was appointed on the purchase of the plates of George Clark's song book. The treasurer was instructed to purchase for $20 damaged books of E. A. Cook.

A letter from the president and secretary of the American Publishing Company, Washington, asking that the entire net income of the Washington building be turned over to that company, was read, and the matter referred to a committee.

The Board then adjourned.

HORSE-SHOES, CHARMS AND SPIRIT WORSHIP.

The following sensible views are taken from the *Catholic Review*, May 9th inst. The *Cynosure* cordially endorses them:

"Christians are unfortunately to be found, even at the present day, who use in a superstitious way, and, it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have, from the devil, whose aid is therefore implicitly invoked by those who possess such things.

"Well now, to pass to the other subject, that of consulting spirits, or seeking, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days.

"It has been and still is very common among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from curiosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now in this they should understand that they are likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them and wish by information seeming to come from them to weaken or destroy our belief in the truth of revelation. It is then no joking matter, but a very serious and dangerous one, to put one's self in the power and under the influence of these spirits from hell; and this is what one who goes to these spiritual seances, as they are called, may probably do. Remember then, to have nothing to do with them if you value your immortal soul."

LITERATURE.

HAND-BOOK OF PROHIBITION, 1885. By A. J. Jutkins, D.D., Cor. Sec'y National Prohibition Party. pp. 177. Price, cloth, 60 cents; paper, 25 cents.

This is an historical book, yet not a history; rather the facts, data or preparation for a history of a great movement for the GREATER EMANCIPATION of all races in our land from the slavery of the saloon. The rise of the Prohibition party, its nominations and conventions from 1869 to 1884 and especially the St. John campaign and the politics of the W. C. T. Union. A considerable portion of the work is devoted also to temperance legislation in the different States, and provides therein much valuable information upon this subject. As a review of the prohibition movement in politics this work will have a special value to thousands. It is interesting to note that, though this national political movement was first set afoot by the Grand Lodge of Good Templars, the stream has so grown that the poison of the fountain seems hardly perceptible. It is a people's, not a lodge movement. Indeed, the lodge but took advantage of a popular feeling that was bound to break out into national politics, and though the first agency to inaugurate the movement we are not inclined to give it great credit for the work. The lodge row at the Pittsburg convention in July last, Dr. Jutkins notices briefly, but very justly, throwing the blame upon the members of the convention, who violated the courtesies of the occasion. This book will be valuable for frequent reference, and may be obtained of Dr. Jutkins at 87 Washington street, Chicago.

FUN AND WISDOM gained by two city boys in a summer vacation. By John C. Hervey. 16 mo. pp. 117. Price 35 cents. John B. Alden, New York.

This is a story of amusing and homely experiences most charmingly told. Every city boy may read it with much profit and more pleasure; and the country boys also. Of an excellent, healthful moral tone it charms the understanding without exciting the imagination, as is sadly too often the effort of writers for the young. This story was published in Alden's *Juvenile Gem* and formed one of the most attractive features of that paper.

The Confessions of St. Augustine, revised from a former traslation by Rev. E. B. Pusey, D. D., Professor of Hebrew at Oxford, is the first part of a "Library of the Fathers of the Church," to be issued twice a month at the rate of 25 cts. per copy or $5.00 per year. This effort to popularize these very valuable writings should be met by a liberal patronage.

The *North American Review* for May has a new poem of considerable length by Robert Buchanan, on "The New Buddha." It is noted that sixty-six years ago Bryant's popular "Thanatopsis" was first published in the *Review*. The first position in the magazine is given to Mrs. Elizabeth Cady Stanton for a splenitic and illogical attempt to prove that Christianity has not improved the condition of woman. Not long since this lady attempted to prove the monstrous and absurd proposition that the Bible sanctions polygamy. It is no wonder that common people fail to appreciate the advocacy of female suffrage by one who is so absurdly wrong on important questions. It is a sufficient refutation of her present article to look upon the nations to-day. Which honor and elevate woman to her proper place, Christian or pagan? But Rev. J. S. Spaulding, Roman Catholic bishop of Peoria, labors to refute Mrs. Stanton and exalt Mary, "the Mother of God" whom his church deifies. David Dudley Field has a thoughtful and well written article on "Industrial Co-operation" which approves of co-operation and gives a general plan for securing it. Pres. J. L. Pickard, of Iowa, writes on "Why crime is Increasing." Other articles are, "What is Academic Freedom?" "Success in Fiction," and "Superstition in English Life." The attitude of Catholicism toward our public schools —a problem of grave concern at the present time— is to be discussed from opposite premises in the June number of the *North American Review*, by M. C. O'Byrne, of North Carolina, against the Roman Catholic church, and Bishop Keane, of Virginia, in defense of its policy.

The English Illustrated Magazine for May is rather more entertaining than usual. "Wolseley: a Character Sketch" by Archibald Forbes is the story of the battles, escapes and promotions of the commander of the English army, illustrated with a fine portrait. "Legends of Toledo" has some fine pictures of an interesting old Spanish city, "About the market gardens," the conclusion of Bret Harte's story, "A ship of '49," and a continuation of the poem "The Sirens Three's," are the other illustrated papers.

The *Electra* of Louisville, Ky., begins its third year as a magazine of "pure literature" conducted by women. The May number has interesting sketches of Charlotte Bronte, and of Sarah, Duchess of Marlborough, whose management of Anne, afterward Queen of England, was a sore trial to William of Orange.

People generally, and even those who may be termed steady readers and close observers, have but a faint conception of the magnitude and influence the press of this country has attained. From a careful examination of the advance pages of the 1885 edition of the "American Newspaper Directory, issued May 1st, by Geo. P. Rowell & Co., of New York, it appears that there are 14,147 newspapers and periodicals published in the United States and Canada; of these the United States has 12,973, an average of one paper for every 3,867 persons. In 1884 the total number of newspapers was less by 823 than at present, and while the gain this year is not so marked as in some previous years, it is still considerable. Kansas shows the greatest increase, the number being 78, while Illinois follows with a gain of 77. It is curious to notice that New York, the scene of so much political activity during the last campaign, should have only about one-third as many new papers as the State of Pennsylvania. As an index to the comparative growth and prosperity of different sections of the country, especially the Territories, the number of new papers forms an interesting study, and may well occupy the attention of the curious.

THE NATIONAL REFORM CONVENTION.

At the late meeting of the National Reform Association at Pittsburgh, addresses were delivered by Rev. Wm. Weir, of Ohio, on "The Rights of Christian Citizens;" by Rev. David McAllister, professor of political science in Geneva College, on "The Social Compact Theory False and Pernicious;" by Rev. F. M. Spencer, D. D., president of Muskingum College, on "The State and the Sabbath;" by Rev. I. N. Hays, D. D., on "The United States Mail-Service and the Sabbath;" by Rev. R. J. George, on "The Duty of the State to Christ;" by Rev. Samuel W. Dike. of Royalton, Vermont, corresponding secretary of the National Divorce Reform League, on the work of that association; by Rev. W. J. Coleman, on "The Christian Amendment to the National Constitution;" and by Mrs. Mary A. Woodbridge, of Ohio, on the theme, "Shall the Republic be Perpetuated?"

Much attention was given to the question of the national mail-service and the Sabbath. Facts and figures laid before the association showed that this form of Sabbath-desecration is rapidly increasing, and the number of towns at which the mail is delivered and the post-office is kept open on the Sabbath is much greater every year, and the post-office is increasingly resorted to, even by Christian people, on the Lord's-day. Some hundreds of thousands of officials and *employes* are constrained by the regulations of the postal-service to labor on the Sabbath. It was resolved to direct the efforts of the association very largely in the future to the discontinuance of the whole mail-service on the Lord's-day. The creation of a department for the suppression of Sabbath desecration by the Woman's Christian Temperance Union, as well as their work for temperance, was hailed with profound satisfaction, and their co-operation was invoked in the work referred to.

I confess that our diet here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—*Rutherford.*

THE HOME.

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash,
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word,

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with pashion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word. —*Selected.*

YIELDING TO MOODS.

The moods to which we yield are always the darker ones. The morose, the cynical, the desponding moods dominate us, freezing us with their coldness, or spurring us to frenzy; while the healthful, happy, cheery moods never assert themselves at all. We need not resist them. We are simply bathed in them; float on their calm current as a swimmer on the summer waves; mount on them as a bird beating upward rises to heights of pure ether.

Nobody is conscious of being overcome by cheerfulness; many a person is drearily despotized by depression, and very much ashamed that he cannot exorcise the demon which haunts him, or drive it hence by an effort of the will.

That cannot be a perfect home, doing the work and affording the refuge which a home is bound to do and offer, in which any person is habitually moody. A capricious, exacting, fault-finding father, of whom the children are afraid, who is never satisfied and always critical, diffuses an air of blackness over a family, of which the occasional dark days we all remember are only faintly typical.

A morbid, selfish, scolding mother, whose "continual mooding" is an incessant exasperation to the temper and nerves of everybody around her, is the most successful modern imitator of the bad faries of our childhood. Beneath her frown all the home flowers wither, and the pearls of conversation are changed to hateful things, venemous and spiteful.

A petulant, spoiled child, or a grim and despondent servant, can do a great deal in the wet blanket line; but father or mother, having the larger influence and the more immediate responsibility, may each of them blight the plants of daily pleasure at the root. Alas, that this they so often do!

The genesis of our lower moods may be discovered without much search. Indigestion, ill-health, lack of sufficient sleep, and lying back of these, our national sin of over-work and our human-nature sin of over-anxiety, account for much of our despondency. Living beyond our means, assuming a style which the income does not justify, buying pretty things which we cannot easily pay for, lavish outlay to keep up appearances—these and kindred causes make the heads of a family frequently bitter and severe. They are so worried that they cannot be cheerful, and their daintily set table is served with sauce of unkind speech which mars the flavor of every dish.

A great deal of depression is due, too, to the fact that men and women live in practical scorn of God's promises. They go through a daily form of prayer, but they neglect to lean on the sure word, "As thy days shall thy strength be." Not in constant strain, not in weary routine, not in lack of recreation are we to find the reason of sense of our dullness and discouragement, but in this pitiful dependence upon ourselves only, when the everlasting arms are held wide for our help. Those who have tested the thing in their daily lives know beyond a peradventure that there is in human experience possibility of dwelling in perfect peace.—*Christian Union.*

INJURIOUS TALKING.

A Frenchman, speaking of a person known to his comrades, said: "His mouth costs him nothing, for he always opens it at the expense of others." There are multitudes of persons to whom that remark will apply. Exaggeration and defamation are two fertile sources of social mischief. We meet with persons who sensitively shrink from the deliberate violation of truth, who will habitually over-color their statements to such an extent that a false impression is conveyed to the mind of the listener. They thus lower the tone of their own mind, destroy the power of accurate perception, diminish the confidence of their friends, and sow the seeds of much error in the world. They soon discover that they are not credited even when they speak soberly. Their moral drafts upon social confidence are dishonored.

But perhaps the most injurious talk is that which detracts from the character of another—that which openly or in disguise strikes at the reputation of a brother pilgrim—that which "cuts men's throats with whisperings"—that which is adopted by the envious rival who seeks to build "his name on the ruins of another's fame." Little does the slanderer think what a bitter harvest he will himself reap from the calumnious words he has uttered. A lady visited Philip Neri on one occasion, accusing herself of being a slanderer. "Do you frequently fall into this fault?" he inquired. "Yes, very often," replied the penitent. "My dear child," said Philip, "your fault is great, but the mercy of God is greater; I now bid thee do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers, then walk to a certain distance, plucking the bird as you go. Your walk finished, return to me. The woman did as directed, and returned anxious to know the meaning of so singular an injunction. "You have been very faithful to the first part of my orders," said Philip; "now do the second part and you will be cured. Retrace your steps, pass through all the places you have traversed and gather up one by one all the feathers you have scattered." "But," said the woman, "I cast the feathers carelessly away, and the wind carried them in all directions." "Well," my child," replied Philip, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now if you can. Go, sin no more."

THE ART OF THINKING.

One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so their knowledge is beautifully methodized, and a particular truth at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangement. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of those is the best method in the conduct of the understanding must, I suppose, depend a good deal on the understanding in question. Some men can do without preparation—others, little with it; some are fountains, others reservoirs.—*Sidney Smith.*

JOY IN RELIGION.—There are a good many people who wonder that they do not have joy in their religion. The reason is that they do not feed upon the Word; that is where they get the joy. If we neglect the manna that God has given us for our soul's nourishment, of course we won't have joy; but people whine and say it is a great mystery to them that they do not have joy as others do. See how happy some are! Why? They feed upon the Word of God. That is why. They are not living upon the old stale conversion that they had long ago. It makes me sick to hear men tell how happy they were long ago when they were first converted. The idea that they should not be happier since then! We ought to grow in grace and be advancing. Suppose I should keep telling my wife, "I loved you very much when I married you!" That is the way many treat the Lord, telling him how much they loved him once.—*Moody.*

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness.—*Bishop Hall.*

HOW THE EARTH IS KEPT UP.

In an interesting book entitled, "Glimpses of the Globe," written for young readers, by Mr. J. R. Blackiston, of Trinity College, Cambridge, we have the following instructive conversation between a little boy and his uncle:

"Uncle, I have often meant to ask you how the earth is kept up as it travels spinning around the sun?"

"I thought you would be asking me that some day. I fear you will have to wait till you are much older before you can hope to understand it. Do you see yon bright star rising over the windmill? That also, like the earth, is a roamer round the sun. Yon star setting behind Dungeness is another planet, and there are many others, some greater, some less, which wheel day and night without ceasing round the sun, spinning as they speed along."

"Then they, too, have days and nights as we have?"

"Yes; and perhaps seasons, for they all travel as we do, somewhat aslant. Two of them are as much larger than our earth as a large and a small orange are than a pea; and have, one, four, and the other, eight moons, wheeling around to light them by night."

"And they travel as quickly as we do?"

"The largest planet (large enough to make 1,300 earths) spins more than twice as fast as the earth. Even at the equator the earth spins only at the rate of seventeen miles in a minute."

"Seventeen miles a minute? Why, I wonder we are not all of us, houses and everything, hurled off, as the water when one trundles a mop."

"Look at the hands of a clock. You know the large hand goes all round once every hour, and the short hand takes twelve hours to go round once. Well, if your eyes are good enough to see the long hand moving, you certainly cannot see the short hand move, can you?"

"No indeed!"

"Now, the earth takes twice as long as that to roll once round."

"Yes, I remember it takes twenty-four hours to roll round. How many miles is it round the earth?"

"Nearly twenty-five thousand at the equator. Thus every hour the earth has there to roll more than a thousand miles an hour. It would take a train five weeks to go around the earth if it went thirty miles an hour, day and night without stopping."

"You once told me that the sun was as much larger than the hearth as an orange is than a tiny seed. Is the moon, too, as large? It looks as big."

"Oh, dear no! The moon is far smaller than the earth, but it is not so far away as the sun is. More than a million earths could be made out of the sun. Fifty moons might be made out of the earth."

"And how many stars could be made out of the moon? I've heard Widow Jones say the old moons were cut up to make stars."

"Why, dear boy, the stars are mostly great suns, so far away that if a new star were created years would pass before its light could travel through space to reach our eyes and enable us to see. If one of them were destroyed, years would pass before its light would cease to twinkle. Such a thing has really happened oftener than once. A star has blazed up, burnt out, and been seen no more."

"What an awful thing to think of!"

"Aye, Charlie, you know the Psalm, 'The heavens declare the glory of God.' There are few things more solemn than to sail for days together over the great deep, and to watch the countless stars rise and set as one keeps watch on deck at night. They that go down to the sea in ships see the wonders of the sky as well as of the deep. Alone with God, we hear his small, still voice speaking to us in the night watches."

"What a grand sight it would be to sit somewhere so that one could see the earth rolling round the sun! How fast does it travel?"

"Every minute it speeds more than a thousand miles on its way; every second more than eighteen miles. But figures like these are mere words to us. We can neither see nor feel the earth's motion. You may form some faint idea of a heavenly body's motion from a sling. As you keep the sling whirling round your head, the stone is kept tight. Let go the string, and off flies the stone. The string is as the sun, drawing in the planets, which else would fly off—who knows where?"

A LION'S AFFECTION.

Gerard, the great lion-hunter, captured a whelp in the mountains of Jebel-Meziour (Algiers), named it "Hubert," and brought it up as he would bring up a dog from puppyhood—until the child of the king of the desert regarded him with a dog's affection, and followed him everywhere. After some time, his huge pet becoming too dangerous to go at large, Gerard made a present of the animal to his friend the Duc d'Aumale, and Hubert travelled to Paris in a big cage, bemoaning his separation from his old master. The next year Gerard himself visited Paris, on leave of absence from the army, and went at once to the Jardin des Plantes to see his exiled favorite. He describes the interview as follows:

Hubert was lying down half-asleep, regarding at intervals with half-shut eyes the persons that were passing and repassing before him. All of a sudden he raised his head, his tail moved, his eyes dilated, a nervous motion contracted the muscles of his face. He had seen the uniform of the Spahis, but had not yet recognized his friend. I drew nearer and nearer, and no longer to restrain my emotion, I stretched out my hand to him through the bars.

Without ceasing his earnest gaze, he applied his nose to my hand and drew in knowledge with a long breath. At each inhalation his attitude became more noble, his look more satisfied and affectionate. Under the uniform that had been so dear to him he began to recognize the friend of his heart.

I felt it only needed a single word to displle all doubt.

"Hubert!" I said as I laid my hand on him, "my old soldier!"

Not another word. With a furious bound and a note of welcome, he sprang against the iron bars that bent and trembled with the blow. My friends fled in terror, calling me to do the same. Noble animal! You make the world tremble even in your ecstasies of pleasure.

Hubert was standing with his cheek against the grating, attempting to break down the the obstacle that separated us, magnificent to behold as he shook the walls of the building with the roars of joy and anger.

His enormous tongue licked the hand that I abandoned to his caresses, while with his paws he gently tried to draw me near to him. If any one tried to come near he fell into frenzies of rage, and when the visitors fell back to a distance he became calm and caressing as before, handling me with his huge paws, rubbing against the bars, and licking my hand, while every gesture and moan and look told of his joy and his love.

When I turned to leave him he shook the gallery with his heart-rending roars; and it was not till I went back to him twenty times and tried to make him understand that I would come again that I succeeded in quitting the place.

After that I came to see my friend daily, sometimes spending several hours with him in his cage. But after awhile I noticed that he became sad and dispirited, and when his keeper alluded to his furious agitation and excitement every time I left him, and attributed his worn out and changed appearance to this cause, I took his advice, and made my visits as seldom as possible. One day, some four months from the time of my first meeting him in Paris, I entered the Garden, and one of the keepers came forward, saluting, and said, "Don't come any more sir; Hubert is dead."—*Youth's Companion.*

SOUND MAXIMS.

Keep good company or none.

Never be idle.

If hands cannot be usefully employed, attend to the cultivation of your own mind.

Always speak the truth.

Make but few promises.

Live up to your engagements.

Keep your own secrets if you have any.

When you speak to any person look them in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks ill of you let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live within your own income, misfortune excepted.

When you retire to bed think over what you have been doing through the day.

Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquility of mind.

Never play at any kind of game of chance.

TEMPERANCE.

THE DRUNKARD'S DEATH.

WRITTEN BY A YOUNG READER OF THE CYNOSURE.

A drunkard lay a dying
  Upon a cheerless bed;
His eyes were dim and glassy
  For his life had nearly fled;
His smile, once bright and happy,
  Was changed to a look of despair,
And the bitter remorse of a drunkard's death,
  Seemed greater than he could bear.

A bitter tear stole down his cheek
  As he gazed on his wife by his side;
She who but one short year ago,
  Was made a happy bride.
He turned his face away,
  For he seemed to behold a sight
Which made his form quake with fear,
  And filled his soul with fright.

"Oh! Mary, see that snake
  On yonder floor," he cries,
"With open jaws and deadly fangs
  And green and glistening eyes;
And look! 'tis coming nearer;
  'Tis dancing round my bed,
And there's a tongue of fire,
  Quick darting from its head."

"Oh look at yonder demons:
  They in the midst of their glee,
With wands of death in their hands,
  Seem to be beckoning me."
A look of horror o'er-spread his face,
  He sprang upon the floor;
He uttered one wild piercing cry,
  And the drunkard was no more.

N. H. GUILD.

WAR NOTES.

The trustees of the new Roman Catholic church which is being erected in New York, recently received a check for one hundred dollars from a prominent liquor-dealer. They promptly returned it with a polite note in which they said that they could not consistently accept help from money amassed in liquor traffic.

The late Kansas Legislature passed a law prohibiting the sale or giving away of tobacco in any form to persons under sixteen years of age. Nebraska has a similar law, the prohibited age being fifteen. The W. C. T. U. is credited with these sensible enactments.

Texas votes on the prohibition amendment next August, the first square contest of the year. There is much anxiety about the result, and Northern and Western temperance men are urged by local friends to render all possible aid in the way of speaking and circulating temperance literature. It is possible that Gov. St. John may make a campaign in the State, under the direction of the campaign committee.

One of the latest incidents in the war against liquor sellers, being conducted in Kansas, is the refusal of the Pacific Express company to carry and deliver within the State, any malt or spirituous liquors purchased from dealers outside of Kansas. Vice-President Morsman, of the express company, has addressed to the employes a circular calling attention to the clauses in the statute which prohibits such transportation, and which holds personally responsible the agents who knowingly receive for carriage any liquor.

The Kansas Legislature not only voted down the resolution changing the name of "St. John" county, but it also defeated the re-submissson resolution by a vote of 71 to 33. A bill which was originally designed to make saloons out of drug stores has been amended so as to materially limit the "medical" sales and punish evasions with more certainty and greater severity.

—The Woman's Christian Temperance Union has entered into the foregin field. Miss Frances E. Willard makes a plea in behalf of Mrs. Mary Clement Leavitt, a "white ribbon woman," who is now at the Sandwich Islands, and proposes to sail to Australia to estabish the Unions, and thence to the farther East, India, China, and Japan. Miss Willard warmly commends her and her work and solicits help for her. Any money for this purpose can be forwarded to Miss Esther Pugh, Cleveland, Ohio.

The prohibition movement in Iowa has developed some novel features. Evidently the majority of the people throughout the State are thoroughly in favor of it, and do not propose to rest content with any more nominal suppression of the liquor traffic. If there is any such thing as carrying the law into execution with uniformity it will be done. The statute seems to be pretty generally respected now except in the larger river towns, and the citizens of the interior propose to take a hand in its enforcement in the present strongholds of the traffic. This is going a step farther than the prohibitionists of any other State have attempted to go, and the result of the policy inaugurated at Epworth will be watched with interest. That policy, is to furnish money, and if need be muscle, to enforce the provisions of the prohibition act.—*Inter Ocean.*

An organization of saloon keepers in this city, known as the "Liberal League," plays an important part in city and State politics. It was before this august body of rummies that Nick Ford made a little speech last fall, swearing allegiance to liquor and opposition to prohibition. The president of this whisky-inspired class is quite prominent in local politics, and in one of the late city conventions named the candidate for mayor. The main business of the convention is to make the saloon a power in politics. The saloonists are wiser, and more practical, and more devoted to their interests than the weak-kneed temperance folks, who don't believe in "running temperance into politics." The saloonists would introduce their interests into religious affairs if necessary. They are aggressive. The man who fights them must throw conservatism to the winds, and follow them into politics. That's where they found their license and influence, and that's where they must be defeated. There is something wrong with the temperance idea of the man who goes to the ballot box year after year, with the same ballot, and under the same banner, as the saloonist. The saloons will remain while they control so many votes in organized political parties. Stand out against them, and say with your ballot every time you vote, "The saloons must go."—*St. Louis Life.*

LIQUOR IN SOUTHERN ELECTIONS.

But there are two days on which Uncle Tom is in his glory—a sovereign factor in their events. One is election day. In the Southern States poll-taxes are required of all voters under the age of sixty. There is no way of enforcing the payment of these taxes except where the voters have property out of which it may be raised by levy. Since the general ascendency acquired by the white element in the South, in the years between 1872 and 1876, fully one-half of the negroes have quit voting. Having no stimulus to pay their poll-taxes, they are in default for periods ranging from five to ten years. To bring up these arrears costs more than most of the negroes value the privilege of the ballot. (Thus, in indirectly, it is coming to psas that suffrage rests, in the main, upon a property qualification.) Voters over the age of sixty are exempt from poll-taxes. Hence, precious in the eye of the candidate is the aged negro. He is worth more than a score of able-bodied men. In the elections frequently occurring in the South on local option, the liquor men, who receive aid from the West, pay the taxes of their colored allies in order that their votes may be counted; but in other campaigns the election funds are not adequate to such outlays. In the ordinary State and county elections, in which the rival candidates bid for the colored vote, the venerable sovereigns are always in demand. They are treated to free rides to the polls in the "phaetons" which after they have been worn out by the gentry, are used as hacks. Under shrewd management, they are voted, with perfect innocence on their part, early and often. In the elections on the liquor question Uncle Tom is always solid for license. "Whisky was here when I come," says he, "and I want it to stay till I go." "But, Uncle Tom, slavery was here when you came, and you did not want that to stay." The argument had no force. Uncle Tom had evidently extracted some good out of both evils, and was as unsound on abolition as on prohibition.—*From "Uncle Tom Without a Cabin," in the Century.*

THE CHURCHES.

—The Rockford Congregational Association expects soon to receive into fellowship a congregation of Swedes in Rockford, Ill., numbering about 300.

—The Baptist Theological Seminary held its anniversary this year at Morgan Park near this city, where the iustitution is located. A class of fourteen graduated. The alumni association and Theological Union met at the Grand Pacific hotel in the city. Of the latter Mr. E. Nelson Blake, President of the Board of Trade, was chosen President.

—Over five hundred conversions have resulted from the evangelical work of the Rev. S. Hartwell Pratt, of Pittsfield, Mass., during the past winter.

—Dr. George P. Hays, moderator for 1884, will preach the sermon at the opening of the Presbyterian General Assembly in Cincinnati, on Thursday May 21.

—It is estimated that there were 40,000 additions to Methodist and 25,000 to Presbyteriau churches in the Western States in the first three months of this year.

—Recent deciphering of the cuneiform inscriptions on the Babylonian tablets in the British Museum revealed 26 names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

—At a recent meeting of between 300 and 400 of the students of the Edingurgh University, among whom there has been a powerful revival, an association was formed for carrying on evangelical services in Scotland, and more than 100 students voluntcered to take part.

—Rev. M. W. Fairfield, whose able paper upon the un-Christian character of Freemasonry before the Michigau Congregational Association, was published some years ago, has just left Muskegon after a four years' pastorate. A new church has been built during the time, the church has made permanent growth and the Sabbath-school has doubled.

—A systematic attempt is being made by the Lutherans of Philadelphia to establish a Deaconess Institute in that city in counection with the German hospital. During the past wiuter lectures were delivered on this subject, and a great deal of interest awakened. Seven deaconesses are alrcady engaged in the good work, and four others are on probation. An appeal has been published in the interest of the project. The plan is a novel one for the American branch of this church; but in Germany this Institute has already an excellent record of noble work.

—The Internatioual Committee, whose duty it is to prepare a third course of Sunday-school lessons for seven years' study, met April 15th and 16th, in Cincinnati. It was agreed to have three years of study in the Old Testament, and four in the New, with an alternation once in six months. Lessons were selected for the first year only. For the first three-quarters there will be lessons on temperance and on missions, to be used in place of or in addition to, the quarterly Review.

—The evangelistic branch of our service, says the *Union Signal*, was never more active than now, if we may judge by the constant accessions to the corps of workers and the careful superintendence of the chief—Mrs. Hannah Whitall Smith. Among newly certified workers are Mrs. Annie M. Palmer of Boonsboro, Iowa—who has already made full proof of her ministry"—Mrs. Isabella Hayes of Milford, Mich., and Mrs. R. W. Marriage of Oskaloosa, Iowa.

—There was organized, a few weeks ago, a religious body, unique even iu American church life, namely the Evangelical Lutheran Church Society of Icelanders in America. These people are to be found chiefly in Dakota and Manitoba, and the confereuce was held in the Icelandic settlement at the mountain Dakota. Pastors and delegates were present. An Icelandic church paper is published at Winnipeg, Manitoba, and is called *Leifur*.

—Mr. Spurgeon has returned to his home after his winter's rest at Mentone, France. Referring to his health, he says it is improved, so that he is able to get to work again, though he feels so far disabled as not to expect strength for continuous labor. His great congregation of five thousand members was busy while he was away. It takes on new energy upon his return. He asks contributions from all who read his sermons, for his various schools, and especially prayer, which he needs most of all.

—The Council of Brooklyn Congregational churches refused to install Rev. S. Miller Hageman as pastor of the Miller Memorial church in Stuyvesant avenue, Brooklyn, L. I., because he expressed disbelief in eternal punishment.

—Lord Radstock, an earnest English Christian, now on an evangelical visit to India, writes to the London *Christian* that prejudice agaiust Christianity seems to be dying out all over that country. There are more students in the Christian college in Madras than in the government and Hindoo colleges together. Christians in India are convinced that a great preparatory work is going on, to be soon followed by large results.

—Among the fruits of the recent revival at Kalgan, North China, says the *Missionary Herald*, is a Mongol, probably the only one of his race who is a communicant in a Protestant church. The Mougols number two millions.

—In the University of Berlin a scholarship has been established, open to all theological studeuts ouly on condition that they go as missiouaries to the East Indies, or to accept a professorship at the European missiouary schools in Calcutta or Madras.

—The report of the meeting of the International Sabbath-school Lesson Committee, which met recently in Cinciunati, is published. All members were present but one. It is composed, it will be remembered, of members, usually miuisters, of the larger evangelical churches. A great number of suggestions, petitions and memorials were presented to it. All were referred to a committee, of which Dr. Johu Hall was chairman. No material change is to be made in the plan heretofore followed. "For the third term of seven years' study, the Lesson Committee agreed upon three years in the Old Tes tament, and four years in the New, with an alternation once in six months, save in a few exceptional cases. Lessons were seleeted for the first year only, it being understood that for subsequeut years such modifications of detail may be made as circumstances may seem to require."

—The Finns that have emigrated to the United States number altogether 2,685, and the Hungarians, 52,386. Of these numbers 2,942 Fiuns and 41,156 Hungarians have arrived within the last five years. Since 99 per cent of the 2,000,000 population of Finnland and 1,113,508 of the population of Hungaria are Lutherans, we see that two new and promising fields are opening very rapidly to our American church within the last five years, demanding in two different languages, new ministers, new schools, new churches, a new literature and new synods, which may become equal to the Danes or the Norwegians, since they have nearly as large a population in Europe to draw from. This can be done only by laying the right foundation among the few who are already here.—*Evangelist.*

—The Rev. Joseph Neesima, of Japan, who has been spending some months in Boston with the benefactor who in 1864 took him from the ship on which he had escaped from home and provided means for his education, visited friends in New York this week. In the autumn he will return to his work as the guiding spirit of the university in Kiyoto, the old capital of the Empire, and he wishes to raise $80,000 for the endowment of several professorships in honor of the establishment of a constitution and a national assembly—the event promised by the Emperor for 1890.

—The receipts of the American Baptist Home Mission Society for the year just closed, reached the noble total of $447,379.05. The work of this society, however, has grown so immensly that even this large amount fails to cover the cost of it by more than $50,000. The debt now stands at $117,988.28. About half of this was brought over from last year.

—The Woman's Baptist Foreign Mission Society —headquarters in Boston—held its aunual meeting in that city, at the same time that the society of the West was holdiug its meeting in Toledo. The Boston meeting was full of interest and showed that the work of the society had been prosecuted with great vigor and success. The receipts into the treasury have been $65,696.95, and the expenditures, includiug $1,000 entered in a "contingent fund," were $65,535.42. Adding together the amounts raised by the women of both societies, we have, as the total, $93,951.36—an amount which seems to us highly creditable.—*Journal and Messenger.*

The Board of Trustees of the Kalamazoo College, conducted under the auspices of the Baptist denomiuation, voted to suspend the institution at the close of the current school year, June 30, until the invested funds are sufficieut to provide for the expense of maintenance.

THE SECEDING REFORMED CHURCHES.

The Dutch Reformed churches in Grand Rapids and Holland, Mich., which refused to acknowledge any longer the authority of their General Synod because of its complicity with the lodge, have maintaiued their cause in the Michigan courts under much difficulty, but thus far successfully. A correspondent of the *Intelligencer* states thus the present condition of the case:

"Actions were commenced by the Fourth Church of Grand Rapids and Church of Holland against the seceders. The cases at the trial term were decided against the prosecutors upon the construction of the statutes of Michigan.

"An appeal was taken to the Supreme Court. Upon the hearing the judges were equally divided in opinion, therefore the judgment rendered at the trial term stands unreversed.

"Proceedings were then instituted to inquire by what warrant or authority the elders and deacons of the seceding churches exercised certain powers. In legal parlance this is called a *quo warranto* proceeding. In January, 1885, the Supreme Court rendered its decision. It is of some length. The cases are reported in the *North Western Reporter*, and the headnote embraces the substance of the decision. It is as follows:

"'A purely ecclesiastical office such as that of a deacon in a church, an office not created or expressly authorized by State law, but created by an uniucorporated ecclesiastical body and filled by election, by a body which possesses no corporate powers or functions, is not under the jurisdiction of a Michigan court so as to be made the subject of a *quo warranto* proceeding.'

"The court thus holding that it has no jurisdictiou by *quo warranto* proceeding, leaves the whole matter at present undecided, except as first stated. In what form the matter will come up again is not known. The question of the right of secession is of so much importance, it is presumed that it will be presented to the court in some way for a final determination upon its merits."

The National Reform Association made some amendments to its constitution, broadening its survey by a little, and identified its mission with that of other reformatory bodies. We confess to some astouishment that an association aiming to ally itself with the importaut moral aud Christian reforms of the day should wholly ignore the existence of secret societies and the menace they offer alike to church and state.—*American.*

Moody says, "Christians often ask, '*What's the harm in doing this or that?*' When they get the right spirit they inquire, '*What's the use?*'" This is true; if we have the spirit of Christ, we will not try to see how near we may go to the world and still maintain our Christian integrity; but our effort will be to see how near we can keep to our blessed Master. There is a great difference between being in the world and having the world in us. In the Christiau's heart the world finds no place. It has been swept and garnished for the Spirit of God.—*Gospel Messenger.*

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THE SECRET EMPIRE.

The great head center of the Fenian organization twenty years ago, James Stephens, has been driven out of France on suspicion of being implicated in the dynamite explosions in England last fall and is at Brussels, old, poor, and feeble.

—A perpetual injunction was granted Monday at Louisville against the Supreme Lodge, Knights of Honor, electing officers outside the State of Kentucky.

—St. Bernard Knight Templar Commandery of this city had last week a dance, concert and drill to get money to buy new robes.

—Voltaire was a Freemason, made in Paris, France, on February 7, 1820. So says a Masonic sheet printed in Detroit. No doubt it is true.

—At its last session the Grand Chapter of the Eastern Star resolved to build a Masonic Widows' and Orphans' Home in the State of Illinois. Each subordinate chapter was empowered to raise funds to aid in its erection and completion. The Queen Esther chapter of this city sets an example by starting a grand ball, the proceeds of which go to the building.

—The Independent order Free Sons of Israel was organized in 1848 or 1849 in New York and remained an Eastern order for a number of years. About eighteen years ago it spread Westward and lodges were instituted in various Western cities. The objects of the order are largely charitable and beneficiary. There is a grand lodge made up of representatives from all the lodges, the grand body meeting biennially. Elections in the lodges take place once in six months. The territory is divided into districts and the seat of the District Grand Lodge of this section is in St Louis. The district comprises a large extent of country and has in it lodges in Chicago, St. Louis, Milwaukee, Kansas City, St. Joseph, Indianapolis, and at other smaller points, thirty lodges in all. There are ten lodges in Chicago, with a total membership of about 1,600.

—Dr. Darius Wilson, of Boston, 33 degree, 90 degree and 96 degree, Most Illustrious Grand Master General of the Sovereign Sanctuary, United States America, lectured a while since at the Grand Opera House, New York. The subject of his discussion was his newly named Royal Masonic rite. Wilson has recently had some legal trouble with Dr. Alexander B. Mott as to who was entitled to the title of "Most Illustrious Grand Master General of the Sovereign Sanctuary of the United States of America." Dr. Wilson attacked the Scottish Rite Masons who confine themselves to the third -seeond degree. He claimed that they were not properly organized and had been working without authority since their organization in 1817. At the end of his lecture the Doctor stated that the Sovereign Sanctuary was the only properly organized rite in the world that had the right to work above the fourth degree, that it had been organized in Boston in December by a body who was a representative in the highest degree. The Doctor said that the other organizations were of a monarchical character, but that the Sovereign Sanctuary was democratic. When he had finished the lecture he called upon his lawyer, Thomas Winsor, to state his case with Dr. Alexander B. Mott. Wilson was interrupted at one time by a Mason, who said, "Doctor, you will please recollect that there are some that are not Masons in the room."

The International Immigrant Union of Chicago proposes to secure for settlers from 160 to 640 acres each, as they may choose—beautiful valley land—at government prices, $1.50 per acre, under the Desert Land Act, the settlers paying 50 cents per acre, cash, at the time of their application, and $1 per acre within three years thereafter. Shares in the Snake River Water Company are sold to the settlers, who thus aequire an interest in the canal of the company for irrigation. Under the law each settler's ownership in the canal company, whatever the number of shares, it is represented, makes it possible for him to secure a patent for his land as soon as he has money enough to pay for it, without waiting for three years to elapse.

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Eggs		11
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FARM NOTES.

SELECTING CORN FOR PLANTING.

A subscriber in Stowe, Mass., asks us to tell him from which part of the ear the best kernels are obtained for planting, as some tell him to select the top kernels, others those from the butt, while still others recommend planting all the kernels on the ear. It is well-known that many careful New England farmers have made a practice of rejecting the small kernels from the tip of the ears when shelling seed corn for planting. Some have been particular to reject the crooked, ill-shaped butt kernels also. We know of no one who has attempted to investigate the question systematically excepting Dr. Sturtevant, director of the New York experiment station. He told us in personal conversation, several years ago that a certain eccentric farmer, who had gained a reputation for raising good seed corn, made a point of planting all the kernels on the ear, and claimed it necessary to do so to keep a variety from changing its character. Within the past few years, Dr. Sturtevant has made several experiments for the purpose of testing the relative value of corn from different parts of the ear, and the results are published in the New York station reports for the years 1882 and 1883. In the first report named is an account of an experiment in planting a strip of land, dropping the corn lengthwise of the rows in such a manner that the kernels would maintain the same relative position to each other that they held in the ear, that is to say, the butt kernels were all at one end of the rows, the middle kernels coming next in order, and the top kernels at the opposite end of the rows. It was thought that in this method of arrangement any variation in the character of the product would be noticeable to the eye during the growth of the corn; but little, if any, difference could be discerned. The butt and tip kernels germinated and grew just about in the same proportion as the kernels from the middle of the ear.

In the accurate calculation made from the harvest product, the following surprising results were shown:

1. The tip kernels were the most prolific of good corn.

2. The butt kernels were more prolific of good corn than the central kernels.

3. The tip kernels bore longer ears than the other kernels, the butt kernels the next, and the central kernels the shortest. This fact was apparent to the sight as the different lots lay on the ground after husking.

4. The merchantable ears from the butt were distinctly heavier than those from the central kernels.

5. The butt kernels furnished more unmerchantable corn than did the central kernels, and the central more than did the top kernels.

The same year another plat was planted, one-half with perfect seed from selected seed ears, the other half with good kernels, from very inferior-looking ears, the yield in both experiments being so near uniform that no conclusion could be drawn in favor of the selected ears over those which were crooked and twisted.

From experiments continued in 1883, it seems reasonable to conclude that seed corn is equally good from either portion of the ear, certainly that the tip kernels are equal to the others for planting. In corn ears that are well capped over at the tip end, the kernels having more room, are less compressed and take a different shape from those on the middle of the ear; and it is quite probable that there is less difference in the actual weight of the two forms than one might suppose from a casual glance. Tip kernels that are imperfect, or not half filled up with starchy material, would certainly start into life with less apparent vigor than kernels that were plump and full. Yet when the roots get hold of the soil, and the plant becomes independent of the parent kernel, which will be in a very few days after germinating, it may soon catch up with, or even outgrow, its neighbor from plump seed. The conclusion to be drawn from these experiments is that it is certainly safe to plant all the sound kernels on an ear.—*The Independent.*

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Book, bŏŏk, *n.* A collection of sheets of paper, etc., bound together; a literary composition, written or printed; a subdivision of a literary work. (*Mer.*) A volume in which accounts are kept. — *v. t.* [BOOKED (bŏŏkt), BOOKING.] To enter, or register in a book. — **Book'ish**, *a.* Given to reading; more acquainted with books than with men. — **Book'-bind'er**, *n.* One who binds books. — **-bind'ery**, *n.* A place for binding, etc. — **-bind'ing**, *n.* Art or practice of, etc. — **-case**, *n.* A case with shelves for holding books. (*Bind.*) A book-cover. — **-cov'er**, *n.* (*Bind.*) A case for a book; a cover of cloth or other material prepared for casing a book. — **-keep'er**, *n.* One who keeps accounts. — **-keep'ing**, *n.* Art of recording mercantile transactions and keeping accounts. — **-learned**, -lĕrnd, *a.* Versed in books; ignorant of life. — **-learn'ing**, *n.* Learning acquired by reading,—esp. as opp. to practical knowledge. — **-mak'er**, *n.* One who writes and publishes books; a compiler; a sporting man who makes a record of bets. — **-mak'ing**, *n.* The practice of, etc.; compilation; systematized betting. — **-mark**, *n.* Something placed in a book by which to find a particular place. — **-plate**, *n.* A label indicating ownership, place in a library, etc., usually on the inside of the cover of a book. — **-post**, *n.* The post-office arrangement by which books are mailed. — **-sell'er**, *n.* One who sells books. — **-shelf**, *n.* A shelf to hold books. — **-shop**, **-stall**, **-store**, *n.* A place for selling books. — **-stand**, *n.* A stand for selling books in the streets; book-stall; a support to hold books. — **-worm**, *n.* A worm or mite that eats holes in books; one excessively addicted to study.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
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The egg is also considered one of the very best remedies for dysentery. Beaten up lightly, with or without sugar, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating for these organs to enable nature to assume her healthful sway over the diseased body. Two, or at the most, three eggs per day would be all that would be required in ordinary cases; and since the egg is not merely a medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

OUT-DOOR LIFE FOR WOMEN.

The redemption of women's health, I am more and more convinced, depends upon their taking to out-door life and activities. Reading high class memoirs which are in every one's hands now-a-days, of the Carlyles, the Sterlings, and F. D. Maurice, one is distressed to hear the continual story of weak health, and women who, brought face to face with the realities and efforts of life, immediately droop, languish, and are a long time dying. If they have a house to keep, and a share of the actual work, like Mrs. Carlyle at Craigenputtock and Chelsea, they sicken mysteriously, and their life is a time of wrestling with household affairs, alternating with refuge on the sofa, or months in the doctor's hands, in that wretched, unimprovable state which justified the sigh of a much-tried husband who "wished his wife would get better or something!" Have I not, through the ignorance of my day and generation, wasted life enough in attacks of the familiar household demon, nervous prostration, which only vanishes on turning the patient out of doors? Twice and again friends have looked pityingly on me as good as gone, but taken out of doors ten hours a day, as good for nothing else, sun and wind brought their spell of healing, and health came again. Henceforth no more in-door life than must be for me, and I would urge other women to fashion their lives so as to spend them more in the open air.—*From "How to Dress for the Garden," in Vick's Magazine for May.*

To destroy ants, fill small vials two-thirds with water, and add sweet oil to float on the water to within half an inch of the top. Plunge these upright near the nests or runs of the ants. They will come for a sip and go home to die. No insect can exist with oil stopping up its spiracles or breathing pores.

To stop leaks, beat yellow soap and whiting with a little water into a thick paste. Rub this over the part where the leak is, and it will be instantly stopped.

A piece of red pepper the size of your finger nail dropped into meat or vegetables when first beginning to cook, will aid greatly in killing the unpleasant odor arising therefrom. Remember this for boiled cabbage, green beans, onions, and chicken, mutton, etc.

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Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper. 35 cents; per dozen, $3.50.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen, $2 00.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

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Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

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Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen. 50 cents.

Prof. J. G. Carson, D. D., on Secret SOCIETIES. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2 00.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each: per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1.25.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees. 304 pages.

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland on Friday made the following diplomatic appointments: Hon. Geo. V. N. Lothrop, of Michigan, Minister to Russia; Boyd Winchester, of Kentucky, Minister to Switzerland; John E. W. Thompson, of New York, Minister to Hayti.

Ex-Senator Blanch K. Bruce, Register of the Treasury, has tendered his resignation. It is reported that his resignation was requested.

Postmaster General Vilas has notified the members of Congress that they must determine the postmasters of the fourth class for their respective districts. This will give Congressmen employment for some months to come.

Secretary Lamar has seut to the President the report on the assignment of lands in severalty to the Santee Sioux. It appears there are 42,000 acres left after giving each man, woman and child 160 acres. This excess will be thrown open to settlement.

J. M. Taylor, the President of the Mormon church, is at Washington, in company with ex-Delegate Cannon and Delegate Caine, their mission being to see the President in regard to his Mormon policy.

The Romish bishops have decided on Washington City as the location for the great university for which their Baltimore council provided.

COUNTRY.

General Irvin McDowell, Union general at the first battle of Bull Run, died at San Francisco at midnight Monday, aged 67 years.

Wm. H. Cooke, once a wealthy civil engineer, but who through drink, was reduced to beggary, blew out his brains in a low dive at Pittsburg, Wednesday night.

A verdict for $400 was rendered Thursday against Professor Hjalmar Hjorth Boyesen for slapping a boy, in 1883, at West Hampton, L. I., causing him to become deaf.

While insane from the use of intoxicants at Newark, N. J., Monday night, Mrs. Lucy Gilchrist decapitated her six-month-old babe with an axe.

In Brooklyn Tuesday morning the wall of one of a series of connected buildings used as manufactories collapsed, having been screwed unevenly by jacks, overturning soap-boilers on the second floor and crushing in frame residences adjoining, the embers from the cook stoves causing a general conflagration. The disaster was rendered complete by the explosion of four boilers. In the structures a number of men and girls were employed, some of whom threw themselves from the windows. Three bodies, burned beyond recognition, have been recovered, and twenty-six persons are missing, seven of whom are girls. A score or more were injured, a few fatally.

In the election in the thirty-fourth Illinois district to choose a successor to representative Shaw, by a Republican scheme, secretly arranged, no Republicans appeared at the polls till 3 P. M., and then surprised the Democrats by their numbers. The result was the election of Weaver, Republican, which will give them a majority in the Legislature at Springfield and break the dead-lock for United States Senator.

A second attempt was made early Monday morning to burn the Childreu's Home at Covington, Ky. The little inmates were badly frightened by the smoke. No clue to the incendiary.

The strike of 260 miners along the line of the Valley railway in the Connotton district in Ohio it is feared will result in the strike of 6,000 miners in that and the Tuscarawas district.

The striking coal miners at Bloomington, Ill., have decided to construct a cooperative shaft, and citizens are subscribing freely for shares.

By order of Gov. Oglesby, four companies of the Fourth Illinois Infantry, with a gatling-gun detachment, left Joliet Monday morning for Lemont, where the striking quarrymen threatened trouble. The militia was confronted by a mob of several hundred excited men, who refused to disperse, and were charged at quick step with fixed bayonets. The crowd retreated in sullen mood, taking refuge in houses and side streets, while strikers in the rear began assailing the troops with stones, and the troops found themselves hemmed in. Some opened fire without orders and charged the mob driving them off. Eleven men are reported injured. One was shot dead, another died of his wounds, and two others are suffering from bayonet thrusts.

A heavy fire broke out in the lumber district in the southwest part of Chicago near the Union Stock Yards on Friday. Lumber, planing-mills, and cottages valued at some $600,000 were destroyed. Twenty engines and a fire tug battled the flames for hours, a high wind prevailing.

At Plymouth, Pa., there were six deaths from typhoid malarial fever Sunday and nine funerals were held.

FOREIGN.

Vesuvius is again in a state of eruption and presents a grand spectacle at night. It is viewed by crowds of visitors. Professor Palmieri thinks there is no serious danger from the eruption.

Advices from Afganistan state that a small force of Russians, with four guns, now occupies Penjdeh. The same advices contain the statement that the Russians have completely won over the Sarikh Turcomans. The telegraph line is now completed to a point 120 miles beyond Askabad. There is an apparent lull in the Russian preparations for war. The Afgan troops along the Bala-Murghab, not having received any pay for some time, are greatly demoralized.

It is reported from Egypt that the Mahdi's forces have suffered fresh defeats at the hands of the insurgents in Kordofan, aided by the garrison at Senaar. The Mahdi himself is at Omderman, near Khartoum, but he has only a few troops with him, and is unable to send re-enforcemeuts against the insurgents. General Wolseley urges the army to perfect themselves in their novel duties, as they would be wanted on the Nile in the autumn. The speech is significant, as indicating the General is not in favor of the government's policy of abandoning Suakim.

Several battles with undecisive results have been fought between the rebels and Canadian troops in the Northwest during the week. The losses of the latter have not been heavy but Riel's forces are said to have suffered severely.

The British Cabinet held a special session to discuss a proposition made by Baron de Staal, the Russian Embassador, which provides that if further evidence disproves the claim made by Sir Peter Lumsden, British Commissioner at Herat, that the Russians were responsible for the attack on Penjdeh, this evidence shall be accepted as conclusive, and the proposed settlement of the difficulty by arbitration abandoned. It is believed that the proposition has been accepted, the condition being that Russia shall agree to a definite treaty, pledging herself not to make further advances into Afghanistan. In the meantime there seems to be no relaxation of war preparations.

PUBLISHERS DEPARTMENT.

BUSINESS.

The extracts from letters such as have appeared in this column during the past few weeks, will not appear after this number, for already sufficient examples have been given to show the donors of the *Cynosure* that not only are their efforts appreciated but also that the reform has been thereby advanced. The *Cynosure* has gone to colored as well as white ministers, and to six different denominations, and into sixteen states. We ought to be very thankful for the great number of sympathizing friends in the South, among ministers, which this effort has discovered to us, and also for the *impulse to the reform* which the weekly visits of the *Cynosure* has given in the sixteen different states to which these donations have sent it.

The agents of the N. C. A. have always said that where the *Cynosure* has preceeded them there they have found a field prepared for their work.

What a splendid opportunity for some man like Rev. P. S. Feemster to take the Southern field next year. Your donation of the *Cynosure* has prepared the field and made new openings *known* as never before in our work.

Your attention is called to this not only that you may rejoice in the past, but do better if possible in the future! The *Cynosure* could easily be placed to-day in four times as many ministers' hands where the work already done would be duplicated over and over again, if the funds for it could be had. Will you not bear this in mind and give what you can for this part of the work?

ALABAMA

Wetumpka.—"I would be glad to have it in all of our churches. I will try and get up a club of ten for the paper."

INDIAN TERRITORY.

"I am becoming more and more awakened each week upon the subject of anti-secrecy."

MARYLAND.

Elkton.—"I firmly believe it is one of the best papers published to put in the hands of a young convert. It saved me from being caught in the lodge snare (Free Masonry) which has proved the eternal ruin of many young men. I pray the Lord to give the *Cynosure* wings of the morning."

NORTH CAROLINA.

New Market.—"I would here acknowledge my gratitude to the kind friend who paid the subscription for the *Christian Cynosure* to be sent me one year. I like the paper very much and after carefully reading it I hand it to others for their perusal, trusting that it may be of advantage to them also.

KENTUCKY.

Williamsburg.—"Having traveled almost constantly in nine states for the past 25 years, holding union meetings, I think I am safe in saying that I have seen the withering influence of the Masonic order and other secret societies in the family and church. I hold that the *Christian Cynosure* ought to be *the paper* of the churches."

MISSOURI.

Hoover.—"We enjoy the *Cynosure*; it is a welcome visitor every week; it is profitable and does us good.

TENNESSEE.

Dickson.—Am I pleased and benefited by the *Cynosure?* I can answer very sincerely and truthfully and decidedly in the affirmative. For financial reasons I appreciate the kindness and good will the more, of the donor of the *Cynosure* for the year."

TEXAS.

Ennis.—"The *Cynosure* sent by some unknown friend, has been a blessing to my home. My children and wife also enjoy it very much. I have been a Mason myself, but I praise Jesus Christ our Lord that he has given me grace to witness a good confession, even in Texas against Masonry and the secret empire.

GEORGIA.

Savannah.—"Thanks for the *Christian Cynosure.* I was connected with the Masonic order; am not now. I united through the influence of my minister when quite young. I had an idea to join a secret temperance order but shall not now."

LETTERS

Containing cash for *Cynosure* received during the two week, ending Friday, May 8:

J. P. Stoddard, Wm. H. Oliphant, Wm. Morrow, R. B. Smith, Simeon Rowley, J G. Mattoon, C. C. Hayden, Abel Plummer, Ganet Keppel, George T. Markey, Samuel [illegible]Pratt, H. Blackman, R Burlington[illegible] S. Perry, L. S. Stegner, J H. Jo[illegible]mes Cation, Mrs. E I. Wimbish[illegible]Enlow, S. Y. Orr, A. S Hammon[illegible] N. McLawry, A. J. Simmons, L. A[illegible]s, Isaac Flagg, S. H Halsey, C. A Ev[illegible]d, J. S. Lewis, E. B. Cronkhite, J. K Weber, S. E. Miller, J. E Ross, M. Orton, A. J. McFarland, James Anten, Wm Gray, Geo. M. Smith, John Motter, J. Hamaker, Mrs. L. Boon, Mrs S. L. Carpenter, Wm. Chectham, Wm. Knight, James Reid. B. M. Amsden, B. A. Wilsou, D. Griffith, Jehiel Cass, Rev. C. Bender, Chas. B. Rice, C. Quick, Mrs Rob't Adrain. Rev St. Clair Ross, T. Kingsworth, Mrs. U. P. Merrill, J. L. Burrell, Miss A. J. Carothers, Mrs. M. W. Bingham.

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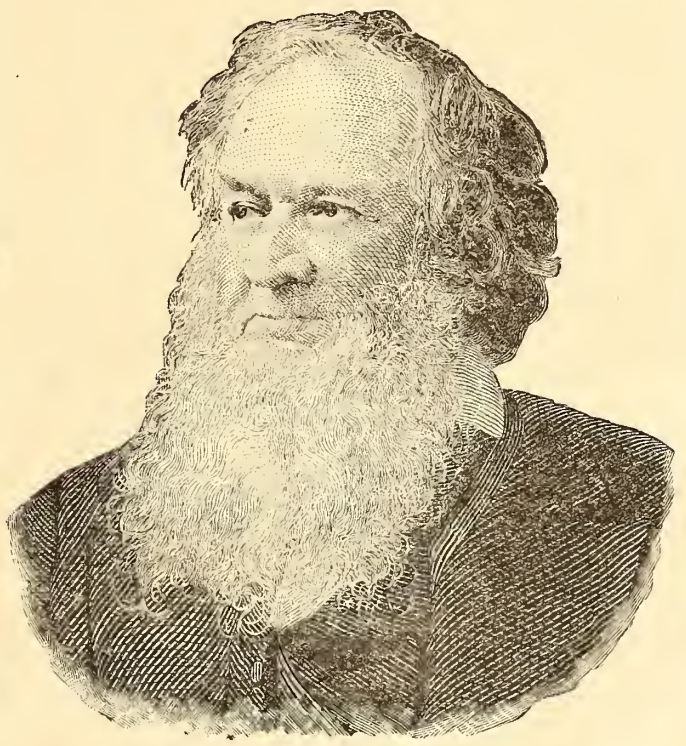
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The Revised English Bible will be issued this week. Copies of the new version of the Old Testament were given to the newspapers at midnight last Friday. Subscriptions for the "authorized" edition, issued from the Oxford Printing House, England, have been taken for weeks all over the world, but as usual, American publishers will have their books out as soon as the others. Orders for a million copies are reported, but there will be no such excitement as when, May 20th, just four years ago, the revised New Testament was cabled from London to the Chicago *Times* and *Tribune*, and publishers had a force of printers setting up the book as they crossed the ocean. Three millions of the "authorized" edition were sold during the year, and there were some thirty American reprints, which had a large sale. This later work of revision has been more conservative than the other, and the religious public will not be so surprised and sometimes indignant at unexpected changes. This will be greatly in its favor, as there is no doubt that the New Testament revision has sunk to the level of a mere commentary, on account of the frequent needless and somtimes pedantic changes from the old version which has become imbedded in the religious affection of mankind like gems in amber.

There is some satisfaction that justice has not altogether been defeated by the secret lodge in the Short-Phelan stabbing case in New York. The circumstances of the attempted assassination of Phelan in O'Donavan Rossa's office, the Fenian headquarters in New York, are not yet forgotten. Phelan, for some indiscreet statements, was enticed from Kansas City for the purpose of visiting upon him the penalty of his lodge oath. That he was attacked by Short with the purpose of murder was as plain as Brooklyn bridge, but what does evidence avail with lodge-sworn perjurers on a jury? Judge Van Brunt was astonished and indignant at the verdict, and instantly cried out, "Gentlemen of the jury, I cannot but express my surprise at the verdict you have rendered. You are discharged from further attendance at this court." The dynamitards who crowded the court room shouted themselves hoarse at the result, while every decent citizen realizes how much his personal safety and the peace of his family are imperilled by such a verdict. It is, therefore, with a sense of recovered security that the public hears that one of the jurors was brought back before Judge Van Brunt, this time as a prisoner, and after a brief, sharp trial, sentenced to thirty days imprisonment and a fine of $250. This is an example that may be followed with profit to the public in every city.



GERRIT SMITH.

Bro. Hinman will have several thousand thanks for his excellent letter and observations from the Hartford congress. That great meeting, the first of its kind, proves the inward struggle of the enlightened spirit of men against the external formulas that restrict the operation of Gospel truth among men. There were grave mistakes, and there will be in any such movement where human methods are consulted. The display of a large portrait of Horace Bushnell in front of the desk, as a grand central figure of the movement, was enough to kill such a meeting, had there not been a great truth holding its members together. The question of worship and preaching is one of great importance. No doubt the latter has been put forward in our churches altogether out of its due proportion, while the idea of Christian worship in the house of God has been elbowed out of doors by fine music and learned essays. It is astonishing that the learned gentlemen who discussed this subject, instead of turning to the New Testament to inquire into the practice of the early church, stop short at the innovations of ritualism and commend a heathen instead of a Christian principle.

There is no doubt that thousands of Freemasons keep up a financial relation to the order in order to secure an insuranee investment. The "Mutual Benefit" societies are doing their full share in holding together the crumbling walls of Masonry. But there begins to be a warning heard. Lodge insurance may not always be safe. The courts and the public are asking that insurance companies, secret or legitimate, be open to official inspection. Already they begin to go down. In Vigo county, Ind., the circuit court has Odeclared the "United rder of Foresters" insolvent. The lodge owes $40,000, and $37,000 is for insurance.

Neither England nor France are finding the profits of Jingoism at all commensurate with the outlay. The Beaconsfield administration interfered with the Russian advance on Constantinople at the close of of the late war with Turkey, and by what he was pleased to term a "brilliant" policy secured the Berlin couneil, and by a secret treaty wrenched away the island of Cyprus from the Porte. That possession has been a burying-ground for British troops. The dispatches tell us that Gladstone has got it off his hands for the privilege of passing his war vessels into the Black Sea. The Afghan trouble began with Beaconsfield's crazy scheme of a "seientific boundary." His armies penetrated Afghanistan, putting down one ruler and setting up another, and making engagements unprofitable at least for England. France under Ferry has had the same mad ambition for foreign conquest. But the moment of insanity is passed. Peace is made with China, and now the government will be glad of any excuse to evacuate Tonqnin. The climate is unfit for Europeans, and many of the troops have perished from starvation. Mules died from heat after a few days' work, and the expense of construction will prevent any railway building. So, too, the Madagascar invasion has proved to be nothing but an excessive burden to tax-paying France, and her troops will soon no doubt be withdrawn.

Nothing can be more repugnant in our judgment to the whole spirit of the Gospel than for parents to treat children as though they did not belong to Christ and were not a part of his purchased possession, until in later life they may have come into some startling religious experienee, through which they themselves shall recognize that relation.—*Dr. Pentecost.*

TOO MUCH KNOWLEDGE FOR THEIR VIRTUE.

BY ELDER NATHAN CALLENDER.

How many times in our lives have we wondered that our knowledge should be so limited, so circumscribed. Why, in some certain ways, should our intelligence be less than the lower orders of being? Would it not be better if we could see beyond the limits of our natural senses, and so look through nature's "mill-stone," looking into every "secret chamber," and through all the labyrinths of our being, present and future? These, and scores of such queries, may engage our thoughts, to all which let the sentence at the head of this article answer. Too much knowledge for our virtue already. Taking the world as we find it, pregnant with wicked propensities and passions, what would be the state of things if every thief and robber could see and know all you may know of your own affairs? Whose property and person would, for a moment, be safe from the human fiends that infest our world?

Let every assassin in our land know the weak points of his intended victim, and who would be safe? Fiendishly wicked as men are, in the main part, their knowledge may be said to outstrip their virtue immensely. Were the virtue of the people of our earth up to the plane of their intelligence, our world would be a paradise comparatively. God has mercifully chained the "brutes," "beasts," the "dogs," the "vipers," the "wolves," in human form, named in the Scriptures, by limiting their knowledge. To-day I might be his victim, did my enemy know my situation and my defenseless condition. Did he know where to find my treasure and how to lay his hands on it, he would have it before morning. Doubtless there are many, and possibly better reasons still, in the mind of Him who "formed the eye" and framed our sources of intelligence, for limiting them where they are. While the powers of the wicked are greatly limited by this measure, the righteous are supposed to be guided by a wisdom that knows no bounds. For "the secret of the Lord is with them who fear him."

This leads us to remark, that all wisdom as well as all power is committed to the use and the defense of those who are *fully consecrated* to God's service, not less now than in days of primitive Christian

triumph. Why not? Does not the, "Lo, I am with you always, even unto the end of the world," establish this position? This pledge of our Captain secures to the saint an immense advantage by putting *unlimited* wisdom and power against the *limited* powers of earth and hell.

Now turn our thoughts to the scores of thrilling examples recorded in the Old and New Testaments, in which the "Captain of our salvation" has out generaled and defeated the enemy by his supreme knowledge, turning apparent disaster into complete triumph. The history of the redeemed abounds with such examples. From such cases it need not be doubted that whenever our virtue is up to the plane of our knowledge, God will greatly enlarge our wisdom. God will greatly add to those who use their talents, with equity, to his glory. See this in the parables of the talents.

Let us remember that to all intents and purposes, practically and actually, he who acts in full harmony with God's will has all the wisdom and power of heaven committed in his behalf. He may be considered the same as omnipotent and all-wise to the accomplishment of all legitimate work by and through his agency. What an incentive to godliness! No danger can reach such souls. No device of men and demons find such beings. They are not subject to any absolute evils. When such are made martyrs, as they may sometimes be, then martyrdom is their glory and their crown; while "their ashes become the seed of the church." Martyrs of Jesus have a special song as they have a special mission. Without the martyr's work, the martyr's blood and the martyr's song, the redeemed would be divested of much of their glory. Martyrs can sing and shout "Thou wert slain for us," while the crucified One sends back the celestial Amen, and the response, And thou wert slain for me.

Thompson, Pa.

THE ANCIENT ORDER OF DRUIDS.

BY REV. H. H. HINMAN.

Among the many imitations of the ancient heathen mysteries, of which Freemasonry is the most prevalent, is this Order of Druids, whose Journal of Proceedings for the years 1882 to '84 is before me. Like the other forms of ancient mystery, this was a modification of sun worship, and had many most impure and bloody rites. How close is the modern imitation it is difficult to say; the astonishment is, that in a Christian land there should be found any who are willing to be received as descendants and copyists of such a system.

In its exoteric character it follows closely in the lines of Freemasonry and Odd-fellowship, having copied something from each. Its government, like Freemasonry, is purely despotic. It is under the "supreme" jurisdiction of "The Grand Grove of the United Ancient Order of Druids of the United States," which alone has power to grant charters for the Grand Groves of the States, territories or districts in the United States, and is the ultimate tribunal in all things relating to the Order, having legislative, executive, and judicial power, "with exclusive jurisdiction over the issuance and sale of traveling and clearance cards, diplomas, rituals, blanks for charters, odes, jewels or badges, etc.," from which considerable revenue is derived.

The presiding officer is called a "Most Noble Grand Arch," who, besides other autocratic powers, it is declared "shall have the prerogative, either in person or by deputy, to make Druids at sight," to confer three degrees upon them, and empower them to become the founders of a grove. In this and other respects his powers are like the Grand Master of a Grand Lodge of Masons.

2. Like the other orders it restricts its membership and so-called charities to males of twenty-one years of age and under fifty, who must be able-bodied and possessed of the ability to secure a support.

There is, however, like the others, a *lean-to* for women, called a Druidical Circle, which must always be officered by men who belong to the regular groves, to which no woman has ever gained access.

3. Like the other orders it raises large sums of money, professedly for benevolent purposes, but consumes much the greater part in contingent expenses.

The Grand Treasurer reports the total receipts for two years to be $7,633.91. The total expenses for salaries, printing, postage, etc., $2,545.94, which is just about thirty-three per cent of the income, and corresponds almost exactly with the cost of Odd-fellowship. It ought to be remembered that our great missionary and other benevolent societies that are carried on by the churches hardly cost *six* per cent for running expenses, and no insurance company that conducted its business in so wasteful a manner could continue to receive patronage.

4. Like Masonry and other orders, a large majority of those who are initiated into this order are disgusted with it and speedily withdraw, or are suspended for the non-payment of dues. Thus there were initiated in 1882, 1,456 members; withdrawn, suspended and expelled, 1,130. In 1883, initiations, 1,857; loss in the same way, 1,276. In 1884 the initiations were 1,964; the loss in same way, 1,108. This does not include loss by death.

It will be seen that while a large number are annually induced to join the order, about five out of six as promptly withdraw. This is also true of Freemasonry. During the last year there were added to the Masonic fraternity in the United States and British America, 49,282 members. There was lost to the order during that period 43,227. Most people in either case resent the imposition.

5. But unlike the other orders, while copying many of the usages of the ancient Druids, who were positively religious, this order makes no pretension to religion. I find no trace of altar, prayer or priest. It has, however, a somewhat gorgeous burial service, and makes some wonderful declarations about the future of all who die in good standing in the order, as will be seen from the following extracts from the "address" provided for funeral occasions:

"Never shall we forget thee, brother; often shall we miss thee in our councils and social gatherings until we meet again in the mysterious Groves of eternity."

"We, therefore, place on thy coffin this green branch (the Noble Arch here places the branch on the coffin), the symbol of our order. May the love we have cherished for thee while living accompany thy immortal spirit on its wanderings in the elysian Groves above. Thy work is done; rest safely and in peace."

(To the relatives.) "He has but gone before you to a beautiful, etherial home."

"Farewell, my brother, and as the seed is laid in the earth to spring into new, beautified and expanded life, so may you, my brother, spring in the grand, beautiful and spiritual life of peace and harmony through all the vast, mysterious ages to come."

After the close, the brethren walk round the grave and throw in a mistletoe or other evergreen, just as did the ancient heathen.

It will be seen that this order, like the others, assumes that good standing in its books is a guarantee of everlasting life, and that all mention of the Divine Saviour, Jesus of Nazareth, is an absolute idea that need not even be referred to. Surely this is one anti-Christ of which there are many.

ANOTHER REFORMATION NEEDED.

BY H. G. FOSTER.

Great desire for temporal possessions makes men lose sight of duty and moral responsibility; and as all our hearts will testify, the greater our gains the stronger this desire, and the stronger the desire the more willing we are to overlook moral principle and Christian duty. As a rule, financial assistance of whatever kind is looked upon with respect by the corrupt heart. This seems to be the chief cause of the immoral drift of mankind. We take it that when the end of time comes, the world will be in one of these great drifts, and God will have it as a ground of condemnation against those who pushed humanity down the steep of unbelief into the sea of eternal death. In the time of the German Reformation this greed for gain was found in the Catholic church, and it was against this consequently that the forces of truth were arrayed. But we cannot at this age point to Catholicism and say truthfully that it only is drowning the sensibilities of the human soul; but in our midst there is an organization that, by its principles and greed for gain, gain of friendship, and frendship's assistance to financial prosperity, is doing more harm to our country by sapping our Christianity and our genuine sympathy for humanity than Catholicism, namely, the *secret organizations*. While members of these give their money in the name of benevolence, *facts* prove it not to reach this end. While they may not claim it to be a Christian institution and one that saves from the woes of hell, *facts* prove hundreds to be going to their graves annually, trusting to its efficacy for salvation. While they may not claim to assist fellow members to the disparagement of others, yet facts prove they do. These are sufficient to put an end to such an institution and turn all Christian people against it with strong conviction.

These societies are not upheld by worldly people only, but like the sale of indulgencies four centuries ago, they are assisted by people who profess to stand for God's truth, by those who preach the Gospel of Jesus, and by these, many who are babes in divine truth are led to think it all-sufficient for their soul's welfare. How much is such sin commited now, more aggravated than four centuries ago. "Of how much sorer punishment suppose ye, shall he be thought worthy who, [in this age] hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." Then, but few Bibles were to be found, now the country is full of them; then nothing but the impurest of Catholicism, now the Christian Gospel reaches every ear. All this surely shows the great need of another reformation.

The secret orders not only seek to and do stop the mouths of those who join, but in many instances have hushed the pulpit on the subject by its influence of popularity, and few there are indeed, who, like Luther are willing to stem the tide of public opinion and uphold right. This evil seems to be worse than Catholicism, from the fact it has crept so quietly and yet with such determination into the Christian church, and holds such sway. Why is it that we, as Christian, cannot speak our minds in regard to these orders, regardless of their threats of bankrupting our influence and our pocket-books? Why is it Christians cannot adopt as their own that practical faith that enables them to remember the source of even their earthly blessings, and remember these are assured only to the upholders of God's truth?

Christian minister and Christian people, God has not given to you, personally, the conviction that secret organism is wrong, to lie dormant as though it were rolled up in a napkin and hid in the earth. No; he will come and require this conviction with usury. How many, when he comes, will be able to return more than was given him by God? We will be judged according to the use we make of the belief God has given us grace to enjoy.

Bellefontaine, Ohio.

THE ANCESTRY OF COMMUNISM AND MASONRY.

One of the earliest instances we find of Communism occurs in Persian history in the disciples of Mazdak, and was subsequently eradicated from that country in a similar manner to that of Jehu (2 Kings 10: 18–28). But Gibbon tells us in the 42d chapter and accompanying notes of the Decline and Fall of the Roman Empire, that their doctrines were soon adopted by the Gnostic sects of Christians in Asia Minor and spread to the extremities of Africa. The Manichean Gnostics having been subsequently colonized in Thrace, their religious principles were also transmitted to distant parts of Europe.

The same author states in the 58th chapter that at the head of one body of Crusaders in the twelfth century were carried a goose and a goat, which an ingenious writer (R. W. Billings) interprets as signifying respectively, from Egyptian symbols, the Son of God and Typhon or the devil, embracing the opposing principles of good and evil of the Manicheans, thus connecting them with the Gnostics of the sixth century. Some other ingenious writer may yet trace the relationship to the Socialists and Communists of the present day, and prove their identity with the disciples of Mazdak.

There is a probable difference between Socialism and Freemasonry as they are sometimes opposed to each other, but at the distance of another six hundred years immaterial distinctions will be so obscured by time that the future historian may confound them in the same manner as the above writer confounded the Gnostics and the Templars from whom the modern association claim descent. The modern Communists may be low-grade or spurious Masons, of whom the genuine discourse; but if a connecting link with the past is desired, this supplies the only historical line of descent from reliable authority.

LIFE AND WRITINGS OF GEO. E. FLOWER.

This work is by Isaac Errtt, of the *Christian Standard*, Cincinnati, whose name is a guarantee for its excellence. Geo. E. Flower and his father were born in the State of Illinois, near Albion, and the blood of the Anglo Saxons and the Huguenots flowed in their veins. They were sincere, earnest, devout men, and both were preachers of the Gospel, holding the Scriptures as their only creed.

His biographer tells us that while this amiable, gentle-spirited man was ever indignant at wrong doing, "he had no love of strife," but scorned "cowardly subjection to popular sentiment." His great grand-father owned valuable real estate near Hertford, England, and took an active part against the slave trade and slavery in the West Indies. His grand-father was author of a volume published in 1882, by the Chicago Historical society. The English colony in Edwards county turned the scale against establishing slavery in Illinois, in 1823. The

inheritor of love of liberty and reverence for divine truth, Geo. E. Flower was active as a preacher of the Gospel of the New Testament. He was a prohibitionist and a zealous co-worker with Murphy for some months at Paducah with great success and yet without a personal enemy among the liquor dealers.

It was but natural for such a man to condemn "*human* creeds" and "such worldly associations as divide the sympathies and affection of Christians and impair the efficiency of their religious life.

Thus he tells of a visit to one church that had invited him to preach for them: "I had a very muddy ride for ten miles. Got there just in time for the night meeting. Found many of the male members had gone to the Masonic and Odd-fellow lodges, which only strengthened me in the belief that these societies are doing much to retard the progress of Christianity, for we find almost without exception that Christians who belong to them have more interest in their success than in the success of the church. They can miss prayer meetings, but not their lodge meetings. I wish that as a Christian people we could be more forcibly impressed with the grandeur and surpassing worth of Christianity, remembering that it is perfect and that any thing added to it decreases its power."

Noble words which mark the noble man and the noble Christian! Although the writings of the most prominent leaders of that body of Christians concured with the sentiments quoted above, yet it is lamentable to find lodgery so prevalent in some churches that the cause of Christ is made secondary to the claims of the orders. Would that all their shepherds were as faithful in their testimony as this young and able preacher. The Cross of Christ had ever been his loved theme. He had much genial humor naturally and shortly before the end came he thus replied to his beloved wife, "Well, Ollie, I never died before, but," more gravely, "if this is death, it is the happiest hour I have ever known."

His valuable essays on Wyekliffe, Luther, the Huguenots, Cromwell, etc., etc., are very interesting and instructive, and form the greater part of the volume, which has a fine portrait. It is published by the Standard Publishing Company, Cincinnati.

T. H.

WHEN SHALL WE WIN?

When shall we win? Why, when we fire
Straight to the mark, and never tire;
When we hold fast, as we've begun,
And still work on till all is done.

When shall we win? When filled with zeal,
We face the foe of human weal,
And flinging to the wind each fear,
God's trumpet call alone we hear!

When shall we win? When we're content
To die, nor to retreat consent;
Resolved to shun the recreant's shame,
And rather choose a martyr's name.

When shall we win? 'Tis best to say—
"*What* can we do, from day to day?"
With truth, and faith in truth, we dare
Not faint, or falter, or despair.

The cause of right is charged to win—
Omnipotence is not with sin—
Since God is King, his cause will see
The light and crown of victory.

Be this our care: that *we* endure,
'Tis this will keep our conscience pure,
And when the righteous cause has won,
We, too, shall hear the words, "Well done!"

—*Dawson Burns, in Alliance News.*

GERRIT SMITH.

ADDRESS BEFORE THE NEW YORK STATE CONVENTION, 1870.

My chief objection to secret societies is that their feature of secrecy gives them an undue and fearful advantage over outsiders. They can see what outsiders are designing and doing;—but outsiders cannot see what they are designing and doing. The genius of our American institutions calls for equal rights—in other words, for equality all around. But to have equality all around, there must, necessarily, be openness all around. When men find themselves in the hands of a despot, it may be entirely proper for them to plot in secret against him. But, here, in this land of liberty and equal rights, there can be no justification for any plotting against each other. It is said that those who join our secret societies are too virtuous and just to avail themselves of the opportunity afforded by their secret tie to wrong outsiders. If they are so, then indeed, how painful the evidence that a secret fraternity has the power to transform virtuous and just persons who join it into criminals—ay, even into murderers! Masons murdered Morgan. Alas, that horrid murder! Although it is between forty-four and forty-five years since it was perpetrated, it seems as fresh in my memory as if it had taken place but a year ago. As often as I pass the Canadaigua jail—that jail, which Masonry-infatuated men used so freely to facilitate their murderous scheme—I am thrilled with horror and my opposition to secret societies becomes more intense. I am aware it is said only a few, and these the least respectable, of the members of the Masonic society, had a part in the murder of Morgan. But it was manifest that hundreds, and amongst them the most respectable citizens, had a more or less direct part in it. It was the crime not of one lodge only, but of a wide plurality of lodges. The truth is that Masonry was aroused to bloody vengeance. It devilized its disciples. Its laws called for murder: and its disciples were trained to regard these laws as paramount to all other human laws, and, indeed, as more sacred and obligatory than all the laws of heaven.

Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end? It is true that several persons were convicted of the steps they took in the Morgan murder. But no one was convicted of actually murdering him—of giving him the finishing blow. Then, too, the punishment which followed the convictions was slight—generally but a few months' imprisonment, and in no instance more than two and one-third years. Nor must we forget that their Masonic brothers made martyrs of the prisoners, and supplied them with luxurious living during all their confinement. Even ladies vied with each other in honoring and feasting them. Slavery had so debauched the public sentiment of the South that her ladies presented canes to the wretched man who had sought to assassinate Charles Sumner, that noble champion of freedom. And Masonry had so debauched the public sentiment of the North that her ladies were eager to honor and feast Masonic murderers.

But has not Masonry repented of the murder of poor Morgan, and expelled from her fellowship his murderers? She has not expelled one of them—but, on the contrary, she has honored and promoted many of them.

We who, at the time of the murder of Morgan, had reached manhood, are much to be blamed for having suffered the agitation against Masonry to subside and pass away. We should have kept up the agitation against Masonry as long as a single lodge remained to imperil life, to control the ballot-boxes, or override the laws and the courts. As the king, referred to in the Scriptures, stopped smiting the ground too soon, so also did we stop too soon our smiting of secret societies. Like that king we smote and "stayed." We should have kept on smiting until those societies were all "consumed." Had we continued this agitation, Masonry would ere long have been in bad odor throughout the land, and tens of thousands of our beloved youth, who, because we suffered them to fall into ignorance of its character, connected themselves with Masonry, would have been withheld from the bad connection.

We who wronged you by this unfaithfulness will probably not live to see the end of Masonry and of other secret societies. But you, who are young and you who are middle aged, will, if you do your duty and work "arm and soul" for the overthrow of these abominations, witness the end of them. By the way, woman, who is soon to be a greater power in our land than she has been, will come to your help and will work with you for the extinction of these secret societies, which by excluding her, insult her. Greatly does woman suffer from these societies. Greatly too, does she suffer from those kindred associations called clubs, which, like secret societies, are composed exclusively of men. The excitements of these clubs make tame and insipid the sweet and healthful enjoyments of the family fireside; and thus do they wean, from their wives and children, thousands of husbands and fathers.

The church, whose blessed Founder did nothing in secret but everything openly, will surely come to your help—for she will surely see that it is most unseemly to have her members, members also of a society whose deeds are those of secrecy, darkness, and concealment. It cannot be that this attempt to blend the religion, whose "yea" is simply "yea" and whose "nay" is simply "nay," with a religion (if religion it may be called) of horrifying oaths and imprecations, will much longer continue.

I close with saying that we have reached an age of the world to which these secret and exclusive societies are emphatically unsuited, and from which they should rapidly pass away. These societies are composed of men who forsake the human brotherhood, and to a remarkable extent confine their sympathies and fellowship to one another. Now the age in which it is our happiness to live, is one which calls for the solidarity and oneness—the cordially recognized solidarity and oneness—of all human beings. The simple, sweet, and sure religion, preached by Jesus, is fast coming to be preached the earth over. This only true religion, which bids us look upon every man as our brother and even another self, leaves no room for the partiality and exclusiveness of Masonry and other kindred societies. This religion goes to draw and hold all human beings together. But these secret societies go to part them from each other, and to build impassable barriers across the human brotherhood. In this religion there is neither male or female, but all are one in Christ Jesus. Masonry, on the contrary, shuts out woman, and well may it shut her out from witnessing its horrid oaths and indecent and blasphemous ceremonies. Which, my hearers, shall we choose for our portion? I say *which?*—for we cannot choose both. We cannot choose both, for they are opposites. The one excludes the other. May God help us to make a wise choice!

YOUNG MEN AND FREEMASONRY.

There are some young men—mostly ill-instructed and ill-read young men—who grumble against the attitude taken by the church against the Freemasons. There is no harm in Freemasonry, they say. They know crowds of good fellows that belong to the Masons. The rites and the ceremonies, the grip and the oath, are only innocent amusements, which do nobody any harm, etc. * * *

The young man takes for granted all the Freemasons say of themselves. He sees himself that many of them are well meaning men, who would shrink from the horrors known to be planned and executed by the Continental Masons: who believe in God, although the Grand Orient of France has declared that God does not exist. The exaggeration of Masonic horrors which certain people in their zeal, occasionally resort to, do more harm than good, since the young men who find out these exaggerations are inclined to doubt that any horrors are to be rightly connected with Freemasonry.

Another illusion which young men entering life are fond of cherishing is, that the Masonic societies are safe investments for widows and orphans. "How charitable they are!" cry our young men. "Why have not we a society that will look after our relatives when we are gone?" The praise given to the Masons for their immense charity to their associates is very much overrated, as is also the great temporal benefit gained by being a Mason. Recently, in New York, an aged Mason, a member of numerous lodges, died. He was thoughtfully supplied with a coffin, and the transporting of the corpse to the place of burial was paid for out of the Masonic funds to which he had liberally and interestedly contributed. That was all.

The *Freemason* is a paper recently begun in Toronto, Canada. From this publication we take extracts from a letter, written by a "grand officer:"

"The time has arrived when the brethren should enquire what they are paying for," writes this "grand officer." "Where does all the money go, and if we are to attend lodge for the sole purpose of 'manufacturing Masons,' the cry comes from all over the jurisdiction that the craft is degenerating, and this is owing to the want of some practical effort to arouse the enthusiasm of the craft in the direction of benefiting mankind. But what is the old and wealthy Grand Lodge of Canada doing to benefit mankind? Is the paltry $30 given to a few pensioners, and the few dollars granted to transient brethren in distress calculated to arouse the brethren to take a deeper interest in the craft?

"Now, about dues, we pay in about three or five dollars annually, according to locality. What do we get in return? In some cities an apology for refreshments in the shape of stale beer, cheese and antiquated biscuits, or cold coffee, sour milk and confectionery whose age alone entitles it to respect. In the country, an oyster spread, say, once a year. The sum left after paying for these 'luxuries' is hardly sufficient to pay the rent and capitation tax. This may seem harsh criticism, but I ask my brethren to honestly state if it is not correct in every particular? Now, I want to know how we can expect the brethren to retain a living interest in the fraternity when there is no other motive apparent?"

The "apparent motive" in Freemasonry is mutual assistance. But it is not the real motive, which is never apparent in secret societies. The remarks of the Canadian "grand officer" apply to American lodges.—*From the N. Y. Freeman's Journal, March 21, 1885.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XX.

TOM'S DREAM COMES TRUE.

It was some time before Tom recovered animation, and then he developed symptoms so serious that Dennis O'Sullivan was dispatched for a physician. This was not simply for the reason that he was close at hand; but Peter Snyder was now as earnest to be his brother's keeper as hitherto to be his destroyer, and it was with a determination to help Providence keep the demijohn empty for one day at least that he sent him on the errand, having first fortified him against his alcoholic cravings with a cup of strong coffee.

"An' shure, Mr. Snyder," said Dennis, when he was told to go for one who lived four miles away, "I moight foind ye a doctor nigher'n the Forks."

Mr. Snyder (for it is a singular proof of the power of Christianity to uplift a man socially as well as morally that even his old cronies no longer addressed him in their old, familiar fashion) glanced up from the helpless form over which he was working, chafing the cold hands and feet and applying restoratives, and hesitated an instant, but only an instant. Then he answered decidedly:

"I know you could, but I've got my reasons. If it was a dozen miles instead of four I wouldn't have the other one."

The doctor "nigher than the Forks" happened to be one of those medical practioners with whom a free prescription of whisky seems to be the one resource when, as not infrequently happens, their knowledge is at fault and their *materia medica* exhausted. Peter knew that the first thing he would be likely to do would be to order alcoholic stimulants in some form, and this repentant rumseller was determined by the grace of God that he would never again be even an accessory to putting the bottle to his neighbor's lips. That the doctor in question was also a Freemason may have somewhat affected his decision, but before the reader accuses Peter Snyder of unfairness and bigotry, let us present the case.

The bright and shining example of Masonic charity to which he had just been a witness was in itself an argument strong enough to appeal to obtuser minds than his. He had read the story of the Good Samaritan, or rather had managed to spell it out with much difficulty, but his narrow range of literary attainments did not incapacitate him from judging for himself, which carried out most fully both the letter and spirit of the parable: he and Dennis O'Sullivan who had never enjoyed the benefit of lodge instructions on the subject; or the man of the square and compass who could coolly turn away and leave a fellow-being lying by the roadside, exposed to the pitiless storm, with the hasty surmise that it was all that fellow-being's fault! Supposing he had been right. Were the thieves who lay in wait between Jericho and Jerusalem, and who only took a man's purse and bodily ill-treated him, half as bad as the modern thieves who lay in wait to rob and murder him soul and body, and then shield their crime under a government license? Peter Snyder thought not, and it must be acknowledged that he had both logic and Scripture truth on his side. Furthermore, the chances were ten to one that the Masonic doctor would forget to come. He had this convenient habit of forgetfulness when his patients were from a lower strata in society than he cared to attend: and sometimes—for he disproved the assertion that doctors never take their own drugs by a free use of his own alcoholic prescriptions—he was not in a condition to remember anything.

Martin Treworthy, when he heard that Tom had been found and where he was, may be pardoned if he entertained at first some disagreeable suspicions. He had not heard anything of Peter Snyder since he left Jacksonville, and the name suggested only a human spider whose custom was to catch and devour all the foolish human flies he could inveigle into his trap; though, of course, had the question been fairly put to him, "Can there be saving grace with the Eternal for such a wretch?" Martin, who held firmly to all the cardinal points of evangelical doctrine, would have answered, "Yes," most emphatically. Still, as I said before, let us forgive him if such a thing as Peter Snyder's conversion had not yet occurred to him as among the possibilities. But upon his arrival he looked in upon a scene very different from what he had imagined.

Tom lay very quiet. All his vital powers exhausted, his feeble mind, still more enfeebled by disease, was only conscious of having been terribly tired and terribly cold, and being suddenly lifted into an atmosphere of warmth and rest. There were bright, red drops on the coarse napkin with which Mr. Snyder at intervals tenderly wiped his mouth and lips, but his eyes were closed and he breathed as softly and evenly as a sleeping child. The vision of Nelson and the farm no longer danced before his bewildered brain, but in place of it had come a feeling of delicious assurance that it was all coming true by and by, only he would have to wait a little while longer.

Some have advanced the theory that in the resurrection state, a certain subtle atmosphere emanating from and enveloping us with a mantle of personal individuality as strong and unmistakable as the physical habits or the bodily features which belong to us in our mortal existence, may form the basis of spiritual recognition. And Martin Treworthy had now an experience slightly similar. This was Peter Snyder, but over him had passed a change—that miraculous making over of the entire man when a new heart and a new spirit is put within him, and a new song in his mouth, even praise to Him who hath redeemed him to God by his blood and made him in the glory and mystery of salvation a king and priest forever. Such a wonderful thing to happen to him!

There were moments when Peter Snyder stood dazed with the strangeness of it—that it should really be given to *him*—the new name and the white stone, and the ineffable blessedness of pardon, and most wonderful thing of all that he could actually begin his life over again and live an existence as different and as utterly separate from his former one as an angel's from a fiend's.

He rose hesitatingly when Martin Treworthy entered. Something of the shame of his old misdeeds clung about this new life still, like a kind of husk which would never quite drop away; and perhaps it was best that it should not, for it was a healthy shame and had its own mission to perform in making him a better man.

"I s'pose you remember me for a poor, miserable, God-forsaken critter, Mr. Treworthy," he said humbly; "but you won't see any rum bar'ls round here, nor smell any tobaccy, nor hear any swearing. I've knocked clean off from them things and I want folks to know it, and that Jesus Christ has stood by and helped me all along, and if I ain't what I was once all the praise and glory is his. I want *you* to know it special"—Peter Snyder paused an instant, and then he went on in a tone that, while still humble and even appealing, had a certain manly dignity. "Maybe you'd prefer to find this sick boy of yourn in other hands, and I can't say I blame ye for the feeling, but I found him layin' by the roadside in a dead faint, and I've done all for him I know'd how. And if you are a Christian, and somehow I take it you are, you'll feel as the Lord does—glad to give me a chance even if I don't deserve it."

Perhaps there was a little touch of—what shall we call it?—not defiance, not resentment, but the natural feeling of a converted publican who is conscious that his former life has given his fellow-men great reason to mistrust him, and yet in whom the unspeakable "kindness and love of God our Saviour" has wakened a strange longing to be trusted.

(*To be continued.*)

FREEMASONRY IN GEORGIA.—In this, the Empire State of the South, "the ancient and honorable order" does not seem to flourish. There is a smaller percentage of Masons in proportion to population, we believe, than in any other state in the Union. The lodge membership in 1875 was 15,158; in 1883 it was 9,750, a net loss of 5,394, during which time the population had doubtless increased by a large per cent. The number added to the lodge according to last official report was, during the year, 943. The loss in the same year 1003: net loss 146. Most of the loss was by withdrawal.

RELIGION AND BUSINESS.—The New York *Nation*, commenting on the panic and the business failures of the past year, says: "The great trouble of the day is, that religion does not interfere enough with business life. The separation of religion and business has long been painfully evident. It is too much the custom for business men to leave their religion up town during business hours. It is told of one of our prominent financiers, that, being reproached with some sharp practice in Wall street, as unbecoming in so prominent a professor of religion as he was, he said, 'Up town I endeavor to do my duty to God, the church, and my family, but down town I have to take care of myself.'"

CORRESPONDENCE.

THE CHURCH UNION CONGRESS.

HARTFORD, Conn., May 12, 1885.

The Church Congress convened in the large and elegant Allyn Hall in this city at 7:30 P. M., of the 11th. There was from the first a very full attendance, and many indications that the best Christian sentiment had been arrested and drawn to this movement. It was opened by singing a hymn, and prayer by Rev. Dr. Burton, after which Gov. Harrison, as presiding officer, made a brief and appropriate address, in which he spoke of the commonwealth of Connecticut as founded in the religious convictions of its citizens and having a profound reverence for God. He was followed by Rev. E. D. Parker, of Hartford in an address of welcome, in which he stated the object of the congress to be the promotion of Christian unity and the advancement of the Divine Kingdom. He dwelt at length on the importance of visible union and paid a glowing tribute to Rev. Horace Bushnell, whose eloquent plea for union among Christians was largely quoted.

Rev. Dr. Joseph Anderson, of Waterbury, read an historical sketch of the present movement which originated with an Episcopal clergyman in Western, Massachusetts, but elicited the sympathies of Christians generally, all agreeing that a more perfect union was the first great want.

The first paper was read by Rev. Dr. Howard Crosby, of New York, on the "Relations of a Divided Christendom to Aggressive Christianity." To say that it was most able and eloquent were but faint praise. It was a most terrible indictment of the evils of division, and a powerful plea for visible unity. No other speaker seemed so fully to comprehend the difficulties to be removed, or to be so clear in his suggestions as to the methods of its accomplishment. The essentials to unity, said he, are:

1st. "The subordination of externals." The largest liberty should be accorded to Christians and churches in forms.

2d. "The spiritual character of the church must be emphasized." All who are practical unbelievers must be excluded. Christians must not be unequally yoked together with unbelievers.

3d. There must be "a grading of doctrinal beliefs." Some truths are vital, others are subordinate. There can never be perfect agreement in subordinate points. There must be in the great *facts* of Christianity.

The next paper was by Rev. J. H. Hopkins, D.D., of Williamsport, Pa. It was a scarcely less powerful indictment of the evils of sects, but the remedy, (suggested rather than stated) was a return to the fold of a church with a uniform and established ritual. This thought did not meet the convictions of his auditors.

The next speaker was Dr. Power, pastor of the Garfield Memorial church, Washington City. His address was evidently prepared with great care and delivered with notes. Like the others it was a powerful indictment of the evils of sects, but in the presentation of the remedy it seemed to savor of an assumption of infallibility in *his* interpretation of Scripture.

Other speakers were Dr. J. O. Peck, (Methodist Episcopal) of New Haven, Conn., who thought the only union practicable was a union (in work) of denominations. Rev. Theo. C. Williams, Unitarian, of New York, thought the only bond of union was Christian character. Rev. Dr. Geo. F. Pentecost, of Brooklyn was not hopeful of immediate results, but expected union to come, and felt that it was most earnestly to be prayed for.

Rev. Dr. A. H. Miner, (Universalist) of Boston, was the last speaker of the first day. That he was eloquent, all who heard him at the N. C. A. convention at Washington last year may imagine. He spoke briefly on the fact that Christian unity must be a unity in Christ.

The whole discussion was a remarkable illustration of Paul's experience in the 7th of Romans. There were a large number of eminent Christians sadly pained at the existence of divisions, longing earnestly for a more excellent way, and yet each unwilling or unable to give up his sect and stand simply on the platform of a common Christianity. "To will" was present with them, "but how to perform that which is good," they find not. They have a delight in the law of the Lord after the inward man, but they find another law in their members warring with the law of their minds and bringing them into captivity to the law of sin that is in their members. O wretched men that they are, who shall deliver them from the body of this death?

On Tuesday the church congress met at 10

A. M. The subject of discussion was the function of worship in promoting the growth of the church, opened by Rev. N. J. Burton of Hartford. He thought the Christian church had grown in doctrine, in morality and in worship. There ought to be continued growth, and the time had come when the nonritualistic churches should have a ritual that should express and develop the truths that all hold. It was an earnest plea for ritualistic worship by a Congregational minister, and indicated the drift of sentiment in all the churches.

He was followed by Dr. Samuel Hopkins (Presbyterian) of Pennsylvania, who held that the church and the ministry were losing their hold on the people; that the average citizen cares very little for preaching, and that the remedy is to be found in making the worship in the Sunday service more impressive. He said that as a Presbyterian he felt the need of ritualistic worship.

The next speaker was Rev. C. C. Grafton, who told us that he was an Episcopalian, a high church man and a Puseyite. It was an earnest plea for ritualistic service, in which he developed the idea that the sacrament of the Lord's supper was a perpetual and obligatory sacrifice.

He was followed by Rev. Dr. Boardman of Philadelphia, who told us that he was a low church Baptist. He insisted that while forms may be necessary, the great fact was that prayer and all worship must be in spirit and in truth.

Bishop Coxe next followed and made an eloquent plea for Christian union, but said very little about worship, except to defend the use of the Apostles' Creed.

Rev. Thos. K. Beecher of Elmira, N. Y., next spoke and dwelt on the importance of praying always in the Holy Ghost. President Long of Antioch College, Ohio, spoke on Christian union, which he said was inevitable.

The last speaker was Prof. P. E. Chase, a Quaker from Haverford College, Philadelphia, and was such a plea for Christian union as would include all Unitarians, etc. He said nothing about worship.

To my poor apprehension, the entire drift of the session was toward ritualism—toward Rome. Every true reformation, every revival of primitive piety, has been a reaction against ritualism, and *not* in its favor. Ritualistic worship is made the SUBSTITUTE FOR TRUE PIETY. It is so in the Romish church. It is so largely, in the Church of England, and it is coming to be so in nearly all our American churches. Moreover, Freemasonry and other secret orders owe their main strength to the innate love of a gorgeous ritual. This is true of most heathen worships. Any plan of church union based on the adoption of a universal ritual is not only undesirable, but greatly to be deprecated. The Spirit of Christ is the life of the church. Without it there will be death even though it is galvanized into seeming life. So from ritualism, worldliness and all works of the devil may the "good Lord deliver us."

The third session of the congress was devoted to the discussion of the relations of the secular press to Christianity, and was opened by an able paper by Rev. Washington Gladden of Columbus, Ohio, followed by Rev. Julius H. Ward, of New York. Both noted the increased interest taken by the press in religious affairs, and ascribed it to judicious business enterprise, rather than religious conviction. Church people commonly have pence and are disposed to patronize those who report their doings. What is needed, is not that the press shall simply reflect public opinion, but shall lead and educate it. The men of the press that shall, like the old prophet, declare the whole truth, whether men will hear or forbear will be the men worthy of honor. Mr. Ward thought the divided state of the church was the occasion of the poor conception of and inadequate treatment of religious questions. He thought a state church did much to steady public opinion. He urged that editors have a religion of their own. Gen. Hawley of the Hartford *Courant* was apologetic. He said the press represented the entire people, and must report and represent everything, what Mr. Ingersoll said, as well as others. Rev. J. F. Clarke thought that when divisions ceased among Christians the religious work of the press would be easy.

The fourth session, Wednesday, May 13th, was, perhaps the most interesting of all. It was opened by an able paper on the "Historical Christ the Center of Union," by Rev. James Freeman Clarke, Boston. It expressed a profound and humble reverence for the Saviour of men. How such a paper could be written by a Unitarian remains to be explained. Surely its words and spirit were soundly orthodox. Nothing short of the entire paper could do it justice; but I notice one or two points: It was the historical Christ that concerns us, rather than the ideal or metaphysical. It is of far more importance that we believe *in* Christ, than that we believe certain things *about* him. In the historic Christ we see not only the eternal law of God, but the blessed hope of humanity. In him, "mercy and truth have met together, righteousness and peace have kissed each other." Around him the entire Christian world may gather as the universal Head. The conclusion was a most beautiful poetic tribute to Jesus of Nazareth.

The next speaker was Pres. Robinson of Brown University. He spoke without notes and with great ability. He said that some of the agencies intended to reveal Christ had been used to hide him. Among these were: 1. An organized crystallized church. It was faith in the church that had been substituted in place of faith in Christ.

2. The creed systems of theology hide Christ.

3. Systems of philosophy about Christ, scholastic theology, separate from the personal Christ. The knowledge of Christ is a divine revelation to each soul. No man knows what Christianity is until he is born into it. All the great religions are now looking each other in the face. That which does most for humanity will prevail. In the knowledge of a personal Christ and in this alone can mankind be won.

He was followed by Pres. Noah Porter of Yale College, who among many other excellent things, said, "Our missionaries have to forget their philosophy, and *deny their divisions, which are the shame and scandal of Christendom.*" Other speakers were Rev. Chauncey Giles of Philadelphia, Rev. T. B. Lightner of Delaware; and Dr. A. Brown of Boston, who is a speaker of great pith and power, alluded to the Andover *that was.*

Congratulatory and valedictory speeches were then made, and at 12.30 the congress adjourned, probably to meet next year in St. Louis, Mo.

H. H. HINMAN.

THE FREE CHURCH LEADERS OF SWEDEN.

PHILADELPHIA, Pa., May 8th, 1885.

EDITOR CYNOSURE: In your last issue you have an editorial on "Scandinavian Theology." Your sincerity and impartiality are good to behold. I hope you will not take it amiss if I add a few statements.

1. Waldenstrom is universally classed with Socinians, both in Sweden and in this country. Of course he differs from Faustus Socinus in many points, but he has followed him thus far, and he goes further every day. At first his teachings as to the divinity of Christ were very guarded and vague. He still retains the expression "*Son of God,*" but believes that he is a son of God in the same way that we are sons of God. He compares him in hundreds of places to Paul, John the Baptist, Luther and Christians in general. He did all his miracles, not in his own power, but in "*God's.*" I can lay my hand on about a dozen of places this morning in which he says so. Christ is endowed with great power, he maintains, but this will be again surrendered up to God when his work is completed, In one place he says: "When the whole of that work is completed for the sake of which the Father gave him this power, *then shall he (Christ) surrender again to God and the Father the Kingdom and he himself be put in subjection under God,* that *God* may be all in all *as it was in the beginning*" (Stycken af Lifvetsord, p. 61). Sometime ago this question was put to Waldenstrom: "What think ye of Christ?" His answer was: "Any way he is not absolute God."

2. Waldenstrom emphatically denies *in toto* Christ's vicarious atonement, and so does Ekman, and all who intelligently follow them. His remarks on the doctrine held by all Christian denominations, the world over, are most irreverent. He treats it with contempt, and time and again he has declared it to have no foundation whatever in the Bible. In order to take away all traces of this doctrine he has made a translation of his own of the Bible and is now at work on writing his own commentary. Still we are happy to state that many of his so-called followers never understood this or followed it.

3. Waldenstrom adopts the Augsburg Confession in the same manner as all the members of the State church do it. All the Free-thinkers adopt it, too; there is no way of escape as long as they are members of the State church, and Waldenstrom is a member of that church. Waldenstrom is an exceedingly shrewd man; he accepts most everything when it comes to that. But then he puts his own constructions on everything. You can never get a definite answer from him.

4. As far as lodgery is concerned no doctrinal difference has kept them from shouldering that evil thus far. Those who are dragged into Congregationalism may have to change their views, but up to this day they have fought it in their papers.

INTERESTED.

OHIO LETTER.

EDITOR CYNOSURE:—Recently on my way to a prohibition meeting I took occasion to distribute tracts among the passengers on the train, and among others gave the tract "Ministers at Rival Altars" to a thin, grey-bearded gentleman who occupied a seat alone, beside a large portmanteau. After reading, the gentleman arose, came to me and requested me to give him another tract like the first, as he desired to mark a certain passage and send it to a clerical friend of his. A conversation followed in which he stated that he had been a Mason, had taken all the degrees up to and including the Knight of Malta degree, but that for some years he had had no affiliation with that body and had practically ceased to be a Mason, although he considered their secrets inviolate in his own breast. He said that Freemasonry was not in itself a bad thing, but that it had got into the control of bad men who used it for selfish ends, hence he had left it. He said that in one respect Anti-masons did not know the truth, or if they did, did not tell the truth, viz., in regard to Masonry being an anti-Christian institution. He maintained that although the lower degrees contained nothing distinctively Christian the higher degrees were intensely so, and that Masonry as a whole, was not opposed to Christianity. He said that for his part he would be glad to see every secret order swept from the land, including the temperance orders, although he himself was a Good Templar and Royal Templar of Temperance.

Upon his stating that he was engaged in the temperance work I enquired his name and was somewhat surprised to learn that I had been talking to D. W. Gage, State Organizer of the Prohibition party in Ohio, who was on his way to the same meeting for which I was bound. I spent the remainder of the day in his company, and found him to be an earnest worker, a good speaker, and an agreeable companion. I learned that it was through his influence that Hon. Ferdinand Schumacker failed to attend our Washington convention. He said that Mr. Schumacker wrote to him about the matter, and that he in reply had said that our candidate, Mr. Pomeroy, had been too recently a Republican to be taken up with safety and that there was no danger of prohibition being betrayed by Freemasonry as there were too many sterling prohibitionists in that order.

Now the facts are that Mr. Pomeroy had been active with the American party for several years, while St. John had been out of the Republican party only a few weeks when he was nominated, and as to Masonic betrayal we have enough instances of that peculiar characteristic of the invisible empire to warrant us in saying that prohibition will never be a success while Masonic judges and juries are allowed to sit in judgment upon Masonic whisky-sellers.

It is strange that a man who has gone through thirteen degrees of Freemasonry with its oaths to conceal and never reveal, to extricate a brother from every difficulty whether he be right or wrong, and to keep a brother's secrets inviolate without exception, together with the Christless prayers and murderous penalties and the heathen practices of stripping, blindfolding, playing a mock death and resurrection, drinking from a human skull, etc., etc., —it is strange, I say, that one who has gone through all this can say with any degree of sincerity, "Freemasonry contains nothing contrary to Christianity." But such is the blinding, befogging influence of the lodge idolatry that those who have seen the most of it are the most in the dark. I am certain that Bro. Gage is in want of information, as he has never taken the *Cynosure*, only having seen it occasionally, and he had a vague impression that our Dr. Blanchard was formerly a lumber dealer in Iowa. I hope that Americans will rain in tracts and *Cynosures* on him at Cleveland until he is thoroughly aroused to the importance of Americans and Prohibitionists uniting in one common cause. We are organizing for vigorous work during the coming campaign and will roll up a larger prohibition vote next fall than Ohio has ever given.

COLUMBIAN.

BLOWING OUT THE LIGHTS.

I am told by a member of Toddsville lodge of Good Templars that blowing out the lights in sessions was one of their diversions; while an initiate of Fly Creek lodge states that they were frequently extinguished in the anti-room. It is sufficiently suspicious that their acts are shielded from the world by tyled doors, but when they are concealed from one another by darkness it is still more reprehensible. The promiscuous assemblage of the sexes in the skating rinks is everywhere reprobated, and stringent laws are being enacted for their regulation, but in the Good Templar halls often little effort is made to

exclude objectionable characters, and we learn from their expositions that it is one of the fundamental rules of the order that no evil reports shall be indulged in by one member against another, and such a violation of their laws would be attended by the expulsion of the accuser instead of the offender. This multiplies facilities for evil, and such lodges should be suppressed or subjected to the surveillance and control of the law.

The rinks are modest rivals but are being tabooed within a year of their revival, while the Good Templar lodge has flourished for twenty years. This is another confirmation of the Masonic statement that their deeds cannot endure publicity, but must be tyled to perpetuate them. Give the rink a tyler and bombastic names to evade the eye of the law and its permanency will be equally secure. B. T.

PITH AND POINT.

AN OLD U. B. BROTHER PROTESTS.

My grandfather was one of General Washington's body-guard. He died a United Brethren in Christ. Grandmother lived to be a hundred years old and died in the United Brethren faith. Father and mother lived to a good old age. They were old soldiers in the U. B. church. They long ere this have made a triumphant voyage, landing on the evergreen shore. Nearly half of their large family of children have crossed the river. Some are standing on the brink waiting for the signal; while to others the shores are growing nearer. And I have been clinging to the United brethren willows for over thirty-five years, sipping at the inexhaustible fountain. I would hate awfully now to be horned out of the old homestead by a few unruly goats.—D. K., *Douglas Co., Kansas,*

GOOD TEMPLARS BETRAYING PROHIBITION.

I learn casually, that Harry B. White, the head of the Good Templar organization in Ohio has turned traitor, and is playing Prohibitionists into the hands of the Republicans by foisting such speakers as Ellen J. Foster and others upon them. The secret temperance societies with their Masonic chiefs in sworn brotherhood with the Masonic chiefs of the Republican party are like calves with rings in their noses—liable to be led wherever the Republicans who hold the strap desire them to go.—C. M. S., *Clearport, O.*

GROWING INTO ONE SPIRIT.

I had supposed that I was supplied for the year with all the papers that I could find time to read but since the *Cynosure* was added to my list I have read every number of it; and I am becoming more and more awakened each week upon the subject of anti-secrecy. I had never given that theme special thought, and while I was not in the main favorable to secret societies, I considered that the high standing of many persons belonging to them was evidence that those organizations were not of a seriously dangerous character or tendency. I admire the fearlessness, honesty, ability and vivacity with which your paper is edited. I bid you God-speed in your noble work. I endorse the *Christian Cynosure,* I believe, in every particular, except that I am not quite so ultra Anti-masonic as it is. I am growing more so since my acquaintance with it began.—FRANKLIN ELLIOTT, *Shawneetown, Ind. Ter.*

COUNT ON THIS VOTE.

I am opposed to secret societies of every description. If there had been an American electoral ticket in this State last year, and I had been a voter, I should have voted that ticket. I am a temperance man; am 57 years old; never bought a dram in my life; never had one given me or drank one. If the Prohibitionists were running a Mason for the Presidency, I would not vote for him. In 1880, where I lived, Garfield and Hancock were the only candidates voted for. I voted for neither. In 1884 I had no vote. In this town, I am informed, there are thirteen different secret orders in a population of 2,000. I wish something could be done to stop the terrible work. —L. C. EBEY, *Bowling Green, Mo.*

A MASON CONFESSES.

I was once asked by a Mason to join that order, he telling me the good qualities and advantages of the system. He said: "You ought to belong; it's a wonder you haven't joined before. The reason I didn't join sooner was I never was asked. We can *do anything we undertake. The lawyers and judges are generally all Masons.* You heard of that case I had in justice court with Mr. ——? ("Yes") If I had been in the wrong I'd come out right any how, for I had a Mason on the jury to hang it in my favor." The man he was in law with was not a Mason. It is needless to say the Mason won, and they generally do when in law with a non Mason. How does this gaining the case when one is wrong correspond with the oath in the 7th degree?—"I will protect a companion Royal Arch Mason in the wrong as well as in the right, murder and treason not excepted," as given in "Bernard's Light on Masonry."—J. C.

THE CYNOSURE FOR LIFE.

I have been one of its first subscribers, was taking it when everything was burned in the Chicago fire. When I got my first paper after the fire my heart was thrilled with joy, though the sheet was hardly larger than the one that this scribbling is on, but it was joyfully received. When we moved to Oregon we gave our paper to one of our friends and so we neglected it until two years ago, when we subscribed again; and now we intend to keep up our dues while life shall last, for we are as strong on the anti-secrecy question as any one you can find. With another brother in our township I voted for St. John and I have been cast out since that time by many who once appeared to be my friends. But praise God who giveth us the victory, for in his strength I am going on to overcome the enemy and get home to glory where our Forerunner has gone before us. Let us go on in this good work until all secret societies and all intoxicating drinks are banished from our land. God bless you.—WILLIAM SHARICK, *Damascus, Oregon.*

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON IX.—May 31, 1885.—Paul's Charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.

GOLDEN TEXT.—The Holy Scriptures which are able to make thee wise unto salvation. 2 Tim. 3: 15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

The duty of venerating our early teachers. v. 14. The exhortation to Timothy to "continue in the things which he has learned, remembering of whom he has learned them," is much needed advice in an age like the present when there is such a fondness for new and strange theories. Grandmother Lois and mother Eunice knew whereof they affirmed. Their religious faith had no mixture of conjecture and guess work, and above all they witnessed to the truth of their doctrine by holy lives. But there are many religious teachers whose advice to Timothy would have been very different from Paul's. They would have told him to judge and think for himself. They would have hinted that Grandmother Lois especially, had old fashioned ideas, and was hardly up with "advanced thinkers." But it is no sign of a strong, rather of a weak mind to despise the teachings of old and experienced Christians and want to strike out new paths for ourselves—paths which far oftener lead to skepticism and general doubt of everything than to truth. Mr. Gladstone on this point has spoken words which should be regarded: "Unhappily, the rejection of authority is often a cover for indolence as well as wantonness of mind, and the rejection of solid and venerable authority is avenged by lapses into the most ignoble servitude."

The Bible the great educator. vs, 15–17. The Old-Testament was the text-book of Timothy's childhood, but there are many in our day who would practically close up this grand armory of Christian truth as obsolete and unfitted for modern needs. This is a great mistake. "All Scripture is given by inspiration;" therefore all Scripture is "profitable." Much of the prevalent loose views regarding the Bible must be traced directly to the influence of the Masonic lodge. To tear from the Scriptures, as it profanely does, the one name which makes them the Bible, *the* Book, is like tearing the sun from the heavens. No wonder that where Masonry prevails darkness should cover the earth and gross darkness the people. The world needs a whole Bible just as it needs a whole Christ and a whole Gospel. The tendency of so-called "liberal thought" is to reason away so much of revealed truth as to leave a dead system in place of a living faith, and the consequences are a sad lessening in the number of those who are "thoroughly furnished to every good work."

3. *The motives for being zealous and earnest.* vs. 1-8. Every Christian has these three prime incentives to fidelity: (1) Christ's coming. We know not the time; we only know it will be sudden and unexpected. This thought should keep us watchful, as if he were already "at the door." (2) These are evil times, when even Christians turn away their ears from the truth. The more need we should boldly proclaim it. (3) The Pauls of to-day are leaving the battlefield for their crowns. Their places stand empty for us to fill. Let us fill them worthily.

LIGHT FROM THE WORD.

How did David value the Scriptures? Ps. 119. How did the Pharisees once fall into an absurd error by not knowing the Scriptures? Mark 12: 24. What is the doom of lodge teachers who mutilate God's word? Rev. 22: 18.

EXPLANATORY.

The second epistle to Timothy may be regarded as the dying counsels of the most eminent of the apostles to one who had just entered on the ministerial life. We should read it with the interest with which we do the last words of the great and the good. We feel that, having little time to express his wishes, he will select topics that lie nearest his heart, and that he deems most important. Let us sit down at such a man's feet, and listen to his parting counsels.—*Barnes.*

"Which are able to make thee wise unto salvation." The present tense indicates that the Holy Scriptures had not completed their work on Timothy, when in his boyhood, he first mastered their contents. It was still going on.—*Ellicott.* The education of Timothy is a convincing proof of the blessing of family devotion to God. Church and school must be inwardly united, if they will work upon the heart for faith and conversion.—*Lange.*

"Through faith which is in Christ Jesus." Faith in Christ is the key which will unlock and give access to the treasures of saving wisdom which are laid up in the Old Testament.—*E. M. Goulburn.*

"Given by inspiration of God." Literally, "God-breathed." Ct. 2 Pet. 1: 21, "Holy men of God spake as they were moved by the Holy Ghost." The word does not enable us to establish or give preference to any of the theories of the *mode* of inspiration, but it does seem (*Cook*) fairly either to *assume* or to *enunciate* this vital truth; that every separate poraion of the Holy Book is inspired, and forms a living portion of a living and organic whole. While, on one hand, this expression does not exclude such verbal errors, or possibly such trifling historical inaccuracies as *man's* spirit, even in its most exalted state, may not be wholly exempt from, and *human* transmission and transcription may have increased, it still does certainly assure us, on the other, that these writings, as we have them, are individually pervaded by God's Spirit, and warrants our belief that they are (in the words of Clement of Rome ad Cor. 1: 45) "the true utterances of the Holy Ghost, and an assertion of the *full* inspiration of the Bible."—*Ellicott.*

"For instruction in righteousness." Literally, "for the training which is in righteousness;" the teaching and exercising the believer in all the parts and duties of the Christian life. Thus, as Bishop Ellicott well enumerates the uses of Holy Scripture, it *teaches* the ignorant, *convicts* the evil and prejudiced, *corrects* the fallen and erring, and *trains in righteousness* all men.—*Cook.*

THE BIBLE TRAINING FOR PERFECT MANHOOD. One of the great dangers to Christian character is a one-sided development. Men are good in one direction and fail in another. They cherish certain virtues, and forget others quite as important. Dickens' description of the Skitzlanders is not a wholly distorted picture of the moral condition of men. Now the Bible is specially fitted to guard against this danger, and to make complete and perfect character.—*Peloubet.*

"In season, out of season." But, "for thy work, set apart no no definite and fixed hours, no appointed times. Thy work must be done at all hours, at all times." St. Paul urges on God's true servants a restless, sleepless earnestness, which struggles on with the Master's work in spite of bodily weakness and discouragement, in face of dangers and the bitterest opposition.—*Ellicott.* Just as the fountains, though none may draw from them, still flow on: and the rivers, though none drink of them, still run; so must we do all on our part in speaking though none give heed to us.—*Chrysostom.*

"For the time will come." It has come in every age after the first glow of enthusiasm has grown a little dim, and some who were gathered into the church are found to have been merely warmed from without, not truly converted. It always comes in a worldly church.—*Cook.*

"Having (the people having) itching ears." That is, seeking to hear for their own pleasure; wanting their vices and infirmities to be tickled.—*Alford.* Desiring to be pleased, rather than instructed; to hear what was pleasant, not what was true.—*Peloubet.*

"Do the work of an evangelist." Much the same as a preacher or missionary of the Gospel, a carrier of its good tidings, without, as in the case of a pastor, being fixed to any definite locality.—*Buller.* Probably Timothy's usual work. Even while over the church in Ephesus, he must not limit his work. The church is no club seeking only the good of its own members. They and their minister must always be seeking the lost, going out into the by-ways and hedges. This is true broadness and liberality.—*Ellicott.*

"For I am now ready to be offered." He sees, in his present suffering, in his harsh treatment, the beginning of that martyrdom in which his life-blood would be poured out.—*Ellicott.* He represents his violent death under a gentle lovely figure of the peace-offering. He was in the condition of the victim on whose head the wine and oil had been already poured, and which was just about to be put to death.—*Barnes.*

"I have kept the faith." His own personal faith in Christ, and the truths of Christianity committed to his charge. Through all trial, and mockery, and persecution, and suffering he had held fast by the saving truths which he received by special revelation from above, and which as a chosen vessel he was sent forth to declare to a perishing world. (Gal. 1: 12; Acts 9: 15).—*Fairbairn.*

A knowledge of Bible geography is not essential to salvation, but is necessary to a complete understanding of the Scriptures as the Holy Spirit has given them. In spite of the attention given to these subjects many scholars are deplorably ignorant of the locality and relative position of places mentioned in Bible stories. One very effective way of attracting children's attention and securing their interest is to draw an outline of Palestine, and then to mark every place as it is first mentioned in the lessons. If this sheet is looked at two or three minutes every Sabbath, with a brief review of the places noted, the Scriptural topography can easily be fixed in the minds of the dullest scholars.—*S. S. World.*

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has oone but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conferenee.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be exeepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

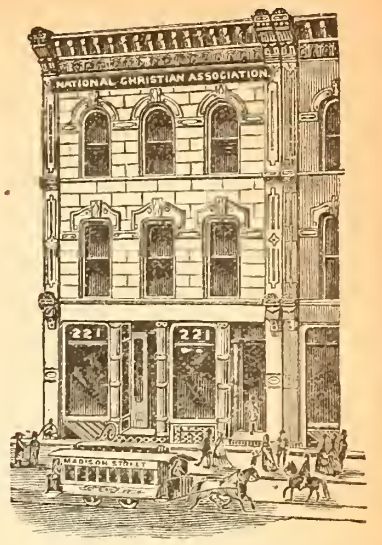
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 21, 1885

JOSEPH COOK'S LECTURE should not be forgotten. If any have lost or not received the printed form of request to Mr. Cook, please write for one to Secretary Stoddard, 221 W. Madison St., Chicago. Every one who signs a request for Mr. Cook to lecture against the lodge, commits himself in favor of the discussion. Get names.

Dr. G. P. HAYS, pastor of the Central Presbyterian church in Denver, Colorado, and moderator of the last Presbyterian General Assembly, preaches the opening sermon this year at Cincinnati. Like Napoleon's Marshal Lannes, he is one of the "Bravest of the brave." We ascertained at Saratoga last May that he is no Freemason, and he is in favor of Mr. Cook's address.

THE SWEDISH QUESTION.

A Swedish Lutheran letter which we give in this number on the Free church leaders in Sweden, is the production of an able and honest man and Christian. We shall send it to Dr. Waldenstrom, and Pres. Ekman and our readers shall know what they say for themselves.

The *Cynosure* deplores the controversey about the nature of God and the mode of his infinite existence. The history of the Unitarian or Socinian controversy is a history of religious relapse; and the sin lies at the door of those who disturb the masses by speculations which prevent their worshiping Christ as "every creature in heaven and on earth" will yet do. Rev. 5: 13.

A godly woman was muddled and perplexed by Unitarian arguments, till one day she fell on the text, "As therefore ye have received Christ Jesus the Lord, so walk ye in him." It flashed across her mind, "I know that when I received Christ, I received him as Thomas did, (John 20: 28) as my Lord and my God, and so I was complete in him." This makes nothing against the other Scriptures, that God "is one God," "none beside" him, none like him; nor against the fact that Christ was "sent," that the Father "sent him," or that the Father was "greater" than Christ in his humiliation. Christ is man to pity us and God to save us. The way to attain to a knowledge "of God and Jesus Christ whom he hath sent," is to take the words of the Bible as they stand and believe them, and pray that the Holy Ghost, who is the "Spirit of truth" "may lead us into all truth."

We do not wish to keep the Lutherans from becoming Congregationalists, or vice versa, if any Swedes wish to join a godly Congregational church, or any Congregationalists join Lutheran churches, as hundreds have done. But we pray that, joining Congregational churches they may see to it that those churches are hermetically sealed against the worship of devils in the lodge.

ARE CONGREGATIONALISTS A SECT?

Our good Bro. Hinman speaks of them as "These sectarian churches," in his article of last week.

The Puritans, with Cromwell at their head, did not unchurch or disfellowship even the church whose bishops put them in prisons and pillories. They insisted that all religionists should be unmolested, unless, like Mormons, they committed crime, and called that religion.

So in this country, Congregationalists formed all the first mission boards as unsectarian bodies. Their first churches would not be called *Congregational*, as witness the First churches in Hartford and New Haven. They did not intend to be a sect, but simply *churches of Christ.* They formed the American Missionary Association, as unsectarian, and it remained so till sectarians drew off from it. Bancroft (vol. 1, p 279) says they insisted that "not even a ceremony should be tolerated unless it was enjoined in the Word of God." Thus they were opposed to secret societies by origin and constitution.

The society to aid American colleges paid Congregational money to avowedly Presbyterian and Lutheran colleges.

They were thus anti-secret and anti-sect, and they have suffered in numbers for both reasons. Thirty-nine years ago, in Farmington, Ill., the Illinois State Congregational Association voted that "An organization requiring an oath or pledge of secrecy, is thereby different from, and OPPOSED to a church of Christ and a republican state." Iowa, Wisconsin, and Ohio State Congregational bodies followed the Illinois example. Similar resolutions were steadily voted in Illinois General Association for a full quarter of a century: and never did one genuine Congregational man or woman object. The Farmington resolution, therefore, repeated from year to year, and acquiesced in by the churches IS CONGREGATIONAL DOCTRINE; and we should acknowledge it.

But Bro. Hinman says, "The name of the venerable President J. Blanchard was dropped from the roll of the General Congregational Association of Illinois, to get rid of faithful Christian testimony" against the lodge. This is literally true. But the name was dropped by a clerk, M. C. Hazard, not legally a member of the body (as the regular delegate was present); and the name was dropped by him as the agent of a conspiracy of a handful of men in Chicago, who are not pastors, yet who intimidate Chicago pastors, and who really run the State Association. This clerk without a word said then or since, dropped the name of Pres. Blanchard; and these Chicago conspirators have prevented any inquiry into this dropping of one of their oldest members! But the mass of the Illinois Congregationalists would, if they understood the facts, abhor this act as conspiracy and crime.

As to sectarianism, though it is an easily besetting sin, the above facts show that it is not specially a sin of Congregationalists. "A National Congress of churches" of all denominations met last week in Hartford, Conn., seeking the death of sect and schism. But sects cannot be destroyed by forming a new sect; nor by dissolving existing churches, and resolving society into its elements; nor by teaching that membership in a Baptist, Methodist, or Presbyterian church is to be repented of as a sin and put away. It is not a sin. The Holy Ghost meets men in such churches. Yet the present division of Protestants is a terrible evil, and promoting and keeping it up is a sin in all who do it. We can only become one in Christ, by seeking first his kingdom, opposing all that obstructs its coming, and ourselves ignoring sectarian divisions, and condemning and exposing schism.

—Elder Hezakiah Davis, in his Fast-Day sermon in the Congregational church at Southington, Ct., named as one reason for fasting the prevalence and power of secret societies.

—Bro. O. A. Williams, of Gladstone, Ill., in sending a contribution for the Illinois State work, speaks of the pleasure he takes in reading of Bro. Dissette's labors through hitherto unvisited regions.

—Secretary Stoddard spoke last week Wednesday evening to a fair audience in Pastor Ranseen's Swedish Lutheran church on the corner of May and Huron streets in this city, and on Friday went to Freeland, Ill., to fill an appointment.

—The attention of friends in New England is especially called to the notice of Bro. Hinman on the 12th page of this number. While located at Willimantic, Conn., and ministering regularly to the Independent church of that place, he is free to use a great part of his time in the reform lecture work. Send for him and you will wish him to come again.

—Friend Lawrie Tatum of Iowa, a former Indian agent, continues to have a deep interest in the condition of the Indians. In a letter to the *Christian Worker* he mentions the fact that the Osages have from the Government about $60 annuity every six months for each member of the tribe. He sagely observes, "that amount paid to white people, with the understanding that it was to be continued during life, would largely take the energy out of very many of them."

—The Norwegian publishing Company of Chicago, incorporated in July, 1884, publishes a political weekly journal in the Norwegian language called "*Amerika.*" This paper has been regularly issued since the first of January this year, and has already a circulation of about 4,000. Among the sterling principles in the form we read with surprise and pleasure these: "It will defend positive Christianity and Christian morality;" "It will not encourage secret societies either by advertisements or otherwise, but when deemed necessary will expose the unchristian principles upon which they are founded, and also reveal their doings from time to time." All Norwegians should patronize such a paper.

—There are more studeuts in the Christian college in Madras than in the Government and Hindoo colleges together. Christians in India are convinced that a great preparatory work is going on, to be soon followed by large results.

HON. GERRIT SMITH.

This distinguished gentlemau was the Napoleon of morals. As at the terrible battle of Lodi when thirty Austrian cannon were raking the long, narrow bridge, which must be crossed to reach the enemy, when his colors had passed from falling hand to hand, Napoleon seized the lead-riddled banner, and pushed over to victory at the head of his columns, single and alone; so Mr. Smith would have crossed over any gulf of wrong upon a single stringer of right in the face of all the batteries of

"Earth and hell confederate."

He was one of the handsomest men and had perhaps the finest business capacity and best voice and natural education of his age. At one time he was said to have owned a million and a half acres of land. He seemed to have the touch of Midas which turned everything to gold. Yet his thrift and wealth had none of their ordinary concomitants, narrowness and avarice. His wealthy old father, Peter, the founder of Peterboro and the fortunes of his son, though himself a volunteer missionary and tract distributor, complains that "Gerrit gives too much to the missionaries."

Whoever remembers the business smash-up in 1837, when good men found it hard to get specie enough to take a double letter from the post-office, recollects how banks were suspended, business was blocked, and land unsalable at any price. This panic, which crushed thousands, enriched Mr. Smith. His friend and his father's friend, John Jacob Astor, loaned him two hundred and fifty thousand dollars on his Oswego property. The county clerk neglected to forward the mortgage, as ordered; and that quarter million of dollars loan rested quietly for weeks on Astor's confidence in the word and integrity of Gerrit Smith. He modestly refers to this loan as "A mercy from God:" which forcibly brings to mind Cromwell's report of his stupendous victories to Fairfax, or to Parliament.

Gerrit Smith was graduated from Hamilton College at twenty-one years of age, and married the only daughter of his college President, Dr. Backus, within a year. His father about the same time put into his hands the whole of his princely estate, which kept him from political and professional life and chained him to business. But the key to his greatness, like that of Cromwell and John Quincy Adams, is to be found in his religion.

It was a season of religious awakening, the most extraordinary ever known in this country, unless the revivals of Whitefield, Edwards and the Tennents be an exception. Charles G. Finney, a young lawyer in the forests of Jefferson county, N. Y., had been converted to Christ and left the Masonic lodge. He said to the writer of this sketch, "As soon as I was converted to Christ, my moral nature loathed it, and I went to the lodge and demanded my discharge." This was in the autumn of 1821. At that time the leading men in the counties and churches of New York were almost all Masons. Finney's renunciation of the lodge, though he said nothing in public about it, by the silent working of the Spirit of God preceded and presaged a mighty religious upheaval of the popular mind,

"As coming events cast their shadows before."

Five years after his quitting the lodge, Morgan was killed by Masons; 1,500 lodges went down, and 228,000 votes were cast against it in 1832. Thurlow Weed, "The Warwick of American politics," started his paper in Rochester, and the leading minds throughout the State of New York, freed from the lodge-sorcery, and left at leisure to think and reason, turned their thoughts toward God. In the city of Rochester especially, it was said that there was not a professional man of any kind who did not become a consistent professor of religion. "The strong man armed" being cast out by the fall of his secret worships left the popular mind vacant and free to be filled and occupied by the Holy Spirit. Such will be the world's experience when Christ's worship excludes Satan's.

Such was the religion Gerrit Smith experienced when the devils were cast out of his State. In his journal we are permitted to see the religion of his house and heart. Like Caleb and Joshua he "wholly followed the Lord." He writes:

"*Mar. 6, 1834.* This evening my dear wife and myself, under a sense of our sins, resolved to spend the following day in fasting and prayer, and searchings of heart."

"*April 6.* The past week has been a week of great mercies to our church, of great humbling of heart, of sincere repentance, of many confessing to God and man. My dear son manifested yesterday more religious tenderness, more concern for his soul than I ever knew him to before. Upwards of one hundred persons have taken anxious seats."

Many similar entries are given. Indeed, his diary is as near like Cromwell's as his different circumstances and surroundings permitted. Nor was his religion mere sentimentalism and emotion. In the year 1826, March 17th, he joined the Presby-

terian church, making a public profession of his faith in Jesus Christ as his God and Saviour.

He writes Sept. 14th, 1828, of members of his household: "The first Sabbath after they left us they spent on the way from Albany to New York. They have profaned a great part of this holy day. May I truly lament this sin in members of my family." And next year, 1829, he drew up a petition to Congress against opening post-offices and transmitting the mail on the Lord's day. The petition closes:

"By the memory of our fathers, whose piety, as well as their wisdom and blood, contributed to secure our independence, and frame the Government under which we live; * * and lastly, we conjure you, by that final accountability, which will be no less rigid in the public and official, than in the private acts of men, to spare the Sabbath and the inestimable temporal and eternal blessings that are bound up in it."

Many years later (1869) he printed and distributed a sheet against excluding the Bible from schools, in which he says: "But it is said the school will fall if the Bible is left in it. Then let it fall. However great might be this loss, it can better be afforded than the insulting God by singling out this book, and this only, for expulsion from the school."

And in 1873 he writes: "Any institution may be regarded as near its end, when to prolong its life, it falls to compromising. One of the proposed compromises is to forego prayer in the school. Another is to forbid all religious teaching, and especially to exclude the Bible from it. Nothing could justify the ostracising of Shakespeare or Milton from the schools. Still less can anything justify ostracising the Bible from them. For even admitting what may be said of errors in the Bible, no other book equals it in specimens of the truest eloquence, and in the wisdom and purity of its precepts."

At the same time, when Mr. Smith was pleading with Congress and the public for the Sabbath and the Bible in the schools he was pushing another plank of the American platform. He writes in his diary, Oct. 19th, 1828:

"I find that many members of our church are opposed to our measures for suppressing intemperance. Their eyes are not yet opened to the magnitude of the evil. Oh that God would give us all a spirit to inquire of him what is our duty in this matter!"

And his speech at Syracuse against the lodge, published in this number, taken with these three topics: the Sabbath, the Bible, and prohibition, show that the whole American platform was born of God in this one great mind, more than half a century ago.

In Shakespeare Hall, Syracuse, Nov. 15th, 1870, Mr. Smith appeared on the platform along with the now sainted David Bernard and Samuel D. Greene, and gave the speech printed in this number of the *Cynosure*. He saw with holy satisfaction, as in a mirror, his own grand conceptions reflected in the revival of Anti-masonry, and nothing but the weight of seventy-three years prevented his taking his place at its head and helping to usher in the better day which it foretells.

Great men are meek. It was the consciousness that his principles were so far in advance of those of the American people, and so must make him seem ultra and singular that made him shrink from public life. When elected to Congress by the voters of Oswego and Madison counties, by a large majority, in 1852, in his letter to his constituents he praises their "very rare generosity in electing a man to represent them, the peculiarities of whose political creed leave him without a party." He then presents them his (American) creed, woman suffrage and anti-war included. Yet he knew the Republican party in the fearful grapple, would need and demand the co-operation of a partisan member, and so he resigned at the end of a single Congressional session. Singularity and the notoriety which it gives when allied to talent, is painful to the feeling heart; and so, after uttering his testimony in the teeth of the human beasts whom slavery had sent up, like Dawson, Brooks and other assassins, to legislate with bowie-knives and bludgeons, for the establishing "an Empire whose corner stone was slavery," on the ruins of popular government, Mr. Smith published his speeches and allowed a member of the Republican party to take his seat in Congress.

But, one says, he was singular and inconsistent. He gave John Brown money to invade Virginia, and force her by war to free her slaves: and then offered bail to Jefferson Davis, who inaugurated a bloody rebellion to make the slaves' bondage perpetual.

Granted. And did not the celebrated and amiable moralist, Paley, prosecute a man for stealing from him, and then fee a lawyer to defend him; saying, "In prosecuting him I did my duty to the State, but I bear no malice against the wretch, and if the law gives him a loophole of escape to his family, I am willing?"

Yes, but Mr. Smith denounced war in his political creed, and offered to arm and equip a regiment of slaves to shoot down their masters who were rebels?

Yes, this too is true. So did another godly man, in the ranks, take close aim with his rifle, and always utter a prayer for the rebel's soul before he fired, and brought him down. "O Lord have mercy on his soul." The spirit of war is not the spirit of Christ. A godly Congregational deacon, near Mendota, Illinois, brought his daughter to Wheaton College. He was in the Union cavalry, and a piece of a shell passed through his body and he fell over on the neck of his horse. His company were in the rage of a retreat before the rebels. He said to his comrades, "Lean me up against that tree and give me my arms. I will do for some of them if they come this way."

"But," said the writer, "would you have shot down men, when supposed to be dying yourself?"

"Yes," said the godly man, "the spirit of war was in me. I don't pretend to justify it."

So Mr. Smith said at a war meeting in Peterboro: "A word to the armed men who go South. They should go more in sorrow than in anger. The sad necessity should be their only excuse for going. They must still love the South. But conquer her, and most completely, too, we must, both for her sake and our own." "Slavery which has infatuated her, is the crime of the North as well as of the South." Here was a great soul struggling for principle where there are no principles. For it is an old maxim that "Necessity has no law." *Inter arma leges silent.* Amid arms the laws are silent, and sense and reason then take their place: and Mr. Smith had large reason and sense.

Mr. Greeley's Cyclopedia tells us that Mr. Smith "underwent considerable fluctuations in his religious creed." This is perhaps true. It is true, too, that like the great Robert Hall, his reason suffered a temporary eclipse. As Macauley delicately insinuated in a letter to Mr. Hall, "His mind was crushed by the friction between things as they are, and things as they ought to be."

Let us glance at Mr. Smith's religious life, and see if we can account for apparent aberrations.

As we have said, he was an Adonis in manly beauty, and lapped in praise and adulation. Of course, being human he suffered somewhat from that solvent of virtue which Cowper thus apostrophises:

"O Popular Applause, what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales;
But, swelled into a gust--who then, alas!
With all his canvass set, and inexpert
And therefore heedless, can withstand thy power?
Praise from the shrivelled lips of toothless, bald
Decreptitude; and in the looks of lean
And craving poverty, and in the bow
Respectful of the smutched artificer,
Is oft too welcome; and may much disturb
The bias of the purpose. How much more,
Poured forth by beauty splendid and polite,
In language soft as adoration breathes."

And such "popular applause" was the atmosphere in which Gerrit Smith breathed. He married at twenty-one. Before the year was out he had entire control of his father's immense estate, and knew how to handle it. He bought half the city of Oswego for thousands and sold it by millions. At his father's death in 1837, he paid to his brother's and sister's children one hundred and sixty thousand dollars for their share of the property which then became his own. But, as the property greatly increased in value, in 1860 he paid them $160,000 more; and as it further increased in value, in 1862 he paid them $160,000 more, and in 1864 he added $80,000. Of this vast sum, $320,000 was mere gratuity, yet simply entered in his account as a matter of "equity," the property having proved to be worth more than he took it at. Such was his conscientiousness. And his benefactions to religious and benevolent objects all the time flowing as a stream.

Such wealth and popularity were a sufficient ordeal. But his religious ordeal was far greater.

The year of his graduation, of his marriage, the Presbyterian General Assembly voted slavery to be "an atrocious violation of the most precious rights of human nature; utterly inconsistent with the law of God and the Gospel of Christ." In 1826, six years later, himself and wife joined the Presbyterian church. That year Morgan was murdered and Freemasons were required to confess their sins of lodge-blasphemy and corruption which they did. Such was the Presbyterian church when Gerrit Smith joined it.

In 1837 that same General Assembly excinded four synods, including the one to which Mr. Smith's church belonged, professedly to get rid of New Schoolism, but really to get rid of Abolitionism and Anti-masonry. The writer sat and heard Dr. W. S. Plummer, D. D., of Virginia, assign as a reason for cutting off those four synods, that their ministers "went to Presbytery with their saddlebags stuffed with Anti-masonic almanacs:" and Geo. Baxter, D. D., avowed as his reason for quitting the New and joining the Old School, that the Old School were not and the New School were Abolitionists. Dr. Baxter was president of the Theological Seminary, Prince Edwards county, Virginia, and a few years later that assembly petted and lionized James H. Thornwell of Columbia Theological Seminary, S. C., who was a promnent secessionist and rebel, the author of a resolution declaring slavery to be "*no moral evil!*" Rev. George Bourne, a Southern minister, had been cast out years before, as a hopeless fanatic for publishing a book with a picture of a slave-holder who strapped his slave to a log for attempting to run away, and, in presence of his slaves began to chop him off from his feet toward his head, the sufferer crying "Oh massa! God a massa, do begin at the other end!"

Gerrit Smith had not studied theology. His religion was practical and facts like the above, of which there are enough to fill a volume, filled him with loathing for the church which he had loved. The Methodists had censured two of their ministers for attending and praying at an anti-slavery meeting, and one of their bishops had become a slave-owner and refused to manumit them. The Baptists, who were loosely united in a national missionary society, split on the same rock, more Baptists being slaveholders than of any other denomination. What was Mr. Smith to do? This is what he did do. He built a plain chapel and preached in it himself, and kept up family prayer to the day of his death. The American Board, to which Mr. Smith had given thousands on thousands, in 1845, on motion of Dr. Woods, voted slave-holding to be no bar to Christian fellowship! And while Satan had thus secured the vote of the organizations representing orthodox Christianity, Dr. Channing laid his immense popularity on the altar of his country and humanity, and wrote a book which incurred the threatened vengeance of the slave-holders. Garrison, Sumner, and Lydia Maria Child, with a host of followers, either discrowned Christ as Channing did, or cast off all visible religion and assailed slavery, the Bible, the Sabbath and the churches, with equal bitterness. In this tempest, more terrible than that raised by "The Prince of the power of the air" on the Gallilean lake to swamp Christ's disciples, Mr. Smith set sail on his own single plank. He stood firm by the Constitution which Garrison, Stanton and the Burleighs denounced as "a covenant with death, and an agreement with hell;" and as we have seen, above, though unable to meet all the assaults upon it; stood firmly by the Bible, prayer and communion with Christ to the last. Mr. Frothingham, whose religion was of the frothy sort, yet, as his biographer does justice to Mr. Smith, on page forty-seventh of his book, writes: "A pious Methodist minister at Peterboro in 1873 [only a little while before he died] recalls with warm emotion Mr. Smith's demeanor at the Lord's Supper, and his devout manner of conducting service in his own free chapel." And the writer of this sketch, too, bears earnest testimony, almost amounting to homage, to the piety of Mr. Smith. He knelt with him at family worship in the spacious parlor of that mansion which sheltered the Abolitionists who were driven from Utica by a mob led by a Democratic member of Congress. No Bible was needed. Mr. Smith repeated the Scriptures from memory in tones "like the memories of joys that are past, pleasant yet mournful to the soul."

Great, glorious, childlike man! The sublime and beautiful blend in thee. Thou wert "converted" and as "a little child," and so fit for the kingdom of heaven, The seed thou hast sown will yet wave in an abundant harvest; though thou wert meek and ready to apologize for seeing farther and clearer than others.

In the trials yet before us,
In the evil days to come,
In the shadow of the prison,
Or the cruel martyrdom,
We will think of thee, O brother,
And thy sainted name shall be
In the prayer of the captive
And the anthem of the free.

Such minds as thine can only be free where what is true in theory is reduced to practice, and fact and right are the same. Heaven seems dearer because Gerrit Smith is in it; and earth's storms seem lighter because they no longer fall on him.

—Misses Jennie Smith and Adelaide Sherman, railroad evangelists, connected with the Woman's Christian Temperance Union, are doing a good work amongst the hundreds of railroad employees residing in Atlanta.

THE HOME.

SATISFIED.

Not here! Not here! not where the sparkling waters
Fade into mocking sounds as we draw near—
Where in the wilderness each footstep falters;
I shall be satisfied—but oh, not here!

Not here, where all our dreams of bliss deceive us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where heaven's repose the weary heart is stilling,
And peacefully life's time drossed currents flow.

Far out of sight, while mortal robes enfold us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

What! truly satisfied? The spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longings—
The aching void which nothing earthly fills?
Oh, what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending;
Saviour and Lord, with thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I then shall see thee, and "be satisfied."

—*Selected.*

WALKING WITH GOD.

Sometimes we read in the Bible of walking before God, as when He said to Abram, "Walk before me, and be thou perfect," (Gen. 17: 1). Sometimes we read of walking after God, as when Moses said to the Israelites, "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him," (Deut. 13: 4). But of Enoch and Noah it is said that they walked *with* God. To walk *before* reminds us of a child, running and playing in the presence of a father, and conscious of perfect security because he is near and behind. To walk *after* is becoming to a servant, but to walk *with* indicates fellowship and frendship.

It must not be forgotten that when Enoch and Noah walked with God, they lived in the last days of the antediluvian dispensation, when perilous times had come. They were just such times, our Lord himself tells us, as shall terminate the history of the present dispensation (Matt. 24: 37–39; Luke 17: 26, 29); and the last days are even now at hand. But it is blessed to know that at such times and in such days it is the privilege of believers to walk with God, close by his side, in the intimacy of sweet and undisturbed companionship, free from danger. Of course it is most important to know how we are to walk with God above the darkness and the storm.

First, we must walk by faith. It is expressly declared for all true Christians, "we walk by faith, not by sight" (II. Cor. 5: 7). Faith then is not an arbitrary and unreasonable thing, as many suppose; it is an absolute necessity, arising from the very nature of our relations to God. "Can two walk together, except they be agreed?" (Amos 3: 3). Impossible. Neither can God and man walk together, except they be agreed; and they can never be agreed except by faith on our part, which brings us into harmony of heart with God's revealed will. Hence it is written, "Without faith it is impossible to please him," (Heb. 11: 6); and no wonder, for if there is no confidence in God's Word, no approval of God's purposes, no delight in God's ways, heaven itself would not be heaven but hell to the unbelieving soul. See Matt. 8: 10; 9: 2, 22, 29; 21: 21, 22; John 3: 14–18; 5: 24; 8: 24.

Second, we must walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye can not [may not] do the things that ye would. . . . If we live in the spirit, let us also walk in the spirit," (Gal. 5: 16–25) There is obviously something more in walking than mere living. A man may be alive and yet asleep, but walking implies wakefulness, activity, progress; and it is well for us to ponder what is meant by walking in the spirit. John 3: 5–8; 4: 14; 7: 38, 39; 14: 16, 17, 26; 15: 26; 16: 7–14; Gal. 6: 8.

Third, we must walk in love. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour," (Eph. 5: 1, 2). It is only unshaken faith in his infinite love that can cause us to walk in love toward one another, for his is the infinite ocean, and ours but the spray, alas! too often stained with the impurities of earth. This is the way he puts it; for it is not until we read, "Having loved his own which were in the world, he loved them unto the end," that we read, "a new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another," (John 13: 1, 34). John 15: 12, 17; Gal. 5; 14; Col. 3: 14; James 2: 8; I Pet. 5: 8.

Fourth, we must walk in obedience. "This is love, that we walk after his commandments," (II John 6). "He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him. . . . He that saith he abideth in him, ought himself so to walk, even as he walked," (I John 2: 4–6). Of course he ought; for if we abide in Christ, and Christ abides in us, the two shall never be distinguished. If he represents us in heaven, we ought to represent him on earth, according to the will of God, whose commandments are not grievous. What are they? "This is his commandment, that we should believe on the name of his son Jesus, and love one another as he gave us commandment," (I John 3: 23). Simple and precious commandment! John 14: 21–23; I Cor. 7: 19; Col. 2: 6, 7; I John 5: 1–5.

Fifth, we must walk circumspectly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," (Eph. 5: 15, 16). The word rendered "circumspectly" is elsewhere translated "diligently," and this is the probable meaning here. We can redeem time only by making diligent use of present opportunities, and every five minutes spent in testimony and service for Jesus is time redeemed from the wasted past. He himself is the brightest example of diligence. Mark 1: 20, 21, 28, 29, 35; John 1: 36; 6: 19; 7: 1; 9: 4; 10: 23.

Sixth, we must walk in the light. "Ye were sometime darkness, but now are ye light in the Lord: walk as children of the light," (Eph. 5: 8). It is said that "God is light," before it is said that "God is love," (I John 1: 5; 4: 8); and if we walk with God, we must walk in the light, concealing nothing, but frank, open, sincere, truthful in every thought and word. I Thess. 5: 5, 6; 4: 1; John 1: 4; 8: 12; Matt. 5: 15; I Pet. 2: 9; I John 1: 5–10.

Seventh, we must walk worthy of our vocation. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," (Eph. 4: 1). We are "called unto the fellowship of his son Jesus Christ our Lord" (I Cor. 1: 9); we are "called unto liberty" (Gal. 5: 13); we are "called the sons of God" (I John 3: 1); we are "called with an holy calling" (II Tim. 1: 9); we are called with a "heavenly calling" (Heb. 3: 1); we are called "unto his kingdom and glory" (I Thess. 2: 12; I Pet. 5: 10). Oh, how happy and how lofty should the walk of a Christian be in a poor, perishing world like this!—*Rev. J. H. Brookes, in the Truth*

DO YOU PRAY?

BY REV. ISAAC HYATT.

Away with your vain speculations about prayer and answer my question: Do you pray?

Do you draw near to God each day, renouncing everything you know to be wrong, in the name of Jesus? Do you ask God for wisdom to enable you to select the good and eschew the evil appertaining to this life, as you ask your Sabbath-school teacher, your pastor or any near and dear friend in whose ability you have confidence, to assist you to choose the pearls and cast away the dross that are scattered about your pathway? Do you come to the Lord for help in the discharge of your duties, as the little child looks to a loving mother for assistance?

Do you come to your Heavenly Father for his love to be shed abroad in your heart, his peace to pervade your soul, his pardon to rest upon you in the forgiveness of your sins, and his truth to permeate your entire being in its sanctifying power as the depositor comes for his money to the bank where it is deposited?

Do you heartily thank the Giver of all good for his favors to you, as you thank a friend who has kindly and bountifully entertained you during your tarry at his home? Are your prayers formal or faith-filled? Are your petitions sincere? Are they offered in humility? Do you earnestly put your whole heart into your requests? Do you think the Lord will hear you because you are so good, honest, and upright; or because Jesus Christ is your advocate?

THE TEMPLE OF BAALBEC.

Rev. Henry M. Field, D. D., after his return from an extended tour through Eastern countries, has published a book on India and the Holy Land which is both instructive and entertaining. Dr. Field, in a letter to the *Evangelist*, of which he is the editor, thus describes the ruins that mark the place where the grandest of ancient cities is believed to have existed:

The ruins of the ancient city of Baalbec, situated on the plain forty-three miles northwest of Damascus, are the wonder of modern architects.

Everything is colossal. The area is larger than that of the temple at Jerusalem. We may begin with the walls, which are half a mile around, and of such height and depth as are rarely attained in the most tremendous fortress. Where from within I climbed to the top, it made me giddy to look over the perilous edge to the depth below; and when from without the walls I looked up at them, they rose high in the air. Some of the stones seem as if they had been reared in place, not by Titans, but by the gods. There are nine stones 30 feet long and 10 feet thick, which is larger than the foundation stones of the temple at Jerusalem, dating from the time of Solomon, or any blocks in the great Pyramid.

But even these are pygmies compared with the three giants of the western wall, 62 feet, 63½ feet, 64 feet long. These are said to be the largest stones ever used in any construction. They weigh hundreds of tons, and instead of being merely hewn out of a quarry which might have been on the site, and left to lie where they were before, they have been lifted 19 feet from the ground, and there embedded in the wall. Never was there such cyclopean architecture. How such masses could have been moved is a problem with modern engineers.

Sir Charles Wilson, whom I met in Jerusalem, is at this moment in Baalbec. Standing in the grounds of the temple, he tells me that in the British Museum there is an ancient tablet which reveals the way such stones were moved. The mechanics were very simple; rollers were put under them, and they were drawn up inclined planes by sheer human muscle—the united strength of great numbers of men. In the rude design on the tablet the whole scene is pictured to the eye.

There are battalions of men, hundreds to a single roller, with the taskmasters standing over them, lash in hand, which was freely applied to make them pull together, and the king sitting on high to give the signal for this putting forth of human strength *en masse* as if an army were moving to battle. A battle it was in the waste of human life it caused. These temples of Baalbec must have been a whole generation in building, and have consumed the population of a province and the wealth of an empire.—*Scientific American.*

THE CHILDREN AND THE BIRDS.

O wise little birds, how do ye know
The way to go
Southward and northward, to and fro?
Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth year by year,
Now there, now here;
Ever he maketh the way appear."

Dear little birds! He calleth me
Who calleth ye;
Would that I might as trusting be!

—*Harriet McEwen Kimball.*

THE FOUR ORPHANS.

Nellie was studying her verse for the next Sunday. She was quite sure she knew it at last, but she did not understand it very well. It was this: "When my father and my mother forsake me, then the Lord will take me up."

"Take me up where?" asked Nellie of grandfather, who was sitting near. "To heaven?"

"Not exactly," said grandpa, taking off his spectacles. "It means God will protect you, just as you might take your little sister up in your arms to keep her from harm."

"But my papa and mamma would not forsake me," said Nellie.

"Not while they lived," said grandfather, "but some little children have no parents to protect them, you know, and God promises to care for them."

Nellie looked soberly out of the window. She felt very sorry for any children who had no father or mother.

"Long, long ago," said grandfather, after a min-

nte's silence, "there lived in France four little children."

Nellie turned round from the window with a smile on her face. Grandpa was going to tell a story, she knew, and she always thought he could tell nicer stories than any one else.

"What were their names?" asked she.

"Henry, William, Mary and Pierre Portal," said grandfather, "and they all four hid in an oven."

"In an oven!" said Nellie, "Why, what a big one it must have been!"

"Yes," said grandfather, "it was a large old oven built separate from the house, but not far from it."

"What were they hiding there for?" asked Harry who had closed his book and was listeniug.

"Because they were afraid of some soldiers," said grandfather. "This was during the reign of that wicked king, Louis the Fourteenth, who was so conceited that he thought he could never do anything wrong. But whether he thought so or not, he was very cruel, especially towards the Huguenots."

"Who were they?" asked Nellie.

"The French Protestants," said grandfather, "a good, industrious people, who only asked leave to worship God in their own way. They were so honest that the French, when they wish to compliment a man, would say he was 'as honest as a Huguenot.' And yet these people had suffered great persecutions under different kings, and under Louis the Fourteenth they still were hunted from one place to another. Many of them secretly made their way to the seacost aud there found English and Dutch trading vessels, whose captains would hide the poor refugees under bales of goods and heaps of coal, and in this way take them from France to England or Holland, where they could be free."

"Well, did the soldiers find the four children?" asked Harry.

"No," said grandfather, "by and by the soldiers went away without finding them, and then Henry, William, Mary and little Pierre stepped out of their hiding-place. But they felt very sorrowful, for their father and mother with one child, had been killed by the soldiers, and the house had been burnt to the ground. So these four orphan children tried to think what they had better do. I have no doubt they asked God to guide them, for the Portals were a pious family. Many of their relatives in the past century of troubled years, had given up their lives rather than their religion."

"What did the children think they had better do?" asked Harry.

"Well," said grandfather, "after talking awhile, they thought they had better start for the seacost and try to get away in some ship as so many Huguenots had done. So the three boys and the girl started on the long, perilous journey west toward the city of Bordeaux, more than a hundred miles away."

"What a dreadfully long walk," said Nellie.

"Yes," said grandfather, "they had to take paths where they would not be seen, too, I suppose, and they were often very tired and hungry. So very much exhausted did they become that when their journey was not yet half done, at the town of Montauban, the youngest boy, little Pierre, fell down, fainting with hunger at the door of a baker's shop. Fortunately Montauban was one of the few towns in France where the people, if not Huguenots themselves, were yet friendly to that persecuted sect. So when the baker, a kind-hearted man, heard the noise at his door, he came out, and, seeing poor little Pierre, picked him up in his arms, carried him into the house and gave him the food he so much needed. The three other children, after seeing their brother well-cared for, thought they had better go on to Bordeaux."

"And leave little Pierre?" asked Nellie. "Why, I think they ought to have stayed with him."

"Well," said grandfather, "the kind baker could not take care of all the children, of course, and as little Pierre was comparatively safe in his care, Henry, William, and Mary, although very sorry to leave him, yet thought it the best thing they could do. So they once more started out on their long journey on foot toward Bordeaux, which they reached at last in safety. Perhaps Harry can tell us where Bordeaux is?"

"On the Garonne river in the south-eastern part of France," said Harry.

"Yes," said grandfather. "Well, having arrived there, the children walked along beside the Garonne, wondering which shipmaster they would dare ask to take three Huguenot children on board and conceal them at his own risk. At last, however, they found a man who was willing to do this. But instead of putting the children under bales or piles of coal, he put them in barrels."

"They must have felt scared," said Nellie.

"Yes," said grandfather, "I suppose they did feel frightened when they found themselves on board the merchant ship, inside those barrels. They each had only the open bunghole of their barrel to breathe through, and they must have felt very cramped and uncomfortable. But it was well for them that they had managed to get into that ship and get away when they did."

"Why?" asked Harry.

"Because," said grandfather, "King Louis the Fourteenth heard that the shipmasters were in the habit of allowing Huguenots to hide in their cargoes, and he was so angry to think that the Huguenots should escape in this way that he ordered that before any ship was allowed to sail from France to any foreign port, the ship's hold should be fumigated with a deadly gas so that all hidden Huguenots might be smothered."

"What a wicked man he was," said Nellie.

"Yes," said grandfather, "these Portal children were among the last of the refugees who escaped before this order was issued. However, the people still found ways to get out of France in spite of King Louis' orders. Well, our barrels set sail in the merchant ship and passed down the Garonne, out into the Bay of Biscay, around through the English Channel and the Straits of Dover to the low lying coast of Holland, where the barrels were safely unloaded, for this peaceful land was out of King Louis' power."

"Did anybody care for the children?" asked Harry.

"Yes,"said grandfather, "they found kind persons who adopted them, and there they grew up. The sister Mary, made her home in Amsterdam, but Henry and William when grown up, went to England with the Prince of Orange. There Henry learned to make paper, and started a paper-mill of his own on a little stream in a town named Laverstoke. He was very enthusiastic about his business and gathered around him all the best French and Dutch workmen he could find, and after a time he made such good paper that the Bank of England said he might supply them with the paper for bank-notes, and ever since, even to the present day, the Bank of England has bought its paper at the same place of the descendants of this Huguenot boy, Henry Portal."

"What became of William," asked Harry.

"He became a minister," said grandfather. "He was the tutor of Prince George, who afterwards became George the Third, King of England."

"Well, what became of that little brother they left behind?" asked Nellie.

"The baker took good care of little Pierre," answered grandfather. "He kept him until he grew to be a man. Pierre always held to his Protestant faith. When he grew up he became a cloth-manufacturer, and some of his descendants came to high offices and were called lords and barons. So you see, Nellie, that although these four children had no father and mother, yet God took good care of them; and I think they must all of them have been sure of the truth of your verse, 'When my father and mother forsake me, then the Lord will take me up.'"—*N. Y. Observer.*

TEMPERANCE.

MISS CLEVELAND'S TEMPERANCE OPINIONS.

The following appeal to girls was written by Elizabeth Cleveland, the present mistress of the White House, and was published in the *Youth's Temperance Banner*, Feb. 18, 1882:

RESPONSIBILITY OF GIRLS IN TEMPERANCE WORK.

J. G. Holland wrote in Mrs. Hayes's album these words: "Women only can make wine-drinking unfashionable and heal the Nation of this curse."

What did Dr. Holland mean by women only? Is it true that only women can make wine-drinking unfashionable and heal the Nation of this curse? You and I need to know this first, because, if only we women can do this thing, why, it is an awful responsibility upon us—each one of us. And, if somebody else can do it, we, like all the others, would like to give that somebody else the job. Five years ago at Washington Mrs. Hayes became mistress of the White House, and it was for her, and no one else, to say what the social atmosphere should be which surrounded her guests, and how they should be entertained at her house. Well, she did an unheard-of thing. She banished wine from all her entertainments, with just one exception. Secretary Evarts made a fuss. He was mortified. He could not endure to have Lord and Lady English, Count and Countess French, Baron and Baroness German come to the White House dinners and have nothing fit for them to drink—not a drop of poison! It was utterly queer! So Mrs. Hayes made one exception in favor of those great foreign highnesses, and allowed wine upon her table in their presence. But only for once. Her conscience—high-souled woman that she is—smote her for that one little cowardly compromise with wrong. She could better endure to have Secretary Evarts and the Smiths ashamed of her than to be ashamed of herself. So she quietly and forever after prohibited wine from her table, and cheerfully endured the lifted eyebrows and shrugged shoulders of the diplomats, British, French, Russian —all, and the little short-lived hiss of "fashionable" society, until that hiss changed to a cheer, and fashionable society turned around, like the spaniel it is, and trotted on behind its mistress. It became unfashionable to serve wine and to offer wine in fashionable society while Mrs. Hayes was in the White House.

What Mrs. Hayes did in the White House every woman can do in her own home if she will. If the girls who read these words will each of them, all together, use their influence on the side of temperance, they can make temperance fashionable where they are. Will you do it?

Gen. Grant does a manly thing in refusing to drink wine everywhere and in all society. It is only a strong man who can keep his wineglass upside down —in this case right side up, too—while all the grand people around him are sipping champagne and toasting each other in sparkling drinks. No one can tell how "far this little candle sheds its light." But no man can do for a fashion in society what a woman can. It is women only, as Dr. Holland said.

I wish some strong, bright angel stood before you just now while you read, girls, to flash before you, as no words of mine can, the power you possess to help or hinder the cause of temperance, to make you feel your responsibility, because you are girls, in the matter; to shudder at its weight, and to never cease trying to fulfill it! Doubtless you have heard a great deal about the value of your smiles: but do you know the value of your frowns? I wish I could make you feel the value of your frowns and the importance of knowing just what to frown upon. What a man must do by a blow a woman can do by a frown. When the time comes that the young man who now shares his time in your society and the saloon, who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things cannot be if you are to be his companion at party, ride, or church; that good society cannot tolerate these things in its members; in short, that this kind of a man is unfashionable and unpopular—then alcohol will tremble on its throne and the liquor traffic will hide its cancerous face.—*Living Issue.*

At a recent important convention of temperance men held in Orlando, Fla., a permanent organization was effected. A resolution was adopted demanding of the constitutional convention soon to assemble, that a prohibitory amendment be incorporated into the new constitution. A strong effort is to be made, independently of party, to elect a majority of this convention pledged to prohibition.

Dr. James Edmunds of London, in an address before the British Woman's Temperance Association, spoke of the change in public opinion within the last twenty years in the position of the total abstainer socially. Formerly, if he refused wine at dinner, he was immediately involved in long argument as to his fanaticism; but now he found that the excuse was rather on the side of those who took wine.

The New York East conference of the M. E. church, in recent session at Poughkeepsie, adopted a report of the committe on temperance, which declared that while "favoring all judicious measures promising any fair degree of success in checking intemperance, we believe its complete suppression can be secured only through constitutional prohibition," and urging the ministers to do all possible "through the pulpit, platform and the press," to secure this result.

CEDAR RAPIDS.—An important test case involving the right of a brewer in another State to sell beer by agent in Iowa has been decided at Cedar Rapids. George Wagner, the Rock Island brewer, had 120 cases of bottled beer, thirty-eight quarter barrels, and seventeen barrels of beer seized, and after four days trial, and the most vigorous defense, the jury condemned the beer to destruction under the new laws. The valuation of the beer was $800 dollars. The defense was that the property was destined for Albert Lea, Minnesota, but detained here by severe weather. The prosecution established the fact of an agency here and local sales.

TO CHRISTIAN REFORMERS IN NEW ENGLAND.

A reasonable hope of success in any moral reform must, under God, depend on its continued and earnest advocacy. Moral evils, like noxious weeds, always flourish by being *let alone*. They are removed only by patient and persistent endeavor.

The present time seems eminently favorable to the prosecution of moral reforms. There is a lull in political agitation. The presidential conflict has passed away and the result has not been a marked change in the condition of our country. In the heat of party strife people do not scan closely the hidden and malign influences that undermine the foundations of the social and political fabric. In such an interval as this they may be induced to see them, and consider what are their duties and responsibilities.

The assassinations and explosions in Europe, and mob violence and murder in America, are outward manifestations of secret societies, while the low state of piety and the prevalence of real or semi-infidel principles are among the influences that, like cholera germs, are both the cause and the result of this prevalence of iniquity. Nor is it strange that together with such a state of things there should be a terrible prevalence of intemperance, that crime of all kinds should abound, and that the terrible unrest of society should be indicated by the constant occurrence of divorces and suicides.

No mere political change can remedy these evils. There needs to be a great spiritual awakening, an arousing of the demands of conscience; a widespread reformation, commencing in the churches and the ministry and going out into every department of society.

To this end there need to be faithful men of God who, like the ancient prophet, shall "Cry aloud and spare not—show my people their transgressions and the house of Jacob their sins." Isa. 58: 1. Especially do we need to hold up the terribly iniquitous character of Freemasonry and its kindred orders, which, by its influence on the churches and the ministry, has more than any one thing, brought about this demoralization. Surely it is time to work. The necessity is great, and the opportunities are abundant.

It is hoped that Christian reformers will at once take into consideration their opportunities and responsibilities, and will be willing to use the means that God has given them to carry on his work. The undersigned will be ready to respond as far as practicable to all calls for lectures, and it is hoped that other and much more efficient agencies may be raised up.

H. H. HINMAN.

Willimantic, Conn.

THE CHURCHES.

—The International Y. M. C. A. Convention was held at Atlanta, Ga., last week, with a good attendance.

—Rev. John D. Nutting of Cortland, Ohio, recording secretary of the corporate National Christian Association, preached a sermon on "the Gospel and Physical Healing," April 19th. His sermon, which argues against miraculous faith cures, was printed in the Cortland *Gazette* by special request of many who heard it.

—Gen. O. O. Howard was moderator of the Omaha Congregational Association, which met early in the month at Blair, Neb.

—Rev. Wm. DeLoss Love, formerly of Milwaukee, Wis., has just been installed over the Pearl St. church, Hartford, Coun.

—The Chicago Congregational Ministers' Union lately voted to send its Christian greetings, by Rev. C. A. Bjork of this city, to the Swedish Free Mission Church Convention, which meets next month in Sweden.

—A practical theological seminary has been started in Norway to prepare missionaries to send with their emigrants. For this purpose suitable buildings are being erected in Christiana.

—The Methodist church proposes to raise $1,000,000 for home and foreign missions this year.

—The American Bible Society has one hundred and sixty-five colporteurs engaged in its fourth general supply of Bibles to destitute families in the United States.

—Dr. Todd, of New Haven, threatens to resign from the New Haven Central association of Congregational ministers, because the association has licensed two young preachers who denied the fundamental truth of the Gospel. Other clergymen are said to be in active sympathy with Dr. Todd.

—About 1,000 conversions have been reported in Knoxville, Tenn., including many of its leading citizens, as the result of the recent labors of the noted evangelist the Rev. Sam Jones.

—A Presbyterian minister has just presented Queen Victoria with a small plough made of spears, swords and dirks. Her Majesty accepted the gift.

—The fifty-seventh annual report of the American Seaman's Friend Society shows a disbursement last year of $36,651.90 for missionary work, publications, loan libraries, and general expenses.

—We are glad to learn from the *Nonconformist* that M. Brisson, the new French Premier, is an evangelical Protestant of marked purity of public and private life, of unflinching integrity, and opposed to making the church an instrument in the hands of the State.

—Though a few years since, glowing prophecies were made by Roman Catholics of the return of England to their church, the proportion of Romanists to the total population declined from 5.09 per cent in 1853 to 4.5 in 1882. Although in London, their numbers may be 150,000, in a population of four millions, their increase is mainly owing to the Irish immigration.

—The general convention for the promotion of holy living, to be held this week in the Park Ave. M. E. church in this city, beginning on Wednesday of this week, is a meeting which has been anxiously expected by many Christians as a means of harmonizing the interests and the labors of the evangelists especially devoted to this branch of Christian effort.

—Rev. U. D. Lathrop, who is visting the spring conferences of the Wesleyan churches in New York and Pennsylvania, arousing an interest in the Theological school at Wheaton, writes us cheeringly: "I could not see as there is any symptoms of falling away from our position on the secret society question, but rather a more united determination to keep clear of all of them. There is a strong feeling among us that a man who has as much grace as he ought will not want to unite with any secret society. This is what I conclude after visiting the spring conferences. I feel that you can safely say that the Wesleyans are not toning down a bit on the reform lines."

—Pastor Seguin and the French Protestant work are having their time of tribulation. They lately began to raise a fund for church building, and were induced to entrust important duties to a man named Mignault. He seems to have betrayed that trust in such a manner that Pastor Seguin and the trustees had to recall his commission and announce to the public that the subscription had been closed. The mission work will be continued with all the means available; but this unfortunate trouble and the publicity given to Mignault's slanders will make the severe tax of the mission work still more difficult. We hope that it may yet flourish and grow strong through the blessing of God.

—The sixty-ninth annual meeting of the American Bible Society was held May 14th. A board of managers was elected and the annual reports read. These showed that the issues during the year of Bibles, Testaments, etc., was 1,548,175, of which 508,719 were circulated in foreign lands. The total issues were 45,440,206. Forty-eight new auxiliaries were recognized. The receipts for the year were $587,914.34, and the expenditures $619,882.58. For the foreign work of the society to be expended during the coming year $172,850 has been appropriated. Hon. Frederick T. Frelinghuysen has been elected president of the society, and William Gammel, LL. D. and the Hon. John Jay its vice presidents. The prayers of the society were asked for the recovery of Mr. Frelinghuysen from his illness.

—The General Conference of the United Brethren church at Fostoria, Ohio, opened with one hundred and twenty-six delegates present, representing seventeen States, two Territories, and the province of Ontario. The secretary's report showed the increase of membership since 1881 to have been 10,861; increase in the number of churches, 212; amount paid as salaries to ministers, $407,515.57; amount of collections for church purposes, $842,470.04.

—In India there are fifty per cent more girls than boys in the mission schools. In one mission district there are one thousand girls under the instruction of religious teachers. This is a wonderful change from the time when it was a disgrace for a woman to know how to read. If this process goes on a few years, it will do much to destroy idolatry in the homes of India; for religiously the home is what the women make it. The missionaries in China and Japan report that when Christian men marry heathen wives the home is heathen and the men are likely to apostatise, but when Christian women marry they make the home Christian. Hence the value "of woman's work for woman."

—There is some agitation in favor of a union between the English and Welsh Presbyterians. Obstacles to such union are found in a difference of language, the congregational element in Welsh Presbyterianism, differences of opinion regarding the necessity of a scholastic training for ministers, and questions regarding the Sustentation Fund. But to many the union appears by no means an impossibility.

—In the Russian-Turkish Baptist Association the church at Soroczin, which began the year with 500 members, reports "a precious blessing from the Week of Prayer, twenty reclaimed, eighty baptized." A new church has been organized at Noworudina, with 143 members. From the Volga river region, in East Russia, the pastor writes that four churches have been formed and fifty-two converts baptized.

—Japanese Christians at Komatsu gathered the stones which were thrown at Rev. Mr. Ise, while he was preaching there in the street two years ago, kneeled down and prayed over them, and then used them as foundation stones for a church building.

—There are twenty or more missionaries of different denominations in the city of Lucknow, India. In the Methodist Sunday-schools the attendance is over 1,700, of whom not 300 are children of Christians. The Wesleyan Sunday-schools have over 1,000 scholars.

THE U. B. GENERAL CONFERENCE.

FOSTORIA, Ohio, May 14, 1885.

Editor Cynosure,

DEAR BROTHER:—The General Conference of the United Brethren in Christ convened at 2 o'clock this afternoon. The address of the board of bishops was read by the senior bishop, J. J. Glossbrenner. It is in the main a good address; but the following utterance on secrecy is without parallel in ecclesiastical history. Bishops have often spoken in favor of law, order, and the principles of their church; but never before proposed to subvert the organic law of the church! That portion of the address is as follows:

We need not say to your honorable body that the subject of secret societies has become a most perplexing one in our Zion. This is well known to you all. Also, it is expected of you by the people whom you represent that under the blessing of God you will put this subject to rest and bring peace to the church by wise regulations. To this end we recommend:

First. In that it is admitted that our present constitution has not been as yet submitted to a vote of the whole society, you determine whether the whole subject under consideration is or is not yet in the hands of the General Conference.

"Second. Should you determine that it is in your hands, then transfer the whole subject from the realm of constitutional law to the field of legislative enactment which would be to expunge the whole question from the constitution and bring it into the field of legislative enactment, to be handled as the church, through her representatives, may determine from time to time.

"Third. That you limit the prohibitory feature of your enactment to combinations secret and open, to which the church believes a Christian cannot belong.

"Fourth. Should you decide that this constitutional question is beyond your control and in the hands of the whole society, then submit the above propositions, properly formulated, to a vote of the whole society and let a two-thirds vote of those voting be the authoritative voice of the church on the subject."

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OBITUARY.

Died, at Winnebago, Ill., April 7, 1885, in the 88th year of his age, JAMES SMITH. The deceased was a zealous reformer, a constant reader of the *Cynosure* for many years, a liberal contributor to its work, and generously remembered the cause in his will. He departed in peace, and "rests from his labors and his works do follow him." J. P. S.

THE SECRET EMPIRE.

—There are 2,525 working lodges of the Knights of Honor in the United States, with a membership of 131,108. The deaths during the past year numbered 1,409, and the assessments for death benefits amounted to $2,709,561.

—The fifty-third convention of the Alpha Delta Phi college secret fraternity assembled Thursday, at Ann Arbor, Mich., Judge T. M. Cooley, of the Michigan Supreme Court, delivering the address of welcome. Touching the relations of public and private morality, Bishop Harris, Rev. David Swing, and Mr. Andrew Shuman, of Chicago, made addresses. In the evening a banquet was enjoyed and the Chapter House was opened.

—The Knights of Labor of Connecticut, in secret session, nominated four men, either of whom will suit them as commissioner of the Bureau of Labor Statistics. They will present the names to Gov. Harrison, and ask him to accept this piece of lodge work and give it his official seal!

—The Catholic Knights of America, a Catholic insurance secret society founded by Archbishop Feehan, of Chicago, held its fifth National Supreme Convention last week, in New York.

—D. C. Cregier, Commissioner of Public Works in this city, assisted by "Rev. Dr." H. W. Thomas, installed the officers of Thos. J. Turner Masonic lodge lately.

—The Detroit *Evening News* said lately: "At an informal meeting of the nobles of the Mystic Shrine, held at the Temple, W. B. Mellish was fraternally congratulated by many friends on his nomination for the 33d degree. A handsome floral offering gave the token of sincerity from the members, and a lively popping of champagne corks followed.

—The same paper says that several prominent politicians are members of the 33d degree; among them are John C. Smith,, Odd-fellow Grand Secretary, late treasurer of Illinois, and now Lieutenant governor; Gen. B. F. Butler and Gen. John A. Logan.

FOREIGN NEWS.

Mr. Gladstone announced in the House of Commons Monday evening, May 11, that an arrangement had been effected between Earl Granville, Foreign Secretary; the Earl of Kimberly, Secretary for India; Baron de Staal, Russian Minister to England; and M. Lessar, special Russian agent in London, in regard to the Afghan frontier. The arrangement was satisfactory to Her Majesty's Government and to the Earl of Dufferin, viceroy of India. It is understood that Russia is to retain the Lessar line in Afghanistan. This is the line claimed by the Russian representative, M. Lessar, and is fifty miles farther south than the line claimed by England. The Russians will not abandon Penjdeh, nor promise that they will not take Herat at their pleasure. The Ameer agrees that England may have a resident representative at Herat, and England claims that all foreign negotiations with the Ameer shall be through the Indian Government. Under the lead of Lord Hamilton the tories bitterly attacked the government; and they attempted to pass a vote that they would grant no supplies till the ministry informed the House of the purpose for which the money is to be applied. This motion was defeated, 290 to 260.

In abandoning the Egyptian campaign England will establish an administration in the province of Dongola and complete the Nile railway as a commercial enterprise. General Wolseley attaches great importance to sending armed boats to Egypt to be used in patroling the Nile. There is no intention of evacuating Suakim until some arrangement can be made for holding it against the hostile Arabs, either by England or some other civilized power.

It is believed that the new Irish crimes act will abolish the right of night search of domicils, and the special laws against newspapers and public meetings. These concessions, together with the principal provisions of the old act, namely, those granting the power of summoning special juries to try crimes within the scope of the act of liberty; the power of changing venue, and the power of inquiring into crimes without a personal accusation, form the basis of a compromise on this question.

Concerning the business of the session Mr. Gladstone said the government intended to deal with the Scotch crofters bill, the Scottish secretary bill, and the Irish crimes act. He said he regretted that during the present session it would be impossible to deal with the local government of Ireland bill, and also the bill relating to the purchase of land in Ireland.

A Hong Kong dispatch states that China is ready to become the ally of England in order to obtain revenge for Russian encroachments on the Manchoorian frontier; that she is prepared to hurl her northern army against the Amooy provinces of Asiatic Russia, and that Japan is favorable to such a movement.

The 7-year-old son of one Lopez, a wealthy resident of Taratan, Mexico, was recently kidnaped, the abductors two days later killing the child and placing the body in the courtyard of the Lopez mansion. A 12-year old sister of the murdered boy fell dead upon seeing the corpse, and the father became a raving maniac.

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HOME HINTS.

A NEGLECTED DISINFECTANT.

When the household of our grandmothers was threatened with infection the common practice was to sprinkle brimstone on a hot shovel or on hot coals on a shovel, and carry the burning result through the house. But now this simple method of disinfecting has gone out of fashion, without any good and sufficient reason. The principal reason is neither good nor sufficient, viz: that nobody can patent it and sell it in twenty-five and fifty cent bottles. On the 18th of September last, M. d'Abadie read a paper at the French Academy on "Marsh Fevers," and stated that in the dangerous regions of African river mouths immunity from such fevers is often secured by sulphur fumigation on the naked body; also that the Sicilian workers in the low ground sulphur mines suffer much less than the surrounding population from intermittent fevers. M. Fouque has shown that Zephyria (on the volcanic island of Milo or Melos. the most westerly of the Cyclades) which had a population of 40,000 when it was the center of the sulphur mining operations, became nearly depopulated by marsh fever when the sulphur mining was moved farther east, and the emanations prevented by a mountain from reaching the town. Other similar cases were statcd.

WHY BOTTLES SHOULD BE LABELED.—The findings of coroners' juries are luckily of more value, as a general rule, than their recommendations. Last Saturday one of them "sat upon" the body of a child who had met with its death from drinking carbolic acid. It seems that the unfortunate infant, whose age was something over two years, was in the habit of finishing off the dregs in the beerbottles, opened for its mother's customers. This in itself, one would have though a sufficient cause of death; but the littte child appears to have one day got hold of a bottle containing, not ginger beer, but carbolic acid. The jury naturally brought in a verdict of accidental death, but added a rider to the effect that the bottles ought to have been properly labeled. Our school boards have done a good deal, but I fear it will be sometime before they get as far as teaching two-year-olds to read.—*London Truth.*

The great bladderwort, known to botanists as *Utricularia Vulgaris*, was introduced into carp ponds in this country, including the U. S. Fish Commission ponds in Washington, as it was supposed to be excellent food for carp. But it is now being removed as fast as possible, as it has been discovered to be a fish eating instead of a fish-feeding plant. It floats in the water, its roots being covered with leaves each bearing one or more transparent hollow bladders, with openings at one end which serve as traps to catch young fishes.

A tomato canner of fifteen years experience, has discovered the secret of poisoning cases reported from eating canned tomatoes. He says when the can is opened, and only a portion of the contents removed, the air acts in some way upon the tin and develops the poison. The can should be emptied all at once, and such portion of the contents as is not used should be put into an earthen dish.

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The farmer who continues to raise the same crops that he grew before towns and manufacturing villages sprang up all around him, makes a great mistake. In the older States at least there are but few farms not within an hour's or two hours' ride of a market. It is worth while for farmers in such localities to consider if they can afford to raise field corn, when sweet corn will pay them much better. It is true that sweet corn needs high manuring, but when the ears are off, there will be a heavy crop of the very best fodder. The cars will bring in ready money, just how much will depend upon the market, but safe to say, more than any crop of ripe corn would be worth. It is a mistake to grow late potatoes, to be dug when every one else has potatoes, and prices are low, while early potatoes will bring several times the price of late ones. It is so with all other crops. There are but few garden vegetables that may not be grown as farm crops and it is a mistake to raise produce that will bear transportation from a distance instead of that suited to a near market, and must be disposed of at once. A farmer, on the other hand, would make a mistake, were he to devote his land to a new set of crops all at once. He should determine to grow those things that pay the best, and to gradually work into a more profitable kind of farming. Those who propose to do this will find sweet corn and potatoes excellent crops to begin with. Others will pay better, but these are best to prepare the land for other and more profitable crops. It would have been better had the land been prepared for these last fall, but as this was not done make it ready at once.—*American Agriculturist.*

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There is no reason why farmers should deny themselves the many good things that come from the garden. They should enjoy all the early vegetables and lay by the late crops for winter. The strawberry, raspberry, gooseberry, grape and blackberry can find locations therein for the farmer's benefit, and the Bartlett pear, Gage plum and Crawford peach should favor him with a better selection of fruit that those that come from chance seedlings.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The count of money in the National Treasury vaults is completed. Not a cent was missing. Even the two-cent piece that could not be found in the cashier's office the other day was found on the floor under a desk.

Judge Gresham has been called to Washington to defend the suit entered against him by the lottery company at New Orleans while he was Postmaster-General.

COUNTRY.

In Brazoria county, Texas, Thursday evening an armed band surrounded forty convicts and their guards and released the prisoners after a fight.

A fire at Cleveland, Friday burned to death an aged woman and a child, while seven other persons were injured by jumping from the windows, one of them fatally. Financial loss $42,000.

An epidemic among horses in the vicinity of Dubuque, Ia., resembling diphtheria, is growing to alarming proportions. It has extended to Grant county and there have been already several deaths.

Near Owatonna, Minn., Thursday night the house of a Norwegian farmer named Henry Lewiston was destroyed by fire and five of his children perished in the flames, while he was severely burned in attempting to save them.

It is reported that twenty-five per cent. of the cattle and sheep in the upper counties of Virginia have died from a mysterious disease.

General Grant, after an average night's rest, took a ride in a street car Friday, and later had a short walk. He did no work on his book during the day.

Spencer Chamberlain was killed and his wife and little son fatally injured by the running away of their team, Friday, at Chagrin Falls, near Cleveland, O.

The astonishing exploit of making 280 miles in twenty-four hours was accomplished by Snowden in the Madison Garden roller-skating contest. He averaged eleven miles an hour, night and day.

Over a card game one Mather and Dave Barnes quarreled at Dodge City, Kan., Saturday night, the result being a general row, in which Barnes was shot dead, and three other men wounded.

In a dispute over cards at Papal's Mills, Ga., Sunday, five negroes were killed. Their murderers are at large and a posse is in purruit.

A bill equalizing the bounties of soldiers, sailors and marines who served in the war of the rebellion was ordered to a third reading in the Michigan House, on Monday. If passed, which at present appears doubtful, it will necessitate an appropriation of about $2,000,000.

The strikers at Eau Claire, Wis., were dispersed Wednesday by armed police and eight of the leaders were imprisoned. The mills are all running and another outbreak is not deemed probable.

The estate of the late Wendell Phillips is found to be worth but 8,362, the appraisers returning a number of securities as of no value.

Most of the business part of the town of Darlington, Ind., was destroyed by fire May 14, the flames having been started by a burglar after he had robbed a jewelry and drug store.

Mrs. Pfaatz, a laborer's wife living near Letitz, Pa., took her five children to a pond, Tuesday, and after kissing them threw them into the water. The screams of the eldest children brought help and three of them were rescued, but the other two and the mother were drowned.

The Supreme Court of Indiana has decided that the law prohibiting the sale of beer or liquor from 11 o'clock at night to 5 in the morning is constitutional and binding.

The town of Somerset, Pa., was shaken from center to circumference by a frightful explosion of nitro-glycerine and dynamite at the Somerset Chemical works, located one mile east of the town. One of the proprietors, W. A. Beach, of New York, was blown to atoms. The nitro-glycerine building, with eight others, was demolished.

A cyclone passed through Brooks county, Kansas, Friday injuring nearly 50 persons, a number being killed, among the latter a Rev. Mr. Grimes with his wife and child. On the same day a waterspout descended upon a ravine near Kearney, Neb., washing a family of emigrants by the name of Scott from their wagon and drowning two of their children.

One of the severest rain storms that ever visited southern Kansas occurred last Friday, flooding Elk and Verdegrass rivers and drowning a great number of cattle. Six persons were drowned on Card Creek, seven miles west of Inde pendence

According to the 117th annual report of the New York Chamber of Commerce the imports of the entire country during 1884 decreased $57,812,806, while the falling off in exports reached $45,809,273. During the same period the coin and bullion import was increased by $7,253,116, and the exports were augmented to the amount of $38,668,554. The report says the present year has opened favorably, that the balance of trade is in our favor, and the excess of exports over imports of merchandise for the first quarter is $48,632,664.

FOREIGN.

The steamer Helvetia of the White Cross Line, enroute from Antwerp to Montreal, was sunk in deep water by ice in the Gulf of St. Lawrence. She had a cargo of freight valued at $400,000.

A riot occurred Wednesday afternoon between a mob and the police for the possession of the Nelson monument in Trafalgar Square, London. About ten thousand men had assembled in the square to make a demonstration against the government's budget proposals to increase the duty on spirits and beer. The crowd was very unruly. The police intervened to secure silence for the orators, and then a great struggle ensued between the mob and the police for the possession of the monument. The row lasted nearly an hour, and the promoters of the meeting and the police were finally forced to retire, leaving the crowd singing in triumph "Rule Britannia." At 9 o'clock the rioters were still in full possession of Trafalgar Square and Northumberland avenue was also occupied by a mob of many thousands. The police by this time had been largely re-enforced, had charged a number of times upon the mob, and had made several arrests.

Cunningham and Burton are on trial in London for placing dynamite in the Tower of London. The evidence is decidedly against them.

A great battle is expected to be fought soon at Khartoum between El Mahdi and the rival false prophet. The latter has collected an immense force of followers, and they are now advancing to attack the Mahdi.

Negotiations are proceeding with Turkey for the latter's occupation of Suakim and the Soudan, on the following basis: The Porte engages to assist in suppressing the slave trade and in developing external commercial relations. Besides the formal proposals made through Fehmi Pasha, and if the Porte accepts, an English company will obtain the option of securing a concession to construct a railway to Berber, and will receive other trading rights.

The Czar has sent Gen. Komaroff a "sword of honor." The present was accompanied by an autograph letter from the Czar warmly praising Gen. Komaroff's military measures and his prudence and firmness in dealing with the Afgans. A similar honor was conferred upon Gen. Zakrjewski.

[*Continued on 13th Page.*]

Many hundreds have taken the *C*[illegible] on the plan of eight copies for [illegible] five cents Each week adds to the number and some become yearly subscribers. Give your neighbors a chance to become acquainted with your paper. Every week brings orders for Webster's Practical Dictionary in connection with the *Cynosure*. Every one seems pleased with the book, and the opportunity is still open. The *Cynosure* one year and the Dictionary for two dollar.

One of those fine stipple-style line portraits of Gen. Grant can be seen in the *Cynosure* office. Some have already taken advantgae of the offer of *Cynosure* for eight months free. See the offer in this number.

LETTERS

Containing cash for *Cynosure* received during the week, ending Friday, May 15:

John W. Rose, Hannah C. Smith, Wm. Flemming, Wm. Reed, Mrs. Louisa H. Hull, J. S. Harnden, Geo. M. Champ, S. Heaton, H. H. Robinson, Mrs. E. Talcott, E. Tuttle, D. Kirkpatrick, B. F. Smith, W. L. Bitley, Geo. Barnes, Mrs. M. J. Richards, Rev. J. D. Hillman, J. N. Norris, Mrs. R. E. Sutphen, J. M. Frink, Dan'l Hyde, Rev. W. W. McMillan, Jane A. Post, W. H. Robbins, T. Shaff, Abraham Cox, T. W. Smiley, W. M. Breaden, S. H. Moore, Wm. Sharick.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@88¾
No. 3	88¾	@89
Winter No 2		@98
Corn—No. 2	46¾	48
Oats—No. 2	35⅜	40½
Rye—No. 2		72
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		11 10
Butter, medium to best	10	@20
Cheese	05	@10
Beans	55	@1 40
Eggs		12
Potatoes per bus	35	45
Seeds—Timothy	1 40	@1 51
Flax	1 30	1 38
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	4 90	@5 75
Common to good	2 40	@4 90
Hogs	3 50	@4 45
Sheep	2 50	@4 40

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	87	@1 03
Spring		98
Corn	53	@55
Oats	40	@48
Mess Pork		12 00
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	2 75	@5 40
Hogs	3 80	@4 00
Sheep	1 50	@3 50

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The sacrifices for the dead which characterized the heathenism of Greece and Rome are following very naturally in the wake of Decoration day performances. In Arkansas the colored people in long procession of societies and orders marched from the the churches on the 14th of May to strew flowers and hold religious services in the cemeteries. Of course these people were decorating no soldiers' graves, but of dead friends generally; and so far as it was a religious service it was a return to paganism. Such is the tendency of all the Grand Army celebrations this week.

Hon. Frederick Douglass has stumbled across a colored line in the First Presbyterian church at Washington. President Cleveland hears Dr. Byron Sunderland preach there and the crowd follows, until hardly standing room is left. Lately the pew in front of Mr. Cleveland's became vacant, and Mr. Douglas and his wife occupied it one Sabbath. Directly it is reported some of the members protested with the church authorities that such a thing must not be permanent or they would leave. Thus the folly of prejudice betrays itself even in the house of Christian worship, where a man who has shown himself the peer of the best Americans is an unfit companion because he is not as white as the rest.

Along with the lottery prohibition Post Master General Vilas has begun a good work against the cheap novel business. One or two New York firms, which issue cheap novels as a regular daily or weekly publication, and take advantage of the rate allowed to newspapers, to circulate their trash through the country have thus been able to send tons of freight through the mails at a rate of two cents a pound. The decision that such matter is not mailable will amount, it is believed, to a proscription of this class of cheap novel business. The decision is not probably directed at the immoral character of the publications, but as such matter only is issued in this way it indirectly accomplishes a great good.

Judge Gresham, who has just been in Washington to defend himself in suits brought by lottery companies against him as Post Master General, has the satisfaction of knowing that his firmness in fighting the lotteries reduced that business one half. Mr. Vilas, his successor, intends to follow up this good work. He is planning a number of prosecutions to come at the same time before the United States Courts in a number of States. Already the post master at Louisville, Kentucky, has been ordered not to deliver money orders or registered letters addressed to the Traders company of that city, since its conviction of using the mails to advertise a lottery scheme. The political ring in New Orleans, which depends on the Louisiana lottery swindle, with ex-confederates Beauregard and Early, as endorsers, will make a strong fight, but President Cleveland seems inclined to stand by the law, let the consequences be what they may.

Henry Ward Beecher began last Sabbath a series of sermons upon evolution, and from lately reported remarks he seems to be willing to preach the gospel of Darwin rather than of Jesus Christ. Nothing can show more fearfully the sad and awful fall of this once great preacher than his flippant rejection of the Word of God, as reported from a late prayer meeting talk: "I reject for the most part," said he, "the book of Psalms. Now I know that's awful heresy. I suppose that book is read more than anything else in the Bible, unless it be the Gospels. But it doesn't suit my temper. It doesn't suit my habits of mind. When David was in trouble he cried out; I don't. David made piteous appeals to God; I don't appeal to God in that way. All but three or four of the Psalms repel me. I delight in the Gospels. I delight in Paul even more than in St. John. Revelation is useless to me. I'd as soon think of trying to light a candle at the aurora borealis as to get inspiration from Revelation. For economic common sense I read Proverbs a good deal. A man who carries Proverbs around in his pockets has got more brains there than in his head."

A proposition which will strike most members of Congregational churches as most sensible was advanced in the meeting of the Congregational Club of Chicago, at its meeting last week. City evangelization was the topic of the evening, and a prime question was the need of city missionaries. One of the pastors urged the importance of greatly increasing this force; that a hundred men were none too many to send out through the teeming streets of Chicago; and there was a source from whence a supply could be drawn largely unused, namely, the theological seminaries, of which there are three or four in the city and as many in the suburbs. No one who heard Mr. and Mrs. Henry Grattan Guinness describe last fall their Missionary Training School in London, could have failed to think of the wasted forces in these theological seminaries. In their school city mission work was required of all and failure dismissed the student. Why should not such trial of young men, who will soon go out to point men the way to heaven and be the spiritual leaders of the Christian church, be made a test of their fitness for the holy duties of the ministry? All of them are in a sense beneficiaries also. Millions have been invested for them. It would be a small return if a systematic city mission work were carried on by these young men.

The reaction against the policy of aggressive foreign wars in France has come none too soon. The nation had begun to fall under the keen and just suspicion and unfriendly criticism of Christendom. The Republic was following too fast in the steps of of the Republic of 1793 when nearly all Europe rose against its savage assaults. The cost of the war with Germany is not forgotten in France, and it deserves to be remembered as a warning against a repitition of the folly. The pecuniary results of that war have been thus summed up: War indemnity, 5,000,000,000, francs; interest on the same, for two years, 300,000,000 francs; the keep of the German troops, 273,637,000 francs; requisition, 227,581,000 francs; value of objects taken without requisitions, 254,172,000 francs; war contributions levied in Paris, 200,000,000 francs; and so on till the account forms a total of 6,673,811,000 francs (£266,952,440). But this enormous sum is exclusive of pensions to the army, the damage done to material, and the expenses of reorganization, which swell the total to 13,000,000,000 francs (£529,000,000). The average of a day's work in France is one franc and a quarter; and thus it would take one million of men thirty years to work it out.

LETTER FROM GREECE.

ANDROS, Greece, via Syra, April 25, 1885.

DEAR BRO.:—The Lord has been with us and our labors have been blessed; for which mercy we have great reason to be thankful and to take the more courage and press forward and do our duty and let our light shine and the Lord will continue to bless our efforts.

My nephew here was living in Athens for four or more years, when last summer he was taken sick with fever and ague. He could not get well in Athens and came here to Andros for a change of climate. To put him under strict medical treatment, I took him to my house. He heard us every day in our family worship and he was surprised to see that we are not what he had heard people say we are. For some say we are infidels, and some call us "Far Masons," which names are enough to keep the people away from us instead of drawing them toward us. For Far Mason which means Freemason, means a terrible thing to these people. That name they have given me since I was first converted before I went to America. But when this man came into our family and heard the reading of the Bible and our daily prayers, and saw the manner in which we raise our children, and another thing which he had never heard was, that we prayed for our enemies, he decided that the people are very ignorant of our views and of our religion. We have here a man who has persecuted us for more than a year, and our nephew used to hear us pray for him every day that God would bless him and make him a good man and he confessed that he did not see how it was possible for a man to pray good for his enemies. We told him that it is a very hard thing for a nominal Christian pray for his enemies; but not for a Christian who is thoroughly converted to Christ and who understands the Bible. And that when every one of these people come into the knowledge of the truth, they will do the same thing. Another thing which horrified him was to see a little pamphlet which reveals some very curious facts.

The author of the pamphlet says that the four Gospels contain 3,757 verses of which only 994 verses are read; 2,763 verses the people never hear. The book of the Acts of the Apostles and the epistles contain 3,133 verses; 673 verses only are read during the whole year. This is what is omitted of the New Testament. Of the Old Testament, only a few Psalms are read while the rest is omitted entirely. And even what is read in church is read in the ancient tongue which only a very few can understand. This is in the Greek church.

When my nephew saw these facts he thought that he was in great darkness and a new light shone upon him, and as he read the New Testament in the modern language which nearly all can understand, he was very glad that he met us and was ready to embrace the new truth which he read. And his wife also, is of the same mind after she heard all these things. It is about a month since he left us and went to his own country to give the truth also to his friends and countrymen. We gave him a great many tracts, Bibles and New Testaments to sell to his countrymen.

It is a fact, especially with the Greeks, that when a man is converted he wants to go and tell the Gospel to his countrymen. His desire is to go and sell Bibles in the future and thus have an opportunity to talk and press the truth upon others. We ask all our friends to pray for them that God may bless them and keep them in the path of the truth.

In regard to my mother, she had very hard feelings against my views and cursed the American people for changing my good religion to a bad one. Now for more than a year she is an entirely different woman. She clings so much to our family worship that she would not for anything be absent. It has been said that a thousand young trees can be replanted easier and with better success than a single old tree, and the same thing is generally true in the

conversion of people; but it is not always the case, for when the Holy Spirit goes into their hearts and they understand the truth they will be converted whether they are young or old.

When we came down here to the sea-shore about five months ago, we spoke to some children to come here on the Sabbath and sing and learn verses from the Bible and I would explain to them the portion of Gospel which is read in the Greek church on the Sabbath. The first Sabbath there came more than forty. The parents were so much pleased with the verses their children learned, especially, the commandment, "Honor thy father and thy mother, etc., that we hope that gradually they will draw nearer and nearer to us. But you must know that the prejudice of the Greek church against us is very stroug and has obstructed all our efforts; for we are the only ones in this island who maintain Protestant Christianity.

Yesterday, Sunday, was the election day and there was a great crowd. The government party was defeated and another party came in. The present government, which has been the same for the last four years, levied taxes on many things, and the people not being used to being taxed, tried to change the Congressmen so as to do away with taxation. The Secretary of the State who is called Mr. Trekoopes was educated in England and he goes according to the English laws, and because he put such a heavy tax on tobacco, spirits, silks and broadcloths, it seemed to the people too hard and whether the new Congressmen will succeed in putting him out and put one of their own party in his place, we cannot tell. He is the best man to govern Greece at present; but he has done nothing as yet, for religion and the Sabbath. What he will do in the future, we cannot tell.

Bulgaria is preparing to take some states which are yet in the Turkish empire; but Greece wanted them long ago, and this may involve Greece in war with Bulgaria. The cholera last year and the Soudan war brought great misery on Greece, and now if Greece goes to war with Bulgaria, it will be a great calamity for her: one evil upon another.

A. D. ZARAPHONITHES.

WEEK-DAY SERMON.

BY E. E. FLAGG.

A friend once said to me, "For years God hedged in my way, and I fretted and rebelled and murmured, and never thought I was trying the wrong door at the wrong time. I couldn't wait patiently for God to open it; but when I was ready for the opportunity and the opportunity was ready for me, how gently, noiselessly, 'without observation,' the door opened." Now there is a great deal in that, discouraged laborers. The work may be ready for us and we not ready for the work, or *vice versa*.

Moses, when he went to visit his oppressed brethren, felt his great destiny stirring within him, and wanted to enter on it at once, but God was not ready to have him. "He supposed that his brethren would understand how that God by his hand would deliver them; but they understood not." And he, a prince and a patriot, with all the learning and culture of the age; full of lofty courage and generous ardor and burning enthusiasm, had to pass forty years of exile in the wilderness of Horeb. The work was not ready for him. The people had not yet felt the pain and degradation of their bondage enough to cry mightily unto God. Nor was he ready for the work. He was much too human and earthy to bear meekly with their childish murmurings and rebellion, and so God mercifully closed the door. He was not fitted yet to be the prototype of the Divine Leader and Deliverer.

We are never restrained from work we wish to do without some good reason behind it. God may see that before we can be tools in his spiritual workshop we must go through a process of drilling and sharpening to make us fit for his service. He cares for the work, but he cares more for the worker.

Mrs. F. alluded the other day to the great encouragement which lies in this very fact that God so often restrains us from entering some desired path, or even condemns us to seeming uselessness. We thank him for the open doors; do we think to thank him for the closed ones, which, if they had opened, might have led us over precipices? Is not restraint after all the best proof of love? It implies a Guide, a Teacher, a Father; it implies that in spite of our willfulness, our waywardness, or even our positive sins, we are wearing his yoke. And I pass the thought aloug to members of the Shut In Band, who see the avenues into life's broad fields of active duty opening for others—closed for them. When we think of the spiritual richness of many of these suffering lives; how their sick chambers are filled with the incense of answered prayers, we see that God's restraints sometimes give the largest liberty. He himself opens doors for these saintly sufferers into the unseen world, doors of prayer and communion and inward vision—and like the gates of the new Jerusalem "they stand open night and day." If we could look on every disappointment, every frustration of a cherished plan as a door that God's own hand closes against us, only to open it some time—if not that same door, another one, leading into a larger place, a wider blessing, a more glorious service than we ever dreamed of, it would stop much of our unconscious fretting. For we fret more than we think we do. And just here I want to quote a word from Madame Guyon ou a point of doctrine that is talked about more than it is understood: "Sanctification is the will wholly given to God." Would there be so many closed doors in our way if our will was one with his?

THE MASONIC CALLENDER.

The enormous and false pretensions of Masonry, as well as its studied contempt in its usages of everything distinctly Christian, is seen in its methods of dating.

York Rite Masons date from the year light. A. L., *Anno Lucis*, and they assume that Masonry is synonomous with light. The year A. D. 1885, is in Masonic language A. L. 5885, four thousand years being added to the Christian Era.

Scottish Rite Masons date from the Creation. A. M., *Anno Mundi*, the year of the world, is affixed to their documents. They sometimes use the initials A. H., *Anno Hebraico*, or the Hebrew year. Masons of the Rite of Misraim use the same chronology except that they add four years. Thus 1885 would be A. L. 5889.

Royal Arch Masons commence their era with the second building of the temple 530 years before Christ. They use A. Inv., *Anno Inventionis*, or the year of the discovery. For 1885 it will be A. Inv. 2415.

Knights Templar claim that their order was founded A. D. 1118, and hence they date from that period. A Knight Templar document for this year should be A. O., (*Anno Ordinis*, the year of the order) 767, which is found by taking 1118 from the Christian era.

Thus it will be seen that in no instance do they date from the Christian era, and while this may have been intended as a declaration of independence of all sects (including Christianity as one of them), yet it is practically a most positive expression of contempt for Christ, the Saviour of men, and the King of nations.

H. H. H.

ANTE-NATAL INFANTICIDE.

BY REV. L. KELLEY.

A very strong current of opposition has prevailed for many years in not a few localities and families against raising a numerous offspring. American households are fearfully implicated in this unnatural crusade. It is a matter of historic interest that formerly it was honorable to have a house full of boys and girls. But now fashion dictates the number from two to three. The poorer families must supply the ranks depleted by death. The Bible is against this practice. It really seems that modern civilization has become so high-toned that Bible truth is distasteful. Let God's Word talk to these cultured ears. Psa. 127: 3–5: "Lo children are a heritage of the LORD, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed, but they shall speak with the enemies in the gate." Psa. 128: 3: "Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table."

It is undeniably true that coersive means are employed to destroy unborn children. This must be regarded as murder. If the unborn innocents should face their murderesses at the dreadful day of judgment, the number would be as the sand of the sea shore, innumerable. Who can tell the noble sons who should be rulers in this Republic, who never saw the light of day? How many physicians have defiled hands? Joseph, the son of Jacob, the eighth son, became ruler and deliverer of his people. Benjamin, the ninth son, gave us St. Paul the mightiest preacher. Americans have been mighty upon earth. Do you notice that ou the roll of names that rule this uatiou the *Puritanic* are growing less, and those of forcign *accent* are increasing? The cause may be the cuttiug off from the family men of renown who ought to have survived the decision of a fashion-worshiping mother. For God's sake let nature be unmolested!

Let us look at some of the results.

1. There are many school districts, especially among our rural population, that are almost destitute of children. I have known teachers to consume a summer term teaching six or seven scholars. The attendance on the public schools in the State of New York decreased three thousand the last year. A minister with whom I am acquainted, denounced child-murder iu the presence of a house full, and the women became so indignant that on the following night but three attended. After some years the same miuister returned to that neighborhood, and a doctor who had been preseut that night congratulated him, saying that the offeuding sermon had done more good than any other that was ever preached there. "I was school trustee then," he said, "and I am now. Then we had forty scholars on the roll, now we have eighty." The secret of such depopulation of children is traceable to an intentional interference with nature's laws.

2. Many well-to-do farmers, as well as others who have no children, are compelled to spend old age without the comfort which the presence and help of offspring afford. They must often depend on hired help that do not agree with their tastes in many particulars. How many households which purposely restrict the number of children are childless because of death, when they need the loving care of children most! That course which once seemed to gratify pride has brought its curse. If women refuse children because they think it is too much trouble, and prevents their vain gratification in social circles, they will find out, when too late, that the loss is irretrievable, and that wealth or pleasure have been gained not only with the price of blood, but of physical ruin, if not eternal damnation.

3. As Americans do not increase fast enough to fill the ranks that death makes, foreiguers inevitably step in and possess the land, control our civil government, change our State constitutions, abolish the free school system, and convert the Christian Sabbath into a day of recreation. Unless a change takes place for the better, and that soon, these things will come to pass. Majorities rule, and we now see the hand-writing on the wall. Rome is not asleep. The coufessional is her power. The priests are single meu, and urge increase. They know votes control the elections, more than intelligence. It will be a day of deep mortification to see a class iu power that will rob by taxation, the rich to fill their coffers. But should such a change occur, let it be known that this fair heritage was sold by women who refuse to be mothers. We hear much of women deprived of their privileges under the government, but the best and dearest rights she possesses she flings to the winds. She wants office and honorable position, but she could do no better work, nor any of more permanent value to this Republic, than to furnish men, as of former days, who would adoru it with worth, ability, and incorruptible statesmanship. *Cornelia*, the mother of the Gracchi, had twelve children by her husband Caius Gracchus, a renowned Roman. A Roman lady, like those who move in American society, more thoughtful of her toilet than pure womanhood, called on Cornelia, and expreessed her wish to see some of her jewelry. The Roman matron led into her presence the Gracchi, and said, "These are my jewels." Let cultured Christian women learn a lessou from a pagan mother.

It may not be out of place to state that such a course is suicidal to health and beauty. No personal ornamentation can be a substitute for loss of health. It is a fact generally observed that but few beautiful women are seen in public. If the universal testimony of physicians is considered good authority, the child-bearing mother has the advantage as far as preserving health, form and beauty is concerned; while the barren and the purposely childless, or nearly so, is the sufferer.

It is admitted that great responsibilities associate themselves in educating, training, and supporting a numerous family, but blessings from God equally great are promised iu their support. It is far preferable to raise such a family than impair health, indulge pride aud liceutiousness, and incur the terrible retribution of injured innoceuce. I view this sin as the most damning in female society.

I have one more thing to say, that is, many of these nostrums sold by druggists, and labelled to relieve female suffering, and minister to health, contaiu the cup of death. Physicians are uot ignorant of this evil, but refrain from protesting against it as a body. I fear many of them are blood-guilty, and under preteuse of treating for some disorder, actually commit abortion. Unsuspecting husbands

pay large doctor bills, made through such means. Of course when progeny is impossible caused by coersive means, the subject gradually declines in health and becomes practically an invalid for life, and finally sinks under a self-inflicted stroke and dies—dies as many of that character do in hopeless despair, under an insulted and inexorable moral law, in which is reflected the presence of a personal God. Oh what a moral revolution might be created, what female suffering avoided, what health promoted, what robust sons and daughters would walk our streets, did the pulpit and press sound the alarm like the thunders of Sinai!

THE LAW OF GOD AND THE SECRET OATH.

To come under an obligation to keep secret that which has not yet been made known, or to obey a code of unknown laws, is at utter variance with that subjection which we owe to the law of God. The law of God is our supreme standard; we are never at liberty to disregard it. We must always obey God rather than man. Acts 4: 19; 5: 29. Now if I bind myself by promise, or otherwise, to keep secret something, which has not yet been made known to me, I may be binding myself, for anything that I know to the contrary, to conceal that which the law of God requires me to reveal. If I bind myself to support the principles of a society of which I have no acquaintance, I may be binding myself to support that, which the law of God imperatively demands me to oppose. The man who binds himself to keep an unknown secret, or to obey a code of unknown laws may be binding himself, for anything that he knows at the time, to do something directly contrary to the requirement of God's holy law. He may be binding himself to do that which necessarily will involve him in sin. Now the question is submitted, has any person a right to do that? Certainly not. No one is at liberty to bind himself to do anything, until he has first settled in his own mind the two questions: Would it be right for me to do it? And if right, does it come within the compass of my ability to do it? But these questions cannot be settled until the thing required is made known. The pledge of secrecy, therefore, in refereuce to an unknown thing is in itself wrong.—*Rev. Robert Armstrong in the Christian Instructor.*

THE SERMON.

A MIGHTY AWAKENING THE GREAT NEED OF THE CHURCH.

[Selected from a discourse by Dr. T. D. Talmage.]

TEXT Malachi 3: 1: "Behold I will send my messenger and he shall prepare the way before me: And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts."

I want to show this morning so far as God may help me that the greatest need of the church universal is a mighty awakening. The ox in the pasture field looks around and perhaps comes to the conclusion that all the world is a clover field. So we, standing in the midst of luxuriant religious advantages, might think perhaps that the earth is covered with the knowledge of God; but so far from that, if this platform were the world, so much of it as I now cover with my right foot would represent all that is conquered for Emanuel. Or if this whole tabernacle were the world, then one pew would represent so much of it as the grace of God has already conquered. Oh, there is need of a radical change! Something must be done, and I shall show this morning that the greatest need of the church is a great awakening.

I learned this need in the first place from the coldness in the majority of church members. If a religious society have a thousand members, eight hundred of them are sound asleep. If it have five hundred members four hundred are lethargic. If Christians can rally—that is, the professed Christians—for communion day and succeed in not dropping the wine cup, how many of them are satisfied? If it be a choice betweeu Christ and the world, the world has it. You know it as well as I do. If a religious meeting be on a certain night and on that same there be an extraordinary operatic entertainment, or a social gathering, or a literary club, or a political meeting, or a Freemason society, or an Odd-fellow's association, you know which they go to. God there fairly demonstrating that while such professed Christians pretend to be on his side they are really on the other side; for there is a point blank issue between Christ and the world, and the world has it. You know very well whether you are a professed Christian or not; you know very well that the dividing line between the church and the world to-day is—like the Equator or Arctic or Antarctic circle—an imaginary line, and that there are men and women sworn of God who sit discussing infinitesimal questions: "Shall we dance? shall we play cards? shall we go to the theatre? shall we attend the opera?" while there are five hundred millions of the race going down to darkness unwarned.

Oh, how much dead wood we have in all our churches. The Day of Judgment will make a fearful thinning out among professed Christians. I suppose it will be found on that day that there are hundreds of thousands of men who have their names on the church books, who really made religion a second-rate or third-rate thing; living for themselves, unmindful of God and the salvation of the race, and then tumbling over the embankment where Judas went, and Achan went, and where all those shall go who do not make religion the primordeal thing—the first to the last matter of the soul. Oh, worldly professor of religion, vascillating professor, idle professor, tremble before God to-day. Do you not know that if you die as you are, all the communion tables at which you have ever sat will lift up hands of blood, crying for your condemnation? and your neglected Bible and your prayerless pillow will cry: "Go down! go down! You pretended to have religion, but you had none. Out of the seven days of the week you gave not five hours to Christ. You broke your sacramental oath. Go down! go down!" And the fieriest and mightiest thunderbolt of God's indignation that is ever forged will smite you into darkness. Oh, I would rather be the man in the last day who has never seen a church than you who professed to be so much and to do so much and yet did nothing. You shall perish in the way when God's wrath is kindled but a little. Oh, worldly professor of religion—and there are huudreds of them here to-day. I am aiming at the mark—if you could to-day realize your true coudition before God, you would bite your lip untill the blood came: you would ring your hands until the bones cracked; you would utter a cry that would send this whole audience to their feet with terror. May God wake you up, worldly professor of religion, before you wake up in the barred and flamiug dungeons of a destroyed eternity. When you look abroad aud see lethargy among the professors of religion, almost all the world over, do you not see that there is a need that the bugles, and the cymbals, and the drums, and the trumpets of all earth and heaven call upon the church to wake up all those dormant professors of religion? "Awake, thou that sleepest! Awake, and Christ shall give thee light!"

Still further, I see a uced for a great awakeniug in the fact that those of us who preach the Gospel have so little enthusiasm and zeal compared with what we ought to have. Now you say the gun kicked. I say we who preach the Gospel have so little zeal and euthusiasm for Christ compared with what we ought to have. Oh, it is a tremendous thing to stand before an audience on Sabbath-days, realizing the fact that the majority will believe what you say about God, and the soul, and the great future. Suppose a man asked you the road to a certain place and you carelessly and falsely told him, and afterward through lack of right direction that a man was lost on the mountains, fell over the rocks and lost his life. You could not forgive yourself. You would say: "I wish I had taken more time with that man; I wish I had given him such specific dirctions that he would not have been lost; how sorry I feel about it!" But oh, to misdirect the eternal interests of a large congregation! How cold aud stolid we stand in our pulpits, actually sometimes priding ourselves on our deliberations when we have no right to be cold and ought to be almost frantic with the perils that threaten our hearers. So much so that some of us give no warning at all, and we stand Sabbath after Sabbath talking about human "development," and we pat men on the back, and we please them, and we sing them all down through the rapids to the last plunge. Or as the poet has it:

> "Smooth down the stubborn text to ears polite,
> And snugly keep damnation out of sight."

Oh, my brethren in the ministry—for I see them always in the audience—my brethren in the ministry, we cannot afford to do that way. If you prophesy good things, smooth things to your people, without regard to their character, what chance will there be for you in the day when you meet them at the bar of God? You had better stand clear of them. They will tear you to pieces. They will say: I heard you preach five huudred times, and I admired your philosophic disquisition and your graceful gestures and your nicely-molded sentences, curvilinear and stelliform, and I thought you were the prince of proprieties, but you didn't help me prepare for this day. Cursed be your rhetoric; cursed be your art. I am going down, and I'll take you with me. It is your fault; witness all the hosts of heaven and all the hosts of darkness. It is your fault sir." And the chorus will come up from all worlds: "His fault! his fault!"

Still further: I see a need for a great awakening in the fact that the Kingdom of God is making such slow progress. I simply state a fact when I say that in many places the church is surrendering and the world is conquering. Where there is one man brought into the Kingdom of God through Christian instrumentality there are ten men dragged down by dissipation. Fifty grog shops built to one church established. Literary journals in different parts of the country filled with scum and daudruff and slang, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, journals and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of those that pretend to be Christian churches, to Spiritualism, Humanitarianism, and all forms of Devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christian, diamonds bursting through, go up to their fore heads in humiliation and shame? It is not elegant. A mighty host in the Christian church, positively professing Christianity, do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, dowu to the last word of the last verse of the last chapter of the book of Revelation. Oh, we have magnificent church machinery in this country; we have sixty thousand American ministers, we have costly music, we have great Sunday-schools; and yet I give the fact that while the great cause of God is marching on, there are many regiments falling back and if the army does not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the frout, and ministers of Christ trampling on the favor of this world and sacrificing everythiug, shall snatch up the torn and shattered bauner of Emanuel, aud rush ahead, crying: "On! on! This is no time to run; this is the time to advance."

I see still further need of a great awakening iu the multitudinous going down of unforgiven souls. Since many of you came on the stage of action a whole generation has gone into the gates of eternity. Your opportunity to act upon them is gone. They have disappeared from the churches, from the stores, the shops, the streets, from the homes. You, O Christian man, had an opportunity of meeting them; you did meet them. You talked with them on other subjects. You had an opportunity of saying the saving word, and you did not say that saving word. just think of that! Oh, where is the fountain where, with sleeves rolled up, we may wash our hands from the blood of souls? The only question is, whether as Christian men or women, we can now interrupt the other procession that is marching down and will after awhile, if unarrested by God's grace, fall off. There are going out from our stores hundreds of thousands of clerks; going out from our factories hundreds of thousands of operators; there are going out of our colleges hundreds of thousands of students; there are going out of our fields hundreds of thousands of husbandmen to join the ranks of death. They are fighting their way down. They storm and take every impediment put in their way, and who will throw himself in the way of this stampede of dying men and women—who? crying, "Halt, halt!"

Is it not time for something desperate? Inanimate solicitation will not do. They will not stop for that. You need a momentum gathered by a whole to wrestle with the omnipotent God. Oh, these dying souls! these dying souls! What shall we say to them? What shall we do for them? Teach them before they make the last spring. Put down everything else and run for the rescue. To-morrow may be too late. Now reach over the pew and seize that soul before i flashes out of your sight forever. Their house is on fire and no ladder to the window. Their ship is going down and no life-boat. Oh, men and women of God, awake! awake! Oh, that all rewards aud punishments, all joys and sorrows, and the agonizing and rapturous voeiferations of three worlds would arouse you to-day! O God, flame upou us those overwhelming realities! Kill our stolidity. Knock from under us the couches of ease, consume our indifference, and throw us into the battle. An eternity of work—an eternity of work, to do iu ten years. Aye, perhaps in oue year, perhaps in one month, perhaps in oue day, perhaps iu one second, and this the last. But no one drops down, and so I think God is going to spare us to wake up out of our indolence and realize the truth that the greatest need of the church to-day is a great awakening.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XX.—*Concluded.*

Martin Treworthy's spiritual intuitious were quick. He had eome with the feeling that he could not even bear the idea of Tom's being touched by the man to whom his present eondition was in so large a degree owing, but when he realized the truth, Peter Snyder's speeeh did not seem a strange or impertinent one. Why should not this poor publiean, if he had truly repented, be allowed to bring forth fruits meet for repentanee? Why should he, as he himself put it, be grudged the ehanee to undo some of his evil work.

Martin Treworthy held out his hand, and the bright drops stood in his eyes.

"The Lord bless you, brother; and may he forgive me for an old Pharisee that I am."

"But," answered Peter Snyder, his eoarse, uncomely features half covered with a straggling, red beard, not very dissimilar to that bestowed by old Venetian painters on his apostolic namesake, irradiated with a smile both humble and sweet, "I said nothing of the kind. I said I didn't blame ye for any feelin' ye might have, and no more I don't. It's only nateral ye should feel so."

"That don't make any differenee," said Martin. "I've found that the best thing to do when the eoat fits is not to get mad about it, or to make believe it don't fit, but to pray the Lord to fill us so full of graee that our souls will grow too big for wearin' on't eomfortable. And now about this poor fellow here; I must take him home as soon as I ean."

"But I ought to tell ye"—Peter Snyder stopped for an instant as if it was a little diffieult to go on—"I've had the doetor to him. I thought it wouldn't do no hurt, and he says—but then doctors don't allus tell right—that his wandering off so, and the fatigue and exposure and everything has only brought the end nearer that wa'n't a great way off anyhow. We've done all we eould, but if there's anybody that ought to be telegraphed to it had better be done right away."

By "we" Peter Snyder meant to inelude his wife. She was a small, pale, broken-down, slatternly woman, with little edueation, but womanly enough to have known times when she was thankful for the three short graves that eovered all her maternal hopes. Her husband had not always been kind to her—quite the reverse—but she had adapted herself to her lot with a resignation as eomplete as it was hopeless; so very complete, in faet, that she did not respond readily to the most earnest and well-direeted efforts on his part to lift her up to the same moral and spiritual elevation he had himself reaehed.

Theoretieally this should not have been. She ought to have risen at onee to the height of her new opportunity, but theories and facts are not always reeoneilable. Will a flower, beaten to the ground by a week of hard rain, lift itself immediately on its stalk when the rain is over, and the sun eomes forth to ereate a new world out of twinkling grassblades and shimmering leaves, and all the myriad of dimpling, flashing, wayside pools? Then why expeet it of a miserable, degraded womanhood, made miserable and degraded by eireumstanees and assoeiations not of her ehoosing. And I boldly put it to the good sisters of the W. C. T. U., if our hearts should not oftener go out in prayer for the wives of our two hundred thousand rumsellers. It is a bitter eup many of these women drink. God only knows how bitter.

Martin Treworthy felt his brain reel. Meehanieally he went to Tom's side and sat down. If he was only sure where Nelson was and could dispateh a telegram! But he did not think of a more subtle telegraphy, an eleetrie wire hidden deep in the mysteries of being, over whieh messages are sometimes strangely flashed to the soul, though philosophy as yet ean only elass it with the long list of mental and spiritual phenomena about whieh any amount of wise conjeeture is compatible with the smallest possible amount of intelligent eomprehension.

Tom knew him, for he smiled, stroked his hand, and said something rambling and but half coherent, of whieh the only intelligible words were "Nelson" and "the farm."

They watched beside him, one as tenderly as the other, all that day and the next, Martin Treworthy almost feeling his whole being dissolve as it were in the intensity of his one eonstant petition that Nelson might returu before the fliekering lamp of Tom's life went out.

* * * * * * * * * *

The sun was going down in a glorious sweep of golden light that refleeted itself in the tranquil waters of the creek like some dual existence, half dreams and half reality, but one so like the other that the dream seems a reality and the reality seems a dream.

Tom had been restless much of the time, and now he wanted to be lifted up and look out. The window stood wide open to give more air to his exhausted lungs, but the day had been one of those unusually mild ones which have sueh a singular eharm, as if the spring, in a fit of coquetry, was trying on some of the matronly airs of summer. The thermometer had registered 75 in the shade. A slight haze from the smoke of far-distant burning prairies gave a dreamy softness to the horizon like a thin veil drawn over glories too bright for mortal view..

What was passing through his mind, whieh had seemed too dull and imbeeile almost to have thoughts? I think nothing beyond a general sense of ealm eontentment. The state of partial delirium was over, and he only remembered his strange eseapade like a bad dream from whieh it is pleasant to wake. But suddenly his eyes brightened. He seemed to hear something unnoted by either of the watehers at his bedside. It is a sound of horse's hoofs. They are eoming nearer and nearer, and he knows by some strange intuition that they will stop at the door, that the rider will fling himself off in hot haste, and that rider will be—Nelson.

It is even so. Tom is again folded in those strong arms, and the sealding tears are falling on his face, and he wonders why when he is so happy. Does there eome before his weak brain the image of a Love mightier than a brother's?—of sunshine falliug on green fields in some far-off blissful elime brighter than all his dreamings, where that love shall enfold him forever and all his miserable heritage of weakness, mental, moral, and physical, drop away and leave him what God and nature meant he should be; restoring to him the heritage of whieh he had been despoiled without hope of redress? Though our Christian faith bids us believe that to sueh unfortunates the defieieneies of their earthly lot will be balanced in another world, ean any sueh consideration diminish aught of the sin and erime of depriving them of their birthright here? Do not the highest seientifie authorities unite in telling us that the great majority of the feeble-minded ehildren who fill our various asylums are made sueh by the intemperate habits of parents? Yet to increase the nation's already repleted revenue, and give more power to eorrupt politieians, we allow the traffie to go on! On whom shall the blame be put? Who is responsible? Christian voters, answer.

The mysterious change eame over Tom's faee. Nelson saw it, and it eheeked his sobs with an impulse of foreshadowing awe. He lay back on the pillow panting for breath, his eyes wide open and fixed on a warm, golden gleam that shot aeross the roughly plastered wall opposite.

"Sing," he said, wearily.

And Nelson sung the hymn whieh for some unexplained reason Tom had always seemed to like the best:—

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land
Where my possessions lie."

Nelson had always wondered why Tom should faney it, being perfeetly eertain that his understanding was not equal to any real grasping of the sentiment of the hymn; but it suddenly flashed on his mind that he had perhaps conneeted the words in some dim fashion with their old air eastle destined to have no earthly realization.

The thought made it hard for Nelson to go on, but he would not let himself falter.

And even as his voiee rang out sweet and true in the elosing lines, Tom fell aslecp.

* * * * * * * * * *

"It was that night in Jesse Dukes' eabin. I had just laid down when I seemed to hear Tom's voiee and started up broad awake, but everything was still, and there was nothing to be seen only the stars shining down through a ehink in the logs; and I fell asleep again after awhile for I was tired. But I eouldn't get it out of my head that Tom wanted me, and the impression ou my mind kept growing stronger every day, for I stayed round in the neighborhood thinking I should get a letter right off, and when none eame I made up my mind to go back to Tom, and never leave him again."

This was in substance the explanation whieh Nelson gave of his startling reappearanee to Martiu Treworthy, who was blaming himself for a miserable counsellor and heaping on himself many undeserved reproaches for having urged him to leave Jaeksonville at all.

"My dear old friend," said Nelson, affeetionately taking his hand, "this won't do. You eounselled aeeording to your light. It seemed best at the time that I should go away and seek another home for both of us. And who shall say it was not best so long as God ordered it. I thought if I eould only put Tom where he would be *safe*, where not the shadow of temptation could toueh him. And the Lord has done just that thing—so mueh better than I eould do it."

And Nelson onee more bowed himself over the uneonseious dead, dimly wondering if Tom had met their mother, and what they would say to each other as the golden doors of the new life elosed behind them. As he stood there he was eonscious of a hand touehing his arm, and a voiee that said brokenly:

"If I eould give my own life in his place, and ye eould have him baek again, I'd do it in a minit, but when a man has been weaving the devil's web most all his life, undoing the threads eomes hard. If ye ean only forgive me for the Lord's sake for my share in bringin' this trouble on ye."

Nelson's feelings towards Peter Snyder, so far as he thought of him at all, had not been unlike Martin Treworthy's. Still, his anger against the system itself on whieh he felt his brother's death to be directly ehargeable burned with too fierce a flame to leave mueh to spare in any merely personal direetion. The moments in whieh he stood there were not simply moments of eommunion with his beloved dead, still less of mere indulging in his grief. He was passing through a mighty baptism in great waters, and while he shivered in their ehill embrace he felt not only the divine strength that is born of sorrow but that tenderness whieh comes to the heart when a great grief has smitten it. So he did what six months before he eould hardly have imagined himself as doing—took Peter Snyder's hand in a friendly grasp and said solemnly:

"If the Lord has granted you forgiveness, what am I, a mortal man, that I should withhold mine."

But though Nelson forgave Peter Snyder from his heart, and himself turned eomforter to Martin Treworthy, he did not ehoose to send any word to Dora of her brother's death. He believed, and we must aeknowledge he was not far out of the way, that Dora in her new relations had so far forgotten the old as not to eare to be reminded of them, and furthermore would be far more likely to be ashamed of the faet that she had an imbeeile brother, than to feel any speeial afflietion at his loss. I am afraid he felt a little hard to Dora, perhaps harder than the real faets warranted. But among other indietments of the drink system, whieh standing by Tom's dead form he had vowed to battle heart and soul all his life through, he might have very truthfully brought this—that it had robbed him of a sister.

Unele Zeb, who was, as we have before said, the general news-earrier, easually mentioned the next day "that the poor crazy ehap he had hearn was dead, that had been pieked up over to the east part."

"It's wonderful now how that Peter Snyder is ehanged," he eontinued. "They say he took him in and sent for a doctor aud eared for him like a brother o' merey. And I wouldn't wonder if it was him that Dora saw tother morning asleep on the hay in the barn."

Dora thought very likely it was, and she wished she had not been sueh a goose as to be frightened at the poor fellow. But beyond vague regrets Dora's refleetions on the matter did not go.

(*To be continued.*)

—The Shah has eontributed $800 toward the ereetion of a new mission ehureh (Presbyterian) in Hamadan, Persia.

—Lord Redstoek, an earnest English Christian, now on an evangelieal visit to India, writes to the London *Christian* that prejudice against Christianity seems to be dying out all over that eountry. There are more students in the Christian eollege in Madras thau in the government and Hindoo eolleges together. Christians in India are eonvinced that a great preparatory work is going on, to be soou followed by large results.

—At a reeent meeting in Westminister Abbey, London, a member of the University's mission in Zanzibar stated that they had thirty-five native evangelists, formerly slaves, and among their eonverts was an earnest Christian youth, formerly page to the Sultan of Zanzibar. The released slaves had printed at their printing-office the whole of the New Testament and a large portion of the Old in the Swahili language, understood throughout the interior.

REFORM NEWS.

FROM THE ILLINOIS LECTURER.

A BLOOD-THIRSTY MASONIC MOB.—BRO. DISSETTE SEVERELY INJURED.

WESTFIELD, CLARK COUNTY.

On entering the town and making my way to the college, I found the sidewalk chalked with such notices as the following:

"Lecture To-night by a Crank. Subject: Secret Society. At the Opera House, one door west of the shoe-shop. Admission Free. Come All."

I was warmly greeted by Rev. W. C. Smith who invited me to his home, which I accepted, and then called on Pres. Bookwalter, and the pastor, Rev. T. D. Spiker. The next day I had the honor of meeting Rev. S. B. Allen, who also invited me to his home. I also called on Bro. J. H. Sloan whose hospitality I accepted. Here I found copies of the *Cynosure*, *American*, etc. He is a warm friend to the cause and its advocates. None of these brethren knew who chalked the above notice. President Blanchard, Rev. J. P. Stoddard and others of the reformers must have given the "handmaid" a breath of air from Hiram's grave, or from the lungs of a Masonic saloon-keeper, when they were here, for she not only "takes due notice" of a lecturer the instant he enters the town, but seeks in the above way to make it known. Then fearing that her duplicity might pass for more than it is worth, one of her adherents sent me on a card, through the mail as follows:

"DEAR SIR:—We notice you are still circulating around town. Now if you knew how little the people of this town think of you, you surely would not stay here another hour. Even persons here who are opposed to secret societies, we think, consider you a perfect BORE. Respectfully, One who is opposed to *secret* societies."

On Sabbath evening I preached in the College chapel as was announced for me in the morning by the pastor. I have been so long fighting dog-fennel on this trip that it was a relief to be among such anti-secretists as are here, and look on the interested faces of those battle-scarred veterans who have faced poverty and affliction for Christ. And there are some noble young men here who are preparing for no mean place in the aggressive forces of Christianity.

Here there is great anxiety to have the General Conference "establish the law," as it is in the U. B. discipline, without modification, or any change toward relaxing it in any degree. From St. Louis to this place it has been the boast of the "craft" that this church "is now going back on her record. She's going to repeal her old rule. She sees that it won't do, and your little church will come to it one of these days." It will be ample time for such sneers when the Conference lowers the standard; which we trust it never will. It was feared that Rev. S. B. Allen could not be present at the Conference, as other duties claimed his attention: but he was on an important committee which meets there, and he was urged by friends to be present by all means.

KANSAS, EDGAR COUNTY.

Here I tried in vain to obtain a church in which to preach or lecture. I asked a gentleman the question, "Are you a Mason?" and received the correct reply.

"Do you belong to this lodge?"

"Yes, sir."

"Is the Westfield lodge a strong one?"

"No, sir, it is a little concern. They have never prospered there since the United Brethren took hold. Some years ago when they first began to oppose Freemasonry, that Westfield lodge wanted to make it appear that they were flourishing by being opposed and sent to us—our lodge here—to bring down the band and every man we had, with all the ladies we could persuade to accompany us. We had enough opposition to attend to of our own, and few favored the request, so the entire scheme fell through."

"That was after Pres. Blanchard, and Messrs. Stoddard, Brown, and Starry visited Westfield?" I asked.

"No, sir. It was long before that time."

"Well! what condition are you in here, as a lodge?"

"Oh, we're doing nothing to speak of."

Again in conversation with a Mason, I asked, "What took you into Masonry?"

"Oh, a fellow ran away with my daughter and married her without my consent, then I thought by joining the Masons I would have due and timely warning when anything affecting the welfare of myself or family was likely to take place. But I find that it is no such thing. Those fellows don't care any more about me or my family than as though I did not belong to them. Freemasonry is a fraud."

In conversation with Rev. C. G. Wood, the M. E. pastor, he said, "I belong to only one secret society, the A. O. U. W., and never attend. I keep up my dues and assessments for the benefit the insurance will bring to my family when I am gone. I am sure that secret societies are a great drawback to the interests of the church. But if any good will result from discussion, I say, by all means discuss them. If there is opposition to the discussion of a subject, that is the very subject which needs discussion, and I say, by all means discuss it."

As he spoke I could not help thinking that if he doubted that there was "opposition to the discussion of" Freemasonry and its brood, he ought to travel with me two days, and be met by well-meaning, but weak men, who will forbid any discussion of the kind in their church, and who, while they profess to be Christians, would not welcome us to the shelter of a barn, but on the contrary be glad to see us leave the place. But, he continued, "Our church has a great many secretists in it; some of them are active as church members but not very active in the lodge. But we have a member here, who lives four miles away in the country, who has never missed a meeting of the lodge in a number of years: no matter how inclement the weather, he comes to lodge, but has *never once attended prayer meeting* since I've been pastor, and this is my third year. And I've noticed that as a rule, here as well as elsewhere, members of both church and lodge cleave to that which they love most."

Not being able to procure a place in which to ventilate the question publicly, and it being rainy, I could not go to the public park, I scattered tracts and went to the train on which I joined Rev. S. B. Allen, who had succeeded in getting away to the Conference, as we had hoped, and was now on his way. I parted with him at Paris.

PARIS, EDGAR COUNTY.

Here I met Rev. L. H. Cooley, a young pastor of the U. B. church, also Gideon Baumgardner, one of its trustees. On my asking for the use of their church there was a long consideration on their part, before it was refused, but the latter finally said, "Well, I guess well not have any *this* time."

The next morning I obtained the use of the court house in which to lecture, and scattered tracts and notices of the lecture through the city. The above took place yesterday, May 13th. To-night I shall endeavor to deliver the lecture.

When it was nearly time to deliver the lecture there was no light in the court house and it was locked. The sheriff, who has charge of it, had been called suddenly to the country; after considerable trouble the key was found, gas lit and bell rung. The court room is on the ground floor and it was packed to its utmost capacity, every doorway and window outside was also full of people. Many went away because they could not get in. All paid the most respectful attention.

On Friday a man called to see me who has a number of expositions and studies them. He said he never had any trouble to pass himself as a Mason although he never had been in a lodge. He is an unconverted man, but he said that the trifling with the Bible, with religion and the name of God shocked his sense of propriety and reverence.

There was another large gathering in the court house this evening, where I again discussed Freemasonry in its relations to civil law, and to social and religious life. When I closed, friends came and bade me a hearty "God speed," in this work.

Rev. W. H. Bauser, editor of *Law and Gospel* was present on the last evening and learning that I was paying my expenses at hotels, etc., he took me to his boarding place and made me comfortable during the remainder of my stay in the place. His paper is like himself—straight on this reform, as may be seen from the following extract:

"One of the greatest, if not the greatest peril Methodism has is the wide-spread connection of ministry and membership with secret orders. Here lies the greatest foe the church has to spirituality. * * * The important question is, can the church rid herself of this foe? If not, her power has departed, for her power lies in her spirituality. * * * Some will say, 'O but she has spirituality.' Do we hear any of the great host who have united with secret orders urging upon the membership the need of perfect love?"

I had a hasty conversation with Rev. A. T. Wolf, the newly installed pastor of the Presbyterian church. He is not a Mason, judging from the savage look he gave me when "hailed" as a Mason. I am satisfied he has his reasons for not loving the order. As he appears to be a man of ability he may stir the place on this question. Rev. A. Flowers, the Christian minister, came and gripped me warmly at the close of my lecture and bade me a hearty "God speed." He is in full sympathy with the movement.

ARCOLA, DOUGLAS COUNTY.

The use of the Christian Church was granted me in this city, and I proceeded to post my bills. When this was almost done a man approached and savagely demanded of me the names of the parties who granted me the use of that church, what right I had to speak on *that subject anywhere*, and how I came to secede from Freemasonry. He was soon satisfied on all these points. But on returning to the house where I board, I learned that the Masons and Odd-fellows had gone to the church authorities and required them to shut the church against me, and one of the members came in who informed me that a Mason went through the town tearing down the notices and declaring that I should not lecture in that church. Soon one of the trustees who had consented to my lecturing in the church called and said that "the Masons and Odd-fellows are kicking up such a fuss about this that it is just like stirring a swarm of wasps, and we'll have to close the church. It seems that we no longer have the right of free speech in this country. I understand that you are to lecture on the street."

"Who told you?" I asked.

"The man who tore down the bills. Oh! it's all over town that you will not be permitted to speak in the church, and that you said that if they would not let you speak there you would speak on the street. The Masons and Odd-fellows who belong to our church are very much displeased, and we fear a disturbance in it if we allow you to use it, so you'll have to go elsewhere—it is generally understood that you'll speak on the street."

A cold wind was blowing from the north in the evening, but notwithstanding quite a crowd assembled in the street to hear the lecture. A merchant loaned me an empty goods box which I set out in front of the wooden awning which shades the store fronts. When standing on the box I could just look over the awning into the windows of the upper story. As the crowd increased some gentlemen seated themselves along the edge of the sidewalk just in front of me, and under the eave of the awning. When I had talked for about forty minutes the lights in the upper story opposite me were suddenly extinguished; this was followed by a deluge of water, aimed at me but drenching the gentlemen under the eave. I was told that it was intended for me. One gentleman was soaked thoroughly, while others were more or less so.

The craft often tell us that we do no good by preaching or lecturing on this subject. "You only make more Masons." Were that true here is an exception. A Christian gentleman and Entered Apprentice Mason called to see me this morning and said, "I heard you last night and am convinced. I want some more on that subject." I let him have Doesburg's work as best suited to his case on account of the analysis of the degrees by Pres. Blanchard. He has forsaken Freemasonry and will do the same for Odd-fellowship.

I next called on Rev. A. B. Martin, pastor of the M. E. church, who belongs to no secret order, but who said, "No, sir; you cannot have our church. A good many of the members of our church are Freemasons, and are *good men*, *Christian men*, and we are not going to have them abused." "Did you hear my lecture last night?" "Not all of it. I heard part of it. There was a meeting at our church last night, and I could not stay to hear the whole of it." "Well, did any one say that I 'abused' *Freemasons?*" "No. But then just as good and as able men as *you* belong to the Masons and are as well qualified to decide upon the moral qualities of the institution as you are. Some of our bishops are members of the order, and we certainly believe that if there is anything wrong in it they are qualified to see it and point it out. But the fact that they are still in it is enough to satisfy us that you are wrong. No, sir; *you* cannot have *our* church. I say that for myself. You don't have to see anyone else."

Here is a pastor and a church pinned to the apron of some Masonic bishop who, were he asked, would say that he had not been in a lodge for a number of years, and the rank and file of Masonic Methodists to-day are in the same condition. We believe there is a judgment lying at the door of that church for her relation to this Christless system.

"Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death and make it gross darkness. But if ye will not hear it my soul shall weep in secret places for your pride; and mine eye shall weep sore and run down with tears, because the Lord's flock is carried away captive."

TUSCOLA, DOUGLAS COUNTY.

This is the county-seat. All its officers, with the exception of the County Superintendent of Schools, are Masons. While passing out of the postoffice a gentleman met me who looked at me as though I

(*Continued on the 9th page.*)

CORRESPONDENCE.

MASONIC PAUPERISM.

BELLEFONTAINE, Ohio.

In your number of May 14th, there appeared an article headed "Grand Army Pauperism," in which the following words are found: "The lodge has been accustomed to bury its dead, now the publie can do the burying, and the lodge can stand by and do the tooting and hold the bag to catch the honors and the dupes." In reading the above I was struek with it as being quite similar to a Masonic performance in this place. The G. A. R. only speak of taking advantage of the law, while the Masonic order in this instance took advantage of the people.

A Captain Levi Willits, of Bellfontaine, died recently, and before it was brought out that he was an F. and A. M., and was to be buried by that order as such, they canvassed the town for money to bury him with. We are sure of this from the fact that I was called upon to eontribute to it and witnessed them ealling at other places.

The following morning there appeared in our post-office a notice of the funeral to be conducted by the Masonic order, which took place at the appointed time. The order here eould not truthfully raise a nickle for that purpose, being made up of the wealthiest (?) class. If such an imposition were practieed by any other set of men, they would doubtless have been hissed out by the community!

What wonderful privileges a community gives to popularity, whether right or wrong! The following week there appeared in our papers a notice of his burial *by the Masonic order*, saying nothing of the aid obtained from other sources. Their bag is in every sense "wide open" to eatch the honors and more especially the dupes. Our earnest prayer is, that a well organized army will soon take the field to uproot the secretism that is not only working evil financially, but is soul-destroying in its tendeney.

H. G. FOSTER.

ANOTHER SHOULDER NEEDED.

Eight men, tlie other day, vainly labored to start a car standing alone upon the track. The shoulder of the ninth man gave success.

One year ago, almost to a day, an undenominational church was organized in Humboldt, Nebraska. The pastor, then belonging to the Presbyterian order, when speaking upon the evils of sectism, let fall this remark: "If I was perfectly sure that the name of the denomination to which I belong kept any soul from coming to Christ, I would lay it down, so little do I prize sect methods in Gospel work." A wealthy auditor, early next morning, said to him, "If those are your statements I will build you a church in any desired locality." The offer was accepted. After prolonged inquiry and prayer, it was decided to build the church in the above mentioned town, so great was the importunity of the people. The philanthropie friend gave three-fourths of needed funds. The members royally struggled to provide the rest. Yet their most earnest efforts still leave a balance of twelve hundred dollars. Another shoulder is needed.

The need is greater because of the persecution to which the church has been and is still being subjected on every side. In nature and character, it is in line with all the reforms represented by the *Cynosure*, *American*, *Christian Statesman* and *Lever*. Society is organized on a low basis. Uplift comes through conflict. A just cause interferes with some whose interests lie in injustice. Make truth clear, give it no uncertain sound, and drowsy errors will be disturbed and fly out of their caves to extinguish the light. Anything in the way of actual Gospel effort is a disturbing force. And this is the sole aim of the Peoples' church of Humboldt. It aims to be a Bible church, believes in the preservation of Christian elements in soeiety and the nation, rejects qualifications of membership any less simple and pure than required in the Saviour's Gospel. It would advance backward to the Bible.

In consequence, all surrounding sectism and secretism and kingdoms of evil in general are united, like Herod and Pilate, against it. If any one disbelieves the gloved hand of churchly partisanship and orders ostensibly religious, let their opposition be awakened. Yet the wave that gathered in tidal force against the abuses of the sixteenth and previous centuries is coming on apace. Friends of reform are multiplying. With them the church of Humboldt wishes to be identified. It wants to fill Nebraska with its light. But a crisis is upon it, endangering its property. Are there any warm hearts to come to its relief? Being independent, it can look for aid to no denominational board, yet such is the spirit and such the zeal of its members and such the cause it represents, that once placed upon a sure financial basis, with the blessing of God its future will be secure.

This statement is made with the devout prayer that the Lord will open the eye, then the heart, then the purse of sympathizing friends for its relief. Bro. M. A. Gault, of the National Reform Association, being in possession of facts relative to the chureh, has elsewhere highly spoken in its favor. Any eommunieation addressed to the trustees or pastor of Peoples' chureh, Humboldt, Nebraska, will be properly reeeived. K.

JUDGE RIGHTEOUS JUDGMENT.

LASALLE, Ill., May 15, 1885.

DEAR CYNOSURE:—The low spiritual condition of our churehes should be a matter of the deepest coneern to the Christian heart. Any and all phases of infidelity are seen to drag down the disciple from the high eminence he should occupy in the calling to whieh he has been elevated by Christ.

This community excells in its power over the religion of the Saviour. Men must work and be diligent in order to sustain our needs: and there is where the temptation comes; the ungodly hate the righteous because they eondemn them in their wrong doing, and so the professed followers of Jesus let down their watch and fall into the world's ways of thinking and acting.

We have just had a funeral of a prominent infidel. He did not desire Christian burial, choosing an infidel Mason to officiate at the obsequies; and, as he respeeted the Congregational society of religionists when living, he selected two of the prominent members of that ehurch and the ehoir of that chureh to aid in the last rites at his funeral. This choiee of those individuals compelled those Christians to sanction the proceedings, a counterpart of the stoieism of Socrates and his followers—not a mention made of God or Christianity; death an eternal sleep.

What must be said, painful as it may seem, is that the Saviour was dishonored, Christianity eontemned, and Jesus crueified afresh and put to an open shame by his friends. Such failures to witness for the truth, is calculated to bring the consequences, spiritual death, and disrespect by our children and youth for the ehurch and religion. D.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON X.—June 7, 1885.—God's Message by his Son. Heb. 1: 1-8; 2: 1-4.

GOLDEN TEXT.—How shall we escape, if we neglect so great salvation?—Heb. 2: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The dignity of Christ's person and work the strongest reason for accepting his message.* vs. 1–8. In olden times God sent his message through weak and erring men, who did not always deliver it faithfully or wisely. But in these last days he has sent as his chosen ambassador, his own Son. This is the central thought in our Lord's striking parable of the vineyard. The heir of all things, the express image of the Father's glory, came unto his own and his own received him not. But our sins could not be purged away without the sacrifice of himself. The greatness and the efficacy of that sacrifice can only be properly estimated when we take into account the divine and kingly dignity of the sufferer. And for this reason every religious theory or system which tends in any way to give us lower views of Christ helps to pull from under our feet the great truth on which all our eternal hopes are built. The more highly we exalt him in our thoughts, the more we dwell on his oneness and equality with the Father. The more we think of him as God who so loved us as take upon himself our humanity and bear the burden of our sins and sorrows, the more steadfast will be our hope, the less troubled by doubts. The message of such an one must come with authority. The words he speaks must be words of healing and words of life.

2. *The danger of not heeding such a Messenger.* vs. 1–4. There is less positive disbelief of Christ's message than disregard for it. In the parable of the wedding feast the men who made excuses did not appear to doubt the sincerity of the invitation, yet they made light of it. They thought their own business more important. The marginal reading for "let it slip" is impressive: "to run out, as leaking vessels." Why does not the preaching of the Gospel message every Sunday issue in countless conversions among sinners and a new spirit of consecration among professors? Because our hearts are not the perfect vessels for holding God's truth that they should be, and that which would otherwise be a well of water springing up into everlasting life, runs out and is wasted. But "how shall we escape if we neglect so great salvation," procured at infinite cost and sent by the hand of such a Messenger? How can he be saved who trusts to anything else than Christ's atoning sacrifice, or joins himself in a secret lodge with men who refuse to worship him and ignore utterly his person and his work? Silent ignoring, whether it be of a truth or an individual may be worse than open attack. The influence of the lodge is in direct antagonism to Christ's claims, as here set forth, to be a Divine Redeemer, and the sooner the church wakes to the fact the better for her and the better for the world.

LIGHT FROM THE WORD.

What picture does David draw of Christ as King? Ps. 2. What was the punishment of transgressors under the old law? Num. 15: 30,31; Deut. 4: 3; 17: 2, 5, 12. What of those who reject Christ? John 3: 36.

EXPLANATORY.

"At sundry times." Greek, "*in many portions.*" All was not revealed to each one prophet, but one received one portion of revelation, and another another.—*J. F. and B.* The first great truth which God prominently revealed was his Unity; then came the earliest germ of the Messianic hope; then came the Moral Law; then the development of Messianism and the belief in immortality. Isaiah and Ezekiel, Zechariah and Malachi, the son of Sirach and John the Baptist, had each his several "portion" and element of truth to reveal. But all the sevenfold rays were united in the pure and perfect light when God had given us his Son; and when, by the inbreathing of the Spirit, he made us partakers of himself, the last era of revelation had arrived. To this final revelation there can be no further addition, though it may be granted to age after age more and more fully to comprehend it. Complete in itself, it yet works as the leaven, and grows as the grain of mustard seed, and brightens and broadens as the dawn.—*Cambridge Bible.*

"Hath in these last days." The Jews divided the religious history of the world into "this age" (*Olam hazzeh*) and the "future age" *Olam habba*). The "future age" was the one which was to begin at the coming of the Messiah, whose days were spoken of by the Rabbis as "the last days."—*Cambridge Bible.*

"Who being the brightness of his glory." So Christ is the radience of God to men, the very light which brings God down to human eyes, as light from the sun in these lower heavens brings that great luminary to human view.—*Cowles.*

"Express image of his person" borrows its figure from the signet, which leaves its own exact impress upon the wax or upon whatever is adapted to take a perfect impression. As the signet leaves the stamp of itself, to remain forever as the revelation of its form in minutest perfection, so the Son reveals the Father—is the exact impress of his nature and character. The essential idea must be that the character of the Son reveals to us truthfully and perfectly the character of God.—*Cowles.*

"Who maketh his angels spirits." They are *made*, not begotten, as was Christ. They are his workmanship, not his sons.—*Schaff.* Who employeth his angels as the winds, his ministers as the lightnings; or he maketh his angelic ministers the directing powers of winds and flames when these latter are required to perform his will.—*J., F. and B.*

"The word spoken by angels." Or rather through angels (comp. chap. 1: 2); the word was God's, but angels were the medium through which it was given to men.—*Ellicott.*

The law of Moses was given by the ministration of angels (Deut. 33: 2; Acts 7: 53). But all God's messengers are included, by whom the word of God was brought to man.

"Was stedfast." Whatever was promised or threatened was sure to be accomplished. God's word, even by his inferior messengers, never failed. This is true of the laws of inanimate nature also and it is made manifest every day. It is proved also by the example which follows.

"Every transgression." The doing that which was forbidden.

"And disobedience." Refusing to do what was commanded.

"Received a just recompense of reward." The most stringent and fearful penalties were denounced against him who "sinned presumptuously," i. e., against full knowledge of law and duty, and in reckless defiance of penalty. (Num. 15: 30, 31; Deut. 17: 12, 13).—*Cowles.*

"So great salvation." (1) Its author is great: the infinite Father and the eternal Son. (2) Its cost was great: the coming of the Son of God to this world, his life of sorrow and work, his death on the cross. (3) It saves from great evils—sin and hell. None but God knows how great. (4) It saves to great good—holiness and heaven. Only God knows how great. (5) It manifests the great love of God. (6) It is the fruit of great wisdom, skill, power. (7) It is sustained by great proofs, great miracles, by the continual and marvellous influences of the Holy Spirit. (8) It is great in power and success. No power in the world has done such great things, overcome such great obstacles and made such great changes for the better.—*Peloubet.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained hy their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, hy which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should he extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should he the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
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Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.: Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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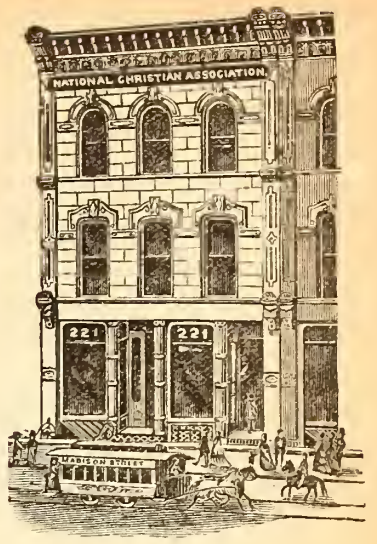
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B Bertels, Wilkesharre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., J. W. Wood, Barahoo; Sec., W. W. Ames, Menomonie; Treas., M. R Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton. Treas., H. B. Higgins. Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 28, 1885.

MIXED.—A drunkard lived in the Illinois Prairie, years ago, who insisted that there was a future life for brutes, and gave as proof that when he used to fall from his saddle, instead of going away, his horse would stay by him and strive to help him up again upon his back. He insisted that God would reward such fidelity, and immortalize such intelligence.

REPUBLICANS, with whom we have conversed in the cars, and in many counties in Illinois, now like Cleveland better than Blaine, and would not now wish to exchange them; and the bitterness against St. John and the Prohibition party has nearly died out.

It is both amusing and amazing that ministers and editors who shun reforms, and are silent before popular evils, ever accuse reformers of being one-idea men and hobbyists, though these same reformers outdo them in every line of useful work. Billy Cravens, a Virginia aristocrat, stumbled drunk into a camp-meeting, was converted and became a powerful Methodist preacher and revivalist, winning multitudes of souls to Christ, while he was a consistent opposer of slavery and intemperance. His cowardly cotemporaries used to say he "couldn't preach a sermon without putting a negro and a bottle of rum into it." Their names are forgotten, while Billy Craven's fame survives, and stories are told of him in old Virginia.

THE AUGUSTANA SYNOD OF NORTH AMERICA (Evangelical Lutheran) represents one hundred thousand church members, though but about thirty years old. We ask the special attention of our readers to what we shall say concerning this important factor in American society. They are broad-minded, not shrinking from the all-conquering English language, though fond of their own Scandinavian tongue. Not having either civil power or State patronage, they at once become Americanized. One neither sees nor smells tobaeco smoke among the crowd at Rock Island College, and their clergy are a unit against the lodge. We shall say much concerning this interesting people.

EDITORIAL CORRESPONDENCE.

AUGUSTANA COLLEGE AND SYNOD.

COLONA, Ill., May 18, 1885.

DEAR CYNOSURE:—I left Wheaton College last Thursday, prospecting for our reform. I passed the first (Thursday) night with an excellent brother, Rev. Almer Harper, at Port Byron, on the Mississippi. Mr. and Mrs. Harper were educated at Oberlin; came to Port Byron twenty years ago, and have made the Christian religion revered by all who know them. Their children who follow the example of their parents, "rise up and call them blessed." One son is at Chicago Theological Seminary; the rest are usefully employed. Mr. Harper has been at Port Byron for twenty years pastor of a strong church for a small river town,

"Nor e'er has changed or wished to change his place."

He has never joined a secret society, and yet the Masons, and even the town roughs, revere himself and respect his wife and children.

AT MOLINE AND AUGUSTANA COLLEGE.

Charles Atkinson, Esq., one of the proprietors of the Mississippi Water Power, still lives here with his lady, in a green and good old age, their faces brightening as they near heaven. Mr. Atkinson put $600 into the walls of Wheaton College.

There are two Swede churches in Moline, whose pastors I failed to see, the Lutheran and the new Free mission church, of 200 members. Rev. Mr. Morgan, Congregational pastor, said that Rev. Mr. Ericson denied all the heresies imputed to Waldenstrom; said he believed in the divinity and atonement of Christ. Rev. Mr. Lindenblod is pastor of a large Evangelieal Lutheran church, and is highly spoken of by good men. Failing to find him at home, I went and passed a delightful night with the professors of Augustana College, under Dr. Hasselquist and an excellent faculty. President Hasselquist, with Professors Olson and Weidner, were gone to Minnesota. I, however, saw Professor Olson before he started. Both he and Prof. Esbjom said that it was extravagant to charge Waldenstrom with denying the divinity of Christ. Both professors had taken strong ground against Dr. Waldenstrom's speculations, and both thought his followers would go farther than he, away from the sound and scriptural Augsburg Confession; though they think he (Waldenstrom) is a converted man, and have some hope that he may yet recede from his speculations about the atonement; and they say many of the more serious Free church people, already show symptoms of returning to sound Christian doctrine. I was sorry to miss seeing Pres. Hasselquist and the Hebrew professor, Weidner. But we are invited by the pastor of the First Lutheran church of Omaha (Rev. E. Y. Pogelstrom) to send Pres. C. A. Blanchard to meet their synod at Rockford, June 19–26, and I intend to meet these excellent brethren there myself. The Augustana Synod has about 100,000 members under its care.

The Augustana College and Seminary was started by Revs. Esbjom and Hasselquist. In the united institution there are now two hundred and eleven young men and a large and learned faculty. "Hebrew, Greek, and Latin," the three languages written over Christ as he hung on the cross, are taught there along with the ordinary college and seminary studies. I was delighted with all I saw and heard in this school.

Prof. Esbjom, son of one of the founders, is a thoroughly educated, clear-thinking man. Prof. Sandt, a Pennsylvanian, from Lafayette College, says that if one of their students should visit a saloon he would be promptly disciplined. Prof. Williamson was for a time a student of Knox College while I was its president. Our meeting was joyous. He is son of the devoted missionary to the Indians, Dr. Williamson, who was a disciple of the venerable John Rankin of Ohio. Prof. Williamson, who has large acquaintance with the Indians, says it is well known that the male Indian's abhorence of work is taught him by his gods or devils whom he worships in secret lodges. An Indian who had made up his mind to quit his gods and go to work, sat down to have his hair cut off as a token of the change, and, while his long locks were being clipped, he shook with terror by the force of his former superstition. A large new college building of stone is being erected here, and there are over two hundred students on the grounds, yet in all that crowd there was not the sight or smell of tobacco smoke. There are prayer meetings in both college and seminary, and no student is admitted as a candidate for the ministry who does not profess to be converted as well as confirmed. I hope to return to this institution when I have met its senior professors at Rockford. I should have complied with the solicitation to preach to them on the Sabbath, had not they been away.

I preached yesterday for Rev. Albert Bushnell, in the Congregational church in Geneseo, and for Rev. Mr. Bromine of the Swedish Lutheran church at night.

I send this hasty sketch written while on the wing. But I hope to give our readers the results of my intercourse with the Swedes. Reserving the right to change my opinion as new facts shall appear, I must say, at present, I see no just cause for the followers of Waldenstrom withdrawing from the Augustana Synod. The Lutherans in this country have no civil power or government patronage, and they seem more faithful in discipline than those who are leaving them to form a new sect. J. B.

Dr. A. M. MILLIGAN was buried from his church in Pittsburgh, on Thursday the 14th inst., (not Tuesday, as incorrectly reported two weeks since). The services were conducted by Prof. D. McAllister, of Geneva College, assisted by a number of prominent clergymen. The *Cynosure* will present a biographical sketch of this Chriatian nobleman with a portrait in an early number. Of his character the *Christian Statesman* says very justly: "Dr. Milligan was one of the most generous, sympathetic, and magnanimous of men. From the taint of selfishness, the vice of many an otherwise noble mind, he seemed to be wholly free. In a pre-eminent degree, he looked 'not on his own things, but on the things of others,' and on 'the things which are Jesus Christ's.' His love of justice, his hatred of oppression, his sympathy with the slave during the days of the slave power, were emotions of the profoundest and most enduring character. In the anti-slavery controversy, he bore an honorable and conspicuous part for twenty years. He loved his country, and the church of God, with an affection comparable only to that with which he loved his family and his immediate flock. Whatever promised to promote the welfare of humanity, commanded his instant and intensest sympathies. He was endowed by nature with noble gifts, a vivid imagination, a voice full of music and of power, a marvelous faculty of expression—and he employed these gifts unsparingly for the honor of his Saviour and the good of men."

THE UNITED BRETHREN GENERAL CONFERENCE.

Our correspondent at Fostoria has kept us daily notified of important action in the General Conference. Last week a portion of the Bishop's report was printed, suggesting that the Conference take the Constitution in hand as a paper not yet properly adopted by the church. All the names of the bishops were attached, but Bishop Joseph Dickson (thank God for a man of courage and conviction!) arose and informed the Conference that the report was drawn up and presented without his concurrence, although the liberty was taken of attaching his name to it. He approved of all but the clauses relating to the secret society question; of that portion he never had and never would approve.

The committee on revision, to which was referred questions on the Constitution, etc., was a large one, with a considerable overbalance of nullification and compromise influence. They reported Tuesday afternoon. "It is," says our correspondent, "regarded as opening wide and fearfully the door to division and trouble. The Constitution is regarded both as binding and valid, and as a nullity; it recommends a revision of the Confession of Faith and accuses the present Confession of obscurity, etc. This committee has also recommended a milk-and-water rule on secrecy. This whole subject is to be opened to discussion this day, (20th) at 2 P. M.

On Thursday the 21st, he writes: "This day the decisive blow will most likely be struck, and it will be on a simple amendment to strike out items 1, 3, and 4 of the committee's report now pending. The motion is by Halleck Floyd. I fear it will be defeated; and then either the anti-secreey brethren must submit to the innovation or stand upon our present glorious reform constitution. I believe they will do the latter. I believe that there are quite a number here who will stand upon that old, and yet ever new, platform of prineiples, and standing there, will win, if not the spoils of office, the approbation of all right-thinking and pure-minded men."

The vote stood 77 to 42 against the report of the committee. The loyal brethren were almost overwhelmed, and were almost ready to protest and withdraw from the Conference. They did enter a strong protest Saturday morning and in the afternoon elected Milton Wright, Joseph Dickson, and N. Castle to the board of bishops, while those in favor of change are represented by E. B. Kephart and J. Weaver.

—The notable action of the Wheeling U. P. Presbytery was moved by Rev. John Williamson of Bellefontaine, Ohio, and seconded by Rev. Dr. W. G. Waddle of New Athens. The *Cynosure* was honored by a visit from the latter on his way to the General Assembly at Topeka, Kans.

—At a French meeting presided over by the Rev. Dr. Thomas Parry, of this city, and assisted by Father Chiniquy and Rev. J. A. Mack, Superintendent of the American Bible Society, Pastor Seguin was completely exonerated of the charges made against him.

—The letter from Pastor Simon of Prospect, Ohio, in our church news will be read with joyful thanksgiving to God, that so large and important a part of the Christian church has determined to be elean of the lodge iniquity. This action is respectfully recommended to the notice of our United Brethren friends, and also of the *Advance*.

—The last number of the Richmond *Star* is a thunderbolt against the lodge. The Lord be praised that Milton Wright, its editor, has been re-elected bishop by the General Conference at Fostoria.

—The outrageous assault on Bro. Dissette at Tuscola, Douglas county, Ill., is one of the wickedest of fiendish Freemasonry. He was alone in the place, and so fit game for a cowardly mob. After the news was received in this office Saturday morning, and General Agent Stoddard took the first train for Tolono to meet Bro. Dissette, and give him the good cheer of a friend in need, possibly return to Tuscola and hold a meeting in the Christian church. A letter received Monday from Bro. Dissette informs us that his eye is closed and quite painful, but he is hopeful that no permanent injury will result.

—An apology is due the brethren at Westfield, Ill., for a note upon their reception of Bro. Dissette. Although he did not have an opportunity to lecture, we were misinformed respecting his reception, which

seems to have been from his letter this week on the whole cordial, as would have been expected from the earnest brethren in that place.

—The lodge has secured the promise of laying the corner stone of the new court house at Galesburg, Ill., and, to make their seeming triumph more complete, the plan is to make the occasion a grand Masonic demonstration. But we are glad to say the unforsworn citizens are being heard on the side of decency. Mr. E. B. Chambers has a powerful article in the Galesburg *Republican-Register* of last Saturday which ought to shame men of the lodge who have any sense of self-respect into opposition to the proposed performance.

—Another local protest which we have read with great satisfaction appears in the Bellefontaine, O., *Examiner* of Friday last. Rev. F. M. Foster of the Covenanter church has secured the publication of an able argument against the Masonic oath. It is almost as good to see such articles in our local papers as to have a new anti-lodge organ established. Let us make more of our opportunities in this way.

ANNUAL MEETING.

Aside from those ordinary reasons for attending the N. C. A. annual meeting, June 19th, next, there are other and special causes calling for the united prudence and wisdom sanctified by the Holy Spirit of all friends who can consistently be present.

Through personal visitations, by correspondence, and especially through the *Cynosure*, men of note have been approached and interested in America and foreign countries. The Lutheran church has taken high ground and shown a greater interest of late. There is an industrious and influential class of citizens who have come among us to make their future homes, and who are by conviction and education opposed to secret orders. A very large percentage of this class are readily approached and easily influenced on this subject. This is especially true when spoken to in their native tongue. Tracts in their respective languages are called for, and will do great good; but a well-informed, zealous speaker could do far more by his visitations and lectures in their "mother tongue" than can be done by the printed page. A competent and pious man would find a hearty welcome in many pulpits, and add greatly to the strength of the anti-lodge reform in this and other countries.

Although the campaign is passed and the country "saved once more," yet politics has not "passed out of sight or out of mind," and there should be an honest, full conference on this important department and definite policy marked out, so that in soliciting subscriptions for the *Cynosure* and funds for the general work of the N. C. A., there may be no misunderstandings.

Dear friend, there are other features of your work which should receive your prayerful and careful attention, and since this is your business you should be here to attend to it. If you are a farmer, a merchant, or a banker, employing others to do the principal part of the work, you would think it reckless not to give your business your personal inspection, at least once in a year, however faithful you might think your employees or frequently you received their reports. Friends, this is your farm, shop, bank, committed by the infinite God to your care; will you be faithful stewards?

J. P. STODDARD.

AMERICAN PARTY CONFERENCE.

There will be an American party conference in Chicago, June 20, 1885, for the transaction of any business pertaining to the party which may be brought forward. The place of meeting will be hereafter announced.

By order of the Executive Committee.

F. W. CAPWELL, *Chairman.*
E. D. BAILEY, *Secretary.*

—A disciple of the blasphemous unbeliever, Mr. Bradlaugh, taking his stand by the side of a statue of Lord Bute, at Cardiff, began to declaim against revealed religion to a crowd of workingmen that soon gathered near him. When he finished a railway porter stepped up in front and said, "Aren't you going to sing before you go away?" "Oh, no," was the reply, "we don't sing." "Well, I do," said the porter, and he struck up at once a verse of Cowper's familiar hymn,—"The dying thief rejoiced to see." On the next night he met the speaker and the assembly at the same place with a powerful accordeon under his arm. By his attractive and spiritual singing, with its musical accompaniment, he entirely drew away the audience from the infidel speaker and sang to them the Gospel of Jesus Christ, to their delight and profit.

(*Continued from the 5th page.*)

was the man he wanted. As he spoke to me I asked if he was a Mason. He replied that he was not, but that he was an Odd-fellow. I then asked the Odd-fellow's question, "Are you looking for me?"

"Looking for you," he promptly responded.

I said, "I'm a stranger here. Are you working on the revised work in this State?"

"Yes, sir," he replied.

I continued, "What used to be the first degree is now the third, is it not?"

"Yes, sir," he said.

"So 'old bones' is in the third degree now? I mean the human skeleton and coffin."

"Yes, sir."

"How long since the change was made?"

"About two years. What is your name and where do you come from?" he asked with a betrayal of anxiety. I answered his question, then relieved his anxiety by stating that I hold my card from LaSalle Lodge of the I. O. O. F. Then he said, "My name is O. A. Squires. I am the Vice Grand and H. B. Madison is Noble Grand of Tuscola Lodge, No. 316, I. O. O. F." When his brethren read this they may think him more vice than grand, and contribute slight tokens of F. L. T. for his consideration.

I tried to get the Baptist church. All were willing but Mr. X. L. Wardell, who is its trustee and is a Master Mason. He vehemently responded, "No, sir; you cannot get the Baptist church for that!"

I called to see the sheriff who has charge of the court house, and as he is away I cannot get it, as there is no one authorized to act for him in the matter.

As the forenoon was passing I felt the necessity of obtaining a place somewhere at once, and obtained leave of the mayor, James Tounsell, who is a Knight Templar, to speak in Railroad Park. Then I posted my notices around the park and through the town. Shortly afterward I learned that I might have the use of the Christian church, but having posted the notices, and it being too late to change, I let the announcement stand. When the time arrived, few people were present, more were coming. The wind was blowing from the east. On this account I set my box-pulpit about six feet from the eastern edge of the sidewalk, not in the way of travel at all. I had been speaking abont half an hour when the city marshall, who is a Mason, interrupted me by saying that the mayor had granted me the use of the park, that this crowd was blocking the street and directed me to change; accordingly I did so; the crowd, which by this time was quite large, followed. This was entirely unnecessary as all traffic had ceased along the street.

However, I spoke about twenty minutes in the park, then while treating of the unlawful and profane character of the oaths of Freemasonry, I had occasion to repeat the Entered Apprentice oath. When I reached the clause, "and the secrets of Freemasonry be thus unlawfully obtained through my unworthiness," potatoes, eggs, and billets of wood were hurled at me by the mob. Some struck me and fell at my feet. I told them that if they would keep on I'd soon have potatoes enough for breakfast. Then came a lull and I repeated the rest of that horrible oath, discussed its bearing upon our judicial proceedings and its profane character. This done, I would have closed, but cries of, "Go on! Go on!! Give us some more!! came from the crowd which I could see was divided against itself, I again mounted the box and added that they could learn more from the publications of the N. C. A. respecting the character of secret orders than I could tell them. Here I again referred to the despotic character of the order and cited the case of Judge Whitney in the Belvidere lodge. This was greeted with yells, oaths, and a fresh volley of missles. I said, "Gentlemen, I served when a mere boy in the Union cavalry, now I stand here as a free citizen of a free government. Shall such a man as I flee?"

All this time stones, brickbats, etc., were flying, some striking me, some the trees and fence. My clothes were dripping with the contents of egg-shells, from my hat down. Soon I received a terrible blow in my left eye from something, and I saw everything, buildings, trees, and all begin to circle around, even the ground came up and laid its grassy face against mine. Then I realized that I had fallen, but was conscious. Some one placed his hand on my shoulder and raised me, and said, "Get some water." Others yelled "Kill him. Kill him." Great confusion prevailed. But I was soon on my feet and had one eye left which I could use, and followed by the rabble, I crossed the street. Here the valiant city marshall, Mr. Isaac Jewell, appeared again on the scene and ordered the mob to disperse, then said that he was powerless to protect me, and as he walked with me down the street he informed me that quite a number of the Masons had declared their intention to him of hanging me to one of the trees in the park. Just then the long roll was sounded on a drum across the square. Said he, "Do you hear that? That is the signal for them to prepare, and I would not vouch for your life until morning."

Meanwhile my eye was exceedingly painful and swollen. He left me on the corner and I went to the hotel. Soon the landlady came suddenly to my room and informed me that a great crowd of men were congregated across the street on the corner, and said: "You had better escape from this house, for we cannot do anything with such a crowd as that." The landlord came to my room sometime afterward and said he thought the excitement was abating. I had only one eye which I could use, and it was late so I determined to remain where I was for the night and did so. The hotel-keeper and his wife were very kind. She made a poultice for my eye and he helped me to bandage it.

FRIDAY, MAY 22nd.—I was not disturbed all night, but my head and eye give me great pain. A reliable person told me this morning that Masons supplied the mob with money for the purpose of attacking me.

The city marshall called on me this morning at the hotel and tendered me his sympathy.

I can write, having the use of one eye, but the other is getting more painful than when I first was hurt. The marshall says he thinks that I was struck with a stone. It may be so, as there is a cut on one side of it. At all events it is increasingly troublesome this morning. More anon.

G. T. DISSETTE.

FROM THE KANSAS AGENT.

EDITOR CHRISTIAN CYNOSURE: In the good providence of God, I have again been enabled to resume the work of the Kansas State agency. I left home the 25th of April, and went to Clay Centre. Brother Hibbard, the Free Methodist minister, had announced that I would preach in their church Sabbath morning and evening, and lecture on secret societies Monday and Tuesday evenings. The house was well filled Monday and Tuesday evenings with very attentive audiences, and as the friends told me, quite a number of lodge men. The place is very largely under the lodge influence and it was the first time the subject was discussed in the place. Some anticipated a stormy time; but I introduced my remarks so as to forestall any interruption, and they seemed amazed while I presented from their own authorities, the origin of Freemasonry in the idolatrous mysteries of Egypt. The union of the heathen idolatries, by their horrid oaths, with the life which the two horned beast (Rev. 13: 15) had power to give to the image, "that he should both speak, and cause that as many as would not worship the image should be killed;" is the wine of the fornication of mystery Babylon. As alcohol, a combination of hydrogen, carbon, and oxygen, is effected in the decay of vegetable substances, so the moral wine of Babylon, is produced by the moral corruption following man's spiritual death, developed in the heathen idolatries, and oaths, joined to the ecclesiastical power usurped by the Roman hierarchy. Their despotic and anti-Christian character was shown from high Masonic authority, and I trust a good impression has been made.

The next day I went about eight or nine miles south-west to J. R. Latimer's, pastor of the Reformed Presbyterian Hebron church, three miles south-east of Idana, the next station west of Clay Centre. Here I spoke on Thursday night, the congregation being not large, but appreciative and liberal. The pastor and his wife in their kindness and hospitality, reminded me of the Scriptural account of Abraham and Sarah. We hope we can make arrangements to hold a convention at the Centre, after or before the State Convention.

R. LOGGAN.

THE GENESEO HOUSE, kept by A. Miller and Sons, proprietors, in Geneseo, Henry county, Illinois, is one of the most perfect home-like hotels whose comforts we have ever shared. Let our friends make a note of it.

—Some months ago a copy of the Holy Scriptures fell into the hands of a wealthy, educated Chilian gentleman in the Roman Catholic city of Constitution, Chili. He read and believed. Through his influence others read and believed also. The Spirit prompted him to prepare a chapel for divine worship. Unexpected aid was given, and in spite of priestly threats the chapel, filled to overflowing with intelligent and influential men, was formally opened on February 9, Dr. Trimbull, of Valparaiso, conducting the services.

THE HOME.

SIN AND SICKNESS.

Oh, when shall sickness and disease
Their persecuting warfare cease;
And weakness die, and grief and pain,
And death itself, at last be slain?

Doubt not that better day is near,
The suffering sons of earth to cheer;
Disease and pain are born of sin;
Their remedy is found within.

Let Christ, descending from above,
Become incarnate in thy love;
The inward ills and wrong subdue,
And make thy fallen nature new.

Let the great Healer make thee free
From sin's corroding malady;
And then the life that's in the soul,
Shall make the suffering body whole.

—*Prof. Thos. C. Upham.*

A SHIPWRECK ON THE PACIFIC.

I remember once hearing a gentleman speak of a shipwreck which occurred on our Pacific coast. The commander of the vessel, whom I had the honor of knowing, was a prominent officer in our navy. He was a Christian man and made it a rule to read a portion of the Scriptures to his officers and men every night and morning. He read few other books, carefully keeping the Bible as a guide. One night whilst they were cruising north of San Francisco they encountered a terrible storm. The night was pitchy dark; the lightning flashed, the thunder roared. The great ship tossed like a toy upon the waters; its smoke-stacks were swept away; the captain ordered the sailors to be lashed to the masts; soon this was found to be too dangerous, and they were gathered together in the saloon, all except the man at the helm. The ship was left to the mercy of the storm; there was no other way. The waters dashed over her, rushing down the hatch-way; the great waves appeared angry at the frail structure that tried to defy them. There were a few passengers on the steamer who were huddled together in the captain's room. They watched eagerly the face of their gallant commander until they saw by its ashy paleness that all hope seemed apparently over.

"Gentlemen and comrades!" he said at last, "I have completely lost my bearings. I think we are near a jutting of rocks upon the shore. If our steamer dashes against them (which is more than probable) we are lost; if we are below them and are tossed upon the sandbar, we may be saved. This is, however so faint a hope that I consider it no hope at all. I see nothing before us but the necessity of death. We must face it like men!"

"Captain!" said one of the passengers, "I have two little girls; their mother was taken to heaven long ago; should I perish, they will be destitute and alone in the wide world!"

Another said: "I have a wife; she is little more than a bride; she is looking anxiously for my return. Should I perish, it will break her tender heart."

Another: "I have a mother, old and infirm. I am her only means of support. If I perish, what will become of her?"

"Captain!" cried another passenger, "drink wine with me. Let us be merry until the last!"

The captain looked from one to another of the pale and awe-stricken faces of his passengers, and then replied whilst the light from the flickering lamp fell upon his venerable countenance:

"Gentlemen! There are none here now that can meet death without feelings of sorrow for those they leave behind!" Then turning to the gentleman who had offered him wine, he said: "I cannot accept your offer. I will not insult my Maker by entering his presence with my intellect clouded with wine!"

At this moment a gust of wind extinguished the light in the cabin, leaving them in entire darkness. The waters dashed through the broken timbers of the wreck. The commander urged and encouraged the pilot in darkness to stand to his post, until it was no longer possible; then addressing his officers and crew, commanded in a loud voice—"Let us pray!"

He led the prayer, then followed with the singing of a hymn. Amidst the storm their song of praises rang. The melody was sublimely solemn; it was their death-song. The steamer labored and tossed and shrieked like a human thing in pain; it rocked hither and thither, whilst the ocean surged and groaned. Imagine such a scene, as occasionally vivid flashes of lightning gleamed upon the darkness, then ran serpent-like along the heavens! Torrents of rain deluged the poor, disabled craft. Slowly in agony and suspense the night wore away, and in the morning they were tossed upon the sandbar and were saved. They were near enough to shore for their signal of distress to be seen. All stood upon the shattered deck with uncovered heads, whilst the venerable commander thanked God for their deliverance. The morning sun slowly ascended the heavens from out its bed of gold and crimson and purple-colored clouds, smiling down with its yellow beams as if rejoicing with them at their deliverance.

"Captain," exclaimed one of his friends, "how did you manage to keep such admirable discipline under such trying circumstances?"

"I attribute it to the influence of that book which I always carry with me," pointing to an old Bible which he had carefully saved from the wreck. "There was not a murmur from the lips of my officers or men; they are all believers in that holy volume; they lived by it and were willing to die by it."

So, dear friends, the dear old Bible is fit to live by and to die by. Its teachings are our greatest consolation in our hours of distress. It is not necessary to change it; is it not good enough as it is? Its sacred pages were satisfactory to our ancestors; will they not do for us? We cannot change the sun's rays nor the moon's beams; they illuminate the earth and are perfect. Neither should we wish to change that sacred volume, whose light of grace illuminates the world. Ever may it continue as a beacon light to humanity. On may its influence be felt, on through time a guiding star, still on until time shall cease to be, on to eternity, on to that better land, on until we reach the great white throne and are crowned in immortality.—*Presbyterian Banner.*

PRESIDENT LINCOLN AND PRAYER.

The following touching incident about Abraham Lincoln is told by the *Advance:*

I will give it as nearly as I can remember in Murdock's own words. In his matchless way he said, "Ladies and gentlemen, bear with me a moment while I speak of Mr. Lincoln's religion. It is generally known that he was not a professing Christian when he went to Washington, and in some way he gave offense to religious men. But as the burdens and cares of the great office came upon him, he turned for strength and support to the God of the Bible.

"I had once been spending three weeks in the White House with Mr. Lincoln as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part that I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent, as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful, 'Oh, thou God that heard Solomon in the night, when he prayed for wisdom, hear me; I cannot lead this people alone, I cannot guide the affairs of this nation without thy help. I am poor and weak and sinful. O God, who did hear Solomon when he cried for wisdom, hear me and save this nation.'"

Then Mr. Murdock added, "Dear friends, you who know me—know I am not a professing Christian, the more the pity—but I walked forward and knelt down by the side of that great man and mingled my prayers and tears with him for this bleeding country. I think from that time the clouds that had hung low and threatening over the affairs of our government began to roll away, the skies were brighter, the smile of heaven was upon our President, and the God of Solomon had heard his prayer and sent deliverance."

HE SLEPT WELL.

He was a stranger in the city, and had arrived by the evening train. Tired and dusty he hurried to the principal hotel, and was disappointed at not being able to secure a room. The hotel was filled to overflowing, with cots in the parlors all engaged. A great convention was in session in the city, and as he went to the other hotels he found the same difficulty; not a room, nor even a cot could he secure. At last, at a third-rate hotel, he found he could secure a bed in a double room. He tried to hire both beds, so that he could have the whole room, not liking the idea of a room-mate in such a place. But the other bed had been hired, and so he was obliged to take his chances. He went up-stairs, and after retiring, concluded that he would not go to sleep, at least not until he had seen what kind of a man was to occupy the other bed. In order to keep awake, as he was both tired and sleepy, he took out his pocket Bible and soon became deeply interested in a Bible reading that had lately attracted his attention. He was engaged in this study when the door suddenly opened and in came the stranger who was to be his room-mate for the night. The man, as he entered, gave a sharp glance at him, and then went across the room and prepared for bed. Looking over the top of his Bible he quietly studied the stranger. The man seemed to be a quiet person and appeared to be honest. Still he hesitated about trusting a stranger, and began to make calculations about keeping awake. But he changed his mind, for he saw the stranger, who was ready to retire, quietly kneel down in a manner that showed it to be a familiar custom, and engage in prayer. That was enough; he put the Bible under his pillow and went off himself into a quiet, refreshing sleep. In the morning, while they were dressing, he turned to the stranger, and explaining the circumstances of the past evening, said, "So I slept well." The stranger listened attentively, and then said, "I slept well, too. I had not expected to sleep at all in this place with one I did not know in the other bed, but when I came in so suddenly, and found you reading your Bible, I concluded I could trust that book, and so said my prayers and went to sleep."

It is a glorious truth that man trusts his fellow-man who believes and trusts in the living God, and who accepts, trusts and obeys the Bible. Is there any other book that possesses such a character, and so carries in itself the proof of a divine origin and living power? God's word in the hearts of men means, indeed, "Peace on Earth."

FENEBERG'S LOAN TO THE LORD.

A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Sceg, in Bavaria, begging three crowns that he might finish his journey. It was all the money Feneberg had, but he besought him so earnestly in the name of Jesus that he gave it. Immediately after he found himself in great need, and seeing no way of relief he prayed, saying: "Lord, I lent thee three crowns; thou hast not yet returned them, though thou knowest that I need them. Lord, I pray thee, give them back." The same day a messenger brought a money letter, which Grossner, his assistant, reached over to Feneberg, saoing: "Here, father, is what you expended." The letter contained two hundred thalers, or about one hundred and fifty dollars, which a poor traveler begged from a rich man for the vicar; and the childlike old man, in joyful amazement, cried out: "Ah, dear Lord! one dare ask nothing of thee, for straightway thou makest one to feel so much ashamed."—*Sel.*

GRACE AT THE RESTAURANT-TABLE.

A clerk and his country father entered the restaurant on Saturday evening and took seats at a table where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace when a waiter flew up, singing, "I have beefsteak, codfish balls, and bullheads." Father and son gave their orders and the former again bowed his head. The young man turned the color of a blood-red beet, and touching his arm, exclaimed in a low, nervous tone: "Father, it isn't customary to do that in restaurants!" "It's customary with me to return thanks to God wherever I am," said the old man. For the third time he bowed his head, and the son bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fishballs and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.—*Syracuse Standard.*

Dr. Carey once found a man in Calcutta who had not spoken a loud word for four years, having been under a vow of perpetual silence. Nothing could open his mouth, till happening to meet with a religious tract, he read it, and his tongue was loosed. He soon threw away his paras, and other badges of superstition, and became as was believed, a partaker of the grace of God.

Many a nominal, and even professing Christian, who is as dumb on religious subjects as if under a "vow of silence," would find a tongue to speak if religion were really to touch and warm his heart.—*Friendly Greetings.*

THE GOLDEN RULE

FOR PRESERVATION FROM SIN.

"Be thou in the fear of the Lord all the day long."

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight;
To be kept from all evil, at home and abroad,
Live always as under "the eye of the Lord."
Whatever you think, both in joy and in woe,
Think nothing you would not like God to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like God to hear.
Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure.
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book!"
Whatever you write, in haste or in heed,
Write nothing you would not like God to read.
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear can displease.
Wherever you go, never go where you fear
God's question being asked you, "What doest thou here?"
Whatever the pastime in which you engage,
For the cheering of youth, or the solace of age,
Turn away from each pleasure you'd shrink from pursuing
Were God to look down and say, "What are you doing?"

—*Church Messenger.*

LIVES OF CELEBRATED MEN.

POLYCARP, BISHOP OF SMYRNA.

During the general persecution of the Christians under Marcus Aurelius, the Bishop of Smyrna was also doomed to a martyr's death. Many Christians had already been cast to wild beasts, agreeable to the savage desire of the people. Others had been burned at the stake. However, under the greatest tortures, they remained steadfast in their faith, quiet and resigned; for the Lord Jesus, whom they would not deny before men, was with them and proved himself more powerful than the pains of death. The congregation at Smyrna wrote to absent brethren: "They all showed, that, under the tortures they were absent from the body, or rather, that the Lord upheld them and was with them. Holding fast to the mercy of the Lord, they despised the tortures of the world."

The mad fury of the people was not yet satisfied when ordinary Christians died a martyr's death. Polycarp, the Bishop, must also die. In loud words words the people demanded his death. Polycarp heard it all. He commended his body and soul into the hands of God, and desired to await whatever might be in store for him. But his congregation insisted that he should flee to a retired country-seat. There, surrounded by a few friends, he spent his days and nights in earnest prayer. While thus engaged he had a vision; he saw that his pillow was devoured by flames. He knew what this meant, and said: "I must be burned alive."

In a short time Polycarp's retreat was betrayed. He had scarcely fled to another place before the soldiers took the place whence Polycarp had fled. Not finding him, they apprehended two servants and compelled them, on the rack, to tell where their master tarried. About supper time the soldiers appeared at this latter place. Polycarp was on the flat roof of the house, and could have escaped by passing on to the next roof and thence to the street. Instead of doing this he quietly said: "The will of the Lord be done." He surrendered himself to the soldiers, descended with them from the roof and had them served with supper. He asked for an hour of prayer. But for *two* hours his heart overflowed in prayer to his Redeemer, so that even the heathen soldiers were affected. Having finished his prayer, Polycarp was set upon an ass and taken to the city. On the way he was met by the judge and the judge's father. These took him into their vehicle and sought to persuade him to deny Christ. They said: "How can it be wrong to say, 'the emperor is our lord,' and to offer to the idols?" Polycarp heard them in silence. But, when they continued to urge him, he said: "I will not do that which you advise." Hereupon they were angry and, amid wild curses and abusive language, they threw the ninety-year old man out of their wagon in such a manner that he injured his leg severely. Polycarp quietly bore it all, and quickly accompanied the watch to the judgment place. Amid the wild cries of the people the governor of the city tried Polycarp. The governor said: "Think of your age; swear by the name of the emperor; curse Christ and I will release you." Polycarp answered: "For eighty-six years have I served Christ. He has never done me ought but good. How can I curse him, my Lord and my Redeemer?"

The governor continued to urge him. Thereupon Polycarp said: "If you desire to know who I am, I shall tell you plainly. I am a Christian. Do you desire to know the doctrines of Christ, then appoint an hour and listen to me." To this the governor replied: "Persuade the people."

"I am bound to answer to you," said Polycarp; "our religion teaches us to be subject to the powers that be, but it does not teach us to be subject to this rabble."

"I have wild animals," replied the governor. "We have fire," said another, "if you will not yield." Polycarp answered: "You threaten with fire which lasts only for a moment, but you know nothing of the future judgment and of the fire of eternal punishment which awaits the godless. But why do you delay? Do what seems good to you."

Confidence and joy shone forth from the countenance of Polycarp as he spoke thus. The governor was embarrassed. Nevertheless he had a crier announce thrice that Polycarp had confessed himself a Christian. Thereupon the people, Jews and heathen, cried out in fury: "This is the teacher in Asia, the father of the Christians, the destroyer of our gods; it is he who has taught many that they should no more sacrifice or bring adoration." They all cried: "Burn him alive." In great haste the people brought fuel. Soon the funeral-pile was constructed. Polycarp laid off his clothes. It was an unaccustomed task to loose his own shoes, for before the willing hands of the believers were ever ready to do this. When he was to be fastened to the stake, he said: "Let me be as I am; for he who gives me strength to endure the fire, will also give me strength to stand in the fire without being nailed to a stake." With his hands on his back, he was tied to the stake. This being done, he prayed thus:

"Lord, Almighty God, Father of thy dear Son Jesus Christ, through whom we have come to a knowledge of thee, God of all creatures, I praise thee, that thou hast deemed me worthy to see this day and hour, to be added to the number of thy witnesses, to share the cup of Christ. For this I praise thee, I laud thee, I extol thee through our eternal High Priest, Jesus Christ, thy dear Son, through whom and the Holy Ghost, be glory unto thee now and evermore. Amen!"

This prayer being ended, the fire was kindled. But it seemed as though the flames were ashamed to touch so steadfast a confessor of his Lord. Like a sail swelled by the wind, the flame surrounded the martyr. His body shone like gold and silver that is tried in the furnace.

When the heathen perceived that his body was not burned, they pierced it with a sword in order to end his life. The corpse was then cast into the midst of the fire and was consumed.

The faithful members of Polycarp's congregation gathered what remains were to be found and buried them. They also annually celebrated the day on which their bishop was burned. They looked upon this day, as upon Polycarp's heavenly birthday; since on it he had entered into the joys prepared by God for all who confess him unto the end.—*Lutheran Standard.*

TEMPERANCE.

THE TERRIBLE WORK OF RUM.

Mr. George W. Clark of Detroit, the well known reformer, has been writing some reminiscences of his "early temperance work," which are being published in the *Prohibitionist* (now called the *Center*). In his fourth article he speaks of being on Lake Erie with his family. And in those days no boat was thought complete without a bar, and the "liquor customers" were as frequent visitors as though on land, and at this time the captain and many of the hands drank freely, and these are the sad scenes which he witnessed:

"During that night, as a result of their frequent draughts at the bar, a most distressing scene occurred. A gentleman and his wife, three beautiful children, their nurse maid, and another passenger were to be landed at Erie, Pa., but instead of running the steamer up to the dock and safely landing them, as they should have done, the half-drunken captain ordered his half-drunken sailors to lower a boat and scull them off to shore in the dark. Down went the boat into the water, and the passengers against their earnest remonstrances, were hustled in with their baggage and shoved off. They had rowed but a few rods when it was discovered the boat was fast filling with water. The drunken sailors had neglected to put the plug into the hole for letting out the water in the bottom of the boat. All their stupid efforts to put in the plug or bail out the inrushing water with their hats were futile. Wild and piercing shrieks from the sinking passengers produced sympathetic and simultaneous shrieks from those on board the steamer, and a scene of wild and intense excitement ensued, but we were perfectly powerless to rescue the perishing, and in a few moments they were all struggling for dear life in the dark and deep waters of Lake Erie, and but for help from the shore, they would all have soon perished. As it was, those three bright and lovely children with whom I had romped and played so blithely and joyously on the sunny decks of the vessel that beautiful day, together with their nurse maid were drowned.

"The father and mother were barely rescued with their lives, and all night long the distressed mother lay moaning and moaning, and at times frantically shrieking out: 'There, there! I see them! I see them! O, captain, give me back my children! Give me back my children!"

"Alas! no human tongue can tell or pen describe the bitter anguish or despair, the broken hearts and blasted hopes caused by this demon Rum. The deathly pale and ghastly visage of that crushed and despairing mother as she lay wringing her hands in bitter and hopeless anguish all that night, can never be effaced from my memory, and unless that captain's heart was completely calloused by his drinks, the piercing shrieks and touching appeals of that frantic mother must have haunted him until his dying day. For through his drunken recklessness, he was the murderer of her lovely and innocent children!—*The Port Austin News.*

Out of 955 samples of French wines recently analyzed, but ninety-five were found to be genuine, the remainder being more or less adulterated with unwholesome drugs.

The vigorous work of the Brooklyn, N. Y., Excise League is having marked effect. The successful prosecution of the liquor dealers for violations of the excise laws, has caused large numbers of saloon keepers to surrender their licenses rather than stand prosecution.

Maine has passed a law preventing persons from soliciting trade for liquors in the State. Drunkards will be imprisoned from five to thirty days for first offense, and from ten to ninety for second offense. The legislature has passed a law prohibiting newspapers from advertising liquors.

Dr. Carl Braun states that a wine merchant once sent Lord Palmerston a case of wine, with the assurance that it was good for the gout; but the steward soon afterwards returned it, with the explanation that his lordship had tried it, and preferred the gout!

A little Pennsylvania girl, whose heart was deeply stirred by a temperance address, the first she had ever heard, went home and wrote out the following novel pledge: "I promise not to drink rum, or wine, or brandy, or smoke, or swear, or cider either." She signed it, and succeeded in getting several of her playmates to sign it also.

In less than twelve hours' time, six hundred names of women in Sioux City, Iowa, were securred to a protest against the lawless proceedings of the city council in licensing saloons for $1,000 per annum. These ladies claim that their protest represents about five hundred husbands and fathers, and more than twice as many children.

In Alabama, any person is liable to a fine of $250 to $1,000 and imprisonment for twelve months, for concealing liquor in a prohibition county, with intent to sell the same or give it away. Also to knowingly permit anyone to conceal it on one's premises renders a person liable to like imprisonment. The sale of liquor annuls a man's lease, leaving him without a remedy, and persons frequenting a place where liquor is concealed are punished by fine and imprisonment, and for all convictions in liquor cases the prosecuting attorney gets double fees.

Louis Schade, the proprietor of the Washington *Sentinel* and attorney for the national brewing interests, claims that if it had not been for his own personal presence and influence at the memorable night session of the House, when but thirty members were present, most of them favorable to prohibition, a high license law would have passed for the District of Columbia. If a humble brewers' attorney can defeat so-called temperance measures, in a congressional quorum made up largely of temperance men, national legislation bids fair to be pretty much all one way. Note well this fact, however, the brewers' attorney was *on hand all night.* Where were the Prohibitionists?—*Union Signal.*

—Bishop Foster reminds his Methodist brethren that "a *hireling* ministry will be a *feeble,* a *timid,* a *truckling,* a *time-serving* ministry, without faith, endurance and *holy power.*"

THE CHURCHES.

EARNEST WORK AMONG OHIO LUTHERANS.

EDITORS CYNOSURE: The English district of the Evangelical Lutheran Joint Synod of Ohio has just closed a very interesting and important convention, which was opened May 13, in the church at Prospect, O., of which the writer is pastor, and closed Tuesday, May 19th.

To the readers of the *Cynosure* it will be interesting news to learn the proceedings respecting secret orders. One year ago the subject was presented to Synod by the writer in three theses. The readers of your journal were at that time informed respecting the discussion inasmuch as the full report as published in the *Lutheran Standard* was given. The result of our deliberations was so cheering this year that we cannot wait for you to copy from another paper next week, but hasten to communicate the intelligence directly from headquarters.

Two theses were adopted a year ago, and as the third thesis may not be understood without a knowledge of the two which preceed and upon which the third is based, we shall give them in full.

SUBJECT: *What is the relation which Christian Congregations should sustain to members of secret orders, such as Freemasons, Odd-fellows and the like?*

THESIS I.

Secret Orders, whether designedly or undesignedly, are at enmity with Christ and his church.

(a) The religion of secret orders excludes Christ.

(b) Secret orders in their nature and tendency, would supplant the Christian church.

THESIS II.

By membership in secret orders the individual confesses a Christless religion, and places himself in opposition to the work of the Christian church.

Thesis III, as adopted at the late convention of synod by a unanimous and hearty vote, reads as follows:

A Christian congregation must therefore, not sustain a fraternal relation to members of secret orders, but,

(a) Those members of the orders making application for membership, must be required to renounce all connection with the order.

(b) Those already in the congregation shall be taken into discipline; that is, they shall be earnestly and repeatedly instructed and admonished; if this prove fruitless, they must be suspended from the holy communion, and if still persisting in their course be finally expelled from the congregation.

This conclusion was not reached hastily or without abundant reasons. The members of Synod were determined not to vote for a position which they could not defend, hence the delay in adopting a position so decided.

The adoption of this thesis means earnest work in the congregations as is evident from the resolution adopted, according to which every pastor is required to report at the next meeting of Synod respecting what has been done against secret orders in the respective congregations. Moreover, there are four visitors in the Synod whose duty it will be to visit the congregations in connection with Synod, and among other things, inquire into the relation the congregation sustains to secret orders.

It was reported to this district that one other district of the Joint Synod of Ohio had taken the same position on this vexed question. Other districts are also requested to take the same position. The two districts which have now taken what is termed advanced grounds, represent about 20,000 church members. The whole Joint Synod is likely before long to take the same position as a body. Joint Synod represents more than 60,000 souls.

More than thirty years have the members of this Synod been troubled with this question. Earnest work has also been done, only that the practical working in the congregations against the foe did not always harmonize. In the year 1857 Joint Synod adopted the following resolution:

"RESOLVED, that we consider as unchurchly all societies outside the church, but especially those called secret societies, so soon as they set up as their object those things which necessarily and according to the Word of God, belong to the church, inasmuch as the church does not only make them unnecessary, but they are also calculated to encourage indifference towards the kingdom of Christ, yea, often entire estrangement from Christianity."

The English district, concerning whose proceedings we have been writing, adopted the following resolutions in the year 1873 whilst in session in the same church in which we met this year:

"Inasmuch as the position of the English District, in accordance with Joint Synod's resolutions and our symbols, is adverse to secret societyism, *but* some of our congregations are not yet entirely rid of this evil, and it is possible that such secret societyists might be elected delegates to our synodical conventions, and by our receiving them, seemingly find countenance, or at least tolcration, as such in our midst, therefore, to be conscientiously consistent, and seriously in earnest with our testimonies against such orders, be it hereby resolved:

1. That no member of any secret order whatever shall be admitted as delegate from any of our pastoral charges to voice or vote in this Synod.

2. That our congregations containing such element be herewith earnestly admonished to take a similar step in further discountenancing the evil in their midst by not electing such members to any office whatever in their churches.

3. That our pastors are of course expected to look after this matter, and at the same time reminded that the resolutions of Joint Synod mean action in this regard."

But we will stop at this and simply inform the readers of the *Cynosure* that the writer has been appointed by this Synod to publish in tract form the history of the secret society trouble, particularly in our Synod. We have steadily advanced, taking one citadel after another, and are now in a situation in which we can defy the whole host of darkness, including every secret institution, and as we march to battle we shall sing with Luther:

"Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
For he is judged—undone:
One little word o'erthrows him."

Most respectfully, D. SIMON.

—The Bible Institute was organized here last week, Monday evening, in the Y. M. C. A. building. Prof. W. G. Moorehead, D. D., of the United Presbyterian Seminary, Xenia, Ohio, has charge of the institution. He informs us that the morning class during the first week has reached 50 or 60, and in the evening some 115 are present. This is an indication of remarkable success. The course of instruction will include Christian doctrine, Biblical exegesis, elementary church history, and practical work. This institute is expected to continue from four to six weeks, and it is desired that as many of the Bible subjects may be covered as possible in the time.

—The revival services conducted by Pres. C. A. Blanchard at the Reunion Presbytrian church in this city were continued during last week, having been somewhat interrupted by his absence the week before at the funeral of Dr. Milligan at Pittsburg. There were a number of conversions and the members of the church were much revived in spiritual life. On Sabbath last Pres. B. preached in Dowagiac, Mich.

—The General Assembly of the Presbyterian church began its session last Thursday morning in the First Presbyterian church, Cincinnati. Rev. George P. Hayes, of Denver, Col., the retiring moderator, preached the opening sermon, after which the General Assembly was formally constituted by a prayer. Dr. E. R. Cravens, of Newark, N. J., was elected moderator.

—The committee from the Baptist churches of this city, appointed to confer with the trustees of the Chicago University about the unfortunate condition of that institution, have resolved to assist if the debt on the institution is to be raised. If the trustees dissolve, they will go on to establish another institution.

—Two hundred conversions are reported at Corsicana, Texas, as the result of the union meeting conducted by the Presbyterian, Methodist, and Cumberland Presbyterian churches.

—Chicago has 45 Lutheran congregations with 23,123 members. The Presbyterians, Baptists, Methodists and Episcopalians have 73 congregations, but only 23,427 members.

—The conversions among the Telugus since the great awakening in 1877–'78, have averaged more than 2,000 a year, the number of church members now being nearly 25,000, gathered into thirty-four churches.

—Four hundred and fifty-six new members have been added to the membership of the First Baptist church of Chicago, during the past three years, under the pastorate of Rev. C. S. Henson. The church is now entirely free from debt.

—The number of Methodist churches in the United States is now 19,065, an increase of 324 during the last year. The number of lay members in full connection with the Methodist church, not counting the 182,000 on probation, is 1,604,402, an increase of 4,992 during the last year.

—In compliance with the request of the students of Yale College, D. L. Moody began a series of meetings at Batelle chapel, May 1st. The evening services were attended principally by the students, the professors of the college with their wives and daughters.

—The University of New Mexico has for one of its departments an Indian Industrial School. The American Missionary Association has voted it an annual appropriation of $3,000 for the support of teachers. Congress has voted $25,000 for the erection of buildings. Considerable amounts have been iven by private persons.

—A few days ago in New York, the Rev. Allen Wriehl, a Choctaw Indian, was elected president of the alumni of the Union Theological Seminary.

—Princeton Theological Seminary graduated this year 35 students, more than a fourth of whom have given themselves to foreign mission work. In the seventy-five years of its history the institution has sent out 3,500 alumni, of whom 216 came together at the annual dinner. Forty-eight alumni died during the past year. Their average age was seventy-one and a half years.

—A colored Baptist church in Terrell county, Ga., has 1,200 members, and one in Lee county has between 3,000 and 4,000.

—The Tenth General Council of the Reformed Episcopal church will meet at Peoria, Ill., on the last Wednesday in May.

—The American Bible Society has one hundred and sixty-five colporteurs engaged in its fourth general supply of Bibles to destitute families in the United States.

—The seventy-fifth anniversary of the A. B. C. F. M. will be held in Boston, Oct. 13–16. This will be the seventh time the organization has held its annual meeting in Boston. It is believed that 6,000 friends of missions will be present.

—The report of the International Committee of the Y. M. C. A., at Atlanta, Ga., showed that 850 associations have 112,000 members and $4,300,000 of property.

—The church of Scotland Disestablishment bill now before Parliament, proposes to disestablish the church of Scotland on the 1st of January, 1887, transferring the church property to commissioners, requiring a rent for the continued occupancy of the church edifices, granting to ministers certain annuities with a continued occupation of manses, and applying the surplus funds of the church to primary secular education, and such other purposes as may be decided upon.

—The American Tract Society has just held its fortieth anniversary in this city. The work of the past year is indicated by the following figures: Donations and legacies, $97,019; sales, $241,969; rents, $14,829; a total of $353,818, which, with balance in the treasury April 1st, 1884, makes a total of $357,-205. There has been expended in manufacturing and issuing publications, $217,093; colportage and colporteur agencies and depositories, $64,912; foreign cash appropriations, $5,875; services and expenses of district secretaries, $16,327; interest and taxes, $9,749; a reduction of mortgage on the society's premises, $5,000; other expenditures, $33,184, making a total of $352,141, and leaving a balance in the treasury of $5,063. Judge William Strong, of Washington, was re-elected President.

—There are in New England 1,481 Congregational churches, and these have admitted since January 1st, so far as reported, 2,312 new members. The churches outside of New England number 2,611, to which have been added 10,040, or a little over four-fifths of the additions reported for the whole country.

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ENGLAND AND RUSSIA.

The *Inter Ocean* has lately (May 15 and 25) published the following brief items on the difference between these nations, which throw much light upon the noble stand of Gladstone against war:

"The Anglo-Russian agreement looking to a settlement of the Afghan boundary troubles involves, it is now stated, the abolition of the neutral zone and the fixing of a permanent boundary. This has been the Gladstone theory of settlement for a good many years, and as the Russians are quoted now as favoring the same project, there ought to be smooth sailing toward a settlement. Even Sir Henry Rawlinson says in a recent article: 'No one questions that Russia is entitled to great credit for the civilizing influence that has attended her progress, for the large benefits she has conferred upon humanity in her career of conquest through Central Asia. By crushing the Turcoman raiders, indeed, and by abolishing the slave markets of Khiva and Bokhara, she has restored peace and prosperity to districts which were growing in misery, and has earned the gratitude of thousands of terror-stricken families. Whatever may happen in the future, she has gained imperishable glory in the past in her victories of peace along the desolate frontier of Khorassan.' A nation of whom a Russophobist can write like that ought to be a better neighbor than wild and treacherous tribes."

"The net result of the negotiations in regard to the northern boundary of Afghanistan is to add a strip of fertile territory hitherto unpeopled and ungoverned, to the domain of the Ameer, and enable him to make an almost impregnable frontier. After all the uproar it is now being admitted by London journals at first inclined to alarmist views that Russia has deported herself in a really moderate and reasonable manner and has all along stood upon a policy that was just but pacificatory. The Russians propose to retire from the Zulfikar pass, and with that exception, which is a friendly concession, the boundary is identical with the frontier defined by M. Lessar.

Those who incline to regard this as a Russian advantage are reminded of the fact that though this line is far to the south of that shown as the nominal frontier of Afghanistan on inaccurate English maps, it is far to the north of the territory actually governed by Dost Mahommed, Shere Ali, and Abdur Rahman. The *Pall Mall Gazette*, which has all along been acting in a pacific and conciliatory spirit, now declares there never was any danger to peace 'except the sword rattling in which we have so incomprehensibly thought fit to indulge. Fortunately, in spite of all the "bullying clack" of our newspapers, the Russian government possessed sufficient common sense to stick to its original policy undisturbed by the insults and the menaces heaped upon it from day to day.'"

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HOME AND HEALTH.

AGENTS OF DEATH

WHICH THRIVE IN KITCHEN, PANTRY AND CELLAR.

The first essential to a wholesome preparation of food is a clean, sunny and well-aired kitchen. The latter condition depends on the means at hand of ventilation. All kitchens should have at least two windows, and these on opposite sides of the room. The sash should be lowered and raised by means of pulleys so that without any trouble they may be lifted or drawn down from the top at a moment's notice. Without the proper means of ventilation, and the use of them, the imprisoned odors of the kitchen will penetrate and pollute the air of the whole house. Among the worst of these is grease spilled on the stove, and left to burn off, instead of being wiped off immediately; egg-shells, and even bad eggs, thrown by careless cooks into the ash-pan underneath the fire, instead of into the fire; cooking onions, beans, turnips and cabbage, all combine to send their reeking odors through the house, to be absorbed by carpets, bedding, curtains and clothing. Every housekeeper is aware of the vile odor which is given off by certain vegetables while cooking. Effort should be made, particularly during the first stages of their boiling, to keep the kitchen well aired; otherwise one may go into the spare chamber or parlor if it has not happened to be open, and inhale the stale oder of a dinner prepared three days before.

"It is a fact too little understood," says an authority on the subject, "that water and other liquids, and even semi-fluid substanees, as stewed fruits, juicy vegetables, etc., have the power of absorbing foul gasses from an impure atmosphere to such an extent as to render them half poisonous, from which it follows that disagreeable odors escaping from filthy dish-cloths, burning grease, musty old carpets, pans of stale garbage, foul drain pipes, etc., etc., are not only breathed by the inmates of the house, but they are actually eaten!"

Vessels containing refuse should not stand in the kitchen. A great assistance to the proper disposition of waste matter is a perforated pan or colonder kept in the sink, into which peelings of all kinds, egg-shells and tea and coffee grounds may be emptied and allowed to drain, and then burned after each meal. If other disposition of the garbage must be made there should be kept two buckets, using them alternately and cleansing with a strong alkali each one as it is emptied.

The water in which vegetables of a strong odor have been boiled should not be emptied into the kitchen sink. If there are stationary washstands in the house, and the plumbing is not perfect, the odor will ascend through the pipes to the very upper stories. Wherever there is an outlet, there it will rush and even a flushing of the basins fails to remove the odor.

There is nothing so deleterious to the good health of a household as imperfect drainage. With this disastrous foe to contend with, one may as well toss hygenic rules to the winds. The drain pipes in most modern built houses, which are intended to carry away foul matter, generally perform a double office, conducting back into our dwellings more poisonous materials in the form of gases than they carry out. There is a beautiful residence in one of our suburbs, with fine grounds and rare shrubbery. An underground drain leads from the house, which stands on an eminence, to the street gutter. This conveys slops from the kitchen, laundry and wash stands into the gutter, where they stand from week to week, turning green even to the very mouth of the pipe. The intolerable stench can be detected half a square away. The prevailing winds carry it directly into the mansion. The doctor's carriage often stands at the gateway, for diphtheria is a frequent guest there.

Another enemy to that perfection of health and strength which all women desire and so few possess, is to be found in basement kitchens. They abound in dampness, and as a result in mould, that arch enemy to healthful surroundings. It forces its insidious way into closet and pantry; marks with disease-breeding germ the jellies, the fruits, the vegetables, the bread, and fringes the pumpkin pie. It lines the carpet on the floor and creeps up the wall, defacing paint and paper. We get sick, we have sore throat, we have headaches, rheumatism, our strength fails us, and we never seem to see that back of it all is the damp, illy-ventilated house.

Another important requirement is a perfectly clean, pure cellar in which to keep the every day supplies. It should extend under every foot of the house, and have every facility for thorough ventilation and drainage. Without this it is an unfit place for storing food of any kind, especially milk and meats which are absorbents. It must also be kept free of all decaying matter, as vegetables, fruits, etc., and of everything that will hold dampness and mold.—*Cin. Enq.*

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FARM NOTES.

MANURE FOR POTATOES.

Whether it will or will not pay to use nitrate of soda or salts of ammonia on potatoes, in connection with other fertilizers, depends on the price we get for the crop. In ordinary seasons, if the crop sells on the farm in the autumn for 50 cents per bushel, we could use artificial manures containing nitrogen with considerable profit. As a rule, however, our large potato-growers will look to the soil and home-made manure for nitrogen. They will use what barnyard manure they can spare, and turn under grass or clover sod. They will plant on well-drained alluvial land that is rich in organic matter. In such circumstances many of our readers will be thankful for any information as to how they can profitably increase the yield. Many have obtained good results in the use of plaster, hen manure, and ashes, and we have found plaster alone sometimes remarkably bedeficial.

A large crop of potatoes cannot be produced unless the soil has a supply of nitrogen, phosphates and potash, in an available condition. Available nitrogen, however, is a costly article and it is good policy to use up all that the soil annually affords. This we can do by seeing that the growth of the plants is never checked for want of a supply of phosphates and potash. We are now getting in this country superphosphates at reasonable prices, and farmers can use them with profit on such crops as usually command good prices.—*American Agriculturist.*

HOW TO MANURE POTATOES.

While the manure for this crop, especially if it be from the stable, is usually plowed in, some farmers put it in the hill or the drill, and even in direct contact with the seed, sometimes above the sets and sometimes under them; others put a forkful on the surface after covering the sets. Few, if any, careful experiments seem to have been made for the purpose of learning which way is the best. The report of one such test comes from the agricultural college at Downton, Eng. The fertilizer, a mixture of nitrate, superphosphate and potash salts, was applied at the rate of 811 lbs. per acre, and in four ways: First, under the sets, and covered with soil; second, mixed with the soil on which the set was laid; third, sown on the surface of the covered hill; fourth, same as the first, except that the manure was slightly stirred in with a fork; the remainder of the field was treated like plot three. The crops, estimated for the acre, were: First plot, 6 tons; second plot, 7 tons 6 cwt.; third plot 11 tons 2 cwt.; fourth plot, 13 tons 5 cwt.; the rest of the field, 11 tons, or very nearly the same as plot three.

Althought this is but a single experiment, without any repetitons even on the same field, except that of the simple top-dressing received by plot three and the rest of the field, and without any unmanured plots, yet the results are striking enough and agree well enough, so far as reported, to give encouragement that more useful knowledge may be gained by further experiment.

Another experiment was made to test the effect of a larger quantity of the fertilizer, and in more than one dressing.

The smallest quantity applied was that used in the experiments just described Another plot received a dressing of equal amount as soon as the plants were well up, and the third plot another like dressing later in the season. The last plot was, therefore. manured at the rate of over 2,400 pounds per acre. The manure was applied in all cases in the same manner as on plot four in the other set of experiments.

The result was not encouraging either for the mode of application, or such excessive use of manure; for the second plot, with twice as much manure as the first, gave only 300 pounds more, and the third plot, with three times as much manure, gave only 900 pounds more of potatoes than the first, whose yield was nine tons. Mr. Lawes showed, long ago, that there is a limit beyond which it is not profitable to go in high farming, or a certain limit beyond which it is not profitable to go in liberality of manuring the crop. The above results furnish a good illustration of his argument; even 800 pounds of commercial fertilizer per acre is a liberal dressing as measured by our American practice; perhaps a smaller application, though giving a smaller crop, might have been more profitable.—*Dr. G. C. Caldwell in N. Y Tribune.*

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland writes Gov. Pierce of Dakota, that he regrets the necessity of enforcing the order vacating the Winnebago reservation, and the Governor asks the settlers, as a favor, to quit the reservation peaceably.

The census of Washington, which has been in progress for sometime under direction of the local authorities, is about completed and shows a population of 204,500.

The State Department building has been tastefully draped with the emblems of mourning, and business at the department was suspended in respect to the late ex-Secretary Frelinghuysen.

COUNTRY.

Near Detroit, Thursday afternoon, Elijah Smith and wife, an aged couple, were killed at a railroad crossing, the man's body being thrown into a field sixty feet away.

During the year ending May 1 there were distributed in the United States 78,245,612 pounds of tea, 80 per cent of which went through the port of New York. Not one pound came to New York on a ship flying the American flag.

The Farmers' Loan and Trust Company has begun suit to foreclose a mortgage or $10,000,000 held on the Bankers' and Merchants' Telegraph Company. The trust company alleges that the telegraph company is insolvent and that nothing can save it.

In the Rosenzweig suit for $100,000 damages against the Lake Shore railroad, a bailiff reported to the court at Erie, on Monday, that the conductors on Lake Shore trains, for whom summonses were issued, did not now come into Pennsylvania at all, trains being run through the State without conductors.

Judges Harlan and Gresham were unable to agree Thursday, in Chicago, on the points submitted to them in the Mackin-Gallagher fraudulent ballot case, and the U. S. Supreme Court will have to decide.

By nearly a party vote—Republicans voting no and Democrats aye—the use of Representative Hall at Springfield, Ill., was refused ex-Governor St. John for a lecture.

The first car-load of California cherries ever sent East was shipped from San Francisco last week.

Mrs. Margaret M. Cooley, of Mitchell, Dak., and Mrs. Rebecca Maroat, of Baraboo, Wis., sisters, and both appearing with babes in their arms, were sentenced at Madison, Wednesday to two years each in the penitentiary for perjury.

E. Odlum, a swimming teacher, aged 33 years, jumped from the Brooklyn bridge Tuesday, 135 feet to the river beneath, striking the water on his side, instead of feet first as he intended. Paul Boynton, who, with others, was in a tug to witness the event, jumped overboard and secured the injured man, who spoke but a few words before he expired. It had been his ambition to attempt the exploit of jumping from the bridge.

Henry Bergh, the humanitarian, wants a law passed making it a felony for young people to get married before the age of 25, and he would have clergymen scourged who marry young people with no visible means of support.

The sentry at the bow of H. M. ship Garnet, to which Paul Boynton attached a dummy torpedo while she lay in New York Harbor, has been sentenced to forty-five days' imprisonment, and Lieut. Gardiner, who permitted Boynton and his companions to escape, is under arrest.

Fire at Cincinnati in a building occupied as a printing office, dyeing works, and plating establishment, spread so rapidly as to cut off the escape of several employes. Three girls and two men were killed by jumping from windows, and in the burned building were found ten other corpses of girls. Telegraph and telephone wires prevented the firemen from raising ladders to aid in the escape of the victims. A young man and three girls were injured, two of them fatally.

A man terribly mangled and in a dying condition was found in a freight car at Joliet, Ill., Wednesday. He turned out to be a workingman who had worked in the quarries, named Pezderkas, an Austrian. His lips and nose were cut off, also his tongue, which was hanging by thin shreds of flesh. The skull was fractured. The man was a horrible sight, and was yet alive, though he cannot live. It is supposed to be the work of strikers

The scaffolding on the new postoffice at Baltimore was blown down by the wind Wednesday, one workman being killed and six others fatally wounded.

By an explosion in a gasometer at St. Louis early Wednesday morning, two men were killed and one fatally injured, the head of one of the victims being torn from his body.

A mysterious disease has broken out at Paris Roads, a small town eighteen miles from Pittsburg, Pa. All cases prove fatal, and thus far eight persons have succumbed, while eight others are stricken with the malady.

Four robbers were caught in a store at Burton, Ohio, Wednesday night, and in the ensuing fight one of the burglers was killed, a citizen fatally wounded, and another slightly hurt. The robbers escaped, carrying off $2,000.

In a quarrel at New Straitsville, Ohio, Thursday, Albert Guest shot Marshal Henry Auer fatally, and mortally wounded a boy. A mob broke into the prison at night, took Guest out, hanged him, and riddled his body with bullets.

A mob invaded a church at Sacramento, Cal., Tuesday night, where the Salvation Army were holding services, wrecked the structure, and drove the Salvationists into the street, many of the members, male and female, being severely injured.

FOREIGN.

Two points of dispute in the negotiations between England and Russia on the Afghan question, are Russia's demand for the Zulfikar Pass, and that a Russian agent shall reside at Cabul. A third subject of present discussion is the fortification of Herat by the English. The Ameer objects to the first of the above-named points, England to the second, and Russia to the third.

The dynamiters, Cunningham and Burton, sentenced yesterday to penal servitude for life, asserted their innocence to the last.

Ten per cent of the British troops remaining at Suakim, on the Red Sea, are ill. An armored train patrols the Suakim-Berber Railway every night as far as Otao. The hostile Arabs are very active as marauders. Once they succeeded in obstructing the tracks with heaps of earth and brushwood after the patrol train had passed, but the train on its return easily pushed through the obstruction.

The British evacuation of the Soudan commenced Thursday. Merchants and civilians are leaving, fearing to remain after the departure of the troops. The thermometer in the region now averages 114 in the shade.

The bark Brilliant brought to Quebec Thursday night the crews of the bark Bayard and the steamer Mary Louise, which vessels had been crushed by ice on the Newfoundland banks. The crew of the Bayard were on a berg three days and nights and suffered great hardships, and had barely been rescued by the Mary Louise when that craft was crushed, both crews then taking to boats, and being finally picked up by the Brilliant.

LETTERS

Containing cash received during the week ending Friday, May 23:

A. Small, C. D. Rockwell, Wm. McBride, D. McDonald, I. A. C. Rose, John Ball, W. D. Anderson, Phil. Beck, E. Dresser, J W. Rogers, P. P. Chapman, S. Shroyer, Jas. R. Sharp, A. W. Foss, Rev. J. Rice, J. H. King, R. Drinkwater, F. Alexander, Mrs. M. A. Dodge, Mary Phillips, J. P. Lytle, C. Clark, E Harrison, A. C. Newell, A. Jackson, E. F. Warring, Wm. Evans, J. G. Humphries, Mrs. E. Stone, N. Oakes, H. Minton, H. C. Joiner, E. C. Schumacher, Rev. J. A. Pollock, G. S. Robinson, Mrs. M. Minx, John A. Burnett, Wm. Dunton, Mrs. J. W. Moore, J. W. Rogers, W. S Marston, J. H. King, W. Taylor, A. H. Springstein, I. F. Short, J. F. Williams, E. A, Dudley, H. Young.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@88½
No. 3		@84
Winter No 2		@96
Corn—No. 2		48
Oats—No. 2		33½
Rye—No. 2		71
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		11 05
Butter, medium to best	10	@20
Cheese	05	@10
Beans	55	@1 40
Eggs		12
Potatoes per bus	35	45
Seeds—Timothy	1 53	@1 62
Flax	1 30	1 38
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra		@5 15
Common to good	2 40	@5 00
Hogs	3 40	@4 30
Sheep	2 50	@3 50

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	87	@1 10
Spring		96
Corn	53	@55
Oats	40	@47
Mess Pork		12 00
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	2 80	@5 40
Hogs	3 80	@4 25
Sheep	2 00	@3 30

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NOTICES OF THE PRESS.

"There is no important history extant but has connected with it numerous other histories of which it was the initial point, or the dominating influence. The abduction and murder of Morgan set ten thousand secret springs in motion, as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. This story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest."—*Free Methodist*, Chicago.

"The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford a more complete an armory of this kind."—*Christian Cynosure*.

"In an incid[illegible] the story tells much about the manner [illegible]cting lodges and much about the spirit an[illegible]s of Masonry. The story covers the period [illegible]duction and murdering of William Mo[illegible]e strategic position from which the author [illegible]t a charm in the book, while it gives a good [illegible]ity to show the workings of the order. We [illegible]he people would read it."—*Telescope*.

"One of the most fascinating narratives we ever [illegible] and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard*, Columbus, O.

"The exciting scenes of the fall of 1826, at Batavia, N. Y., when Wm. Morgan was murdered by Masonry, are woven into the story so as to give the truth of History a setting of attractiveness. The forty chapters of the volume are soon compassed by the eager reader who begins the volume. This volume ought to be read and will be sought as its merits become known."—*United Brethren in Christ*.

"The story is intensely interesting and the author has succeeded in weaving into it a great deal of information in regard to this mysterious order, which is certainly startling if true, and he gives what seems to be undoubted evidence to prove his assertions. The book is one which should be read by both Masons and Antimasons."—*Wayne Co. Herald*.

"Our Anti-secret society friends are certainly entitled to great credit for their persistence in their efforts to expose and root out secretism. The object of the writer of this story is to present in its true light the crafty, unscrupulous and exceedingly hurtful influence of Masonry, the parent of all the orders."—*Reformed Presbyterian and Covenanter*.

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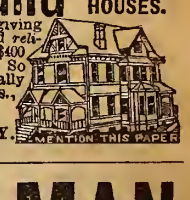
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Intoxicating liquor is responsible for the latest Indian outbreak in New Mexico. Daily reports of savage murder and rapine have come in from various points of the Territory and the Indian Bureau correspondence sent to Washington attributes the horrible work to a kind of whisky which the Apaches manufactured in large quantities; and knowing the business was prohibited and fearing punishment, they resolved to complete their incipient rebellion with a whole one, and so took the war-path. The government would save money by supporting a temperance society an every reservation.

The report from the Internal Revenue office at Washington for the ten months ending with April must give some encouragement to temperance workers. During the same time a year ago the revenue from spiritous liquors was nearly seven million dollars ($6,978,395) more than during the period just closed. The tobacco revenue increased this year $67,637, or about three per cent; and that from fermented liquors, $165,935. If we interpret these figures aright, they indicate a great falling off in the liquor business. Various causes may have operated to reduce the revenue, but as the tax is collected only on liquors withdrawn from bonded warehouses for consumption, the figures show that temperance agitation is not without its effect.

During the great railroad strikes of 1877, Joseph Cook argued with great power that one obvious lesson of the strike was that there should be a discrimination in wages in favor of the man with wife and children. A striking proof of the justness of Mr. Cook's appeal is found in the late fatal strike among the quarrymen at Lemont and Joliet, near Chicago. The proprietors in a statement to the public say: "No one disputes the right of every laborer to stop work when he chooses, that is to strike. The evil complained of at Joliet is that the mass or laborers, men with families and homes, wished to work, but that a few unmarried men, who had only been here a short time and who had no property or ties to hold them here or to bind them to good order, not only stopped working themselves, but by force, violence, and threats of murder and crime drove out the men who were working and who wanted to work, pounding them and maltreating them whenever that was needed to compel obedience." There is no fact more obvious than that employers should, as a matter of self-protection, encourage those men who act as a conserving force in their business. Better wages for such men are due for humanitarian reasons also, and would encourage single men to seek to be wed and anchor them to a steady life. For "he that hath a wife and children hath given hostages to fortune."

The final but equivocal success of General Logan, in securing a re-election from Illinois, is interpreted by his followers in every quarter as a long step toward the Presidential nomination in 1888; and their frequent and open advocacy of their favorite is arousing some question as to the disposition of Mr. Blaine, who is in every respect Logan's superior as a public man. But this agitation means infinitely more to the American people. It means that the secret empire of the lodge is becoming more confident of its power in American politics, and will not hesitate to choose the highest place for one of its pampered darlings. As the idol of the Grand Army and a Freemason of the 32nd degree (Sublime Prince of the Royal Secret) Logan can command the votes of a million men who have sworn their manhood away to one sort of a lodge or another; and surrounded by this phalanx, his demand for the Presidential chair will be almost imperious. Now that the enemy has shown his hand, it is time that *Americans* of every political complexion should be uniting their forces and concentrating their efforts. There are men who have been named for high offices in the Republic who are free from lodge entanglements, and whose feet have never been tripped by the snare of the liquor power,—men whom honest men and the Christian church have delighted, and still delight, to honor. Some such name must soon be brought to the front, for already the enmies of American principles are drawing up their line of battle.

The sentence of an Idaho court pronounced upon seven Mormons the other day shows that the vigorous efforts of the United States officers in Utah have a contagious influence. But imprisonment and fine for the crime of polygamy does not yet deter the missionaries of this villainy from gaining ignorant converts in Europe, a large company of whom debarked at New York the other day. Another report of singular nature just comes from New York. John W. Young, a son of Brigham, is said to be in that city negotiating the sale of all the personal property of Mormondom to a syndicate of capitalists. The prosecutions have driven the Mormons to consider the desperate step of immigrating in a body to Mexico. Young does not meet much encouragement with his part of the business and should the exodus take place the Mexicans would be found more terrible neighbors than the Americans who have so long been criminally indifferent toward this infamy. The failure of the Mormon commission which visited President Cleveland a few weeks ago, to get any word of encouragement may have helped their determination to this desperate move. It is at least certain that the Mormon hierarchy expected a different turn of affairs with the return of the Democrats to power. Having always voted with that party they hoped for the admission of Utah as a State, when under the shield of State rights they could defy the government and popular execration would affect them as little as water a duck.

As time passes a more reasonable sentiment possesses the English mind on the Afghan trouble, and the honor due Mr. Gladstone is beginning to be paid him. The London *Daily News* on Saturday, spoke thus highly of the premier in an editorial: "Mr. Gladstone has crowned his illustrious career by again rendering the country signal service. We must not forget, now that peace is secured, how near we came to a was such as this generation has not seen. Neither mere obstinacy nor skill in diplomacy could have averted it. The task required a combination of the highest qualities which go to make up the complex gift of statesmanship."

But it is not yet certain that peace is secured. The "eternal vigilance" which is the price of liberty, is sometimes the only guaranty of peace. While the kaleidoscope of British poletics has again turned toward Ireland, yet back of the shifting scene is still the stern and bloody visage of a Russian war. The "crimes act" which the lodge desperadoes of Dublin inflicted upon Ireland, has long enough repressed that miserable people and Mr. Gladstone is willing to remit it. There is almost an irreconcilable division in his cabinet on this question just when division would be fatal. A compromise bill limited to one year is now expected, which will hold the Liberal party together, and not drive the radical wing into a union with the Tories. A serious division would put the latter in power and the pending election would be pretty sure to be followed by a Russian war. In fact, the coming year in England may make more history than any decade in the century. But we are instructed to pray for rulers and men in authority, and there is a power mightier than the Tory party or the Russian Czar.

The sunrise of freedom is lighting up the shores of the great South American empire of Brazil and the shackles are being struck from a million and a half of slaves. Emancipation has been a gradual process in Brazil. Since the law of 1853 forbidding the importation of any more slaves more than a million persons have obtained their freedom. Since 1871 the progress of emancipation has been rapid, the law adopted that year providing that all children born of slave parents should be free, as well as all slaves belonging to the State. The same law set apart an emancipation fund to ransom the slaves of private persons, many of the slaveholders assisting materially in the work. The new ministry of Brazil has just adopted a measure for the final blow, the extinction of the slave system. A general registry of slaves will be made, with a declaration of their value. Slaveholders will be indemnified by 5 per cent policies to the amount of one-half the accredited value of the slave and a service of five years pays the remainder. While Russia seems to surpass all other nations in the modern history of emancipation, both Russia and Brazil, though regarded as socially and morally much behind the United States, put us to the blush, for we suffer much in the contrasting of our way to universal freedom with theirs.

AN AUSTRALIAN'S VIEW OF FREEMASONRY.

EDITOR CYNOSURE:—Since you esteemed my few remarks on Melbourne Freemasonry worthy a place in your columns of Nov. 20, 1884, and as I am now at leisure to give a few more that have occurred to me since, I pen them for the good of all; and if you think them also worthy of insertion in your enlightening paper, I send them for that purpose.

From what I have seen of Freemasonry, there is little or nothing in it to constrain a bad man to be a good one, or to make a good one better; while there is a deal in it to make a bad man worse, on account of the protection he expects to get from brethren of the order, and which I have no doubt is often expected to screen from justice when the culprit is discovered. You will have seen in the book *Worse than Murder* which I sent to you, that many men have been punished very lightly for having committed very great crimes, which looks as if justice had been shunted to favor Freemasons; while others have been inordinately sentenced for comparatively small offenses. And complaints have been made of accused persons making Masonic signs in court. I have no doubt that such are often the case where Freemasonry flourishes in *quantity* irrespective of *quality*.

A church, an order, or a society is not to be con-

demned because a few bad men have got in and abused the privileges bestowed upon them, and brought a bad repute. All institutions are apt to be abused, but when any institution has become so corrupt that the majority of its members burke justice, truth and right, it is high time that institution ceased to exist. From what I have experienced from "brother" Masons, I may believe that eternal justice cannot permit Freemasonry to last very much longer, if the *practices* of Freemasons throughout the world are no better than what I have found at Melbourne. To think to burke justice truth and right effectually is as silly as chickens that put their heads in a corner when they are chased.

When the order was established (or supposed to have been) women were held of little account in life, which was altogether different from the present times, hence they were not admitted, and the custom has been continued. But as woman now has a place in society (in Christian lands at least) it often occurred to me while attending Masonic meetings that if Freemasonry was so good for men, it should be much better with the admission of women, and equally good for them. It seemed an unnatural state of affairs that men alone should meet in lodge and at refreshment table, when if mothers, wives, widows, sisters and daughters of Masons were present there would be far more peace and harmony and purity, under their restraining influence and intuitive sense of right and who would thus prevent the existence of "*rowdy lodges.*" It seemed as if Masonry needed modifying so as to make it conform to the respect given to woman in Christian lands, instead of to her degradation under Eastern barbarism. But it is too late now for respectable women to join the order, as so many men have been admitted with whom no respectable *men* would care to associate, or even to meet in lodge, let alone women.

I am of the opinion that Freemasonry has served its purposes; that it is out of date, obsolete, in these times of general knowledge, education and comparative civilization, that there is no need for it now, and that what there is of it is chiefly degenerated into "caw me," "caw thee," and guzzling clubs. And any man with a mind of his own, even if he has not the society of loved wife or child, can pass his time to far more profit and pleasure in his own home than in reiterating the *routine* of lodge formulas. From all I can see of Freemasonry, it is plain to me that it will become *so low* that no one with any respect for himself will care to be known as a member of the order, and it will ultimately burst up or crumble away under the preponderance of its own disreputability.

The other day there was a Masonic "show" to lay the foundation stone of the first Masonic hall to be built in Melbourne, and the brethren walked only two abreast, which made the procession a long one. They should have gone in single file like Chinamen on a tramp, then it would have been twice as long! As it was, I observed that the vast majority were "young Masons," and noticed an absence of "old Masons" possessing any position in life worthy of preserving. It seemed to me as if they were ashamed to be seen with such a holy order, so kept aloof from making a public acknowledgement of the craft. The richest man in Victoria (a not over-educated gentleman) has been caught by the representatives of Hiram and made Grand Master of the English, Irish and Scottish constitutions, each of which were formerly under a Provincial Grand of its own. In reply to the toast after laying the stone he said, "there was not a day of his life but what he was reminded of the good feelings of the Masons toward him," the *truth* of which was far more likely that he was reminded constantly of the good feelings of the Masons *for his money*. But as he was said to have "softening of the brain" such a mistake on his part was excusable. There is no doubt that the members of the craft will take great care of him,—or of *his money*. I have no hope that he will make Victorian Freemasonry worthy of a Christian land. Yours truly, C. F. ROBERTS.

Melbourne, Australia, March 31, 1885.

All martyrdoms are said to have looked but meanly when they were suffered. For stripping and bonds are ever shameful and the elect are stripped and bound, "when we see him there is no beauty that we should desire him." But though cast out they yet are blessed, some eyes discerning that the Lord himself is with them, if brethren are not, while within is the peace of God, for none can rob the true soul of that inward satisfaction which the truth itself ministers. This is the appointed way. The high road of the Holy Cross; suffering first and then a kingdom; to be wronged, misrepresented, punished, cast out; and then to have every secret wrong redressed and every deed of truth and love manifested,—this is yet the royal way, the end of which is assured even from its beginning—*Jukes.*

MARION.

BY ALEXANDER THOMPSON.

His camp, it is the deep green wood,
Behind a natural foss;
His tent, it is the starry dome,
His couch a bed of moss;
His troopers lie at graceful ease,
Beneath the misty moon,
Or watch the silent shadows fall
Across the deep lagoon.

The smouldering camp-fire flickers low,
And sheds a feeble light,
To where the weary picket guards
The bivouac of the night;
While Marion dreams of fierce attack
Of shot and crash of steel,
And sees before his dauntless band
The hated Tories reel.

But sudden through the green-wood sounds
The gallop of a steed,
And dashes in a trusty scout
With eager, headlong speed;
Springs to the earth with fiery bound,
And lets the troopers know,
The Red Coats and the Tories be
Upon the stream below.

As when to some beleagured host
The tardy succor comes,
With loaded wains for starving men
And roll of martial drums;
As then the famished multitude,
Spring up with eager joy,
And like a swollen river, rush
To meet the glad convoy.

Thus up sprang Marion and his men,
Beneath the green-wood tree,
And hold and sudden purpose fired
The hands of liberty.
By glare of torches gleaming red,
The eager squadrons meet;
Then echoes down the broad highway
The thunder of their feet.

Oh! calmly past the Tory camp
The placid river steals,
And far the watchfires ruddy glow
Its shining breast reveals;
The sleepy guard in peace secure,
Dull and incautious seems,
And all but hungry chargers, doze
Within the land of dreams.

But hark! the drowsy patrol hears
The heat of rushing hoofs,
Swift falling like the winter's hail
Upon the city's roofs.
From east and west and north they come—
Ah, how the patrols shiver!—
That rush is heard on every side,
Except where rolls the river.

Then comes the picket's challenge loud,
His volley rings aright;
No answer hut the rush of hoofs,
Like ghost steeds through the night.
And scarce the Tories are awake
From their uneasy dreams,
When flashing in the misty light,
Bold Marion's saber gleams.

In vain the Red Coats stand to arms,
And up the Tories spring,
And bring each rusty firelock down
To battle for their king.
The fiery bands of freedom reaped
That rich red harvest soon,
And sent their shouts of triumph forth
Beneath the trusty moon.

Oh! grand in those old battle days,
The soul of freedom rose,
And triumphed over woe and want,
As well as martial foes;
The swamp by day, the ride at night,
The toil without reward—
To freedom in her natal hour
God gave a holy guard.

But now are few to speak for truth,
Without the meed of gold;
And what was once reward of worth,
Is in the market sold.
The rich man in the purple rides,
The poor man bears the load,
And suffering, from ten thousand tongues
Cries to the living God.

—Be content to wade through the waters betwixt you and glory with him, holding his hand fast, for he knoweth all the fords.—*Rutherford.*

WHAT IS SCHISM?

BY REV. H. H. HINMAN.

"That there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12: 25. It is evident that the body here spoken of is the body of Christ, and that any schism or rending of this body is condemned.

What is this sin of schism?

1. It is not separation from unbelievers in Christ. This is distinctly commanded (2 Cor. 6: 14–18) and ought to be far more complete than it is. Christians were once called "the sect of the Nazarenes." It should be their glory to be so in fact.

2. It does not consist in the separation of Christians into separate households. The family is of Divine appointment. Communism, however it may have been tolerated for a time, was not commanded, and is not essential to unity in Christ.

3. Local division is not schism. The local churches of Asia Minor and Syria were widely separated, but there was no schism.

4. The exclusion (after due labor) of offenders and false brethren is not this iniquity, for such division is expressly commanded. (Matt. 18: 15 18; 1 Cor. 6: 5).

5. It does not consist in a withdrawal from an apostate church. This is specially commanded. (Rev. 18: 4–5). Even though some of God's people may not have heard the command, "Come out of her, my people," yet it is our duty to do so, and it implies no schism on our part. The responsibility rests on those who remain in such an apostate body.

6. It does not consist in withdrawing from a sect. If organizing sects is right, then it may be right to divide a sect and make another, but if the organization of a sect is wrong, then it cannot be wrong to cease, in such a case, to be a partaker. Surely the Corinthians who had become Paulites and Cephasites were not bound to always continue in their forbidden conduct.

7. Organization among Christians is not of necessity schismatic. The primitive churches had some organization. They had elders, deacons, and pastors, and had well-defined principles of church government; and yet this no more implied schism in the whole body than the organization of a school district implies a separation from the State. Organization is one of the essentials to united effort and is never to be confounded with the sin of sect-making.

But, positively, the sin of schism does consist in dividing the true and living members of the body of Christ.

This was done, first, by becoming the followers of men rather than Christ. This was the sin of the Corinthian Christians, which is condemned by the apostle. (1 Cor. 1: 10–13). Paul, Apollos and Peter were distinguished teachers. The Corinthians chose them for party leaders, and while they all acknowledged Christ, they also became Paulites, Cephasites, and Apollosites. A few did not join a sect, but said they were "of Christ." It is difficult to see how there is any difference in principle between these and modern divisions. Calvinists, Wesleyans, and Lutherans are each the followers of a great teacher. Each respects the others as Christians, but holds he has a more excellent way.

Difference in office and gifts was made a basis of schism. This was specially referred to in the passage in 1 Cor. 12: 25. The object of the Apostle was to show that though all the members have not the same office, nor the same gifts, yet all are of the same body, and hence there should be no schism (rending) of the body. This form of division is seen in the arrogance of the priestly office in which, because of their position or gifts some assume to have more power than their brethren.

Divisions on account of creeds is another reason. The sacred Scriptures are the creed of the church, and are declared to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." 2 Tim. 3: 16–17. The adoption of any other creed and making it the basis of a sect is spoken of as the sin of heresy. Thus Paul in his letter to Titus says, "A man that is a heretic (margin, divider or schismatic) after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself." Titus 3: 10. Albert Barnes says, "That the true notion of this word (*hairesis*, heresy) is that of one who is the promoter of a sect or party. Such a man according to Scripture usage is a heretic." (Barnes' notes on Titus 3). This class of heretics are referred to by Paul who directed the church in Rome to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16: 17).

These were makers of sects, and are elsewhere classed with gross offenders.

By making other terms of fellowship than those prescribed by the Head of the church. The fellowship of all Christians is with Christ and in Christ. To exclude from our fellowship any who are in fellowship with him is to assume that we are greater than our Lord. This would be regarded as exceedingly strange, if custom did not make it familiar. The theory that there is a distinction betwcen Christian and church fellowship, and that we may accord the former while we deny the latter, is one of those modern assumptions that finds no warrant in the sacred Scriptures. Slowly, but surely, the entire Christiau world are learning the lesson which the Lord taught Peter, "*What God hath cleansed call not thou common.*"

THE MASONIC PENALTY.

An article on "Masonic Oaths" by Rev. F. M. Foster appeared in the *Examiner* of Bellefontaine, O., May 22nd. The following portion is an able argument against the whole system on account of the savage penalties imposed:

"The oath with its penalty indicates that this band of men claims to have the power of life and death. Yet they represent no government, no authority, no law. We ask who has commissioned them to kill and to save alive? It is unnecessary to state to Christians that that kind of an association, when it takes life, is committing murder. There is not a judge in the United States but that would call such deed by such name. And more, there is not a judge but that would pronounce every man in the organization, if it should execute the above penalty, equally guilty. When Lord Cavendish and Burke were murdered in Ireland in the recent past, the government of Britain did not stop with the three who did the deed; but the whole secret society, as far as apprehended, were hanged. Eleven were put to death. If one of the forty Jews that "bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul," had succeeded in taking Paul's life, the thirty-nine would have been guilty in the same degree. If a Mason in England, Francc, Sweden, executes the penalty upon his fellow who has seen fit to reveal, every Mason in the whole organization becomes in the same manner guilty.

"It may be objected by the Mason that when he received or administered the oath with its death penalty, he had no intention that it be carried out. If this were possible, it would be, 1st—trifliug with a most solemn act of worship. The oath is calling upon God to witness the honesty of intention and determination to be faithful to obligation. But, 2d—the language used does not admit of such construction. Here is the languagc: "A firm and steadfast resolution to perform the same, *without any hesitation, mental reservation, or secret evasion of mind whatever.*" This annihilates all reserved theories of escape from responsibility. If Masonry ever executed the penalty to the Master Mason degree the accountability widens out to the most distant member. To impose that oath and penalty presumes the right to execute. If it is executed the whole organization becomes answerable at the bar of God. More still—whatever there is of wickedness in members and whose deeds the order succeeds in hiding; as well as the guilt of those who, when arraigned, succeed through the influence of Masonry, in getting acquitted, all this comes home to every member of the organization and is laid, not at a rate per cent, but in full measure, at his door.

"There is somethiug strange in Christians standing in a lodge of such mixed characters yoking with them their responsibility. We are at a loss for a theory upon which they attempt justification."

THE THREE RUFFIANS OF SUN-WORSHIP.

The demonstration of the identity of the ancient pagan sun-worship with Freemasonry has been rendered sufficiently clear, especially in the works of Mr. E. Ronayne, but further evidence, especially when drawn from undoubted Masonic sources, is always valuable in confirmation of the truth. The *Freemason*, a small weekly (and weakly) sheet of Detroit, has an editorial on the "death of the sun," which, though betraying gross ignorance, yet shows no less emphatically the similar origin and character of Freemasonry and the old pagan systems:

"The priests in the nations of antiquity ruled the souls of the masses by their superior knowledge of astronomy.

"The facts of astronomy were most carefully hidden from the common people, and the priesthood only communicated them to each other, veiled in allegorical fables, disclosing the key to him only after taking the highest degrees of the mysteries, and given proofs of his fidelity and zeal.

"The sun was personified under many names, but one great feature, most prolific of fables, was his great decline in light and heat during winter and his renewal in glory and power at the vernal equinox and summer solstice.

"These annual events gave rise to the fable that the sun was born and slain each year. According to the beautiful poetic allegory of the ancients, the sun is said to be slain by the three autumnal months, September, October and November, assaulting him in successiou, whom he encounters in his passage around the zodiac toward the winter solstice, or 'southern gate of the zodiac' so called because at that point the sun has reached his lowest declination.

"Glowing with light and heat the summer sun reaches the autumnal equinox September 21st, steadily declining in light and heat, but passes the assault of September without serious harm; escaping from September, the assault of October is far more serious, and leaving that month he is deprived of the greater part of his power and shorn of more than half of his glory. Proceeding on his journey toward the southern tropic, escaping the assault of October, he encouuters November, more deadly far, who gives the 'fatal blow,' and on the 23rd of December he lies dead at the winter solstice, having reached his lowest declination, the shortest day of the year."

CHRISTIANITY AS A FORCE IN SOCIETY.

When Hon. Chauncey M. Depew voices the opposition to free thought, let it be understood that he speaks the sentiment of many lawyers—many of the most successful lawyers. Let it be understood that his reputation as a lawyer stands higher than that of Robert G. Ingersoll; that he is as well known in the East as Ingersoll is in the West; that he can command a larger and more cultured audience than the antagonist of Christianity.

Not long since, at a meeting of the Nineteenth Century Club, in New York, being called upon to answer a paper on Society by Julian Hawthorne, Mr. Depew said:

"Mr. Hawthorne's case, stripped of its brilliant illustrations and attractive presentation, is simply this: Man is depraved by nature. He is prone to crime against others and vice against himself. The church and society keep him in order by a system of punishments and rewards. To escape the one and receive the other he suppresses his natural inclinations, and lives and dies a hypocrite. The church, therefore, having totally failed to produce men and women who are good from right motives, science and free thought are developing a nobler manhood and womanhood from within, and their creations, actuated by neither sordid fear nor hope, will regenerate mankind.

"Starting, as the author does, from Calvin's premises, in which I agree with him, he reaches conclusion which all history and experience refute. The one society which presented the ideal of science and free thought was the Athenian at its best. But while the highest intellectual activity, speculation and research existed among the few, woman, until she unsexed herself, like Aspasia, had no part or recognition, and the masses were neglected brutes or slaves. In the decay of the Roman Empire the old heathen faiths had broken down, Christianity was not yet understood, and there was emancipation from both faith and superstition, and the result was that for ages the world was peopled by wild beasts, and the only existence of right was the sufferance it received from might. Liberty, learning, and proper living thrived and spread only where the church best and most vigorously believed and disseminated the teaching of the New Testament. Look at England of 150 years ago. Death was the punishment for nearly every offence. To attend public executious was one of the recreations of the fashionable. To torture men and women in the stocks was popular amusement. The prisons were hells of frightful crimes and hopeless sufferings. For a gentleman to beat his wife was regarded as a very proper thing to do. Now the prisons are reformed, and reformation the object of confinement. The wounded, the sick, the helpless, the insane, the aged, and the orphans are nursed, tenderly cared for, cured, and befriended in numberless hospitals, homes, and asylums. Every one of these grand charities have sprung directly from the church as it is, both here and in England. The disciples of science and free thought, in the absorbing effort to find what they term their liberty, have never had time or thought for the relief or elevation of their fellow-men. A grand work is done daily by self-sacrificing and modest people (who seek no other reward than their consciences) among the poor in the tenement houses, the missions, and industrial schools. Women of the most delicate nurture and luxurious surroundings brave everything in their labors. They are invariably the disciples of the churches, no free-thinkers are to be found among them. Last summer, in London, I attended Sunday morning service at Westminster Abbey. The grandeur of the temple, the glory of its associations, the splendid liturgy and ceremonial of the Episcopal church formed fit and lofty accompaniments for a sermon from Canon Farrar, which in thought and diction could worthily stand beside the best classics in our language. The next Sunday I sat upon the wooden benches in the plain meeting-house of Mr. Spurgeon and listened to his homely but most powerful eloquence. No more striking contrast within the Christian community was possible. And yet I found that in like measure, but each in its own way, the old cathedral and the Baptist assembly were centres from which radiated to every part of London every form of Christian education and charity. London has many scientific and sociological associations of world-wide fame, but the poor, the needy, the helpless, and the lost of the great city know them not. A better society never has and never will exist than that in New England, for its first one hundred and fifty years, and its whole life was dominated by the family Bible. You are all familiar with the care and growth of children. Fear and rewards have always been the elements of their education. From the first dawnings of intelligence they are taught that they will be punished if they do wrong, and benefited if they do right, both here and hereafter. If this system was abandoned, and an effort made to find some higher nature, which would assert itself in a beautiful and reverent life, the boy would break the windows, smash the looking-glasses, maul his younger brothers and sisters, cut up your best picture, and finally cut your throat. The old-fashioned way of arousing fears and inspiring hopes does not make these children hypocrites. A conscience is gradually aroused within them. By its teachings they act, because it is more gratifying in every sense to rightly live, and these boys and girls, instead of becoming broken or mean-spirited, are full of sensitive honor and pure aspirations. I confess I do not understand these evangels of free thought. They use a language of strange terms and beautiful generalities which convey no meaning to me. It is probably because my mind and education are both deficient. Here and elsewhere I have listened with the most earnest attentiou, but when they have tumbled down my church and buried my Bible and destroyed all the foundations of faith, they offer in return only phrases, collocations of words and terminologies as mixed as chaos and as vague as space."—*Christian Nation.*

All the good that President Cleveland may accomplish during his administration cannot compensate for the outrage he seems determined to perpetrate upon the six thousand settlers on the Winneba go reservation in Dakota, in compelling them to leave the homes they have been building and the farms they have been cultivating for the past three or four months. Most of them spent all they had in the world to secure these homes; they went there in good faith, with the approval of the government and in violation of nobody's rights except perhaps of a few predatory Indians. This reservation is a fertile and for years uuoccupied tract about the size of two ordinary counties, lying east of the Missouri between the towns of Blunt and Chamberlain. It is surrouuded by thrifty settlements and the people going into the country have looked with longiug eyes upon its rich creek bottoms studded with timber and abounding in rich grasses. President Arthur and Secretary Teller did not declare it open to settlement without due consideration and good legal advice. It shows great lack of courtesy in the present administration to annul the act of their predecessors, where a mere technical question was involved and nobody's life, liberty or happiness interfered with. But iu his determiuation to put these settlers off the land by force of arms, President Cleveland is doiug them irreparable injury and benefiting no one. It is an act worthy of a despot, and one for which the injured people will be entitled to recover heavy damages. In that case the general public will be made to suffer for this senseless order. No adequate motive can be seen unless it is to strike a blow at the prosperity of Dakota which must soon come into the Union as a great State.—*Am. Building Ass'n. News.*

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXI.

MARTHA AND NELSON.

The motive which had led Nelson to leave Jacksonville no longer existed. The recent labor troubles had driven off many of the old hands, and new ones had been taken on, so that there was practically an almost entire change of the working force. The men for the present had enough of cut-throat organizations, and it was not likely that the Order of the Red Mark would meet with a speedy resurrection.

Martha, seated at her work-table with Nelson at her side, felt almost as if the past few weeks had been an ugly dream. Only in her visions of their future home there would ever be one form missing; unless, indeed, he came as a gentle ghost whose impalpable hands should drop unseen benisons, sweetening their united lives as with perfumes of Paradise.

Nelson took up Martha's scissors and began to toy with them in rather absent fashion. He had some news to tell her. At last it came abruptly.

"Matthew Densler has offered me the foreman's place at the works, and I have accepted it."

Martha did not speak at once; her emotions at the announcement were somewhat divided. She kept on with her work but her hands trembled, for Martha had her weaknesses like other women where those she loved were concerned, and the terrible scenes of the riot were still vivid in her mind.

"I left Jacksonville," continued Nelson, with perhaps an intuitive perception of what she was thinking, "because it was more to my taste to decamp quietly for a season than to be forced to go about with a concealed dirk or revolver ready to use on my fellow-man. But as you well know, my chief thought was Tom—to get him out of the neighborhood of the saloons, and rid myself of the constant worrying fear that when he got well—I never thought there could be any other ending"—and Nelson caught his breath with a half sob—"his slumbering appetite for drink would again be awakened, and I should have a repetition of all the old misery and trouble. I remember so well how I felt the first time Tom came home to me intoxicated, and I realized the terrible truth—that there was a double curse on him. And yet it wasn't his fault, poor boy, that wretches in the semblance of men should decoy him into saloons and make him drunk for their amusement."

"Nelson," said Martha, earnestly, "try to look away from human wickedness and cruelty to the dear Lord's compassion in thus taking Tom to himself, and so mercifully restraining his appetite all through those long months of his illness, that you only remember what a sweet, loving, gentle soul he was."

"I do try to, but my heart aches so to see him back in his old place; and then the thought that I shall never minister to his comfort again, never tell him stories or sing him songs, comes surging over me like a great black wave, and leaves me feeling so sore and empty. I know it is selfish; that I ought to be glad he is safe, but it is hard."

"God knows it is," said Martha, with a sympathetic tremble in her voice.

"Most people would wonder I felt so," said Nelson bitterly. "They would say I was only rid of a burden. Little they know about it."

"Average human nature is coarse-grained," said Martha, soothingly. "We must make some allowances. You know I don't feel in that way, nor does Martin Treworthy. Dear old man! I believe you are just like a son to him."

"I dare say I shall feel differently when I get more used to not having Tom to think of and care for. But it is like ravelling out a part of my life, and I really think it is better for me, all things considered, that I should come back and take my old place at the works. I have always hated the noise and heat and grime of the shop, and naturally I have a great love for the soil, and for all the sights and sounds connected with a farm, but just now I couldn't bear them. Densler is really more just than the average of the manufacturers, and I am hoping that since his late experience he will see the reasonableness of adopting a more liberal and conciliatory policy with his workmen. And there is another thing. I don't want to forego taking a freeman's part in the next election. I think we shall have an exciting time, when every righteous vote will be needed. Martha, the prophets of our day may cry, 'peace, peace!' but there can be no peace till these great questions that are pressing to the front and clamoring for an answer are settled. And it is American working men, not millionaires, nor the scum and riffraff cast by the old world on our shores who have got to settle them. By God's grace I will be one to stand at my post and fire my ballot whenever and wherever I see a wrong to hit."

Martha dropped her work, and her eyes were full of those unshed tears that only rise in moments of solemn gladness.

"Oh, Nelson, I will help you to be strong and true! You shall never falter because I am weak. We will work together, pray together for the good time coming when Christ shall reign over our nation—and everywhere."

And was it strange that Nelson, looking into her glowing, earnest face, should feel himself elevated to the height of prophecy, though it only took the form of a familiar Scriptural quotation, at which Martha smiled and blushed, but seemed in no wise offended.

"*The heart of her husband doth safely trust in her so that he hath no need of spoil. She will do him good and not evil all the days of her life.*"

CHAPTER XXII.

UNCLE ZEB TRIES A MASONIC EXPERIMENT AND MEETS WITH UNLOOKED-FOR SUCCESS.

The current of our story bears us once more to Fairfield. It is a summer day, the exact counterpart of the one on which we made our first visit to Israel Deming's farm a year ago. Nothing has altered; that is to say, there is the same aspect of careful thrift, the same abundance of creature comforts. There is only the hidden, impalpable change which goes on in all our human lives as unconsciously as the change of particles in our physical frames.

Dora has felt in the last few months the dim and hitherto unknown stirrings of her undeveloped woman's nature, and begun to vaguely realize that her free and happy estate of girlhood cannot last forever. All very salutary knowledge so far as it goes, but in Dora's case it has only gone far enough to produce a misty glamour in which neither the present nor the future assume exactly their right proportions.

Uncle Zeb and Mr. Deming are discussing matters and things with their usual freedom and familiarity, the topic of their conversation being a recent sermon preached by Elder Wood from the text, "In secret have I said nothing." Fairfield was not used to anti-secret sermons, or indeed reform sermons of any kind, and if it excited anger and hard speeches in many quarters, it gave at least a new theme for general discussion, and considered in this light was quite a God-send to Uncle Zeb, who sometimes found his stock subjects of gossip worn very threadbare.

Probably one of the very best ways of finding out the various points of view from which anything is regarded in the community at large is to hear the matter freely talked over in the domestic privacy of an average household; and for this reason we will join unseen the group in the back porch precisely at the moment that Uncle Zeb is delivering himself as follows:

"*I* like a preacher that'll keep folks awake, and that's one reason why I'm allus on hand when I hear Elder Wood is goin' to preach. He's got a master way of kinder takin' up things and flashing Gospel truth onto 'em till they look as different as night and morning. Naterally a man don't like to change his mind arter he's got it once made up, but then that don't alter right and wrong. Whatever a minister thinks he ought to say without fear or favor, let it hit as it will. That's my doctrine."

"Why, Uncle Zeb; I thought you was a good Mason," said Mr. Deming, half jocularly.

There was the slightest perceptible shrug of Uncle Zeb's shoulders as if this might be a doubtful point.

"Maybe I am and maybe I ain't. Anyhow I know too much to give myself away as some on 'em are doing. It's real redikerlous—all this talk about rotten-egging the Elder and riding him on a rail, jest for standing up and speaking what he thinks is the truth, as if this wa'n't a free country where every man has got a right to free speech. That's what I stickle for. I stand by the Constitution and the Declaration of Independence."

And Uncle Zeb ended with a rather triumphant inflection of his voice as if conscious that he was holding a position at once patriotic and unassailable. In truth Uncle Zeb's Masonry sat as loosely on him as the liberal theology of the present day on some of its supporters; but this latitudinarianism of opinion was naturally and easily accounted for by the fact that though he had once joined the order and paid dues, nobody knew when, he had long ceased to be numbered with the membership of any particular lodge.

"I shouldn't have minded so much his hitting Masonry," said Mr. Deming; "but it seemed to me that when he included the grange, as though that wa'n't much better, it was going a little too far."

"So, ho!" chuckled Uncle Zeb. "Mustn't throw stones at *your* winders it seems. Might hit that machine inside and put some of the gearing out of kilter."

Mr. Deming mentally winced, but he remembered that for Uncle Zeb to have his joke was as fixed as any fact in nature, and he would not have cared were it not for the consciousness that he had indeed "given himself away" much more freely than he meant. A year ago he would have indorsed every word of Elder Wood's sermon, but joining the grange had converted this honest American farmer into a tacit apologist for the whole secret system. It is indeed remarkable how a very small admixture of error in our mental lens will make us color blind.

Dora sat in unusual silence. To her the sermon would have been an agreeable variety for its novel subject, if for nothing else, had the preacher's attacks been confined entirely to Masonry, against which she entertained a truly feminine prejudice; but Elder Wood, while he looked upon the latter as the old mother serpent, saw no reason why he should not bring down his club of spiritual truth and logic with stunning force on the smallest member of the family that happened to wriggle across his path. So the grange, with other minor orders, received special mention as a system plainly emanating from Masonry, with the same Christless ritual, the same sham benevolence and morality, and the same offer of final salvation; to all of which Dora listened without feeling any particular force in the argument.

There is nothing in the world more impervious to religious truth than that shell of complacency in which a young and careless soul wraps itself. When secure in youth and health and beauty it feels no need of anything higher, or deeper, or more satisfying; but repels every offer, every promise, every appeal by saying as did the old Laodicean church, "I am rich and increased with goods *and have need of nothing.*" But when the Elder referred to the paganism of the grange, and asked how many Christian women would willingly personate its three presiding heathen goddesses, Ceres, Pomona, and Flora, after knowing the characters which they severally bore, Dora began to feel a new interest, for had she not been chosen to enact the part of Flora? and did she not at their last meeting wear roses in her dark hair, and roses at her bosom and belt, and look as bewitching and sweet as if she had been a veritable rose herself? And it came with a sudden shock to her self-satisfaction to know that she was personating one of the vile and shameless women of antiquity, whose hand she would on no account have touched had she been a character of the present day.

Poor Dora! She was vain and foolish, yet pure of heart and intention, and she shrank from the very thought of any connection with impurity and shame as from the touch of red-hot iron. She felt perversely inclined to be angry with the white-haired old minister for telling these homely truths. Why couldn't he have kept silent on that particular point? for she felt certain that she could never again act the part of Flora in the grange without a scathing remembrance that would make her cheeks burn.

(*To be continued.*)

REV. DR. PARRY AND PASTOR SEGUIN.

483 W. ADAMS ST., CHICAGO, Ill., }
May 27th, 1885. }

To whom it may concern:—I hereby certify that all the things spoken by the enemies of Rev. Mr. Seguin against his character that not a shadow of a trustworthy evidence is brought forward to sustain any charge. Indeed, Mr. Seguin is worthy, but has suffered by the want of cordial reception which his work ought to have. Those of us who have examined into this matter are convinced that we ought to sustain Bro. Seguin and give him something to live on instead of standing by and letting him struggle against such odds. THOS. PARRY,

Pastor Jefferson Park Presbyterian church, Chicago.

—Mr. Moody has associated with him in his evangelistic labors Mr. D. B. Towner, late choirister of Union chapel, Covington, Ky. The engagement is for five years. The prayer of many will be that their united labors may be crowned with the richest spiritual results.

NEW ENGLAND LETTER.

THE GRAND ARMY OF THE REPUBLIC.

[Note.—This letter was received last week, and would have appeared had not the forms been nearly ready to print.—Ed.]

Next Sabbath, May 24th, is called Memorial day, and the G. A. R. have requested the Christian ministry to preach on the memories of the late war and of course in praise of the G. A. R. Three of the pastors of this city have consented to do so, and one of the churches is to be open next Wednesday for a meeting preparatory to a floral service.

This is greatly to be deplored for these reasons:

1. It tends to promote the spirit and love of war, and especially to take away that just abhorrence with which all war should be regarded. All war is contrary to Christian principle. In the language of Robert Hall, "war reverses all the rules of morality. It is nothing less than a *temporary repeal of the principles of virtue.*" Lord Brougham said: "I abominate war as unchristian, I hold it to be the greatest of human crimes. I deem it to induce all others—violence, blood, rapine, fraud, everything which can deform the character and debase the name of man." If such is war, if its practical effect is to demoralize society and put back the cause of Christian morals, as was abundantly proved by the wars both of the Revolution and the Rebellion, how can Christian ministers seek to give it honor? What though the wars of the Revolution and the Rebellion did result in good, so did the betrayal and crucifixion of Christ, but it would be strange indeed were we therefore to sing praises to Pontius Pilate and his soldiers.

2. To perpetuate the memories of the late war is to promote and perpetuate sectional strife. For the last twenty years of peace the war spirit has rankled in the hearts of men, especially in the South. The spirit of concord and harmony that ought to actuate and unite us has not only been suppressed, but the growth and progress in material prosperity has been greatly hindered. Questions of incalculable importance have been kept in abeyance. The cause of temperance and general education has been greatly hindered and thousands of murderers have been committed because of the animosities growing out of the war.

3. The Grand Army of the Republic is a secret military order, and as such is entirely out of place in a peaceful and free republic.

All secret orders are not only uncalled for, but they are to-day one of the greatest obstacles to good government. This has been especially true of secret military orders. History proves that, however patriotic may have been their originators, or however beneficial for the time being, may have been their results, they have always, sooner or later, become the instruments of despotism, and practical conspiracies against the public good. We have at least two notable illustrations: the Knights Templars of the 12th to the 14th century, and the Jesuites of a later period. Both of these orders were intensely religious. The Knights Templars took solemn vows of poverty, chastity, and perfect obedience to the order. For a time they were immensely popular, but they became a terror to the nations of Europe and were suppressed by the severest enactments. Jesuitism has owed its malign and terrible power to its profound secrecy and strict military discipline. Its founder was doubtless a man of earnest religious character. His object was manifestly benificent. The obligations imposed were presumed to be of the most exalted character. The order has included many noble men and it has done a vast amount of true practical benevolence, as well to those without as within its membership. In this respect it has not been surpassed by any of the so-called benevolent orders. Yet, while all this and more might be said in its praise, it has been a practical conspiracy against every government, the bane of public morals and Christian civilization, and a synonym of all that is *mean* and *devilish.*

It remains to be seen whether we can take up the effete institutions of the dark ages and safely foster them. It remains to be seen whether the Christian ministry will be able to make something more and better of a secret Grand Army, than they did of the Knights Templars, or the Jesuits. Surely their power to influence and control was far greater in the two former than in the last. What assurance have we that this G. A. R. will not be used for conspiracy and usurpation? Is it their oath of fidelity to our Constitution and laws? Every leader in the late rebellion had taken such an oath but it availed nothing. Conflicting oaths make all oath-taking absurd. The security of the nation is in the universal responsibility to the moral sense of mankind. When by any secret combination this is removed public security is greatly endangered.

H. H. Hinman.

Reform News.

FROM THE GENERAL AGENT.

Tolono, Ill., May 25, 1885.

This is a pleasant town of some twelve hundred inhabitants. Until recently it has been a prohibition town, but license carried at the last election. Saturday night the "roughs" celebrated, and the town was a perfect pandemonium. The Leonard House, where I am stopping, is strictly temperance and kept by Capt. J. H. Sands, a veteran and a gentleman. The Sabbath services were given up to a memorial meeting in the Baptist house, where the G. A. R's. were addressed by one of their number, Rev. Morewood, pastor of the Baptist church, who carried a gun through the war. He has not been long in the ministry, and if his effort may be taken as a sample he is neither a close thinker nor brilliant speaker. His theme was "good works," and I thought the man was greatly embarssed by his effort to avoid allusions to what would "be offensive to some of his *conscientious* brethren."

At the hotel I met the Master, Senior Warden and other members of the lodge, both Jew and Gentile. I spoke to them with the utmost freedom and they were especially interested to learn about the system and degrees below and beyond the descent they had already made into the cavern of mystery. Their treatment was entirely respectful and although the Masons would neither deny nor affirm, the young men who listened accepted their refusal as positive proof of the truth of what I stated. I gave tracts and copies of the *Cynosure* to many and all were read, and "Selling Dead Horses" was the occasion of some remarks not complementary to a "benevolent" order doing business on that principle.

While in the Bible class at the M. E. church Sabbath morning I noticed a man with a bandage about his head covering his left eye. I enquired who he was and learned that he was a stranger in town. I saw the same man at the memorial services and handed him my card as we were retiring. It proved as I had suspected, to be our good brother Geo. T. Dissette, whose name is familiar and whose work is becoming well known to our readers. This was our first meeting and my previous favorable impressions were strengthened by personal acquaintance. He evidently has the courage of his convictions, and with an impulsive nature may possibly seem at times reckless of personal consequences in the face of strong opposition, but "his aim is true and his shots tell." From him I learned facts additional to those already forwarded for publication, and am convinced that the sly craft have so covered their tracks that it would be very difficult, if not impossible, to make anyone responsible for the gross outrage committed at Tuscola. As is generally the case, the civil administration is in the hands of lodge men. Mayor Townsell, I am informed, is a Knight Templar; Isaac Jewell, the Marshal, is of the same craft, and the community so dominated by lodge power that the very few known to be friendly would hesitate to encounter the opposition. Bro. Dissette is unable to absolutely identify those who made the attack, and as the marshall gave warning in advance, and tendered his services and accompanied Bro. Dissette from the park to his hotel and professedly held the howling mob in check, there is no ground on which to sustain an action against the town for damages.

CHAMPAIGN.

I responded at the above point to the request of a "brother" and entering an office found myself in the company of four Masons, one of whom was a Past Master of the lodge and a teacher in the craft. We had no controversy respecting the ceremonies of the order, which were tacitly admitted, but directed our attention to the more important features of the system. I was surprised to find how little attention these men had given to real Masonry, and was gratified at their apparent candor and willingness to hear the truth. After an hour or more spent in close conference, we parted in friendship, wiser and I believe better informed on Masonry than when we met. I gave each tracts and a copy of the *Christian Cynosure*, and told them I should be glad to accept their invitation to lecture when circumstances would permit. They gave me assurance of protection and a respectful hearing. The mob at Tuscola has awakened quite an interest, and was reported at Tolono by telegraph, I was informed, very soon after it occurred. Bro. Dissette is still suffering from his injuries, but hopes to resume work in a few days and will probably speak before leaving the place.

J. P. Stoddard.

—A remarkable revival of religion has lately been enjoyed by the churches of Princeton, Ind., under the leadership of D. C. Williams, a layman of the Cumberland Presbyterian church, of Lebanon, Tenn. Over three hundred made profession of faith, and nearly one hundred and fifty reconsecrations resulted from about two weeks' effort. The members of the various churches worked cordially and unselfishly together, and accessions so far stand—to the Methodists, 50; Presbyterians, 18; United Presbyterians, 32; Cumberland Presbyterians, 83; and the ingathering has not yet ended.

Correspondence.

THE ROCKFORD SCANDIANAVIAN CHURCH.

Not long since the *Cynosure* made mention of the fact that a Scandinavian church in Rockford, Ill., was about to unite with the Association of Congregational churches. It so was ordered that while reading the note two gentlemen were sitting near the writer, one of them a resident of Rockford and the other a minister well acquainted there. The item above named being the topic of conversation, these gentlemen said that in Rockford the Lutheran church is very powerful, having more than one thousand members and a building capable of seating thousands. They also said that this Free Evangelical church about to join the Congregational Association was organized by members who left the Lutheran body because the pastor in Rockford was opposed actively to secret societies.

One of these gentlemen said that the members of the new church were infidels, Odd-fellows and Freemasons. The other said that he did not think any one could say that five of its members were ever converted. The gentlemen making these statements were strangers and the writer cannot at all vouch for their statements, but unless they were very greatly in error, Rockford Association should be extremely careful in reference to the matter. Secret societies are part and parcel of the Paganism that has desolated the fairest portions of the earth. No Christian communion can prosper unless it rejects them and any attempt to combine with them is the old mistake of making a covenant with death.

It is the boast of Congregationalism that it does not attempt to interfere with the liberty of the local church. Holding firmly to this cardinal principle, the only security is to be careful as to the churches which hold membership in its associations. There is now, or was recently, in the State Association a a church whose pastor teaches that the Bible is not inspired; that prayer does not influence God; that Jesus Christ was born as all men are; and that if he died for anybody's sins he died for his own. The temporay membership of such churches is one of the evils possible under the free system of the Puritan churches, but such instances should not multiply.

Com.

MICHIGAN HOLINESS SCHOOL.

Grand Rapids, Mich.

Last fall we had the work of a holiness school in Michigan laid upon us of the Lord. We had not money, furniture, provisions, or any of the necessary things for teaching; and yet we felt that God would have us take poor students, that had nothing with which to pay their way. The Lord sent us poor pupils, and sent us furniture, bedding, provisions, clothes, and money for rent and fuel. We have had in all, twenty-one different pupils from abroad, eight day pupils from the city, and some music and night-school pupils. Over forty different young persons having received instruction. The school is undenominational, and all needed reforms are taught, as well as holiness of heart and life. No one can attend the school, and attend any secret societies. No pupil is allowed to use intoxicating liquors, tobacco in any form, and none boarding with us, are allowed to use tea or coffee. No jewelry, or trimmed apparel is allowed to be worn in school by any; and the girls boarding with us are not allowed to wear corsets, or bang or frizz their hair; but dress plainly not only in school, but on the street, in church, and everywhere, while they stay in the school. The students are not allowed to attend theaters, circuses, horse races, rinks, or any of the popular amusements. Under such rules, all keep happy and healthy. We expect to open school again in the same place the first day of next September.

Lura A. Mains.

RITUALISM.

Chicago, May 29.

Editor Cynosure:—There is not much difference between the Roman Catholics and the extremists of the High church party of Episcopacy. Ritualism holds sway in both. The revulsion against the su-

perstitious ritualism of Rome, and of Paganism, whether in the secret chambers, or in heathen lands, has gone to the other extreme in some cases, and east the shadows of suspicion and distrust upon the divine rights or ordinances which the Redeemer of men has mercifully bequeathed to strengthen his people in the good fight of faith. The power of "*Jesus and the resurrection*" has been sadly impaired by the rituals of men, and will be greatly strengthened wherever the ordinances onee delivered to the saints shall be again observed, "as it is written." The Jewish ritual having ended in Christ, many seem to think that none now exist, as if the Lord had never said, "This do in remembranee of me." Eat the bread; drink of the cup, all ye that believe and are baptized into the name of the Fathther, the Son and the Holy Spifit.

Why would not the above statement be a good "beginning" for trying your own suggestion of "turning to the New Testament to enquire into the practice of the early church," "instead of stopping short at the innovations of ritualism?" Your position seems to me unassailable, viz., that the practice of the early church, as approved by the New Testament writers of course, should be the true standard for Christian Union. Your short artiele under the portrait of Gerrit Smith recognizes this, and no other standard of Union ean be successful in Protestant Christendom. But as the ereed systems hide the personal Christ they too must be laid aside, as Prof. Robinson said. T. H.

THE LAW OF THE KINGDOM.

OAKDALE, Wis.

"Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God."

Paul speaks of those who are weak in the faith, and he tells us to lift up the hands that hang down and strengthen the feeble knees. Let us remember that when a soul is in a backslidden state, the best way to approach them is by love. One harsh word from one they have trusted may drive them out of reach. What cannot be accomplished by love can never be accomplished. When we approach one to tell them of their faults, let us do it in love. When we preach the Gospel, let us show our congregations that we love them; though we thunder forth the law let us do it with the spirit of love. Oh, how much the churches need a real baptism of love! This is one of the greatest subjects we can find in the Bible. Charity covers a multitude of sins that it forgives and forgets. There is a vast difference between human and Divine love. One is changeable, the other is not. Jesus loves us just the same when we are sinners as when we are not, but he loves to have us do his will. There is no length or breadth to the love of God; it is boundless. See the look of love Jesus gave Peter. When we see a brother or sister fall, let us not publish it to the world, but lend a helping hand, remembering they have a soul to save and there is a hell to shun, and just one kind word from those they love might save them from black despair. There may be a loving mother praying and weeping for them. Divine love is never changeable. We may grieve dear friends and they never forgive us, but the "Man of Sorrows" is ready and willing at all times to forgive and forget our sins and unfaithfulness. He does not want us to keep on sinning. "If ye love me keep my commandments." "He that loveth not knoweth not God." The Christian that has the love of God perfected in his heart never retaliates, never shows any spirit of harshness, and is always loving. When one brother or sister proves untrue, instead of hatred and malice there is love for them and sorrow for their sin. "Therefore, love is the fulfilling of the law." From a lover of the *right*, (Rev.) L. A. PLANT.

AN ENGLISHMAN'S VIEWS.

CORSICANA, Texas.

Your paper exactly coincides with my views. I read it with great benefit to myself, and I trust also to those to whom I hand it when I am through. From it I learn things that startle me, for until recently I never gave Freemasonry a thought, for I am an Englishman, and in England no hand has ever been raised to stay the progress of this work of the devil. Now I never lose an opportunity to use my influence against it, and I find that when aroused there is no demon like this national curse. You may preach against all other public sins and it will not raise the evil nature of men as this one idol of their heart, which when uprooted will be a great stumbling block removed which is hindering the work of the Lord, as well as the proper working of any government, or the impartial administration of law. I long for the time when this heathenish allianee of men professing to be followers of Christ and avowed infidels shall be torn asunder, root and branch. Let us then each one stand together and preach and teach as we never did before in the faee of all opposition, and do the Master's work whatever it may cost. I am with you heart and soul and bid you God speed. Yours, sanctified by the blood. JAS. D. MINIFIE.

PITH AND POINT.

A PASTOR'S EXPERIENCE.

I have no connection with any society but the church (the Antioch Baptist church of which I am pastor in charge) and for years I have taken a bold stand against all secret societies, under the most serious difficulties. Before I became pastor here, they came very near running the church. My experience is that secret societies are as an eating cancer to the church. Whenever a member of the church joins a secret society he becomes inactive and lifeless as a Christian.—L. ALLEN, *Shreveport, La.*

GOOD CHEER FOR THE EDITOR.

I am both pleased and benefited by the weekly visits of the *Christian Cynosure*. I have read it more or less for the last ten years, and my conversion dates back that length of time. I firmly believe it is one of the best papers published to put into the hands of a young convert. The principles of righteousness as taught in its columns saved me from being caught in the lodge snare (Freemasonry) that proves the eternal ruin of many young men. I pray the Lord to give it the wings of the morning. It is a rich feast for the soul, such as gives one strength to be as unbending as the rocks of Gibraltar in his integrity to the truth as it is in Jesus. May the Lord abundantly bless you in your labors.—J. J. HAVILAND, *Elkton, Md.*

THE CHURCH CONGRESS AND LODGERY.

It would be too much to expect that a gathering from the different denominations for the purpose of preparing the way for general union could take place without the probable presence also of representatives of the practices to be laid aside or even to he condemned as absolutely unscriptural. Satan appeared among the sons of God and his agents are ready to serve him as "angels of light." Hence we doubt not that lodgery will try to be regarded as a friend of Christian union instead of its subtle antagonist and competitor. We merely suggest a word of caution for the future meetings of the Christian congress, that the works of darkness of the secret orders be also considered when it shall begin to adopt the New Testament church as the one unexceptionable pattern to follow, and also to avoid the dangers of the churches represented by the seven of Asia. T.

COULD NOT SERVE CHRIST AND THE LODGE.

When I grew up to manhood where I lived it was held that to be a Mason was the first act of a gentleman; so I joined them, and in due time was made a Master Mason. But very soon I was called of the Lord to work in his vineyard, and soon found out I could not serve God and Mammon. I chose to serve God, so I quit the lodge twenty-three years ago. No Christian can conscientiously belong to a secret order.—S. V. MCGINNIS, *Hagler, Ala.*

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON XI.—June 14, 1885.—The Priesthood of Christ. Heb. 9: 1-12.

GOLDEN TEXT.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 25.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The old Hebrew ritual pointed to one central fact—a coming Christ.* vs. 1–5. The multitudes who crowded the temple courts on the great fast days may have had very little intelligent comprehension of the office or work of their future Redeemer; but the most ignorant must have felt the inadequacy in themselves of these constant sacrifices, to purge away guilt. Still, as shadows and symbols they pointed the masses of the Jewish people as nothing else could have done to the one Divine Sacrifice that was to be offered on Calvary. The tendency of rites and ceremonies in these latter times is only to obscure. "The true Light now shineth." When we have the reality the type is unnecessary and even meaningless. But the human mind seems naturally disposed to turn back to ritualism, to forms, to a kind of refined Judaism. All through his ministry Paul had to combat this tendency, and he would find equal occasion to combat it were he living now. It is this which causes Protestant Christians to corrupt the simplicity of their Puritan worship with papal observances; and which gives to the rights of secretism, which are all like those of ancient Judaism symbolic, such power to draw away men from the true faith. There is this great difference however. The Mosaic rites, however corrupted by human traditions, all pointed to Christ, and even in the papal church it is possible for a soul to find Jesus as evidenced by the numbers of holy men and women who have lived and died in that communion. But Masonic symbols point the soul *away* from Christ, never toward him, and thus make it impossible to find salvation within its pale.

2. *Christ the one High Priest for sinful men.* vs. 6–12. The radical defect in the Hebrew sacrifices was this. They could not make the comers thercunto perfect. They would still have consciousness of sin and need a continual renewal of the offerings. But Christ's sacrifice of himself was once for all. It follows first, that it is a complete offering, freeing us from the power of sin forever; and secondly, that any assumption of the priestly title by men is a misleading error, its Masonic use especially, being as soon bestowed on a man of sceptical views and immoral life as any, is terribly blasphemous. The concluding thought of our lesson is that Christ has entered with his own blood not into any earthly tabernacle but into the very presence of the Father. What infinite encouragement for us! Said a celebrated lay preacher: "People talk of a soul gone into eternity; we are in eternity now." Do we realize the *finished* character of Christ's work? If we once truly accept the sacrifice he offers, our salvation is complete and could not be more entirely so were we in heaven instead of on earth.

LIGHT FROM THE WORD.

Was the inadequacy of the Mosaic ritual in itself felt by devout Israelites? Mic. 6: 6–8. What are Masonic titles? Job 32: 21 l. c. Is the bestowing or wearing of such titles fraught with eternal danger? v. 22 l. c.

The object of the epistle to the Hebrews was to show Israelites that the kingdom of God, as revealed by Jesus Christ, was not in opposition to the theocratic law of the Old Testament, but a carrying out of that revelation to its completion and perfection. That Old Testament revelation provided for and predicted the coming of this new revelation, and required Israel to accept it when it should come. The New is better than the Old. "Better" is the key-word of the epistle. The original word occurs thirteen times in this epistle and six times in all the rest of the New Testament. And the proofs of the superiority of the new are taken from the old revelation, showing that the law and prophets required Israel to receive Christ and the Gospel. Thus: 1. Christ's superiority as the medium of revelation to the angels, through whose ministry the law had been delivered, is shown in chap. 1: 1–2; 18. 2. His superiority to Moses, the typical mediator of that covenant, is shown in chap. 3. 3. His superiority to Joshua as one giving rest to God's people is shown in chap. 4. 4. His superiority to the Aaronic high priest in all priestly qualifications and services, is the theme of chaps. 5: 1–10: 18. One point of the superiority of Christ's high priesthood over the Aaronic, was the superiority of the covenant which he administered. The Aaronic priest ministered in a covenant in which spiritual and heavenly things were represented by material earthly things; Christ, in a covenant in which the spiritual and heavenly things themselves were performed. As it is the superiority of the priest and of the sacrifice that makes the superiority of the covenant, the theme of these verses may be called the Priesthood of Christ.

1. Study thoroughly the tabernacle worship of the Jews and the clear truths it taught with regard to approach to God.

Going into that Holy of Holies, we pass: first, the altar of burnt offering, *atonement;* next, the laver—*purification* and regeneration. These are in the court.

Then in the Holy Place note: on the left the candlestick—*illumination* needed through the Spirit; then to the right the shew bread—*communion*, fresh food for the soul; the altar of incense next—*intercession* needed as we pass within the veil.

Then in the Holy of Holies: the ark of the covenant, with its mercy seat, cherubim, and supernatural light—man in the presence of God, meeting him at a blood-sprinkled mercy seat.

If the Jew understood his symbolical worship, he must have seen God's way very clearly, through that tabernacle worship.

2. Then notice our clearer, better way.

Christ, our great high priest, ever living to make intercession.

His own blood, shed once for all, the constant and everlasting atonement.

Christ entered, once for all, into heaven itself, so throwing open to us the new and living way.

A blood-sprinkled mercy seat always accessible. Nothing to wait for; by night and by day we may come along that living way and cast ourselves at his feet for mercy.

3. The completeness of our salvation. It is salvation to the uttermost as the golden text has it. There was something consciously unsatisfying about the formalism of olden time. We have something so full, so complete, that there is satisfaction in it. It would be well to notice a little of Bible testimony to the fullness of our present salvation: "Filled with the Holy Ghost," "Filled unto all the fullness of God," "Grace upon grace," "Joy shall be full," "Life abundantly," blessed according to "the riches of his glory," "the riches of his grace, etc. See Eph. 3: 14–19.—*U. P. Bible Teacher.*

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A WOMAN'S VICTORY;

OR

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cr well, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Asociton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

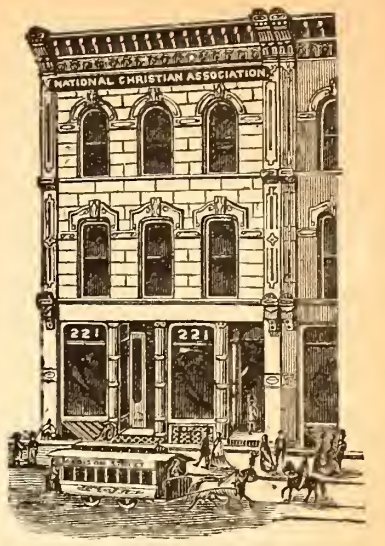
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A. D. ZARAPHONITRES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 4, 1885.

Next week we hope to give our readers a letter from Rev. S. M. Hiel, of Wahoo, Nebraska, giving a larger account of the Scandinavian Christians than we have before had. Of course he writes from a Lutheran standpoint, but he writes with candor and ability.

Brother Schoenberger speaks of the *Cynosure* as "toadying" to Popery. The doctrine of the *Cynosur* is, and has steadily been, that the secret lodge system, which begirts our globe like a "poisoned shirt of Nessus," is but the image of the Popish beast. But "the Holy Catholic church" existed five centuries before Popery was born. We hope our zealous brother will not slander us.

"Of all reformers with whom earth is cursed,
Those who reform reformers are the worst."

THE *Messiah's Advocate*, Oakland, California, treats the *Cynosure* with much urbanity after giving some of our sentiments to its readers. The editor thinks when we have tried in vain awhile to dislodge the lodge, that we shall be convinced that our world "has pitched toward Sodom;" and despair of it as Mr. Moody does. Our world is indeed pitched toward Sodom. So slavery pitched our country toward Sodom; and He who converted a pro-slavery into an anti-slavery nation, can as rapidly convert a world of sinners into a world of saints.

"Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world: and what remains
Is merely as the working of the sea before a calm
Which rocks itself to rest. —*Cowper.*

THE UNITED BRETHREN AT FOSTORIA.

"The long agony is over." For there is no agony like strife among brethren; and the United Brethren General Conference for the present at least, is taken off the rack. If the reformers are wise the rack need never be applied again.

The object of the hypocritical brethren, who "*fellowship the unfruitful works of darkness,*" and hide their iniquity by cavilling about a law which they have heretofore declared they never mean to execute, was secured when they moved and carried a vote to appoint a commission of twenty-seven, to submit to the people an amended constitution. The reformers went into the ring with the disadvantage of sun and wind in their faces. For there is always a strong disposition to amend a constitution; and a huge committee is a bait to aspiring minds. So the commission was carried against a manful struggle by a vote of 77 to 42. The reformers were terribly cast down. We think needlessly so. That commission will lead to an interminable discussion, and there is nothing devils dread like discussion. An editor misrepresented his brother, and when asked to correct the misrepresentation, answered, "I shall practice silence and patience." This is all the devils ask; simply to be "let alone."

A supplementary report amended the law against secrecy, by giving a long definition of a secret society and throwing on a Brethren minister the double burden of explaining and enforcing a long, wordy law to meet a short, plain case. The old law both on slavery and secret societies was made by honest men. It provided that if a brother became a slaveholder, or a Freemason, Odd-fellow, or any species under that genus, he thereby separated himself from the church. That law carried the Brethren church through the slavery struggle whole, while Methodists and Baptists split, and Presbyterians were divided into four sects; Old School, New School, Free Church, and Church South. The difference was: the Brethren separated slaveholders by discipline; while the Presbyterians denounced slavery in words and protected it in practice, that is, were dishonest, and so suffered terribly. But one thing followed their tortuous course—*discussion.*

We have not the new law as amended by Mills, of the Ohio Central Conference. But unless his amendment emasculates it entirely, every honest, faithful pastor can put and keep secretists out of his church; and a dishonest pastor would not put them out under any law.

When a lecturer against slavery in Pennsylvania just fifty years ago, the writer saw United Brethren for the first time and has loved them and belonged to them ever since. A word of exhortation, therefore, may be pardoned. It is a wise and joyous fact that the reformers did not leave the Conference. Nothing would have pleased the hypocrites better. The term hypocrites is used as Christ did, to designate men who put their church revenues above goodness, truth, and right. If now the reformers shall have done with discussing human laws, which though good are still human, and human consciences will not respond to them, and betake themselves to prayer and testimony; if they will copy the example of the United Presbyterian presbytery of Wheeling, who ask a manager of the anti-secrecy reform, and provide for anti-secret conventions in every presbytery yearly till the lodge falls, the result will be the certain destruction of the lodge and the salvation of the U. B. church. There are one hundred thousand Lutheran Swedes in this country whose pastors exclude every member who joins a lodge after loving labor has failed. Cannot the venerable Dr. Davis, and Bishop Milton Wright devise some plan to send ex-President Allen, or some one like him, to see these true-hearted and honest Swedes who all speak English? Cannot some German-speaking brother be sent to the German United Evangelical College at Elmhurst, Illinois, and another messenger to the United Presbyterian, Wesleyan, and Free Methodist, Dunker and Quaker headquarters, with such Congregationalists and Presbyterians as will fall in and so fuse together by prayer and love a mass of religious mind in this country as never met before? Dr. Howard Crosby, of New York and men like him would attend such a convention, properly called. All could agree on the text, "In secret have I said nothing;" and to excommunicate all who scorn and trample on Christ's example, by casting a veil of secrecy, however thin, over their moral and religious organizations. It is truth, faithfully applied, that conquers. "They overcame," we read, "by the blood of the Lamb and the word of their testimony." We can do the same; and when the real children of God agree to exclude the children of darkness, we shall have removed the grand obstacle to Christ's coming—false worships. The cloudy pillar, the symbol of God's presence, will come and stand over our country, and the law of God become the law of the land.

TO AMERICAN CONGREGATIONALISTS.

BY THE SENIOR EDITOR.

The State Association of Illinois met in Rockford, Monday evening, May 25; Sermon by Prof. Scott. Tuesday, routine business, devotional meeting led by Rev. Wm. Windsor of Aurora; Home missions, by Sec'y Tompkins and Evangelist Wiard; forenoon session closed by discussion on installations, preceeded by a report on the same by Dr. Goodwin. Tuesday evening a social banquet, elegant and abundant, given by the Rockford ladies, followed by toast speeches to a large audience.

This post-banquet meeting was the first which I reached. One was taken a little aback by a whole evening in a short three-day's session spent in litterally "*making* fun," an article which like the poet, should be "born not made;" but when manufactured is apt to be poor and dry. The toast-speeches were not nearly so good as the men who made them. They consisted largely of old anecdotes slightly revamped. For instance, the "sheep's tail" was originally a "lamb's tail," which is ordinarily larger than a sheep's; and the "fur cap" was a "felt hat" when Lincoln used it on the gloomy night of Bull Run, while straining to hear a weak city bell. Mr. Beecher was quoted many times; Talmage not once. And a venerable clergyman who studied under the sainted Pond and Shephard at Bangor, had just before observed to me, "Mr. Beecher has turned more men against the Bible than ten Ingersolls!" But here he was the mentor and model and prompter of merriment for the fine crowd who came together to be taught by ministers how to be happy. One was reminded by the indifferent puns and old familiar anecdotes, of Lord Addington, of whom Sheridan said: he depended on his memory for his wit.

A motion was made, but happily withdrawn, that the scant five minutes allotted to hearing from the local associations should be repealed, and so not hear from the churches, but stuff their year's work into the printed minutes. The programme presented seven topics which asked money from the churches: but not a word on the state of discipline, family prayer, or the Sabbath denied to tens of thousands of our finest young men on railroads, rivers, and canals. No word for the Bible in schools; not a moment or a speech or a prayer allotted to the mighty national struggle against the "hate, and blood and crime" of the saloon system. And last, but not least, the committee forgot to put in their programme any note of the secret lodge system which is sucking out the life-blood of this nation! While the Association was holding its joyous sessions in Rockford, the church of the United Brethren were grappling with this night-mare and Pantheon of the nations, in Fostoria, Ohio, and the General Assembly of the United Presbyterians met in Topeka to consider, with other things, the memorial of Wheeling Presbytery, asking them to appoint and pay a general manager of the anti-secret reform, to hold conventions in every presbytery against the system which murders civil rulers; blows up national capitols with dynamite; shields polygamy, destroys the oath of God by multiplying counterfeits; and is divorcing our nation from God by dispensing with Christ altogether, or offering him in commanderies, the devil's libation from a human skull!

The great Augustana Synod of North America, which represents *one hundred thousand* church-members, will meet for ten days in the largest church in Rockford next month. It is providing for the discussion of secret societies. The State Association has a topic—"The vangelizing of our foreign population!" There are seven Swedish churches in Rockford, one of which seats two to three thousand persons. *There are two Congregational churches*; and neither of those churches dare allow the secret lodge system to be discussed in their pulpits unless the speech is to be in its favor. They "see the wolf coming" and they "flee." The idea of the two Rockford Congregational churches "evangelizing" the seven Swedish churches there is simply ridiculous, without any laughable point. It brings tears rather.

WHY CONGREGATIONALISM RUNS DOWN.

1. Not for want of giving. The Congregationalists have originated almost all the benevolent societies, and have given more per capita, than most other denominations.

2. Not for lack of theological seminaries or for ignorance in their ministry.

3. Not for want of evangelists; who have almost all been Congregationalists.

And yet in the last twenty-five years Presbyterians have gained 90 per cent while the Congregationalists have gained only 27, less than one to three. The home of Congregationalism should be New York and New England, yet in these seven States, the Congregational year book shows that in the year covered by it the Congregationalists sunk in membership three thousand eight hundred and twenty-nine! For the accuracy of these statements I rely on the accurate Prof. Huntingdon in the *Advance*, May 28th. Let us take up the affirmative side of the question:

1. They have dropped by oversight an ordained eldership; given by God in person to the church, in the Old Testament; and continued by apostles in the New (Num. 11: 25 and Acts 14: 23). Simple flat Congregationalism without "elders that rule well" is without the God-provided means of discipline and oversight. A church without discipline is slowly sinking into the world.

2. Congregationalists have forsaken the Bible as a foundation, and rest on Congregationalism. Prof. Huntington in the article above mentioned says: "We need not claim that we have the only Scriptural polity. But we merely believe it to be, at least a little better than any other; else we should not remain in it. If it deserves our preference, it deserves our support."

Prof. Huntington thus gives up the Scriptural basis, and if men may manufacture church government for God, they may manufacture doctrines, rites, anything.

3. Congregationalism sinks because the social evils dread and fear it worse than other denominations. It was proposed early in the rebellion to "reconstruct the Union with New England left out," and the Grand Lodge of Michigan ordered Freemasons "to withdraw from the ministration of Congregational pastors till Dr. J. B. Walker's resolutions passed at Grand Traverse, should be repealed." The policy of the lodge is to keep two or three Masons in every Congregational church, just to silence its pulpit. For with the aid of the lodge behind and outside, enough difference can be made in the subscription for a minister's support to force the church to accept a man who will obey and be silent toward the lodge. But Masons everywhere hate and fear Congregational churches, and the lodge leaders quictly seek their destruction, and help their rivals. This is one chief reason why Congregationalism runs behind other sects. The lodge is a miasm to it.

4. But the grand reason of all that sinks Congregationalism in the race of denominations is precisely what made the disciples run away from Christ on the night of his betrayal. It is "the hour and the

power of darkness." The hour, says Mathew Henry, when Satan is permitted to do his worst to bruise the heel of the seed of the woman. A little after Jesus said to his beloved disciples: "All ye shall this night be offended because of me." "That is," says Henry, "they would be so frightened with the sufferings they would not have the courage to cleave unto him."

Christ had gone to the capital of the nation which was the world's moral center, to put upon issue the question, which should have human worship, himself or Satan. The question is now approaching a decision, which was then put upon issue; and Satan grows active as his time grows short, and, in the ceaseless struggle between right and wrong, he gives his profoundest attention to those from whom he has most to fear; and from Bradshaw to Cromwell, and from Cromwell to Plymouth Rock, Congregational mind has been freest from sectarian bias and most opposed to the religious inventions of men by which Christ and his salvation are set aside. When the governor of Ross offered to surrender that Irish town to Cromwell, (whose guns had made a breach in the walls) if the people might "have liberty of conscience," Cromwell replied in these words, "I meddle not with any man's conscience, but if by liberty of conscience, you mean liberty to exercise the mass, I judge it best to use plain dealing and let you know that where the Parliament of England have power, *that* will not be allowed of."

It is that spirit of abhorrence of the world-wide fraud and deception of "salvation by ceremonies," which was in Cromwell; and which still lingers in "The Independents," as they were then called, that makes Congregationalists silently hated by "rulers of the darkness of this world;" so that with more money, and more learning and more culture than some of their brethren, they fall behind all of them in denominational success.

A better illustration cannot be found than the state of fact in Rockford. I am assured the Presbyterian and Methodist pastors there are Masons but that the Congregational pastors are not; although one of them receives and addresses Knight Templar commanderies in his church, Dr. Peters, pastor of the mammouth, beautiful Swede church there gave his Masons three months to choose between the church and the lodge. Ten of them chose the lodge and went off. When the great Augustana Synod comes there, June 19, that huge church will be crowded, and the ministry harmonious. They resist the devil and he flees from them. Now contrast with this the course of our Congregational brethren.

The Swedes who flaked off from the Lutherans rallied around a pastor who is a Knight of a secret lodge, and he and his mongrel progeny of secretists, were the other day received to association and are now good orthodox Congregationalists!

On Tuesday evening, at the post-prandial speech-making, the meeting was opened by prayer by a Mason, and the moderator of the Association is a Mason, and a member of an important committee named is a Knight Templar, who though a Union General, and a good one, in a secret society convention in New Orleans voted to clear of blame the White Leaguers who killed four hundred Republican voters, by what was reported to General Grant, as "premeditated massacre;" and that for no crime only attempting to organize a Republican party under the amended Constitution! Now put the above facts together with this other class of facts; to wit:

That that State Association voted at Farmington, thirty-nine years ago that an "organization requiring an oath or pledge of secrecy of its members is opposed to a church of Christ and a Republican State;" that this same State Association repeated similar votes in towns from Rockford to Jacksonville. That we adopted and printed Dr. Edward Beecher's report declaring that "by it" (the lodge) "Christ is dethroned and Satan exalted," and adopted at the same session in Ottawa, Prof. S. C. Bartlet's resolution declaring that "Masonry is hostile to good government and the true religion;" and putting these two classes of facts together, is it wonderful that an Association guilty of such flagrant contradiction of their true words by false action,—is it wonderful that Congregationalism should run down in the hands of such men?—aye, such good men, too; for good men they are, if there are any good men. The only possible explanation of such inconsistency is, that they are ignorant of Satan's devices, and ignorant of the nature of the lodge; that Satan who sifted Peter, who said he would die with Christ and soon swore he did not know him, has sifted these beloved brethren till they know not what they do.

We have seen some evils. Another time let us seek the remedy for them.

—The N. C. A. annual meeting at 221 West Madison street, Chicago, Friday, June 19th, at 10 A. M. Remember.

—We publish the notice issued by the committee for the Quarter-centennial commencement exercises at Wheaton College. The occasion will bring together hundreds of the friends of the institution, new and old. It will be a favorable time for those unacquainted in Wheaton to visit the College.

—A California friend writes that Prof. Morton, of the California State Normal School, lately said in a lecture in that State, that "the editor of the *Christian Cynosure* and others think that secret societies are undermining the religion and government of this country. Their opinions are worth considering." For California this is a bold speech, as brethren Cogswell and Richards can testify. Prof. Morton is a patron of the W. C. T. U. coffee rooms in San Jose, and has an opportunity of reading the copy of the *Cynosure* kept in their reading room.

—A glorious prayer meeting was held in the lower chapel of Wheaton College Sabbath afternoon as a result of notices in several of the churches, for a union meeting for prayer that the church assemblies now convening may be directed by the Holy Spirit in relation to Christian reforms, with special reference to the lodge. Secretary Stoddard led the meeting, and brethren Barlow, Stratton, Hawley, Blanchard, the editor of the *Cynosure* and others took part. The meeting will be continued next Lord's day, and if such a meeting could be held in every reform church the day of victory would surely appear.

—Bro. Dissette wrote last from Danville, Vermillion county, Ill., whither he went from Tolono. He recovered sufficiently from his injuries before leaving the latter place to address an audience, and sought for a church or hall or public place outdoors to gather one, but was prevented and refused. His letter came in too late for this issue. Let every reader of the *Cynosure* hold up his hands in prevailing prayer to God.

LITERATURE.

PELVIC AND HERNIAL THERAPEUTICS, by Dr. George H. Taylor. Large 12mo. Illustrated. Price 75 cents. John B. Alden, New York.

This is a richly instructive work on the diseases to which the pelvic and abdominal portions of the human trunk are subject. It is divided into three parts. Part 1st treats of prineiples. It is primarily laid down that chronic affections of the pelvis; (as displacements, etc., of the uteris) and of the lower portion of the abdomen (as hernia or rupture) always remaining during the continuance of the causes which produce them. The above are not independent affections, but due to causes easily understood and controlled; have no existence apart from such causes, and are fully remedied by their withdrawal. Part 2nd describes "special processes relating to the upper and the middle portions of the trunk." Numerous pictorial illustrations are introduced to assist those who may wish to make practical use of the exercises described. Part 3d, under practice, gives examples of various cures effected through the use of the processes described. The book contains many valuable practical suggestions to those suffering from the diseases treated of; and should be in the hands of thousands of sufferers of both sexes, who are often at the mercy of unscrupulous men.

The *North American Review* concludes its seventieth year with the June number. It never had so large a circulation, nor greater influence, nor a more brilliant staff of contributors. This number discusses seven topics of vital public interest by no less than fourteen eminent writers, not including the short contributions in "Comments." "Shall Silver be Demonetized?" is answered, pro and con, by three distinguished economists, Sumner, Laughlin and Walker, representing Yale and Harvard Colleges, and the Massachusetts Institute of Technology. "The Tardiness of justice" is discussed by Judge W. L. Learned, and "Prohibition in Politics" by Gail Hamilton. This article is of special interest, as it may be said to reflect in some degree the sentiments of Mr. Blaine, the writer being a relative and member of his household. It is, however, a scolding, ill-tempered and illogical paper, lame in its facts and all at sea in its temper. "The Swearing Habit" is by E. P. Whipple, and "French Spoliation Claims" by Edward Everett. The policy of the Roman Catholic hierarchy toward our public schools is assailed in a learned essay by a new polemic, Mr. M. C. O'Byrne, of North Carolina, and defended by Bishop Keane, of Virginia. "How Shall Women Dress?" is answered by Charles Duldey Warner, Elizabeth Stewart Phelps, Dr. W. A. Hammond, Dr. Kate J. Jackson, and Mrs. E. M. King, the English leader of the dress reform movement.

QUARTER-CENTENNIAL AT WHEATON COLLEGE.

Twenty-five years ago, Wheaton College began sending forth her students with degrees of classical distinction. For seven years prior to that date she was getting ready for the series of annually recurring commencements which have followed. Numbers of her children both of those earlier years and since, have come to merited positions of honor and trust, and larger numbers still have filled humbler stations in life with credit to themselves and blessings to society. From a model community within her walls, they have gone forth to become models in the various communities in which they have located.

Five years ago a committee was appointed to arrange for the proper and appropriate celebration of the quarter-centennial of the college, at which time it was proposed that all the old students who have attended here, should be called back, whether graduates or otherwise. That time will be here with the roses of June. The authorities of the college have given a full day and evening to the jubilee, being Wednesday, June 17th, 1885.

Twenty-five years of toil and progress have given many things to rejoice over. Nearly six thousand students have received instruction here. One hundred and fifty-six have been graduated. Our building is three times larger than then; our endowment is about thirty-five thousand dollars, and we have no debts. Though we have been less faithful than we should, we have not wilfully departed from any of the truths revealed to us, no matter how disrelished or despised by the world. American slavery, against which this institution testified in the days of its power and pride, is in the dark and bloody past. Intemperance, war, Sabbath desecration, secret combinations of selfish men, and kindred evils, are coming to be looked upon by the wise and good with increasing opposition. One by one, these and other great evils, in the light we hope to aid in kindling, will be relegated with slavery to the past. During all these years, and in nearly every term of school, there have been souls converted, and we can truly and gratefully say, "Hitherto the Lord hath helped us." To the celebration of the approaching twenty-fifth anniversary of the college we heartily invite all students, patrons and friends.

THE GENERAL PROGRAMME.

The Baccalaureate sermon, by Pres. J. Blanchard, Sabbath morning, June 14th. The Baccalaureate sermon of the Theological school, by Pres. L. N. Stratton, at 3 P. M.; and address before the Society of Religious Inquiry, in the evening by Rev. E. Y. Garrette, of Paxton, Ill.

Graduating exercises of the preparatory school and art department Monday, June 15th at 2 P. M.; Junior exhibition in the evening.

Tuesday, June 16th, at 10:30 A. M., meeting of the Board of Trustees. The Theological school will hold its graduating exercises in the evening.

The Quarter-centennial Celebration will be opened Wednesday morning, June 17th, at 9:30 A. M., with an old time morning exercise of one hour, conducted by President Emeritus J. Blanchard. A general meeting for reminisences of old-time students will open at 10:30. Dinner will be served on the campus at 12 M. The afternoon will be spent in listening to class histories; a memorial address; and also an address upon the past, and future of the college by President C. A. Blanchard. The evening will bring the more literary portion of the exercises. Rev. LeRoy S. Hand, of the First Congregational church of Ottumwa, Iowa, will deliver the Alumni address, and Miss Ada Edmonds Hemingway will read the poem. Maj. J. Wesley Powell, Chief of the United States Geological Survey department, will speak as a representative of the undergraduates.

Commencement day, Tuesday, June 18th, exercises of the graduating class at 10:30 A. M.. Address by Rev. Albert Bushnell, of Geneseo, Ill. In in the evening will occur the usual concert and levee.

To this Quarter-centennial gathering, the friends, and especially the former students of the college, are cordially invited. Entertainment will be gladly furnished to all who will announce their coming to Miss Felicia H. Hiatt, Wheaton, committe of the Faculty.

L. N. STRATTON,
C. A. BLANCHARD,
HENRY L. KELLOGG,
MISS A. J. CAROTHERS,
MISS F. H. HIATT,
Quarter-centennial Committee.

THE HOME.

NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke,
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Bet for my work there is nothing to show."

No painting nor sculpture her hand had wrought;
No laurel of fame her labor had won.
What was she doing in all the long day,
With nothing to show at the set of the sun?

What was she doing? Listen; I'll tell you
What she was doing in all the long day;
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured, unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone forth to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labor of heart and of hand
What could she show at set of the sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records he keeps of all we forget,
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below.
Though nothing she had at set of the sun,
The angel above had something to show.

—*Mary H. Rowland.*

THE GOSPEL IN FINLAND.

Sometime within the last twenty years, a young man left an overcrowded city of Finland to find more room for work, if not for ambition, than his native land could furnish. He came to the growing, busy city of Chicago. He found work, as most strangers find it in the large cities of America. But, best of all, he found Christ. He had been "confirmed" in the Lutheran church before leaving home, and had felt no other religious need; but in the spiritual life of the "Moody church," where he had become an interested attendant, he began to feel the power of the Spirit, and was converted. About this time he married. His wife was from Sweden. She, too, was a Christian. They had children born to them in this land of their adoption. The young man, with a partner, bought a business which proved very successful and prosperous. They were "getting along" faster than they had reason to expect when they came to this country. A change, however, was near at hand. In a series of meetings conducted by Mr. Moody, our young friend was very much revived. He became at once burdened for his native land. After much prayer, he decided to sell his business here and go back to his old home in Finland, engage in business there, and, as a layman, witness for Christ among a people who are under all the fetters of a formal State church. He sold his property and went back. His old neighbors received him with enthusiasm. He had not capital enough to engage in business as he desired, but he was offered money on easy terms, and friends came offering to sign his notes with him. The way seemed bright.

True to his purpose, he began witnessing for Christ. It was the simple story of conversion, the simple exhortations to come to Christ, eloquent only in their earnestness. But this witness began to turn the city up side down. It became a matter of common conversation, and was everywhere opposed.

One bright Sabbath day the old Lutheran church of an old city was beautifully decorated for a communion service. The people came early to the meeting. Our friend was one of the number. Yearning for Christian growth and a baptism of the Spirit, he thought that surely at the communion of the old church he would find some spiritual help and sympathy. His heart was full as he entered the house dedicated to the worship of the Saviour. But he soon saw that the people were not there, as he was, for spiritual helpfulness. As he kneeled at the altar, beside him was one in a loathsome condition of drunkenness, who, during that solemn service, polluted the very altar at which he kneeled.

The next day our friend went to the priest with this matter, supposing that the priest would be glad to encourage one who was anxious to reach out a hand to save such vile creatures as those who had so defiled the table of the Lord. But instead of sympathy he received abuse. From that day the priest warned his people against our friend. In public he threatened the people, warning them not to listen to that young man who had returned from America, bringing with him damnable heresies. Other persecutions followed. The man who had signed notes for our friend urged him to give up witnessing for Christ; and when he steadfastly refused, they took advantage of their opportunities to embarrass him in his business. His goods were sold at auction, even his household goods and clothing. Nothing was left. It was a dark night, but a night before a day. Out of business, penniless, persecuted, the whole story was told in prayer to God. Only one way was open. Our friend must give his whole time and strength to preaching Christ. This he did, and the day began to dawn. Souls were converted. His own mother and sisters were brought to Christ, and they proved valuable helpers in the work.

This work did not go on without opposition. One woman who was converted was bitterly persecuted by her husband. Sometimes he would whip her, sometimes lock her in the cellar, or in other ways treat her with cruelty. At last, not able to turn her from her faith, he left her and sailed for America. Four women who were dependent on a rich farmer for work and for land on which to raise potatoes, which was their dependence for food, were told that they must leave the new faith or leave the rich man's land. Two left the faith, two the rich man. A father whipped his children for attending a New Year's meeting held in the little chapel built for Christian worship. The mother, fearing lest he would kill them, ran for help, but was shut out of the house all night.

This work has been going on now for several years. Our friend has worked in poverty, but in the love of Christ. The good wife taught school, doing her work, with her mother's help, for their family, and striving to live on the meagre provisions which came to her door. They bought a quart of milk a day, let the cream rise, and saved it until she had enough for a pound of butter, which she made and *sold*, saving for her little ones only the skimmed milk and the buttermilk. But all this time souls were being saved. That patient wife writes that she did not like to go to Finland, but her husband led her very gently; and now, after these years of poverty and suffering, she sees, as Israel saw, that, though a hard way, it was God's way, and she rejoices that he has kept her in the way. A few friends in America have sent money to buy a cow, and that missionary family use the milk almost as if it came direct from heaven.

Already this story is long, but the facts are abundant so that one hardly knows where to stop. Go, if you please, to the shores of the Gulf of Bothnia, and visit the poor people in the towns and country, and you will see the work of our missionary friend in more than a score of villages on that shore. Several congregations have been gathered and churches organized, into which scores of earnest Christians have been received. Perhaps you will find him on the way from place to place, telling the people of Jesus, the Saviour. But you will find the little children, the aged mother, and that patient little woman, whose letters are a fountain of spiritual life, and whose work is abundant, in a little school room, teaching the children of Christ, in a free school, with her own little flock, in her humble home in the city of Patalox-Wasa.—*Rev. A. J. Bailey, in The Congregationalist.*

THE DOVE IN THE STEEPLE.

Dr. Todd relates the following: "A steeple of an old meeting-house was to be taken down. A man climbed up toward the top, and fastened a strong rope around it. The street was full of men and boys, a great many of whom took hold of the rope to pull the steeple over. 'All ready!' cried the overseer. 'All ready,' shouted scores of voices. So they all set to work. Soon the poor old steeple began to tremble. Just then, there came a beautiful, solitary white dove, and flew round and around the steeple, not daring to fly into it, and not able to leave it. 'See that dove!' exclaimed a hundred voices. 'Poor thing, she must have some young ones up in the steeple,' said a few. Again they pulled, and again the old steeple reeled and tottered. The distress of the poor bird was now so great that all shouts were hushed. Again they pulled the rope and the steeple reeled. The bird hovered a moment on her wings, and just at the instant the steeple began to fall she darted up into it out of sight. A moment later the spire fell with a crash. I went to it, and there I found the poor dove lying between her two white children—all three dead! Alas poor dove! You were willing to die for and with your children, but you could not save them. But oh, when Jesus Christ died for men, he saved them! He did not die in vain, like the poor dove."

"INCREASE OUR FAITH."

The measure of faith is given to all men. Rom. 12: 3. Is the increase of what we already possess a gift or development? We believe Bro. Moody strikes the nail on the head in speaking on this subject; he says: "If you want to believe more in God, get better acquainted with him—know more of him, and faith in him MUST grow." Jesus says: "Learn of me." Not about me, but OF me. Simply praying for faith will not increase it, (we have known of people praying for years, for an increase of faith and yet in the end have less than when they started). STRUGGLING to believe will not increase it, but as your knowledge of God himself increases, so will your faith develop. How am I to know God? In two ways:

1st. From the written Word—"search the Scriptures; they are they that testify of ME."

2nd. Trust him and see if he does not make his promises good. Mal. 3: 10. Let the proving be done according to James 1: 5–8. Every time the trial is made in this way, you will find the promise fulfilled, and consequently your faith increases. There will be no end to this growth till we have learned all there is to know of God's faithfulness.—*Faithful Witness.*

AMERICAN HOMES.

The great majority of families spend twice as much on dress as they do on real comforts and necessaries, simply because their neighbors and the people in their social set do likewise. It is a foolish rivalry, which brings no comfort and no happiness, but it is followed with a spirit worthy of a better cause. It is responsible for the great decline in marriage in our chief cities and the cutting down of the size of American families. On the other hand, it has not a single good feature to recommend it, as it is the fruitful source of pride, insolence, and ruinous extravagance. The money spent on mere luxuries, which perish with the day, would suffice for the comfortable maintenance of a large household in the style of fifty years ago, when the patter of small feet and the sound of children's voices were deemed essential elements of a happy home. Now the society which is founded on wealth and vulgar display has usurped the place of the home, and life in hotel, boarding-house, or flat has taken the place of the simple household existence which gave American life of a generation ago its chief charm. Fortunately this wholesome life still exists in the country and the smaller cities and towns. From these homes come the men who rise to the chief places in the nation, control the great enterprises of the land, lead in all moral and intellectual movements.—*San Francisco Chronicle.*

HEALTHY HOMES.

There is some consolation, after all, in being poor and having a plainly-furnished house. Physicians tell us that the luxurious houses of the rich are unhealthy. There is too much upholstery in them, too much finery, too much dust and disease-germs, and not enough simplicity and cleanliness. The hard, uncarpeted floor that is frequently cleaned is preferable to the richly-carpeted one in a sanitary estimate; and some sensible rich people, following the suggestion of the poor man's cottage, with its clean floor, ventilating fire-places, sun-lit room, and sweet atmosphere, are introducing fresh-air flues, and substituting polished surfaces both in floors and walls, throwing out the germ-secreting carpets and dusty hangings. At village and country homes the close shrubbery and dense trees have been cleared away from near proximity to the houses, and the sun and air permitted to enter. Thus with better sanitary regulations inside and outside the dwelling, we hope to hear of less low fevers and stubborn malarial sieges.—*Beehive.*

I have heard of an artist who wanted to make a statue that would please everybody. So, instead of carving it out of a block of marble, he moulded it of putty. When it was finished he set it up in a conspicuous place, and invited the whole town to come and see it. One man thought the nose was too long. 'Thank you for the suggestion,' said the artist, and with his fingers he at once changed the Grecian to a pug. Another said that the lips were too thick, and they were promptly pressed in to please him. A third remarked that he admired dimpled chins, and with a punch on the putty his prefcrence was met. So

they went on, until every limb and feature was changed to please somebody. And that putty man, before that day was done, was so devoid of all symmetry and proportion that the people who had helped to modify it laughed at it and at the artist.

THE SUM OF IT ALL.

[Written to comfort a young friend many years ago, and now by permission given to the young readers of the *Well-Spring*.]

The boy that by *addition* grows,
And suffers no *subtraction*,
Who *multiplies* the thing he knows,
And carries every *fraction*,
Who well *divides* his precious time,
The due *proportion* giving,
To sure success aloft will climb,
Interest compound receiving.—*Dr. Ray Palmer.*

THE GRASSHOPPER ON THE ROYAL EXCHAGE.

Whenever I go to London I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties. Then I look at the royal exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city. They have no cares, no anxieties. They seem to know what the great letters mean, which are cut in the stones on which they hop. "The earth is the Lord's and the fulness thereof." God keeps the sparrows, and they are happy. I wish the busy city men would watch the sparrows, and read the great city text.

But the sparrows and the text are not the most attractive things about the Exchange, and I am sure if you look at it, you would think as I do—that the weathercoek is the most singular and curious thing about the building. It is not like any weathercock in England, or I should think in the world; for there, twisting on the pinnacle of the spire, is a monster grasshopper; and I'll tell you how it came to be there.

About three hundred and fifty years ago, a woman with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over a gate into the field, and wrapping the baby in its little shawl, she laid it down in the grass, so gently as not to awake it, and then, never looking behind her, she climbed over the gate into the lane, and went on her journey.

The babe soon awoke, and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. "But God had heard the voice of the lad," and see how simply he brought help for the little one.

By-and-by, down the lane came a school-boy; he was whistling away, as happy as ever he could be. He had come out of school and was going home. He lived at the farmhouse a little way further up the lane. Now he gathered a few primroses, now he scampered after a butterfly, now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grasshopper chirping away so loudly, that he sprang over the gate to catch him; and there was the baby, fast asleep! Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow, and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan who had been saved from death by a grasshopper.

Years passed away and the babe became a strong boy; the boy grew to be a man; he went to London, and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham, for the little deserted boy had become a knight, to consult him on the great affairs of state.

Just three hundred years ago, Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and lay the first stone; and there upon the topmost pinnacle, Sir Thomas placed a grasshopper; and there it is to-day, to tell the busy toiling city, an to tell you and me, when we go to see the city, that Almighty God will hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

So it was that "God heard the voice of the lad."—*Sel.*

A MONKEY AND A MIRROR.

A crowd of spectators were amused recently by the gambols of a large ape that was lording it over a number of small monkeys confined in a great iron cage in the Jardin des Plantes. Fruit and many other things were thrown into the cage, and the ape was always the first to seize them. Some one suddenly threw in a small hand looking-glass with a strong wooden frame. The ape brandished this about like a hammer, but suddenly perceiving the reflection of himself in the glass, he stopped and for a moment looked puzzled. Then he darted his head behind the glass to find the other ape. Astonished at finding nothing, he apparently thought he had not been quick enough. He then proceeded to raise and draw the glass nearer to him with great caution, and then, with a swifter dart, looked behind. Again finding nothing, he repeated the attempt once more. He next passed from astonishment to anger, and began to beat with the frame violently on the floor of the cage. Soon the glass was shattered and pieces fell out. Continuing to beat, he was suddenly surprised to see his image still remaining in the frame. Then, as it seemed, he determined to make one trial more. More circumspectly than ever the whole first part of the process was gone through with—more violently than ever the final dart was made. His fury over this last failure knew no bounds. He crunched the frame and glass together with his teeth, beat them on the floor, and crunched them again, till nothing but splinters was left.

WE SHOULD NOT

Forget a kind act.

Impose upon good nature.

Infringe on the rights of our neighbors.

Forget old truths in discovering new ones.

Ask favors of others that if asked of us we would not grant.

Censure those we do not understand. Great minds understand great minds.

Sacrifice self-respect and principle to secure a public office.

Be selfish. The greatest sin is selfishness. All that is diabolical originates from a selfish heart.

TEMPERANCE.

DREADFUL EFFECTS OF TOBACCO.

Another case of serious injury from the use of tobacco which has lately claimed public attention is that of Dr. Thomas Dunn English, of Newark, N. J., a well-known champion of the brewers, and a zealous opponent of the prohibition of the liquor-traffic. In the New York *Tribune* it is stated that "Dr. English has been an inveterate user of tobacco since he was a boy. He both smoked and chewed it, and at night his sleep was not easy unless a large roll of the weed was in his mouth. When the case of General Grant was brought prominently to public notice, with the statement that the cancerous growth was cause by smoking, Dr. English became alarmed, and was convinced from the similarity of symptoms that he had a similar affection, caused by the use of tobacco. During the last two months his throat has been gradually closing up; he has suffered intensely from pain and been under constant mental strain from the danger of suffocation." He has undergone a very severe surgical operation, and as we write, is still living with the possibility, though scarcely a probability, of recovery. The tobacco habit, especially among boys and young men, beginning with the cigarette, has become an evil of very large and threatening proportions. It is to be hoped that these recent conspicuous admonitions, furnished by the cases of General Grant, Dr. English and the late Senator Hill of Georgia, and others may be duly noted and heeded by all who are addicted to the use of tobacco.—*National Temperance Advocate.*

TOBACCO AND BLINDNESS.

At the annual commencement of the Hospital College of Medicine, of Louisville, Ky., Prof. Dudley S. Reynolds delivered an address to the graduating students, in which he took strong ground against the use of tobacco:

"It is a well-known fact that tobacco deranges the digestion and poisons the nerve centers of a majority of the male members of the human family. A species of blindness, not complete, but partial blindness, sufficiently great in extent to destroy the reading of ordinary type, results from the continued and excessive use of tobacco. Careful investigations have led to the discovery that that form of tobacco habit known as smoking produces the so-called amblyopia. This form of amblyopia is precisely identical in all respects with that produced from the excessive use of alcohol. Both are incurable. I know a number of persons in Louisville who are now practically blind from the excessive use of tobacco. A lady in Portland was forced to admit she had been a secret smoker of tobacco for thirty years. On abondoning the habit the further progress of her dimness of vision ceased, though there is little or no hope of her regaining that power of perception which she had already lost. She may be considered fortunate in the possession of enough vision to go about and attend her ordinary household duties. Smoking tobacco has never been known to result beneficially to any person in the world. It always lessens the sense of smell and taste; it always contaminates the breath; it always creates an unsteadiness of the muscles, through its irritating effect upon the nerves; and I know from personal experience it diminishes the capacity for mental labor. Now, if you can succeed in inducing even a few people to abandon the habit of smoking and to pay over to a common charity fund the amount formerly spent for cigars and smoking tobacco, the time may come when public taxation may be reduced, and the condition of the pauper, who is now miserable, made at least, comfortable. If the money destroyed by burning cigars and tobacco in Louisville could be paid into the city treasury it would support all our charitable institutions, and pay the entire expense of the street-cleaning department besides. This would reduce taxation nearly or quite one-half, and produce a corresponding improvement in the public health."

Methodist Episcopal Church and Tobacco.—The last General Conference of the Methodist Episcopal church represented in India by North and South India Conferences said: Discipline Para. 553.—

1. "The General Conference advises all our ministers and members to abstain from the use of tobacco as injurious to both body and soul."

2. "The General Conference recommends to the annual conferences to require candidates for admission to be free from the habit as hurtful to their acceptability and usefulness among our people."

Every preacher, therefore, seeking admission to the Methodist Episcopal ministry is asked, "Will you wholly abstain from the use of tobacco?" Discipline Para. 157, s. c. 21.

It is made the duty of every quarterly conference to ask local preachers "If they will wholly abstain from the use of tobacco." We pray for the day when there will not be a tobacco Methodist in the world.

National Temperance Society.—The twentieth annual meeting of the National Temperance Society was held May 12th in New York. The annual report of Secretary Stearns showed that the financial depression of the country had affected the temperance cause materially. There were distributed 545,890 of books, pamphlets, etc. The receipts from memberships, legacies, etc., $8,897. The missionary work in the year caused on outlay of $12,000. The Treasurer's report showed the entire receipts for the year to have been $60,218. The expenses slightly exceeded that amount. Resolutions were adopted congratulating the friends of temperance on the great advanees the cause had made, and upon the widespread and rapidly increasing interest in it. Temperance organizations throughout the world were urged to unite in a monster demonstration on the centennial of the inauguration of the temperance movement next September.

Beer Gardens Opened Sunday.—Under the $1,000 license law passed by the Sioux City, Iowa, council eleven saloons have taken out licenses, and many more, it is thought, will follow suit. About forty-eight saloons have been running since the prohibitory law came into effect, nearly all paying a $300 license. The city authorities promise to close all saloons not paying the $1,000 license. Beer gardens were open on Sunday for the first time this seasons. There were speaking and general rejoicing by the German citizens.

Miss Cleveland, as the mistress of the White House, is said to be opposed to the President's views as to the wine and liquor question. She is in favor of strict temperance principles in the Presidential mansion. She is clearly right on this subject; and the President, in adopting her views, would alike honor himself and serve the best interests of the country.—*Independent.*

THE CHURCHES.

—Bro. M. Elliot, Jr., of Wheaton Theological Seminary, is urging the Wesleyan brethren to take hold of the foreign mission work. He himself intends going to Africa. His letters are meeting with an encouraging response.

—John P. Brooks, of Bloomington, Ill., for some time editor of the *Banner of Holiness*, and W. T. Ellis, of Topeka, Kansas, opened a Gospel meeting in the Bethel Home, corner of Lake and Desplaines streets, Chicago, last Saturday evening, to continue so long as God permits.

—Pastor Seguin of the French Catholic Mission expects to spend some time during the summer in lecturing wherever the way may be open, on Romanism and Protestantism. Collections will be taken as often as possible for the proposed French church in this city. He may be addressed in care of this office or of the *Free Methodist*, Chicago, or of the *Vanguard*, St. Louis. His church worships for the time being in the lecture room of the Jefferson Park Presbyterian church, whose pastor writes earnestly on this mission.

—In May, 1883, the Baptist church at Denison, Texas, was destroyed by a cyclone. Recently the new building on the same lot was almost, if not entirely, ruined by a cyclone.

—The Baptist Union in Germany last year had 161 churches, with 33,483 members; a net gain of 1,190 over the previous year. There were 3,546 baptized. The churches raised for all purposes about $96,000, and their property is valued at about $332,302. They lost 321 members by emigration, and the exclusion of 864 shows a good standard of Christian character.

The forty-eighth annual convention of the Episcopal Diocese of Chicago, was held last week. An extended discussion was held over the proposition to allow women to vote in the deliberations of the church, resulting in its defeat.

—The Woman's Foreign Missionary Society held a meeting at Grant Place M. E. church, Chicago, in honor of Miss H. N. Bell, who starts in a few days for Secunderabad, Deccan, India, to engage in the foreign missionary work at that point.

—Every Christian would be blessed in reading the semi-annual reports sent out by Wm. F. Davis of Chelsea, Mass., the evangelist among the lumbermen of Michigan. This mission is independent of ecclesiastical control, and is maintained on the faith principle, entirely or largely. Donations by mail should be sent to Wm. F. Davis, Mt. Washington, Chelsea, Mass. Bro. Davis pays for his private expenses from his own purse. We find this record of one day in the mission at East Sangamon: "The man who was refused admission to the church over two months ago because he was unwilling to renounce Masonry, testified this evening of the great blessing which he has received in these meetings, and how precious Jesus Christ has become unto him. He was asked if he would be willing to turn his back on Freemasonry for the sake of Christ, and at once replied, 'Yes, and on everything else.' After due examination, the church was convinced of the man's recovery from idolatry and welcomed him foyfully to their communion."

—The police of Boston arrested Wm. F Davis, the evangelist, of Chelsea; H. L. Hastings, the well-known evangelist and editor of the *Christian*, Boston; Rev. A. J. Gordon, a leading Baptist pastor of the same city, and the captain of the Salvation Army for preaching in the Common on Sabbath, May 17th. The ministers of the city were justly indignant and propose to give the city authorities an opportunity to arrest them all for the same offense. They will insist on their right to preach in the Common in spite of Roman Catholic police officers.

—A dispatch from New York reports the sale of the revised Old Testament tor the first week after it was put on the market light as compared with that of the revised New Testament. Mr. Cunningham, with C. T. Tillingham, says of the sale: "On Thursday, the opening day of the sale, we sold 6,000 copies of the Bible. The first day's sale of the revised New Testament amounted to 30,000 copies. From all that I can ascertain from retail dealers, I think that the sale of the new Old Testament is about one-sixth that of the revised New Testament." Harper Brothers, who are selling the Cambridge edition, report a good demand. Funk and Wagnalls have sold only fifty copies of the new work, and they declare that it is meeting with little favor. Thomas Wilson & Sons, agents of the Oxford Press, said there had been a steady sale of the book for the week.

—The May anniversary of the Baptist denomination opened Tuesday morning, at Saratoga, with the eighth annual meeting of the Woman's Home Mission Society—Mrs. J. H. Crouse, of Chicago, president.

—The Cumberland Presbyterian Assembly met this year at Bentonville, Arkansas. The committee on Missions made a report recommending the Board of Missions to aid the Indian school in the Indian Nation, the establishment of city missions in California, and the appointment of one evangelist on the Pacific Coast. The Japanese student of Cumberland University, Lebanon, Tenn., one of the converts of the Japan mission, was present and aided the cause of missions very much.

PRESBYTERIANS AT CINCINNATI.

May 29, 1885.

The General Assembly of the Presbyterian church now in session in this city (Cincinnati) is quite formidable in numbers, and emphatically respectable in regard to talent, some of the best minds of the country being here representing this leading church. Great interest is manifested in the discussions and full houses greet the speakers, and strict attention is paid to the arguments presented.

The opportunity was embraced to present the reform work to these representative minds by distributing about three thousand pages of anti-secret literature among the delegates. There were good things among them, such as, "Moody on Secret Societies," "Freemasonry in the Family," "A Pastor's Confession," nearly a year's file of the *Cynosure*, and last, but by no means, least, Dr. Blanchard's address before the American convention at Washington. Thus we sow the seed, hoping to gather after many days.

The General Synod of the Reformed Presbyterians was also in session during six days of last and this week. It was composed of men earnest, zealous, and tried, men who could not be deterred from the performance of duty, if martyrdom stood before them as the result.

Among the resolutions passed upon by the Synod was one to co-operate with the other Psalm-singing churches, and others, in the work of opposing the rum traffic, secret societies, and disseminating the truth of the Kingship of Messiah and his rightful authority over the nations.

This people being well versed in the anti-secret reform, and active in its favor, but little pains was used to educate them, save the giving each member of the session a copy of the *Cynosure*.

One brother from Nova Scotia remarked that he had long been desirous of seeing some of that literature, and requested another copy, which was given him. So we hope some little good was done to the glory of our Lord. W. A. S.

THE U. B. GENERAL CONFERENCE.

The change in the discipline which was voted in the Fostoria Conference was effected by the adoption of the following report:

We recommend that the following law in relation to secret combinations be adopted to take the place of section 3, chapter 10 of discipline:

Secret combinations.—A secret combination in the sense of the constitution is a secret league or confederation of persons holding principles and laws at variance with the Word of God and infringing upon the natural, social, political or religious rights of those outside its pale.

Any member or minister of our church found in connection with such combinations shall be dealt with as in other cases of disobedience to the order and discipline of the church. In case of member, as found on page 23 of discipline in answer to the third question of Sec. 3, chap. 4, and in case of ministers, as found in Chap. 6, Sec. 3.

Resolved, That Section 3 of Chapter 10, of discipline be and is hereby repealed. Respectfully submited.

S. M. Hippard, chairman; W. J. Shuey, J. W. Hott, J. H. Snyder, W. H. Price, J. W. Fulkerson, L. Bookwalter, Secretary; J. K. Statton, J. G. Mosher, Wm. Dillon, George Plowman, Geo. Miller, C. N. McKee.

Two members, William Dillon and J. G. Mosher, dissented from the finding of the committee on the subject of the constitution and presented a minority report recommending no change in constitution or discipline.

A committee of twenty-seven was voted on the recommendation of the above named majority to revise the constitution and confession of faith. Bishop Wright was ordered to the Pacific coast a nd J. W. Hott was continued editor of the *Telescope*

THE NATIONAL HOLINESS CONVENTION.

This meeting in the Park Avenue M. E. church in this city did not, we fear, accomplish so much for the sanctification of believers as many had hoped. Much of the time during the six days of the convention it was conducted as a prayer meeting, and some of the leaders seemed anxious to continue it in such a channel. Later, better counsels prevailed and a long declaration was adopted from which we make important extracts. On the whole the spirit of the meeting was good, and will result in a greater unanimity among the numerous holiness papers and societies.

FROM THE DECLARATION.

2. Entire Sanctification. This is also a comprehensive term relating to the second stage in Christian experience and life. It is that great work wrought subsequent to justification, by the Holy Ghost, upon the sole condition of faith in the infinite efficacy of Christ's all cleansing blood; such faith being preceded by an act of solemn and complete consecration and sacrifice of body, soul, and spirit and of all earthly possessions to God. This work has these distinct elements: (1) The entire extinction of the carnal mind, the total eradication of the birth-principle of sin. (2) The communication of perfect love to the soul thus washed from all moral defilement. (3) The abiding indwelling of the Holy Ghost, the Comforter. There is a distinct witness of this second work by the Holy Spirit, as the apostle affirms, saying: "Whereof the Holy Ghost also is a witness to us." Heb. 10: 15. There is such a close connection between the gifts of justification and entire sanctification, and such a readiness on the part of our heavenly Father to bestow the second as well as the first, that young converts should be encouraged to go up at once to the Canaan of perfect love. We recorded as our conviction, that only those who are walking in the clear light of justification are prepared to seek entire sanctification. If, through unfaithfulness, any have lost the witness of their personal acceptance with God, their first work is to seek the restoration of their forfeited inheritance; and when this is regained they may intelligently and successfully advance to the second stage. We cannot too strongly emphasize the fact, that the more than granite like foundation of justification is essential to the upraising of the superstructure of true holiness, in just proportions, and enduring strength.

3. Testimony. It is the duty of all who are made partakers of entire sanctification, as well as those who are justified, to testify thereof to the praise of the Giver. Such testimony should be very definite, as much as possible in the use of Bible terms, and in such a spirit of humility as to demonstrate to the hearers that there is no self-exaltation, but the the magnifying of the Lord Jesus. If such testimony be withheld, the light of the soul will soon become darkness.

6. Growth in grace. As the work of entire sanctification involves the utter destruction of carnality, and the consequent removal of all obstructions to Christian growth, and also makes the heart the temple of the Holy Ghost, bringing into it the treasures of infinite wisdom and strength, growth in grace thereafter should be rapid, constant and palpable to themselves and others. And to this end we recommend the careful study of the Scriptures and daily and constant attention to closet prayer.

7. Life associations. Inasmuch as the associations of life have a powerful influence in molding character, all who would live holily should not enter into marriage relations or business partnerships calculated to hinder them; nor become connected with secular or secret societies, which are prohibited by such Scriptures as the following: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5: 11.

9. Unsectarian aspects. The doctrine and experience of Christian holiness do not belong to any particular denomination, sect or party, but are the common heritage of all Christian believers. In this view it is highly appropriate that there should be the organization of unsectarian associations and auxiliary bands, and the holding of special meetings on the line of holiness, in order to demonstrate the essential unity of our faith in the bonds of peace, and also for aggressive united action in the promulgation of the truth as it is in Jesus.

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FARM NOTES.

APPLYING FERTILIZERS TO CORN.

It is quite reasonable to suppose that plants can be gorged with food as animals may be, and that injury may result from it. This is quite true as regards corn. The corn plant has a long season of active growth. It requires about 100 days for its maturity. If all the food which is required to mature the plant is added to the soil in a soluble and available condition, at the planting, a large quantity may be lost before the plant can utilize it. Soluble fertilizers diffuse themselves in a moist soil with great rapidity, and are quickly carried off by the drainage water into the subsoil. Sir J. B. Lawes has noticed the nitric acid of nitrate of soda, which has been applied to the surface soil, escaping in the water flowing from the drains in forty-eight hours after the application. If, then, six hundred pounds of this fertilizer should be applied to the corn crop before the sowing of the seed, it will begin to be lost before a single root has been formed to arrest its escape. This fact is given only as an instance of how fertilizers may be lost by misapplication. At the best an excess of fertilizing material given to corn in its early stages, forces a rank growth of stalk, and the plant food is exhausted before it can be converted into grain, which is the most valuable part of the crop. During some years past, we have been growing corn under a new system of fertilizing, which is to apply the fertilizer at intervals, as after each time of cultivation, instead of before and immediately after the planting. The effect has been to notably increase the yield of grain, and decrease the growth of stalk. By this method eighty bushels of grain per acre have been produced, and in growing sweet corn for sale, fine, large, and well-filled ears are secured. The fertilizer is dusted along the rows before the cultivator is used, or immediately after, and the first shower carries it down to the roots. The same method of applying fertilizers has been used for root crops with favorable results.—*Am. Agriculturist.*

AMMONIA FOR FLOWERING PLANTS AND STRAWBERRY PLANTS.

A writer in the London *Gardeners' Chronicle* says: Last year I was induced to try an experiment in chrysanthemum growing, and for this purpose purchased one pound of sulphate of ammonia, which I bottled and corked, as the ammonia evaporates very rapidly. I then selected four plants from my collection, putting them by themselves, gave them a teaspoonful of ammonia in a gallon of water twice a week. In a fortnight's time the result was most striking; for though I watered the others with liquid cow manure they looked lean when compared with the ammonia watered plants, whose leaves turned to a very dark green, which they carried to the edge of the pots until the flowers were cut. As a matter of course the flowers were splendid. The ammonia used is rather expensive, as I bought it from a chemist's shop; this year I intend getting agricultural ammonia, which is much cheaper. I have also tried it on strawberries, with the same satisfactory result, the crop being nearly double that of the others; it is very powerful, and requires to be used with caution.

TO RESTRAIN AN UNRULY ANIMAL.

No one can travel very far in a cattle section of the country, when the pasture is short and the springs low, without seeing cattle or horses fettered by some sort of a clumsy or crude apparatus to prevent them from jumping over fences. Sometimes it is a heavy "poke" hung to the neck, with an arm projecting forward to catch under the fence; oftener, perhaps, particularly on cattle, we see the head loaded down with heavy boards to blind the eyes, or the head covered nearly all over with leather or heavy sacking, for the same purpose.

A cow that is made constantly uncomfortable, must have her milk and butter yield considerably reduced, and is consequently, less profitable to her owner. The *Breeders' Journal* recommends a light harness for balky cattle, made as follows: Procure a common head halter, without a leading strap; in place of the strap, tie to the ring a half-inch rope eleven feet long, more or less according to the size of the animal, and about three feet back tie a small ring firmly to the rope; pass the rope between the fore legs which will bring the ring under the waist or girth of the animal; pass the rope up over the back and down to the ring and tie. This makes a harness that will keep the animal from getting its head high enough to jump a fence, while it does not injure or annoy unreasonably. Only a little practice will be required for finding the proper length for each of the parts.

The old practice of washing sheep before shearing has fallen into disuse among the most progressive farmers. It does not pay. Aside from the colds, rheumatisms, and other inconveniences incurred by men and animals, the wool is not increased in market value enough to justify the time and labor expended. If the fleeces are filled with burrs and rubbish, the washing they get on the sheep's back will not help them any. Better keep the sheep reasonably clean, and let the manufacturers do the washing.

An egg is one of the few things that cannot be adulterated; but, according to the *Poultry World*, its value may be considerably affected by the food supplied to biddy. The difference, it says, between an egg laid by a plump, healthy hen, fed with good fresh food daily, and an egg laid by a thin, poorly-fed hen, is as great as the difference between good beef and poor. A fowl fed on garbage and weak slops, with very little grain of any kind, may lay eggs, to be sure, but when these eggs are broken to be used for cake, pies, etc., they will spread in a weak, watery way over your dish, or look a milky white instead of having a rich, slightly yellow tinge. A rich egg retains in shape as far as possible, and yields to the beating of a knife or spoon with more resistance, and gives you the conviction that you are really beating something thicker than water or diluted milk.

Growing chickens should be fed often. Very young chickens cannot consume enough food at once to last them half a day, as their crops are small; their rapid growth of flesh, bone and feathers, and habitual exercise, demand material proportionately nourishing and active, to develop a vigorous constitution. The food should be of the very best, and perfectly mixed. Ground oats, with barley and corn meal, should be fed together, one-third more of the oats and barley than of the corn meal. This is better than to feed each kind by itself.

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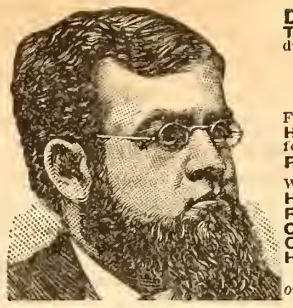
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The membership of the Ancient Order of United Workmen in Wisconsin is 5,543. The increase in membership the past year has been 646. Amount paid on deaths, $74,000; receipts of the Grand Lodge the past year, $6,697.77; disbursements $6,509.72.

—The Knights Templar and Masons' Life Indemnity Company is a new society of the mutual insurance order, to hold uneasy lodgemen steady in the traces.

—The Garden City Council of the Royal Arcanum order, which had such a scramble to keep possession of their quarters in MeVicker's theater building in this city, have been fishing for whales. The *Inter Ocean* says of one of their late meetings: "During the evening the distinguished divine, the Rev. A. E Kittredge, pastor of the Third Presbyterian church, was initiated into the mysteries of the royal secret, together with other gentlemen presenting themselves." It is astonishing what spirit can have come over this intelligent gentleman to lead him to such a course.

—The *Masonic Advocate* says of the Masonic back-kitchen degrees: "The order of the Eastern Star does not, as is often asserted, claim to be a part of Masonry. It has never sought recognition from Masonry, but it says to the individual Mason: We shall be pleased to have you and your family unite with us, and thus afford to those you hold most near and dear a source of enjoyment and protection similar to that you receive from your connection with Masonry. It thus not only brings the families of Masons together, but by the closer relationship thus established, it strengthens the bonds of friendship between them, and enables the performance of many kindly acts toward those who may need assistance."

—The Sons of St. George is an order largely composed of Englishmen, and apparently under the patronage of the Episcopal church. It was organized fifteen years since and has its lodges now from New England to west of the Mississippi. Its membership is over 20,000, representing 175 lodges. On the last Sabbath in April the lodges of this order about Chicago met at the Exposition building and marched through the streets to the Episcopal cathedral of SS. Peter and Paul, near the *Cynosure* office, where services were conducted by the notorious Henry G. Perry.

—One council of Royal Templars of Temperance in Chicago, numbering 49 members, has paid a total of $983.14 to the insurance aid fund of the order; that is about $20 each. Cheap insurance!—yes, in actual value.

—It is not all "sweetness and light" even in the ineffable regions of the 33d degree, Sovereign Grand Inspectors General. A circular of warning as below, has been issued from the Supreme Council, 33d degree, A. A. S. Rite, for the northern Mason jurisdiction of the United States:

"WHEREAS, One of the spurious organizations having its headquarters in the city of New York, of which one Edward W. Atwood professes to be Sovereign Grand Commander, and Robert Folger, Grand Secretary General, both having been expelled by this Supreme Council, having published and circulated a book purporting to be the proceedings of a supreme council of the A. A. Scottish Rite: and,

WHEREAS, In the publication thereof they have in the style of binding, arrangement of printing, and general make-up of said so called proceedings endeavored as near as possible to imitate the style, form and general appearance of the proceedings of the regular Supreme Council of the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction of the United States, as we verily believe for the purpose of deceiving and leading foreign supreme councils to think they are receiving proceedings of the regular and legitimate Supreme Council for this jurisdiction, we deem it expedient and just to caution you to carefully scrutinize all publications coming to you, purporting to be proceedings of a supreme council, and receive none as genuine unless those containing as officers the names of Illustrious Henry L Palmer, M. P., Sovereign Grand Commander, and Illustrious Clinton F. Paige, Grand Secretary General of the Supreme Council for the Northern Masonic Jurisdiction of the United States, and Illustrious Albert Pike, M. P., Sovereign Grand Commander, and William M. Ireland, Grand Secretary General of the Southern Jurisdiction of the United States.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysterica of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keyatone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District North western Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on one Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

At a meeting of the Cabinet Thursday the question of the continuance of the World's Exposition at New Orleans was considered. The Cabinet were unanimously of the opinion that there is no warrant of law for it, and that it would be inexpedient on other grounds.

Charles Denby, a prominent lawyer of Evansville, Ind., was appointed Minister to China, on Friday.

According to the records of the Hydrographic Office, Washington, the amount of ice and the number of bergs which have appeared in the direct path of European steamers within a month is unprecedented. The forthcoming monthly map will contain a statement of the number of vessels injured by collision with icebergs during the month, so far as heard from. The list now numbers twenty-seven.

President Cleveland reached Jersey City from Washington, Friday, and proceeded to the house of Secretary Whitney. Secretary Endicott and Secretary Whitney accompanied the President. Postmaster General Vilas arrived in the morning and went to meet a friend in Yonkers.

COUNTRY.

Postmaster Palmer of Chicago, has completed his preparations to turn the Postoffice over to Mr. Judd his successor. The office has handled $128,367,828.95 during Mr. Palmer's term.

Three explosions, resulting from the bursting of a can of benzine, demolished the front wall of a furniture warehouse at Philadelphia Thursday evening, killing a woman and injuring several persons. The building was burned, and adjoining structures were damaged by the flames.

During a dense fog on the 25th inst, the steamship City of Rome crashed into the French bark George Johns, off the Newfoundland Banks, twenty-two of the bark's crew perishing, the remaining two being saved by the boats of the Rome, which were promptly lowered.

The residence of T. C. Campbell, the criminal lawyer who was the prime cause of the riot, last year in Cincinnati, was mysteriously destroyed by fire early Tuesday morning.

John Harper and Etta Farmer (engaged to be married), and John Welsh were drowned near Toronto Monday. Two employes of the Detroit waterworks were drowned near that city Tuesday morning by the upsetting of a raft.

Ex Secretary Windom assigns as one of the reasons for the unsettled condition of business that Eastern capitalists fear the coinage of silver dollars may put gold at a premium and result in a financial panic.

The Shackamaxon Bank at Philadelphia failed to open its doors Friday morning causing excitement among the depositors. It is stated that two accounts were overdrawn to the extent of $203,000 wiping out the bank's capital and surplus.

In anger, Friday, John Motter a wealthy farmer of Findlay, Ohio, struck his 12-year old son a heavy blow, breaking his neck, and causing instant death.

Twelve elders and 400 Mormon converts arrived in New York, Wednesday, on the steamship Wisconsin, and were soon after sent on their way to Utah. They were from Switzerland, Germany, Ireland, Scotland, and England, and it has taken about eighteen months to recruit them.

Seven polygamists were sentenced at Blackfoot, Idaho, Saturday, Bishop Geo. Stewart, who declined to pledge himself to obey the law in the future, receiving the severest sentence—$300 fine and four months in the penitentiary.

A mysterious cattle disease has broken out on a farm at Saybrook, Ill., the animal suddenly falling dead as if from heart disease.

By the bursting of a water-spout at Indianola, Neb., Tuesday night, nine persons were drowned.

H. Herman Brothers' great furniture factory at New York, surrounded by tenement houses of the poorest class, was entirely destroyed by fire early Wednesday morning, the flames driving a hundred families in their night-clothes into the street. Nearly all the engines in the city were called on to battle with the conflagration. Five hundred men are rendered idle, and the total loss approximates $400,000.

While intoxicated at Orange, Mass., Tuesday night, George Prentiss ordered his son Willie to shoot a cap from his head. In the attempt the boy shot his father dead.

Cyclones did serious damage Wednesday at Nortonville, Goffs, and Frankfort, Kan., wrecking several structures and injuring many persons, a few fatally.

A three story frame tenement at Jersey City, occupied by five families, collapsed Wednesday morning, killing three children of one family and a lad of 15. Ten persons were injured more or less seriously.

A Pennsylvania syndicate has leased 10,000 acres of land in Bureau County, Ill., for the purpose of testing the number and extent of natural gas wells.

Fire early Thursday morning destroyed the business section of Medford, Wis., together with a large quantity of lumber. Twenty-six business houses were burned. The loss is placed at $200,000 with light insurance.

Adam P. Harley, a citizen of Erie, who, when lying at the point of death from consumption, proclaimed himself cured by faith, died Thursday while offering prayer for other ailing persons.

Five tramps captured a freight train Monday night at Fort Gratiot, Mich., threatening the train men with revolvers, and disarming two Deputy Sheriffs who came to relieve the embargo. The vagrants quitted the train near Frazer, stating that they wanted to get to Detroit in time to catch the circus.

At Charlestown, W. Va., Wednesday morning the brake-band of the Kanawha Mining Company's incline, 800 feet long, up a steep mountain, broke, and two carloads of miners going to the mines were carried up the mountain at a great speed. Nine jumped out, four remaining. Three were killed, one fatally hurt, and a number slightly injured.

The Apaches are making bloody trails through New Mexico. It is now thought three or four different bands are depredating and murdering in as many sections of territory. The hostiles are thought to number about 300. Three companies of cavalry and sixty scouts are on the trail. A company of volunteers, well armed and mounted are in pursuit of the Indians. About sixty persons have been killed since the outbreak.

FOREIGN.

The London *News* announced this morning on the highest authority that Russia's reply to England's counter proposals was received in London yesterday. The reply, it says, involves the acceptance of the proposals, and practically settles in a satisfactory manner the whole question of the Afghan boundary. Both Marnehak and Zulfikar remain in possession of the Ameer. The main features of the work of delimitation have been finally fixed and the boundary commission will settle the details. The negotiations have been conducted in a most friendly spirit on both sides.

LETTERS

Containing cash for the *Cynosure* were received during the week ending May 30, from the following:

L. Moore, Mrs. L. T. McKune, J. L. Brown, S. A. Pratt, Justus Miller, J. M. McEntarfer, John A. VanEps, Rev. J. R. Wylie, C. J. Matteson, Wm. Taylor, I. T. Gibson, Henry Cope, J. F. Baird, Wm. R. Morley, Rev. W. S. Spooner, Wm. Tisdell, Wm. Parkhill, Rev. A. Megginson, Louis Tallman, A. I. Salisbury, V. Rometame, Chas. McMillan, H. R. Smith, Dan'l Hyde, J. S. Gard, Aaron Burgess, Zeba Smith, A. H. Leach, Wm. Freeman, Edward Pfeiffer, O. D. Perry, Benjamin Harper, D. W. Nelson, Nathan Callender, W. H. Fischer. Mrs. S. H. Nutting, A. S. Waterbury.

☞ **Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*.**

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@84
No. 3		@82
Winter No 2		@94
Corn—No. 2		44½
Oats—No. 2		32⅛
Rye—No. 2		68½
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		11 05
Butter, medium to best	10	@20
Cheese	05	@10
Beans	55	@1 40
Eggs		12
Potatoes per bus	35	45
Seeds—Timothy	1 53	@1 62
Flax	1 30	1 38
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra		@5 50
Common to good	2 40	@5 00
Hogs	3 40	@4 30
Sheep	2 50	@3 50

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	87	@1 10
Spring		96
Corn	53	@55
Oats	40	@47
Mess Pork		12 00
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	2 80	@5 40
Hogs	3 80	@4 25
Sheep	2 00	@3 30

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FINNEY ON MASONRY.

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NOTICES OF THE PRESS.

"There is no important history extant but has connected with it numerous other histories of which it was the initial point, or the dominating influence. The abduction and murder of Morgan set ten thousand secret springs in motion, as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. This story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest."—*Free Methodist*, Chicago.

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this [illegible]ting work."—*Lutheran Standard*, Columbus.

"The exciting scenes of [illegible] of 1826, at Batavia, N. Y., when Wm. Morgan was murdered by Masonry, are woven into the story so as to give the truth of History a setting of attractiveness. The forty chapters of the volume are soon compassed by the eager reader who begins the volume. This volume ought to be read and will be sought as its merits become known."—*United Brethren in Christ.*

"The story is intensely interesting and the author has succeeded in weaving into it a great deal of information in regard to this mysterious order, which is certainly startling if true, and he gives what seems to be undoubted evidence to prove his assertions. The book is one which should be read by both Masons and Antimasons."—*Wayne Co. Herald.*

"Our Anti-secret society friends are certainly entitled to great credit for their persistence in their efforts to expose and root out secretism. The object of the writer of this story is to present in its true light the crafty, unscrupulous and exceedingly hurtful influence of Masonry, the parent of all the orders."—*Reformed Presbyterian and Covenanter.*

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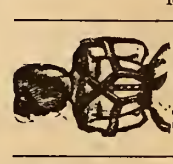
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Christian Cynosure.

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Following the opening of the Sunday theater a persistent effort was made last year, under the lead of a German infidel, to open the race track on the same day. A strong opposition suddenly developed and the project was postponed. Last week the advertisements were out for an opening performance this year. The friends of the Sabbath were not ready, with one exception. Dr. Kittredge of the third Presbyterian church after morning service called for volunteers to get testimony. Several hundred of his large congregation showed their interest and their forees were disposed so as to mark every violation of the laws. With Dr. Kittredge several lawyers are interested and reinforcements may be expected from several churches of the West Side. The fight will have to be made on the basis of the State law which does not make much account of the moral obligation of the Sabbath. It is a brave attempt to save Chicago from the Parisian Sabbath, though to an ordinray observer there is little ground left for difference between our city and the gay and wicked capital of France.

The bronze statue of "The Pilgrim" of heroic size was unveiled in the Central Park, New York, Saturday afternoon. The accessories were appropriate, and the address by George William Curtis deserves to live along with Macauley's renowned characterization; as imperishable as the bronze and granite of the monument. The people, whose deeds and character have inspired the eloquence of our greatest orators, have another interesting side of their character unfolded in Prof Phelps' article from the *Independent,* on the 10th page. Mr. Curtis replies to the current charge of fanaticism which an ignorant and atheistic generation has applied to the great founders of our Republic: "A fanatic? Yes, in the high sense of unchangeable fidelity to the sublime idea—a fanatic like Columbus sure of a western passage to India over a mysterious ocean which no mariner had ever sailed; a fanatic like Galileo, who marked the courses of the stars and saw, despite the jargon of authority, that still the earth moved; a fanatic like Joseph Warren, whom the glory of patriotism transfigures upon Bunker Hill. This was the fanatic who read the Bible to the English people and quickened English life with the fire of primeval faith; who smote the Spaniard and swept the pirates from the sea, and rode with Cromwell and the Ironsides praising God; who to the utmost shores of the Mediterranean and in the shuddering valleys of Piedmont, to every religious oppressor and foe of England made the name of England terrible. This was the fanatic, soft as sunshine in the young Milton, blasting in Cromwell as the thunder bolt, in Endicott austere as Calvin, in Roger Williams benign as Melancthon, in John Robinson foreseeing more truth to break forth from God's Word. In all history do you see a noble figure? Forth from the morning of Greece, come, Leonidas, with your bravest of the brave—in the rapt city plead, Demosthenes, your country's cause—pluck, Gracchus, from aristocratic Rome its crown; speak, Cicero, your magic word; lift, Cato, your admonishing hands; and you, patriots of modern Europe, be all gratefully remembered—but where in the earlier ages, in the latter day, in lands remote or near, shall we find loftier self-sacrifice, more unstained devotion to worthier ends, issuing in happier results to the highest interests of man, than in the English Puritan?"

One of the changes brought about by the new administration is in the Department of Agriculture, which has been for some six or eight years in the charge of Dr. Geo. B. Loring of Massachusetts, a Freemason whose degrees number among the highest, and who has been a constant opposer of Hon. Charles Francis Adams, for no other apparent reason than the consistent testimony of the latter as an American against the despotic lodge. The new Commissioner finds the mismanagement of the exalted brother of Albert Pike so gross that an investigation is likely to be in order soon. The *Rural New Yorker* says that Dr. Loring followed no honest system, at least in purchasing seeds, as 1,700 bushels of sorghum seed was bought in New York at nearly $3.00 per bushel, which could be had in Nebraska for 25 cents. "The whole $50,000 appropriated for making experiments in the manufacture of sugar from corn-stalks and sorghum, was expended for the pay of extra clerks recommended by the friends of the Commisioner, although the employes were so numerous they had little to do, and ten of the best paid of them are known to have done absolutely no work for some time, not even visiting the Department, except once a day. The late management of the Department is pretty certain to be fully investigated, and all the Washington correspondents agree that the affairs therein had reached a more scandalous condition than could be found in any other department of the Government."

The differences in the British cabinet do not heal by time. Two of the radical members insist that occasion no longer exists in Ireland for the renewal of the crimes act; but Mr. Gladstone still adheres to a modified form to be in force one year, though resignations are threatened. A disruption would seriously imperil the settlement of the Afghan dispute. The people have yet implicit confidence in Mr. Gladstone, who has determined, it seems, not to retire from public life until he sees his party safely through this crisis. Four members of the cabinet are in favor of the following radical platform, which probably embodies the reforms which are to be taken up and settled by Parliament: "1. A reform in the constitution of the House of Lord's by reducing the number of hereditary peers and increasing the number of life titles. 2. A reform of the law of entail, which will work toward a division rather than a concentration of land titles. 3. General reform in the land laws of Great Britain, to the end that the number of holdings in fee may be increased and titles to land more easily be obtained. 4. For Ireland the widest possible measure of self-government consistent with the unity of the British Empire. 5. Public denominational education on the principles accepted by the Irish party."

The news of a Mohammedan uprising in central Africa, which threatens to precipitate a war among the tribes about the great Nyanza lakes, has turned aside the five missionaries sent out by the Free Methodist churches who lately embarked for the East African coast. They will not go on to the head-waters of the Congo, as first proposed, but remain near the Zambesi river to colonize and begin he proclamation of the "glorious Gospel of the son of God." This uprising is an indication of the difficulties which must yet be overcome, the fanaticism, the superstition and the prejudice that must be subdued before the work of the Congo Association, lately recognized in the Berlin Congress, is completed. Along with the Congo Free State is the proposition of a Gordon Free State in honor of the hero who fell at Khartoum, which has for its object the preservation of the Nile for the world's commerce. A strong syndicate is already being formed in London which will operate under a charter from the crown to extend British commerce and suppress the slave trade. A number of wealthy philanthropists are engaged in the enterprise.

LODGE INCORPORATION.

BY REV. H. H. HINMAN.

That Masonic lodges, both Grand and Subordinate, are bodies "politic and corporate" in the legal sense of the term, is made plain by the following act of the legislature of Illinois passed February 14, 1855, being an amendment to a previous act of Feb. 9, 1853:

SECTION 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly,* That the Grand Master, Deputy Grand Master, Grand Wardens, Grand Secretary and Grand Treasurer for the time being, and their successors in office, of the Grand Lodge of the State of Illinois, Ancient, Free and accepted Masons, together with the Masters and Wardens of the several Lodges subordinate to said Grand Lodge, while holding said offices, shall be and the same are hereby declared to be a body politic and corporate, by the name, style and description of the "Grand Lodge of the State of Illinois Free and Accepted Masons."

SEC. 2. The said corporation, by the name and style aforesaid, shall have full power to sue and be sued, plead and be impleaded, prosecute and defend in all manner of actions at law or in equity, in all places where legal or equitable proceedings are had. The said corporation shall have power to make such constitution, by-laws, rules and regulations for its own government, and the management of its concerns and government of its subordinates, as shall be deemed advisable, and to alter or amend the same at pleasure: *Provided,* That such constitution, by-laws, rules and regulations, shall not conflict with the constitution and laws of this State and of the United States.

SEC. 7. Each subordinate lodge under the jurisdiction of the aforesaid Grand Lodge, now in existence or which may hereafter be chartered by the same, is also hereby declared to be a body politic and corporate by and under the name, style and number ser forth in their respective charters, and by such designation they may respectively sue and be sued, plead and be impleaded, prosecute and defend against all suits arising in law or chancery, in all the courts of this State. The said subordinate lodges respectively, shall be capable in law of purchasing or receiving, by purchase, gift or otherwise, and of selling and conveying, real and personal estate for the benefit of said subordinate lodges respectively: *Provided,* That neither of said lodges shall at any one time hold real estate, exceeding in value thirty thousand dollars.

SEC. 10. This act shall be deemed a public act, and shall be liberally construed by all courts, for the benefit of the corporation herein created.

I remark on the above:

1. That Masonic lodges being "created" by the State by an act of the "people of the State," their existence and acts are matters which concern the people, and are as appropriately questions of politics as are banks, tariffs, or any other questions of public interest.

2. A creature of the State is subject to its laws. What the legislature has made it can unmake. Charters granted can be withdrawn and special privileges conferred can be revoked.

3. The right to create implies the right to inspect. This is always implied in all corporations, and is exercised in the case of banking and insurance companies. It is clearly indicated by the proviso in the second section, which declares that "such constitution, by-laws, rules and regulations shall not conflict with the constitution and laws of the State and of the United States." The State has a right to know whether these by-laws, rules and regulations are in harmony with the laws of the State, and hence has a right to appoint an inspector who shall report all oaths, penalties, covenants and ceremonies, or other regulations, and may rightfully require their publication by the lodges.

4. We have a denial of this right of inspection in the oath of every Mason to "always conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Masonry," including his obligation to "stand by and maintain the constitution, laws, rules and regulations and edicts of the Master Mason's degree." The denial of the right of a government officer, as such, to visit the lodge and report its proceedings to the legislature or the

people should in each case work a legal forfeiture of sneh lodge eharters.

5. Masonic lodge charters are forfeited and void, becanse they DO have "laws, rules and regulations, contrary to the laws of the State."

(a) The administration of oaths. This is a power not conferred by the State and cannot be legally exercised. This is seen in the oath of every Master Mason to eoneeal the secrets of a brother Mason when communieated to him as snch, in all cases except mnrder and treason.

This oath is in its terms clearly illegal and was so deelared by the legislature of Rhode Island, after a earefnl investigation. Sueh, also, was the opinion of Hon. J. Q. Adams and many others. Unquestionably, this part of the Masonic oath has been and is construed as reqniring the coneealment of crime, and is one of the most potent influenees that prevents the *due execution of the laws.*

(b) Masonic penalties are illegal. So far as the law is concerned it does not matter whether a lodge actually intends to try men for fancied crimes and execnte on them a death penalty; or whether the form used is for the purpose of intimidation, in either case it violates the spirit of the civil law, and is inconsistent with the obvious intent of the legislature as expressed in the langnage of the law.

(c) Masonry violates the civil law and the conditions of its legal existence by its official declarations of disregard for civil authority. Thus, the Grand Lodge of Missonri in 1867 declares that "Not only do we know no North, no Sonth, no East, no West, but we know no government save our own. To every government save that of Masonry, and to eaeh and all alike, we are foreigners. We are a nation of men only bound to each other by Masonic ties, as citizens of the world of Masonry, brethren to each other all the world over; foreigners to all the world beside."—*Grand Lodge report for Missouri, 1867.*

In view of the foregoing we do well to put in the American platform: "We hold that the charters of all secret lodges, granted by our Federal and State legislatures, should be withdrawn and their oaths prohibited by law."

OUR BROTHER'S KEEPER.

BY REV. R. E. NESBITT.

Man was not created for isolation. "It is not good that the man shonld be alone." He is a social being. "None of us liveth to himself." Our life and character affects the life and charaeter of others, and in this way, man is either helpful or harmful to those aronnd him. Influenee is reciprocal. We are each acted upon by others, and in tnrn we act upon them; and in this way are, to a certain extent, "our brother's keeper." This power of influence, is very forcibly illnstrated in the law of attraction whieh governs the planetary system. We have more influence over those in our own household, ehurehes, and immediate vicinities, than we do over those who are more distant; and some men's influence is greater than others; yet *all* are extending an influence over the entire length and breadth of our land. Our minds affect the minds of others in our midst, and start a wave of influence that keeps widening aud increasing throngh the ages of the world: and eternity alone will reveal the full amount of good or evil that had its beginning in our lives.

Our influence is either helping to sweep away the refuge of evil, or it is destroying the good, and annihilating the virtue of others; spreading death and sorrow in its traek; and at the final settlement, when we are called "to give an acconnt of ourselves unto God," will stand for or against us. How very important then that we should be on the side of truth, that all our influenee may be for good.

We are our brother's keeper, and we should be inspired by this, to put forth strenuous efforts that he may attain unto the end for whieh he was created. "Thou shalt love thy neighbor as thyself." What a plain foreible command, and are we obeying it? "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

I wish to make an applieatiou of the subject. There are those licensed rum holes in yonr town. Are you sanetioning them? Are yon opposed to them? There is no neutral ground here; ouly two sides to a moral issue; *for* or *against.* "He that is not with me is against me." Look at the moral wreeks intoxicating liqnor is producing, as well as the amount of sorrow, suffering, pain and death it causes. Then do you ask, "Am I my brother's keeper?"

But, you remark, "I have no right to interfere with a man's business." It is true you have no right morally or legally to interfere with a man's business when it does not injure you or your fellow-man. But, no man has any right *morally,* and should not have *legally,* to engage in a pursuit that is to take the bread and happiness from others. These liquor dealers are nnder the moral law of love; and while they are going eontrary to their moral obligations, and trampling upon the rights of others, we have the right, yea more, are under the obligation to interfere and save our fellow-creatures. If a man was murdering my brother, would I not have the right to interfere, and save him, even though it might be at the life of his would-be assassin? Certainly I have, for no man has a *moral* right to do wrong. Liberty is only a privilege to do right; for when you give a man the privilege of doing wrong, yon deprive others of their rights, which is not liberty.

There is a quaint saying, and a true one, "Right wrongs no one." Look at the sale of liquor. Does it wrong any one? Go ask the wife and mother, whose home was peaeefnl and happy, before the husband and father yielded to drink. It has spread our land with crime and panpers. It has filled our jails and prisons with eonvicts. It has also filled onr cemeteries with graves, and hell with immortal souls. Oh! who can measnre the amount of wrong it *has* done, and is still doing, therefore it cannot be right, neither can it be right to sanction it.

But, remonstrates one, we do not sanetion it, we license it as an evil, to modify it. Then why not modify all other evils in the same way? No, fellow man, this is uot the way to modify. Make it a erime, and punish it as sneh, and then its great power is killed; and until this is done, do not sanction it by your vote.

No moral agent is truly good who *neglects* or stands indifferent to a known duty. "Indifference is criminality; neglect is sin." "Crime," says Webster, "is any violation of law, either divine or human; an omission of a dnty which is commanded, or the commission of an act whieh is forbidden by law." Now liqnor selling and drinking is forbidden by the great moral law of God, and "we ought to obey him rather than man." "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." This is the sentence of God upon those who are engaged in, or any way abetting the great liquor eurse, and do we wish it pronounced npon us? If not, let us array onrselves against this great evil, and although we may meet with opposition, and be ridiculed, and even persecnted, do not let this deter us from doing the right. "For great is our reward in heaven; for so perseeuted they the prophets which were before you."

Byron, N. Y.

GOAD PRICKS FOR LAZY CHRISTIANS.

BY REV. I. F. AVERY.

Christ and Bible religion offer no premium for laziness. If a man will not work neither shall he eat. The tree of life groweth. Nothing is idle, worthless or useless. There is no actual waste in the economy of grace. The Master saith to every Christian loiterer, "Why staud ye here idle? Go work in my vineyard." Who can caleulate the direct and indirect worth and foree of individual life and effort when fnlly consecrated and devoted to God's service? Fignres can be made to lie, or may be so arranged as to deceive. It has been computed the world's population to-day is abont 1,423,907,000. The followers of Christ have been reckoued at 10,000,000. Let each one win one other to Christ during the year. In seven years it has been ealeulated the result would be that all would be won over to and for Christ. Every knee would bow and every tongue would eonfess that Christ is the Lord to the glory of the Father.

What have I done? What am I doing for Christ? On whieh do I spend most, needless luxuries, or the work of missions, home and foreign? In my own church work and serviee, at least in some degree and often in a full degree, I have my reward for help rendered. But for Christ's sake, and the salvation of souls, how mueh am I anxious and ready to give and do that others may have the knowledge that is enlightening and life-giving?

Every Christian ought to be a missionary. The first principles of Christianity demand and so eommand. The law of love is do unto others as you would that others should do unto you. The Gospel of the grace and Son of God requires earnestness and aetivity in seeking to save the lost. It is our duty to go forward in the work of rescuing, and not set small limits or be stingy in our efforts, for the field is the world. Aud the message, a crucified, risen Christ, the Saviour of the world, and the evidence that God so loved, and is love.

Halifax, N. S.

A BRAVE SPEECH.

[From an oration before Carlton College students by one of their number.]

A view of the reform world presents strangely glaring ineonsistencies. The toddling infant is tanght to lisp temperance rhymes; Sabbath-school scholars sing temperance songs; the intolerable nrchin writes prize essays on temperance; and temperanee literature fills the best homes. The temperance cause is one to whieh America's noblest women and brightest orators are giving their lives; and if the burly vender of spirits is guilty of half the erimes eharged against him by these estimable plaintiffs, it would reqnire more than a Vanderbilt's wealth to induce a pions priest to vouch for his release from the nether regions.

When a political party desires to bid in a few necessary votes to curry public favor, to scramble to popularity, or retain equilibrinm on its exalted(?) perch, the leaders immediately trot out the "pious dodge," and with sanctimonious faces pour forth the soothing panacea, "*Polygamy must be crushed.*" The bootblack favors that; labor says "yes;" capital nods, and a spirit of thankfulness settles on all from the apparent harmony on one question in American polities. The loud-mouthed "stump speaker" hurls cnrses at polygamy like bombshells; the Congressional prince applies keen logic and sonnding rhetoric, while the press spins invectives by the yard, and the pulpit sanctions all by an irresistible "A minor" aecompaniment. The whole literary, oratorical and editorial world wheels into line and as one solid phalanx surrounding Utah ponrs into that unhappy territory sueh a tremendous volley that if it were material, polygamy, and the Mormons themselves, wonld be buried so deep that no future Jo Smith would ever dig through for the seeond inspired bible.

Sueh proceedings receeive approval; but when William Morgan published the terrible wickedness of the Masonic system, he was secretly seized by members of the lodge and thrown into jail on a false warrant. Thnrlow Weed ealled for an explanation. He was greeted by storms of indignation, nor was Masonic vengeance satisfied until it had sileneed Captain Morgan in the waters of Lake Ontario.

It is right for men to oppose intemperance and polygamy, to face them sqnarely and fight till vietory dawns. This should be done; but why should the other be left undone? Why should ministers fence this sin when nsing the Gospel sword against others? Why so vigorously chase gnats and swallow whole camels? What keeps the press so quiet coneeruing it? Why do respectable men resort to eggs and brickbats to defend this "divine(?) institution?" For what reason was the Y. M. C. A. of St. Paul ordered to banish anti-secreey literature from its tables? And the association drove ont the eolporteur to avoid being turned into the street. These questions are vital to the patriot, and can be answered only by examining into the "Seeret Empire."

Freemasonry is a religion; a religion which, it is claimed, takes a man from sin and fits him for heaven, "the grand lodge above." A religion, according to Sickels, the first three degrees of which "form a perfect and harmonious whole, nor cau we conceive that anything can be suggested more whieh the soul of man requires." And yet it is a religion that mntilates the Seriptnres, ignores Christ and denies God; that puts into the months of its devotees oaths, some of which are unfit to be mentioned, others so blasphemous in tone, in effect so antagonistic to justiee, and altogether so low and diabolical that John Quincy Adams says, "A eommon cannibal would be ashamed of them."

Does it seem strange that peculiar deeisions are made when judge, jury and criminal are united by such ties? Is the eoldness of the chnreh and the impoteney of the pulpit any eanse for surprise when the "elders" are "uneqnally yoked together with unbelievers;" when pastors and bishops kneel at an idolatrous altar, all seeking for light away from the "light of the world," and freqnently throngh the intercessions of one accnstomed to mouth blasphemies? Why call it an enigma that Christian men will not enforce temperance laws, when those very men have entered into covenaut with the saloon-keeper, and that at the shrine of Bacchus to protect him in all his erimes? It is a hard thing to see a brother go down by drink; but it doubles the bitterness to kuow that a chureh member is leagued with the murderer. We don't like to think of a sermon and saloon riot as partners; but the firm judgment of the "unfaithful watchman" enforees it like a cutting knife. It is unpleasant to look at a mangled corpse as the work of a religious institntion; bnt it is *terrible* to know that that institution is Americanized and fostered in free homes.

We do not follow heated imagination to draw highly colored figures, but present a few points of Freemasonry as it exists *to-day*—plain, blunt facts which we Americans must face, and living issues which we must decide.

EXPOSURES OF FREEMASONRY.

The publication of Masonic secrets by M. Andrieux, ex-prefect of police, in Paris, last March, astounded that city, and set the Grand Orient to threatening the life of the bold seceder. In London, however, it called out the following self-complacent article from the *Freemason*, upon which some remarks appear on the editorial pages:

"The more we think about Monsieur Andrieux's recent attack on Freemasonry, the more we seem persuaded of its futility and folly. The world is tired of exposures and attacks on our peaceful and useful order. Persons will not see who rush into print, thinking that curiosity has so much influence over the minds of men, so that anything which tends to lift up the veil which hangs over Masonic secrecy is always welcome, that there must be a limit to even human inquisitiveness and mortal credulity. Since 1724, one hundred and sixty years ago, we have been inundated with pretended revelations and pseudo-explanations of Freemasonry. What effect have they all had? None! positively less than none, if that be possible. A French Abbe, bolder than his English contemporaries, declared that he had 'exposed' and 'crushed' Freemasonry about 140 years ago. And yet Freemasonry survives. The assailants of Freemasonry may be divided into two great classes—those who profess to be Freemasons themselves, those who declare they are not Freemasons, but have become possessed of the papers of some defunct, if mythic, Freemason. The goat and the branding are not more absolutely false and ridiculous than their lame stories, their mendacious asseverations. In the first case the writer comes before the world, *on his own confession*, a self-asserting breaker of Masonic and human obligations, and he can neither long expect the credence, much less the sympathy, of the world. In the second case, if he pretends to explain, what he confessedly knows nothing about himself, on the faith of another's evidence, who is nameless, unknown, and non-existent, he is either palming off a deceit, or suggesting a deliberate imposture to his hearers and readers; and thus it is, that between this 'Scylla and Charybdis,' all such affected revelations and arraignments of Freemasonry have failed of their object, fallen short of their aim, and have been rejected by the common sense, common honesty, and common truthfulness of the world in which we live. Had M. Andrieux, for instance, confined himself to the assertion that French Freemasonry, in the main, is neither reasonable, tolerant, nor of 'sens commun' just now, he would have found few to disagree with him. Had he gone on to say that many of its customs were ridiculous, hurtful, and bad, 'per se,' we should gladly have repeated his words. But when he goes on, as we understand his professed attack, to proclaim all Freemasonry unsound and mischievous, because he argues 'from a particular to an universal,' we join issue with him at once, and beg him to remember what he ought not to have forgotten, in the plenitude of his wisdom and experience, that abuse of a thing does never take away actually the use of it, and that all he can fairly say to French Freemasonry is, to retrace its steps and re-adopt the sounder teaching and ceremonials of a better day. Monsieur Andrieux cannot think that Freemasonry generally cares anything at all for childish imputations or heated incriminations. In America, where that great army of faithful brethren has lived down 'the lie' of the Morgan episode, where fanaticism and ignorance to-day are even quoting Scripture, like a certain Satanic personage is said sometimes to do, to prove the abstract and concrete wickedness of Freemasonry proper; and where our brethren are marching on steadily and steadfastly, a 'great host, unappalled and unwavering,' we know how idle such attacks have proved to be, and how Freemasonry *can and will trample all such foes and all such antagonists beneath its feet. And so it will ever be.* Wherever its true and healing principles are rightly professed, wherever its living reality of loyalty and charity is verified and demonstrated, wherever its great banner of tolerant brotherhood is displayed, there we find a phalanx of good men and true, trying to 'leave the world better than they found it,' asserting the sacred right of a conscientious individualism, and aiding successfully in the advance of the human race, as pioneers in the great and glorious struggle of civilization, light, right, and truth."

"A good reason never needs an apology; an apology can never supply the place of a good reason."

WORK FOR GOOD GOVERNMENT.

Some kind friend sends the following clipped from one of the Monmouth, Ill., papers which sets forth principles fundamental to our nation, though in a conservative manner:

"Exactly what are the nature and purposes of a secret organization it is not expected that those outside the membership understand. A society may, however, cover with the most particular care and secrecy its doings and intentions and yet in spite of all carefulness its general character will be known publicly. For instance an organization could profess to be penurious, but if it did works of charity its profession would be taken for nothing. Likewise an organization's religious, social or political nature will sooner or later be known, because if it does anything its deeds will in time be recognized, and actions speak in no uncertain manner.

"If what has been said is true it follows that secret political organizations or secret societies that deal at all with politics should, if they value their prosperity, exercise great care in the course adopted. Such a society should remember that its own as well as the public weal, if it is selfish enough to rank the two thus, will be conserved only in case its efforts are directed by a serious regard for good government, general or local. If the members of the order, whatever one it may be, hope behind a vail of secrecy to do what they would not venture to do openly, and not be detected, they have only to refer to history to find evidence that ought to convince them of the error under which they are laboring. Their deeds and endeavors must be known in time and moreover if not conscientiously directed, their efforts will avail them nothing, or rather will work to the injury of the order or association. A conspiracy against good government can succeed only temporarily. Men have the right to organize, but the organization must be kept, not only within the limits of the law, but it must also regard the best interests of the community or state where it is located if it expects to have anything but a comparatively brief and unsuccessful career, and one for a time injurious to society. It may appear that remarks advocating right doing are in the nature of truisms and might as well be omitted and their place taken by a reference to some moral or ethical work. Those who read the current news and keep in mind events in foreign countries know the pertinence of such remarks. This country is not out of the way entirely of the danger that is clearly seen abroad. Every well-minded patriotic citizen should in view of these things carefully examine the real animus of any organization with which he may be acquainted, and if he detects any propensity that may, if allowed to contiuue, operate to prevent good local or national government, he should place himself in opposition to its maintenance."

SIFTINGS.

The talk so often heard now-a-days about the indecision of Mr. Gladstone is silly talk. A declaration of war would lose Herat. Such a declaration six months ago would have lost it. The only hope of saving it rests on diplomacy, on inducing Russia to agree upon a boundary line to be maintained by all concerned. Mr. Gladstone is using diligently the only weapon he has.—*Christian Intelligencer.*

THE G. A. R.—Is the organization a secret society? We ask for information. We think it is. It is classed with other orders; it holds its meetings secretly as they do; it has its passwords as they have; it has its so-called charity fund, so do they; its doings are not told to the outside world, neither do they publish theirs; it has its initiation oath and fee, so do they; now in what respect it differs from other secret orders we cannot see. We honor and respect an old soldier, one who has fought and suffered to save our country and her flag, but we can not honor or respect the secret society to which they belong under the cloak of a Soldier's Society. We have been trying for years to convince ourself that it is not a secret organization, but the secrecy of it towers above all else in spite of all we can do. We asked our minister's opinion when in private conversation with him, and we got but little satisfaction from him. He thought "it was not a secret organization but did not know, and at any rate it would become extinct when this generation will have passed away and all the old soldiers gone." But here comes the new order called Sons of Veterans, governed, as we understand, by the same rules and regulations as the G. A. R. are, to perpetuate the same all but the name.—*M. in Christian Instructor.*

If you want to put down an evil the shortest way sometimes is to invoke law. In Minneapolis, last week, the Protestant clergy denounced the indecent play-bills posted up through that city and preached and "resolved" about the matter. Father McGoldsick, of the Roman Catholic church, however, obtained warrants for the arrest of the bill-poster and the proprietor of the theatre. Very often people are satisfied to talk against wrong when they could repress it, at once, if they did their duty as citizens, for if the authorities do not voluntarily enforce laws, others must set the machinery in motion.—*Baptist Weekly.*

Young men, if you want to play the rough and cheat the people, it is a very unsafe thing, unless you first join the A. F. and A. M. That is the great organization to protect criminals and keep them from the just punishment for their crimes.

We boldly challenge anybody to point to a single case where a Knight Templar has been punished for crime in Iowa, during the past five years.—Blanchard Record.

To use an expression made popular, we believe, by General Hawley some years ago in regard to a very different question, dynamiting "*is not the American way!*" The methods of the assassin, of the sneaking and cowardly murderer, are not, and never will be, popular in this country. It is true that two of our Presidents have met their death at the hands of the illegal taker of life, but there was no popular support to either mad and murderous act. Lynch-law, on our borders especially, has had too much vogue, but this is decreasing; and there is a long distance between lynching a villain who it is feared may escape justice, and the dastardly and reckless use of explosives, where invaluable works of art, and innocent men, women, and children, together with the supposed "oppressor," are confounded in a common destruction.

Let the question once be brought to an issue in our American communities, and the politician who hesitates to denounce dynamite, and all that goes with it,—all cowardly and conscienceless attempts to settle either public or private questions by means of private and secret violence,—such a man is lost. He will find too late that his deference to an unreasoning, brutal, and restricted sentiment has brought him into contact with the great, sound, uncowardly, law-abiding sentiment of the people of of these United States.—*The Century.*

DIRECTNESS IN PRAYER.

Dr. James Hamilton tells the story of a dying child in Scotland, whose father and mother were kneeling by the bedside, when the latter asks the former to pray. The good man is one of those who has only one form of prayer, and he proceeds with his usual "exercise" as far as "Lord, turn again the captivity of Zion; then shall our mouth be filled with laughter and our tongue with singing." The good wife can endure it no longer, and interrupts him with, "Eh! man, you're aye drawn out for thae Jews, but it's our bairn that's deein," at the time clasping her hands and crying, "Lord, help us! Oh, give us back our darling, if it be thy holy will; and if he is to be taken, oh, take him to thyself."

All form is not formalism, but there appears to be a tendency in all of us to drop into some form of unwritten liturgy, than which the prayer book is far better. I remember a saintly man, who has long since exchanged prayer for praise, whose petitions were thus stereotyped. So familiar did they become that most of the boys in our school could take them up at any point and repeat them to the end, and I know of one who has not forgotten them to this day. Once he introduced a special request, and his flounderings were painful and ludicrous until he reached firm ground again. His efforts were far better than none.

A touchstone of devotion, it seems to me, is the directness and vivid earnestness with which we put up our petitions. How cold these formal prayers seem in a revival; they indicate anything but a revival state on the part of the utterer. Peter's prayer when he felt the cold waves of galilee, was only three words long, but it brought salvation. Study the other prayers of the Bible, beginning with the model of all prayers, and notice how severely simple, yet how full of heart-felt meaning. When our prayers come from our consciences merely, they are not apt to be very explicit.—*Sel.*

A good deed is never lost; he who sows courtesy reaps friendship; and he who plants kindness gathers love.—*Basil.*

Every good priuciple is more strengthened by its exercise, and every good affection is more strengthened by its indulgence, than before. Acts of virtue ripen into habits; and the goodly and permanent result is the formation or establishment of a virtuous character.—*Chalmers.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXII.—*Concluded.*

Mrs. Deming was setting up the heel of a stocking, and necessarily occupied in counting stitches, so that she had as yet taken no part in the conversation. But it was not because her mind was not fully made up on the subject, for she now spoke out decidedly:

"I believe every word of that sermon was Gospel truth, and I wish there were more ministers like Elder Wood. He's got the real martyr spirit in him. Think how wonderfully that Peter Snyder was converted under his preaching! It seemed almost as it was in the days of the apostles; and for my part I think the warnings of such a man ought to be regarded. It did me good to hear him say right out what I've thought and said myself ever so many times about Masonry's protecting the saloons, and encouraging drinking and all that sort of thing."

Now to know that some good and noble soul whom we have reason to look up to with reverence thinks just as we do is certainly one of the best possible reasons for holding on to our belief that can be adduced outside of divine inspiration; and Mrs. Deming may be pardoned if she clicked her needles with a conscious sense of superiority. Whether Uncle Zeb cared enough for the institution to which he nominally belonged to take up the cudgels in its defence it is impossible to say, for at that moment the appearance of a man riding by on a light sorrel steed—in fact the identical horseman who not only would have passed poor Tom by on the other side, but worse even than the ancient Levite, would have consigned him to the tender mercies of the police and the lock-up—turned the current of the conversation into a slightly different channel.

"That Dacey now is a smart-appearing man, and I suppose he's done a good deal in getting the grange started. But it looks to me as though he'd got a number of axes to grind with all them farming machines that they say he's agent for. But then," added Uncle Zeb philosophically, "the hull world is putty much like a big grindstone if you look at it in that light."

Mr. Deming decidedly wished that these remarks had not been made in the hearing of his wife, but she had reached another intricate point in her knitting and was perhaps not paying much attention, and Uncle Zeb had such an innocent way of bringing out his inconvenient sayings that Mr. Deming in spite of his inward discomfort could not really believe that there was any malicious intent behind them.

The gentleman just now under discussion was a comparatively new comer in Fairfield, but he always dressed well, and seemed to have plenty of money, and in addition to these two prime points he was, as Uncle Zeb had expressed it, "a smart-appearing man." It was generally understood that he held certain agricultural patents in trust for interested parties, and there were some in Fairfield who, like Uncle Zeb, thought his activity in organizing the grange sufficiently accounted for by this latter fact. He was good-looking, and a fluent, entertaining talker, and nothing being positively known against him, Fairfield society generally pronounced him "charming." It is true there were a few prejudiced people who ventured to disagree with the popular verdict; who saw something sinister, even sharp, low and cunning, under his bland smile and undeniable good looks. But of this class was not the open-hearted, choleric, unsuspicious Mr. Deming; nor Dora, who was rather weary of her boyish admirers, and having made Mr. Dacey's acquaintance at the grange meetings had begun by thinking what an agreeable contrast a mature man of forty, who had traveled about and seen the world, presented to callow youths of eighteen and twenty, who seemed to know as little what to talk about as what to do with their feet and hands; and ended by thinking a great deal more about him than was prudent.

Dora had an intuition that her mother would disapprove of any such match, and possibly her father too; and she never meant to marry without their consent, but what was the harm in such a very pleas ant acquaintanceship that would never be likely to go any farther? The moths who hover about candles are not always of the masculine persuasion. Dora had not the smallest intention of singeing her pretty wings. That was a thing that never occurred to her in all her dreamings, but why did his next remark make her feel for the first time in her life inclined to be angry with kind old Uncle Zeb?

"Dacey looks some like a man I used to know in Ohio. He come from some Eastern State, Connecticut I think it was, and set up store. And he was jest a going to marry one of the finest gals in the neighborhood when who should come onto the scene but his wife with two of her children! He'd spent all her property and then run off and left her."

"He ought to have been hung," said Mrs. Deming, rattling her needles with quick emphasis.

"So I say," echoed Israel Deming. "Such men ought not to be above ground."

"Fix it any way you've a mind to there'll allus be rogues jest as there'll allus be grasshoppers and weevils and potato-bugs," replied Uncle Zeb, sagely.

"There wouldn't be so many rogues if Masonry could be put down," said Mrs. Deming. "It stands to reason. Talk about there being good men in the lodge! So there is, but you put a dozen fools and one knave together, and I'll warrant that the knave will manage the fools."

"Well, I hain't been nigh the Masons for twenty years," said Uncle Zeb, when he had got through shaking with his little inward laugh. "I expect there's been changes since then."

"When I was a girl," said Mrs. Deming, "I used to hear them tell about raising the devil in the lodge and wonder how it was done. I don't believe that has all gone by yet."

"I've seen it done lots of times," returned Uncle Zeb, boldly. "They'd have to rap on the ceilin' and say over something in Latin, and then he'd come stalking through the room, hoofs and horns and all, lookin' as if he'd jest stepped out of one of the picters in Pilgrim's Progress."

"Uncle Zeb, what do you mean by telling such yarns!" exclaimed Mrs. Deming, whose Anglo-Saxon love of truth was slightly scandalized. But Dora, who saw in this veracious account only an avenue to exercise her youthful spirit of fun, sprang up from her seat and said in her prettiest and most coaxing fashion,

"Oh, Uncle Zeb, show me how they did it. Now do, please."

It was in vain that he tried to parry this startling proposal with the plea that it was so long ago he had forgotten the precise form of incantation necessary to use.

Dora, in her young, bright wilfulness, was not easily turned off from the idea, and with his usual readiness to enter into a jest, Uncle Zeb finally consented. Mrs. Deming indeed rather disapproved of any such trifling with the invisible powers of evil, but the force of her protest was rather marred by her previous skepticism, and so amounted to little.

"I guess I'll try it out in that ere back room," said Uncle Zeb; "but there must only be we two. More might break the spell."

In great glee Dora led the way to an unfinished apartment where the rough work of the family was generally done. There was a good-sized loft above and an open stairway leading to it, while doors at either end opened—one on the barnyard, where Dora's favorite bantams cocked expectant eyes and waited for her to throw them their customary feed of corn; the other commanding a splendid outlook over a field of billowy wheat, which, as it met without a break the blue line of the horizon, gave that sealike sense of measureless distance which is so restful to earth-weary souls—like a thought of eternity.

Uncle Zeb began to knock with his cane in various places on the walls, muttering meanwhile a peculiar and self-invented lingo. It is needless to state that he had not the smallest idea of raising anything except echoes, but magicians, ever since the Witch of Endor's day, have sometimes done better than they expected, and Uncle Zeb was suddenly startled by an answering thump and clatter overhead, while to his horrified vision something that owned unmistakable hoofs and horns shot down the stairs and past him out at the door. We are sorry to be obliged to record it of Uncle Zeb, but he was a sad coward, and such unlooked-for success in his experiment put him to precipitate flight, followed by peals of convulsive laughter from Dora, who, when the first instant of half-petrified amazement was over, saw through the whole mystery.

"Why, mother, it was only the O'Sullivan goat," she explained between her bursts of merriment, as Mrs. Deming made her appearance with Mr. Deming close behind, just in time to be a witness to the denoument. "You know the Van Eycks who lived here before we did owned him first, and he has never forgotten his old quarters."

"I declare, wife, if that ain't the best joke I ever heard of. Uncle Zeb really thought he had raised the old Nick himself." And Mr. Deming also exploded in a fit of uncontrollable laughter joined in heartily by his spouse, while the unfortunate magician finally ventured back looking rather foolish.

"This is the fust time I ever tried a Masonic experiment, and I guess it will be my last. But Marthy Washington! I reckon it won't be the last I shall hear on't."

In which conjecture it is needless to assure the reader Uncle Zeb was perfectly correct.

CHAPTER XXIII.

A PECULIAR KIND OF MORALITY AND BENEVOLENCE.

We do not see how we can better apologize for the undignified ending of our last chapter than to give the reader a glance into the law office of Stephen Howland, whom we have neglected of late, while pursuing the fortunes of the other characters in our story. He set out in his profession as the reader knows with a very high aim, and all things considered, he has kept to that aim with commendable resolution. When a young, ardent soul throws itself with all the earnestness of its nature into the battle against an organized and powerful wrong, it receives as it were in the very act a kind of invisible guard and shield. This does not always prevent the man, as proved by one or two melancholy instances in our political history, from being captured by an ignoble self-interest, and made to grind in the prison-house of the very foes he once fought—a blind and shorn Sampson, an Ichabod from whom the glory has forever departed.

It is too early yet to reckon on Stephen Howland's future with perfect certitude, but for our part we have a great deal of faith in the prayers of that simple, hill-country couple—even more than we have in his Puritan birth and training, powerful factors though they are. And at the same time Stephen, in spite of all these helping forces, visible and invisible, stands in a place where he needs all the support they can give him. We are told of lying spirits going forth to bewilder and deceive, and there is certainly one in our own day which has been even known to air its falsehoods and blasphemies in Christian pulpits; a spirit that substitutes mystery for truth, shadow for substance; that strikes at the heart of faith with the concealed dagger of a disguised infidelity; and would smirch the white robes of the Bride of Christ herself in the vain attempt to whitewash its own garments.

This spirit Stephen Howland is now confronting, and it speaks from the lips of Mr. Felix Basset.

(*To be continued.*)

LITERATURE.

WORKS OF JOHN RUSKIN: The Seven Lamps of Architecture; Lectures on Architecture and Painting; The Queen of the Air; The Ethics of the Dust. Four volumes in one. Illustrated, pp. 639. Price, $1.25. John B. Alden, New York.

The enterprising publisher whose name has become identified with editions of good books at the lowest price, is now undertaking the noble task of issuing the complete works of John Ruskin. This is the initial volume of the fifteen, which are being prepared at large expense, and in a style of type and binding suitable to the superb style of this great master of the English tongue. In no living writer as in Ruskin can we find passages which we can read and re-read a score of times and always turn to again with fresh delight, ever discovering new power and beauty, which arouse emotions like those which always surge through the soul when one stands before a great and masterly painting. Take this passage from the chapter "The Lamp of Memory;" it is as if one stood and took in the glory of the landscape with his own eyes:

"Among the hours of his life to which the writer looks back with peculiar gratitude, as having been marked by more than ordinary fullness of joy or clearness of teaching, is one passed, now some years ago, near time of sunset, among the broken masses of pine forest which skirt the course of the Ain, above the village of Champagnole, in the Jura. It is a spot which has all the solemnity, with none of the savageness, of the Alps; where there is a sense of a great power beginning to be manifested in the earth, and of a deep and majestic concord in the rise of the long low lines of piny hills; the first utterance of those mighty mountain symphonies, soon to be more loudly lifted and wildly broken along the battlements of the Alps. But their strength is as yet restrained; and the far-reaching ridges of pastoral mountain succeed each other, like the long and sighing swell which moves over quiet waters from some far-off stormy sea. And there is a deep tenderness pervading that vast monotony. The destructive forces and the stern expression of the central ranges are alike withdrawn. No frost-ploughed, dust-encumbered paths of ancient glacier fret the soft Jura pastures; no splintered heaps of ruin break the fair ranks of her forests; no pale, defiled, or furious rivers rend their rude and changeful ways among her rocks. Patiently, eddy by eddy, the clear green streams wind along their well-known beds; and under the dark quietness of the undisturbed pines, there spring up, year by year, such company of joyful flowers as I know not the like of among all the blessings of the earth."

To such a passage the reader may ever turn with as much satisfaction as he would stand before a noble painting or a landscape he had traveled far to

sec. The painting would cost thousands; but in Ruskin we have a whole gallery at no more cost than a new coat or dress.

"Asiatic Cholera, a sketch of its history, nature and preventive management." Dr. Oscar C. DeWolf, the Health Commissioner of Chicago, has given the public in this brief but valuable pamphlet information which the threatening approach of the cholera plague makes a necessity. The American Book Co., 133 Wabash avenue, Chicago, publish it at 15 cts. a copy.

The *Library Magazine* for June has an abundance of substantial reading in such articles as "Some Modern Abuses of Language," by Edward Freeman, the English historian; "People of Genius," by Mrs. Mulock-Craik; "Shall the Indians have Justice;" An Anglo-Turkish Alliance, by Hobart Pasha;" "England and the Soudan;" "The Christians' Guild;" "The Russian Advance in Central Asia;" and "The Labor Question in the South." John B. Alden, New York, publisher.

REFORM NEWS.

FROM THE ILLINOIS LECTURER.

TUSCOLA, DOUGLAS COUNTY.

When the city marshal called on me at the Smith House the next morning after I was mobbed he asked if I intended to prosecute the men who composed that mob. Whom should he arrest? etc. How could I tell whom to arrest?

My reply was, that a city which possessed such lawless elements and was so completely under mob rule that the right of free speech no longer exists in it, has in this very condition of social organization a sphere for the vigorous exercise of its power in municipal government. And the time may come when all her energies in that direction may be called forth. In short, the authorities may find themselves as *impotent* to control the mob then, as they *were unwilling* in this instance. I added that I had reached Parson Brownlow's conclusion and when the noon train left town, I would "do for them what the devil never had done—leave them." And I did, blind of an eye and bespattered with eggs. I walked those streets to the train regarded as a curiosity by the people and grinned at by the men who "circumscribe their desires and keep their passions within due bounds with all mankind, more especially a brother Mason." How did I feel? Well! my head gave me considerable pain, but I had the use of one eye and though a chunk was knocked off of one of my knuckles by an ill-aimed stone, I had the use of it, and as I walked those streets, I felt like a king; for "The angel of the Lord encampeth round about them that fear him and delivereth them." The two hundred cowards who by night at the word of command could throw stones, eggs, brickbats and other missiles at one man for telling the truth, could not in open day look me in the face, so I was permitted to enter the train without further molestation and soon reached

TOLONO.

Here I found a quiet place to rest, and recover from the wounds received at Tuscola, for my head felt worse than when first struck.

On Sabbath there was to be memorial services at the Baptist church in the town, all the other churches dismissing their services and uniting in this. I attended. Rarely have I ever seen such an effort. The doctrine of salvation by faith was entirely lost sight of, in the prospect of salvation by works.

When the service was over, as I was passing out, a card was thrust into my hand and on looking up, I saw the friendly countenance of Rev. J. P. Stoddard and together we left the church. As it is more than likely that he has written up his visit to Tolono for these columns, I'll not attempt what is already better done.

A few days after he returned, I was able to use both eyes. Then I distributed tracts through the town and tried to get a place in which to preach. The M. E. pastor, Rev. E. S. Carlile, refused to let me preach in his church, had never read Finney and and was about as uncivil as a priest might be who held a patent on the church. I called to see the Baptist pastor. He is newly installed and is not the man referred to above who conducted the memorial services. He was not at home, but I learned from his wife that he used to be a Mason, but that he is out of the lodge by his own act, because he cannot conscientiously remain in the order.

I next applied for the Town Hall. I could have had the privilege of preaching in it to the craft and the citizens by paying for that privilege and trusting to their tender mercies to reimburse the Association; but the experience gained at Casey, by a similar procedure was too fresh in my mind. I next began to look for a site from which to preach out of doors, but was shortly informed by the city marshal that it would not be permitted. Others urged him, but it was no use and so I bade farewell to the town and boarded the train at midnight.

DANVILLE, VERMILLION COUNTY.

On Sunday morning I entered the Kimber M. E. church and heard a grand sermon from pastor Rev. J. F. Stout. While the congregation were singing, I stepped quietly out, stood at the foot of the steps and handed out reform tracts. Some seized them with alacrity and *thanked* me for them. When all had passed, I walked down the street and gathered up a few which had been *thrown away* and soon reached a "place where three weary travelers sat down to rest." One of them accosted me with, "Say, step here a minute. What's the object in this?"

"In what?" I asked, for I determined that he should introduce the subject.

"In your giving away those tracts. Can't you find more remunerative employment? Were you ever a Mason? Didn't you have to take an oath? What objections have you to it, or to Freemasonry?"

I replied, "The object in this is to expose and thus remove secret societies. I can find much more remunerative employment from a mere worldly point of view. Yes, I had to take a Mason's oath. It is extra-judicial. It is wicked. It requires me to conceal a Mason's crimes from my fellow citizens. Freemasonry is anti-Christian in character, there is murder in it."

Here he interrupted me with the exclamation, "Yes, and you deserve murder, for your perjury! You get out of this town! We don't want *you here!!*"

"I have not the slightest doubt of it," I replied.

"We did not send for *you!*," piped in another. "I say it plainly, *you ought to be murdered*," said the first."

"I do not misunderstand you," I said.

"Well, now! you can go on, be moving along!"

"Pardon me sir. You gentlemen accosted me and sought this interview, I have as much right to this street as you, but since you desire it, I'll go on."

"Yes; you go *on, we want you to go on.*"

Much more than the above passed between us. One of the first things all three did, was to assure me that they were all Masons, which was quite unnecessary, considering the language they used in closing this interview. What assurance have I that these are empty threats?

Insert a pin here and refer to the above when a mob has injured a man for speaking on this subject. Then when friends of the craft or members of secret orders say that they were not Masons who mobbed him," refer to it and ask what reason can another set of men have for assailing him?

The Masons here have evidently been expecting me, but not having named my destination when leaving Tolono, the craft did not know what lodge to give "due notice" to concerning my approach and hence this denouement stirs the ire of these men, for the designs upon the trestleboard are akin to the "hand-writing upon the wall." I have been told that it will be useless for me to apply for any place in this city in which to speak on this subject.

A Christian *warned* me as a friend to not attend church on Sabbath evening: for the tracts have been freely distributed and they are carefully read and eagerly sought, and this has widened the circle of Masonic knowledge of my presence. Knowing the feelings of the craft toward me here, I acted on the advice of the above mentioned friend. I lay no claim to patent for bravery and have no ambition to appear in the role of a hero, for I do fear the vengance of the craft. I have clouds of fear at times; they are brief but they are real. But "I know in whom I have believed," and resort to him and trust his promises. "He that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12. I often think that I'm like a mouse on the prairie; a shade comes over him on a clear day; it is the shadow of a hawk and the poor thing runs for its life, over the knoll, into the ravine, along the path; while ever and over it the dread monster spreads his wings, soars aloft and basks in the sun. He is in no trouble: by a simple act of obedience to a law of gravitation he can obtain his midday meal. All he cares to do is to keep his eye on his victim and his shadow over him, while the latter strains every nerve and seeks every covert, happy if at last it find shelter in the crevice of a rock. So, sometimes with me, the shade of this great buzzard whose maw is full of all uncleanness and dead men's bones, comes insensibly over me and for awhile appals me! Then I feel like calling on good old Jeremiah and hearkening to his lamentation, "As for us, our eyes as yet failed for our vain help; in our watching we have watched for a nation that could not save us."

Here I want to interrupt the prophet to ask: "Jeremiah, were you ever a Mason?" But he continues: "They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled: for our end is come. Our persecutors are swifter than the eagles of heaven."

Then I turn from Jeremiah to Jesus and receive the comforting assurance: "Lo, I am with you alway, even to the end of the world," and obtain strength to renew the conflict. It is the same old story of human weakness and divine aid. I realize the fact that of all the laborers in this vineyard I am the most unprofitable.

Do not infer from the above that I live in Doubting Castle. I am conscious of spiritual advancement and have more soul comfort while passing through this very struggle than I can describe with pencil point. But to return to the relation of this city to this reform. I cannot say whether I shall be able to secure a place in which to speak or not. I shall make an effort in this direction to-morrow, if spared, and you shall hear the result in the future.

G. T. DISSETTE.

CORRESPONDENCE.

WASHINGTON LETTER.

May 6, 1885.

DEAR CYNOSURE:—Yesterday there met in this city, the twelfth annual National Conference of Charities and Correction. During the day the delegates visited Mount Vernon, and at 8 P. M., met in Willard's Hall which was finely decorated. Judge McArthur of the District Supreme Court, called the meeting to order. Prayer was offered by Rev. S. N. Geesing of the Epiphany church, and addresses of welcome were made by Judge McArthur and Mr. J. B. Edwards, District Commissioner. These were responded to by addresses from ex-Gov. Anderson of Kentucky, and ex-Gov. Hoyt of Pennsylvania, after which a letter was read from President Cleveland expressing his regret at not being able to keep his engagement to be present at the opening of the conference, and expressing his deep interest in their work. The address of Gov. Anderson was able, eloquent, and had much of special interest. He alluded in vigorous terms to the fact that the National Government had no prison of its own and to the practice of placing the nation's criminals in State penitentiaries. The choice of a place of confinement was governed, he said, by the avarice of the marshals, and the prisoners were placed where they could be placed the cheapest. Some of these places were worse than the Black Hole of Calcutta. He termed the practice infamous, and declared it to be the duty of the National Government to set the example to the States in the treatment of prisoners with a view to their reformation.

Phillip C. Garrett, president of the conference, then delivered the opening address. He traced the progress of philanthropy from early English history down to the present, and sketched the great advance that had been made in the treatment of criminals, the insane, and the wards of society. His address was replete with valuable suggestions on the treatment of criminals and the insane. We took exception to but a single item, his derisive remarks on the prohibition of the liquor traffic.

Committees were appointed on credentials, and on business. The conference was invited to visit the White House at 1:30 P. M., to-day, and arrangements were made to visit the prisons and beneficiary institutions of the District. Mrs. S. J. Spencer, Corresponding Secretary, invited the conference to a reception and refreshments in the Willard House. The sessions will continue for six days.

A careful revision of the pension list for the District shows nearly one hundred names not entitled to pensions. Some of them are dead, some widows have married, and some have entirely recovered from their disabilities. This will save to the Government nearly $100,000 annually. What an immense gain, if all similar leaks could be stopped!

It appears from the commissioner's report that the number of liquor licenses has increased fourteen per cent. during the last year, or about three times as fast as the population. Shall this abomination that maketh desolate prevail forever? Surely the question of national prohibition in this District is coming to the front, and it must be met. What are tariffs, or questions of prison reform,—such as are now being discussed in Willard Hall—compared to the great evil that fills the prisons, the almshouse and the insane asylums with victims?

H. H. HINMAN.

SECRETISM IN THE COLORED CHURCHES.

MORGAN CITY, La., May 29, 1885.

DEAR EDITOR:—I have seen several copies of your paper and like it. I wish I could have some copies for distribution among my colored people. Secret societies are ruining them, also, so called benevolent societies, though not exactly secret yet they detract from the church and pave the way for the secret organization. Their mutual aid and display of regalia are much the same as in the secret orders. All this care of sick, etc., could be done by the church much better.

The other day I visted a church and though the pastor belongs to two secret orders, yet he said to me that those societies had been a curse to his church. Said he, "Our church members have built two elegant halls for our secret societies and now our church needs repairs and no one wants to help. Our time and thought and money too, all go to those societies. Besides, it mixes up the church and the world in a way that degrades the church. Often they will say, 'Our society does more for us than our church.' The fact is, *they do more for the society than they do for the church:* and all the good that is in them came from the Christian element they have engrafted, and yet the society and not the church gets the honor.

Something must be done; we need light. Many are being deceived. Can you send me some easily understood tracts for distribution, also your paper for my reading room? Three months ago, we opened one here—the first for colored people in this State. It is a great blessing in this saloon-cursed town. I have been twenty-one years at work among the colored people of the South. It is a hopeful work and pays well in the higher coin of Heaven. Your sister,

J. P. MOORE.

WANTED: A MASONIC BOOK.

WENONA, Ill., June 1, 1885.

I must have it. I tell you why. About eighteen months ago at a literary society, held in a schoolhouse between Tonica and Lostant, Ill., the subject of secret societies was brought up for discussion. As secretists are always averse to talking in public upon the subject, the writer volunteered to plead their case. In order to be fully equipped for the work he borrowed a copy of Mackey's *Manual* from a benevolent Royal Arch Mason, who is always willing to see Masonic light shine abroad in the land. Where that book is reflecting the rays of Masonic light to-day we don't know. It was lost. Our friend is in mourning over that book and refuses to be comforted. He says he cannot live without it, and that it is a better book than the Bible. One sorrowful fact to him is that a son, who has lately started out on the broad road that leads to the Masonic heaven, wants this book to guide him. After searching in vain for more than a year, I despair of ever finding this book and have promised our friend to advertise in the *Cynosure*, and get a genuine copy for him from some regenerated Mason who has quit reading Mackey's Manual and gone to reading the Bible.

Now, dear reader, are you that man, or do you know of such a man, who has a copy of Mackey's Manual? If so, I want to negotiate with you for the book. Address box 155, Wenona, Marshal Co., Ill. Don't put the price too high, Masonry has declined greatly in price in this section of Illinois, and we would expect to buy second-hand goods very cheap. The expositions made by Ronayne and Starry and Lowe, and the lectures given by Stoddard, Hinman and others in Central Illinois have greatly depressed the market. Masons who still adhere to the lodge don't seem to put on so much style as formerly. At a Masonic funeral in Wenona last winter, they all wore their aprons under their coats, except one. The profane world did not know why they concealed this necessary appendage of a well-dressed Mason. Various reasons were suggested by different ones for this singular conduct. Some thought their bibs were dirty, others that they had holes in them. Perhaps the Wenona Masons had heard of the individual who, on seeing a Masonic funeral parade, innocently asked when the old lady died. A wicked wag had told him it was the funeral of a member of a dish-washing association.

S. I. WHITE.

CHURCH UNION.

SAN ANTONIA, Texas.

Let us have it. But let us not spend our time trying to yoke up the two lions, the lion of the pit and the Lion of the tribe of Judah. The Roman church tried this when they got the heathen into the church by taking in these idolatrous worships, but the Lion of the tribe of Judah refusing to be yoked withdrew and left the lion of the pit in full possession. The readers of the *Cynosure* would not think it possible for an enlightened Christian and Antimason to unite with a church whose preacher and leading members were all Masons. There are other things in our churches just as exceptionable that others could not conscientiously unite in. Let us not labor to unite humility and pride, spirituality and worldliness, truth and error, sin and holiness; but let every professed Christian make a personal matter of it; get to the Lord; get baptised "with the Holy Ghost;" "filled with all the fullness of God;" made perfect in love. Compel the lion of the pit to withdraw, and the work is done.

WARREN PARKER.

LODGE AND SALOON.

COLUMBUS, Miss., May 25, 1885.

I was talking not long since with a Congregational minister about Freemasonry and he said, "Congregationalists must oppose secret orders by not joining them. So many of our people are in those orders, that is all the way for us to oppose them." He remarked that many prohibition papers were good papers, and were opposed both to whisky and secret orders, but said nothing about the secret orders. Will such prohibition papers awake and arise and see the evil their example is doing? They stand before the world as unwilling to witness to the truth of what they know, and others are not slow to follow their example. Many a criminal is not executed because one witness refuses to testify, and in consequence of temperance papers refusing to testify against secret orders many ministers and their followers are misled. Prohibition and Antimasonry must march forward together.

ELI TAPLEY.

BIBLE LESSONS.

SECOND QUARTER.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON XII.—June 21, 1885.—Christian Progress. 2 Peter 1: 1–11.

GOLDEN TEXT.—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3: 18.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *It is through personal appropriation of the promises that we become growing Christians.* vs. 1–5. Peter writes these words of tender and solemn exhortation while standing in the shadow of his own approaching death. "Knowing that shortly I must put off this my tabernacle," seems to be the central thought in his mind, urging him to stir up to new Christian zeal and faithfulness those just starting in the race. As a first condition of progress in the divine life he puts faith in the promises. Every step we take toward the goal must have the strong, unfailing plank of God's word underneath or we shall be mired in the Slough of Despond. We must *personally appropriate* the promises. It is not enough to know they are in the Bible; we must feel that they are there for *us*. And secondly—

2. *We must add to our faith works.* vs. 5–9. "Add to your faith virtue;" i. e. an uncompromising, courageous acting according to that faith. A lack of vital, living belief in God's promises is the chief reason why the church and ministry as a whole are so half-hearted and timid in supporting unpopular reforms. The great reformers in all ages have been men who had implicit trust in God's power to sustain through the severest trials and persecutions. It was through this trust that they "subdued kingdoms, waxed valiant in fight, turned to flight the armies of the aliens." This is the martyr faith of which the church so sorely needs a revival. "To virtue add knowledge." "He that doeth these things shall know of the doctrine," says Christ. Weak, timid, halting disciples are always ignorant disciples. "And to knowledge temperance." A complete control over self is only gained by such a view of God as will show us the worthlessness of self, and the degradation of submitting to the domination of anything lower than his will. And to temperance patience." Patience is the natural fruit of self-control. "And to patience godliness." i. e., likeness to God, spiritual perfection, a will in unity with his. When we have attained a state of perfect patience, we have come into the godlike state. "And to godliness brotherly kindness." If we are like God we shall love our brother. "And to brotherly kindness charity." We cannot keep true love from growing. The more we love the church the more all-embracing will be our love for sinners—the more anxious our desire that they shall be saved.

3. *The need of diligence.* vs. 10–12. It does not matter how unmistakable may be our calling for any particular art, trade or profession, we shall certainly fail therein if we consider ourselves above the need of diligent application. At best we shall only be mediocre. Even in worldly matters we need to make our calling and election sure. How much more so in spiritual. Our lesson presents us in closing with several practical points. (1) The knowledge of Jesus Christ is the root of godly living. (2) Perfection is gained by a succession of steps, the practice of simple, everyday virtues. (3) The greater our attainments, the more zealous we shall be to stir up others less advanced. (4) Faith is the Alpha, love the Omega in this alphabet of Christian graces.

LIGHT FROM THE WORD.

How important is faith? Ha. 2: 4; Rom. 1: 7 Is salvation dependent upon great deeds? Rom. 2: 7. Does true faith fear man? Job 5: 19; 1 Sam. 17: 37.

THE PROMISES.—Those spoken by God, and especially those given through Jesus Christ. The nature of the promises is indicated by the words that follow. They include pardon, peace, eternal life, participation in the divine naturc.—*Plumptre.* The promises in view may be especially the two all-inclusive fulfillments of God's engagements, namely, the advent of Messiah (compare Luke 1: 67–75) and the gift of the Spirit (which is described as "the promise of the Father," Acts 1: 4).—*Schaff.* The grant includes all that the infinite God can do for the well-being of man; it far surpasses all human comprehension and thought. It is the breadth and length and depth and height of the love of Christ, which passeth knowledge, which is concerned for the believer's interests. Thus, all there is in heaven is opened to man by the promises of God.—*N. W. Taylor.*

THE PRECIOUSNESS OF THE PROMISES. 1. They are precious because they are so great. (*a*) Great in extent; (*b*) great in value; (*c*) great in number. 2. They are precious because they are sure of fulfilment. Every promise is built upon four pillars: God's justice, which will not suffer him to deceive; God's grace or goodness, which will not suffer him to forget; God's truth, which will not suffer him to change; God's power, which makes him able to accomplish.—*Thomas Manton.* 3. They are precious in that all good is included in them. Everything we can need, far beyond our power to conceive, is promised from God.—*Pel.* The promises are a precious book; every leaf drops myrrh and mercy. They are golden vessels, laden with the choicest jewels that heaven can afford or the soul desire. There is nothing you can truly call a mercy but you will find in the promises.—*Brooks.*

"Add to your faith virtue." Rather, in your faith supply virtue. The construction and meaning of this and the following clauses is not in the A. V., "add to" your faith virtue, etc., but the word *in* is each time used of that which is assumed to be theirs, and the exhortation is to take care that, in the exercise of that, the next step is developed.—*Alford.* By means of your faith acquire virtue.—*Trench.* What is meant is that each element of the Christian life is to be as an instrument by which that which follows it is wrought out.—*Plumptre.* Each grace, being assumed, becomes the stepping-stone to the succeeding grace; and the latter in turn qualifies and completes the former. *Faith* leads the band, *love* brings up the rear.—*Bengel.*

"Virtue." Not merely general excellence, as in our modern use of the word. Here the word conveys the definite idea of *might, energy,* or *moral courage,*—what Bengel aptly terms "a strenuous tone and vigor of mind." This is to be furnished *in and with* our faith, or *in the exercise of* our faith; so that our faith shall not be an uncertain, feeble, and timorous thing, but a manly and powerful thing, with a touch of heroism in it.—*Schaff.* Restoring the word to its original import, viz., manhood, or manliness, we should use it exclusively to express the quality of fortitude; strength of character in relation to the resistance opposed by nature, and the irrational passions to the dictates of reason; energy of will in preserving the line of rectitude tense and firm against the warping forces and treacheries of temptation.—*S. T. Coleridge.*

"And to (in) brotherly kindness, charity." *Love,* philanthropy, universal love, the love of all mankind.—*Binney.* Universal kindness of thought, word, and act towards all; a catholic large-heartedness, not confining the spirit of *brotherly kindness* to *brethren* only (Matt. 5: 46, 47). So that these two last correspond to the "love to one another and to all" of 1 Thess. 3: 12.—*Alford.* So *charity* completes the choir of graces in Colossians 3: 14.—*Bengel.* Religion begins with faith and ends in love, and the circle is complete. We set out with believing; we graduate at last in that holy affection which makes us "partakers of the divine nature," We can make no advance beyond the point we have now reached. We stand on that summit which has nothing higher than itself. "God is love; and he that dwelleth in love dwelleth in God, and God in him." He who liveth in love is one with his Maker.—*Adams.*

—The additions to the white Baptist churches in Richmond since Mr. Moody's recent visits are nearly, if not quite, 600. Numerous accessions have been made to the Methodist churches also.

OBITUARY.

Another veteran soldier of the cross is gone. Died at his residence in Vienna, Oneida Co., New York, May 2nd, 1885, OTIS WHEELOCK, aged 89 years. He was naturally possed of a vigorous and cordial spirit, and bore an uncompromising testimony against all popular evils of the age. Slavery, intemperance and oath-bound secret orders, he long regarded as among the greatest hindrances to Christian civilization. He loved the *Cynosure.* He was a life-long member of the Baptist denomination. The funeral services were held at the house, attended by a large number of neighbors and friends and members of the church of North Bay, to which he belonged. Rev. Mr. Ford, pastor of the church preached from the text: "Help, Lord, for the godly man ceaseth."—Psalm 12: 1.

G. W. HALSTEAD.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has noue but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry. N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Ermen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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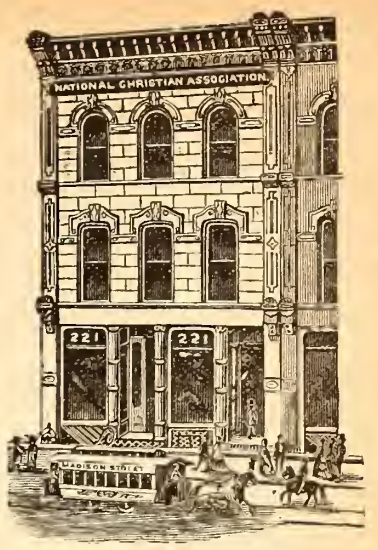
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 11, 1885.

"All who wish to be free from sectarianism must break away from connection with sects."—*J. F. Browne.* This doctrine is mere destruction, and in Christ's day would have condemned as sin joining the "seet of the Nazarenes." Destroying the churches to get rid of seets is burning down barns to get rid of rats.

If any one can read the number of Miss Flagg's serial in the last *Cynosure*, (June 4th,) without tears swelling to his eyes, he must be

"Blest, rather cursed, with nerves that never feel,
Kept snug in caskets of close-hammered steel."

The book should be published at onec in English, Swedish, German and Holland Dutch. (Will Dr. Veenboer note this?) It is deeper and broader than "Uncle Tom's Cabin." Mrs. Stowe made slavery horrible. This was her one point and she made it. Miss Flagg's object is the whole of Christian civilization and her book, like Cowper's poems, will be eloquent on common topics, and will please us whilc it mends our follies and eorrects our errors, and though less thrilling than "Uncle Tom," it will be read longer and do more good.

THE ANNUAL MEETING of the National Christian Association, June 19th inst., and the American party conference the day following, will be morei mportant than any other because the reform is spread wider and struck deeper than in any former year. If thc men now fully enlightened and committed in heart to this cause, can agree on some form of united action and voting, all other true reforms who crystalize around it and there will be no separate Prohibition party in 1888; nor any forsworn idolaters, knights, secret worships and cut-throat oaths among Prohibitionists. Come, all who can.

"Practical questions of the greatest moment must be decided." So says Secretary Barrows's call to the American Home Missionary Convention at Saratoga, June 2–4. In 1834 Moses Stuart, Leonard Woods, Ebenezer Porter and Thomas H. Skinner, all but Prof. Stuart, doctors of divinity, and constituting the faculty of Andover Theological Seminary, petitioned the legislature of Massachusetts for an investigation of Masonry, and repeal of the charter of thc Grand Lodge. What say Messrs. Barrows, Goodwin, Curtiss, and others of the Saratoga convention? Were those great men of Andover fools?

REV. MR. HIEL'S LETTER ON WALDENSTROM.

We give this honest and able letter in the present number.

The *Cynosure* aspires to a cool and correct judgment on all subjects, above all, in Christianity whieh underlies everything else. Its editor, therefore, visited Augustana College, the college and seminary of the American Swedes. We asked Prof. Olson to whom the faculty referred as authority:

"Do you know Dr. Waldenstrom?"

"Intimately."

"Does he deny the divinity of Christ?"

"That charge is made, but it is an extreme charge. Dr. Waldenstrom is followed by thousands wherever he goes, and when some of his positions taken against the State Church were assailed, I think he was driven by controversy and in self-defense to go farther than he otherwise would."

"Do you consider Waldenstrom a Christian, a regenerated man?"

"I think Waldenstrom has been converted to Christ. Thousands of his more enlightened followers show symptoms of receding from his extreme and vague utterances concerning the atonement; while the weaker and more worldly ones go beyond their leader in denying that Christ has "made propitiation for our sins."

Prof. Esbjom took the same view of Waldenstrom's teachings. Both he and Olson regard infant baptism not at all as a "ritual regeneration," but a divine help to parental faith in pleading the promise of salvation for the believer's offspring: and the eucharist as "a channel of divine grace," as the old Puritan divines did. And all the Swedish Lutheran ministers at Rock Island, Genesco, Galva, and Rockford, insist on conversion to Christ, not on church confirmation, as what saves the soul. And in all these towns the Swedish Lutheran ministry hold, as expressed by the Presbyterian Synod of Cincinnati, at Dayton, in 1836, that "Membership in a Masonic lodge is incompatible with a credible profession of the Christian religion;" and they enforce discipline up to that line.

The writer well knew the good Dr. Hasselquist, president of the Rock Island College, when he and Esbjom were forming the great Augustana Synod, now representing 100,000 members. We see, as yet, no manner of need of a new Waldenstromian sect. Surely there are sects enough. Nor, on the other hand, do we think it just to accuse the free churches of Sweden, whieh have withdrawn from the Lutheran State Church there, of the heresy of "denying the Lord that bought them." The mass of them, as represented by Mr. Montgomery's book, are spiritual, earnest Christians, and noble men and women.

There are two million and a half of these Swedes now being Americanized; and the lodges, those "man-traps of Satan," as the old Scotch divines used to call them, are gaping, like erocodiles, to swallow them up. They are becoming artizans, merchants, manufacturers, and county officers; and the devil, as he did to Christ, will offer them worldly success if they will worship him! Shall it be that Congregationalists, pretended successors of the Puritans, will turn agents of Satan to decoy these precious children of the Northern lights, into these meshes of Satan? We hope not.

THE CHURCH CONGRESS.

This unique assembly, met in Hartford, Conn., May 11–14, was as distinguished in its material as by its object, the extinction of the Christian sects. Men like Dr. Crosby, Bishop Cox, Dr. Miner, and others placed the evils of schism under a shower of sunbeams; and the meeting itself was one step toward the realization of its object: the oneness of Christians in Christ.

It used to be demanded of Abolitionists, "Show us your plan!" And we answered, "Our plan is to convert the people of the United States into Abolitionists. Then there'll be no slaves." And there are none now.

In the fall of 1867 a paper was presented to the writer, calling an anti-secret convention in Aurora, Ill. It was signed by Philo Carpenter and eighteen or twenty others. We met in the City Hall, Oct. 31st, 1867, and instead of a few counties, six States were represented. Bro. Loggan had come all the way from Nebraska to attend that convention. The City Hall was full at night, and when Loggan had done speaking, Mr. Carpenter leaned over and whispered, "These men are giants!" But they were not. They were "speaking with other tongues, as the Spirit gave them utterance." There were in that hall, Methodists, Free Methodists, Wesleyans, Congregationalists, Baptists, and United Brethren; BUT THERE WERE NO SECTS THERE! The Spirit had fused us into one "body of Christ."

Eighteen hundred years before that October meeting in Aurora, there was a similar meeting in Jerusalem. It was composed of Parthians, Medes, Cretes, Arabians, etc., speaking nearly all the languages of the babbling earth; certainly they were from "every nation under heaven!" Yet in that meeting this motley crowd of sects spoke a language that every one understood. There were no sects there. They were "all one in Christ Jesus." If that Hartford Church Congress had preceded their convention by a ten days prayer meeting for the Holy Ghost, and then met for the same object for which those "devout" Jews met, namely, to set up the worship of the true and living God through Christ, and overturn the ceremonies of "Diana of the Ephesians," Jupiter, Mercury, and other secret lodges, that meeting would have been followed by similar results. But if it had been proposed in that Hartford Congress to lay aside out of religion all mere man-made rites, as, for instance, "*The solemn rite of confirmation*," Bishop Cox would have been astonished.

A Greek proverb says, "It is the easiest thing to find faults; but to give advice how bad things may become better is the part of a wise counsellor."

How are sects to be destroyed, and the sin of schism stopped? Bro. Fee's Berea *Evangelist* says, Let each come square out of all the present churches and denominations.

Well, now suppose a thousand or two come out and begin to obey God by "assembling themselves together" at Berea, Ky. Is not that another sect, whose creed is that there shall be no sects? One hundred thousand Scandinavians have come out from the State Church because its priests and bishops are mere worldlings, drinking, gambling, Freemasons, etc., etc., and they will not be called after Luther. But a church of 200 of these non-sectarian Christians at Moline call their church "*Gustav*," after Gustavus Adolphus, which name is no better than Luther.

Ten thousand men on a common are pulling and hauling each other into sects, each squad having a trumpeter of its own, till night comes upon them. They all at once see a star and travel toward it, and lo! all move in harmony together. When we all travel toward the Star of Bethlehem, names and forms will melt off and leave us one. And once sectarianism fairly out of us, the Christians of any village could meet together and agree to drop sectarian names; number their churches 1st, 2d, 3d, etc., according to their age; and when they get enough to meet the wants of the village, sell the rest for school-houses.

THE UNITED BRETHREN AGAIN.

The more we read and reflect on the Fostoria Conference, the more hopeful we become of the United Brethren church. It is a mistake to consider Bishop Wright's re-election to the episcopate "a sop thrown to the reformers" to keep them in the church. Dr. J. W. Hott received forty-two votes for the post to which Bishop Wright was elected; and Rev. Z. Warner who has been the bitterest and boldest anti-reformer in the body, ran steadily against Wright and received fifty-seven votes on the fifth ballot to Wright's fifty-four. We at first feared the object was to send Bishop Wright to the Pacific coast to get him out of the way; as Brigham Young used to send Mormons with troublesome consciences on a foreign mission. But the votes for Warner showed that the anti-reformers put a high value upon the office, and the fact that Shuey and Weaver could easily have defeated him, and did not do it, showed that they did not wish to keep him out of the board of Bishops.

Then our excellent Dr. Davis is still professor and chairman of the trustees of the Seminary, and Bishop Wright is a vice-president of the Missionary Board and of the commission on the constitution; and those who have read Dr. Davis's crushing replies to Bishop Weaver's "Outlook," and seen in Bishop Wright's paper, the scathing and just strictures on Glosbrenner, Weaver and other anti-reformers and lodge champions, will see that the apparent Bull Run defeat of the reformers by seventy-seven to forty-two was only apparent. Glosbrenner, though he plead for re-appointment, was set by as an emeritus and Dr. Berger, the opponent of Bishop Edwards and reform, was dropped from his editorship, to his sore discomfort.

The popularity of Bishop Weaver, who had the largest vote for bishop, is a puzzle. When the nullifiers made their descent on Dayton, and defied law and constitution; when one of them put the *Telescope* on the floor and trod on it, Bishop Weaver was crooning to them in their haughty *Tribune;* and while giving to Christ his hollow profession of opposition to secret societies, he made the secretists love him, because while charged by his church with the responsibilities of discipline, they saw he meant to do nothing against them; and as lodgery is treason to Christ, he gave "aid and comfort" to traitors; and he floats as froth does, while heavier bodies sink out of sight.

There is this to be said, that the anti-secret law was an invention to save the labor of discipliue and this was its weakness, and helped the wrong side. Christ is the sole law-giver for his church, and nothing will oust sin but his words. Years since, the writer ventured to exhort Dr. Davis to bring the indictment against the lodge, in the name and words of Christ. Satan cares no more for church-constitutions and church-laws than Sampson for green withes. The venerable and learned man assented that his personal indictments gained power. But the reformers still rang changes on "our church," "our constitution," and "our laws," for which secretists cared as much as seeessionists did for the U. S. Constitution and laws they were trampling down.

If now the reformers look to God's Word and Christ's example; if they give testimonies instead of making laws, if they show that from Genesis to the Apocalypse, human, false lodge-worships draw the hottest bolts of God's wrath, that the worship of the beast and his image are lodge-worships, and land at last in the lake of fire and brimstone; if they discipline like Moses and Josiah (Ex. 32: 20, and II Kings 23d chap.), burning and grinding the implements of false worship, and making the people drink of their powder; this church and this nation can be rescued as well as that of the Jews. In the time of Christ there was not in Judea an idol or a slave, though the world outside was full of them. It pertaineth to these United Brethren to lead us. Let them "call a solemn assembly." We will fol-

low them. So will two millions of Lutherans, with a host from lesser sects. Let us renew Pentecost, and God will renew the baptism of fire. Let us, as they did, bring together "devout men from every nation under heaven," and set salvation by Christ against salvation by ceremonies, and we shall see like results follow.

There is no need of splitting the Brethren church, if the reformers know their time and seize it. Even Dr. Warner is toned down from a nullifier to a brother; and from a careful and a prayerful study of the Fostoria Conference, we believe that Shuey & Co. see that the lodge is doomed, and too heavy a load for them to carry. Let Halleck Floyd unite the *Star* and the Chambersburg paper, and call a National Convention for Christ vs. anti-Christ.

EXPOSITIONS.

The London *Freemason*, from which we quote on another page, manifests no better or more truthful spirit than the *Voice of Masonry* of this city, or the Grand Orient of France in its attacks on M. Andrieux. The world-wide publicity given to his articles and correspondence is answer enough to "the world is tired of exposures." The press is the keenest interpreter of popular desire, and the Andrieux letters and the celebrated statement of Thurlow Weed published everywhere with avidity in 1882 show that people are yet ready to read expositions of lodge villainy. Masonry has too many enemies who yet fear while they hate to allow any other reception. It is true that the lodge survives these exposures, but it is as counterfeiting, treason, and assassination survive.

The London paper leaves us to infer that it regards Masonry in France as different from Masonry anywhere else. Such an admission is a fatal one, for it is a blow at the universality of the order. If Masonry can differ in France, it may in Illinois, or in Cook county.

It is safe for a London paper to talk about "the lie of the Morgan episode," just as it is for O'Donovan Rossa to threaten dynamite. It is out of reach. And the *Cynosure* accepts the compliment about fanaticism and ignorance quoting Scripture. It is Masonic, just as the lodge ritual use of Scripture is Masonic, where the Bible is a tool, of less account than a square and compass, which are equally, with it lights of the lodge.

We shall give the London paper an opportunity to inform itself by an exchange.

—Bro. H. H. Hinman, we learn, has returned to Washington from Willimantie and is expeeting to assist on the *American*, Bro. Bailey's time being now largely, but not wholly, occupied with a elerkship in the Surgeon General's office to whieh he has lately reeeived an appointment. We regret to hear that these new engagements will probably prevent one or the other from attending the annual meeting.

—The Morrison, Ill. reformers are preparing for a big grove meeting, with St. John to speak and the people of Lee and Whiteside eounties to hear. Bro. G. Sholes, who maintains in age the enthusiasm of youth is warmly engaged in the meeting which will shake the rum power in that region.

—During May, Bro. Loggan was busy in Kansas, visiting Leonardville, Mayday, Sabetha, Willis, Topeka and Lecompton, speaking at most of these points. He visited the United Presbyterian General Assembly and was much pleased with the appearance of that great meeting. He hopes to visit Mitchell and Jewell counties soon.

—The friends at the *Cynosure* offiee were eheered by a eall from T. K. Bufkin last week, an old and true friend of reform, who like the rest of us shows the marks of honorable warfare, but whose courage and zeal have not one whit abated. He has been spending some time on the Pacifie coast, and while there cut a staff of "Aeacia," and another of "Green Bay," whieh he presented to the senior editor and general agent, and for which he has their most hearty thanks. May the rod and staff on which David leaned comfort and support this good brother until his pilgrimage shall end.

—Secretary Stoddard spoke on the seeret orders in the Swedish Lutheran ehureh, Englewood, pastor Vibelius, Sabbath evening. A fair audience gathered in spite of a severe storm, and their elose attention marked the deep interest of the hearers. Pastor Vibelius is in earnest in the reform and wishes more done in Englewood to promote it. He proposed to bring the matter before the next ministers' meeting, and seeure eo-operation. Bro. S. was indebted to friend Grossman and his wife for hospitality.

—Rev. C. C. Foote, of Detroit, is suffering greatly from an uleer over the pupil of one of his eyes, which besides being very painful threatens to cause blindness in that organ. The inflammation was subsiding last week, but was still very troublesome.

—Bro. George C. Clark, the Reform singer, expects to attend the N. C. A. annual meeting and bring with him a great historical character, the veritable George Harris of "Uncle Tom's Cabin." He was a fellow slave with "Uncle Tom," a brother of "Emeline," and played with little Eva. Mrs. Stowe received from him many of her characters and facts which have become famous around the world in "Uncle Tom's Cabin," and fill no inconsiderable place in a very important part of our American history. Bro. Clark has known him ever since he escaped from slavery, and reports that he is heartily in favor of our reform, and is moreover an interesting speaker. A place must be given him on the evening programme in Farwell Hall. Rev. M. A. Gault is expected to speak at that time on the relations of our reform to the movement to Christianize the Constitution, and Pres. C. A. Blanchard will also make an address.

N. C. A. ANNUAL MEETING.

The annual meeting of the corporate body of the National Christian Association will be held in Carpenter Hall, 221 W. Madison street, Chicago, June 19, 1885, beginning at 10 o'clock A. M. It is desirable that not only members of the corporate body but as many friends as possible shall attend this meeting.

By order of the Board of Directors of the N. C. A.

F. W. Capwell, *President of the N. C. A*

J. D. Nutting, *Secretary.*

TO THE FRIENDS OF THE REFORM.

The Master says putting the hand to the plow and looking back unfits a man for heaven. Lot's wife tried the experiment and her experience should deter every Anti-mason from doing likewise. If you have enlisted in the reform movement championed by the N. C. A., never for a moment indulge the the thought of drawing back lest it should be to perdition. If you have been planning to attend the annual meeting on the 19th inst., don't let any ordinary hindrance prevent you. The Captain of our salvation will be here, for we *meet in his name*, and he expects every man to do his duty. Come if you can, and if you eannot, pray that the Lord may guide those who do come, and say to the enemy who is always interested in sueh gatherings where his kingdom is in danger, "Get thee henee."

J. P. Stoddard.

THE "READERS" OF SWEDEN.

AN INTERESTING ACCOUNT OF A GREAT RELIGIOUS MOVEMENT.

Wahoo, Neb.

Editor Cynosure:—In your issue of April 30th, the "Bad Exehange" of the Swedish Lutherans was spoken of, leaving the Lutheran for the Congregational ehureh. Being a Swede and a member of the Lutheran ehureh of this eountry, you will, I hope, exeuse a few words of information as well as of eorrection. The "bad exehange" is mainly by modern Soeinians, not by Lutherans.

The "Scandinavian Revival," spoken of by you some time since seems to be represented as started by Messrs. Waldenstrom, Ekman, and Fernholm. This needs eorrection. That revival was in its greatest progress and aeeompanied by the greatest blessings to the saving of souls from sin and death, when these gentlemen were mere boys, or even before they were born. Their main eredit is (if indeed history will judge it a credit) that they have retarded the progress and to a great extent obliterated the results of that blessed revival by the strife they eaused among the so-called "Readers," i. e., the more earnest Christians of the land. The prineipal human instrument in bringing about this revival in Sweden was the late Rev. C. O. Rosenius, an earnest and devout Lutheran minister and one in every respect "orthdox" as a Lutheran. A society was organized about thirty years ago: The "Evangelieal Fosterlands Stiftedsen," (Fatherland-Institution) with the objeet of spreading devotional literature and sending preaehing eolporteurs among the people. All over the country mission societies were organized, whieh served as supporters of the Fatherland Institution. Mission sehools were started where several hundreds, if not up to thousands, of young men have been trained for their work as colporteurs, or foreign missionaries, or started in their preparations for the regular ministry. The Readers were mainly, of course, the supporters as well as the result of this home mission and foreign mission work, and they, very naturally, considered themselves friends of it. Among such mission or colporteur-schools the Fjellstedt-school at Upsal, and Rev. Ahlsborg's school at Ahlsborg are the most noted. A Special Foreign Mission Institute was opened at Johannelund for the education of foreign missionaries. A publishing establishment was started at Stockholm, where hundreds of thousands of Bibles, sermons, other religious books, and several religious periodicals were printed annually. In 1873 the number of eopies of such books and tracts issued and distributed by the Fatherland Institution amounted to 5,876,600: And this was before the name of P. Waldenstrom was known outside his circle of friends and acquaintances. C. O. Rosenius was the central figure and the spiritual guide, humanly speaking.

On his death, in 1868, Waldenstrom was chosen his successor as editor of *The Pietist*, a devotional periodical extensively read and highly appreciated by the Readers all over the land. As such he had at once the love and confidence of all the earnest Christians, and the prayer that he might prove a second Elisha, being doubly blessed by his predecessor's spirit. Whether Waldenstrom held the Socinian views of the atonement and of the person of Christ before he entered on the editorship of *The Pietist*, or came to them shortly after, no one can tell. He did not begin to promulgate them, however, till a few years after. It was in the fall of 1873, if my memory is right, that he took the first step. As soon as his views were stated sufficiently clear to be fully understood, the leading men within the Fosterland's-Stiftedsen sounded the voice of warning. Even the old venerable Dr. P. Fjellstedt, for many years a Lutheran missionary in India, and author of an excellent "Bible Commentary for Common People," wrote a pamphlet against his views. A very excited and often bitter contest arose. Many got disgusted with the quarrel, and, becoming wrecked in the faith, turned avowed infidels. Many mistook this spiritual strife for spiritual life, and then the life was, of course, on their side, but only death on the other. This division was only among the so-called "Readere" and "Friends" of the mission work. It was a fight, not between dead ceremonial ritualism as an attributed characteristic of the State Church, and a real living Christianity, but a fight *only among the earnest Christian element of the country.* Those relying on ceremonies or not caring for any religion at all were merely lookers on, or probably said: "Go it, go it!" like loafers urging boys to fight in order to have some fun. When Waldenstrom and his party failed in getting control of the Fosterlands Stiftedsen, they started an organization of their own. About one-fourth or probably one-third of the Readers followed Waldenstrom, and were named after him. The original Readers are now sometimes, for the sake of distinction, ealled "Lutheran Readers," because the "Waldenstromians" also lay elaim to the name Readers as well as the name "Mission-Friends."

The violent strife that raged among the evangelieal element of the eountry, made it impossible for Waldenstrom and his friends to co-operate with the Readers, as of old. Then an effort was made to effeet a union between the other denominations, all to eome in on a platform broad enough for any one. Thus the Methodists and Baptists and others were invited, and sueh a platform was drawn up. The Baptists eaused some trouble and were accused by Waldenstrom of coming in only for the sake of proselyting. His co-laborer, Ekman, is at present more of a Baptist than anything else, and many of the friends of Waldenstrom have openly joined Baptist congregations in Sweden.

This union was then abandoned and a movement started to organize into one eompact whole all those Readers that followed Waldenstrom. The Swedish Mission-Allianee is the result of that work and it is the members of this Alliance that are urged to enter the door thrown wide open by the Congregationalists of this eountry. In general they have the ideas of their leader, and are, therefore, more Socinians than Lutherans.

The Fosterlands-Stiftedsen earries on its work as vigorously as ever. It has several mission stations in Afriea, and is now opening a new mission among the Galla tribes. The system of sending out preaching eolporteurs is still kept up, and it is my candid eonviction, that its work in the past, as well as in the future, has been and will be more effective in evangelizing the people than *all the other Christian missionary work combined.* But as this work is carried on steadily and silently and, as far as possible, in peace with the State Church, a superficial observer might not notice it. And, if he is a member of a denomination that is proselyting in the country, he is very liable to ignore it, as it has the name and bears the stamp of Evangelical Lutheran Christianity. Yours in the love of Christ, S. M. Hiel.

THE HOME.

THY WILL BE DONE.

We see not, know not. All the way
Is night. With thee alone is day.
From out the torrent's troubled drift,
Above the storm—one prayer we lift—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these,
The weakness of our love to ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for thee.
Thy will be done!

Though dim, as yet, in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice—
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with heated scars,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of the destinies!
The minor of the loftier strain,
Our hearts shall breathe the old refrain:
Thy will be done!

—*John G. Whittier.*

PRAYER AS A STATE.

In real life, prayer has three phases of development. It may be a refuge, a habit, or a state. The majority of men pray in emergencies. The majority of Christian men pray at stated seasons. Comparatively few realize the high ideal of prayer as a state of continuous living.

Our fathers, especially of the earlier generations in this country, seem to have understood this more profoundly than we do. They understood it in a more practical way. They prayed for what they wanted, and expected to receive it. If they did not receive it, the failure set them upon great "searchings of heart." The result commonly was that they prayed again. They had faith in importunity. They noted the fact that the promise, "Ask and ye shall receive," was given in immediate sequence to a parable which represented a failure in prayer.

There is something sublime in their application of prayer to the common exegencies of life. Look at the records of the ancient courts of probate in New England. How did their wills read? First and above all, "I commit my soul to the infinite and almighty God!" So they were wont to go about the business of putting their house in order for their last journey. Look at their religious diaries. They are childlike in the devotional faith they record. The writers take God into their confidence as a friend. They make their business his business. If one of them moves to a new house, he prays about it before and after. If he buys a house or a horse, he prays over his bargain. A harvest, a journey, a "cold spell," a dry summer, an autumnal freshet—the things which make up the talk of a country village, make also the converse of good men with God. Their faith was not restricted to Sundays and sermons, to funerals and epidemics.

The articles of their daily food are each one a gift of God, for which thanksgiving is prompt. Many times in the history of those days is the gift of Indian corn gratefully acknowledged. It was a new esculent to them, of ready and abundant growth, and often saved them from starvation. The pious chronicler of the early days of Concord, writes: "The Lord is pleased to provide great store of fish in the springtime." And again he records: "Let no man make a jest of pumpkins; for with this fruit the Lord was pleased to feed his people till their corn and cattle were increased."

In such familiar uses of religion there is always danger of twaddle. But nothing of that sort mars the manliness of the olden times. Religion was mixed in admirable proportions with good sense. It made a compound of tough, practical fiber. One of the ancient customs was to invite the minister to come and ask the Divine blessing on the land of the farmer. "Blessing the land" it was termed. A minister once, on being called thus to visit a farm on Cape Cod, found it in a miserable plight for the want of good husbandry. "No," said he, "this farm does not need prayer; it needs manure." Such were the homelike and sensible ways in which the Most High was welcomed to their plain and frugal homes. Was ever Wordsworth's "plain living and high thinking" more grandly illustrated?

Even the comic side of prayer in certain conditions did not escape them, yet did not disturb them. A hundred years ago a good citizen of Sudbury attended the "Thursday Lecture" in Boston, and heard the preacher pray for rain. At the close of the service he took the preacher's hand and said; "You Boston ministers, as soon as a tulip wilts under your windows, go to church and pray for rain till all Sudbury and Concord are under water!" It was comical, and they both saw it. But, none the less, they believed that if good men prayed for rain they got rain. Failure was only a reason for praying again. It was very unscientific. Be it so; but a grand fact which underlies science was expressed in it. The grandest life man can live was in it, settle it with science as we may.

This profound faith in prayer as a constant accompaniment of life was the secret of the extreme length of the prayers of our fathers. They often interpreted literally the command; "Continue in prayer." Their ministers sometimes indulged in such prolixity of devotion that, if one of their successors were to do it now on a Sunday, his people would ask for his resignation on Monday. It was because, as a rule, they succeeded in it. Prayer was the most effective force they knew. It swayed the universe. They knew nothing of steam outside of their tea-kettles. They did not know lightning by the scientific name. They did not know that gravitation held their feet to the ground, and that without its permission they could not adjust their knee-buckles. The Corliss engine and the Cunarders and Hoe's printing-press were not. If they had been predicted, they would have been treated as a hoax. The telephone would have savored of witchcraft to them; they would have kept a fast-day before venturing on its use. But they knew prayer as the superlative of all forces. They used it in good faith.

Here, also, was the secret of their resolute and cheerful temper. It is an egregious mistake to paint them as men of disconsolate conscience. That they were sour-faced men is as much a fiction as the "Blue Laws." Mr. Emerson thus describes them: "A sadness as of piled mountains fell on them. Life became ghastly, joyless, a pilgrim's progress, beleagured round with doleful histories of Adam's fall and curse behind us; with doomsdays and purgatorial and penal fires before us; and the heart of the seer and the heart of the listener sank within them." This is the hereditary notion of the Pilgrims. It goes down from father to son, bulging with accumulating lies as it advances, till its figure has become hideous.

Never was there a more stupid blunder in the judgment of historic characters. They were not such men. Jeremiah, the prophet of the broken heart, was not their model. St. Paul was their model. Their ministers preached a score of sermons on the Epistle to the Romans to one on the books of the "weeping prophet." Their minds were freighted with great convictions. They lived in the rapids of great events. Their piety was sympathetic with both. Such piety is always of the resolute and cheering type.

It has been said that no man can be a true poet who has not a cheerful temper. It is more true that no man can be a Christian of the Pilgrim type without such a temper. No man or woman without such a temper could have lived through the first winter at Plymouth after the landing in 1620. Such believers live in light, not in twilight. They may not be hilarious men, but they have and give the good cheer of indomitable courage. Our fathers, especially of the earlier generations, were men of that guild. They were men of the meridian and the morning.

It is not given to men of "ghastly, joyless life," whose minds are intent on "purgatorial and penal fires," to do the deeds our fathers did. Downcast and sour-faced men, weighed down by "a sadness as of piled mountains," are not the men who build States and emancipate nations. Men who walk with eyes on the ground, with "hearts sinking within them," do not found colleges in their poverty, when the gift of a bushel of corn is a sacrifice. They do not form churches and free governments, which illuminate the globe in after times. It takes a stalwart, uplooking faith to make history. Such men were the fathers. If they observed more fast-days than we do, they observed them in good faith, with no solemn mockery of the Most High. They observed more days of thanksgiving as well, and did it more religiously. There is not in the world's history an institution which blends a profound piety with social festivity more beautifully than the New England Thanksgiving Day of the olden time.

Our fathers prayed more in every way than we do. If they had personal conflicts with Satan, they conducted them in a soldierly way. They fought like men who meant to win. They did win. If they hanged witches, they did it in dead earnest, believing that they were doing battle with the devil. They grappled with the arch-enemy with stout heart, hand to hand, where many of our day, with the same faith in malign powers, would have run away. They were born conquerors, and they had the reward of conquest. They lived in the main a life of victory and gladness. The truth is that, like all successful men, in the tug of life they had no time to mope; and they had as little disposition as time.

But the grand secret of their gladsome courage was the state of prayer in which they lived. They had faith that whatever ought to interest them did interest God. Whatever ought to engage their faculties did engage the perfections of God. They were the subjects of decrees which had no beginning. God had ordained from eternity whatsoever came to pass; and he had elected them as his instruments in bringing things to pass. They were coworkers with God and could not be overreached or defeated in their life's work. Reverently they talked with God as with a friend. Therefore they enjoyed God. If ever men lived who, in the sense of lofty, courageous hope, enjoyed life, they were such men.

The fact deserves emphasis that prayer, as a continuous state of religious living, is independent of conditions. No calamity of life can nullify it or make it untimely. It becomes an atmosphere—pure, life-giving tonic, like that of the mountains or the sea. It is difficult for religious moods to exist under its uniform and equal pressure. In glad hours it as joy and in sad hours a comfort. It keeps life in equilibrium against disturbing forces. Like a finely finished chronometer, it is self-adjusting to variations of temperature. St. Paul struck out a scintillation of its virtue when he said: "If God be for us, who can be against us?" We believers of the common stock come to it often as a discovery which takes us by surprise. We respond: "Surely enough, who? Where *is* the fury of the oppressor?"

Great emergencies are the true test of great forces. If ever an interregnum might be expected in which a life of prayer might be suspended under an overwhelming sense of its uselessness, we should imagine that it might happen to those who were inmates of Confederate prisons and prison-pens during the civil war. Men of ordinary faith, who have never known ecstatic trust, or marvelous answers to prayer, might easily give it up in such forlorn conditions. "Hells upon earth," in a "God-forsaken country," they called those places of wretchedness who suffered in them, at Andersonville and Richmond. Yet many of our Christian soldiers came back from them, and live to tell us what joy, what peace, what strength they found in those "hells" in the consciousness of God's friendship. To some of them it was a revelation. Their courage rose to a level with their extremity. In one of the little newspapers which were printed or written there to while away the time, is to be found, week after week, this notice: "Prayer meeting at eight o'clock, in cell No. 7." What a hidden history does that brief advertisement reveal! A prayer meeting in hell! That is what it amounts to.

It reminds me of an account I met with many years ago of an eminent clergyman of New England, the president of one of our Northern colleges. In his last illness, disease clouded his reason. His religious faith failed him, and he fell into a profound melancholy. The "unpardonable sin" lay heavy on his conscience. He told his friends that he was going to hell. He had sinned away his day of grace, and no other place was fit for him, or he for it. It was useless to reason with a mind which had none. At last one of his clerical brethren said to him substantially: "Well, Dr. A——, it may be true. Doubtless some fearful examples of hypocrisy must be held up as a warning to the universe, and you may be one of them. You had better lay your plans for it and think what you will do in hell. You would not like it to be taken by surprise and not know what to do with yourself. How will you fill up your time there?" In a moment his faith righted itself. He replied: "I will set up a prayer meeting in hell the very first day!" At that resolve his reason righted itself. He saw that any place in the universe where he could be conscious of God's presence, and where a contrite sinner could have the will to pray, could not be hell to him. He died in peace. It was a new version of the Psalmist's thought: "If I make my bed in hell, behold, thou art there!"—*Prof. Austin Phelps, D. D., in the Independent.*

Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—*John Flavel.*

VERSES FOR THE CHILDREN.

"God help me evermore to keep
This promise that I make:
I will not chew, or smoke, or swear,
Nor poisonous liquors take.

"For poisonous drinks are very bad,
I know the names of some:
Ale, brandy, whisky, wine and beer,
With cider, gin, and rum.

"I'll try to get my little friends
To make this promise too;
And every day I'll try to find
Some temperance work to do."

GLASS, AND THE SUBSTANCE OF WHICH IT IS MADE.

"What's that?"

"Glass."

"Well, what is glass?"

"It's glass."

"So it is, but what are the ingredients? Pudding is pudding, but it has to be made first."

"Don't know."

"Have you a dictionary in the house?"

"Yes, two of 'em."

"Well, you take down Webster and turn to page 572, and you will read: 'A hard, brittle, transparent substance formed by fusing sand with fixed alkalies.' Now you've got a start and we'll post up a bit on glass."

Glass is moulded, blown and rolled. The big sheets of plate glass you see in the store windows are mostly of English and French make. We have just as good machinery and workmen in this country, but it would seem that the materials are not as good, for American plate-glass takes second rank. The sheets are rolled on hot iron beds, with red-hot rollers, and it is a tidy bit of work to turn out the big panes free from flaws. It is said there are only two localities in America where sand for the manufacture of the best glass can be had, and there are several countries in Europe without a grain.

It isn't so many hundred years ago that the houses of kings and emperors were without a pane of glass, and long enough after the substance was known, glass was made only for the nobility. In building houses even fifty years ago glass was looked upon as one of the big items of expense, and for this reason the sashes were fashioned to receive small panes. Up to 1860 a store window, which had a pane 30x40, was looked upon as a mammoth concern, and the glass was only common at that. Nowadays panes six feet by ten, and half an inch thick, are plenty enough.

Blue, red and other colored glass are simply the plain glass covered with a preparation and submitted to a baking until the color sets fast.

All the hand work on stained glass, such as flowers, birds and borders, is put on with the brush, and the glass is then baked as the other. Just what the preparations are the glass men will not tell you, each manufacturer seeming to have some secret which he does not want another to to discover.

Efforts have been made for a good many years past to render glass malleable in order that it might replace iron, tin, and earthen-ware to a great extent. If this discovery could be made it would be good-bye to the tin-stores. All our pans, basins, kettles, pails, spiders, pie tins and so on, would be of glass, able to stand any heat, and warranted not to break when flung across the house.

Do you know anything about ground glass? Did you ever wonder how the hanging baskets and beautiful scrolls displayed on the glass panels of front doors were placed there? Come with me into the works and we'll post up about it.

In the first place, all the glass received is plain. The first move with ground glass is to frost it. They were a good many years finding out how to do this, and a very simple thing gave them the clew. An English servant-maid found some paint on a window which would not wash off. She took a smooth pebble and some sand and scoured away, and she not only removed the paint, but frosted that portion of the glass. The glass men soon had the correct idea, and here it is before us. It is a tight box about five feet wide and ten feet long, with a depth of about one foot. It is hung on iron rods so that it rocks like a cradle as the steam power is applied to the machinery. The glass is laid flat in the box, covered with wet sand and pebbles, and the shaking begins. The pebbles and sand shaking over the surface of the glass scratch it and produce the frosting. It takes about an hour and a quarter to complete the work, but this homely invention accomplishes as much in that time as a diligent man could in two weeks by hand.

When the glass has been frosted it is ready for the artist. He takes it to his bench and draws a pattern in crayon, thus making black and distinct lines which show through the glass.

When the grinder takes it in hand he sits before a revolving grind stone which has been turned to an edge hardly wider than the blade of a table knife. One grindstone cuts straight lines, another the curves and so on to the number of five or six. The side on which the pattern is drawn is held on the stone, and he must have a true eye and a steady hand. If he deviates from the lines his work is spoiled for the eye can at once detect the carelessness. An adept will grind scrolls, bouquets and the finest work as neatly and rapidly as an artist can draw them.

Where colored glass is ground the pattern is made by simply grinding out the color, which leaves the ornamentation in white and the body of the glass in color. There are only about twenty-five ground-glass factories in the United States, and the pay of an adept workman averages $3 per day the year round. All the grindstones are imported from one quarry in Scotland, there being no stone in any other country so well fitted for the work.

But for the common glass lamp-chimneys what would our immense wealth of kerosene oil amount to? It isn't so long ago that the first chimneys were made, and a manufacturer says that it was a greater invention, and prolific of more hard study, than any piece of complicated machinery.

The first bottles made would sell now for valuable relics. Even down to fifty years ago they were rough and uncouth, with no pretense to symmetry. It was the same with the first tumblers and goblets. People bought them as ornaments and curiosities, and only visitors were allowed to drink from them. Such articles are now real gems of workmanship, and wine-glasses and cut glass bottles are so finely decorated that they cost as much as if the material was of silver.

About fifteen miles from Richmond, Va., is a farm house with some of the first window panes brought over to America. They are 10x12 in size and were brought here in the sash. At that time the use of putty was not known for glazing and the lights are held in place by strips of wood tacked against them. The cost of each light in England was about $3, and not one of them can compare with the pane you can buy to-day for seven or eight cents. They are full of air-bubles and crinkles, and those difficulties bothered glass-makers for many years after those panes were sent over. One of the first palaces erected in Russia was provided with glass which would nowadays scarcely pass muster for a horse barn, and some of the first public buildings in America paid $7 per pane for glass which one could hardly see through and which would not be put to any use at all in these times.—*Detroit Free Press.*

TEMPERANCE.

JOSEPH COOK VS. TOBACCO.

I am not a fanatic, I hope, on the topic of tobacco, opium or chloral, any more than on that of intoxicating liquors; but as we are now in several commonwealths requiring compulsory scientific instruction of the youth of the land as to the mischiefs of both strong drink and narcotics, and as it is useless so to instruct youth while the leaders of society set an evil example, I excuse myself, and hope you will excuse me for directing public attention to the testimony of these physicians. I sit in the railway coaches and at hotel tables, and hear the example of some foremost preacher in London, or of a foremost preacher in one American city or another, quoted in defense of the abundant and habitual use of tobacco. I suppose that physicians will grant that there are few, perhaps five out of 1,000, who can use tobacco with impunity for a long period of years. But they tell us also, that the most serious dangers are connected with an excessive use of it, and I think we are all ready to admit that with the young the habit is extremely dangerous. Germany, in several of her provinces, is arresting on her streets the children who use cigars. We know what our own schools for military training and for the education of seamen have been doing of late in this matter. We know what strong resolutions have been passed in some of the great religious gatherings, especially in the vast and aggressive Methodist church, which may Heaven bless for its crusade against the filthy weed! There is a rising sentiment on the right side of this topic, and why should we not listen to the voice of Providence when it calls our attention pointedly to a great mischief? There was recently an examination for candidates for admission to a church in Japan, and a prominent preacher there, Mr. Ise, put to a candidate for admission the question whether he used tobacco. The reply being in the affirmative, the preacher said: "There is no definite command in the Bible against the use of it; but all purity becomes a Christian. I shall advise you not to unite with the church until you give up tobacco." After a proper amount of reflection, that Japanese convert came into perfect harmony of opinion with his spiritual adviser. Now, perhaps preachers ought not to go so far as this Japanese convert, who was a mere pagan before he was converted. When a man in the pulpit, however, sets the example of the use of tobacco to the young in his congregation, must we not lament the fact? Is it not time to lament it in public? Is it not time to ask the revered men who set a bad example in this particular in high places in God's church to look at what Providence is doing in this country? A great historic character is likely to be cut off twenty years before the time at which he might otherwise have gone from us, simply because of excess in a habit which, to all who have not learned to like it, is loathsome. One of his staff has had a cancer taken out of his lip, and it originated from a similar cause. The records of the medical profession detail scores of such cases. Emily Faithful says that Americans are very courteous to ladies; but she hints delicately that an American who will take his hat off in an elevator, for fear of being discourteous to a lady, will often, in the same elevator, expectorate or smoke tobacco in her presence. We tolerate in men habits that we would not in dogs.—*The Independent.*

The Champion, the Chicago organ of the saloons, is sensible in what it says about one feature of what is claimed for high license: High license is a humbug. They say it will drive out the low dives, the dago-shops, the resort for thieves and criminals, etc., all humbug. The owners of all disreputable places are better able to pay a $1,000 license than the honest publican who scantily supports a large family with the products of a small saloon can afford to pay one hundred dollars.

A man with a reputation extending over this continent lies in the Tombs prison, New York, an abject and miserable wreck of humanity. He was committed for intoxication, having been found in the arms of another besotted wretch on the sidewalk of a down-town street. He is a talented relative of Dr. Talmage's old church organist, George W. Morgan, and has squandered three fortunes in rum, although he has not yet attained the prime of middle age. He frequently played the organ in Talmage's church a few years ago, and his fame as a master of that instrument was known throughout musical and church circles. He is the author of the popular poetry which was extensively published a few years ago under the name of Phelim O'Dowd, and it is also said he is the author of several well-known pathetic songs, one of which was the rage about two years ago. The song realized a fortune for its author, and the money soon went for rum. For the last two or three years he has earned the fluid which has robbed him of his respectability and his fortunes by sweeping out the tramps' groggery at Carlisle and West streets, or by begging in the streets.

Governor St. John's travels and speeches have been made throughout the length and nearly the breadth of these United States, but it was left for the State of Illinois to offer him the first personal indignity. The refusal to give him a place to speak in Representative's Hall by the legislature that has burdened all the people, Prohibitionists equally with Democrats and Republicans, with taxes wholly disproportioned to its performance, was speedily followed by personal insults to him and to those who managed his lectures. Last Saturday evening, on the train leaving Naperville, where he had spoken during the day to two or three thousand people, he was assailed with the vilest of profanity, as "the traitor that sold out to beat Blaine," by a drunken mob, and but for the interference of passengers would have been attacked with more than wordy weapons. At Taylorville, another point in the State, already noted for its brutality toward women, the president of the W. C. T. U. which had engaged Governor St. John as a lecturer, in company with her little child, returning late to her home after attending to some duties at the lecture hall, was assailed from a thicket by a fusilade of eggs, a cowardly indignity that ought to put even rowdyism to the blush. When the spirit of persecution descends to such depths, what may not be looked for at the hands of a degraded citizenship? If Taylorville wants to be known in history as the ruffian-town of Illinois, it is bidding high for the distinction. Let the town beware the vengeance that waits not on human courts, nor imagine that its delay means immunity.—*Union Signal.*

The Churches.

—The Chieago Presbytery report that the additions to their churehes are five per eent. less this year than last.

—The fiftieth anniversary of Oberlin Theologieal Seminary was observed last Friday, June 5th. The exereises of the graduating elass were held in the Seeond ehureh, two Wheaton students being among the number. The elass numbered eleven. C. W. Hiatt, of Wheaton, spoke on "Human Might in the Pulpit;" J. D. Nutting, on "Small Churches and What to do with Them."

—Rev. B. T. Roberts, one of the general superintendents of the Free Methodist churehes, passed through Chieago Friday, on his way to the opening eamp meeting of the season in Minnesota. He called at the *Cynosure* offiee and hopes to return next week and attend the annual meeting.

—Bro. Robert Shemeld and his eompany of five missionaries sailed from England May 14, as he writes to the *Free Methodist.* They were embarked for East Afriea via Lisbon and the Cape of Good Hope, eonfident in the power of God to earry them through every diffieulty that might be eneountered. Among the passengers were several other missionaries.

—Bro. C. F. Hawley, the evangelist, has been for a short time at his home in Wheaton, but announees in the *Wesleyan* his readiness to begin tent meetings among the Eastern conferences of the chureh.

—Bro. O. C. Bailey, who has for some time been assisting his brother in the office of the *American,* in Washington, is now visiting his father in this eity. He expeets to begin preaehing under the direetion of the Congregational Home Missionary Soeiety of Miehigan. Next Sabbath he preaehes at Dexter.

—The Presbyterian General Assembly, whieh was in session in Cineinnati two weeks, adjourned Monday, June 1st, to meet next year in Minneapolis.

—Mr. Moody, the evangelist, began a series of meetings in Atlanta, Ga., on the Sabbath day. There is already a great revival in the place, and among those engaged in this work are Governor McDaniel, Mayor Hillyer, Hon. E. P. Howell, and Henry Grady of the Atlanta *Constitution.*

—The General Assembly of the Presbyterian ehureh in the Southern States, met at Houston, Texas, May 21. About 140 eommissioners were assembled. The Rev. R. H. Raymond, of Alabama, was eleeted moderator.

—The Rev. Dr. Wm. H. Hare, Missionary Bishop of South Dakota, has during his missionary episeopate confirmed one thousand Indians. Several eonverted Sioux have been ordained to the ministry. There are now twenty-five eongregations who contribute liberally to the support of the Gospel among them.

—The Moravian Theologieal Seminary, at Bethlehem, Pa., has reeeived a bequest of $5,000 from the late Samuel Riegel of Bethlehem. Friends in Boston have sent the sum of $717 to the Missionary Board of this denomination to aid in a mission to Northern Alaska. Over $5,000 has been raised for this purpose, and two missionaries with their wives, are to be sent out during the present month.

—Wednesday, May 20th, Rev. Dr. S. M. Newman, until reeently of Ripon, Wiseonsin, was installed pastor of the Congregational ehureh in Washington, D. C. This is one of the largest and strongest ehurehes in the eity, over whieh the Rev. Dr. J. E. Rankin, now of Orange, New Jersey, was until last fall, the pastor.

—The eighty-first annual meeting of the British and Foreign Bible Soeiety was held May 6th, in Exeter Hall, Lord Shaftsbury presiding. The total ineome for the past year was £253,766, the expenditures for the year amounting to £131,006. The issues for the year had been 4,161,032 of Bibles, Testaments, and portions, bringing the total issues from the eommeneement of the soeiety to 104,196,965. In nine months 955,000 eopies of the Penny Testament were disposed of.

—Prof. Christlieb, of Bonn, in Germany, has established an "evangelist sehool" ealled the "Johanneum." Already nine evangelists have been sent out. These messengers endeavor to reach the unehurehly masses by means of prayer meetings (*Bible stunden*), addresses, visiting, ete. Their sueeess, so far, has been eneouraging. Both in mind and method, the Bonn professor is not unlike the English Spurgeon.

—The United Presbyterian mission in Sialkot, India, has had a remarkable inerease in a few years. The membership in the churehes has inereased in four years from 397 to 1,671. Last year there were 560 adult baptisms.

—A young Chinaman who, in this country, has saved $15,000 in the laundry business, has applied for admission to Cornell University. He says he has been eonverted to Christianity and intends to go as a missionary to China.

—A large and prosperous mission sehool has lately been established at Vietoria, British Columbia, for the benefit of Chinese; and we saw it stated on what may be regarded as good authority, that a Christian Chinamen in Tahiti, who earns $25 per month, devotes $20, or four-fifts of the whole, to the purehase and distribution of traets and leaflets among his countrymen in California.

—The eagerness of the Japanese for the Seriptures the past year, writes Dr. Nathan Brown, from Yokohama, has been astonishing. Four thousand Gospels have been disposed of and over 10,000 smaller portions and traets. Dr. Brown's prineipal colporteur has sold and distributed over 12,000 books and traets with his own hands. He is, besides, an exhorter, and never goes among the people without giving them an explanation of his work, and what is the objeet of selling the books. All Japanese Christians, Rev. E. H. Jones writes, own Bibles and read them, always turning to the passages referred to by the preaeher in his sermon—not a bad habit for Christians of every race.

—The United Presbyterian church of North Ameriea eonsists of nine synods and sixty presbyteries, 738 ministers, 868 eongregations, 124 mission stations, 3,413 ruling elders, 58 lieentiates, 88,871 members, 8,845 Sabbath-school teachers, and 826 schools with their 78,085 seholars. The chureh last year paid $477,098 for the salaries of its ministers, or an average of $925 to each pastor; for eongregational purposes, $264,977; to its benevolent boards, sueh as home and foreign missions, $133,928; or a total of$955,248, an average of $11.58 per member. During the past year no less than 9,591 new members have been reeeived into the ehureh, either on eertifieate or profession of their faith.

—The last report of the MeAll mission shows that the total number of mission stations now open is ninety-four, of whieh thirty-four are in Paris and its environs, and sixty in Marseilles and other provineial towns. The average attendanee at the meetings at these various stations is about seventy-five. The total expenditure the past year was something upward of sixty thousand dollars.

—There was but one graduate at the San Franeiseo Presbyterian Theologieal Seminary this spring, and he was ehosen to go on the foreign mission field.

—The International Missionary Union, embraeing the returned foreign missionaries, in the United States and Canada, of all denominations, will hold its meeting again at Wesley Park, Niagara Falls. The sessions are to commenee July 28th.

—An eminent elergyman of Edinburg, writing to a friend in this country, says: "You eannot eonceive the sensation of relief and the impulse to all good works given by the prospeet of peace. The United Presbyterian Synod felt the lifting of the elouds to be an unspeakable deliverance. Now the other assemblies meet under the same eheering influenee. We rejoiee so mueh because the victory seems to have been gained by moral influenees, and the tribute to the power of Christianity in the world to be all the greater. Nor are we forgetful of the sympathy of what was best in America throughout the crisis."

—At the Western Unitarian Conference held lately in St. Louis Rev. Robert Laird Collier said: "The New Creed of the Congregationalists was just sueh a ereed as Mr. Channing or Henry Ware would have written. Then eame Parkerism, and now he was afraid the time would eome when some of the brethren would pronounce for Ingersoll. If they would only stop short of Ingersoll, he believed he could shake hands all around."

—Statisties for 1884 are said to prove that there are 76,760 evangelieal preaehers in the United States, 126,109 eongregations, and 10,561,648 eommunieants. Of miscellaneous seets there are 38,791 preachers, 10,763 eongregations, and 7,169,655 adherents. If eaeh member of an evangelieal ehureh represents another who is a member of the eongregation, the evangelical population amounts to 21,123,296. On the other hand the Romanists claim 6,905 priests, 7,663 congregations, and 6,800,000 souls, constituting the entire population adhering to Rome. Yet this minority aspires to rule the eountry.—*Christian Intelligencer.*

The Believer's Meeting for Bible Study will hold its ninth session at Niagara, Ontario, July 23–30. The programme of study will inelude among other topies one daily eoneerning the Holy Spirit, one daily eoneerning the Lord Jesus, besides the eonsideration of sueh themes as Inspiration, the Use of the Old Testament, Holiness, Theories of Annihilation and Restoration, the Dispensations, Power of Serviee, Foreign Missions and the Seeond Coming of our Lord.

There is promise of the attendanee of a large number of eminent teaehers of the Word. In addition to names familiar to attendants of other years, some unable to be present hitherto, expeet to come and assist in various ways. A number of brethren from Great Britain are also expected.

Special request is made for earnest prayer in behalf of the eonference, that it may give a plain and positive testimony touehing the great truths of the Bible; and lead Believers to a deeper knowledge of Christ, to more loving, self-denying service, to great and unfaltering faith in the word of God and to joyful hope of the coming glory.

Copies of the annual eireular will be sent to any address and to all persons desirous to attend, on applieation to the seeretary, W. J. Erdman, Jamestown, N. Y.

British Methodists and the Suffrage.—A writer in the *Daily News*, London, makes an important statement in regard to the Methodists of Great Britain, to whom the new suffrage law gives a vote. In his artiele it is pointed out that there are to-day in Great Britian some 14,000 Methodist churehes, the members and attendants being numbered by millions, the majority of whom are in the rural distriets, and are Liberals almost to a man. At the eoming election the larger portion of these will vote for the first time. The writer proeeeds: "It is not diffieult to see whieh side the new voters will take in the settlement of the great questions of the near future. Take that of Disestablishment. It will be a hard task to attempt to persuade rural Methodists that if the Establishment is not maintained, the light of Christianity will be put out in the villages, and gross darkness eover the people. They will point to their 14,000 voluntary churehes, with what they esteem a more vigorous, if not purer flame. * * * The experienee of years has, moreover, alienated the sympathy their fathers perhaps onee felt for the Establishment. The supereilious and eontumelious treatment to whieh they have been subjected, and of whieh the dweller in towns knows but little, the petty perseeutions, the intolerant bigotry which has hindered the seeuring of sites for and the ereetion of ehapels, whieh has plaeed them at a social disadvantage and often deprived of trade and employment, whieh has too often been manifested in the presenee of death and at the side of the grave, these things will now bear fruit. They have been patiently borne, for the sufferers have been members of a religious, and not of a politieal body, and have in the past been without the weapon of the vote."

Anti-secrecy Tracts

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THE SECRET EMPIRE.

—The Odd Fellows of Pennsylvania claim a membership in the State of 81,317, a net increase over last year of 813. The loss of the year was pretty heavy: By death, 954; withdrawn by card, 677; members suspended, 4,533; members expelled, 50; total, 6,214—nearly one to every thirteen members.

—The Missouri Knights Templar Triennial committee was organized in 1884, to make suitable arrangements for the twenty-third triennial conclave of the Grand Encampment of the United States, to be held at St. Louis, commencing the third Tuesday in September, 1886.

—George Canning Longley lately died in Prescott, Ont. He bore the following Masonic degrees: Thirty-third, ninety-sixth, and ninetieth, and was at the time of his death the Grand Master General of the Royal and Oriental rites of Freemasonry, as well as Grand Commander of the Ancient and Accepted Scottish rite, and many others for Canada and New Foundland. It is said that he had more degrees and was an honorary member in more grand bodies than any other one man in the world. But what did all his degrees and titles and lodge flummery amount to in the hour of death?

—The order of Chosen Friends was organized in Indianapolis in May, 1879, as a benefit insurance society for *white* persons. Several Masons of high degree in Chicago, George Sawin, Gil W. Barnard, L. L. Bond, Amos Pettibone, B. E. Hand, and others, have organized a "council" of this order especially for Masons. The sixth anniversary of the order was held May 29 in this city.

—The Modern Woodmen of America is a new secret order with a few camps in Illinois, Iowa, Minnesota, Dakota, Kansas, Nebraska and Colorado. July 4th it will celebrate at Moline, Ill., with orations, etc. A member writes this concerning its character: "The Woodmen keep out of Chicago for reasons that are satisfactory to the head camp and the fraternity. The Woodmen is very popular wherever introduced, is original in its ritualistic work, emblems, street costume, and regalia, and its members are determined that it shall take rank with the other honored (!) and meritorious (?) fraternities of the West." Its membership is about 100 working, camps. Its next general meeting will be at Sterling, Ill.

—The Royal Templars of Temperance is a secret temperance society with an insurance attachment. It was founded at Buffalo, N. Y., in 1877, and had about the beginning of 1885 a membership in the United States and Canada of 25,000.

—The Masons of the District of Columbia some time since set about establishing an asylum and industrial school for the orphan children of Master Masons of the United States, to be known as the Garfield Memorial Institute. They have sent out circulars to the lodges of the country describing the plan and asking each Mason to give $1. The treasurer of the fund was Hon. Geo. B. Loring, Commissioner of Agriculture, whose shortcomings and mismanagement are now being aired by his successor.

—At the last general meeting of the Ancient Order of Hibernians in this city, after taking breakfast at the Palmer House, the delegates were taken in carriages to the Catholic cathedral of the Holy Name to mass.

—A local paper in Michigan says: "A woman at Bay City disguised herself as a man and clerked in a store for a year, and then applied for membership in the Knights of Pythias and was initiated. During the work of the third degree her sex was discovered. It seems that in the third degree they have an India-rubber rat and a celluloid snake, which run by clockwork inside, and which are very natural indeed. The idea is to let them run at the candidate to see if he will flinch. When the snake ran at the girl she kept her nerve all right, but when the rat tried to run up her trouser's leg she grabbed her imaginary skirts in both hands and jumped onto a refrigerator standing near, which is used in the work of the fourth degree, and screamed bloody murder. The girl is a member of the order, however, and there is no help for it. This affair may open the eyes of members of secret societies and cause them to investigate. It is probable that quite a number of the Odd-fellows, Masons, Knights of Pythias, etc., are women and no one will ever know it."

—The Supreme Lodge A. O. U. W. ("Ancient Order of United Workmen") elected Hon. John A. Brooks, of Illinois, Supreme Master Workman, and endorsed the action of the Loyal Grand Lodge of Iowa on the litigation matter. The beneficiary certificates of the order in force number 148,122; the deaths last year were 1,074, and the amount paid for death-losses aggregated $11,420,294.

—The Supreme Council of the Royal Arcanum met in Buffalo last week. This is Rev. A. E. Kittridge's secret society. The financial report shows 62,549 full, and 12,062 half-rate members, reported on January 1 to the insurance commissioners, and that insurance amounting to $15,954,000 is at present carried by the members.

—A lodge of the Order of the Golden Chain installed its officers last week in this city.

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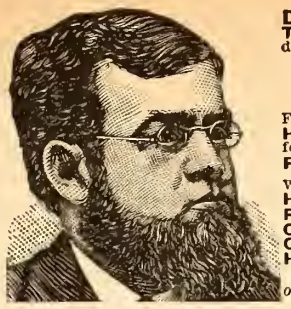
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HOME AND HEALTH.

THE DRESS OF BABIES.

To every mother, and especially to every young mother, this subject is one of great interest and of vital importance. Her own comfort, not less than that of her infant, depends largely upon the manner in which the baby is dressed. Comfort and health are interchangeable words in this case. Many a baby is supposed to be crying from colic when the real cause of its uneasiness is the tightness of its wrappings, their weight or their unsuitableness. If the mother will put herself in the child's place and reason from her own experience, she will not be apt to err very much in dressing her infant. Warmth is one of the requisits of health to babies, as we all know. Frequently, however, the baby, from being kept in too high a temperature or while nursing, gets into a perspiration; if flannel is worn next to the skin, there will naturally be a prickling sensation, wherever the flannel and skin are in contact. To guard against this, the flannel band around the abdomen should be lined with silk or soft muslin, and the shirt worn next the body should be of linen cambric. Flannel that has not been thoroughly and carefully washed. or from which the soap used in cleansing it has not been thoroughly rinsed, should never be allowed to come in contact with the surface of a baby's body. Many a mother who cannot endure the touch of unwashed flannel—as who can?—prides herself on the care with which she keeps the new baby-flannel from sceming soiled, and looking as if it needed to go into the wash. A little reflection will convince her that until flannel is washed, it should never touch the baby's skin.

Tightness of clothing is another frequent source of uneasiness and bad humor in babies. A great many mothers think the baby's bands must be tightly pinned to keep the clothes in place and support the walls of the chest and abdomen, when, in fact, the young of human kind need bandaging no more than kittens, puppies, or pigs. A gentle, yet vigorous rubbing of the entire body of the child after its morning bath and when its night-wrap is put on, will give strength and elasticity to its muscle, of both of which it is robbed by compression. If the clothing is suspended from the shoulders, as it should be, the bands can be buttoned loosely, so as to give free play to every part of the body. Babies thus dressed sit alone and walk much earlier than when, in effect, kept in straight jackets for the first six months of their lives. The weight of an infant's clothing often makes it uneasy and fretful. It is as natural for a child to keep its feet and legs in constant motion as its hands and arms. If, therefore, the weight of two or three yards of flannel, muslin, and cambric hang about a baby's feet and legs, how is it possible for freedom of motion to be enjoyed? The fashion of making the dresses and skirts of an infant a yard, or a yard and a half in length, is as injurious as it is senseless and extravagant. The sole use of long clothes for babies is to keep their little feet warm, but when these are pinned up tightly in a foot blanket, and two or three pounds weight of dry-goods superadded, no wonder the circulation in the lower extremities is impeded and the little things are so long in learning to walk. Three-quarters of a yard, and some say half a yard, is quite long enough for baby skirts, and at four and five months old long clothes should be laid entirely aside and short clothes worn. Nobody thinks now of putting a baby into low-necked and short-sleeved dresses, except in the very warmest weather. Fashion and sound sense alike dictate covering these sensitive parts of the body.

Uneasiness is frequently produced in very young children by putting large napkins on them, so that the lower limbs are kept too wide apart. Children are oftener made bow-legged in this way than by walking too soon. Napkins of of old, soft linen are better than anything else for baby wear during the first month or two. All india rubber, oil silk or oilcloth about the person of a baby should be as religiously abjured as soothing syrups. They act like poultices: if the mother could not endure them, much less can the baby.

No pins save safety pins should be used in the fastenings of a baby's clothing. Tapes and buttons alone should be employed in fastening the bands, and safety pins in keeping the napkins and the stockings in place. The latter are often tied on so tightly as to impede the circulation and give great uneasiness to the child. An elastic band sewed to one side of the stocking, and fastened with a pin to the flannel band around the waist, will keep both band and stockings in place.

This subject was brought, not long since, before a ladies' Physiological Society, numbering among its members two or three practicing physicians, and the conclusions reached in the discussion are given above.—*N. Y. Tribune.*

HEADACHE.—Dr. Halcy says that, as a rule, a dull, heavy headache, situated over the brows and accompanied by languor, chilliness, and a feeling of general discomfort, with a distaste for food, which sometimes approaches to nausea, can be completly removed in about ten minutes, by two grain doses of iodine of potassium dissolved in a half wine glass ful of water, this being sipped so the whole quantity may be consumed in about ten minutes.

For a home-made disinfectant, dissolve a bushel of salt in a barrel of water, and with the salt water slack a barrel of lime, which should be wet enough to form a kind of paste. For the purpose of a disinfectant, this home-made chloride of lime is nearly as good as that purchased at the shop. Use it freely about sinks, cellars, gutters and out-houses and in this way prevent sickness, suffering and expense.

TO REMOVE INK FROM WOOD.—Dilute half a teaspoonful of oil of vitriol with a larger spoonful of water and apply it to the ink spot with a feather. Let it lie for a few minutes and rub it off quickly, then repeat if not all removed.

The ventilation of cellars is a subject of great importance, inasmuch as the foul gases which arise from the decaying vegetable matter therein, and are allowed to pass to the rooms above, are very injurious to occupants. To provide against this, and to secure proper ventilation, a pipe should be constructed between the cellar and the chimney, the upward draft of which will remove all impure air.

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The new high-license liquor law in Ohio will yield nearly $2,000,000 to the State in its first year. It is thought that there will be a falling off in this revenue, as many of the groggeries cannot stand the tax, and thousands of small dealers will be driven out of the business.

B. S. Snider, who served in a New York regiment during the war, and has drawn a pension ever since, walked into the pension office the other day and requested Commissioner Black to stop his pension of $72 a month as he believed he was now perfectly sound in mind and body, and considered it was robbing the government to longer accept money paid for disability.

Hon. John L. Hayes, in the *Wool Manufacturers' Bulletin*, brings out the interesting fact that Great Britain, though having only 35,000,000 of people, while the United States has 55,000,000, is and has been for ten years, a larger importer of woolen goods of foreign manufacture than the United States has been. In the ten years from 1875 to 1884, inclusive, Great Britain imported $370,952,115 worth of woolen goods of foreign manufacture. This excess is not due to a larger consumption of woolen goods by Great Britain, for the annual consumption per capita in Great Britain of clean wool, whether in the form of wool or fabrics, is three and two thirds pounds, against an annual consumption of four and one-third pounds per head in the United States.

About a quarter of a mile from the Seaside House and about sixteen miles from Astoria, Oregon, there is a deposit of clam shells which is probably the largest in the United States. The shells cover an area of over four acres, and are in places ten feet in depth. Over one thousand loads have been hauled away to make roads, with scarcely a perceptible diminution of the immense deposit. From time to time relics of the old clam-eating tribes that made that place their headquarters are found. A party recently found a clam opener. It was made from a whale's tooth, about eight inches long and ground sharp at the end. There are some sixteen feet of soil on top of these clam beds, on which grow fir trees, some of them 400 years old.

Vast walls of floating ice, rising nearly a thousand feet out of the sea, and seeming in size like large islands, are reported as stretching away far beyond the limits of vision in that part of the Atlantic six hundred miles due east of Cape Cod. Old sea captains say they never saw the like before. Captain Lord, of the steamship Critic from Lieth, Scotland, was detained over two days by these great masses of icebergs, unable to get through or around them. They stretched out for a hundred miles or more in a direction from northwest to southeast.

Margaret Brooks was convicted in Philadelphia of being a common scold and was sentenced to four months' imprisonment. Her 18-year-old daughter jumped to her feet and struck an aged lady witness in the face with her fist. Mother and daughter then became intensely excited, crying, screaming and striking right and left. The mother having been removed to the prison van, the judge sentenced the daughter to four months' imprisonment also, for contempt of court. At this announcement the girl again became frantic, screaming and fighting like a tiger. Being a robust young woman, it took two of the strongest officers to remove her to prison.

Referring to the count of money in the U S. Treasury vaults, a dispatch says: There are $9,000,000 silver in bags, each containing $1,000, weighing fifty-nine pounds three ounces. So $100,000 in silver would pull down the balance at almost three tons, and $1,000,000 would be nearly 60,000 pounds. The entire amount of coined silver now in the treasury vaults, it is estimated, will weigh 543,700 pounds. A pound of gold coin is worth $240, and $280,000 of it weighs a ton. There are nearly twelve tons of gold fives, tens, and twenties in the nation's strong-box. Of paper money, too, there is an enormous amount. One hundred and fifty millions of dollars are in five, two and one dollar bills. About seven of these bills measure a yard in length, so that the whole would make a green-back belt that would reach around the world.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

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Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages.

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEALTH.

WASHINGTON.

President Cleveland on Thursday appointed Gen. W. S. Rosecrans of California to be Register of the Treasury, vice Blanch K. Bruce, the colored orator, resigned.

A. G. Menocal, civil engineer United States Army, has reported to Secretary Whitney the arrival at New York of himself and party, who have been surveying the route for an inter-oceanic canal across Nicaragua.

Lieut. C. C. Foulke sends to the Navy Department an account of the capture of the American schooner Sherman at Phyong Yang, Corea, in 1866. When the craft appeared in the river native officials started out in small boats, and the Sherman's crew believing that hostilities were threatened, fired shots in the air, the Coreans retreating. A few days later combustible materials were ignited and floated down the river, setting fire to the Sherman. Many of the crew jumped overboard and were drowned; the remainder were captured and beheaded.

A movement is on foot to secure the removal of Major J. W. Powell, the head of the Geological Survey. The name of Prof. Shaler of Harvard was mentioned for the place but he declines, positively, at the same time highly eulogizing Major Powell. Prof. Pumpelly, who is a member of the bureau, is now most prominently mentioned. Ten years ago the Chinese government sent over to this country for a man to conduct a geological survey and Pumpelly was the man who was sent.

COUNTRY.

The closing ceremonies of the New Orleans exposition took place June 1, and the exhibitors who do not propose to remain next season immediately began packing their treasures.

The Secretary of the Kansas State Board of Agriculture states that of the 1,613,298 acres of winter wheat sown 40 per cent has been plowed up, and the ground seeded to other crops, and that the product of the State will not exceed 12,000,000 bushels.

The New York State Board of Health informs the Illinois Board that a car-load of hogs, shipped from Chicago to Fredonia, N. Y., and sold in small lots to farmers, have died of what is alleged to be cholera, and that they communicated the discase to other animals.

A tornado accompanied by rain and thunder passed over Paris, Ill., Thursday evening, wrecking the Metropolitan block and Presbyterian church, together with other smaller structures. A hail-storm in the Danville district wrecked window glass and damaged crops.

Tuesday afternoon several buildings at Monmouth, Ill., were unroofed by the wind and stocks of goods were damaged by water. The roof of the woolen-mill was crushed in by the falling smokestack and a barn was burned by lightning.

All window-glass factories west of the Alleghenies will be closed down within two weeks, and when work is resumed in the fall wages will be reduced 25 per cent.

Frank McGuire, made insane through losses in the failure of the Erie County Savings Bank, mortally shot his sister at Erie, Pa., Monday morning. Others are reported insanc from the same cause.

Mrs. James W. Winn, a widow, with three of her children and Mrs. Tony Stefano, wife of an Italian musician, were drowned about twenty-five miles below Wilmington, N. C. The children were wading in the water, and, getting beyond their depth, the women went to their rescue, when all were drowned.

R. M. Reynolds, ex-First Auditor of the U. S. Treasury, jumped over the railing of an upper story in the Southern Hotel at St. Louis, Tuesday morning, and falling upon the marble floor of the rotunda was instantly killed.

At Upper Cross Roads, Md., Sunday afternoon, lightning killed Mrs. Elcnore Caldwell, and her seven-months old babe which she was nursing at the time.

Emory Clark, armed with two pistols, forced his way into a church at Dalton, Ga., Tuesday night, and elbowing his way through the assemblage, mortally shot Sam Watkins, and then fired five shots at random. Watkins' offense was that he had taken Clark's girl out riding.

In the severe storm of Tuesday last four persons were killed by lightning in Chicago, and by the capsizing of a sail boat in the harbor three men were drowned.

The Chicago city council last week declared the official count of the municipal election, which should have been done a year ago. Carter Harison was re-elected Mayor by a plurality of 375 votes. The Republicans have two and the Democrats two of the other officers elected.

The Illinois Central fruit trains have lately brought into Chicago at different times 18, 20, 40, and 43 cars laden with strawberrics. Centralia is the chief shipping point in Illinois.

At Owatonna, Minn., Sunday morning a terriffic hail and wind storm damaged corn and small fruits and stripped all trees of foliage; also breaking many windows. The hail-stones were as large as hens' eggs.

After the doctors had visited General Grant Sunday afternoon they said that, as compared with a week before, there was no appreciable increasc of the swelling on the throat and no apparent increase of the cancerous trouble in the throat.

Samuel Bowman, of Circleville, Ohio, with his family and visitors, was poisoned Monday by unknown persons. Mrs. B. died and her husband is not expected to recover.

The so-called charges against Auditor Brown, in Iowa, were brought to the attention of the grand jury of Polk county at Des Moines. It spent three days in investigating the charges against the auditor and his deputy, and declined to return any indictment. Gov. Sherman and his ring are now worsted.

Another indictment (for grand larceny) has been found against Ferdinand Ward, in New York. It is alleged that just before the failure of the Marine Bank he carricd off a bagful of its securities.

The Bartholdi statue will be lighted at night by electric lamps at the base, the rays being cast upward by means of strong reflectors. From the uplifted torch there will be thrown a vertical beam of light, reaching the lower cloud stratum, from which it will be reflected far out to sea. The idea of rays streaming from the diadem has been abandoned.

Wednesday evening an attempt was made by three masked men to assassinate Dr. Underwood and G. H. Riteneur near Eldora, Iowa. These gentlemen were prominent in the prosecution of the Rainsberger brothers for a murder committed last November, and Thursday two brothers of the alleged murderers were arrested for the attempted assassination. Early Friday morning the two were taken from the Eldora jail by a mob and riddled with bullets.

FOREIGN.

Dispatches from Bombay, June 2d, stated that a disastrous earthquake had taken place in Cashmere, a country in India. The shocks were very severe at Serinagur, the capital of the country, beginning on Sunday and continuing at intervals of ten minutes for days. The barracks in which several hundred soldiers were quartered, were completely destroyed, collapsing so suddenly that half of the men were imprisoned in the debris and fifty are known to have been killed, while a hundred were injured. A portion of the city was demolished, while of the remaining buildings very few escaped damage, many having large rents made in them. The people became panic-stricken and fled from the city, taking refuge in booths and tents in the open fields The Mohammedan mosque in the little town of Saguir, twenty miles north of Serinagur, was demolished and 200 persons were killed.

Thus far this season over fifty persons have committed suicide over gambling losses at Monte Carlo.

The law prohibiting manual labor on Sunday goes into effect in Vienna on the 11th inst.

The Princess of Wales is reported to be endeavoring to secure a meeting between the Prince of Wales and the Czar of Russia with the view of establishing a permanent peace between England and Russia.

Prussia has presented a scheme in the Bundesrath for a canal from the North Sea to the Baltic to cost 156,000,000 of marks, Prussia to pay 50,000,000 and the remainder of Germany 106,000,000.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	87¾	@89
No. 3	78	@79
Winter No 2		@95
Corn—No. 2	45¾	46
Oats—No. 2		33½
Rye—No. 2		66
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		10 25
Butter, medium to best	10	@15½
Cheese	05	@10
Beans	55	@1 40
Eggs		11
Potatoes per bus	35	45
Seeds—Timothy	1 40	@1 55
Flax	1 30	1 38
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 15	@5 65
Common to good	2 40	@5 00
Hogs	3 40	@4 25
Sheep	2 50	@4 75

NEW YORK.

Flour	3 40	@6 15
Wheat—Winter	92	@1 00
Spring		94
Corn	51	@67
Oats	40	@46
Mess Pork		12 00
Eggs		13½
Butter	8	20
Wool	13	@37

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Cattle	3 00	@5 40
Hogs	3 70	@4 85
Sheep	2 00	@3 00

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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REV. A. M. MILLIGAN, D. D.

Nineteen years ago (May 13, 1866) Dr. Milligan preached his first sermon as pastor of the First Reformed Presbyterian church, Pittsburg. His text was: "I determined not to know anything among you, save Jesus Christ, and him crucified." His last sermon was preached in his brother's church in New York city, from the text: "I know that my Redeemer liveth." Taken more than a year ago with Addison's disease of the kidneys, he went to California last fall in the hope of recovery. As days passed by and strength failed, he began to long for home that he might breathe his last among children and friends. Together with his wife, who had faithfully and tenderly attended him, and Rev. N. M. Johnston, of Oakland, an old and valued friend, he left the Pacific coast. In Wyoming, some twelve hours west of Cheyenne, death brought him a final release from suffering and entrance on glory. To-day his body is brought back to this city (Pittsburg) which he loved so well and where he labored so long, and tears are in the eyes of many beside his relatives and friends. This life, now ended, was in many respects a remarkable one and deserves more than a passing notice.

He was born in Vermont, of Scotch parents and united in his character the distinguishing excellencies of the Scottish and New England people. A member of the Reformed Presbyterian church, he inherited the reverence for the Word of God, the love of civil and religious liberty, and the hatred of all injustice which was ingrained into the men who were harried by the dragoons of Claverhouse. A soul thus in accord with the Divine will was armed and sustained by a mind of unusual acuteness and power and a physical constitution of great tenacity and vigor. Thus equipped by nature, he did not neglect that culture, for lack of which the greatest natural gifts so often perish or are wasted on trivial pursuits.

He began his studies with his father, Rev. James Milligan, himself an excellent scholar, and afterward pursued them in Craftsbury Academy, Vermont His father removing to Western Pennsylvania, he took his college course in Western University, and pursued his theological studies in the Seminary of his church at Allegheny City. He was licensed to preach in 1847, and in 1848 was ordained and installed as his father's successor in the congregation at New Alexandria.

He remained in this place until 1852 or 1853 when he removed to Philadelphia, where he preached to the Third congregation until 1854, when he was asked to return to the New Alexandria congregation, with which had now been united those of Clarksburg and Greensburg. Here he continued his work until, 1866 he accepted the call to the Pittsburg congregation of which we have already spoken. During all these years he was a most faithful and efficient pastor,



REV. A. M. MILLIGAN, D. D.

earing for the flock over which the Holy Ghost made him minister with the greatest tenderness and love. There have been, and will be, wet eyes and sorrowful hearts in all these congregations now that the end of this loving, useful life has come.

But although so faithful in all the departments of ministerial labor, he never made the mistake of isolating himself from the practical affairs of men. Against the system of American slavery, then in the height of its power, and holding in a terrified silence legislatures, pulpits, papers, and the platform, his whole nature rose in indignant protest and, without conferring with flesh and blood as to consequences to reputation, property or life, he thundered against that iniquity like an inspired prophet. He was ordained as we have seen in 1848. This was the time of the Dred Scott decision, and of that covenant with death and league with hell, known as the Missouri Compromise. Against these particular symptoms of the nation's disease, along with their source, he adopted in fact, if not in words, the platform of Garrison: "On this subject I do not wish to speak or write with moderation. I will be as harsh as the truth, as uncompromising as justice. I will not retreat a single inch, and I will be heard."

When John Brown made his raid into Virginia many even of those who were hostile to slavery hesitated to justify him. Not so Dr. Milligan. He boldly approved his course, named one of his sons Oswatomie Brown, wrote a letter of sympathy to him while caged in that Charleston jail and gladly shared the insane hatred and contempt of a nation which was then partner with slave drivers as it now is with dram shops. He followed truth, about to be crucified, "without the gate bearing its reproach."

Rotten eggs were thrown at him; a cartoon entitled: "The Nigger Lover," represented him as kissing a negro woman; at Greensburg twice and at Blairsville and Elder's Ridge once, he was burned in effigy; at St. Louis, a mob of a thousand men surrounded the church in which he was preaching, howling and demanding that he leave the city. None of these things moved him, but he held on his course as the one of whom Wordsworth says:

"My soul was like a star and dwelt apart."

He denounced oppression and oppressors. He opened his mouth for the dumb; became the champion of the downtrodden, ignorant and despised; and dinned in the ears of a sleeping church and an angry world God's denunciation of that giant inquity; nor did he lose heart or zeal until it was pushed into the pit whence it came.

So, also, when the question respecting secret societies came before him for a judgment his only inquiry was, what is the truth? and when he saw that these organizations, under pretence of goodfellowship and charity were simply conspiracies against society, the state and the church of God, he took arms against them as against slavery before. Those who heard him in Library Hall a few years ago, on Masonic oaths will not soon forget the clearness and power with which he showed the blasphemy of calling on a holy God to witness to such obligations as are assumed by the members of that and similar organizations.

But of what use to particularize, when any chance picked incident of his whole career illustrates this same predominant characteristic. As was well said by Dr. McAllister at his funeral: "He never counted sides, but only desired to know where right lay; and that determined, took his position by it. From which position he never suffered the clamors or howlings of men to cause him to withdraw by so much as a hair's breadth for so long as an instant of time."

He was favored above many. His father, his brothers and sons all are, or were, preachers of the Gospel. In his church he was universally beloved, and he saw the work of God prosper in his hands. In the fall of American slavery he witnessed that for which many great and true-hearted men longed, but without the sight of which they died. In his last illness, though far from home, he was in the midst of friends and each moment of his lessening days was brightened by the loving cares of his faithful wife. And on the other side he is not a stranger but greeted by children and the Master whom he loved so well, receives a crown laid up, enters a mansion prepared, and joins a great company of apostles, martyrs and saints.

The funeral services were held in his own church which was crowded with relatives and friends. Rev. Prof. D. McAllister, D. D., Rev. Mr. Burchard, Rev. Dr. Cooper, Rev. Dr. George, Rev. Pollock Johnson, Rev. Prof. D. B. Willson, Rev. Dr. Sproull, and Rev. N. M. Johnston of Oakland, Cal., took part in the services, Dr. McAllister conducting them with rare good taste and judgment. There were many beautiful floral offerings, and the speakers seemed each to feel how far short of his worth were the words they spoke. He sleeps in Bellevue cemetery waiting the resurrection morning, when glorified and immortal he shall rise to meet the Lord.

In our human blindness we are accustomed to speak of such men as cut off in the midst of their usefulness. How contrary to fact! When the sun sinks in the West after a long day of service, and leaves the heavens full of trailing splendors we never think of him as dead, but recognize the fact that he is enlightening other lands, bringing gladness to the young, hope to the sick, painting the flowers and ripening the corn on millions of fertile fields. Is it not so with those whom we call our dead? Are not they who so loved to serve here, already entered on wider fields of usefulness? Freed from hindrances and enabled to touch more gently, more firmly, more efficiently the hearts of men? Ought we not to see a deeper meaning in the words of our blessed Lord: "He that liveth and believeth in me shall never die?" Sorrow we must. This is appointed us, but we can hope in the midst of our sorrows and find the clouds of grief always glowing with rainbows which seal the covenant of God.

There is seldom a death which more forcefully suggests such thoughts than that of Dr. Milligan. He was a rare man. In stature more than six feet tall, well built and weighing over two hundred pounds, though never showing flesh; a strong and massive head, a flashing eye, a gentle, loving face, he was in appearance calculated to attract instant attention. He was a good student, and his mind, brushing aside the cobwebs which so hopelessly entangle

the thoughts of weaker men, struck at once the hinge point of every question submitted to it. These qualities were not, however, his chief glory, but rather that absolutely unswerving integrity which, joined to his courage and faith, made him a leader in every good cause which asked his aid.

He was a trustee of Western University, president of the National Christian Association, a chief support of Geneva College, of whose board of trust he was vice president, and in every gathering for truth and righteousness which he could reach, his voice was heard. He attached to himself almost every man with whom he came in contact, even those who were his enemies, because he told them the truth. Such a life is far from ended when the benediction is said at the grave. Not to mention the service which he may perform in that spirit land to which he has gone, he still remains on earth in hearts purified, elevated, strengthened, encouraged and his influence always mighty for good, will extend in ever widening circles until the Lord himself comes.

Pittsburg, May 14.

A NEGLECTED FIELD.

THE COLORED CHURCHES OF THE SOUTH AND THE DUTY OF THE N. C. A.

I have found no State in the South where secret societies and so-called benevolent societies are a greater curse to the colored people than in Lousiana. There are over seventy lodges of secret orders for the colored people in New Orleans, including 11 Masonic, 12 Odd-fellows, 7 Knights of Pythias, 1 Brothers of Friendship, 3 Ancient Order of Forestry; and 8 connected with these that admit women; 19 Brothers and Sisters of Love and Charity, 7 Good Samaritans and 3 Patrons of Husbandry. In addition to the secret lodges there are 28 labor organizations and a large number of societies for taking care of the sick and burying the dead, as the "Morning Star," "Evening Star," "Hickory Boys," etc. There are still more secret societies among the white people in New Orleans than among the colored.

These secret societies have been organized in nearly all parts of the State. When one sees how much money these poor, deluded people spend in rooms and buildings, fees and dues, regalia, etc., and how much time they waste in parades, it is easy for him to see why they are kept poor and do not support their schools and churches better. The preachers have as a rule taken the lead in these societies. Some have even quit preaching to engage in the organization of them; but I am glad to see that many of the better pastors have begun to see the evil connected with them and are opposing them on principle. They see that they are sapping the life of the churches, spiritually, as well as financially. I met a pastor of a large church a few days ago, who told me that he and his people had helped to build two halls for secret societies, and now when he wanted to build a church house he found that so many of his members were members of those societies and it cost them so much to keep up their dues that he could not get the money needed. Hundreds of churches are in a similar condition. This man and hundreds of others would oppose the societies if they had the courage to do so. Their oaths of secrecy and the fear of the influence of the orders make cowards of them. Many of the best of the colored Baptist pastors in this State have quit attending the meetings of lodges, and I am hopeful that some of them will become strong enough soon to openly renounce them.

During the past month I have met about one hundred and fifty pastors, and many other leaders in the colored Baptist churches, in meetings that I have held in western and northern Louisiana, and have freely talked to them in all the meetings about these societies as well as other evils. They have manifested deep interest in all that I have said. The fact that I can speak from personal knowledge, "give my experience" in some of the secret orders, evidently adds weight to what I say, and I feel sure that some will be led to imitate my example in renouncing all forms of secretism.

The National Christian Association has a far greater work to do among the colored people of the South than any of its friends perhaps realize Thousands of dollars ought to be spent in circulating the *Cynosure*, in distributing tracts, and in the employment of men to visit the schools and churches, who would not only show the people the evils of secret societies, and other societies, but teach them true principles of benevolence and show them how to organize their churches so that through them, the divinely appointed channels of benevolence, they might "visit the fatherless and widows in their affliction" and while so doing, "keep themselves unspotted from the world."

I often find evidence of good done by Bro. Hinman and Bro. Feemster during their visits South some years ago, and also from sending the *Cynosure* to colored pastors. H. WOODSMALL.

Monroe, La., May 22, 1885.

THE CHURCH WALKING WITH THE WORLD.

Why is it that God's kingdom on earth must ever be made up of the inevitable "church and society?" If "one sinner destroyeth much good" why take the world's people, install them "trustees" and thus form an alliance by indirectly uniting what God has forever separated?

These so-called "friends of the cause" are its bitterest enemies; for they assume that man though acting in disobedience, covered with the cloak of worship, can be accepted. Christians practically affirm that unbelief can assist in God's work, and insolently inquire, "Doth God regard?" An organization of Christians here in Alabama elect trustees, all Odd-fellows, some out of the church, some in it. A donation was to be held. The Odd-fellows said, "Take our hall and welcome." The church accepted.

Then the trustees wanted an O. F. lecture in the church! The poor Christians hung their heads submissively and said, "Oh! we *must*; we've had their hall you know." So instead of "separation" we have amalgamation. After disregarding God's order and the first principles of power, we kneel in God's temple and pray and beseech and supplicate and try to *move God* and *stir up* the Holy One to "plead his own cause;" as if God were indifferent to the "cause" that lies nearest his heart of anything on his footstool.

O that God's people would remember that his "eyes run to and fro through the whole earth to make himself strong in behalf of those whose heart is perfect before him." "Why say ye, Lord, Lord, and *do not* the things *that I say?*"

When I go into a city church and cast my eyes about there is the "soft raiment" of the pew-holder. There is no lack of wealth, or learning, or numbers, or talent. The church has a great deal more than it is willing to consecrate to God. Hence the absence of *power*, so evident to those who cannot offer "strange fire," or fire of their own kindling.

Moody often meets with churches that are *run* by one man. This man is invariably a man of wealth or position; a worldly man. Moody scents an enemy. Is told that "there are obstacles that cannot be overcome." Moody coolly affirms that he knows of no obstacle that the Lord can't remove, and the "bond-woman's son is cast out," for this son will ever mock the fruit of faith.

These "sons" get into the church by amalgamation. The true spirit of faith grows fearful concerning God's promise, and alliances are formed with the Egyptians that the Lord's cause may prosper. At first the thing sought looks very good, though the way it was sought was not of God. Hence God's comment proves true: "And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren." Gen. 10: 12. These Ishmaels are still in the church, and their "hands against" the true seed.

I spoke of this state of things to Christians from whom I had reason to expect sympathy. I was surprised to find them ready to accept church officers out of the church, saying that it looked generous and free and showed an interestedness, etc. One further stated that my views were just like a "close Baptist," and wondered if I did not offer prayer like some, and then repeated the hackneyed story of him who prayed, "O Lord, bless me and my wife, my son John and his wife, us four and no more."

Many a time have I found that reproof involves a double trouble. He who sees evil and warns the people, is judged for seeing it, hated for reproving it, and mobbed for exposing it. Such is the price paid for holding up a beacon light. Such the penalty for being a faithful steward according to the dictates of a pure conscience. Yet God is true and faithful and graciously grants his "little ones" a glory that bids them tread the furnace superior to the element that rages within. True service has its "times and seasons" and in keeping God's commands there is "great reward."

As we advance in service, the very fact that we advance is understood by meeting new duties and fresh disquietudes. Every stage of Christian experience proves this truth. I have before me another's words, which are so much better than my own that I will quote from a chapter on the life of Joseph:

"Faith, sonship and service with all their trials are not so pressed as the pure and loving soul of fidelity to truth. The Joseph's are mocked and sold by brethren. They are slaves, while they who took the price have wondrous liberty. They are tempted, but will not yield, but suffer bondage, the innocent for the guilty. Shut up in prison and bound. Being is proved to be far more than doing. 'John in prison' is led to doubt what 'John baptizing' never questioned. They that 'will be perfect' must be shut up. Till we have felt it we cannot conceive that sickness of heart, which at times will steal upon the patient sufferer: that sense of loneliness, that faintness of soul, which comes from hopes deferred and desires unfilled, the selfishness of brethren and the heartlessness of the world.

"We ask ourselves, If the Lord were with us should I suffer thus? not only the scorn of the great, but even the indifference and neglect of those whom I have served, who yet forget me. So Joseph might have asked; and so till now may the elect ask, as they stand alone without man's encouragement or sympathy, not turned aside by the falsehoods of the vile, or the scorn of the learned, with their face set as a flint, yet deeply feeling what such an endeavor costs them. To get a glimpse of this sorrow needs an instructed eye.

"Faithfulness cannot go unrewarded, the blessing may seem to tarry, but for every delay there shall be the largest interest. *Fidelity approves itself.* 'In all things they approve themselves, in much patience, in afflictions, in stripes, in imprisonments, in tumults.' Thus journey on the Lord's beloved. Joseph lives to see every secret wrong redressed, and his deeds of truth and love manifested. His brethren live to see chastening, self-reproach and humiliation."

Thus Bible facts are examples set forth to explain Bible doctrines. They are as "great spoils" to Bible Christians who live on "every word that proceeds out of the mouth of God." J. E. L.

SIXTY YEARS AGO.

"I add a second circumstance which seems a hardship to the enlightened and conscientious part of the clergy. When we baptize children we thank God 'that it hath pleased him to regenerate them with the Holy Spirit, to receive them as his own children by adoption and incorporate them into his holy church.' When the same children are presented to the bishop for confirmation, he also addresses the Divine Being as 'having vouchsafed to regenerate them by water and the Holy Ghost and as having given unto them the forgiveness of all their sins,' while many of them are as vile young rogues as ever existed. Then when we come to bury them, we dare do no other than send them all to heaven, though many of those we commit to earth have been as wicked in life as men can well be on this side hell. This surely is a great hardship. Yet we have no remedy. We must do it or forfeit our roast beef and plumb pudding."

The above extract is from a volume vindicating Christianity against Tom Paine sixty years ago. The author was the Rev. David Simpson, minister of Christ church, Macclesfield, England. He does not defend wrong practices, even if under the authority of his church, but although we seldom meet with such an open candid avowal of serving error for the sake of the "roast beef and plumb pudding," yet there can be no doubt that many men to-day in different denominations do not testify against popular evils, fearing to incur persecution for righteousness' sake by consistent testimony against them. Such was slavery; such is intemperance; such is lodgery. Each of them is in its very nature hostile to Christianity, and the last one is a hypocritical Judas which kisses the Master to betray him. May God in mercy awaken the sleeping consciences of his professing children in this day and generation. All honor, therefore, to the courageous men who avow their honest convictions. T. H.

When evil habits have once been confirmed they can be overcome seldom or never by the call of duty or by a sense of moral obligation, but by the power of some new hope, some new interest or affection, and, most of all, by the power of that affection which is called forth by the revelation of divine grace.—*Scotch Sermon.*

In self defense, at Cincinnati early Tuesday morning, Dr. E. E. Loy shot and killed his brother-in-law, Harry Champlin. The latter, who was in a half drunken condition, began abusing his mother, and also struck a lady visitor with a chair. Dr. Loy and the coachman attempted to get Champlin to bed, when he rushed down stairs, and securing a carving knife, threatened the doctor, who then fired with fatal effect. Loy was released on a $10,000 bond.

THE VOICE OF THE PEOPLE.

Swing inward, O! gates of the future;
Swing outward, ye doors of the past,
For the soul of the people is moving
And rising from slumber at last;
The black forms of night are retreating,
The white peaks have signaled the day,
And Freedom her long roll is beating,
And calling her sons to the fray.

And woe to the rule that has plundered
And trod down the wounded and slain,
While the wars of the Old Time have thundered
And men poured their life-tide in vain;
The day of its triumph is ending,
The evening draws near with its doom,
And the star of its strength is descending
To sleep in dishonor and gloom.

Tho' the tall trees are crowned on the highlands
With the first gold of rainbow and sun,
While far in the distance below them
The rivers in dark shadows run;
They must fall, and the workman shall burn them
Where the lands and the low waters meet,
And the steeds of the New Time shall spurn them
With the soles of their swift-flying feet.

Swing inward, O! gates, till the morning
Shall paint the brown mountains in gold,
Till the life and the love of the New Time
Shall conquer the hate of the Old.
Let the face and the hand of the Master
No longer be hidden from view,
Nor the lands he prepared for the many
Be trampled and robbed by the few.

The soil tells the same fruitful story,
The seasons their bounties display,
And the flowers lift their faces in glory
To catch the warm kisses of day;
While our fellows are treated as cattle
That are muzzled when treading the corn,
And millions sink down in Life's battle
With a sigh for the day they were born.

Must the sea plead in vain that the river
May return to its mother for rest,
And the earth beg the rain clouds to give her
Of dews they have drawn from her breast?
Lo! the answer comes back in a mutter
From domes where the quick lightnings glow,
And from heights where the mad waters utter
Their warning to dwellers below.

And woe to the robbers who gather
In fields where they never have sown,
Who have stolen the jewels from labor
And builded to Mammon a throne;
For the snow-king asleep by the fountains
Shall wake in the summer's hot breath,
And descend in his rage from the mountains
Bearing terror, destruction and death.

And the throne of their god shall be crumbled,
And the sceptre he swept from his hand,
And the heart of the haughty be humbled,
And a servant be chief in the land;
And the Truth and the Power united
Shall rise from the graves of the True,
And the wrongs of the Old Time be righted
In the might and the light of the New.

For the Lord of the harvest hath said it—
Whose lips never uttered a lie—
And his prophets and poets have read it
In symbols of earth and of sky,
That to him who has reveled in plunder
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempest and torrent shall come.

Swing inward, O! gates of the future,
Swing outward, ye doors of the past,
A giant is waking from slumber,
And rending his fetters at last;
From the dust, where his proud tyrants found him
Unhonored and scorned and betrayed,
He shall rise with the sunlight around him
And rule in the realm he has made.

—*James G. Clark in Woman's Tribune.*

ASSOCIATED EVIL-DOING.

That ancient command, "Thou shalt not follow a *multitude* to do evil,"—(Ex. 23: 2,) was given in divine wisdom, and is especially important in view of the fact that iniquities committed by several persons in common, are rarely, if ever, repented of, confessed, or corrected. Peter sinned, and "went out and wept bitterly;" Judas sold his Lord, and returned saying, "I have sinned in that I have betrayed innocent blood," and cast down the accursed silver in the temple; but when did the Sanhedrim, the great council of the Jews, ever confess *their* guilt in condemning Christ, in murdering Stephen, in scourging the apostles, or in persecuting the church?

Was there *ever* an ecclesiastical assembly known to confess or undo a sin, an outrage, or a wrong that they had done? Sometimes, after years have elapsed, and *other men* have taken the place of the wrong-doers, corrections and confessions have been made; but that has been one body of men confessing the faults of *another body* which committed them. But for any associated body of men to undo a wrong which *they* themselves have done, is almost too much to expect in this world.

Most persons who have had acquaintance with ecclesiastical matters can recall instances where flagrant wrongs have been committed, sometimes by honest men acting under the direction of self-willed leaders, or unscrupulous lords over God's heritage;—wrongs that most who knew them would in private conversation freely admit and deplore; and yet they would join hands with the wrong-doers and allow right to be trampled under foot, or observe a judicious silence, which would inure to their own personal advantage; and then after years spent in ineffectual toils, would wonder at the absence of divine blessing, and try to lay the blame on sinners who did not receive a message which was preached without power and heard without effect.

Sometimes a church is cursed for a whole generation by the palsying power of a great wrong perpetrated, unconfessed, and unrepented of; and not until death has gathered those who are responsible for it, does the divine blessing fall upon the desolate and dewless soil.

God calls upon men to put away evil. It is not easy to persuade an individual to correct a wrong. It is tenfold harder to persuade a corporate body to do the same thing. There is almost always some one too blind to see, too deaf to hear, too unreasonable to be convinced, and too stubborn to yield, and hence a wrong thus done, usually goes to the judgment to be made right.

How important that Christian men, learn to walk carefully before the Lord, guided by reason, conviction and righteousness, rather than to follow the crowd, and be swept into crooked ways. It is better to be *alone with God* in the desert or the dungeon, or to be steadfast for the right, and valiant for the truth amid a thousand foes, than to go with the multitude into the crooked paths, and sin against the Lord in following others who are swift to do evil.—*The Armory.*

A CONVERTED PRIEST TO THE AMERICAN CARDINAL.

"The Converted Priests' Home,"
St. Anne, Kankakee Co., Ill., May 20, '85.

To Cardinal McCloskey,

Sir:—As you are the representative of the Pope on this continent, it is to you I must address this document.

Born in the church of Rome (Feb. 1865), a native of Limerick, Ireland, I have found myself constrained to come out from her, in order to obey the voice of my conscience.

But before giving you the reason for that solemn action, let me tell you that our merciful God has given to me more than to many others of our nation, the opportunity of knowing her unspeakable and secret abominations and to understand her errors when very young. I had an occasion of living with a priest who is very closely related to my mother, and it is from the very words and actions of that man that I had begun to suspect that the religion of Rome was nothing more than a deception, a fraud. Yes, it is then I have read for the first time those words of fire written by the finger of God on the walls of the Roman Catholic church: "Mystery; Babylon the great, the mother of harlots and abominations of the earth."

Beastly drunk almost every day, he was saying his mass every morning and preaching with zeal and burning eloquence every Sabbath the doctrines of his church, to his poor, deluded people. Many times staggering at the altar from the large quantity of wine he had drank under the name of "The Body and Blood of the Lamb of God," he was holding in his hands and giving to the people what he pretended, and what he assured his people was his Saviour and God, Jesus Christ. And will I relate what was daily occurring between him and his two servant girls when he was in that state of brutish drunkenness? No, my pen refuses to unveil those mysteries of hell.

But you will probably answer me: Is it the fault of the holy church of Rome if that priest is a beastly drunkard? Was not a Judas found among the twelve apostles chosen by Christ himself? Cannot the church of Rome be holy notwithstanding the infamous conduct of that priest, as Jesus was the Holy of Holies in spite of Judas?

I will answer you that your comparison would have some weight if there were only one wicked, debauched, swindling priest among twelve honest ones. But it is the contrary. I have seen with my own eyes during the time I have been within the walls of that modern Babylon, that there are not twelve sober, honest priests for every one drunkard; but there are twenty-three drunken, profane, debauched, swindling priests against one, whom I will not call honest, but a little less debauched and more prudent in his public life than the rest. What I say here, I say it in the presence of the great God who will judge me hereafter. I have no personal feelings against any priest, bishop or cardinal. It is the contrary. Without a single exception they have been exceedingly kind and genteel towards me. I do not hate their persons, but I abhor their secret and public vices, and I say with my Saviour Jesus Christ: "A good tree cannot bear bad fruit." Rome cannot be the blessed tree of life, planted on earth, and watered with the blood of Calvary. It is a bad tree, for it gives almost nothing else but bad fruit.

Your celibacy is one of the bad fruits which grow on that bad tree—your celibacy is a fraud. Your priests, with very rare exceptions, do not observe it. Your celibacy is a mask to deceive the world, it is a veil behind which your priests lead a life of nameless debauchery. I have the proof in hand of that fact, if you dare to deny it. In the very town from which I addressed you this letter, your bachelor priest lives alone, these last two years, with a beautiful girl.

Your "auricular confession" is another specimen of the bad fruit borne by that bad tree which was planted by the hand of Satan among Roman Catholics. Public decency prohibits me from mentioning the infamous things thrown into my young heart and soul by my Father Confessor the very first time I went to confess. I could swell a volume larger than that book, "The Priest, the Woman, and the Confessional," by Father Chiniquy, ex priest, were I to tell you all that I know of your "auricular confession." Suffice it to say that I corroborate every word written in that beautiful work—that book which ought to be read by every father of a family and every citizen of the United States. Your calling Mary "the mother of God" is another bad fruit of that corrupted tree, the church of Rome. If Mary is the mother of God, then God must be younger than Mary; he must be younger than Joachim and Anne, the parents of Mary. If Mary is the mother of God, then Adam must be older than God, for he was older than Mary. Your God, then, who had Joachim with Adam for grandfather, and Anne with Eve for a grandmother, must be a false God, and you worship an idol under his name.

Your transubstantiation is another specimen of the fruit of that miserable tree, Romanism.

God himself on Mt. Sinai, when giving his eternal laws to man, said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them." (Ex. 20.)

Christ could not break that commandment by ordaining his apostles to take a little cake, make a graven image, and change it into a God. The wafer-god you adore is an idol, and you, Cardinal, are an idolator with all the Roman Catholics every time you celebrate what you call "the mass." I could show you many other bad fruits decaying on that unprofitable tree, Romanism, but this is enough. I am almost certain you will be satisfied with the foregoing facts. After having been not only an ecclesiastic, but a novice and professor with the Monks of St. Viateur in the United States, I must say that I have seen enough of that church to convince me that she is not the church of Christ. I give up her blasphemous teachings and her lying tradition to follow the Gospel of Christ, which tells me that salvation, eternal life, is a gift of God, purchased by the death and blood of Christ. I have looked at the gift and found it unspeakably grand and good. I have accepted it. Rich and happy in its possession to-day, my only ambition is to invite my poor and dear fellow-countrymen to break the fetters which bind them, and shatter the ignominious yoke of Rome, to follow and love Christ as their only Saviour, Light and Life.

Truly yours,
John Styles, *Ex-Monk.*

A great many people think that unbelief is a sort of misfortune, but do not know, if you will allow me the expression, it is the damning sin of the world to-day. * * * Don't think for a moment that it is a misfortune, but just bear it in mind it is an awful sin, and may the Holy Spirit convict every reader that unbelief is making God a liar. Many a man has been knocked down on the streets because some one has told him he was a liar. Unbelief is giving God the lie; that is the plain English of it.—*Moody.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXIII.—*Continued.*

"We've missed you at the lodge meetings lately," began Mr. Basset with his easy, cordial smile; "and last night especially. We had an installation, and there were a good many visitors from neighboring lodges—some notable ones. So it was really quite an occasion, and if I had had a doubt of your being there I should have called round. This lack of interest among members hurts Odd-fellowship more than the attacks of all the anti-secret fanatics. Now I was looking over the reports of the Grand Lodge the other day, and I find we are really losing ground in spite of large accessions—so many members drop away after the first year and neither attend nor keep up their dues."

Stephen's eyes were by no means fully opened to the evils of secrecy, but he had begun to feel a natural disgust for the reiterated mummeries of the lodge room. The principles taught might be all right—might even be as Mr. Basset had so many times averred, a perfect religious system, able in the absence of any other guide to lead its devotees straight to heaven; but Stephen had a strong dislike to farce, and an equally strong dislike for inconsistency. The Odd-fellow ritual, especially the coffin scene, had not in the beginning recommended itself to his common sense or his good taste; and worse than that he had reason to fear that there existed a deplorable laxity in practice among many of the members of this "moral" order. He had fully meant at some convenient season to have a serious talk with Mr. Basset, in the hope that these unpleasant doubts and suspicions might thereby be laid to rest, and the present occasion seemed favorable. So he began, rather hurriedly and with a half wish that the talk was safely over, for between his desire neither to offend Mr. Basset nor compromise the truth he was not likely to find very smooth sailing.

"I have been pretty busy of late with one or two important cases, and the installation quite slipped from my mind last night. But now we are on the subject, I must say that I have lately learned facts which have both surprised and pained me. I find there are quite a number in our lodge who are in one way or another connected with the liquor business. I am trying, as you know, to serve faithfully the temperance people of this city who have done me the honor, though young and unknown, of making me their special attorney. And it is embarrassing to feel that I am joined by lodge vows with men who have a personal interest in supporting the traffic. I can well see how cases may, and no doubt will, arise in which I shall have to act against a brother Odd-fellow or stultify my conscience. And I have been seriously considering whether it would not be better on the whole to procure a demit and withdraw from the lodge entirely. I have nothing against the order personally, and I know there are good prohibitionists in it. But that has nothing to do with the difficulty, for it is not with those that my business as temperance attorney will be likely to bring me into collision. Why, I know from undisputed authority that the saloon property which pays the heaviest tax in Jacksonville is owned by an Odd-fellow, a prominent member of our lodge."

"Oh, if you come to that," answered Mr. Basset, whose countenance, after the first start of surprise, settled back into its usual agreeable smile, "no social or even religious organization was ever perfect. Look at the church! I can point out to you members in good standing who do that very thing. I could count you off a dozen, to say the least, good Methodists and Presbyterians, who rent their property to saloonkeepers. I don't excuse such inconsistency of course, but the lodge is really no worse than the church when it comes to the point."

Stephen was silent. At heart he felt a thrill of indignation, as if he had heard some courtesan with painted cheeks compared to his mother. If it were so; if he had been deceived all along in both; if one were as good, or, to borrow Mr. Basset's expression, no worse than the other, what better thing remained for a man than to fall back on pantheism, positiveism, or even a refined paganism, and drift into the unknown abyss with the motto of the old grovelling heathen world of St. Paul's day on his lips, "Let us eat and drink, for to-morrow we die." Not that Stephen was really conscious of having any such thought; he would have repudiated it at once had it presented itself in honest fashion. He would have said, "There *is* something better;" and clung to his old faith with the tenacity of a soul that fears shipwreck. But the *unconscious* infidelity which is like the microscopic germs that diffuse invisible poison in the air we breathe and the water we drink, I know of nothing that will guard against that but such a baptism of the Holy Spirit as shall consume these spiritual sporadic germs in its swift, down-rushing fires that take the whole life for a sacrifice and the whole heart for an altar. And it was just this that Stephen lacked.

He was aware that what Mr. Basset had said was sadly, unmistakably true. The churches in Jacksonville seemed to be engaged in a pretty even race with the world, which begat the natural fruits: unseemly rivalries with each other, and spiritual deadness. They had oyster suppers, and fairs, and festivals, and entertainments of every description; and now and then there was a spasmodic effort to "get up a revival," as useless, and perhaps to heavenly eyes as painful and hideous as the attempt to galvanize a corpse into seeming life. Was it strange that this modern Sardis allowed to stand unquestioned on her membership roll the names of those who "took the price of blood and the wages of iniquity?" or that there were even whispered reports of scandalous sin on the part of some of her prominent professors? But why did it not occur to Stephen, as a curious coincidence, to say the least, that every professed Christian whom Mr. Basset vauntingly pointed out as in complicity with the liquor traffic was either a Mason or an Odd-fellow? Why did he not think that union with unbelievers who practiced secret works of darkness might be just as disastrous to the purity of the church now as in early times when such "unequal yoking" was so strictly forbidden?

But Stephen, as we have said, was silent. His silence, however, made no difference with Mr. Basset, who talked on.

"Now just think of all the benevolent work that is being done by the order. I don't mean to say anything to run down other organizations, but for pure charity commend me to Odd-fellowship. Over two million dollars was paid out for relief last year—you can see it for yourself in the printed reports, I believe I've got one in my pocket now. When anybody says anything against Odd-fellowship, there's a plump knock-down argument for 'em. I just turn round and say, 'Why don't the churches do this work?' and that generally shuts them up. Just picture to yourself how many widows and orphans have been made glad; how many desolate homes have been cheered; in short, what a munificent work of love and good-will has been accomplished by the judicious distribution of this immense sum! Whatever else we do, my dear young friend, don't let us circumscribe our charities. 'He that giveth to the poor lendeth unto the Lord.'"

Stephen colored. He was naturally generous and open-handed, and he could not bear the tacit imputation of meanness in his motives for leaving the lodge. But he only reached up to one of the pigeonholes where he kept his papers, and drew out a letter.

"What you say, Mr. Basset, reminds me of a letter that I received to-day from the widow of a certain Jacob Strycker, a lately deceased member of our lodge. I should like to show it to you as it refers to an important matter that I think ought to be set right immediately."

"Jacob Strycker?—let me see," said Mr. Basset. "Oh, I remember now. Mr. Strycker died at Ft. Wayne, slightly in debt to the lodge at the time. That circumstance, you know, cancels all claim to a benefit."

"But hear what Mrs. Strycker says:—'I write to you, Mr. Howland, because you are a lawyer and know about such things. The lodge in Jacksonville to which my husband belonged, and of which I understand you are a member, has refused to give me the customary benefit on the ground that his dues were unpaid at the time of his death. This is not so. He mailed five dollars from Ft. Wayne the day before he died, which was received and credited, and left a small balance in his favor. I know my husband believed that I would be provided for. Will you please look into this matter, and see that justice is done to a poor widow and her fatherless children, though she can only pay you with her blessing and her prayers. LYDIA STRYCKER.'"

"Of course there must be some misunderstanding," remarked Stephen, as he folded the letter. "No lodge in the land, I hope, would take such mean and dishonest advantage of a mere technicality, as Mr. Strycker's money was of course on the road at the time of his death."

"Well, now, that don't seem right, does it? She has written a very touching letter. I declare, I am really very sorry for her. But then as a sensible woman she ought to understand that there can't be any rule devised that will not sometimes and in some cases bear hard. The rule of Odd fellowship is, 'Pay in advance,' and of course there will always be some compelled by misfortune to violate it. In that case all they pay in is forfeited, but they enter with that understanding, so it is really all fair enough when one comes to look at it—only, as I said before, it comes hard in particular cases."

"But Mr. Strycker kept up his dues," interrupted Stephen, impatiently. "Lawfully that money belonged to the lodge as soon as it left his hands."

"Well, I think it would have been better to have stretched the point and handed over the benefit; decidedly I do. Such things give a handle to the anti-secret party if they leak out, and they are sure to. We might pass round a subscription paper for Mrs. Strycker. I don't doubt but you could collect a handsome sum from the members of our lodge by going privately to them and stating the unfortunate features of the case. I would be willing myself to put down five dollars."

"No," said Stephen, rather hotly. "Mrs. Strycker has not asked for charity but justice, and justice she shall have. There shall be an appeal made to the Grand Lodge."

Mr. Basset drummed lightly with his cane on the floor and—a rather strange thing for him—did not immediately reply. Clearly the young lawyer was not made of the most manageable material in the world, and would have to be dealt with carefully, or in other words, dosed liberally with that commodity vulgarly known as "soft soap," which, by the way, as the reader has doubtless perceived, Mr. Basset had a native gift for administering. He had no intention of letting so valuable a member as Stephen Howland slip out of the order. And here comes in the natural inquiry, what made him valuable? and why should Mr. Basset be so specially anxious to retain him?

The former of these two questions is very easily answered. Stephen, as a young and rising temperance lawyer, could give the lodge a moral prestige that would offset any number of Van Gilders. What could more effectually shut the mouth of anybody disposed to carp at the convivial origin of Odd-fellowship, or to intimate that while intoxicating liquors might be forbidden in the lodge room, it still kept up the traditions of its birthplace in an English ale-house by gathering in saloons after the meetings adjourned, or circulating pocket flasks privately in committee rooms to an accompaniment of tobacco smoke, vulgar stories and coarse jokes, than to point to Stephen Howland, attorney for the Law and Order League, as a member in good and regular standing? As acceptable material for the lodge, he ranked nearly equal in point of fact to a popular clergyman.

The second reason is not so easily given. Mr. Basset's love for Odd-fellowship proceeded from mixed motives that could be resolved into unmixed selfishness by a little close analysis. He had an ease-loving nature, and preferred, so to speak, a self-adjustable religion that would fit every phase of worldly requirement; that would have an elastic adaptation to anything doubtful in belief or dubious in practice; in short, something totally different from the tight-fitting Bible code which would expose his moral and spiritual infirmities by conscious twinges as a tight shoe discovers a bunion. This he found in Odd-fellowship. It made no difference that he was nominally a professor of the Christian religion. He could wear the livery of both; and perhaps in the great day of account it will be found that at least a part of the guilt of such hypocrisy must be laid at the doors of those churches that allow this double profession, and thus in effect put the Christless paganism of the lodge on a level with the soul-saving doctrines of the cross. He never consciously avowed to himself that he looked upon Odd-fellowship as a possible covert in case of criminal "imprudence," for he hoped on the contrary never to forfeit what he was very fond of—the good opinion of his fellow-men, by any outward act that would condemn him in the eyes of society. And yet all the while there existed in his mental background a dim shadowy consciousness that the protection clause in the Odd-fellow's obligation might make it a very convenient thing if—but Mr. Basset never carried his thoughts beyond that innocent little preposition.

Stephen, for his part, looked on Mr. Basset as a good-hearted, social kind of a man, though rather shallow. On the whole he liked him. He had a certain open way with him that is always taking to a frank nature, and any suspicion of selfish motives in the latter's evident anxiety to retain him in the lodge was as far as possible from Stephen's mind.

(*To be continued.*)

REFORM NEWS.

LECTURING IN CANADA.

The *Cynosure* has occasionally spoken of Rev. T. L. Wilkinson of Brantford, Oatario, editor of the *Iconoclast*, as an able lecturer against the lodge; we have also selected able articles from his paper. We find the following in a late number of the *Iconoclast* and would urge Canada friends to send for Bro. Wilkinson often aud pay him well. Says the *Iconoclast*:

The editor of this paper believing that secret societies in general were, in many respects, inimical to the unity, spirituality and prosperity of the church of Christ, has prepared a lecture on the subject and is now delivering it as occasions offer, to the people of Canada. It was recently delivered in the Methodist church, West Flamboro, and the local correspondent of the Dundas *True Banner*, in its issue of May 7th, speaks of it as follows: "According to last week's report Rev. T. L. Wilkinson of Brantford, preached on Sabbath evening last in the Methodist church to a good audience. His text was I Peter 5: 8, and was well handled. On Monday evening he lectured in the same church on 'Secret Societies and their relation to the Christian Church.' It was a masterly piece of oratory, being about as well put together as anything we have heard for a long time. Every person we have heard speak of it says it more than met their expectations. If the Rev. gentleman should come this way again he will be sure to have a full house."

Rev. T. W. Jackson, of Copetown says, concerning this lecture, "It is a lecture that every church member should hear. The lecturer shows most conclusively that much time and means and praise due to the church are given to secret societies and the church left in the shade. Too often it is said by Christians 'The I. O. O. F. or A. F. and A. M. etc., nursed me when sick, paid my doctor's bill, etc., but the church would not do it,' when in reality three fourths of the money expended by the secret society was furnished by members of the church and the church robbed of the credit. Some think the condemnation of the secret societies too strong; but this opinion was expressed by persons who had formed an extravagant idea of their excellence and the transition in their minds was too great to carry them entirely with the lecture. Yet they all were led to exclaim 'Oh, if we only had such a church as the lecturer portrays it would be grand,' and yet they do not see that the only way to get such a church is in the line indicated. I cannot speak too highly of the merits of the lecture, both as to the force of thought and also the beneficial effects that must accrue from such an address. More anon."

FROM THE MINNESOTA AGENT.

WINNEBAGO CITY, Minn., June 8, 1885.

EDS. CYNOSURE: I commenced service for the Minnesota State Association, April 6th, and had the pleasure of meeting the Young People's Literary Society of Rev. Sjoblom's church in Red Wing, on April 13th, and gave a forty minute address.

Counselling with Bro. S., he advised to go back to St. Paul. At St. Paul I met Bro. Fenton, who rendered good service in obtaining the Swedish Baptist church, East St. Paul, where I lectured the following Saturday evening. I was entertained by Bro. Fenton, and from Saturday until Monday morning Bro. Forney, proprietor of Forney's Hotel at 108 3rd street, St. Paul, entertained me royally, and I bespeak the patronage of all the friends of reform for Bro. Forney, who is also a good anti-secretist.

From St. Paul to Northfield; could not get a hearing there, not even the privilege to address the students of Carlton College, on the subject of secretism. From Northfield to Red Wing, where I lectured in the Swedish Lutheran church. From Red Wing to Lake City, where I lectured in the Academy of Music, the hall having been engaged and paid for by Bro. T. W. Palmer. From Lake City to Greenwood Prairie, where I preached on Sabbath and lectured Monday, Again from Lake City to Scotch Settlement, where I was greeted by a good audience. From Lake City to Wasioja and vicinity. Attended the meeting of Dodge county Association at Wasioja, gave three lectures at Wasioja Seminary, and went on to Winnebago City.

In the vicinity of Winnebago City I met warm friends of the reform, who both pay and pray for the success of our reform; consisting of such men as Rufus Johnson, his son Albert, Frank Forbes, and the Williamses, all brothers, and connections of Bro. R. J. Williams, who is spending the summer in northern Minnesota for his health, which I pray he may regain.

In relation to finances during these two months, I cannot report favorably, and friends must do more than they have done if the work is to be a success. My expenses were $19.55; collections on the field, $7.66. It was expected that my expenses, and at least $10 per month should be collected on the field. The friends will see that my expenses exceed receipts by $11.89. Collections have been made on subscriptions, of which an account has been kept, not reported here.

There is plenty of hard work to do in Minnesota, and I find great apathy, even among the professed friends of the cause; others again, are ardent and hopeful. If the *Cynosure* could circulate freely all over the State great good would be accomplished. People feel very indignant at the treatment Bro. Dissette is receiving in Illinois; but if he can stand the arguments he receives from Masoury, he will come out victorious in the end. J. P. RICHARDS.

FROM THE KANSAS AGENT.

LECOMPTON, Kan.

DEAR EDITORS:—After my trip in Clay and Riley counties, I returned home; circulated a notice of a lecture in our own church on Monday, May 11th; had a good audience of my brethren and neighbors. At the close nearly all came forward and received tracts and papers.

The next morning I started for Sabetha, and to make connection I had to stay in Washington over night. I visited the Evangelical minister, Rev. H. Toedman, gave him the "Appeal to American Pastors," and some other tracts, and he kindly promised me the use of his church for a lecture any time when not in use. Next day reached Sabetha. We were troubled some about getting a place to speak in; but brethren Coleman and Thompson succeeded in securing the Congregational church for Friday evening. Had some conversation with a man who was once a Methodist class-leader, but had turned aside to the "miry places" of Masonry and infidelity. We had a small but attentive audience.

The next day went to Willis, where Rev. G. H. Hemmingway had published appointments for me to preach on the Sabbath and to lecture the three following evenings. Had good and attentive audiences all the time. At the close, Wednesday evening, a gentleman, a very intelligent member of the Wesleyan church, once a professor of mathematics in Mount Pleasant College, Iowa, I think, arose and stated that he had a conversation not long since with a member of the Knights of Labor," who expressed similar principles to those of the German Socialists, the French Communists and Russian Nihilists, and it was time we were aroused to the fact that they were right among us.

While the village of Willis is strongly infected with secret societies, there is an excellent, healthy, anti-secrecy, Christian community around it, and I believe the seed sown there will grow and be cultivated by the kind and earnest pastor and his church.

From Willis I came to Lecompton, where I found the Brethren papering the chapel and preparing for the commencement at Lane University. On Saturday went to the General Assembly of the U. P. church at Topeka. They are an earnest, able body of Christian ministers. I did not hear all the discussion on the secrecy question, but I understood their final action was that as some members of the G. A. R. were now in the church they might remain but that no more be permitted to join.

My notice here was not well circulated, but I spoke Tuesday evening, June 2, to a small audience in the Wesleyan Methodist church.

R. LOGGAN.

FROM THE ILLINOIS LECTURER.

DANVILLE.

I called on Rev. J. F. Stout, pastor of Kimber M. E. church. He seems to think that "there is nothing in it," (penal secrecy), that in due time I would become satisfied that such is the case and return home and let this question rest. He said that he was not a Mason or an Odd-fellow and never had been. That he never had been inside of a secret lodge but once, and that was "simply an insurance order, the Ancient Order of United Workmen." He visited it once only. In speaking of the system as a whole, he said that he considered it "*all foolishness.*" As I arose to leave he wished me well and bade me a hearty God speed!

I next called on the mayor of the city, J. Baird, Esq., who assured me that I should have the privilege of speaking on the public square, if I did not obtain any other place for the purpose. S. M. Mansfield kindly endeavored to obtain Armory Hall for me. Meanwhile I called to see the city marshal, Mr. L. Myers, who assured me that he'd "take due notice and govern" accordingly in case I decided to speak out doors.

I next called to see the sheriff who is a Mason. He assured me that he would have no objection to granting me the use of the court house on that account, but that the county authorities had passed a resolution against the use of the building for any purpose, other than holding court. I determined to publish my notices to the effect that I would preach in Ellsworth Park at 3. P. M., on Sabbath, and on the same evening at seven o'clock on the public square.

Then I called at the city hall to see the marshal and while waiting for him, I walked into the fire department just under the city hall. When I came to see the marshal the first time, I left a lot of reform tracts, *Wesleyan Methodists* and *Cynosures* for the firemen to read, on the table provided for that purpose, and this second visit was to see what effect these tracts and papers had. One of the men on observing me said to another:

"Did you see that crank who was giving away pamphlets against Masonry down near the post office?"

"No. He ought to be kicked out of town. Who pays him for it? What good can he do?"

Here a third one joined in the conversation: "He's a perjured man; I would not believe him under oath."

"Well, sir!" cried number two, "He's about as bad as old Blanchard! I heard *him* lecture once, and he claimed to have been all through the Masonic lodge, that he knew a butcher in Chicago who murdered his wife and cut her up and shipped her in a barrel of pork to New York. And a man in that crowd who heard him, jumped up and said, 'That's a lie; that man used to work for me and he's a *barber*—not a butcher;' and, sir, he made old Blanchard look right foolish. But that's the way with these fellows; they are making money out of it; it is a money-making scheme."

These remarks were intended for me and calculated to draw me out; but the Saviour's injunction occurred to my mind, "Give not that which is holy to the dogs; neither cast ye your pearls before swine," so I left them.

They have an interesting mission Sunday-school carried on in the rooms of the W. C. T. U. I was invited to open it with prayer, which I did and shortly after hastened to my park appointment where quite an audience was congregated, who listened with apparent interest. A big, well-meaning policeman was not going to let me speak at all, but when I told him I had the consent of the mayor he began to recognize his friends, and said apologetically, "Oh, well! If the mayor said you might speak here, it is all right; but I am afraid that there will be a row if *you* speak here." The latter he repeated three times. But the people seemed interested, and there was no "row."

When night came another large and interested assembly listened to me on the square, to which I spoke for about an hour on the "Legal and Moral Qualities of the Oaths of Secret Societies." I was completely surrounded by a dense crowd of men, and from appearances was virtually in an "open lodge," if the emblems worn by these men meant anything. But they listened with profound attention, and when I closed, they held quite an animated discussion among themselves. For an hour after, there were men still on that spot discoursing the merits and demerits of secret orders.

In the discussion to which they referred I had analyzed the Entered Apprentice and Master Mason's obligations and quoted them in full. Strange to say, they did not deny that these were the obligations of Masonry, but were endeavoring to harmonize them with the duties we owe to God and man. Quite an undertaking no doubt, and with the literature sown broadcast through the city in tract form, one in which they will find employment some time.

One thing has been fully demonstrated here, and that is, that the right of free speech exists in *this city*. A minister who resides in a distant town was present on Sabbath evening when I preached on the square. He called this evening and warned me to "keep a sharp lookout. You have a family, you tell me; now sir, they are more to you than all this. If I were you, I'd take them, and you'd never catch me very far from *them*. You don't know what these fellows may yet do for you. Yes, sir; I am a Mason, an Odd-fellow, a Knight of Pythias. I've been through and know what is in the thing and tell you, *you're* in danger. I would not be in your place under *any circumstances*. Of course, I believe you are conscientious in it. Yes, that's *a good exposition*,"—Doesburg's, GEO. T. DISSETTE.

CORRESPONDENCE.

SELF THE FOUNDATION OF SECRETISM.

CLEAR CREEK, Ark.

I have been a member of the Good Templars' Grange and some other lodges. The object of the first named is unquestionably a good one; but as it lays a foundation of justification of secretism, and builds its hope of reform on purely human agencies, it is objectionable. *Self* is at the foundation of secret societies generally. I am fully convinced that the mucilage of Masonry, aside from personal fear should secrets of the lodge be revealed, is the fact that evil-doers are protected and often—very often, I might say generally—rescued from the power of civil law; and owing to the fact that so many respectable men, professors of religion and even preachers are Masons, the people are deceived as to its true nature. A preacher here, a Master Mason, denies the oaths of Masonry, and explains to his brethren that it is a society having a system of moral laws pointing to the Creator, and is something like a Sunday-school. But those of us who know anything of the inside of the lodge know that it has a tendency to cause its members to lie. I have lectured some here against Masonry, and I affirm that no man can be justified in the sight of God and be a Master Mason. To one who is walking in the light of the Gospel the Spirit will surely tell him even in the first degree of Masonry that a Christian has no place in the lodge. Hence I desire to have the masses informed of this soul-destroying system that they may shun its nets.

So long as whisky is made men will get drunk. The liquor traffic is a monster in the land and should be wiped out. Let us have constitutional prohibition. I will be glad to co-operate with you in any Christian movement for the destruction of these enemies to salvation. Yours for righteousness and peace, N. W. PLYMATE.

SLANDERING JUDGE HAMMOND.

Jabez D. Hammond states in his political history of New York that he was not sufficiently informed to write an account of the Anti-masonic movements that followed the Morgan tragedy, and delegated that task to a competent friend, but intimates conservatively his belief that both parties might have indulged in exaggeration to some extent.

A recent Masonic writer in the history of Otsego county asserts that Mr. Hammond was among the warrant members of the new lodge which was revived in Cherry Valley, N. Y., in 1854, after lying dormant for twenty-eight years. Mr. H. is either misrepresented in this, or his curiosity got the better of his discretion. It is probable that he was then in or approaching the period of dotage interdicted by Freemasonry, as he died at an advanced age the following year.

The above writer states that the minutes of the first meeting and list of warrant members being lost were supplied from memory, and that the master of the old occupied the same position in the new lodge. This is the usual course pursued by Masonic writers to falsify facts and render history agreeable to the fraternity and deceptive to others. Every department of literature is corrupted by unsubstantial data to promote their ends. It is incredible that a name untarnished in its earlier years and sanctioning a denunciation of the lodge, should contribute in its later to the restoration of the lodge. But the dead can contradict no lies. *

A MISSOURI EDITOR'S TRIALS.

A letter dated May 18, 1885, which the editor of the *Investigator* wrote me from Stewartsville, Mo., reminds me of the Lord's soap boiling. For when I began the work, "Three Babylons" which the *Investigator* is now publishing in its columns, the Lord showed me in a vision that he would boil the people into soap, to clean his house with; and the editor's letter makes it look as though the soap is blubbering well in the boiling, which is counted by soap makers a sign of the soap's being good. The editor, F. W. A. Riedel, says: "You, dear brother, throw the light of truth among the people, as though you threw a mountain into the sea, (confusion), and now behold the waves rise, the storm howls, and the whole machinery is in a wild commotion. Sleepers awake, and the bones of the dead are stirring. The drunken grow sober, and the sober drunk. Here is wrath over threat, there joy and triumph. The people begin to disagree among themselves, and split into parties. But after all, many straying sheep will now, I hope, be brought back to the shepherd of their souls."

He writes again under date of June 2, saying, "A formidable persecution is being prepared against me and the *Investigator* by the Freemasons and other secret society men here, who are mostly Methodists and free thinkers, joined together in their church and lodgisms. Your article in last week's *Investigator*, (May 30th), excited in them a real ferocious manner." Bro. Riedel has written me several times of the persecution they are heaping upon him because of his boldness for the truth, in daring to publish my work in his paper; and that some were even threatening to dispose of him at any hazard; and I wrote him some time ago, that perhaps he had better defer publishing the work in his paper, and go on and put it in pamphlet, as he proposes to do after it is gone through the paper. But amid even their threats of taking his life, he goes on publishing the work all the same. And for which I think he deserves much praise.

S. H. PIERCE.

PITH AND POINT.

EPISCOPAL RITES INSTEAD OF HEATHEN.

A Free Methodist, in conversation with an Episcopal rector, speaking on the subject of secret societies, the latter said he belonged to the Masons and Odd-fellows; but said when he acted as chaplain he made no lodge prayers but used the form of his church. He also said he buried many masons, but never used their burial service; said their prayers and funeral services were nothing but *heathen rites*. He was asked if that did not show it to be a heathen institution clear through. He said the Masons talked much about his not using their forms, but they left Christ out and he would not use them. Quite candid for an adhering Mason!—E. F. W.

ODD-FELLOWS AT LAWRENCE, KAN.

The *Cynosure* reveals clearly the spirit of secret societies at the present time. I have already been greatly benefited by reading it. The secret societies are very strong at this place. A regular Odd-fellow service was held here not long ago in a large Baptist church. It is to be lamented that such mummeries should be permitted in the house of God.—JOHN A. HERNBORG, *Lawrence, Kan.*

HEARTY SYMPATHY.

I am much pleased with your paper and can heartily endorse the American platform. I live here in the midst of secret lodges and rebels. If I expected to remain here I would arm myself for the fight. I have the sword of the Spirit, the shield of faith and the helmet of salvation; but I would send for your publications and take my part in public and private. I bid you god-speed in this glorious work of reform. These great truths are very near my heart. I was rocked in the cradle of abolition of slavery, war, intemperance and polygamy.—DAVID BOWLES, *Boonsboro, Ark.*

GO AHEAD.

As to your opposition to secrecy, I am with you in that. Go ahead! I pray God through Christ his Son and my Saviour that I may be able to make the *devilish* and unfair thing of Masonry known. May God give the *Cynosure* speed and spread it. It is the most welcome paper I get. I am a poor man; if I had money I would put your paper into every house in my country. I am a Primitive Baptist and clerk of an Anti-mason association.—JOHN M. GUTTERY, *Holly Grove, Ala.*

HE READ RONAYNE.

In regard to the manufacture and sale of liquors, I am very much opposed to it and have been since God sanctified my soul and opened my eyes fully to see the devices of the enemy of God and man. I never knew enough about Freemasonry until lately I read Ronayne's exposition. I am opposed to it or anything that cannot bear the light. I am fully in sympathy with you, brethren, and regret not being able financially to help you. May God bless you and enable you to endure to the end. My health is poor at present and I have not been able to go on with my work; therefore I can do but little. I am pleased with your paper and if I regain my health I will work in the interest of it.—JAMES D. BYARS, *Columbia, La.*

OBITUARY.

JACOB RASOR was born in Montgomery county, Ohio, and died in Lockington, Shelby county, March 11, 1885, aged 65 years, 6 months and 22 days. He became a Christian at the age of 17 years, came to Shelby county when 18, and joined the United Brethren church in his 25th year.

He was married to Rebecca Ziegler, September 3, 1863, and settled in Lockington, where he lived until death. For many years he held license to exhort, and was a faithful worker. He was interested in the progress of the church. Although he was an earnest and devoted class-leader, yet his work was not confined to our place. His exhortations and positive Christian experience often encouraged members whose faith was not as strong as was his own. Unlike many others he sought no excuse when duty presented itself. During the last year of his pilgrimage he might have been seen, even though weary, with staff in hand, wending his way to the house of God. In his early Christian life it was customary to call upon exhorters to close the meeting. Speaking of his work, he said to the writer, "I never refused to pray or close a meeting after ministers; however hard, I never refused."

For several months he was confined to his room, and the last three months to his bed; but during those months of affliction the Lord was with him. His Christian hope and preparation for death may be expressed in his own language as he gave it to the writer a few weeks before his death. Said he: "I have felt for the last few months that my work is all done, and now I am just waiting at the station for the train. My hope is bright and beyond what I could have expected—all that it could possibly be. God is fulfilling his word in taking care of me while I am sick. He is with me. I have not had a temptation or trial for the last two months. I do not know how my prospects could be brighter, unless I were taken to heaven and my portion explained; this I do not ask. The Lord is with me and that is all I ask. I do not ask to leave this world shouting. I would rather leave the world in a quiet way; my nature has been quiet. I will wait patiently the time. Great peace is what we want. The Saviour said: 'My peace I leave with you,' and I feel I have it. I feel so happy that my work is all done—nothing to do but to resign myself to the will of the Lord. Nothing in religious matters to arrange. I am glad the Lord has permitted me to live to finish my work. Great peace and joy."

He expressed only two reasons for living longer: That he might be a comfort to his wife, and that he might work more for the Master. Shortly before his death he was asked if his way was bright. He replied: "Oh yes."

He has gone from labor to reward. Of him it may be said "in the evening it was light." Long will brother Rasor be remembered by ministers and friends who loved him. He will be greatly missed in the church. He leaves a wife and many friends and relatives to follow his good example. May the blessing of God be upon them all. J. W. LOWER.

BIBLE LESSONS.

SECOND QUARTERLY REVIEW.

STUDIES IN THE ACTS AND THE EPISTLES.

LESSON XIII.—June 28, 1885.

[From the U. P. Bible Teacher.]

1. Acts 27: 1–26. *Paul's Voyage.* 1. The departure from Cesarea. 2. The storm. 3. Good news.

2. Acts 27: 27–44. *Paul's Shipwreck.* 1. Nearing land. 2. Precautions. 3. Landing.

3. Acts 28: 1–15. *Paul Going to Rome.* 1. A new danger. 2. A field of usefulness. 3. On to Rome.

4. Acts 28: 16–31. *Paul at Rome.* 1. Paul's defence. 2. Paul's preaching. 3. The Jews rejected. 4. Steady work.

5. Ephisians 6: 1–13. *Obedience.* 1. Children and parents. 2. Slaves and masters. 3. All to God.

6. Phil. 2: 5–16. *Christ our Example.* 1. Humility and love. 2. Following Jesus energetically.

7. Phil. 4: 4–13. *Christian Contentment.* 1. Christian joy 2. Christian character. 3. Christian giving.

8. 1 Tim. 11: 15; 2: 6. *The Faithful Saying.* 1. The faithful saying. 2. The word committed to Timothy. 3. Manner and motives of Gospel ministry.

9. 2 Tim. 3: 14; 4: 18. *Paul's Charge.* 1. Saving himself from apostacy. 2 Saving others. 3. Reasons.

10. Heb. 1: 1–8; 2: 1–4. *God's Message.* 1. The greatness of the Author of the Gospel. 2. Our duty.

11. Heb. 9: 1–12. *The Priesthood of Christ.* 1. The Aaronic priesthood. 2. The better priesthood.

12. 2 Pet. 1: 1–11. *Christian Progress.* 1. The salutation. 2 God's work. 3. Our work. 4. Motives.

Delitzsch is one of the humblest of the towns of Germany; its population even now is not more than 8,000, and thirty years ago it was much less; but from small beginnings among the shoemakers of Delitzsch, in 1850, Herman Schulz has by faith and patience created one of the most remarkable social structures of the century. When he died in the spring of 1883 there were 3,500 co-operative societies in Germany organized under his own control, besides thousands more in Austria, Italy, Russia, and Belgium which owed their origin to his example and looked up to him as their father. Those 3,500 societies had a membership of 12 000,000, a share capital of $50,000,000, deposits amounting to $150,000,000, and did a total business of $500,000,000 a year.

—The will of William W. Smith, of Worcester, Mass., recently deceased, gives his whole estate, valued at $25,000, to the American Board of Commissioners of Foreign Missions, for the education of colored men in Africa.

Let the horrible adaptabilities of oath-bound secrecy once be apprehended by the thoughtful man, and let him realize the danger of such a system within a republican system such as ours, and he cannot rest till it is destroyed.—*Blanchard Record.*

The statistics show that 55,000,000 people in this country last year consumed proportionately less spirits than 31,000,000 people consumed in 1860. The consumption in 1884 was 72,990,837 gallons, as against 86,364,574 gallons in 1860. If the consumption in 1884 had been proportionate to that of 1860, it would have amounted to 160,000,000 gallons. While it is true that there has been a comparative decrease in the consumption of distilled liquors, the use of wines and beer has been greatly increased. On the whole, this is a gain for temperance.

OHIO'S REPORT FOR MAY.

Cash received:—

Wm. Weir, Martin's Ferry	$1 00
R. S. McClenahan, West Rushville.	5 00
J. Excell, Limaville	1 00
Total	$7 00

Whole amount of cash and subscriptions received to date, $262.75.

S. A. GEORGE, *Secretary.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rigbts and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to bang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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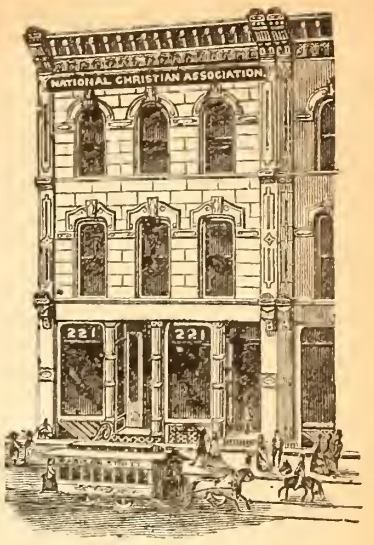
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 18, 1885.

The Wheaton College Commencement, the annual meeting of the N. C. A., and the American party conference, will be over and past before our readers open another *Cynosure*. But this number reaches most of them in time to pray for the presence and guidance of God in these important gatherings.

MISS FRANCIS E. WILLARD (the *American* tells us) has given in a letter to the Good Templars, her endorsement of the degrees and secrecy of that section of the Masonic polyp. This affects and alarms us. Miss Willard once professed to her secretary, that she should shun the temperance lodges, and once in the papers has spoken against Masonic oaths.

The Masonic press published that Mrs. Governor St. John took her babe in her arms and followed her husband to the lodge, and sat down on the door-steps till the lodge was out. The story was untrue, but Mrs. St. John by her religious convictions and womanly instincts is opposed to the lodge, and her convictions are colors which will not bleach out. Her husband is hated for his wife's principles and his own; and is dreaded by the lodge on account of both.

DR. R. H. MCDONALD sent Miss Willard his check for $500 for temperance work in Maine, and he proffered to spend one hundred and fifty thousand dollars ($150,000) for temperance literature, if nominated at Pittsburg. The editor of the *Cynosure* has corresponded with Dr. McDonald. He is a high Mason.

W. H. HOLCOMB, SR., one of the best men living, now 88 years old, has been stone blind for many years. Dr. Fitch of Rockford, has operated on his eyes, and the Rochelle *Register* reports that Mr. Holcomb can see now, with a prospect of reasonably good sight. His son has been mayor of Rochelle, and the family are much respected. Mr. Holcomb, the father, permitted an abolition lecture in a building which he owned in Knoxville, Ill., when mobs were in fashion; and when there were signs of a disturbance, he quietly arose and said that every person disturbing the meeting would be prosecuted. This quelled the disorder. His life-long trust has been in that great Physician

"Who from thick films can cleanse the visual ray,
And on the sightless eyeballs pour the day."

St. John was excluded by Republicans from the State-House at Springfield, Ill., and threatened by a drunken mob after speaking at Naperville, where the G. A. R. leaders robbed him of a half hour or more of his time, pretending not to know he was in the hall. In 1844 Birney drew votes enough to defeat Clay by Polk and bring in a Democratic administration; a war to extend slavery, and Texas with four slave states in its bosom. Birney was treated like a gentleman, St. John is burnt, snubbed and mobbed. Why? Because the lodge is enraged at St. John and dreads the influence of his wife.

"NO BISHOP, NO KING." The two main pillars of Satan's kingdom on earth are, 1. *Complete subjugation of man to man; and, 2. Rites substituted for religion.* The Episcopal Bishop of Illinois gained his post by the secret lodge system when he had been an Episcopalian but some three years. Bishop Fallows, who made the speech in Oriental Hall, Chicago, at the formation of the "Lodge of Intelligence," was promised a bishopric in Bishop Cheney's church while yet a Methodist at Bloomington, Ill. English bishops carried King James I. over to episcopacy against his solemn oath to the Scotch Presbyterians. His one reason for violating his oath was, "No bishop, no king." The ten years' war, ended by Cromwell's protectorate, was between Episcopal cavaliers and Puritans; or between *rites* and *faith.* As every section cut from the polyp becomes a perfect animal, so every little set of religious rites with Christ left out,—Mormon or Masonic, strikes for the dominion of this globe, and thereby proves itself to belong to Satan who claims to be its God. And one little rite, added to the Word of God, contains dynamite enough to blow up any free government, as poison enough can be ejected from the tooth of a snake, not bigger than a cambric needle, to break down the blood of a giant.

REV. DR. MILLIGAN.

He whose likeness, and life-sketch by his son-in-law, Pres. C. A. Blanchard, this *Cynosure* presents to our readers, was all, and more than human eulogy can describe him. The senior *Cynosure* editor first saw him in 1867–8, while traveling to arrange for the convention in Pittsburg which formed the National Christian Association opposed to secret societies. Introduced by an open letter from Dr. Stevenson of Philadelphia, we at once became, not only acquaintances and friends, but bosom friends. Arm in arm we visited every pastor in Pittsburg in behalf of the first national anti-secret convention. We visited, among the rest, a colonel who was then a U. P. pastor, and who had evidently joined the lodge, and so met us with evasive, non-committal talk. On leaving him and coming out into the street, Dr. Milligan quietly observed: "To know nothing but Jesus Christ and him crucified, is to have got along some ways." Our treatment by the colonel had been little short of rude; yet this gentle and tender reference to it was all he had to say. No asperity, no bitterness of look or language east a backward shadow over our interview. He was faithful and fearless, and yet utterly destitute of censoriousness.

"Paul's love of Christ and steadiness unbribed,
Were copied close in him and well transcribed."

"The Covenant" which gave its name to the Covenanters, of whom Dr. Milligan was one, was, in 1661, burnt by the common hangman under Charles II., who had twice sworn to protect and support it. Hence they learned to confront false public opinion. Their doctrines may be said to have been burned into them by the fires of persecution. The writer learned more of religious doctrine from his acquaintance with Covenanters in Pennsylvania, while lecturing there on slavery, than he gained from one college and two theological seminaries. He found in them a people who did not clip, pare, rationalize and adjust the truths of God, but took them as they stood in the Bible, and believed them because they were Bible. And, as the sketch says, Dr. Milligan did not rest in dry, abstract doctrines; but, like his Scotch ancestors who defied the dragoons of the Stuarts, and stood firm by the creed which was burned by their hangman, he boldly undertook to apply God's ideas to the ways of men.

In May, 1871, one hundred and seventy-five ministers and elders met in Dr. Milligan's church in Pittsburg, stood up and with hands lifted towards heaven, with awful solemnity swore to "reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as pernicious in their tendency and perilous to the liberties of both church and state." This was three years after our first national anti-secret convention had met in the same city. And, although Dr. Milligan's name is not given as its author, the whole covenant bears the impress of his mind and hand. It was a reproduction of the covenant subscribed by their ancestors, two hundred years before, on a tomb-table on Greyfriar's churchyard, which the vast crowd signed kneeling upon their knees, many of them opening their veins and writing their names with their blood, and adding after their names the words, "*till death!*"

That old "Solemn League and Covenant" was a sworn pledge of total abstinence from popery, prelacy and episcopacy, which, like the mongrel lodge-worships of to-day, were a mass of human inventions substituted for faith in Christ. And as our dear brother lived to see the human auction-block, manacles and bloody slave-whip vanish away, let us hope his children will see the total abolition of the lodge. "*Help, Lord, for the godly man ceaseth; the faithful fail from the children of men.*" "*But the transgressors shall be destroyed together: the end of the wicked shall be cut off.*"

UNITED PRESBYTERIAN GENERAL ASSEMBLY.

This large and influential body met, 200 strong, at Topeka, Kan., June 28, and held a five days' session, Dr. Wm. Johnston of College Springs, Iowa, Moderator. The business of the church proper was satisfactorily done. The instrumental music question was referred to the sessions with an exhortation to study the peace of the church. Strong action was taken in regard to temperance; and on every subject but one, general satisfaction will be given to the membership, unless instrumental music be an exception. Some ten members voted nay on the report which was adopted on that subject.

The G. A. R. was discussed at length and the action taken was unsatisfactory. The subject was called up by Dr. D. W. Collins the last day of the session, and a sensible substitute was offered, but was not adopted. The original report was then adopted. It "counsels the members of the U. P. Church to stand aloof from this and all similar associations." This is good advice but the treatment of the subject by the body was defective in the following particulars:

1. Much weak eloquence was expended on "The boys in blue," when the speakers must have known that many "boys in blue" will not join the "Grand Army," enlisted after the fighting was done for political objects, thousands having joined to promote the nomination of John A. Logan, a 32° Mason to the Presidency.

2. No ritual of the G. A. R. was presented because it is secret, and grave ministers were not ashamed to discuss a thing intentionally kept secret from them.

3. Nothing was said of the sin of trampling on Christ's example who kept clear of all such bodies, and had the fact recorded; and required us to "follow" him.

4. No notice was taken of the fact that, in some "posts" members are admitted who were never soldiers: nor of the well known fact that the G. A. R. have rings in their noses and are led by Masons, who join them for that purpose, and *who own the temples.*

5. Nor one word said of being secretly "yoked with unbelievers," and worshiping before their strange altars.

The excellent Wheeling memorial was lumped together with other memorials, with no distinct mention of it, and no notice taken of its requests.

"This was the most unkindest cut of all."

Just so truly as effects follow their causes, there is trouble brewing for this grand and excellent church unless, in addition to "fasting and prayer," some such action is taken as the Wheeling Presbytery asked for.

"Have no fellowship with the unfruitful works of darkness." What "fruit" of a religious nature will be borne by secret organization with ungodly men, with ritual, chaplains, altars, etc.?

KNOX COUNTY COURT HOUSE, ILL.

Freemasons, without consent of the supervisors, who control the public property, by collusion with the architect, have arranged to lay the corner stone of this building on their spurious saint's day. Mr. Edward Chambers has written a sensible protest against Masons using the building to advertise their secret craft, sell secrets which are not secrets, and swear young men by the profaned name of God to conceal each other's crimes.

G. C. Lanphere, whose drug store was the first place known where the college students bought and drank liquor, is out in an article in the *Republican Register*, defending the lodge and pleading for the privilege of using this public property for a swindle, as corrupt as a lottery, mock-auction, or faro bank.

EXTRACTS FROM LANPHERE'S ARTICLE.

1. "It is not a religious ceremony."

2. The calling of the Mason "leads to the worship of the Supreme Architect of the universe." (Not religions! though the stone is laid with prayer to the "Supreme Architect" to bless the people, grant good crops, etc.)

3. Again, says Lanphere of the corner stone laying: "Much of this is fiction," * * * "but so are many of the ceremonies of the church" * * * "the water in baptism, and the bread and wine in the holy communion are each and all fictions." (No religion in it!)

Again he says Bishop Spaulding's laying the corner stone of the Catholic church there was "a private affair" of that church, and he adds, "In the same sense is the laying of the corner stone by Masons a private affair." That is, the Grand Lodge of Illinois has the same right to the court house that Catholics have to their church! This claim and purpose of Masons to control the decisions in that court-house, as Catholics properly do the worship in their church is what is protested against.

Mr. Chambers sent a protest to one of the supervisors, Mr. Rufus W. Miles, who is on the building committee. Mr. Miles replies to Mr. Chamber's note: "I do not know that any member of the Board of Supervisors was consulted;" but adds, "If the Masons wish to monkey around and lay the corner stone, let them do it. And then if they wish, let those who are opposed to Masonry take it up and lay it over again."

But Anti-masons have no false secrets to sell, and no counterfeit oaths to impose, or false worship of "the Grand Architect," *alias*, "the god of this world" to inaugurate! These, Mr. Miles, are something more serious than "tomfoolery," as Mr. Lanphere's article shows. The lodge is neither government nor Christianity, but the rival and foe of both; and will destroy both when it gets the power.

The Grand Lodge of Illinois was chartered by the legislature, Feb. 14, 1855, and so is amenable to the laws; and it has no more right to Knox county court-house for its purposes than highwaymen or tramps. By all means let an injunction be taken to forbid this heathenism and incipient treason, using public property for secret purposes.

—The *Cynosure* has been much cheered by the visits of nearly a score of brethren going or returning from conferences, assemblys and synods. Our prayers go with them to their meetings and their homes.

—Bro. Hinman was unable to secure signers to the Joseph Cook request at the Hartford Church Union Congress, but made some effort, which will not be in vain, to disseminate our reform principles. He found one gentleman, a seceder from Freemasonry who was before a persecutor of them that withstand the lodge.

—The *Freeman* of Adams, Mass., a while since called attention to the jury of Cheshire. Of the twenty-four men eleven were Freemasons. This partiality is the subject of remark, as being a "heavy sprinkling" of lodge-men. At the same time it is complained that not one Irishman is upon the venire.

—Our readers have missed for some time the welcome name of Rev. J. D. Gehring, a Missouri contributor. The reason is a sad one, which will draw out the sympathy of every friend—it is the sickness and death of a beloved son, who died at the age of 15, a few weeks ago. May the comfort of the Holy Ghost be given to our afflicted brother and his wife.

—Rev. D. McDiarmid, of the Canada Presbyterian church, Elmira, Ill., has been grievously afflicted in the loss of a son, who it is supposed was accidentally shot while out hunting. Bro. McDiarmid and his church warmly welcomed Bro. Hinman last winter and assisted in the lectures given in the place.

The resignation of the Gladstone Cabinet in England is a political change of the gravest importance. The vote was on the budget which was regarded of less significance than other measures, yet gave many members of the Liberal party an opportunity to show their spite at the premier's foreign policy. It is said that the vote might have been postponed, but Gladstone, though informed of the possibility of a defeat preferred to go on. He may be counting on the approaching elections, when the two million voters who first exercise the franchise will be likely to support the party which gave them the privilege, and thus reinstate the Liberals more strongly than ever. It is notorious that the opposition have not the leaders who can carry England safely through the complications now about her, and if Russia is intending to seize Afghanistan it is safer to do so now than ever, for in case of war an English army would be badly supported at home. The Queen in her dotage shows a decided leaning to the aristocratic notions of an age that is past. She has never loved Gladstone and rejoices in his fall. She wants a renewal of the Soudan campaign with its inevitable sacrifices, the retention of Egypt, and other changes which will still more complicate the foreign relations of the kingdom. The Parnellites are likely to pay dear for their factions opposition. They will find they have helped overthrow a real friend and must now deal with a party which has been most hostile to their revolutionary schemes.

—The nursery of the Bethesda mission, No. 368 South Clark street, under the charge of the Central W. C. T. U. of Chicago, was opened over a year ago for the care through the day of small children whose mothers are compelled to support themselves and their little ones by their own labor. The venture has proved such a success that the management have found it necessary to enlarge their accommodations, and the adjoining building has been refitted and refurnished in the most complete manner.

—Eighteen years ago a number of moslems were arrested by the Turkish government for reading the Bible and attending the Christian chapels. Now they can visit the Christian chapels without hindrance, and over 80,000 copies of the Bible, or parts of the Bible, printed in the Turkish language, have been openly sold in the Turkish empire. The highway for the Gospel is being opened in every land.

It is amazing how Freemasonry can overturn commonwealths and kingdoms and yet escape history. One may read Hume, Lingard, Macauley and learn nothing of the lodge. It destroyed Cromwell's Commonwealth of England, restoring popery and the Stuarts (in 1660), for which Charles II. gave it the name of the "Royal Art," (Rebold, p. 54); while in France, it overturned monarchy, murdered king and queen in 1793, and inaugurated anarchy and made France a sort of Masonic hell. It destroys existing government of every name and lies hid from history till centuries are past, and then these gloomy exploits of revolution and crime do not appear in civil histories, but creep out in such works as Rebold's *General History of Free-Masonry in Europe!* The lodge is to nations what assassins are to men. Witness our late rebellion.

THE COMMENCEMENT SEASON.

At Wheaton the anniversary exercises opened on Sabbath morning with the Bacculaureate sermon, a powerful discourse by, Pres. J. Blanchard from Daniel 12: 4: "Many shall run to and fro, and knowledge shall be increased." In the evening, the annual sermon before the Society of Inquiry was preached by Rev. E. Y. Garrette of Paxton, Ill., from the text, "The books were opened" (Rev. 20: 12); a unique and eloquent discourse of especial and important application to the young men and young women of the College. Large audiences were present and a generous enthusiasm pervaded all the exercises. The address to the graduating class in the morning was by Pres. C. A. Blanchard, and the several pastors of the place assisted in the exercises.

The closing exercises of the preparatory school took place Monday afternoon with an exhibition in the evening. Preparations are made for a notable celebration on Wednesday, under the auspices of the alumni and old students. Rev. L. S. Hand represents the former, and Major J. W. Powell, the intrepid, one-armed explorer of Colorado canon, the latter. To revive the memories of Abolition days, George W. Clark, the famous "Liberty Singer," and George Harris, one of Mrs. Stowe's heroes in "Uncle Tom," are to be present.

—Monmouth College holds its anniversary this week, opening with the baccaulereate sermon by President McMichael, Sabbath afternoon. Annual sermon before the Students' Christian Union, by Rev. W. J. Robinson, D. D., Allegheny, Pa., in the evening.

Monday, June 15th, at 8 P. M., the annual prayer meeting.

Tuesday, the annual meeting of the Senate. Class Day exercises, in the Opera House, in the evening.

Wednesday, anniversary address by Rev. Herrick Johnson, D. D., Chicago, Ill,; public exercises of the Alumni Association.

Thursday, June 18th; Commencement, with a concert in the evening, under the direction of Prof. S. H. Price, in the Opera House.

—The annual sermon before the Theological Seminary at Wheaton was preached by Prof. L. N. Stratton in the College Hall before a large audience from the text "Preach the Word." Revs. J. L. Barlow, A. J. Chittenden, C. A. Blanchard and others assisted in the services. The subject gave an opportunity for a very able and forcible answer to claims of ignorance that the Bible and true science are contradictory. The graduating exercises of the class occur Tuesday evening.

—Commencement at Muskingum College, New Concord, O.—Baccalaureate sermon by Pres. F. M. Spencer, Sabbath, June 21st. Address to the Christian associations, by Rev. J. H. Wright of Xenia. Alumni address by Rev. J. M. Moore, Ontario, O. Literary societies' address by Rev. W. H. McMillan, D. D. Commencement, June 25th.

—It is an encouraging report from Lake Forest, near Chicago, that 59 of the 60 students in the Collegiate department are earnest and exemplary Christians, and that in its Collegiate and Academic departments there are 30 candidates for the ministry.

—A new hall connected with Mr. Moody's Mt. Hermon School for boys at Gill, Mass., was dedicated May 20th. It is a brick three-story building, containing a chapel, library, and recitation-rooms and laboratories, the cost, $30,000, having been met by the royalty on the sale of Gospel Hymns.

— A young Japanese noble graduated Friday from the Rutgers College Grammar School, at New Brunswick, N. J., receiving the prize for the best oration, and another for the cleverest work done in history during the past year.

—Geneva College, Beaver Falls, Pa., held its commencement during the last week in May. An unusually large class of twenty-two graduated, and the institution is reported in a very prosperous condition.

—The commencement of Capitol University, of Columbus, O., Prof. M. Loy, president, occurs June 24th.

—P. L. Cable, of Rock Island, last week gave a check for $25,000 toward the erection of a new college building of Augustana Seminary and Theological Institute.

—Mr. Charles Warren Stoddard, formerly of the San Francisco press, and a writer and traveler of wide reputation, has accepted the chair of English literature in the University of Notre Dame, Ind. In the faculty of this university is a former surgeon in one of the regiments of the first Napoleon and a survivor of Waterloo—the Rev. Dr. Neyron, who, at the age of 94, still teaches anatomy.

OHIO'S CALL.

Attention, all who love the light and hate darkness! An anti-secret convention will be held at Cedarville, Green Co., O, beginning Tuesday, July 7th, at 7:30 P. M. The main object of the convention is to reorganize the State Association and take steps to make our opposition to the Secret Empire more effective. The importance of this meeting cannot be overestimated. Let every friend of the cause be present if possible. Rev. J. P. Stoddard and other able speakers will be present.

S. A. GEORGE, *Sec'y. O. C. A.*

WASHINGTON LETTER.

DEAR CYNOSURE:—The Grand jury of this District after concluding its labors, made a report on the growth of juvenile depravity, growing out of idleness and the many temptations to vice. They especially deplore the fact that the so-called "free-pool" is attached to most of the drinking places; that so few of the boys learn trades; and that punishment in the jail is not attended with labor.

The court on accepting their report remarked "that while he knew nothing of the pool he had noticed that the signs 'free pool' are associated with free lunch at the liquor saloons—evidently the liquor only is to be paid for. He regretted, too, on the boys growing up without trades, attending dime museums and other theatres, and reading dime literature, while some branches of trade seem to be entirely in the hands of foreigners. The trade societies are in some manner responsible, for they shut out boys from work. He hoped this subject would be taken up by the public and a remedy be applied.

It is a matter of congratulation that public attention is thus called to these questions. Next to the iniquity of suffering liquor to be sold at all, the additional enticements of gambling are to be reprobated. Next to this is the secret order nuisance which from its hidden conclaves sends forth the edict regulating the wages of men, enforcing idleness often at the cost of life, and saying just how many boys may learn trades. Just now the Typographical Union declares that there must not be more than two boys in any office. Heretofore it has been supposed that parents and guardians might determine the pursuits of the youth committed to their charge and that legitimate labor was open to American citizens. But secret and selfish clans interpose and the result is idleness, dissipation and crime. It is indeed high time that the subject should be taken up by the public and the remedy applied, which should be the suppression of all societies or orders that seek to accomplish their ends by any other than legal and open methods.

The exceedingly lenient way in which houses of ill-fame are regarded and treated by the authorities should be the occasion of alarm as well as disgust, and should arrest the attention of the philanthropists now in conference in this city. A fine of $50 for the prostitution of girls who are little more than children should be regarded as complicity with, rather than punishment of so great an offence against public morals and the rights of those who are the victims.

The conference of Charities and Correction closes the sixth and last day with this evening, (the 10th). It has been an exceedingly able and interesting gathering, representing the leading philanthropists and scientists of the land. The report on the District by Mrs. S. C. Spencer, speaks of great progress in the beneficent institutions during the last year. It appears, however, that Washington is a great resort for able-bodied tramps, 2,459 of whom have within a year been arrested and sent to the workhouse. Aside from private charities the United States and District of Columbia jointly have expended in one year on the criminal, delinquent and dependent classes $680,625.23, which is a cost per capita of $3.21; while the dependent classes in New York cost per capita but $1.92. In either case the amount is excessive and should lead to a system of prevention rather than of cure. The suppression of the liquor traffic would greatly diminish this vast outlay.

H. H. HINMAN.

THE HOME.

SELF-LOVE.

Oh, I could go through all life's troubles singing,
Turning earth's night to day,
If self were not so fast around me, clinging
To all I do or say.

O miserable omnipresence, stretching
Over all time and space,
How have I run from thee, yet found thee
The goal in every race.

Inevitable self! vile imitation
Of universal light—
Within our hearts a dreadful usurpation
Of God's exclusive right! —*F. W. Faber.*

SOLD CHEAP.

One evening as I stood in the postoffice in Lawrence, Mass., two young men came from the window where stamps were sold, and passed me on their way out.

"See here," said one to his fellow; and glancing toward him I saw in his open palm two new two-cent pieces, and my ear caught what sounded thus: "I gave him five cents for a stamp, and he ought to have given me back one, but he gave me back two."

"All right," said his companion, as they passed on, evidently pleased with the speculation, while I stood musing to myself, "Sold cheap! Two cents for the honor, honesty, fairness, and manly principles of two young men."

I know that this style of business is by no means uncommon among young men and old men, and even among men who profess to be devout men, and who sometimes make long prayers; but it is none the better for all that. Nor am I yet convinced that, while godliness is profitable, ungodliness is still more profitable, or that while "godliness with contentment is great gain," ungodliness without it is greater still. But I have a strong suspicion that in a pecuniary way this kind of petty meanness will never pay. Honesty, even in this crooked world, has its market value, and a habit of dishonesty, even in little things, cannot long be cherished without being found out. And when once a man has been caught in some mean, pitiful trick, he is marked and watched. Who would like to intrust such young men as those with uncounted gold, or with business where honesty and fidelity are required? Who would pay such a man as much for his services, where integrity was needful, as they would if he had returned the extra two cents and rectified the mistake? Who would not feel that a man who could be bought so cheap was hardly worth purchasing?

And besides, these petty dishonesties grow so fast and large that of them come swindles, robberies, forgeries, defalcations, embezzlements, frauds, and "pickings and stealings" of every grade and kind. Hence covetousness overleaps its mark; it vaults skyward, and falls, as Satan fell, "like lightning," down to infamy and shame.

The man who will deceive in trade for a dollar, equivocate for a shilling, or lie for a penny, may think he is shrewd. I doubt it. He who will do this to lower the price of what he buys or raise the price of what he sells, either puts small value on his manhood, or else he is sold cheap!

A man may know how to pile cordwood with the good sticks outside and "crows'-nests" in the middle; he may be able to pack his apples with the best ones near the barrel-heads, or his strawberries with the big ones on top of the box, or his cloth with the longest cuts on top of the case; he may make bread from alum and gypsum, butter from tallow and ocher, tea from sloe-leaves and Prussian blue, and ginger from Indian meal and capsicum; he may make paper from clay, leather from paste-board, cloth from shoddy, wine from cider, and reputation from hypocrisy; he may furnish molasses from the pump, milk from the clouds, sugar from the sand-bank, and religion from the devil; he may learn all those "black arts" of transmutation taught by Satan to so many apt disciples in these days of rottenness and rascality, and may think he has already found that philosopher's stone which supersedes the command to love thy neighbor as thyself, and turns everything it touches into gold; but at last he may find that the old tales of leagues with Satan have come true again, and that in every tricky bargain over which he chuckled, he was sold himself, and sold cheap. Using false balances here, at last he may himself be weighed in the balances and found wanting. The homely German proverb, "He that takes soup with the devil needs a long spoon," is well worth remembering; for the spoons that are often used for the purpose prove far too short for safety.

Many a poor wretch has sold his birthright for a morsel of meat, and has sold it cheap. He that sells himself to Satan a dozen times a day in petty meannesses, in two-penny lies, in traders' tricks, in small deceptions, may become rich and seem honorable; but he has rotted out his manhood, his integrity, his nobility of soul; he does not own himself, nor does he belong to Him who hath bought His people with His blood; he is a slave of the devil, sold under sin, sold to work iniquity; yes, sold, and sold cheap!

Will these things profit in the end? Will they pay? Though mere honesty does not save a man, will not dishonesty damn him? Will it not unfit him for the presence of Christ, in whose lips no guile was found? Are not lying lips an abomination to the Lord? What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul? What is a man worth? Who shall tell the value of a man who is bought by the blood of Christ, and whom no one else is rich enough to buy?—*H. L. Hastings.*

A HARD HIT

One of the Baptist pastors of this city preached not long ago a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative—as regards some men, judging both by past history and present examples. This was illustrated by an anecdote, very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asks another, "Are you a believer in the Christian religion?" "O, certainly." "You are a member of some church, then, I suppose?" "Member of a church? No indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of a church, and he went to heaven." "But of course you've been baptized? You know the command——" "Been baptized? Oh, no. That's another needless ceremony. I am as safe as the dying thief was, and he never was baptized." "But, surely, since you will not join a church or be baptized, you do something in acknowledgment of your faith? You give of your means—you help the cause in some way?" "No, sir. I do nothing of the kind. The dying thief——" "Let me remark, my friend, before you go any farther, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*

KEEP A STIFF UPPER LIP.

There has something gone wrong,
My brave boy, it appears;
For I see your proud struggle
To keep back the tears.
That is right. When you cannot
Give trouble the slip,
Then bear it; still keeping
"A stiff upper lip."

Though you cannot escape
Disappointment and care,
The next best thing to do,
Is to learn how to bear.
If when for life's prizes
You're running, you trip,
Get up—start again,
"Keep a stiff upper lip."

Let your hands and your conscience
Be honest and clean;
Scorn to touch or to think of
The thing that is mean;
But hold on to the pure
And the right with firm grip;
And though hard be the task,
"Keep a stiff upper lip"

Through childhood, through manhood,
Through life to the end,
Struggle bravely, and stand
By your colors, my friend.
Only yield when you must;
Never "give up the ship;"
But fight on to the last
With a "stiff upper lip." —*Sel.*

THE DANCING PEA.

Push a pin half-way through a green pea, making the two ends as nearly as possible the same weight, *i. e.*, let the point come a little more than half-way through. Then break off the stem of a common clay pipe, and the toy will be complete.

To make the pea dance, put it on top of the pipe stem, the point of the pin sticking down the bore. Throw your head back, so that the stem may be held vertically, and blow gently. This will make the pea rise; keep blowing harder, until the pea rises entirely from the pipe and is supported in the air. It will now begin to spin round and round, and turn over and over, all the while bobbing up and down, as long as the current of air is kept up.

The dance may be changed by pushing the pin up to its head. The pea will now rise to the top of the pipe, and dance slowly and with great dignity around the edge; or if the blast is a little stronger, it will spin rapidly, unless the blower stops to laugh, when it is apt to fall into the open mouth below.—*Harper's Young People.*

UNDER FIRE.

Some time before the war a Presbyterian clergyman from New Hampshire went South, with his family, for the benefit of his health. He purchased a little farm in Virginia, about three miles from Washington, D. C., access to which was had by the way of Georgetown and the Aqueduct bridge. He gradually failed in health, however, and died, leaving a widow—Mrs. Gayes—and two girls and two boys. At the breaking out of the war in 1861, Mrs. Gayes and her elder daughter, who was about fifteen years of age, took a decided stand in favor of the Union cause. It required not a little moral courage to do this; but there was no element of fear in the make-up of any of the family. At first their home was within the Confederate lines, and communication with Washington was very difficult and hazardous. Mrs. Gayes was ridiculed, and sometimes threatened, but it availed nothing.

After the Confederate lines were driven back a few miles in 1861, fortifications were constructed around Washington for the protection of the National capital. They consisted of a chain of forts arranged in nearly a circle. This line crossed the Potomac near Chain Bridge above Georgetown, extending thence down to Arlington Heights and some distance below, recrossing the river between Long Bridge and Alexandria, and so on around until the circle was complete. Within this line, and about a mile and a half from Fort Smith, situated on a little eminence, was Mrs. Gayes's modest home, protected now from the enemy, but suffering more, perhaps, from her friends. Many regiments were encamped near by, and little by little her timber and fences and stock and crops disappeared, until there was scarcely anything left save the house and the land. Even the cook-stove was missing one morning. Very frequently through the night she was aroused by the beating of "the long roll," the shouting of words of command, and the tramping of regiments as they swiftly formed in line of battle to meet the expected enemy. On such occasions all the members of the family would hastily dress, secure about their persons what valuables they had, and patiently wait. During all these trying years she and her daughter were devoted friends of the Union cause, and their willing hands were untiring in doing something for the soldiers.

It was a midsummer morning in 1864. Out in the fields and over in the city it was scorching hot. But in Mrs. Gayes's house, protected as it was from the rays of the sun by the abundant foliage of the great oaks which surrounded it, the heat was not oppressive. Mrs. Gayes was in the sitting-room reading a paper. The eldest daughter was in Washington. Charley, the eldest son, who was then twelve years of age, was playing with the dog on the porch. It was a peaceful, quiet picture of Virginia country life. Suddenly there came a loud, whistling, screaming sound, followed by a terrific explosion directly over the house.

"Why!" ejaculated Mrs. Gayes, as she started from her seat, "what a heavy clap of—" thunder, she was about to say, but the unmistakable humming, twanging sounds which followed close upon the explosion, with the falling of leaves and broken branches from the trees, told her it was a shell from some heavy gun.

"Is it possible the rebels are making an attack?" she said.

The children now came running in from their play, and one of them cried out, "Oh, mamma! the lightning has struck the trees." Mrs. Gayes went out on the porch and looked and listened, but nothing unusual could be seen or heard.

"It was a shell," said she. I expect a gun at one of the forts went off accidentally."

"Well, said Charley, "when they load their guns I wish they'd point them toward Richmond. They ought to be ashamed of themselves."

"I don't think we shall be troubled any more," said the mother, as she returned to the sitting-room followed by the children. She had just resumed her seat when another shell buried itself in the earth a

few rods from the house and burst, throwing up clouds of dust and dirt.

"What can it mean?" said Mrs. Gayes.

"I know what it means, mamma!" cried Charley. "That New York regiment which has just been sent over to Fort Smith has put up a target in our field, and the fellows are firing at it. I wish I was a general. I'd put every one of them in the guard-house!"

The boy was right in his surmise, and in a few moments another missile thrown from one of the huge siege guns, with which the fort was armed, struck a quarter of a mile away and came bounding or ricocheting toward the house, striking the ground at intervals in its mad course, something as a stone when thrown violently upon the water skips along the surface. With a shriek like a demon it plunged through the garden, destroying everything in its path, filled the air with dust, gave two or three more screeches, and finally burst over near the road. Mrs. Gayes turned pale.

"Come down into the cellar with me, all of you," said she; and they obeyed with alacrity. After she had quieted Eliza, the negro servant, who was alternately praying to "de good Lord" and to "Missus Gayes," to save her, she said:

"Charley, you must run up to Mr. Piersous just as fast as you can, and ask him to go around to the fort and have the firing stopped. And you remain at Mr. Pierson's until I send for you. Don't come back. You are not afraid to go, are you?"

"No, mamma, I'm not afraid," answered the brave little fellow as he clasped his mother's hand a little tighter.

"I knew you would not be; and now as soon as the next shell comes I want you to go." When it came she kissed him, and said, "Now, my brave boy, run!"

She would gladly have gone herself, but she thought it better to remain that she might be with the other two children in case the house should be struck and burned. It cost her a struggle to send her son forth on such a perilous errand, and her face was very pale as she kissed him. Away sped Charley through the garden, glancing with wonder at the great furrows the shells had plowed, climbed the fence and started to run with all his might toward Mr. Pierson's house, which was half a mile distant. He had scarcely left the garden fence, however, when another shell came tearing through the shrubbery he had just passed and burst close to the house. The mother's heart stood still for an instant—and there was cause for it. One of the flying fragments struck poor Charley, and he fell to the ground with a cry of "Oh, mamma!" Down in the cellar the mother heard the cry of her wounded boy, and in a moment she was kneeling by his side. It was a sad sight for a mother to look upon. The cruel piece of iron with its ragged edges had stripped a great piece of flesh from the back of his ankle upward, completely severing the cord and laying bare the bone. He was lying upon his face, and the blood was already staining the green grass where he had fallen. Speaking words of encouragement, she removed his shoe and the fragment of stocking, and hastily bound up the wound with strips torn from her clothing. In this way she stanched the flow of blood and quieted his fears, though she could not alleviate his pain.

"Now, Charlie, I must go up to Mr. Pierson's myself, for a shell may strike the house, and then Mary and Robby will be burned. I'll put you behind that tree, and you will not be in much danger."

"But you'll run, mamma, won't you?"

And the tears trickled down Charley's cheeks, though he tried very hard to keep them back. The tree was a large chestnut, and its generous trunk afforded a pretty ample protection against the shells, two of which had struck near by while Mrs. Gayes was binding up the wound. Arriving at Mr. Pierson's she dispatched him in great haste to the fort, while she with swift feet returned to Charley. Becky and Berty Pierson, aged seventeen and eighteen, with true girlish heroism, returned with her notwithstanding the bursting shells. On the way they passed several negroes sheltered behind stumps and stones, and Mrs. Gayes vainly begged them to follow her and assist in the removal of the wounded boy. They found Charley behind the tree, and he said, "Oh, mamma! I'm so glad you've come back." He could not walk at all, and he was weak from pain and loss of blood. So his mother and the two girls carried him in their arms as best they could. Down the hill, half-blinded by the smoke and stunned by the awful explosions, slowly moved the strange procession. They waded the little stream in the hollow, stopping a moment to bathe Charley's face and hands and carried their burden up the hill to Mr. Pierson's house.

By this time Mr. Pierson had reached the fort, and the firing ceased. The other children were sent for, and in a few moments the regimental surgeon and hospital steward came galloping down to express their sorrow at what had happened and to render assistance. The surgeon's proffered services were most gladly accepted. When he was ready to examine the wound, the mother said:

"Now, Charley, it will hurt you to have the wound dressed; but it must be done, and you must try and bear it. It will soon be over."

"I'll try," said Charley, "if you'll be sure, mamma, and not let my leg be cut off."

She pressed him to her heart, and assured him with loving words that there was no occasion for so serious an operation.

"Sing to me, mamma. Sing to me!"

"Why, Charley,—I—I—don't believe I can sing now," she faltered.

"You must, mamma, you must! Please sing to me just the same as you always do, and I'll keep awful still." And he reached up and put his arms pleadingly around her neck. There was a silence in the room as the little sufferer persisted in his strange request. Then the mother closed her eyes and tried to sing. Her voice was tremulous at first, but by a mighty effort she expelled from her mind every thought save the remembrance of her love for her wounded child; and she was soon able to sing to him almost as sweetly and softly as if in her own quiet home. The boy's arms gradually relaxed and he lay back again quietly upon the blood-stained bed, with his head resting half upon his pillow and half upon his mother's lap. His eyes were closed, and his pallid face had lost something of the roundness and fullness which marked it in the morning.

The mother was bending over him with one of his hands in hers. On the other side of the bed sat Bertie Pierson fanning Charley's face. At the foot stood the surgeon and the steward. Clustered around the room were a half dozen of neighbors looking on with sympathetic, awe-stricken faces.

When the mother began to softly sing the song she knew he loved there was a solemn hush in the room and every eye was filled with tears. Even the rough old surgeon as he cut away the bloody bandages was seen to turn away his head and hastily draw his sleeve across his eyes a number of times, and the steward was hardly able to distinguish his instruments. Under the soothing effect of his mother's voice the boy allowed the wound to be dressed and the cruel stitches to be taken. Later in the day he dropped asleep and awoke considerably refreshed. He was uncomplaing through it all, and the fortitude with which he bore his sufferings excited the admiration of every one.

In the cool of the evening Charley was taken home in an ambulance, sent for that purpose from the fort. The officers did everything in their power to atone for the suffering they had so carelessly but unintentionally caused. The surgeon and his assistants attended him tenderly and carefully until he was well. The surgeon offered to procure his mother a pension, but Mrs. Gayes declined, saying that she was too thankful that her boy was alive to think of asking aid from the government. Charley was soon able to walk with the aid of crutches, but could not dispense with their use for many months.

Mrs. Gayes, now an aged woman, loves to tell of those perilous times. One of her daughters, a lady of rare qualities, fills one of the highest positions allowed to her sex in the government departments at Washington. She has in her little cabinet at home the very piece of shell which did its cruel work that day. It is rusty, and when picked up was blood-stained. Charley is a florist, and brings his flowers regularly to one of the Washington markets. He limps a little, and will always have cause to remember the summer morning when the New York regiment in Fort Smith bombarded his mother's house.—*New York Tribune.*

TEMPERANCE.

TOBACCO AND BLINDNESS.

At the annual commencement of the Hospital College of Medicine, of Louisville, Ky., Prof. Dudley Reynolds delivered an address to the graduating students, in which he took strong ground against the use of tobacco.

It is a well known fact that tobacco deranges the digestion and poisons the nerve centers of a majority of the male members of the human family. A species of blindness, not complete but partial blindness, sufficiently great in extent to destroy the reading of ordinary type, results from the continued and excessive use of tobacco. Careful investigations have led to the discovery that that form of habit known as smoking, produces the so-called amblyopia. This form of amblyopia is precisely identical with that produced from an excessive use of alcohol Both are incurable. I know a number of persons in Louisville who are now practically blind from the excessive use of tobacco. A lady in Portland was forced to admit that she had been a secret smoker of tobacco for thirty years. On abandoning the habit, the further progress of her dimness of vision ceased, though there is little hope of her regaining that power of perception which she had already lost. She may be considered fortunate in the possession of enough vision to go about and attend her ordinary household duties. Smoking tobacco has never been known to result beneficially to any person in the world. It always lessens the sense of of smell and taste; it always contaminates the breath; it always creates an unsteadiness of the muscles, through its irritating effect upon the nerves; and I know from personal experience that it diminishes the capacity for mental labor. . . . If the money destroyed by burning cigars and tobacco in Louisville could be paid into the city treasury, it would support all our charitable institutions, and pay the entire expense of the street cleaning department besides. This would reduce taxation nearly or quite one half, and produce a corresponding improvement in public health.—*Lutheran Evangelist.*

A TOBACCO EXPERIENCE.

The writer commenced using tobacco when about sixteen years old, using it about eighteen years. Smoking was the mode of use mainly. And with him it was one of the greatest enjoyments of life. During the first few years the effects it had upon the physical system were not so perceivable as they were in after years. But for the latter half of the time of its use it became more and more perceptible. So much so that many times during the last ten years he strove to abandon the use of it, quitting it sometimes for a few days or weeks, one time for twelve months. But the habit had become so fixed and the appetite so strong all resolutions formed were unavailing, soon broken, and the practice resumed. Many a vow was made to break off from it. But they were broken over, proving utterly futile against a thoroughly cultivated appetite for such a stimulant. And for years these vain attempts were made and repeated to get clear of a practice that was laying the foundation for broken down health, as it proved to be. During the winter of 1849 and '50 this became self-evident. His nervous system began to give way. And the symptoms were so palpable he abandoned the use of it. But like many reformed drunkards, it was only for a time, and the "sow that was washed returned to her wallowing in the mire." He felt that he was in bondage, a slave to an appetite and a habit from which neither resolutions nor solemn vows could emancipate him. All confidence in his own efforts to break off the fetters that bound him to such a health-destroying and demoralizing practice was lost, when one Sunday morning he retired to a private place, and kneeling down, he prayed for divine assistance to enable him to abandon the use of this filthy and injurious practice. That assistance was given. And from that hour all desire for tobacco was taken away, and he has no further trouble about it. And up to this day, now more than thirty-three years, he has never had the slightest desire to use the weed in any way. The cure was instantaneous and permanent.—*India Methodist Watchman.*

The Madagascar government has passed laws prohibiting the manufacture or sale of rum. The penalty for each offense is the payment of £2 and ten oxen. Any one found drunk with rum will be fined 28*s.* and seven oxen. The penalty for introducing rum is a fine of 1£ and five oxen. A few Madagascar legislators imported into New York and Massachusetts as temperance missionaries would find needy and useful fields of labor.

The whisky men have scored another temporary victory at Muscatine, Iowa. The condemnation of fifty-eight barrels of whisky seized by the Temperperance Alliance has been on trial in Judge Hayes' court. The jury, after being out four hours returned a verdict of not guilty, and the liquor will be returned to the owners. The whisky men are jubulant, but the temperance people are determined, and the work of enforcing the prohibatory law will be continued with renewed vigor and determination.

A writer in the Toronto *News* says, if any one denies that prohibition prohibits, he can find in "the Iowa state prison (81) saloon keepers who are so positive that the law prohibits that they are going to stay in jail from six to twenty-four months to prove it."

LITERATURE.

The June *Century* coutains a paper by the Protes-Episcopal Bishop of Kentucky, entitled, "How shall we help the Negro?" in which the writer, who is a Southerner by birth aud an ex-Confederate officer, takes the ground that the whites must help the colored people, "teach them, guide them, lift them up; and that we may do so, we must treat them as men." John E. P. Daingerfield describes his experience while held as hostage by John Brown in the memorable Harper's Ferry raid. The portraits of the Herschel family are fine, that of Sir John unusually so. Other illustrated papers are: "In and out of the New Orleans Exposition," "A Florentine Mosaic," "Still hunting the Grizzly," and "Orchids." In the war series special events like the disaster to the Confederates at Beaver Dam Creek and the terrible battle the next day at Gaines's Mill are particularly described by General D. H. Hill, and by General Fitz John Porter, who shows his bitter hatred of Pope, to whose defeat at the second Bull Run he was a large contributor. Porter's personal friendship for the rebel generals is confessed with great care and political significance, since he may now try again for the removal of the curse justly resting upon him. The maps in these papers are probably the most complete and satisfactory battle-maps ever published in this country, and striking pictures and portraits accompany in profusion. General Imboden contributes a striking anecdotal paper on "Stonewall Jackson in the Shenandoah," describing the famous Valley campaign, which had an important bearing on the withdrawal of McClellan to the James river.

In *St. Nicholas*, E. P. Roe, in "Driven Back to Eden," keeps abreast of the season with pleasant accounts of outdoor work and play; Lieut. Schwatka gives a further account of the sports and occupations of "The Children of the Cold;" and Edmund Alton, in "Among the Law-makers," informs us how Senate-pages and Senators have a great deal of fun in andout of hours. Haydn is the subject of the third "From Bach to Wagner" sketch. In addition there is a full quota of short stories and articles brightly illustrated though not altogether valuable for young folk's reading.

—The *English Illustrated Magazine*, besides a continuation of the illustrated poem, "The Sirens Three," has illustrated papers on the English Historic "New Forest," The London Ragmuffin" who furnishes some animated scenes for the pencil if they are not very esthetic in tone.

"Concerning Printed Poison" is a timely pamphlet by the Quaker philanthropist, Josiah W. Leeds, of Philadelphia, whose little book on the theater a while since received wide and deserved commendation from the press. The subject now discussed is quite as important as the other; indeed, while the theater is local and fixed, the vile paper goes everywhere poisoning the mind of every reader whose eye lights upon it. It is a pleasure to know that there is a rising public sentiment against this great iniquity, and its efforts will be greatly aided by this pamphlet; since the author, with the true spirit of a Christian reformer, teaches that of which he has experience. This pamphlet should be read in every household. Price, 8 cts.; 60 cts. per dozen. Josiah W. Leeds, 528 Walnut street, Philadelphia.

On July 1st will be issued from the press of Craig & Barlow, 170 Madison street, Chicago, a large work, eutitled "Fifty Years in the Church of Rome," by the venerable Father Chiniquy, who has spent many years of his life in its production. It will be the most comprehensive presentation of Romanism, in all its aspects—civil, social, and religious—heretofore published, aud contains facts of thrilling interest to all lovers of liberty. The chapters relating to the assassiuation of Abraham Lincoln, are startling in character. The book is sure to cause controversy.

—Princeton, N. J., is to have another *Review*. It is to be devoted to science, art and literature. It will be edited by Prof. Will Sloane, son of Rev. J. W. R. Sloane, D. D., Professor in the Covenauter Theological Seminary, Allegheny. Dr. McCosh is greatly interested in the movement. The late *Princeton Review* was a failure because it was too philosophical. Its history will be a lesson to its successor.

James Anthony Froude, the historian, now in this country, says that he considers it one of the greatest houors of his life to have been chosen to tell the story of Carlyle's life. Of the criticisms, he says it was but natural for some of Carlyle's thrusts to have been resented. "But what was the use," he asks, "of writing a man's life if all his weaknesses are to be passed by, and the whole story of his life to be one tissue of fulsome flattery?"

THE CHURCHES.

—Pastor Seguin of the Reformed Catholic church was in St. Louis last week. His visit is mentioned favorably by several papers.

—The ministers at Dubuque have decided to do their utmost to put a stop to ball-playing on Sundays.

—The Bible Institute conducted in Farwell Hall building, Chicago, for four weeks, closed Tuesday after a very successful and profitable term. Prof. W. G. Moorehead of Xenia Theological Seminary, who conducted the institute, was assisted by Miss Dryer, Rev. Mr. Goss and others.

—Rev. J. R. Reasoner, pastor of the Presbyterian church at Collinsville, Ill., committed suicide by shooting a short time since.

—Rev. R. W. McBride, son of Wm. McBride of Elmira, Ill., was engaged last year in the mission to the Warm Spring, Indians in Oregon. His report to the General Assembly was received with joy on account of his remarkable success. Nineteen persons have united with the church and fifty-six Indians partook of the last communion.

—Bro. John D. Nutting, secretary of the N. C. A. corporate body, has just completed his studies at Oberlin Theological Seminary, and has accepted a call to the Congregational church at Wauseon, Ohio. His ordination occurs next week Friday. The Wauseon church numbers 140 members, and is located in a thriving town of some 2,000 inhabitants.

—The Presbyterian *Banner* says that the receipts of all the Presbyterian boards for the past year were $1,837,354.66; so that their entire membership of probably 625,000 only gave an average of less than three dollars for each, or less than a cent a day.

—Two obstacles to missiouary work in South Africa are the bad character of Europeans, and wine-farmiug. The Koraunas are dying out, chiefly from drink. In Natal the progress of Christianity is hindered by polygamy, whiskey and the happy savage life of the naked Kaffir in his glorious climate.

—In South Africa there are representatives of German, French, Norwegian, Moravian, English, Scotch, and American Missionary Societies. These report in the aggregate about 175 missionaries, 1,000 native preachers, teachers and helpers, 30,000 members, 195 schools, and 10,500 scholars.

—Through missionary effort the number of translations of the Bible during 80 years past has increased from 50 to 250; the numoer of Protestant missionary societies, from 7 to 70; of male missionaries, 170 to 2,400; contributions for missions $250-000 to $6,250,000; converts, 50,000 to 1,650,000; and of mission schools, 70 to 12,000!

—The King of Belgium, the president of the African International Association, has decided to open an African Seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly opened districts of the dark Continent.—*Independent.*

—Rev. Arthur T. Pierson reports a remarkable work of grace at Bethany church, Philadelphia, during the last three months. The number of names voluntarily placed on the converts' roll is 538.

—F. P. Hammond, an American evangelist, has closed a revival in Glasgow, Scotland, which lasted twelve weeks. The number of conversions is put down at 5,000.

—For some weeks past, one of the most wonderful revivals ever known in India has been in progress there. Several native preachers, from Lucknow, with Rev. A. C. Paul, of Barabanki, went to Ajudhiya and the next morning began their day by praying in their tent. A poor leper, a Brahman heard and drew near. Some bystander heard and said: "Here is a case for you, make this man a Christian." The suggestion was acted upon, when all at ouce the leper himself began to pray in Jesus' name, and to cry out that Christ had saved him. One after another came up, were convinced of sin and joined the praying baud, until the tent was surrounded. The scene was Pentecostal. Two hundred and forty-eight were converted and sought baptism the same week. About twenty-five of these will form the nucleus of a Methodist church in Ajudhiya. Most of them, however, came from beyond the Ganges where they will return as Christians. The majority were Brahmans. No European missionaries were present. The two native preachers baptized the converts.

—The decision of the Supreme Court of Kansas on the felonious and incendiary act of a juryman, in leading the other eleven in prayer for divine direction, has not yet transpired. There are many lawyers and many clients who would naturally cry to a praying juryman, like their *confreres* in the New Testament, "What have we to do with thee? Art thou come to torment us before the time?" Prayer would be about as welcome among them as a policeman in a gambler's den.—*Advance.*

—A Bread and Cheese Mission is conducted by the East London Tract Society and Christian Mission. Missionaries go out, during the silent hours of midnight, to carry a piece of bread and cheese to the hungry who are walking the streets, not having sufficient to pay for a bed in even the lowest lodging-house. A word is spoken and a tract given along with the food. Among persons thus relieved was a poor old man eighty-two years of age, who was raking the gutter outside a greengrocer's shop at three o'clock in the moruing, for pieces of orange peel. When asked whether he would take a piece of bread and cheese he cried, and his heart was too thankful to express his gratitude.

THE WHEELING MEMORIAL IN THE U. P. GENERAL ASSEMBLY.

The notable proposition of Revs. Williams aud Waddle, adopted by the Wheeling United Presbyterian Presbytery, was referred to the proper committee in the Topeka Assembly. The final action is thus reported in the *Instructor*:

"Took up the report of the Committee on Bills and Overtures in reference to the Memorials of the Presbytery of Wheeling, and others in reference to our distinctive principles on Psalmody, secret societies and communion. The resolutious of the report are as follows: *Resolved*,

"1, That the General Assembly hereby declares anew its devotion to all the distinctive principles of the church, and its determination so far as in it lies to have all under its supervision properly instructed in these principles and to have them carried out by kind and faithful discipline.

2nd, That the sessions of the congregations throughout the church, be directed to see that the distinctive principles of the church are properly taught in the Sabbath schools under their care, and that pastors are enjoined to give careful and needed instruction upon these subjects in their public and private ministrations.

3rd, That the sessions of the church be enjoined to be faithful in requiring the intelligent assent of those whom they admit to membership in the church to all her distinctive principles and to exercise the discipline which the Scriptures and the standards of the church require in the case of any who violate these principles

4th, That Presbyterys are hereby enjoined to exercise proper Presbyterial care with respect to the distinctive principles of the church by seeing that sessions of which they have the oversight are faithful in the admission of members and the exercise of discipline, by Presbyterial conventions relating to these matters, and by such other means as may be best adapted to secure the end in view and that they report their obedience to this injunction annually to the General Assembly in connection with their report upon the Narrative and State of Religion."

Adopted unanimously and heartily after considerable earnest discussion.

THE REFORMED PRESBYTERIAN SYNOD.

This interesting meeting was held in Rev. C. D. Trumbull's church, Morning Sun, Iowa, beginning May 27th, with a sermon by the retiring moderator, Rev. P. H. Wylie, and continued one week. Rev. David McKee, of Clarinda, Iowa, was elected moderator.

The review of the work of the church for the year was eucouraging. During the past year there has been a decrease of three in the number of ministers. The total iucrease in membership is 815; net increase, 49. There is a decrease in the number attending Sabbath schools of 693; iu total contributions, of $57,900. There are on the Synod roll at the present time 111 ministers, 81 of whom are pastors. There are 17 licentiates, three of whom are students of the third year in the seminary. There are 10,280 communicants; 10,280 atteuding Sabbath schools. The total contributions of the church for all purposes during the year are $188,993, according to one report; according to auother $216,000, and another, $230,000. The amount raised from all sources for missions was as follows: Foreign Mission, $15,729.19; Domestic Missiou, $2,672.86; Chinese Mission, $2,103.62; Freedmen's Mission, $4,-653.07. The three principal points where foreign missionary work is doue are Latakiyeh, Suadea, and Tarsus, in Syria. The work is in a most prosperous condition.

The death of Rev. A. M. Milligan, D. D., was deeply felt and regretted by all. It is proposed to endow a professorship in his memory in Geneva College, an honor well merited.

The Synod resolved to withdraw from the Presbyterian Alliance unless the Scripture Psalms be hereafter, as at first, used in worship during the sessions of the Alliance.

The next meeting of the Synod is to be held at Rochester, New York, on the first Wednesday in June.

THE SECRET EMPIRE.

—The sixteenth annual session of the Grand Orange lodge of the United States met in this city last week at Knights of Pythias Hall, corner Madison and Jefferson streets.

Rev. William F. Morrison, ex Grand Councilor, was found guilty at San Francisco, Friday, of defrauding the order of Chosen Friends by forged death certificates.

—The Masonic Grand Lodge of Wisconsin met last week. A resolution was presented providing for the appointment of a committee to consider the advisability of erecting a home for widows and orphans. An effort was made to have the committee instructed to report at once. After considerable discussion the amendment to this effect was defeated, and they were instructed to report at the next regular meeting. This is looked upon as a death-blow to the measure.

—Two years ago Judge Blodgett in the U. S. Circuit Court of this city decided the case of Mrs. Klaiber vs. the Illinois Freemasons' Benevolent Society, by a judgment for the plaintiff of $4,600. The grounds upon which the company had refused to pay the widow the amount of the policy were as follows: In December, 1873, Bro. Klaiber made application for membership in the I. F. B. S., stating he was an affiliated Master Mason, and a member of the Acacia Lodge of LaSalle. A policy was issued to him in favor of his first wife, who died in 1876. When he married the plaintiff a new policy was issued in her name. The assessments were duly paid until Klaiber's death in July, 1880. On July 21, 1880, the by-laws were changed so as to allow any Master Mason, whether affiliated or not, to become a member. It was found that Klaiber had taken a demit from the Acacia Lodge some time before his application. The judgment of the court did not take any account of the demit, but of the requisitions of the lodge only. Klaiber had paid his assessments for seven years. This is Masonic insurance!

—The supreme delegates of Patriotic Order Sons of America, to the number of twenty-five, had breakfast at the Leland this morning. They were enroute to Denver, to attend the supreme convention which convenes there next Monday. —*Chicago Evening Journal.*

—The Supreme Lodge of the United States, Ancient Order of United Workmen, met at Des Moines, June 2. The report of Supreme Recorder Sacket for the year 1884 shows the receipts to have been $243,501.05, with a total balance in the hands of the Supreme Receiver January, 1885, of $2,955 01; and in the hands of ex Supreme Recorder Davis, $11,735.-34. The total number of beneficiary certificates in force in the jurisdiction is 143,122 The total deaths in 1884 was 1 074, and the death losses amounted to $11,420,294 The average death rate varies greatly in different States. In Iowa it is but 5.59 to the thousand; in Pennsylvania, 7.76; in Ohio, 14.79; Indiana, 12 42; Illinois, 6.71; Minnesota, 7.63; Missouri, 9.

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HOME HINTS.

KEEPING FRUIT WITHOUT CANS.

We published a communication in the *Prairie Farmer* from the editor of the Sharon (Mass.) *Advocate,* describing a simple process of keeping fruits in bowls and other open-top vessels, simply covered with the unglazed cotton, such as is purchased in the stores rolled in blue paper, as follows:

Directions—Use crocks, stone butter-jars, or any other convenient dishes. Prepare and cook the fruit precisely as for canning in glass jars; fill your dishes while it is yet hot, and immediately cover with cotton batting securely tied on. Remember that all putrefaction is caused by the invisible creatures in the air. Cooking the fruit expels all these, and as they cannot pass through cotton batting, the fruit thus protected will keep an indefinite period. The writer of this has kept berries, cherries, plums and many other kinds of fruit for two years with no cover save batting on the jars."

As previously stated, if fruit can thus be unfailingly kept, it is a matter of great interest. We find in the Sharon *Advocate* of July 25, our articles and remarks, reprodueed and the following editorial remarks which are confirmatory of the previous statements, and we advise at least a limited trial of the process by our readers. We will not discuss the theory of the method, which is of less immediate importance than the practical outcome. Mr. Wickes says:

"This subject is of such importanee to the public, and so little understood that we again refer to it. Brother Judd, editor of the *Prairie Farmer,* is no doubt correct in supposing that the preservation of fruits in tightly-sealed cans results from the exclusion of the oxygen of the air. We suppose, however, that depriving the bacteria of oxygen deprives them of life, as no animal life can exist without it. Prof. Tyndall demonstrated several years ago that all putrefaction was caused by the bacteria in the air, and could be prevented by inclosing the article in cotton batting. The published results of Tyndall's experiment fell under the eye of Dr. Chase, an eminent physician of Thomaston, Maine, and he at once saw its practical value. At his suggestion, Mrs. Chase put up several gallons of damson plums in some pots with but little sugar, the jars being only covered with cotton batting. The plums kept perfectly until opened one and two years afterward. Mrs. Chase told the result to the editor of the *Advocate,* and we have for three years put up berries in the same way, and never had a jar fail to keep. Last year we opened in the presence of several people a jar of blue-berries that had been put up just two years, and found them in nice order. To Prof. Tyndall belongs the honor of the discovery, and to Mrs Chase the honor of being the first to make a practical use of it. We desire to make so useful a matter known to the general public and we only claim to have been the first to publish the directions."
—*Prairie Farmer.*

PROFIT IN FRUIT RAISING.

When fruit sells too low for profit it is time to preserve it and reap treble gains. The quickest and cheapest way of keeping fruit will be found most profitable. Dried fruit is easily handled, and is coming back into favor with knowing housekeepers, who recognize good things, and know how they should be cooked. No expense for evaporators is necessary. I long sinee made up my mind that evaporated fruit is inferior to sun-dried in flavor, and talking with old dealers in family stores I find they prefer the sun-dried for their own use. The best cook I ever knew said the same, and there is reason for it. The sun ripens, and develops sugar and flavor in cut fruit dried in its rays. To have a nice quality of dried fruit, select firm, fine ripe specimens, wipe clean, pare and cut with silver knives, as steel turns them black on the edges, and hurry into the sun as fast as they can be prepared.

The cheapest and best way of drying fruit is to lay it on lengths of cheesecloth, suspended in a frame out of doors, in full sun, with white mosquito netting over to keep off shreds and insects. This allows the air to reach both sides of the fruit at once, and when you want to turn it the whole can be swung over on another cloth, leaving the first ready for a new batch. Apples should be pared, cored and cut in eight pieces. Peaches should not be pared, for the richest flavor is lost with the skin. They should have the fur removed by dipping baskets of them a moment into weak boiling lie of wood ashes or common potash, and wiping with coarse towels. Common peaches only need to be cut in halves to dry. We had peaches dried in this way last winter, which when cooked would be hard to tell from the best canned peaches in looks, with richer flavor.—*Vick's Magazine.*

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221 W. Madison St., Chicago, Ill.

FARM AND GARDEN.

A FIGHT WITH THE BUGS.

A square fight with the bugs and the worms must begin early. The curculio must be met as soon as the plums and cherries are dropping their petals. He begins to sting before the calyx bursts from the fruit. While waiting for cherries he will do a vast amount of damage among apples and pears. The only remedy yet devised is to shake the trees and catch the fellows on a cloth large enough to spread uuder the whole tree. Then quickly get down and pick them up and crush them. They will pretend to be dead for a few momcnts after falling, but will be up soon and off. You must be lively. They prefer plums by all means to cherries, if there are trees enough. In a chicken yard trees are partly protected by the fowls devouring the bugs.

Squash bugs must next be faced. They come down in a cloud and do their work so promptly that iu an hour your splendid vines are ruined. Box your hills when planted, and if the bugs then assail them dust with white hellebore. Kerosene water may be used if special care is taken not to put into a pail of water over one teaspoonful of kerosene. This remedy is excellent for the big stink bug that comes a little later. Saltpeter and other remedies are not of the least avail.

For rosc slugs sprinkle with water in which you have two spoonsful of hellebore and one of kerosene. Keep a pail standing for a few days to use when nec essary. Whale-oil soap and such stinking compounds should never be used. They are worse than the slug. No one can go near a rose-bush for a week after the vile stuff has been used. I would rather not have a rose. The remedy I give is absolute, and generally only one application is necessary. I have about two hundred rose bushes which I go over in one hour, and the pest is gone for the year.

Now comes the current worm, which must be treated precisely as the rose slug. At its first appearance give it the kerosene and hellebore water. But it must be well applied. If the worms come when the fruit is near maturity, leave out the kerosene, for it sticks the hellebore to the fruit and it might not be entirely safe Applied earlier the rains entirely wash it off before picking time.

Kerosene oil is the general specific for exterminating almost all vermin when it can be applied It is death to chiuch bugs and a sure cure for hen lice. Apply it to the roosts and pour a little into the nests. It will work more effectually than sulphur or lime, although they are valuable and effective. Kerosene is death also to potato bugs; but must be applied with care. I am using the same mixture that I usc for rose-slugs and current worms—one spoonful of kerosene and two of helbore in one sprinkling pail of water.

It is equally useful for mites and fleas that infest turnips, and many varieties of vegetables and flowers. I have not tried it on aphis, but propose to do so soon, and do not doubt its efficacy,

The cabbage worm is most safely destroyed with a stick sharpened to press into the foldings of the leaves and crush the fellows. Hot water is a remedy, but it is likely to kill or spoil the cabbages. It is not safe. Hellebore and similar poisons are likely to remain in the head, and the kerosene is not sure of hitting the worms.

Worms' nests on apple trees and lawn trees are best destroyed early. Those not to be reached by hand may be easily burned out with a roll of cotton tied or wired on the end of a pole and saturated with kerosene. Carry some matches and when you cannot reach a nest light and apply the torch. A place may be thus in a few years nearly rid of worms. A man never has a true deed of property that the worms and bugs run annually. Decency also requires a cleaning out of the vermin. I am in sight of a fine picce of property where insect armies have full control, and breed in uumbers sufficient to overrun all the rest of us

Let auy onc who has trouble with bugs or insects of any sort try kerosene. It is our panacea. Use discretion in applying it to vegetation. As a general rule, one spoonful to a pail of water is enough, and is safe —*E. P. Powell in Independent.*

For blacking for leather take twelve ounces each of ivory black and molasses; spermaceti oil, four ounces; white wine vinegar, two quarts. It is said to give a high polish, and to neither crack nor eat the leather.

An average cow for dairy purposes should give twenty pounds of milk per day during 200 days every year; eight pounds of cream for every 100 pounds of milk, aud forty-five pounds of butter for every 100 pounds of cream, and fully ten pounds of cheese for every 100 pounds of milk.

Grass, says the *Ohio Farmer,* is the sheet-anchor of successful farming. The proportion of grass lands in any section of the country is a pretty sure index of the degree of agricultural prosperity enjoyed, advancement made or profit produced. Where grass is neglected labor is increased and soils are deteriorated.

The "little busy bee" must be a special inhabitant of California. The San Francisco *Call* says that onc of the most remarkable yields of honey ever heard of has just been garnered by H. C. Parks, from his apiary near Riverside. The yield for the past season from thirty-three hives was seven and a quarter tons, an average of four hundred and fourteen pounds to the hive.

Eighteen hundred dollars' worth of strawberries have been raised on two and a half acres of ground, by a farmer of Delaware township, Camden county, New Jersey, and he accordingly has received a premium from the State Board of Agriculture.

It is estimated that it takes 113 acres of timber land to keep up the wear and tear of ties on every mile of railroad in the United States. There is a bonanza for the man who plants timber to meet this constant demand. It will be a long time to wait, but as every man desires to invest something for his posterity, we know of no better endowment than a grove of timber, and if he has reasonable hope of ten years' lease of life he may reap much benefit from it himself.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland last week apointed F. H. Marsh, sheriff of Ogle county, U. S. Marshal for the Northern District of Illinois, to the great disappointment of a ring of politicians.

An examination of the Washington Monument last week Monday confirmed the report that the capstone had been shattered by lightning A break was made by the lightning at the northeast corner of the stone and four fragments fell to the ground, where they were found nearly forty feet from the base of the monument.

COUNTRY.

A bulletin from the Illinois State Board of Agriculture is to the effect that the wheat crop of the State this year will be the smallest in twenty-five years.

The New York Board of Trade endorses the plan of a government subsidy of 30 cents per ton for every 1,000 miles sailed or steamed by vessels built and owned in America and engaged in foreign trade, the grant to be reduced to ten cents at the expiration of ten years.

On the first ballot the Republicans of New Hampshire Legislature renominated Senator Henry W. Blair.

Judge Joseph B Foraker of Cincinnati was nominated on the first ballot for governor by the Ohio Republican State convention. The remainder of the ticket is: Gen. Rob't P. Kennedy for Lieutenant Governor, Judge George W. McIlvaine for Supreme Judge, John C. Brown of Jefferson for Treasurer, J. A. Kohler of Summit for Attorney General, and Wells S. Jones of Pike for the Board of Public Works.

A train on the Sioux City division of the Saint Paul road was blown from the track near McCook, Dak., Friday evening by a cyclone. The sixty odd passengers all received bruises, but only three were seriously injured. Miles of telegraph wires were leveled, but the crops escaped, as no hail accompanied the storm.

At Tarentum, Pa , Friday the explosion of a car of petroleum, to which one of the lads applied a lighted match, fatally burned the three sons of Henry Altmeyer, aged 7, 5, and 2 years.

Several days ago Mrs. Helen M. Gougar, of Lafayette, Ind.. attacked an editor and government officer, Williams by name, with her parasol. He returned the blow with his cane. Mrs. Gougar offered $100 to any one who would flog him. The Womans' Christiau Temperance Union of Lafayette petitions the President to remove Williams from office, that of Third Auditor of the Treasury. It is said Williams offers to retract his statements about Mrs. Gougar if she will withdraw her offer to pay $100 to have Williams publicly whipped.

It is reported from Gethsemane, Ky., that Father Emanuel, a monk in the monastery there, was so cruelly treated by the Abbot that he died, and that his body was interred in the potter's field, being refused a resting place in the abbey cemetery. Father Emanuel, whose age was 73, was thought by some to be of unsound mind.

After striking shale gas, and some veins of rock salt, the Cleveland Rolling Mill Company discovered petroleum in their well Friday at a depth of 2,700 feet, and the oil flow is now copious. The petroleum is unusually clear and of the best lubricating character.

Further swarms of locusts have appeared on the ridges north of Chattanooga, Tenn. The numbers are increasing, and all shubbery and trees and every green object is covered with the insects. In some localities they are so numerous that all other sounds are drowned by their noise. To day they began moving into the valley, and are spreading through the lowland farms. They appeared in this county seventeen years ago, and their ravages destroyed nearly all vegetation.

The storm Sunday afternoon, June 7th, was very destructive to crops, timber, and stock in the Kickapoo valley. The village of Victoria, Wis., on the Mississippi river, was almost completely blown away. A number of buildings at Forest City, Dakota, were destroyed by the wind.

Victoria is a small village between La Crosse and Lansing, on the Mississippi. It was visited by a double cyclone—one from the southwest and the other from the northeast—at 1:30 P. M., which swept everything before it. It lasted about thirty minutes. Over fifty houses were blown down, and barns, trees, and shubbery disappeared as if by magic. The darkness was almost impenetrable save for the lightning, which darted in every direction and illuminated the scene in rapid flashes.

Lodi, Wis., suffered most from hail. After the storm the ground in that village was covered to a depth of about four inches with great hailstones, the majority of which were two inches in diameter, while thousands the size of goose eggs were to be seen. Lodi lost 3,000 panes of window-glass. Prairie du Sac reports 2,000 windows smashed, and in long strips of country farm-houses lost every pane on the north and west sides. Barns, outhouses, windmills, and fences were blown down, haystacks scattered, trees two feet in diameter uprooted, and many crops badly washed.

A hurricane, accompanied by a waterspout, struck Woodstock, Va., on the same night, unroofing the Methodist church and blowing down fences and trees. The streets were flooded by the rain. No such storm has been known here in the memory of the oldest citizen.

The Ohio Supreme Court has decided that the assessments paid by saloon-keepers before the Scott law was declared unconstitutional cannot be refunded. Some $2,000,000 is involved.

There came near being a serious disaster at the State street bridge, Chicago, Saturday afternoon. As a street car full of passengers was passing off the bridge at the south end, the horses being already on the ground, a steamer struck the north end of the structure, suddenly swinging it. The driver was thoughtful enough to set the brakes and disconnect the team from the car on the instant, thus preventing the car and all its passengers from plunging into the river. The horses fell in but were rescued. One woman in escaping from the bridge had her foot crushed.

New Orleans finally arranged to send the Liberty Bell home to Philadelphia, and it was started on its journey Saturday.

FOREIGN.

An earthquake occurred in Eastern Caucasus. The town of Sikuch was completely swallowed, and the township suffered damage to the extent of several million rubles.

The following are the provisions of the treaty of peace: French soldiers shall not enter Chinese territory, nor shall Chinese soldiers enter French territory. The relations between France and Anam must not be of such a character as to embarrass China. A boundary commission shall be appointed to settle questions relating to the frontier by December next. Frenchmen entering Chinese territory shall be provided with a passport. Taxes at Pao-Shun and Lang Son shall be collected by Chinese and French consuls appointed at those places to superintend commercial relations between the north of Tonquin and Yunna and Kwangsi. The French shall construct a railway in Tonquin. If the Chinese wish to construct a railway they must construct a French railway. The treaty shall endure for ten years. Existing negotiations shall remain unchanged. The French shall evacuate Chinese territory directly.

The rejection of the budget in the House of Commons late Monday night was followed Tuesday by the resignation of the Gladstone ministry. This action was determined upon at a prolonged cabinet council. When the premier arose in parliament to announce the resignations he received a hearty ovation from his admirers. At the conclusion of his speech both houses adjourned until Friday. The vote was 264 to 252, some fifty of the Liberal party refusing to support the government. The main attack was made on the additional tax on beer. The Queen asked the Marquis of Salisbury to form a new cabinet, which he has undertaken.

The ravages of cholera in Spain are assuming terrifying proportions. The Spanish government has forbidden cholera inoculation, being probably satisfied that the practice extends the epidemic. There is a panic in Madrid, where it is known that several cases of cholera have occurred, notwithstanding the authorities attempt to suppress the facts.

The steamship Peerless was burned at Ottawa, Ont., Monday night. Four hundred persons were aboard but all escaped.

Gas which generated in the coal bunkers of the British iron turret ship Inflexible exploded as she lay off Portsmouth, Eng., and the vessel was greatly damaged, while fifteen of the crew were severely injured, three of them fatally.

Later dispatches regarding the earthquake in the Vale of Cashmere say that whole villages have been destroyed, and Dubgood, Jamalapar and Ovan have disappeared entirely, engulfed in the awful convulsions. During the continuance of the shocks a sulphurous dust was sent forth, impregnating the atmosphere. At the same time volumes of hot water issued from the great fissures made in the earth. The fort at Guraio and the granaries in many parts of the vale have been swallowed up. A large supply of rice and a considerable amount of money have been distributed throughout the Vale of Cashmere to relieve the distress. It is estimated that over 200 persons were killed.

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No. 3	78	@79
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Corn—No. 2	47	47⅜
Oats—No. 2	34	37
Rye—No. 2		65
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		10 30
Butter, medium to best	10	@15½
Cheese	05	@10
Beans	55	@1 40
Eggs		11
Seeds—Timothy	1 40	@1 55
Flax	1 30	1 38
Broom corn	01	@ 05½
Hides—Green dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 15	@5 75
Common to good	2 40	@4 50
Hogs	3 90	@4 25
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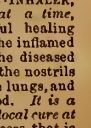
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An item in the New York *Witness* says that, according to the claim of a Roman Catholic newspaper, there are 10,000 Protestant children attending the schools of that church in this country. In this appears some of the fruit of Capel's sowing last year. But if the Catholics demand the services of the priest in our public institutions, and at public expense, as in the lately defeated "Freedom of Worship" bill in New York, why may not Protestants send their elders and pastors to minister to the spirits of these children in Romanists institutions?

Edwin P. Whipple, the cultured and graceful essayist, in a recent article in the *North American Review* on swearing, noticed some cases where a profane oath has given, to frail human ears, apparent intensity and force to a statement. Such an instance, if ever there was one, was given the other day in the Birmingham, Iowa, *Free Prees,* in these words: "The other day a Mason asked our opinion in regard to a certain patent medicine. We told him that we had as much respect for, and confidence in the stuff as the members of the lodge have for a minister of the Gospel when they have him down on his knees in the third degree, swearing, under a horrible death-penalty, that he will not violate the chastity of the female relatives of brother Master Masons, he knowing them to be such. 'Well,' he replied, 'that's but d——d little.'"

The Japan *Mail* reports a most remarkable preaching service held in Tokio, in the largest theater of the city. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the Gospel was preached to them. The *Mail* says: "The large attendance, the earnest attention with so little dissent or interruption, in so public and free a place as the most popular theater in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year."

The fight against horse-racing on the Lord's day goes on vigorously in Chicago. A large subscription is being taken among the churches for a prosecution fund, and the C. B. & Q. railway and the West Division Horse-car line have both refused extra trains or cars for the benefit of the race-track owners. The legal advisers in the case have given their opinion that any person may prosecute the manager of these races, criminally, or may obtain an injunction against them and prosecute them as a common nuisance; or action may be brought by the State's attorney to enjoin the racing company and vacate its charter. The Supreme Court of Illinois has decided that the legislature cannot charter a nuisance and that a corporation forfeits its charter by using it to violate the law of the State to which it owes its existence. The racing park lies alongside Garfield Park, whose Commissioners have power to prohibit horse-racing on any and every day in the week within 400 feet of the park, limits whether such racing is an annoyance or not. With these legal points on their side and a good courage the friends of a peaceful Sabbath in Chicago are hopeful of the victory. The president of the racing company is an infidel German politician of some notoriety, who would have a grim delight to uproot our Sabbath institutions and laws and make America as irreligious as France or Germany.

The rapidity with which France paid the German indemnity of five milliards of francs, for the war of 1870–71, was one of the wonders of the world in national financiering. But the very power thus developed restored to the new republic much of the war prestige lost to the tactics and battalions of Von Moltke. Hatred of the conqueror inspired the French, but love of our own country has animated Americans in the great work of debt-paying accomplished since the close of the war twenty years ago. We are now paying at the rate of $42,000,000 a year, or $100 a minute; but this is hardly one-third the rate of a few years ago. The contribution of about 75 cents is all each individual is obliged to pay in yearly to make up this sum, a small price to pay for the satisfaction of placing the credit of the United States at the highest, of sharing the splendid reputation our country enjoys throughout the world, as a prompt, honest, debt-paying people. The Chicago *News* wisely remarks upon this power as a grand factor in the question of international peace: "The United States could now borrow money at a lower rate of interest than any other nation under the sun. There are several advantages in this. To name one: A nation's strength depends largely upon its ability to provide the 'sinews of war,' of which money is the greatest. Great Britain is greater from this cause than from the actual number of fighting men she could raise among her own population proper. For this reason we are able to get along with almost no standing army or navy—barely enough to act as a police force and take care of the fortifications to keep them from dilapidation, and to keep a corps of skilled officers in training for any emergency that might arise demanding the sudden action of a large force of citizen soldiers. Nearly every other nation has a large percentage of its most vigorous men in field or camp or fort or on shipboard, with another heavy percentage toiling to support these and the expenses they incur."

The Boston authorities have relaxed their vigilence against out-door preaching and will hereafter interpret their statutes on that subject with the liberality of American principles rather than according to the dictation of the Romish hierarchy. The arrest of Dr. Gordon, H. L. Hastings, Wm. L. Davis, and others for preaching in the Common, has brought the issue to the front and victory for the right. Mr. Hastings wrote a powerful vindication of the right so to preach the Gospel as allowed by the second article of the old Massachusetts Bill of Rights. The document has been sent abroad all over the land, and reads like the statement and appeal issued by the National Convention of 1880 after the Music Hall mob. As our Anti-masonic lecturers are often compelled to hold the meetings under God's blue sky, like the old conventicles of Scotland, they will like to see what has been said on this subject. The *American* of Philadelphia has given the case the following forcible and eloquent comment: "The right to hold meetings in the open air, even in our cities, is one of those traditions which go back to the roots of the English race. Out of such meetings grow our whole system of jurisprudence and of politics. To ask our fellow-citizens to meet under a roof, even to hear a man speechify or preach, is a modern innovation. But the innovation has become so well established that the old right seems likely to be sacrificed. It is coming to be an accepted principle that religious services are in some sense disorderly, unless they are held in-doors. This new assumption is especially dangerous to society. A Christian church which would be content to confine its ministrations within the walls of sacred edifices, would commit suicide. All the great aggressive movements for the Christianizing of the world, from the days of the apostles, have been in the open air. There the great revivalists of the Middle Ages—Francis of Assisi, Berthold of Regensburg, Vincens Ferrer, Anthony of Padua—preached to the people. Luther's Reformation was proclaimed in the market-places before it found its way into the churches. George Fox found an audience on the streets and under the shadow of the hay-ricks. Whitfield, Wesley, and Rowland Hill preached to audiences too great and miscellaneous for any church to hold them. The great upstirrings of religious feeling in America in 1804, 1819, and 1837, were in connection with open-air meetings. That of 1857 fell into the hands of business men, who showed their prejudices and set bounds to its efficiency by putting it under roof. . . . And if there is any spot on this continent which might be claimed as the right place to hold a public meeting for any lawful use, it is the common land of a New England town. In old England no one would question the right. Is America less a free country, or has 'Hire a hall' become the eleventh commandment with us?"

The furnace of affliction is often the means which God uses to purify the soul from the dross of pride.

REMINISCENCES AND REFLECTIONS.

BY GEO. W. CLARK.

Halting a short time in a little village and finding the people greatly excited, I enquired the cause and ascertained that two cases of small pox were reported to have occurred in a neighboring county; and although miles away, and the cases were of a mild type, the supervisors, the physicians, the health officers, the town board, sounded the alarm and mustered their forces to the rescue. Resolutions, ordinances, rules and regulations were adopted to warn and guard the people and protect the citizens. And large placards were posted up through the streets, and sentinels stationed at suitable points to guard the town against the approach of the dreaded disease.

This was considerate, to be sure. It was wise and humane, and it was suiting the action to the old proverb, "An ounce of prevention is worth a pound of cure!" But now suppose, instead of such wise precaution, these sage officials had got together and "sat" as a "Board" and gravely determined to "*license*" a number of "*good moral characters*" to sell small pox infection, and thus multiply its victims and its horrors throughout the community! Would not the whole town have risen up and pronounced these "officials" a set of infernals, or insane, and hustled them off to a prison or a madhouse? And is it not a most singular and incredible fact that the same profound wisdom and consideration should not only indifferently suffer the existence, but deliberately legalize the fitting up of any number of places, and in a most enticing style, and allow them to be kept open night and day, *Sundays* not excepted, for spreading throughout the community maddening and destructive poisons, infinitely worse than small pox, worse from their physical, moral, social, and pecuniary effects upon individuals and upon society, infinitely worse, because they not only demoralize and kill the body, but they kill the *character* and kill *the soul.*

These poisons when taken into the system irritate and inflame the mucous membrane of the stomach, disturb and derange the liver and kidneys, foul and fire the blood, disorder and break down the tissues, bedevil and frenzie the brain, corrupt and deprave the heart, pervert the judgment, benumb and deaden the sensibilities, stupefy and sear the conscience. In short, they degrade and palsy the whole man, bloat his face, blear his eyes, burn his vitals, blast his industry, his character, his usefulness, his happiness, and the comfort and happiness of his family and friends, and blast his hopes and chance of heaven.

Finally, if through the commission of some crime to which they directly lead, they do not thrust him into prison, or suspend him on an ignominious gallows, or dump him dead in a dirty gutter, or kill him in a drunken fray, they soon hurl him into the burning hell of DELIRIUM TREMENS, the indescribable horrors of which the annals of suffering humanity furnish no parallel, not even the fearful hydrophobia!

Talk of small pox! who would not rather a son, a brother, a father, or a husband would suffer and die forty deaths, so to speak, from small pox, than live one *vile, wretched, loathsome, despised life of drunkenness, and die one wild, frantic, hopeless, despairing,* HORRIBLE DEATH OF DELIRIUM TREMENS?

Who will account for the terror and clamor, and the efforts made to guard against small pox infection, and the utter and stolid indifference to the ten thousand fold greater evils of alcoholic poisoning? and the still greater *depravity* which actually legalizes the alcoholic poisoning by the wholesale? O man, for consistency! O God, for *prohibition!!*

Detroit.

EXPERIENCE IN PREACHING AGAINST MASONRY.

BY MRS. H. E. HAYDEN.

While looking at the condition of the professed Christian churches of the United States, I am surprised to see how few ministers there are who dare lift up their voice against secret societies. Some ask, Is it our duty? and others, Will it do any good to expose the evils of Masonry? etc. In answering these questions I will relate from my own experience.

When I had been preaching two years and had become accustomed to the new work God had given me in the church, I was led by his Spirit to preach against Masonry and all other kindred societies. From that day to this I have not failed to give a clear testimony on that subject in every place. In Warren, northern Illinois, the Masons had the largest lodge in the State. I went there in 1869 and commenced missionary work by preaching in Lincoln Hall. In a few weeks the Lord led me to let the light shine from the Bible upon the darkness and abominations of the Masonic lodge. I sent notices to the Presbyterian, Baptist, and Methodist ministers, stating that I would preach on secret societies on Sabbath afternoon. The notices were read at the morning services, and a large congregation convened at 3 o'clock. The large hall was crowded. I was now close to the devil's stronghold, but I did not know it. The Odd-fellow's and Mason's lodges were present, and the Master of the Masonic lodge sat at my left hand on the platform. I shall never forget what wonderful manifestations of the Divine presence I felt on that day. The meeting was commenced with reading Scripture, singing, and prayer. At the close of the singing I was so filled with the power and glory of God that I could scarcely stand upon my feet; and I thought to myself, if I was ever prepared to speak for God it is now. My text was, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26. All through the sermon I was driven along by a tempest of God's power which far exceeded any thing I had received before when speaking on that subject. I was aware that some would be offended and never come to hear me again; so I crowded as many truths as possible into one discourse. I spoke in the main against Masonry, as she is the mother of all the secret brood. I spoke particularly on three points: her Christless prayers, her horrid murderous oaths, and her want of Christian benevolence.

The next week sister Delong of the M. E. church called on me and said: "Did you not feel the power and glory of God last Sabbath? It seemed to me that the whole room was filled with the presence of God." "Yes," I answered, "the Lord did bless me exceedingly, and it seemed as though the very atmosphere of heaven had come down to earth."

The faith of the people in secret societies began to be shaken. Some Masons broke off the galling yoke immediately and became my warmest friends. There was a merchant in town by the name of Lawrence Miller. He was an Odd-fellow. He left the lodge, took his demit, and joined the holiness band, and was elected their leader. He became an earnest worker for the cause of Christ. While conversing with him upon the subject, I was more than ever convinced of the great necessity of all ministers everywhere lifting up their voices against this great abomination that maketh desolate. In private conversation he said to me: "I was a Christian and enjoyed the presence of God when I joined the Odd-fellows. I was told that it was a good society and had heard nothing against it. I attended the lodge regularly, and when you came to Warren I was almost backslidden. The light of God's Spirit had almost gone out in my heart and I did not know the reason why. Your sermon revealed to me my true condition. I saw just where I was: and I have left the lodge forever."

I had said in my discourse that affiliating with secret societies would lead a Christian imperceptibly away from God, and put out the light of his Spirit in their hearts. God cannot and will not countenance such union with the world. Brethren and sisters in the ministry, it does do good, and it is our duty to expose the evils of secret societies everywhere. God says to us in his Word, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins." Isa. 58: 1. Shall we keep still and say nothing, and look on complacently and let this Masonic wolf and her whelps devour the sheep of Christ and eat up the lambs? God forbid. The Lord help us to warn the people when we see the sword coming. St. James says, "To him that knoweth to do good and doeth it not, to him it is sin." Then if we know secret societies are evil and do not warn the people we become sinners, do we? Yes. God's Word says so, and who can refute it? There are many ministers who confess to our anti-secret society lecturers, that secret societies are evil. Then why don't they speak out boldly and publicly? I would not dare to stand in their places at the judgment. I would expect Jesus would call me a hireling who cared not for the sheep.

Suppose all the ministers in the United States should commence at once to oppose secret societies. There would be a terrible tumbling and crashing of churches (so-called) of course. But then they could be built up on a better and more sure foundation. Better have a church of three who will stand for the truth and oppose all sin, than three thousand who are stubborn and rebellious and will not accept the whole truth.

Perhaps one minister will say secret societies are so interwoven with society that if I speak against them I should lose my salary. In the language of another I would say, "Better lose your salary than your soul. Better support yourself and preach to a few, than cover up the truth and be thronged by the multitude."

Another minister will say, If I denounce secret societies in public I should be turned out of my pulpit. Better be turned out of your pulpit than to be shut out of heaven. Still another perhaps will say: I would bring terrible persecution upon myself. Yes; "They that will live godly in Christ Jesus shall suffer persecution." Christ says: "Woe unto you when all men shall speak well of you." From the very day that God led me to let the light of his Word shine into the Masonic lodge in Warren I have been persecuted by the minions of the lodge. They have done me all the harm in their power. I have been compelled to learn this fact, that continued vigilance is the price of life. Nevertheless I shall not cease to assail the strongholds of Satan and the persecutions of his children will not cease while I live.

Sometimes when I have suffered severe persecution Satan has suggested that if I had not spoken against Masonry I might have avoided so much trouble. At such a time my mind is always referred to that most wonderful meeting in Lincoln Hall, at Warren, when God's glorious presence was so manifest to all his children. I believe that God designed by such a wonderful display of his glory and power, to teach me that he was greatly pleased and highly honored with this warfare against the secret works of darkness. And the thought of that meeting is a constant source of strength to me while exposing the evils of that great enemy of the church of Christ. Was not St. Paul persecuted just as soon as he was converted and began to preach at Damascus that Jesus was the Christ, and that he did rise from the dead? If he had only stopped repeating that Jesus was the Christ and that he did rise from the dead, he would have been well received by the old church.

Just so it is with the little band of reformers in the United States to-day. If we would stop saying that Masonry is an abomination in the sight of the Lord; and that loyalty to Freemasonry is treason to God, this bitter persecution would cease. We may preach against every other sin of the day and provoke very little opposition; but when we assail this secret stronghold of Satan we shall hear the mutterings of Masonic vengeance. We shall hear the lion roaring in his den: and some of us have felt the grip of his paw upon our lives for a time. "But none of these things move us; neither count we our lives dear unto ourselves, so that we may finish our course with joy."

Harmon, Ill.

UNITED PRESBYTERIANS AND THE G. A. R.

Can a United Presbyterian consistently belong to the G. A. R? We answer emphatically, "No." The Testimony of that church on secret societies is as follows:

"We declare, that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and Spirit of Christianity, and church members ought not to have fellowship with such associations."

In joining the church he is to subscribe to this article as well as to the others of the Testimony. Page, 612, "Applicants shall be received on answering affimatively the following formula of questions: * * * * * * * * * *

"Do you profess your adherence to the doctrines received by this church as set forth in the * * * Declarations of the Testimony, etc.?"

The following argument and illustration, though not a part of the Testimony, may be useful as a guide to the meaning of the Declaration.

"In making the above declaration, it is freely admitted that there are many things with which an individual becomes acquainted, which it would be improper for him to reveal. (Prov. 11: 13; 20: 19). The same thing, also, may be affirmed in relation to associations. It is not, therefore, the fact of secrecy, simply considered, that we condemn. What, then, is it? It is the fact of a person giving an oath or promise that he will not make known to others, matters which are to be subsequently communicated to him, or that he will obey a code of laws with which he is not made acquainted until after the oath or promise be given by him. This we believe to be wrong under all circumstances; and all associations founded on this principle are to be condemned, whatever be the object for which they are formed."

The Testimony excludes all associations which require an oath or obligation. If, therefore, it should happen to be claimed that the G. A. R. requires only an obligation, church members should not have fellowship with it. The word "or" shows that either method of enforcing secrecy is opposed to the Testimony.

The G. A. R. is a secret society. The ritual has been somewhat modified, and varies in different places; but the secrets of it have leaked out enough for us to know that no material change has been made in the obligation. The hood-wink has been dispensed with, and the coffin and pretence of shooting. There is, however, in every encampment an oath or obligation to keep the secrets. The following is the obligation in use, except that in some places the oath has been changed to a promise, and in other places it is optional with the recruit whether he takes the oath or the promise:

"I do solemnly swear, in presence of Almighty God, and these witnesses, my former companions in arms, that I will never, under any pretense, nor for any purpose whatever, expose the secrets of this Encampment. That I will never make known, or cause to be made known, any of the hidden mysteries, work, or ritual of this band of comrades, whereby the same may come to the knowledge of the uninitiated. I do further solemnly swear, that I will never wrong a soldier or his family, nor suffer others to wrong them, if in my power to prevent it; but that I will, on all occasions, when not inconsistent with the duty I owe to God, to my country, and myself, assist him and his family. That I will sustain for all offices of trust and profit, other things being equal, the Citizen Soldier of the Republic. I do further swear, that I will yield implicit obedience to the Encampment of which I may be a member, and to the lawful rules and orders of the Grand Encampment, to which this is subordinate; and I do further promise and declare, that should any books or papers belonging to this Encampment come or be placed in my hands, I will neither print nor copy, nor permit to be printed or copied, any portion thereof, except by special permission of the Grand Encampment. I do further swear, that I take this obligation upon myself without any mental reservation or equivocation, under no less a penalty than that of being treated and punished as a Traitor by this order. So help me God, and keep me steadfast."

It is manifest that a man cannot consistently make the promises which are required of him in joining the United Presbyterian church and join the G. A. R., which requires "*an oath or an obligation to obey a code of unknown laws.*"

Either the Testimony of that church must be altered, or the obligation of the G. A. R.

The question is not whether the church has a right to make such a requirement of her members. It is not whether there is any thing wrong in the G. A. R. It is purely and simply whether the promise he makes to one is consistent with the promise he makes to the other.

We know that a man cannot belong to the M. E. church and the Presbyterian at the same time. When he joins one he drops out of the other. This is the fact, no matter which may be right. Much more cannot a United Presbyterian belong to the G. A. R., because the promise he makes to one is opposed to the promise he makes to the other.

In respect to this matter, we make the following challenge. We challenge anybody to deny that the Testimony of the United Presbyterian church forbids the taking of an *obligation* to obey a code of unknown laws. We challenge anybody to deny that the G. A. R. requires of its members implicit obedience to the encampment of which they may be members, and to the lawful rules and orders of the Grand Encampment, to which this is subordinate.

"Ye cannot serve God and Mammon."—*Birmingham Free Press.*

THE UNITED BRETHREN CASE.

In 1826 the Miami Conference declared that all ministers who should join the Masonic fraternity should lose their connection with the church. In 1827 the conference in the East declared that all preachers and members who should connect themselves with the order of Freemasons should lose their membership. The General Conference of 1829 declared that all that should connect themselves with the Masonic fraternity should be excluded from the church. This law continued unchanged until 1849. In 1849 the expression, "There shall be no connection with secret combinations," was inserted—being taken from the constitution of 1841. In 1849 began also the systematic effort for the enforcement of the law. Later changes have all had reference to the method of enforcement.—*Religious Telescope.*

SOUNDING A RETREAT.

[From the Wesleyan Methodist.]

The General Conference of the United Brethren church which met at Fostoria, Ohio, May 14th, sounded one of the most humiliating retreats in the presence of the secret society foe which ever characterized the history of religious conflict. It has been known for these recent years that the satanic legions of organized darkness have been polluting the sanctuary of that church with their blood-stained cloven foot-prints of conspiracy against the character and peace of her communion, in spite of her law forbidding such relation and fellowship. One of Satan's most cherished ambitions seems to be to thrust himself into the Christian church under the guise of an angel of light, and thus to deceive the very elect into the fellowship of his character, and the propagation and defense of his interests. There is no more alarming illustration of the ruinons success of this policy than in the fellowship accorded the secret "abomination of desolation" by professed Christian churches. It is with an inexpressible sense of sadness that we are forced to enroll the name of the United Brethren church on the list of those churches that are the victims of this "deceivableness of unrighteousness." The "seducer" has been singing his siren song of "popular favor," of a "broader basis," of "swelling numbers" in the ear of the church, while unhallowed ambition, pride, and love of applause have been charmed ont of all religious reason and principle by the sweet-toned symphony of its worldly cadences, until, like the fabled mariners, the church has plunged into the yawning, devonring deep of secretism. The address of the bishops clearly indicated the fatal trend of compromising sentiment. Referring to this vital snbject in the way of counsel they earnestly advised the General Conference: "That you limit the prohibitory features of your enactment to combinations, secret and open, to which the church believes a Christian cannot belong." Here is the clearest admission that there are secret societies to which Christians can belong and be perfectly consistent as followers of him who "ever spake openly" and both by example and precept branded those who hated the light, as evil doers. In the wide range of the discussion on the side of the majority the only foundation at the base of their attempted argument was the shifting sands of a trnckling, worldly policy, while a large and able minority built, in principle and argument, on the foundation of the apostles and prophets with Jesns Christ as the corner-stone. Neither Scripture or reason conld influence the popularity-crazed, and truculent majority, and the prohibitory section 3 of chapter 10 of the discipline was repealed, and the following indefinite legal nothingness snbstituted by a vote of 76 to 36: "A secret combination in the sense of the constitution, is a secret league or confederation of persons holding principles and laws at varience with the Word of God, and injurious to Christian character, as evidenced in individual life, and infringing upon the natural, social, political or religious rights of those outside its pale." Provision is made that, "Any member or minister of our church fonnd in connection with such combination" shall be disciplined. The fact is patent that no standard is established by which the church is to be guided and governed in determining what secret societies are "such combinations" as are referred to in the law. All secret societies claim to be the very embodiment of perfection itself, assuming in many instances to outvie every other possible agency in promoting human interests for time and for eternity. The decision of the church as to "such combinations" is left to the fancy or caprice of individual judgment as to the character and general influence of secret societies. The way is clearly and designedly opened for United Brethren to take in the whole catalogue of secret clans in personal membership and personal glorification. It would have been more honorable for that General Conference to have expunged all reference to secret societies from its discipline, than to have sounded a retreat in the face of the foe under the cover of a "glittering generality" of terms designed to mean nothing but the opening of the doors of the church to the membership and fellowship of secret societies. There is, however, a gleam of light cast on this dark picture in the fact that thirty-six entered their solemn protest against such cowardly concession to the kingdom and powers of darkness.

OTHER COMMENTS.

The liberals having gained a glorious victory on the secrecy question thought they could carry every issue without any trouble. They realized their mistake when they found two bishops elected who had opposed their action on the constitution. Past victories never ensure present ones.—*The Itinerant.*

The *Advance* spoke in a similar strain of congratnlation and triumph at this defeat of the truth at Fostoria.

The United Brethren have permitted false notions of expediency to triumph over righteousness in their action on secretism. Once that denomination had a noble record on the subject; bnt it has been giving way to a craving for popularity, and finds the lodge too mighty a power to put under its feet. Its declarations against secretism do not amount to much while the door is thrown open for the admission of secretists. If these do not despise it for making concessions and turn all the more against it until it yields everything, they will be very likely to enter in and take possession, forcing the opposition to keep silence or leave the house. For those among the "Brethren" who were convinced of the sinfulness of the lodge the case has become distressing. Whether they will have the grace to stand up for the right and rather to suffer than yield to the encroachments of lodgery, time will show.—*Lutheran Standard.*

The late qnadrennial General Conference of the United Brethren in Christ had to deal with the question of secret societies. The constitution of the church was strong enough, but the practice under it was uneven, and the body had become somewhat distracted and divided. The Conference so far gave way to the clamor as to provide for a commission, to submit the constitution, or so much of it as denies church membership to those belonging to secret societies, to a vote of the church. This was done on the plea that this charter had never been properly so submitted, though in force for over a quarter of a century! A new chapter against secrecy was put into the discipline, good in sentiment, but so loosely guarded that it may easily be rendered void of effect. Thus the devil gets a temporary victory. —*Christian Harvester.*

This action was taken, after earnest, able, thorough discnssion, by a decisive vote of 76 to 38, Bishops Glossbrenner, Weaver, and Kephart voting for, and Castle and Dickson against the law. The law thus adopted strikes ont what has always been one of the fnndamental restrictions of the United Brethren church, namely, that no member of any secret society can become a member of the church. Christ sold to the lodge!!—*Lutheran Witness.*

Traveling on the Lord's Day.—The opinion of the Supreme Judicial Court of Massachnsetts, by Allen, J., holding that a person who walks out on the Lord's day for the pnrpose of making a social call, can not be said to be traveling, within the meaning of the section of the statute of that State against traveling on the Lord's day.

There is nothing more pleasant or more instrnctive than to compare experience with expectation, or to register from time to time the difference between idea and reality.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXIII.—*Concluded.*

Mr. Basset, with all his seeming openness, had not a little diplomatic craft. So he did not tell Stephen that he was morally sure the Grand Lodge would render an adverse decision in Mrs. Strycker's case; or that he himself had been knowing to more than one similar instance where men had paid in hundreds of dollars, but happening to die slightly in debt to the lodge the moral and charitable order they had so trustingly joined kept their money, but refused all benefit to the widows and orphans supposed to be the objects of its beneficent care. There was one screw, however, that he had not yet turned, and like a good-natured inquisitor of olden times, he proceeded with an easy smile to make Stephen feel this power.

"Speaking about a demit now. Of course anybody is at liberty to leave the lodge, but you remember the closing part of the Odd-fellow's obligation: '*Should I be expelled, or voluntarily leave the order, I will consider this promise as binding out of it as in it.*' A demit makes no difference with the irrevocable nature of the vow."

Stephen felt as if suddenly caught in a vice. He had merely been turning the idea over in his mind of leaving the lodge without coming to any definite resolution, for he meant to take no hasty step; though he could not help acknowledging that he had been very hasty in joining a society which by its very constitution he was prevented from knowing anything about beforehand—he could easily slip his neck from under the noose when convinced that it was not a good thing. Now the idea of irrevocableness made the obligation which had before rested on him with the lightness of a silken thread press like a band of iron. But he was too proud to let Mr. Basset discern his mental wincings. So he only said quietly, "I haven't made up my mind whether to leave yet or not, and if I do, it will not be because I have any difficulty with the obligation as I understand it."

"Now that is a very important point—to understand it right," said Mr. Basset, catching eagerly at this latter clause in Stephen's remark. "Unprincipled men creep into Odd-fellowship. There's no denying that. I'm sorry it is so. But you must take it like everything else, the evil along with the good. This report, by the way, I'll leave with you, and you can look it over when you have leisure. You know we may reason and argue about a thing, but when it comes to convincing, facts and figures do the business."

And Mr. Basset departed with a smile so beaming in its friendly cheerfulness that he might have almost sat for the benevolent spirit of his favorite order personified.

Stephen, in an interval of leisure between the study of his law cases, took up the pamphlet and ran his eye over the figures. It was certainly true that Odd-fellow benevolence had mounted up the last year to over two millions. At the same time its collections had reached a sum of over *five* millions. Stephen's mathematical mind at once perceived that the lodge was very well paid for its "charity" by a margin of three-fifths of the receipts. Would not an insurance company that took 60 per cent to pay its running expenses be called an arrant swindle? And if the church should do so, would not lodgemen like Mr. Basset be the first to call her by even a worse name?

These questions Stephen revolved in his mind and half decided in his next letter home to confess his folly—for folly he now considered it—and ask counsel. But it would pain the old couple to find out that he had taken such a step and kept it so long a secret from them; and his mind, until Mr. Basset had so coolly showed him that he was reckoning without his host, had clung hopefully to procuring a demit; for he flattered himself that then his whole experience as an Odd-fellow would drop out of his life so completely that it need never be referred to or thought of again.

CHAPTER XXIV.

IN RAMAH WAS THERE A VOICE HEARD.

The president of the W. C. T. U. in Jacksonville, like many another woman in the White Ribbon ranks, had known a time when she construed St. Paul with extreme literalness, and would have

faeed the cannon's mouth sooner than an average-sized audience. Yet she had conquered early prejudice and native timidity so far as to be not only an indefatigable temperance worker, but one of the most acceptable speakers in the organization, her glowing eloquence and forceful logic being only matched on the platform by the charm of her noble presence and sweet, womanly voice.

There is nothing more wonderful in this whole wonderful movement than the fact that it has developed—not one Deborah, that would be nothing remarkable—but hundreds of Deborahs, eaeh one a host in herself, who have risen in their might "for God and home and native land," unmindful of the sneers or the misunderstandings of smaller and weaker souls. Thank God for the army of temperance Deborahs! Is it not fitting that by them he should judge the traffic which has made so many Rachels.

Martha, however, never thought of herself in this exalted light, for she was in her own humble estimate only one of the rank and file, though she taught a primary class in the Jacksonville Band of Hope; and so when Mrs. Judge Haviland made her an informal call one day, she was as agreeably surprised as one of Napoleon's subalterns might have been, unexpeetedly honored by a visit from his commander-in-chief.

The weather was warm and close. Mrs. Haviland sank down in the easy chair Martha offered her with a look of weariness and exhaustion in her face that might have been attributed to the heat by any one who did not know that in the past six months the number of local Unions and Bands of Hope which she had organized, the addresses she had made to adults, and the talks she had given the children, to say nothing of the time and strength diffused through numberless minor channels, were more than enough to keep mind and body strained to their highest tension.

"I called to have a little talk with you," she said, "about our Band of Hope especially. I want to praise you, Miss Benson, for the admirable way in which you have trained those little midgets. I was quite surprised as well as delighted the other day to see how clearly they seemed to understand politieal economy in its relations to the drink traffie."

"I am a pupil, myself," replied Martha, modestly. "I have only lately begun to study these subjects. My first introduction to temperanee work was when I joined the Good Templars, and the drink question as related to economic or hygienic questions was never once discussed in the lodge to which I belonged; or even alluded to."

"I do not like to say anything against any society which professes to work for temperance," replied Mrs. Haviland, who, though she had never studied the principles of secret organizations, was a suffieiently keen observer to suspect them of being only a millstone around the neck of the cause they pretended to serve; "but I find that these secret temperance lodges educate superficially, if they educate at all, which I am sometimes inclined to doubt, and the result is a host of nominal laborers who may be well trained in lodge work but no farther. I rejoice in the broadening scope of the W. C. T. U. Looked upon merely as a grand edueational agency for woman, it is a most powerful force in the mental and spiritual development of our sex. By it God is training the future mothers of our Republic, for who knows what duties, what responsibilities! I was one of the Ohio erusaders. Perhaps our way was a wrong one, but it was the way God led us. Even now I hear people sneer at that first early movement as a mere craze, a folly, a mistake. Perhaps it was all that, but it was a great deal more. *God* was in our mistake, our folly, if such it was—guiding us, teaching us, leading us by a way that we knew not of. And better to blunder and have God with us, than not to blunder and walk without him."

"We were native-born American women, educated, religious, home-loving, with all the deep-rooted, moral instincts that belong to such as their native birthright, yet we were bound and helpless. We had to stand by while the temperanee laws were made a dead letter, and 'primaries' packed by ignorant, whisky-drinking foreigners governed the elections. And what could we do? We were desperate and the cry of the desperate is to God. In a week every saloon in the city where I lived was closed. We felt almost as if the millennial day had come. But the time was not yet ready for us to sing the song of Miriam. In less than a year those gates of hell that we thought we had closed forever were opened wider than before. We could not understand it. Would this have been if all the voters who professed temperance principle had stood by us at the polls? Could men who did not love the cause well enough to risk a little personal discomfort and inconvenience to themselves adequately represent women who would have gladly died for it? It was a crisis for us and our work, but in that crisis a great idea was born—the Woman's Christian Temperance Union. There are many things I believe in now that I did not believe in then. We had much fallow ground of ignorance and prejudice to break up; but we did it thoroughly, and we sowed seed—good seed. Who will reap the harvest?"

Mrs. Haviland paused an instant in her rapid retrospection, a shadow swept over her grand face, and she turned to Martha and clasped both her hands with a strangely eager, earnest pressure.

"It is to you we look—young, brave, earnest souls, to take our places when we fall in the battle. For we must fall. We are human; we want to see the end for which we have prayed and labored. But for many of us that cannot be. And we know it; I know it."

Her voice dropped lower, and the brief, detached sentences came slowly as if wrung out by the pressure of some inward suffering.

Martha looked up at her wonderingly.

"Dear Mrs. Haviland; don't talk of any one's filling your place, least of all one so humble as myself, without talents, or wealth, or social rank."

"Martha—Miss Benson, you do not know the place you may be filling twenty years from now. What American girl does?"

Martha colored slightly. Although she was a believer in woman's suffrage, she was a very unambitious little person. If Nelson ever rose to stations of public honor, she felt that nothing would make her prouder or happier than to shine herself in that reflected glory, but she remembered that Mrs. Haviland might not know anything about Nelson, and be even unaware of their engagement, in which case her words were of course quite innocent of any prophetic intent. She made no reply save to listen with eager, reverent attention as the sweet, low, impassioned voice sounded on like the notes of an aneient chorus, half wail, half triumph.

"I entered the warfare like many another woman, because I was forced into it by the presence of the monster in my own home. I had only one child—a son. Oh, how I loved him! How I tried to shield him from every touch of evil! But a taste for drink was hereditary in the Haviland blood, and I did not know it till it was too late. Perhaps it would have made no difference if I had known, for how could my weak woman's arms shield him from the snare set on every side? I did my best, and when I could do no more—when my Henry was brought home to me dead, killed by a fall from his horse after he had been taking too mueh wine, I knelt down by his lifeless form, and I parted the curls away from his eold, white brow, and kissed him over and over just as I did when I hushed him to sleep on my bosom an innocent babe. Oh, it seemed so long ago I did it, almost as though far away in some lost eternity—and I vowed to God then and there never to cease fighting the fiend that had slain my child. For what was my son more than any other woman's son? more than poor Bridget Maloney's, for instance, who gets drunk on the vilest kind of whisky instead of sherry and champagne? God made mothers' hearts alike. The Democratic party wants the Irish whisky vote, and the Republiean party wants the German beer vote, and politicians bid for it, and the work of death goes on. Give these Irish and German women who have suffered so mueh from the brutality of their drinking husbands the ballot, and though many of them drank themselves, they would all vote the prohibition ticket. My heart sickens and my brain reels when I think of all the hideous wrongs and cruelties that have come under my notice while collecting facts and statistics for the work—little helpless children beaten, frozen, starved, burned to death, or made helpless eripples for life. They were not my children; I never even saw them; but they had mothers with mothers' hearts, and I feel like crying, 'O Lord, how long!' *Must* wrong be forever on the throne? Will the day never come when politicians shall cease to betray the helpless to advance their own petty selfish interests?"

Mrs. Haviland paused, and then she said in a changed tone and with her usual gentle smile:

"I am pouring out all this to you because it does me good. I am a woman and must talk. And now, my dear, as I am old enough to be your mother, allow me to congratulate you on your engagement with so noble a young man as Nelson Newhall. I have had my eye on him for some time. He is worthy of you and you of him."

There are many prohibitionists like Mrs. Haviland who are working, praying, suffering for the cause, and "with brave hearts breaking slow" pass to their rest in the midst of the struggle, and never see the deadly enemy that continually betrays their best efforts. In proof whereof we will only say that there was a Masonic reunion that very night which was attended by the mayor of Jacksonville, several politicians of considerable local note, and a goodly number of saloon-keepers. And "they met upon the level and parted on the square" in all that mutual good-fellowship supposed to be peculiarly Masonie.

(*To be continued.*)

THE COMMENCEMENT SEASON.

WHEATON COLLEGE.

QUARTER-CENTENNIAL DAY.

Wednesday, June 17th, will be remembered in the annals of Wheaton College as among the brightest of her days. It was the first attempt at a general reunion of the alumni and old students generally; but after such a day the institution need not fear to call together her children at any anniversary. The martial strains of the fine band, and the joyful pealing of the bell called together a fine audienee in the large chapel to attend "morning exercise" after the "former manner." A thousand grave and precious memories roused themselves anew to life, and as the old songs arose from every lip, many a manly, many a tender cheek was not ashamed of the dropping tear. Mrs. C. A. Beecher, the old organist of the College and widow of one of the first graduating class, assisted Rev. C. W. Hiatt of Columbus, O., in conducting the singing. Pres. J. Blanchard spoke with his old warmth and earnestness from Proverbs 23: 17, 18: "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end; and thy expeetation shall not be cut off." An hour or two was given to a kind of experience meeting, Pres. L. N. Stratton, of the class of 1860, presiding. Among the speakers were Rev. J. P. Stoddard, Rev. Amos J. Bailey, A. T. Hemingway, A. E. Wileox, J. F. Snyder, and H. L. Kellogg of Chicago; D. D. Fisher, Esq., of St. Louis; Revs. I. Brown, J. L. Fonda, J. N. Bedford, W. L. Ferris, L. S. Hand; Profs. O. F. Lumry, H. A. Fischer, and others.

The dinner was a notable affair. Several estimates placed the number at nearly 700. There was abundance for all, and joy lit up every face; even the hard-worked entertainment committee viewed with unallayed satisfaction the success of their work.

The afternoon and part of the evening were occupied with class histories, led off by L. N. Stratton of '60. But one of the twenty-five classes, that of '66, was unrepresented in the audience. The addresses of the evening were by Rev. L. S. Hand of Ottumwa, Iowa, on "The Work of a Christian College," and by Pres. C. A. Blanchard on "The Present and Future of Wheaton College."

COMMENCEMENT.

The College Chapel was packed at an early hour of a perfect June day in anticipation of an unusually interesting program, and the verdiet of one and all who were in attendanee is that the anticipation was more than realized.

The walls of the chapel were beautifully decorated with ropes of eedar and flowers of all varieties ,cultivated and wild. Immediately back of the platform in letters of white upon a body of green, was the class motto: *Suaviter in modo, fortiter in re*, symbolized by a ship pushing bravely and smoothly out to sea with all sails set.

The class numbering six, two ladies and four gentlemen, were ushered to their seats on the platform while the Chicago Quintet Club, under the leadership of Mr. William Lewis, cheered their hearts by sweet strains from Boccaccio.

The exercises were immediately opened with prayer by Rev. Amos J. Bailey, of Lakeview, Ill.

The first oration with salutatory was presented by Miss Juannita Breckenridge, of New Windsor, Ill., subject: "The Foreign Policy of England." Her manner of address was clear, elegant, forcible. She made no display of rhetoric, only as it served to strengthen her argument, which was, that most of the wars of history have been for increase of territory. This is wrong in the eyes of true moralists. England has been no exception to the rule. The elaim that her intention has been to improve the world is false. She has even attacked and vanquished weak and ignorant peoples. While abolishing Juggernaut from India she was introducing the dram shop and has converted a nation of heathen into a nation of drunkards. Her policy toward China and other countries was shown to be characterized by the same principle of agrandizement of self. The lady made a prophecy of the downfall of the United Kingdom unless there were a speedy change in its foreign policy. Her argument seemed to be aimed at Jingoism rather than

at the liberal and humanitarian policy which has marked the administration of Gladstone.

Mr. Milton Coe, of Wampsville, N. Y, spoke on the subject, "Centers." Taking his analogy from the circle, he showed that all great movements gather around their central points. No reform can succeed unless it have a human head—a central man to whom the world looks. This leader must train for his work with the zeal and self-denial of the athlete for his place in the game. He must be decided in convictions—in a proper sense an enthusiast. He must build upon souud morals. Moral qualities are the powers that triumph in the end. No skill in arms will maintain a cause or government that has not this sure foundation. Every man has a place of his own which he should find and fill. The way to fill a church is to *fill* the *pulpit*. High eulogies were paid to the Nazarene and his great followers, Paul and Luther.

Miss Florence Johnson, of Wheaton, delivered a most charming oration in defence of woman's claim for recognition in the political and professional world. Subject: "A Problem." A theorem is something to be proved, a problem something to be done, and life is a problem. The present age has many political questions to settle, none of which lies nearer to the heart of one half of humanity than this of woman's sphere. Woman has the right to fill the place for which she is qualified. She is not identically, but is equally endowed with man. The age of brute force has passed and the reign of heart and mind has come upon us in all its splendor. If an analogy may be drawn from the rest of creation, woman, the last work of God, was the *best*. It would seem that she ought to vote; for while two-thirds of church members are women, nine-tenths of the criminals are men—and these make the laws. The thing that most concerns woman is the protection of her home. Shall she not have this power? It is time for this age which has kept woman bound in grave clothes of a dead past to "loose her and let her go."

The next orator, George A. Post, of Varick, N. Y., spoke on the subject, "Momentum." Education does not determine a man's success in the world so much as the power with which he hurls himself into his life work. The small man, like the small ball, must make up for his lack of weight by velocity if he would shake mountains. Poe and Coleridge were cited as failures in life largely because of their laziness. Their high gifts did not save them from well-nigh useless lives. Pope, Cowper, Baxter, and Prescott were cited as men who succeeded under difficulties by their earnest application. The peroration was very fine.

Mr. John B. Russell, of Kewanee, Ill., next spoke on the subject, "Ideal Statesmen." Ships may start out smoothly, yet without skilled pilots they are bound to perish. A need to-day is of ideal statesmen. Never was the supply of great men so unequal to the demand as now. Sumner was eulogized as the type of a true statesman. The statesman never seeks, he *accepts* office. The golden age is the age of master minds. Statesmanship should be studied by the man who would enter the political field.

Mr. E. R. Worrell, the valedictorian, was greeted with applause, showing him to be a favorite. He spoke upon "Garnished Sepulchers." Earth is a huge grave. Not remarkable then that the dead should receive more attention than the living. Cromwell, the dethroner of tyrants, was slandered by men after his death who never dared look in his face while he lived. The grandest work of Macauley and Carlyle has been to excavate him from a mountain of lies. It is as necessary to engrave truth on hearts of flesh as on slabs of stone. We should not wear out our swords hacking fossil snakes when live serpents are so plentiful. This was the strongest speech of the day, and closed with an impressive farewell address, containing words of true sympathy for President C. A. Blanchard, from whose human sight some of those nearest and dearest have not long since been taken forever.

In the evening Rev. J. P. Hutchinson, late of London, England, delivered an address on education which was heard by an interested audience, who listened eagerly to the numerous anecdotes and historical incidents of English coloring of which the address was replete.

A fine concert by the Chicago orchestra in the evening, followed by a social reunion, closed one of the grandest of the Wheaton Commencements.

MONMOUTH COLLEGE.

The twenty-ninth year of Monmouth college was completed last Thursday. There have been 336 students in attendance during the year, 214 being from Illinois and the remainder representing Iowa, Penn-

(*Continued on 12th page.*)

CORRESPONDENCE.

WASHINGTON LETTER.

DEAR CYNOSURE:—President Cleveland, who, it was feared by some, would set a bad example of private wickedness and public depravity, seems, to say the least, to be fairly respectable, as much so as any recent habitant of the White House. He is a pretty regular attendant at the First Presbyterian church, nor does he seem at all troubled because Mr. Frederic Douglass has rented a slip in the vicinity of the President's. Miss Cleveland is universally respected and beloved as an excellent and talented Christian woman. Nor is there anything in the administration of the President or his Cabinet that is open to serious criticism. On the contrary there is much to commend. True, there have been changes, but probably not more than if Mr. Blaine had been elected, and the great majority of the clerks who were at work here a year ago are at work still. The sweeping changes which were anticipated have not taken place, and a good degree of firmness has been manifested in resisting the importunity of office-seekers.

I am glad, too, to say that there is much being done for the reformation of that great mass of people who are outside the influence of the churches. On every Sabbath afternoon street meetings are held on Pennsylvania avenue, which are large, quiet, and attentive. The preaching is not always learned, or of a remarkably high order, but is simple, earnest, and practical. At 909 Pennsylvania avenue there are noon-day and evening meetings during the week; many hopeful conversions have taken place, and all are being interested in Christian living. The Salvation Army have also rented barracks in the north part of the city, but I cannot say what progress they are making. I am sorry to be able to say nothing good of Washington and its influences. The 1,200 saloons still pour forth their never failing flood of pollution and death. They do this, be it remembered, by the consent of the American people. All licenses are granted by virtue of United States law, nor have the people of this District any voice in determining what its enactments shall be.

I notice, too, that the *National Republican* of this morning publishes the prizes drawn in the Louisiana lottery. These large amounts are paraded before the ignorant, as lures and traps to induce people to invest their money in these schemes of fraud.

I notice four prizes said to be drawn in this city, of $5,000 each. The sale of these tickets was in violation of law. I believe the advertising of the scheme is also prohibited; but yet a corrupt public sentiment and a venial press panders to this demoralizing influence.

We notice also with sorrow and shame the continued prostitution of young girls in the houses of ill-fame. A law of the District forbids the admission of girls under eighteen. How utterly shameful that this dreadful abomination should be suffered to go on by the national authorities.

What a blessed consummation if truly Christian influences could become the essential element in national law. H. H. HINMAN.

SECTS—BEREA EVANGELIST.

In the *Cynosure* for June 11th is an article, evidently from the pen of the senior editor, and in which he propounds the question, "How are sects to be destroyed, and the sin of schism stopped?" Then referring to the position of the Berea *Evangelist*, that Christians cease the *practice* of schism, he asks the question, "If a thousand should come out of their sects, and come together for worship, would they not be a sect?"

In reply, let us take the writer's own illustration and ask, if those "Methodists, Free Methodists, Wesleyans, Congregationalists, and United Brethren who met in Aurora, Ill., and "were by a baptism of the Spirit" fused into "*one body* of Christ," had not, when thus fused, returned to their schisms, but remained in that place, assembling from time to time for regular worship, edification and discipline, would Bro. Blanchard have dared to call that "body of Christ" a sect? Would he not have said these who are now holding simply to Christ are the one true body of Christ in this place, whilst the other worshiping assemblies which have gone off and organized on some other or additional basis—a doctrine or polity—and are in complicity with the world in its spirit of party, slavery, caste, secretism, are the sects of the place? Would he not then have said; The body of CHRIST now here in Aurora, Ill., is in attitude like to those who in Corinth were "for Christ" whilst others were for Paul, Cephas, or Apollos; that those who were simply and wholly for Christ were not a sect in the objectionable sense of the word?

We here note, the body of Christ should be separated from the *world;* and in this sense is a sect, the sect of the Nazarene, "the body of Christ." The word sect in this sense is not objectionable, but to *divide this* body is the "sin of schism."

To keep in line with the writer's own mode of illustration and to show the position of the Berea *Evangelist*, let me say there was another prayer meeting—a meeting held in Lewis county, Ky., thirty-eight years ago. In that meeting there was a clear apprehension that human slavery, then existing all around us, was, as far as it prevailed, a subversion of the Gospel of Christ. We prayed that love to God supreme and to our neighbors as to ourselves might prevail; and thus slavery be swept away.

We were of one heart and one mind, "fused into one body." Nominally and ecclesiastically four of us were Presbyterians, two were Baptists, two were Disciples, and one a Methodist. We saw that to remain in our schisms would be to dissipate our little strength, bid God-speed to slavery and the sin of schism, then, as now, so sadly hindering the cause of reform. We had professed faith in Christ as our Saviour from sin—all sin. *This was our creed.* We had been baptized in his name—baptized as we understood the word. We decided to continue together for worship and mutual edification; to take the Word of God, the Scriptures of the Old and New Testament for our rule of faith and practice; and as we sought to avoid all divisions of the body of Christ, we repudiated all names that marked divisions. We simply took the name of our head, and stood "Church of Christ" at that place. See Eph. 1: 22; Rom. 16: 16.

So in other places. So here at Berea. Those who once were Methodists, Baptists, Disciples, Presbyterians, Congregationalists unite here in the one church of the place—"Church at Berea."

Some have reported us "Congregationalists." We never have accepted the name, and by official vote, years since, repudiated that name and all other denominational names—names that mark divisions. Is this the sin of schism?

Certainly there must be a way to get rid of sin. Forty years ago Bro. Blanchard knew the way. He then used to tell me I ought to *come out* from a pro-slavery "church," and not bid God-speed to human slavery by giving to slave-holders fellowship. He quoted the Word on me, "Have no fellowship with the unfruitful works of darkness." "He that biddeth him God speed is *partaker of his evil deeds.*" I felt the force of the Word. I came out from such fellowship.

Also, Bro. Blanchard knows our work is not "mere destruction." He knows we have no sympathy with mere "Come-outers," anti-church men. We like the true church, the assembly of the saints, the regular assemblage of true believers for worship, edification, and discipline; as at Jerusalem, Ephesus, and Corinth. So we have labored some forty years.

There can be a true church of Christ ready for co-operation in all good works, yet that church may exist without being ecclesiastically connected with those "associations of churches" whose distinguishing feature is some doctrine or polity, not essential to Christian life and fellowship, and which feature constitutes the sect element, divides the body. Bro. Blanchard also knows how sectism lies across the pathway of reform: and Howard Crosby says "there can be no millennium for a divided church;" and yet, as Bro. Pentecost said, Dr. Crosby's speech was indeed able, but you could not "lift him out of the Presbyterian church with a derrick." Great men and good men sometimes do strange things—neutralize their words by their practice—denounce the sin of schism and yet live in it. JOHN G. FEE.

A G. A. R. CASE.

EDITOR CYNOSURE:—The mania for high-sounding titles is the legitimate out-growth of secrectism. Hence the Drummer Boy, elected Commander-in-Chief of the G. A. R., now is dubbed Gen. Kountz, in violation of their own rules that know no rank save comrade. They claim not to be a secret order; the Catholic church also so decides in its Plenary Council, hence Catholics can join the G. A. R. without fear of excommunication. But it is a secret order well guarded, also a political order, (this the Catholic priests know right well) though they stoutly deny it. The Catholic church, with an eye to business, sees considerable power in the G. A. R., politically—as priests get it all at the confessional. Mark that, comrades! Father confessor is better posted than most of you are. Yet, father, your parishioners get a taste for secrecy; then away they go till Masonry, your rival, gulps them down: then farewell Pope and priest; out of the pan into the fire. "The wicked grow worse and worse;" made

up of all classes of characters; comrades, not a few with their badges on, find sidewalks rather narrow, some quite often so; some very profane, some dishonest, and the best very selfish.

An example: An ex-soldier goes to Brooklyn, desires work, hears of the Employment Bureau, desires assistance in finding work. He is asked for a certificate from a commander of a post to show that he was worthy and in good standing (dues paid up). This ex-soldier is of good moral character, a Christian, has a letter from a pastor of a U. P. church, informs the officer of the fact, and that on account of conscientious scruples cannot connect himself with any secret order; hence has no certificate from a post. The would-be unselfish G. A. R. tells this worthy Christian soldier that his name cannot be enrolled on the Employment Bureau list; he must find work as best he can. This is almost as charitable as Satan, and done to force poor soldiers into posts where they can be bled for the benefit of travelling generals or other official G. A. R's. Now I, an infidel of questionable repute, but a G. A. R., step up to the office of the Employment Bureau, present my certificate, properly endorsed. I obtain an employment card which commends me to any who may need my services. I meet the U. P. comrade at the door of a minister of the Gospel, a G. A. R. He needs a hand. The Christian brother asks for employment; I present my card. The minister hires the infidel; the Christian takes a back seat. Satan says, well done. This is G. A. R. disinterested unselfishness. J. O. R.

CAMPAIGN FUNDS OR PRAYER.

EDITOR CYNOSURE:—"'Tis not by might nor by power, but by my Spirit, saith the Lord." Without doubt a "campaign fund" is needed in order to carry on this reform work successfully; but that is not the great need of the hour, or the greatest need of the present time; but rather that the leaders of this reform, as well as all its true friends, retire for a time with Jesus to the mountain and there tarry till they be newly endowed with power, wisdom, and entire consecration from on high.

Something tells me that secret prayer, "knee work," is the true need of this time, and no, or but little, true advancement will be made if this is neglected. Not ordinary praying, but true wrestling with God till the blessing is gained, and prayer must be accompanied with the laying of all on the altar.

M. P. N.

A DISGRACED PULPIT.

WILBUR, Oregon.

EDITOR CHRISTIAN CYNOSURE:—A new light has appeared in the regions of darkness, a distant thunder has been heard for several years in the M. E. church of Oregon. In pioneer years it was little thought in this far western country that the time would come when a minister of Jesus Christ would stand before his congregation to preach a funeral sermon, and after telling his hearers that this deceased brother was a Mason, then in a louder and boastful tone saying, "I am a Mason from the top of my head to the sole of my feet." Only think of preaching Jesus Christ to the people, and to make it more impressive, to tell his hearers that he was a Freemason from the top of his head to the sole of his feet. He ought to have finished his text, and said with a loud voice, Great art thou, Diana of the lodge. The heathen did no more when St. Paul preached Jesus to them.

This funeral sermon was by one of our elders, who is looked upon as one of our best historians. I suppose we will hear the cry of distress in the lodge before long, "O Lord, is there no help for the widow's son?"

Does any one know of any great evangelist in any part of the civilized world to-day who belongs to this band of the great, grand lodge? If so let him come to the front and explain why they choose darkness rather than light. I for one do not believe that there is any good in the works of darkness.

F. REDMON.

SECRETISM AND PRIDE.

DECATUR, Iowa.

EDITOR CYNOSURE:—Some men, who would not shrink from attacking an armed foe on the battle field, will waver when it comes to fighting a foe that is working in secret. They say, we know that the secret lodge is an evil, but oh! what can we do against it? It has in its grasp the principal political parties, and by this means holds the nation in its hands. It controls the largest and most wealthy churches, and proscribes for or holds in check those churches and other institutions which it cannot fully control.

Is it so, that an evil thing that ought to be driven from the face of the earth for its revelry, trickery, swindling, raising mobs, beating and murdering its peaceable and law-abiding opponents, is even now sitting in all the places of power in this nation, and the people willing to have it so, because they lack the courage to put it down? It is even so.

I sometimes think that secret lodges will exist as long as wicked men are in the world, but the governments of the nations will be rescued from them, and they will be driven from the churches into the lowest haunts of wickedness. And this will be done whenever the people have a mind to work with this great object in view. In vain do we boast of our numbers and wealth if Satan's seat be in the heart. It is better to be poor than proud. This will apply to churches as well as to persons. Pride has led a portion of the United Brethren church to be dissatisfied with our present constitution. They say in their hearts, Let us have the King, Secretism, over us also, that we may be "rich and increased with goods and have need of nothing." "The gold tried in the fire" is better than the riches of all the earth. O God, save the churches of this nation from their sins. ELZA OSBORN.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON 1, July 5.—The Revolt of the Ten Tribes. 1 Kings 12: 6-17.

GOLDEN TEXT.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Prov. 13:20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The divine counsels are worked out by natural means.* vs. 6–10. Humanly speaking, no sovereign could have a fairer prospect before him of founding a dynasty which would continue to reign for centuries over a united kingdom than was Solomon's. But he had broken the laws of the God who made him king, and punishment must follow; and it comes through a foolish, weak minded son. The prince royal, reared in an Eastern seraglio, surrounded with the corrupting false worships Solomon had so strangely and weakly introduced into his realm, turns out exactly what might have been predicted from the outset. Had Solomon continued a virtuous, God-fearing king, as he had been a prince, he might have had a virtuous, God-fearing son. To-day every thoughtful mind sees causes for alarm in the power which the amassing of colossal fortunes puts into the hands of a few. But if rich men use their wealth to oppress the poor and corrupt legislatures, or even if they spend it in personal gratification without a thought of benefiting humanity, their punishment is preparing. The sons surrounded by luxury from infancy and never taught the nobility of work, sink into vice and mental and moral imbecility, and thus their fortunes are dissipated and scattered.

2. *Constitutional government is of God's appointing.* vs. 12–15. This gathering of the people was a strictly constitutional one. The pen of inspiration gives us the first idea of constitutional liberty that had ever dawned on the human mind. The Hebrew constitution, given by God himself, forbade any such displays of royal magnificence as would necessitate the laying of heavy financial burdens on the people. They were quiet and orderly in their demonstrations because they knew their strength—the strength of a righteous cause. But Rehoboam could not read the signs of the times any more than some of our politicians can read them now; "the cause was from the Lord." We notice that Jeroboam, though a far stronger character than Rehoboam, was much more decidedly wicked. Hence it does not follow that when God elevates a man or a party to power that they must be better than the man or the party displaced. They may be much worse. When "the party of moral ideas" was defeated at the last presidential election, God's hand was in it to punish them for their cowardly and wicked temporizing with the rum power, and the mortification of making way for a party that is the open patron of free rum, as formerly of slavery, and which is linked with the lowest and most corrupting elements in politics, was no small part of their punishment.

3. *The most important revolutions may be accomplished bloodlessly.* vs. 16–17. God's time had come for the kingdom to pass away from David, and how easily, how quietly the thing was accomplished. Many far-seeing minds predict that our reforms cannot be carried without bloodshed, but if the spirit of love prevails in all reform counsels, God may be silently preparing the hearts of the people so that the mightiest revolutions may be accomplished without war or strife.

LIGHT FROM THE WORD.

What proverbs of Solomon apply very justly to Rehoboam? P 17: 25; 19: 13. How did he violate the spirit of the constitution in his reply? Deut. 17: 20. What encouragement have we to work and pray for the downfall of oppression? Dan. 4: 17.

THE BOOK OF THE KINGS.—(1) *Title.* The work is named from its contents, which is the history of the "kings" of Israel and Judah from the accession of Solomon to the Babylonish captivity.—*Cook.* (2) *Author.* Unknown. Ancient tradition names Jeremiah. Others think the book was compiled by Ezra or Baruch. It is evidently a compilation from the ancient records. (3) *When written.* The books of Kings were completed, as we have them, within the space marked out by the dates, B. C. 561–538, or in other words between the death of Nebuchadnezzar and the accession of Cyrus in Babylon. Linguistic and other considcrations favor the belief that the actual completion was early in this period—about B. C. 560.—*Cook.* (4) *Time.* They embrace a period of 455 years, from 1015 to 560 B. C.

THE GRIEVANCES.—The point of grievance with the people was excessive taxation. The luxury and cost of Solomon's court, i. e. his family establishment, his harem and his political relationships, had become simply enormous. He levied unsparingly upon his people. This had become so severe that the masses were at one in demanding relief from Rehoboam as the condition of their allegiance.—*Cowles.*

"Rehoboam consulted with the old men." The first impulse of Rehoboam was good.—*Kitto.* But there is no evidence that he went to God, the true source of wisdom. According to Bahr, "the old men are not old people, but the elders." No doubt the word is constantly used, as in the expressions "elders of Israel," "elders of the city," etc. (as *senatores*, from *senex, aldermen*, equals elder men) without any reference to age; but this is not the case here, as the strong contrast with "young men" (vs. 8, 13, 14) proves.—*Cook.*

"If thou wilt be a servant unto this people this day." He was simply to reign as a kind and true king for the good of his people. and not for his own pleasure or glory. He was to be like the sun, shedding blessings on all, not a focus, to which all rays center. All true kings serve the people.—*Pel.*

"Whereas my father did lade you with a heavy yoke." The yoke was the curved bar on the necks of a pair of oxen, by means of which they drew the cart; hence the emblem of subjection (Jer. 27: 2–11; Lam. 3: 27; Matt. 11: 29). The Romans used to lay a yoke on the shoulders of every person in a conquered country, in token of his submission.—*Todd.* The taxation was very heavy. Then everywhere the immense buildings were raised, not by paid workmen but by conscriptions. Solomon raised a levy of 30,000 men (Israelites). Of these, 10,000 were always one month in service, and free the two following; 150,000 men (hewers of wood and bearers of burdens) were not changed. These were strangers and not Israelites.

"I will chastise you with scorpions." Whips which stung and pained like a scorpion's bite. Gesenius understands by "scorpions" here, "whips having leaden balls at the ends of their lashes with hooks projecting from them." The meaning is, my father used ordinary means to keep you at work, but I will do it with extraordinary and severer means.—*Lange.*

"Forsook the old men's counsel, . . . spake to them after the counsel of the young men." He made a fatal omission in seeking advice. There is no mention of his praying to God, like his father for wisdom, nor of going to the temple for guidance, nor seeking the help of God's prophets. He trampled every pearl of wisdom under his feet, and revelled in the mire of his own folly.—*Pel.*

"For the cause was from the Lord." God always does the best thing possible for each nation and for each individual. If they are disobedient and wicked, he cannot wisely do for them what he would if they were obedient and good. Therefore he does what is best for them as they are, and what will most tend to make them what they ought to be. This disruption of the kingdom, the worst thing for Israel had they been true subjects of Jehovah, became the best thing for those who had become tainted with idolatry, proud, self-willed, and luxurious, thus threatening the very existence of true religion and godliness. (1) The origin of this separation is declared to have been a divine judgment for the idolatrous worship introduced by the foreign wives of Solomon. (2) Had this offence remained unpunished, so contagious an example would have infected the whole mass of the people, who would have irretrievably sunk into idolatry and vice. Does not this division of the people, under two monarchs, appear not only as a just punishment for the crimes of Solomon, but the most probable method of preventing universal apostacy? (3) This separation proved the most powerful means of preserving in the two remaining tribes whatever degree of attention to the divine laws subsisted among them. It made it the most obvious political interest of the kings of Judah to adhere with strictness to the law of Moses, and to promote its observance among their subjects.—*Graves.*

"To your tents." "Disperse to your homes (see chap. 8: 66; and cf. 2 Sam. 18: 17; 19: 8; 20: 1), and prepare for war." This cry—the *Marseillaise* of Israel—probably had its origin at a time when the people dwelt in tents, viz., in the march through the desert (see Josh. 22: 4; Num. 1: 52; 9: 18; 16: 26).—*Pulpit Com.* With the house of David, Israel flung aside the great promise (2 Sam. 7: 10–16; 23: 5) which depended on that house.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cowell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimhall, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Panll, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented hy men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised hy the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed hy their voices, but sustained hy their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, hy which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with hooks of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted hy our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens hy Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should he extended to Indians and Chinamen.
10. That international differences should he settled hy arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should he the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should he immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry. N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oherlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

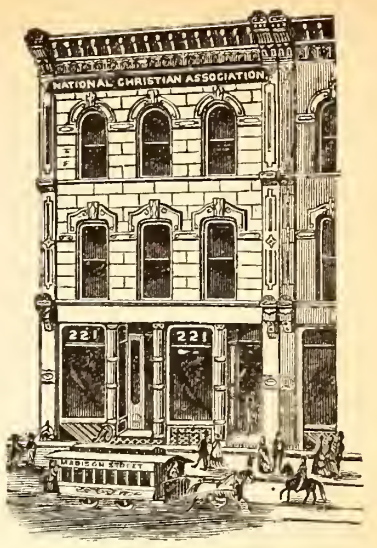
A. D. ZARAPHONITHES, Andros, Greece

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—O. F. Lumry, Wheaton, Ill.

REC. SEC.—John D. Nutting, Oberlin

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

ALABAMA.—Pres., W. A. McAlpine; Sec., G M. Elliott; Treas., E. Fishel, all of Selma.

CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

ILLINOIS.—Pres., Wm. H. Chandler, Dover; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook. Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.

KANSAS.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillen, Olathe; Treas., S. Alexander, Linden.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

MICHIGAN.—Pres., D. A Richards, Brighton; Sec'y, H. A. Day, Williamstown; Treas., Geo. Swanson, Jr., Jackson.

MINNESOTA.—Pres., E. G. Paine, Wasioja Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec. M. N. Butler.

NEBRASKA.—Pres., S. Austin, Fairmount, Cor. Sec., W. S. Spooner, Kearney; Treas J. C. Fye.

NEW HAMPSHIRE.—Pres., A. H. Lamprey, Laconia; Sec., S. C. Kimhall, New Market; Treas., George Crosby, Gilford Village.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesharre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo; Sec., W. W. Ames, Menomonie: Treas., M. R Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Gratton. Treas.., H B. Higgins. Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 25, 1885.

THE N. C. A. ANNIVERSARY.

The eleventh annual business meeting held last Friday was on the whole very harmonious and efficient in its resolutions, entirely so, if we except the subject of politics. President Capwell makes one of our most popular presiding officers, as is proved by his unanimous and hearty election for a third term. The Secretary, Bro. Nutting, was absent, having a marriage ceremony to attend in Oberlin, early this week, which was of such personal importance that all regarded his absence as perfectly excusable. The action contemplating a national gathering representing the different churches opposing the lodge is an important enlargement upon our usual national conventions and deserves pushing vigorously. The resolution upon meetings for prayer and to educate the children and the Southern work are equally important; and we hope a vigorous Board will push forward the reform on these lines with increasing spirit and with faith. There is no doubt of the men who support it; if they are assured that the work is going on with zeal and courage they will not be lacking in their duty.

IS THE OLD TESTAMENT INSPIRED?

P. B. Reasoner of Adrian, Mich., asks us to explain how certain Old Testament Scriptures can consist with good morals and the idea that God inspired them.

ANSWER.

1. We believe the Old Testament inspired because Christ was, and he gave whatever authority he had to the very books of the Old Testament which we now have. The Jews and Christians both have kept copies of the Old Testament "Scriptures" which were quoted and endorsed by Christ, and if either had altered them we should have known it very quick. But they are the same; of course they are the "Scriptures" which Christ authorized, by quoting and commanding to "search" them, as the rule of eternal life. They rest, therefore, on Christ's authority.

2. The Old Testament books are the very same of which the Apostle says, "Holy men of old spake as they were moved by the Holy Ghost."

OBJECTIONS AND DIFFICULTIES.

1. How could a good God direct Moses to slaughter Canaanites?

Just as he directed Grant to slaughter rebels who had murdered slaves and Abolitionists.

2. Why did he not command Moses to spare prisoners of war?

Because he had no place to keep them, and no oath would bind them; as a Spiritualist preacher said to a crowd of boys who asked him, "How about the Canaanites?"—"The Canaanites! They were the smut of eternity. God could make no use of them." There was wild truth in this wild assertion. "Their iniquities were full," and if God had spared them, they would have made the earth one kingdom of Dahomey ruled by Justus H. Schwabs and O'Donovan Rossas.

3. But some of those Canaanites were innocent; was it not cruel to kill them?

No, no more than it was treachery in Washington to deceive Clinton, or cruelty to hang Andre. It was war.

4. But why did he spare girls who were never married, and kill the rest?

Because they were the only class whom God saw could be spared with impunity to the State, and he knew best.

The Old Testament forbids treachery and cruelty, and like the American government, commands honesty and mercy; and there was no more treachery and cruelty in those Canaanite wars than in other wars; no more than in entrapping and hanging a gang who should rob a train and murder the officers. The Canaanites were such as Paul describes in Rom. 1: 21–31, and God must in consistency have repealed the law of gravitation by which a drunkard falls and breaks his head, if he had repealed the law of war, as waged in that age, by which those beastly men were exterminated. Cromwell put the garrison of Drogheda to the sword. They were "wild Irish" who had helped massacre towards a million of Protestants, boxing them up by dozens and sinking the box by stones in the water. There were several parties of Catholics, as well, who excommunicated and murdered each other. When the garrison of Drogheda had been executed to a man, priests and all, towns and cities thereafter surrendered at summons without blood; and Ireland was even by the testimony of Clarendon better governed, and more happy and prosperous during Cromwell's protectorate than in any eight years before. It does not follow that Cromwell was a monster of cruelty because he inflicted what the Irish still call the "curse of Drogheda." It would be a mercy to the nations if men whose religion is polygamy and assassination had a Cromwell to deal with at the present time.

But the Bible attributes to God what he permits men to bring on themselves. It is not wrong to say that God overthrew and wiped out slavery by the war, but it would be very false to say that God chose the horrors of Libby and Andersonville because he delighted in cruelty and starvation.

The Bible was fifteen solid centuries in the writing, and in that time men have come up from skins and acorns to what we are now; and it is as weak and foolish to reason from the customs of the first centuries to the present as to set before us the meals of Hottentots who live in trees.

Our friend Reasoner must accept these hasty sketches, not as the best we can do, but as the best we have time for. "If any man will do his will he shall know of the doctrine," says Christ. Our friend has not lived very many centuries, and of course, as Daniel Webster said, "does not understand the mathematics of heaven perfectly." Besides, he is a sinner and he knows it. If he goes to God in humble penitence, he will be guided into all truth, and Christ who "*was the truth*" is the substance of the Bible. He will get along with Moses and the Canaanites, by reflecting with John Howe, that "God is not efficiently present to the bad actions of bad men, as he is to the good actions of good men; *yet so neither is he wholly absent therefrom*;" that when God has done the sum of human history, he will doubtless prove it correct; and that he who denys or doubts the Bible will have to settle it with Christ, who did neither and who showed himself capable of knowledge and worthy of trust.

O pity, great Father of light, then I cried,
Thy creature who fain would not wander from thee;
So, humbled in dust, I relinquish my pride,
From doubt and from darkness thou only canst free.

And darkness and doubt are now fleeing away:
No longer I roam in conjecture forlorn,
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn.

N. C. A. BOARD MEETING.

On the notice given in the annual meeting, the new Board of Directors met Monday afternoon. Rev. Joseph Travis was continued as chairman. The Treasurer's bond was approved for the sum of $20,000 as last year. The national convention representing the different anti-secret churches voted by the annual meeting was discussed, without any very definite conclusion. Prof. E. G. Paine reported concerning the work in Minnesota, which he considered as needing assistance and advice from the Board. Adjourned to meet next Monday at 2:30 P. M. All the members elect of the Board are requested to note this appointment and be present.

THE OHIO MEETING.

At our annual meeting in Chicago I was continued in the agency of the N. C. A. as I have been for fourteen years past. There was a manifest determination to renew the conflict with increased vigor, and press forward on the line of Christian work as God shall open the door. The Ohio brethren have been at work preparing the way and getting ready, as I trust, for a grand rally at Cedarville on the 7th of July. This should be a truly representative meeting, and largely attended by friends of the cause throughout the whole State. D. V., I expect to be on hand and do what I can to aid the friends in making this the first in a series of meetings to continue through the year. Who will report for counsel and work? J. P. STODDARD.

Bro. Dissette came up from Kankakee county, and his lecture work in this State to attend the anniversaries at Chicago and Wheaton. He has enjoyed the brief respite, and has made many pleasant acquaintances, upon whom he has impressed himself as a sincere and earnest brother, who only needs a little experience to make a very capable worker. A letter received Monday informing him of the very critical sickness of his father called him suddenly homeward that evening.

THE NATIONAL CHRISTIAN ASSOCIATION.

THE ANNUAL MEETING.

The old Board of Directors having held a prolonged meeting in the hall, the annual meeting was not called to order by president F. W. Capwell until eleven o'clock. The opening prayer being earnestly offered by Rev. B. T. Roberts, of Rochester, N. Y., and a secretary *pro tem* being provided, in response to an urgent and general request Rev. B. T. Roberts was called upon for a few words before his necessary departure to the train.

Bro. Roberts responded, saying that he had come some distance out of the way to look in upon this meeting. He had not been able to meet often in the Association's meetings, but he has abated no jot of heart or hope in the reform; but was more confirmed in his convictions as time passed. He mentioned a remarkable case of Masonic intimidation and, in short, kidnapping. Bro. Suggs, a colored man, was lately preaching in a camp meeting in Kansas, and testified in the name of Christ against the lodge. His words were reported and next day a number of men appeared on the ground wearing Masonic badges. The next day a body of men, pretending to be civil officers, came to the camp ground and arrested Bro. Suggs while preaching, though showing no warrant or paper of any kind. They, moreover, shackled their prisoner with handcuffs and took him away, none knew whither. It was supposed that the pretense would be that Bro. Suggs was the colored man who had lately committed murder; but that could be only a ruse. The speaker reiterated his firm conviction in the final triumph of the reform and his unaltered opposition to the lodge, which should be classed with other heathen systems. We must not tolerate the lodge any more than Mormonism or Buddhism or any other paganism. Bro. Roberts replied to a question that he was entirely willing that the N. C. A. should reprint and circulate the tract on Masonry as a false religion.

The minutes of last annual meeting were read and roll of members called, twenty-two responding. Rev. A. W. Hall of College Springs, Iowa, was chosen as a corporate member, and committees on nominations and resolutions were appointed. On the former were chosen: J. L. Barlow, E. A. Cook and M. R. Britten; on the latter: E. G. Paine, Mrs. M. A. Blanchard and L. N. Stratton.

The Corresponding Secretary and General Agent, J. P. Stoddard, read his annual report, which was adopted, and will appear in its proper place in our columns.

In the afternoon the exercises were opened by singing, the grand old singer, George W. Clark, leading. Elder J. L. Barlow led in prayer. A number of new names were added to the membership during the day. They were:

Rev. A. W. Hall, College Springs, Iowa.
Mrs. E. G. Paine, Wasioja, Minn.
Rev. A. J. Chittenden, Wheaton, Ill.
Geo. T. Dissette, Sabetha, Kans.
L. G. Clark, Oberlin, O.
Rev. M. Ranseen, Chicago.
Rev. I. Bancroft, Monroe, Wis.
Rev. Wm. Blanchard, Paxton, Ill.
Rev. Wm. Moerdyk, S. Holland Ill.
J. W. Barnlund, Ravenswood, Ill.

An interesting report was read from W. B. Stoddard, State agent for New York, and the president took the opportunity of commending warmly the work of the agent by which the dormant energies of the reformers of that State were aroused again.

The Treasurer's report was read, with the certificate of the auditor, and received the favorable action of the meeting. Questions respecting the lack of any reference to the Washington property, led to the appointment of a committee to examine the reports submitted from Washington and suggest a line of action for the body. M. R. Britten, C. A. Blanchard, and E. G. Paine were the committee.

The report of the Board of Directors was read and approved so far as completed and referred back to the Secretary of the Board for completion.

The committee on nominations reported, and their report was adopted as follows:

President, F. W. Capwell.
Vice-president, W. T. Meloy.
Recording Secretary, W. I. Phillips.
Corresponding Sec'y and General Agent, J. P. Stoddard.
Treasurer, W. I. Phillips.
Auditor, S. A. Kean.
Directors: Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, Wm. Moerdyk, O. F. Lumry, M. Ranseen, L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The report of the committee on resolutions was read by Prof E. G. Paine. As finally adopted the report reads:

MEMORIAL.

Whereas, It has been the pleasure of Almighty God, to whose inscrutible providence and wisdom we reverently bow, to call from the high responsibilities of earth to the rewards in heaven, Gen. J. W. Phelps, of Vermont, Rev. A. M. Milligan, of Pennsylvania, and Mrs. H. W. Pettengill;

Therefore, we express our deep sorrow for the great loss sus-

tained by the demise and departure from us of these noble advocates of God's suffering cause.

Resolved, That while we would express our sorrow for the painful separations caused by the death of these loved and noble friends, that we will do all we can to encourage the despondent friends and seek to toil the harder for the success of the cause of Christian reform in which they have so faithfully labored.

Resolved, That this item of the report of the committee on resolutions be communicated by the Secretary to the friends of the deceased.

Resolved, 1. That the nature of this Association is, as its name indicates, strictly Christian; also that we recognize the Christian principle of independent thought and action under the promptings of conscience, educated and enlightened by the Word of God; and, therefore, while on political questions we sympathize with the party which represents our convictions against the lodge, as an organization we must leave our individual members free to act in accordance with their enlightened Christian consciences.

2. That we are humbly and devoutly thankful to God for every movement and organization, moral or political, that labors to maintain or insert Christian principles and features in State and National constitutions and legislatures, and in the habits and social life of the people; therefore, we commend the aims and methods of the National Reform Association and the W. C. T. U. We also see with gratitude that Christian men increasingly appreciate the demands upon them as citizens and are rousing themselves for political action. We commend the American and Prohibition parties and pray that if Christian principle will admit they be united.

3. That we deem it essential to the best advancement of our reforms that our extensive line of tracts be revised as needed to make them keep pace with the reform, and that renewed energy in the distribution of tracts, books, and papers characterize the coming year. We commend our organ, the *Christian Cynosure*, and all other friendly papers, to the patronage of the public.

4. That a committee of three be appointed to attend the annual meetings of the anti-secret Christian denominations and represent to them the nature and work of this Association, and secure by resolutions their endorsement to a call and the appointment of delegates pledged to attend an evangelical national meeting against the lodge system, and for the kingdom of Christ; also to secure names of prominent reform workers throughout the Union to the call, and to procure speakers and make all needful arrangements and issue the call for such a meeting.

5. That we appoint and request Pres. C. A. Blanchard and Secretary J. P. Stoddard to bear our greeting to and represent the National Christian Association in the Augustana Evangelical Lutheran Synod of North America, to meet in Rockford, Ill., from the 19th to the 29th of the present month.

Respecting the control by this Association over its agents on the Lord's day, the committee on resolutions refer to former deliverances of the Association.

E. G. PAINE,
MRS. M. A. BLANCHARD,
L. N. STRATTON,
Com.

The resolutions being separately discussed and adopted, those referring to political preference aroused most debate. It was urged by some that a renewed declaration of our principles, and of the practice of the Association would meet the objection of friends; by others, that the statement of the object of the N. C. A. as given in its constitution, "to save our republican government from corruption," would only mean that it must exert an influence in some way upon politics, and the uniform practice of the Association to adjourn its meetings when political meetings were held showed its purpose to maintain a proper distinction. The Association could not declare itself "neutral" without belieing its course for years, and scandalizing itself before honorable men. The resolutions as adopted were not finally opposed by but one or two votes. The committee called for in the fourth resolution to visit generally the general bodies of denominations in sympathy with our reform selected: J. Blanchard, J. L. Barlow and J. P. Stoddard; and this committee was empowered to substitute.

The matter of the Sabbath labors of agents being considered it was voted "that our agents be allowed to preach the Gospel on the Lord's day as they may find the door open."

The editors and publishers of the *Cynosure* were continued as last year.

The committee on resolutions reported the following in addition:

Resolved, That it is recommended to the opponents of secret societies in every community where "two or three" are found, to meet without regard to sect in concerts of prayer for the downfall of the works of darkness and the incoming of the kingdom of *light*.

Resolved, That Bands of Hope for children and youth, afford a fine field for woman's earnest work in their instruction in Christianity as opposed to the false worships of the lodge.

Resolved, That the use of the Hall of the Association be tendered to the Band of Hope connected with the Chicago Christian Association under such arrangements as may be agreeable to the officers in charge of the building.

The Board of Directors having recommended action on the roll of membership the following was adopted:

We recommend that the third by-law be so amended as to read: "Belonging to a secret society, denying Christ, or immoral conduct, shall forfeit membership in this Association, and any member of this corporation who shall fail to report at an annual meeting of this body, either in person or by letter, for the term of three years shall by such failure forfeit his membership in this corporate body.

The committee on the Washington building was heard and their report adopted:

Your committee to whom were referred the reports made by Prof. E. D. Bailey to Gen. Sec'y J. P. Stoddard respecting the rents of the Washington headquarters, hereby respectfully report:

That we are unable to understand the accounts, and cannot secure the information enabling us so to do from either the General Agent or Treasurer, and move their reference to the Board of Directors.

M. R. BRITTEN,
C. A. BLANCHARD.
E. G. PAINE.

After further discussion of this report it was voted to instruct the Board of Directors respecting the Washington building, that, after reserving the use of one room for the N. C. A. and such others as are necessary for the business of the American Publishing Co., the net income be then equally divided between the treasuries of the N. C. A. and the American Publishing Co.

The exigencies of the Southern field were reviewed, as the letters from that section have from time to time appeared in the *Cynosure*, and it was unanimously voted to renew and urge the instructions and recommendations of last year to the Directors in respect to the engagement of lecturers.

Rev. Joseph Travis presented the following resolution upon the late United Brethren General Conference:

Resolved, That, as the general character of the secret orders are substantially one and the same, and as the principle of organized secrecy is of itself adverse to American institutions, and to the genius of the Christian religion, also to the teachings of our Lord Jesus Christ, we contemplate with grief the action of the United Brethren church in General Conference assembled, in that it has so modified its discipline in reference to the condition of membership amongst them, as to make it easy to hold joint membership in some of the secret orders and in their body; And, farther: That the United Brethren General Conference in its recent enactment on this subject has used language calculated to discredit the testimony of such men as Elder Bernard and Rev. C. G. Finney and others who have declared the character and constitution of the secret orders.

At the request of the General Agent, Rev. Jos. Travis, chairman of the old Board, gave notice of the meeting of the new on Monday, the 22d inst., at 2 P. M. The Association then adjourned.

FARWELL HALL.

The evening meeting in Farwell Hall connected with the annual meeting was well advertised, but the audience was disappointingly small. One of the daily papers reported it as a "good audience." It surely was in quality. Mr. Capwell presided with his usual dignity, and George W. Clark enlivened the evening with song. The addresses were by Pres. C. A. Blanchard on the relation of the lodge to the saloon, and of Rev. M. A. Gault on the National Reform movement and secret orders.

L. G. Clark of Oberlin, O., the "George Harris" of "Uncle Tom's Cabin," then spoke at considerable length, giving his experiences as a bondman, and urging on with great spirit the war against the saloon.

THE AMERICAN PARTY CONFERENCE.

The conference called by the chairman of the National Committee of the American party, F. W. Capwell, met in the Carpenter Hall, N. C. A. building, Saturday, June 20, at 9:30 A. M. Mr. Capwell called to order and was made chairman; O. C. Bailey of Washington, secretary; George W. Clark, always ready with a soul stirring song, opened the meeting, and Rev. M. A. Gault, of Iowa, offered prayer. A committee of five was appointed on resolutions, who retired to prepare their report, and meantime the conference listened to remarks from J. P. Stoddard, W. W. Blanchard, and others.

The report of the committee on resolutions was then presented and adopted as follows:

"Forgetting the things that are behind and reaching forth to those which are before," we rejoice that the American party is now of one mind and one heart; and that we have unwavering confidence in the final success of free government against Freemasonry and its multitudinous brood:

Resolved, that we rejoice to have observed that our original platform, adopted eleven years ago, has not been successfully assailed or objected to, by any of the political parties or conventions of the people.

Resolved, that from the origin of this movement in 1868, now seventeen years ago, we have "opposed, withstood," and intend to "remove" the secret lodges from our land, by the help of God invoked, by the co-operation of Christian churches, and by electing men who will withdraw the secret lodge charters, forbid their oaths, and procure court injunctions against secret lodge meetings.

Resolved, that as the N. C. A. has provided a committee for a National Evangelical convention from all Christian denominations, we request our national committee to call for a great political gathering at the same place to precede or follow such evangelical national convention.

Resolved, that we, as our fathers did, rely on God for the success of our cause, and, therefore, rejoice to notice the call for monthly concerts of prayer, such as preceded the fall of slavery, to be composed of all Christian people of all denominations.

WHEREAS, the great need in this reform is a stronger anti-secret sentiment; and

WHEREAS, there is no hope of electing anti-secret candidates for office without such a sentiment; therefore,

Resolved, that our main strength be exerted in the education of public sentiment on the anti-secret issue; that at the ballot-box we make no compromise on this issue, but vote only for those who are pronounced anti-secret men; and that in every political convention we endeavor to secure a recognition of this principle essential to republican government, viz., the exclusion of secret orders.

Resolved, that a tract of not over four pages, comprising the platform of the party and a brief argument for its support, should at once be issued and furnished to all agents and friends who will distribute them, and that the *American* and the *Cynosure* be requested to publish an appeal for funds for the expense of printing them.

Resolved, that we recommend and endorse the *American* as the organ of the American party.

A new national committee was chosen as follows: F. W Capwell, New York; J. A. Conant, Connecticut; Peter Nicklas, Pennsylvania; H. A. Day, Michigan; L. N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; Robert Hardie, Dakota; H. Curtis, Kansas; E. A. Foldstrom, Nebraska; E. D. Bailey, Dis't Columbia; E. Tapley, Miss.; John W. Moss, West Virginia; J. F. Galloway, Florida; James Kennedy, California; Wm. H. Pruett, Oregon; J. M. Scott; Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

An executive committee of five was voted, and E. D. Bailey, F. W. Capwell, and J. A. Conant elected, with power to choose the remainder, and also to add to the national committee.

The business being completed, the conference adjourned.

TREASURER'S REPORT.

FOR THE YEAR ENDING MAY 31, 1885.

RECEIPTS.

Cash balance	$ 389 17
Subscriptions for *Cynosure*, etc.	4,210 60
Sale of books	821 23
" " tracts	63 64
Rental of Carpenter Building	1,309 10
Interest on loans	610 00
" " Publishing House notes	30 97
Donations	580 76
Sale of postage stamps	32 98
" " fixtures	7 15
Publishing House notes paid	215 00
Personal accounts	6,650 79
Wilbur estate	150 00
Capwell fund	1,000 00
Bicknell "	1,200 00
	$17,271 39

DISBURSEMENTS.

Cynosure	$ 7,201 42
Salaries	3,401 86
Carpenter Building	577 18
Loans	1,600 00
Books	245 75
Tracts	30 55
Postage	288 93
Convention and anniversary expense	85 00
Expense account	374 12
Personal accounts	3,323 47
Cash in treasury	143 11
	$17,271 39

ASSETS.

Real estate—Washiugton Building, $10,000, Carpenter " 20,000,	$30,000 00
Secured loans	12,100 00
Publishing House notes	5,344 73
Personal accounts (due N. C. A.)	13,511 67
Christian Cynosure (original cost)	5,859 50
Publishing material	1,105 02
Fixtures	144 91
Tracts in stock	626 06
Books " "	517 96
Cash in treasury June 1, 1885	143 11
	$69,352 96

LIABILITIES.

Net capital	$63,522 96
Sally Gilkey fund	800 00
Worcester "	166 65
Capwell "	1,000 00
Bicknell "	1,200 00
Wilbur estate	150 00
Cynosure extension fund	153 39
Cynosure subscriptions paid in advance	1,550 35
Personal accounts (owed by N. C. A.)	809 61
	$69,352 96

Respectfully submitted,

W. I. PHILLIPS, *Treasurer.*

This may certify that I have examined the notes and other accounts and assets belonging to the National Christian Association, as per the above statement, and as appears on the books of said Association, as made and shown by the Treasurer this day.

S. A. KEAN, *Auditor.*

OHIO'S CALL.

Attention, all who love the light and hate darkness! An anti-secret convention will be held at Cedarville, Green Co., O, beginning Tuesday, July 7th, at 7:30 P M. The main object of the convention is to reorganize the State Association and take steps to make our opposition to the Secret Empire more effective. The importance of this meeting cannot be overestimated. Let every friend of the cause be present if possible. Rev. J. P. Stoddard and other able speakers will be present.

S. A. GEORGE, *Sec'y. O. C. A.*

The controversy over the Galesburg, Ill., cornerstone laying abates not the least whit as the time draws on for the ceremony. Frank Wells and E. B. Chambers have written learned and able replies to the Masonic arguments, which if they do not prevent the infamy, will at least so ventilate the lodge pretensions that the Masons will find their victory barren, and their triumphs turn to curses.

THE HOME.

EVENING SONG.

"He giveth his beloved sleep."

Be still, my soul, and rest this night
In quiet on thy Father's breast;
'Tis he can make thy burdens light;
'Tis he can still thy heart's unrest.
He knows thy every care,
He hears thy faintest prayer.
Then, when things seem to go most ill,
Just trust in him and be thou still.

How short the range of mortal eye!
The very hour that nearest lies
We may not see; yet, still on high,
Above the mists of earthly skies,
Our Father we behold,
Now reigning as of old.
The universe, above, below,
His guiding hand doth feel and know.

Then, in thy hands, Father, I'll lay
All that I am and e'er would be;
Take thou each anxious thought away
And make my spirit glad and free.
Father, I cling to thee,
Thy Son my only plea.
And when my faith grows faint and weak,
Give grace thy help and strength to seek.

O thou who thine own Son spared not,
Wilt thou not "all things" with him give?
Thou offerest e'en when unsought
Blessings anew each day we live.
On thee, then I'll rely,
And joy that thou art nigh.
And this my prayer shall ever be,
That thou wilt ne'er depart from me.

—*Translated from the German of Schoner, by J. V. S., Reval.*

THE PRAYER WHICH GOD IS PLEDGED TO ANSWER.

In an idle tale which amused the childhood of many of our readers, there is a worse than foolish fancy of a wishing-cup, which, when the possessor wore it, invested him with the power of obtaining instantaneously whatever he desired. Men sometimes appear to regard the promises of God to answer prayer, as serving a similar purpose. As though they meant that a man, whatever his character, had only to work himself up to a blind and presumptuous confidence, and Omnipotence stood pledged to the accomplishment of his wishes, and unless his selfish desires were gratified, he would almost be entitled to impugn the divine veracity. If this is not the spirit in which men frequently address a throne of grace, or in which they are admonished to make experiments in prayer, it is, at all events, on some such misconception that infidelity bases its objection to the Christian doctrine, and its ridicule of the Christian practice of making our requests known unto God.

Without multiplying examples, we direct attention to the fact, that all the promises of God to hear and answer prayer are addressed to *believers*, whose highest ambition is that their will should be in strict harmony with God's will. The promise, for example, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," is addressed, not to men indiscriminately, but to disciples of Christ. Such promises can be urged by the people of God only when they are in their proper position of submission to the will of God. So one of them says, "If I regard iniquity in my heart the Lord will not hear me." So the confidence expressed in a passage quoted above, is the confidence of those who can say in the context, "Now are we the sons of God;" and their confidence has this express limitation, "If we ask anything *according to his will* he heareth us." The promise of a loving Father to his child must not be appropriated by his enemies.

In order to a just view of these promises we must take into account the Scriptural conditions of all true prayer; for, surely, it would be most unreasonable to consider God as bound to any other condition. We are taught in Scripture that "we know not what we should pray for as we ought;" and, on this account, we are assured that "the Spirit helpeth our infirmities;" nay, that "the Spirit itself maketh intercession for us," and this is true prayer—prayer in the Spirit. This harmonizes with the view given above of the character of those to whom the promises are made.

Another Scriptural condition of true prayer is, that it be offered in the name of Christ. He is the only medium through whom prayer can be either offered or answered. "No man," he says, "cometh unto the Father but by me." He is the Advocate and High Priest who ever liveth to make intercession for us; and it is on this consideration that the promise turns, "Verily I say unto you, whatsoever ye shall ask the Father *in my name* he will give it you." He is the only way whereby we have access to the Father, the only sacrifice through whose blood we have boldness to enter into the holiest, the only High Priest through whose intercessions our plea can be accepted. All this is acknowledged in all true prayer. We disclaim all pretensions to be heard on our own account, and claim to be accepted and answered only for his sake. We profess our faith in the testimony of God concerning him, that in him we have pardon, peace and eternal life. This implies our renunciation of all that opposes the will of *his* Father and *our* Father. And who that knows the meaning of all this, could for a moment think of profaning the holy name of Jesus, by using it as a plea for anything that is not in harmony with the will of the Father. When we rest our cause upon his intercession, who would presume to expect his advocacy of a right that contravenes the Divine will? Thus, whether we consider the parties to whom the promises are made, or the Scriptural conditions of true prayer, which originates in the intercession of the Spirit, is offered in the name of Jesus, and depends on his advocacy, the Scriptures are very far from teaching that the will of God can be controlled by the caprice or selfishness of his creatures.

They teach, on the contrary, that all the interests of his creatures are involved in the prevalence of of his will. The happiness and perfection of his people consist in conforming their will to his, and all true prayer may be summed up in this, "Thy will be done." No child of God can deliberately ask anything contrary to the will of God, or inconsistent with his glory. So far as true prayer is the intercession of the Spirit, it must be according to the will of God. And if, in the obscurity of this present state, a believer asks anything in the name of Jesus, regarding which the will of God is not known, the very fact of asking in that name implies that it is asked in submission to the will of the Father. The end in view is still that God's will may be done, however we may be mistaken regarding the time, means, or manner of its accomplishment; and thus, "If we know that he heareth us whatsoever we ask, we know that we have the petition that we desired of him." When Paul was subjected to bodily affliction which, in his own view, disqualified him for the service to which he was called, he besought the Lord thrice that it might be removed, and received the assurance, "My grace is sufficient for thee, for my strength is perfected in weakness." His prayer was answered, though in a way very different from what he expected. He had the petition which he desired of him, not in the removal of affliction, but in the assurance that the affliction would be made subservient to the end which Paul feared it would hinder; and fully satisfied with the answer, he said, "Most gladly therefore will I rather glory in my infirmity, that the power of Christ may rest in me."

The child of God can never cease ardently to desire whatever he knows to be according to the will of God, and subservient to his glory. If his power were equal to his desire the object of it would be at once accomplished. But, while he is conscious that he is utterly destitute of such power, all that remains is that his inefficient will should go out and identify itself with the will of him who speaks and it is done; and, since he has a divine warrant for it, his ardent desire assumes the form and finds the utterance of confident supplication in a name that always prevails.

Here it may be demanded: "If, then, it is the will of God that is done, what does prayer avail, or how does it affect the issue?" If it availed nothing, the child of God could not do less than utter his ardent desire, "Thy will be done." But we are told that "the effectual, fervent prayer of a righteous man availeth much." Nor will the infidel be warranted in disputing the truth of this, because a poor, short-sighted mortal, like himself, cannot explain *how* it avails, or *why* the Spirit of God should make the prayer of a believer the vehicle of his intercession. The will of God must be accomplished in all things; all creatures combined could not thwart it. Yet God has been pleased to assign an important place to the agency of his servants in carrying out his purposes. They are "laborers together with him" in carrying out his designs, though he no more needs their co-operation than he who fed thousands with five small loaves, needs the co-operation of the husbandman or the influence of sunshine and showers in giving bread to all that live. But if God has left room for the agency of our labors in the accomplishment of his designs, why not also for the agency of our prayers? If, for example, he employs Paul's preaching to the Gentiles as a means of their salvation, why not also employ Paul's prayers for them? If an objector demands, "Would they not have been saved if Paul had not prayed?" it is a sufficient reply to ask, "Would they not have been saved if Paul had not preached?" All difficulties that can be suggested lie no more against prayer than they do against any other form of creature agency. There is only this distinction, that a sanctified spirit, going out in unison with the divine will, and in loving dependence, laying hold on the outstretched arm of Omnipotence, is the most sublime act of creature agency, and one to which it becomes God to give the first place among all the secondary causes which he is pleased to employ. And it surely does not diminish our sense of his wisdom, while it sheds new glory on his condescending love, that in his providential arrangements for the execution of his sovereign will, he should have made provision for fulfilling the promise of his Son, "Whatsoever ye shall ask the Father in my name he will give it you." That he has made such provision, we have the amplest proof. Neither in the inspired nor in the uninspired records of the people's experience, their written nor their unwritten testimony, can an instance be found in which their confidence has been disappointed.

Much, it is true, that has the sound of prayer in human ears, falls dead and ineffectual; for God is not deceived by words upon the lips when there is not behind them a soul intent on the accomplishment of his will and the manifestation of his glory. To many professed suppliants it may be said, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Their prayers, if not an empty sound, are the breathings of selfishness; or, when not the utterance of selfishness, the doubt in their heart belies the supplication of their lips. There is a plain direction regarding prayer which is often misunderstood or misapplied. The direction is, "Let him ask in faith, nothing wavering;" and the misapprehension is, that a man whose habitual state is one of distrust or unbelief, has only to "work himself up" to a firm belief on any given occasion in order to claim the promise which belongs to the prayer of faith. But the word "wavering" in that direction relates not to a man's state of mind with reference to a particular object, but to his character or habitual state of mind; for it is added, "He that wavereth is like a wave of the sea, driven of the wind and tossed." Not more positive is God's promise to hear the prayer of the believer than is his assurance of the vanity of the prayer of the waverer. "Let not that man think he shall receive anything of the Lord." Men cannot come and insult God by making experiments in prayer, pretending to plead with him in order that they may see what the result will be. The prayer of faith can be offered only by a believer; the Spirit makes intercession only in the heart where he dwells; and prayer, in accordance with the will of God, can only come from a soul whose ruling desire and aim is that the will of God may be done. As Leighton has it, "He that hath nothing of the Spirit of God cannot pray at all; he may howl as a beast in his necessity or distress, or may speak words of prayer, as some birds learn the language of men, but pray he cannot."—*James Inglis, in the Truth.*

DON'T JEST WITH THE BIBLE.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response.

Surprised and deeply pained he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—*The Life Boat.*

The "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

At the last, when we die, we have the good angels for our escort on the way. They who can grasp the whole of us in their hand, can surely guard our souls that they may make the journey safely.

He that hath promised pardon on our repentance, hath not promised life till we repent.

It is very easy to say: Take things as they come; but suppose they don't come?

PICTURES OF MEMORY.

Among the beautiful pictures
That hang on Memory's wall
Is one of a dim old forest,
That seemeth best of all;
Not for its gnarled oaks olden,
Dark with the mistletoe;
Not for the violets golden
That sprinkle the vale below;
Not for the milk-white lilies
That lean from the fragrant ledge,
Coquetting all day with the sunbeams,
And stealing their golden edge;
Not for the vines on the upland,
Where the bright red berries rest,
Nor the pinks, nor the pale sweet cowslip,
It seemeth to me the best.

I once had a little brother,
With eyes that were dark and deep;
In the lap of that dim old forest
He lieth in peace asleep:
Light as the down of the thistle,
Free as the winds that blow,
We roved there the beautiful summers,
The summers of long ago;
But his feet on the hills grew weary,
And, one of the autumn eves,
I made for my little brother
A bed of the yellow leaves.
Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face;
And when the arrows of sunset
Lodged in the tree-tops bright
He fell, in his saint-like beauty,
Asleep by the gates of light.
Therefore, of all the pictures
That hang on Memory's wall,
The one of the dim old forest
Seemeth the best of all.

—*Alice Carey.*

WHO WAS THE COWARD?

"Well, boys, how do you like it?" asked Tom.

Tom and Oscar Blake, Will Turner and Ed Clark were camping out for a week. This was the first day, and they had worked hard to get settled by night. And now, when supper was over, they were gathered around the door of the tent, very tired, talking.

"I never liked anything better," Will said.

"I never liked anything half so well," cried Oscar.

Ed was looking into the deep shadows of the wood near by.

"Boys," he almost whispered, "we're miles from a house."

"Of course we are," replied Tom.

"That's the fun," rejoined Oscar.

"Not afraid, are you?" asked Will, contemptuously.

"No," he answered, hesitatingly, "but I'm glad I haven't to go into the woods."

"I wouldn't be afraid to go there alone at midnight," cried Tom.

"Nor I," chimed in Oscar.

"Nor I," boasted Will.

"We wouldn't have had you with us if we'd known you are a coward," was Tom's rude remark.

Ed said nothing, but looked still into the woods, as if he were fascinated by them.

"I'm tired, boys," announced Will; "it's dark; let's go to bed."

"All right," they agreed, and were soon inside, fastening the curtains of the tent. The candle was lighted, and cots made up. Then the boys unpacked their valises which held their clothes. The first thing which fell from Will's was his Bible. He thrust it back quickly, fearing the Blakes would see it. He knew they would laugh at the idea of reading it. He wished his mother had not put it in; it was very well to read it alone in his room, but it was impossible to do so before these scoffing boys. There was no one but his conscience to tell him he was a coward; for the conflict was secret. He determined to say his prayers, for he could do that in bed, where the Blakes would not know it.

"Hello, parson," he heard Tom saying. "Give us a sermon, will you? on cowardice, for instance."

He turned quickly, afraid Tom had noticed his Bible, and saw Eddie sitting by the candle reading from the sacred Book.

"I am not courageous," Eddie returned. "I know it is wrong, and I am trying to overcome it, which I can never do without the Lord's help."

"I told you," jeered Tom. "Secondly now."

"For shame," interposed Oscar. "If I believe in reading the Bible I'd do it if a thousand stood around, and call myself a coward if I were afraid of a laugh."

Even Tom said nothing when Ed knelt down to pray.

Will was glad when the light was out and all were in bed." He would pray; and to-morrow read the Bible, when no one saw him.

He had been ashamed of his own Saviour before a few boys, and it almost seemed as though He refused to own him, for he could not pray. He tried to ask forgiveness, but he knew, though he was sorry for his sin, he was still afraid to own Him.

A wild cry came from the woods at that moment.

"What's that?" exclaimed Oscar, sleepily.

"Are our curtains well fastened?" demanded Tom.

"It sounded like some one in distress," said Ed.

"Help," came distinctly.

"We didn't come here to help people in distress," yawned Tom.

"Come, boys," called Ed, jumping up.

"Not I," returned Tom. "You don't know what trouble you'll get into."

Ed had lighted the candle and was dressing. Oscar was up too. Will sat on the edge of his cot.

"They may be murderers," muttered Tom.

No one reminded him that he had said he was not afraid to go into the woods at midnight.

Oscar and Ed ran out as the cries continued.

"Let's go back to-morrow," Tom said to Will.

Will did not reply. As he sat still on his cot he despised himself; he was a coward in every way. Suddenly he knelt.

Tom sat up in bed and looked at him.

"What is it?" he asked, when Will arose.

"I am going with them. I began to-night by being afraid of your laugh, and was ending by fear of the dark. My cowardice days are over."

"No cowardice about it; it's dangerous."

"Then I go as Ed does, with the Lord to take care of me," and he ran out.

He met Oscar and Ed returning with an old woman and little girl who had lost their way.

"I say, Will," Oscar said to him the next day, when they were alone, "I would never have dared to go last night, but I was ashamed before Ed to refuse. I had bragged that I had no fear, and he said he was afraid. Wasn't he brave? I had an idea that it was the Bible reading and praying that helped him. I believe there is something in it if it will help a boy that way. Let's try."

"It was true Christian courage," returned Will, "and without it I know, as I never did before, that no boy can be brave. I have a Bible in my valise, Oscar, and I was afraid if I read it before you boys you would laugh."

"Oscar, come here," called Tom from a distance.

Will sat alone, thinking of how Ed had glorified his Saviour, instead of being ashamed of him, and of how he himself did not have the courage to confess Him; how Ed's courage had turned a careless comrade to repentance, and his own cowardice would have kept the same comrade, if it had been known, from the Lord. Will wept; but they were brave tears of real repentance. From that day to this, and he is a man now, he has never been afraid to own his Saviour before men; and that bravery, as did Ed's, has brought many sinners to Christ, and helped the weak.

Boys, are you cowards, and are you afraid of a laugh?—*Standard Bearer.*

TEMPERANCE.

BREEDING PLACES FOR CRIME.

THE SALOON THE GREAT HOT-BED.

The following testimonies are from a large number of letters written to the *Voice* by prison officials:

Rev. Jno. M. Rogers, Chaplain of the New Jersey Penitentiary says: "From the observation and experience of some years in this place, I should say that fully one-third come here as the immediate results of intoxication or excessive drinking; that fully one-third more come here as the indirect result of alcoholic drinks; and that of the remaining one-third not more than one-half have been wholly exempt from its temptations."

Chas. N. Allen, Librarian of the Ohio Penitentiary, writes to the *Voice:* "I should judge that destitution has caused about as much crime as intemperance." But what is the prime cause of the destitution?

Frank Bed, Warden of the Nevada Penitentiary, says that of the 202 prisoners received in that institution during the past four years 178 are drinking men; 167 claimed to have been drunk when the crime was committed.

According to the testimony of Rev. W. H. Hill, Chaplain of the California Penitentiary, at least 80 per cent of the prisoners in that institution owe their incarceration directly or indirectly to intoxicating drinks.

Every prisoner in the Arizona Territory prison used alcoholic drinks to a greater or less extent before entering that institution, and most of them attribute their troubles to this habit.

Rev. W. Searls, Chaplain of the Auburn, (N. Y.) State prison, says: "Seventy-five per cent or more of crime is directly or indirectly due to the use of alcoholic drinks. In general, my opinion is that prohibition would nearly empty our prisons."

Rev. P. Howe, Chaplain of Nebraska State Penitentiary, testifies: "Three-fourths of all the crimes committed in our State are traceable to alcoholic drinks."

Geo. W. Carter, Warden of the Wisconsin State prison, says: "Seventy-five per cent of all crimes against persons are due to intoxicating drinks."

N. C. Justice, Clerk of Erie Co., (N. Y.) Penitentiary, says: "Seventy-five per cent of the prisoners confined here are so confined because of their excessive use of alcoholic drinks."

J. S. Pomeroy, of the West Virginia Penitentiary, says: "Between eighty and ninety per cent of the crimes committed in the State can be traced, either directly or indirectly, to the use of intoxicating liquors."

E. L. Johnson, Superintendent of the Indiana Reformitory for Women and Girls, says: "Fully two-thirds of all crime is attributed to alcohol."

Rev. Chas. Reynolds, Chaplain of Albany (N. Y.) Penitentiary, says: "Eighty per cent of the crime that has come under my observation has been due to drink."

Rev. A. Howard, Chaplain of the Connecticut State prison, says: "I have kept an accurate account of the causes which led to the committal of crime by the convicts of the Connecticut State prison for the past five years, and find that eight out of every ten can be traced to rum."

Nearly every writer also testified that in localities where prohibition or no license prevailed, commitments for crimes were noticeably less than where license or free whisky prevailed.

LIQUOR AND LYING.

Dr. Norman Kerr, one of the most distinguished physiologists of the present century, in an article upon the perversion of intellect resulting from the excessive use of alcohol, says: "If there is one feature which more than another is characteristic of the dipsomaniac, it is that of untruthfulness. Habitual excessive indulgence in strong drink would turn the most truthful person in this country into an unblushing liar. Nor is this all. If he were to forswear his cups and become a consistent abstainer, it would be long ere he recovered, if he ever did completely recover, his former power to speak the truth, and to discriminate between the false and the true." He adds: "This utter overthrow of the truthful sense is especially marked in women."

Mr. Robert Graham, General Secretary of the Church of England Temperance Society, delivered an address the other day in Brooklyn in which he spoke of the duty of Christians with reference to the evil of drunkenness. He said he "would lay down as the first principle to be acted upon, a union on perfectly equal terms between those who are not yet prepared to become total abstainers and those who do abstain entirely from the use of intoxicating beverages." Having laid this down as a base, he would act on two lines—rescue and prevention. "Any man who thinks the liquor traffic can be wiped out easily," said Mr. Graham, "is a dreamer. One way to a better state of things would be to raise license fees which are now $75 or $150 to $500 and $1,000." Has Mr. Graham observed the practical working of the high government tax on whisky a few years ago? The higher the tax the less revenue was collected; but nobody doubted that just as much liquor was drunk as ever. The high tax proves but a premium on crooked whisky.

Once upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself he was very much ashamed of his conduct. He was truly pentinent and said to his friends: "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."—*Boston Transcript.*

The habit of intemperance by men in office has occasioned more injury to the public and more trouble to me than all other causes; and were I to commence my administration again, the first question I would ask respecting a candidate for office would be: "Does he use ardent spirits?"—*Thomas Jefferson.*

(*Continued from 5th page.*)

sylvania, Ohio, Indiana, Missouri, Kansas, California, Nebraska, Minnesota, Virginia, New York, Tennessee, Wisconsin, Washington Territory, and Ireland. The commeneement festivities began Thursday evening of last week with the reception given to the senior elass by President and Mrs. McMichael. Sabbath afternoon the baccalaureate sermon was pronounced by President J. B. McMichael, D. D., LL. D. In the evening the annual sermon before the Students' Christian union was delivered by Rev. W. J. Robinson, D. D., of Allegheny, Pa. Monday evening the annual-prayer meeting was held, and largely attended. Tuesday was field day, and was devoted to athletic sports.

At the meeting of the college senate the resignation of Dr. MaeDill as professor of philosophy was accepted. The doctor resigned to accept a ehair in the United Presbyterian Theological seminary, at Xenia, O.

Tuesday night the class-day exercises occurred, including an address by Miss Emma Wilson; class history by Adam Oliver, of Kewanee; oration by Miss Emma Boyd; ode to the elass memorial by Miss Franc Pierce, and the prophecy, by C. C. Potter, of Wapello, Iowa. Wednesday morning the alumni association held its annual meeting. It was decided not to endow an alumni professorship until at least $20,000 has been subscribed. Fourteen thousand dollars has been already collected. A finance committee, consisting of Rev. George Hamilton, Hon. J. R. Hanna, R. A. Wilson, and Capt. W. B. Young, was appointed to have charge of the alumni professorship fund. The literary exercises were: Essay, Mrs. D. M. Hamnack, of Burlington, Iowa; oration, Rev. G. W. Hamilton, Little York, Ill.; poem, Miss Kittie Hutchinson.

Wednesday afternoon the anniversary address was delivered by Rev. Dr. Herrick Johnson, of Chicago. Thursday the commencement exercises were held in the opera-house before a vast audienee. The graduates were: Miss Addie Wallace, Monmouth, Ill.; Wils. T. Graham, Morning Sun, Iowa; Miss Louie M. Campbell, Monmouth; J. H. Hanley, Monmouth; Miss Lizzie Cunningham, Morning Sun, Iowa; J. B. Jamieson, West Middleton, Pa.; Miss Ida F. Lafferty, Monmouth; D. H. Logan, Tallyrand, Iowa; Miss Mary H. McCulloueh, Monmouth; W. M. Matthews, Ainsworth, Iowa; Miss Ida L. McKnight, Monmouth; F. Mekemson, Biggsville; S. D. Montgomery, Morning Sun, Iowa; Miss Maggie Oliver, Toulon; D. A. Murray, Cedar Rapids, Iowa; Miss Franc Pierce, Monmouth; J. Potter, Holt, Pa.; H. H. Robinson, Wyanet; Miss Elma A. Wilson, Monmouth; J. Given Thompson, Dickson, Tenn.; Miss Mabel Pepper, Alcdo. The degree of B. S. was conferred on seven, and that of A. B. on seventeen of the graduating class; A. M. on seventeen of the class of 1882, and the degree of D. D. upon Rev. J. W. Witherspoon, of Allegheny, Pa.

LITERATURE.

Few things are more fascinating in their way than a study of the subterranean history of man, whether in caves or in mounds, whether it be to eorroborate written history, or to take testimony that antedates all writing. President Bartlett, of Dartmouth, contributes an interesting article on this topic to the July number of the *North American Review.* In the same number appears a conversation between David Dudley Field and Henry George, on land and taxation. Another urgent question, which may soon make a very serious issue, the extradition of dynamite criminals, is debated by President Angell, of Michigan University, George Ticknor Curtis, and Justice T. M. Cooley. Dorman B. Eaton, chief of the Civil Service Commission, gives his views of the results of that reform. William Clarke shows the futile character of any scheme for British imperial federation, and Thomas W. Knox gives a brief but interesting sketch of the progress of European influence in Asia. The other articles are one by Gail Hamilton on Prohibition in practice, and one by Rev. Dr. C. H. Parkhurst on the decline of Christianity. These, with the batch of free-hand Comments, make up a number of unusal interest.

Professor Whitney, of Yale College, is referred to by the *Athenæum,* in a recent review of his article on "Philology," in the "Encyclopædia Britannica," as "certainly the highest living authority on the science of language in general." Professor Whitney has been engaged for several years in editing the great English dictionary which *The Century* Co. are to publish on its completion—probably within three years.

New Mexico spent $45,000 for churches and $6,485,000 for liquor last year.

THE CHURCHES.

—The Chicago Avenue Church, to which Rev. Charles F. Goss ministers, holds communion services on the first Sabbath of every month. It is very seldom that on these occasions new members are not received.

—Dr. William M. Taylor, of the Broadway Tabernacle, says the verification of every Messianic reference of the King James Version is of itself worth vastly more than the $100,000 which the Bible revision cost the University Press of Oxford and Cambridge.

—Three new Quaker missionaries are reported to have arrived safely at the capital of Madagascar, and a second doctor has been appointed to assist Dr. Fox in the Medical Mission there.

—On a recent Sunday, Pastor Berthe, of Brest, France, received thirty converted Roman Catholics at the Lord's Supper. The Presbyterian church at Valparaiso also added to its number 150 Roman Catholic converts.

—Rev. W. P. McNary, editor of the *Midland,* St. Louis, has taken a pastoral charge in Illinois, in the vicinity of St. Louis, and Rev. J. W. McNary, his brother, of the U. P. church, Sparta, Ill., is appointed stated supply at Oshkosh, Wisconsin.

—Mr. Spurgeon's colporteurs, at their recent annual meeting, reported sales amounting to £9,000. Seventy-eight men are employed, who regularly visit over 1,500 towns and villages.

—The Presbyterian General Assembly recommended the churches to take special collections to pay the debts of the Foreign and Domestic Missionary Boards amounting to about $160,000. Dr. John Hall's church has responded promptly with a collection of $10,000.

—Since Mr. Moody's visit to Richmond, Va., Rev. Dr. Hoge has maintained on Sabbath evenings a service in the Old Market Hall for the masses, who are reluctant to attend the churches. The attendance has been very large. For a few weeks the services are to be suspended that some necessary repairs may be made.

—A remarkable interest in the study of the Westminster Shorter Catechism has been manifested at Minneapolis. In five of the Presbyterian churches 150 young people have recently committed to memory the entire catechism. Rev. R. J. Creswell reports that ninety persons have learned the catechism recently on four fields under his charge, near Duluth, Minn.

—The seventy-ninth session of the General Synod of the Reformed church of America, met this year in Syracuse, N. Y. The statistics of the denomination, as far as furnished, give the following aggregate result: Classes 34, churches 525, a gain of 5; ministers 561, a gain of 15; candidates 16; families 45,654, a gain of 256; received on confession 4,309, 79 less than last year; received on certificate 2,114, 301 less than last year; dismissed 2,019; suspended 78; died 1,361—the losses in all amounting to 3,458, leaving to the denomination a net gain to its total membership of 2,965. Total now in communion 82,089; catechumens 30,236; Sabbath-schools 732; total of scholars 95,931. Religious and benevolent contributions $230,315.10; contributed for church purposes $871,387.26; total $1,101,702.36.

—The Pennsylvania Bible Society, which celebrated, a few days since, its seventy-seventh anniversary at Philadelphia, takes pride in the fact that it is eight years older than the American Bible Society, with which it most efficiently co-operates. During the past year it has put in circulation 136,047 copies in whole or part, of the Scriptures. It is a surprising fact that in a single year, and in a single State, the Scriptures were called for in twenty different languages.

—Statistics of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 129; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the Empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having twenty-nine churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 yen, which is a gain over the preceding year of 2,382 yen.

—The Madagascar mission has cost the London society $1,200,000 since work was begun there in 1862. An iron-clad frigate costs $2,000,000, and goes forth to destroy lives and property—the missionary to save.

—Missionary work among the Moslems of Egypt has been of an encouraging character for a year past. Many Egyptians listen to the Scriptures and send their children to schools where the Bible is read to them.

—The United Presbyterian church of Scotland has offered $12,000 for the establishment of a mission in the Holy Land, and the management of the same has been undertaken by the English Presbyterian church. The site for the headquarters of the mission has not yet been agreed upon.

REJECTING A KINGDOM FOR CHRIST.—This noble act has been left for a converted heathen in India to do for Christ. The story has lately been sent to this country by Mr. C. A. Elliott, C. B., the Commissioner of Assam, who says he supposes U. Bor. Sing, of Khasia, India, is the one man now alive who has rejected a kingdom for Christ. He was the heir of the Rajah of Cherra, and had been converted by the Welsh missionaries. U. Bor. Sing was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Ram Sing, who then ruled. Eighteen months afterward Ram Sing died; the chiefs of the tribes met together, and unanimously decided that Bor. Sing was to succeed him as Siim (king), but that his Christian profession stood in the way. Messenger after messenger was sent to U. Bor. Sing urging him to go to the missionaries to recant. He was invited to the native council, and there asked to put aside his religious profession, and that then they would all acknowledge him as their king. His answer was: "Put aside my Christian profession! I can put aside my head-dress or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property till he is now in danger of arrest and imprisonment. Mr. Elliot has appealed to Christians in this country on his behalf.—*N. Y. Witness.*

THE CHICAGO BIBLE INSTITUTE.

A month of special Bible study, under the auspiees of the Bible Work of Chicago, has just closed. Evangelists, missionaries, Bible readers, colporteurs and other Christian workers met for the exposition of Scripture and the systematic study of doctrine and of church history, under the excellent leadership of Prof. W. G. Moorehead, D. D., of Xenia, Ohio. Four mornings and four evenings of each week were devoted to the regular sessions. Most earnest attention was paid by the class, and their eager reception of the truth showed how deeply they felt the need of such an institute, and how much they appreciated its privileges. The enrolled members of the class attended regularly throughout, and the number of those who could attend for a few days only steadily increased. The average attendance was 119; the highest on any one evening, 176. It is hoped that a similar Bible Institute will be held in the fall or early winter. B.

OBITUARY.

Monday morning at half past five o'clock our ranks were once more broken by the death angel. This time the call came to EDDIE GEHRING, a lad of fifteen years. Eddie entered the family about one year ago, and was one of the printers. During the latter part of the winter, feeling unable to go forward with his studies, he left us to spend a time at his father's (Rev. J. D. Gehring) in Parkville. For thirteen long weeks he was confined to his bed, and rose from it only when the joyful summons came that allowed him to go where pain is ended; that summons which called him to the Master he loved so well.

The funeral services were held in the Presbyterian church Tuesday. From there the body was taken to Walnut Grove cemetery, surrounded by his fellows from the printing office, and followed by a procession of one hundred and seventy-nine footmen, mostly students.

God has taken this choice flower from His earthly garden to the heavenly for which he has been preparing him. He has passed from us but the perfume of his life will long linger and be fragrant in the memory of his associates. True, faithful and guileless, his life is truly worthy of imitation. As we assembled around his coffin, we were reminded by President McAfee that while we there worshiped and offered prayers to our God above, his voice was blending with those of the heavenly host who sing more advanced strains around the throne. The pastor's message of comfort was taken from the words of our Saviour to the sorrower of old, "Thy brother shall rise again."—*Park College Record, May 16, 1885.*

MR. THOMAS DUKE died at his residence near Washington, Iowa, January 9th, 1885; aged 86 years, 11 months and 4 days. He was born in Washington county, Pa. His mother died when he was but seven years old, and his father's means being limited, he was obliged to depend upon his own resources, but by diligence and strict application he was enabled to obtain a good education; was a student at New Athens College, Belmont county, Ohio, and was employed in teaching for several years after. The circumstances connected with his becoming a Christian are worthy of note.

At an early age he, by some means, obtained the confession of faith and the testimony of the Associate church, read them, was deeply impressed, and on hearing of a congregation at Mt. Pleasant, Ohio, fifteen miles away, he began attending church, walking that distance, and not being acquainted with the minister, Rev. John Walker, or one of the congregation. In October, the same year, he joined the church. He was married to Miss Agnes Garrett, Jan. 1st, 1824. They lived in Unity Congregation, Belmont county, Ohio, until the spring of of 1836. Thence they moved to Marion county, O., Washington congregation, under the pastoral care of Rev. Samuel Hindman, and in 1852 moved to Washington county, Iowa, where they resided until their death. Mrs. Duke died five years ago at the age of 83 years, 3 months and 28 days. Regarding politics, Mr. Duke, being a man of rare intelligence and sound judgment, was always one of the few whose vote was cast for *principle* and not *party*; was a strong supporter of the anti-secret cause and fully intended voting for St. John last fall, but delicate health and inclement weather prevented. When the anti-slavery question came up, he and his oldest son, J. A. Duke, who died in rebel prison, Macon, Ga., Oct. 6, 1862, were among the first to work in its defence, being connected with the underground railroad, and having a depot at his house. He and J. A. voted for J. G. Birney when he ran as Presidential candidate. Thus, through life, it was his purpose to do all in his power to support the principles of Christianity, morality and virtue. He worshiped with his family one evening, and the next morning calmly and peacefully passed away as the setting sun on a bright summer day. He leaves two daughters, one son and numerous relatives and friends to mourn their loss. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

A FRIEND.

[*American* please copy.]

Died, at Newark, Ill., June 11, 1885, MRS. HARRIET H. BINGHAM, wife of Samuel Bingham, after a painful illness of only a few days, aged 66 years. She had been a member of the Baptist church more than fifty years; was born in Tioga county, New York, and came to Newark in 1854, consequently may be regarded as one of the old settlers. She and her husband have for many years been actively opposed to secret societies and have often suffered persecution in consequence.

The accompanying poem was composed and read at the funeral by her pastor, Rev. Mr. Green. J. S. BIBBINS.

A sister now has fallen:
"Suddenly, yet without fear.
The sad sweet story telling
Of death, but glory near."

A mother now has fallen.
Who knows a mother's care
But those who bear like burdens?
'Tis mother everywhere.

Yes, grandmother has fallen.
Though spared to us so long,
The dear one has departed
To join the ransomed throng.

A companion has fallen.
The union was most sweet;
Each bore the other's burdens
As they trod earth's thorny street.

A Christian now has fallen.
Yes, fallen in the strife.
She may have faltered often
While battling on through life.

But now the strife is over,
The victory is won.
She's gone to meet her Saviour
And wear the golden crown.

A friend indeed has fallen—
Though poor in earthly store;
She now has reached the mansion,
To go out never more!

Sleep now, dear friend; for you
Life's trials all are o'er.
Sleep on in peace, for 'tis true
You have just gone before.

Sleep on, dear sister; though we
Are mourning neath the rod,
Thou hast crossed the narrow sea
That separates us from God.

Sleep on, my mother—yes, sleep;
I'll not disturb thy rest;
Though for sorrow I must weep,
Thou art forever blest.

Sleep on, my wife, my love,
For me life's lost its charms.
But soon I'll meet you above,
And clasp you in my arms.

A little while of waiting,
A little more of pain,
A little time of striving,
And we shall meet again.

Blessed Jesus, hear us pray.
Ease our sorrow, every one,
Grant us grace that we may say,
Let thine own will be done.

Strike softly your harp of solemn sound,
Muffle the strings lest you wake her from sleep;
Her who by earth's fetters no longer bound,
Lies down to take rest—rest that is sweet.

Go to thy grave at eve, from labor cease.
Rest on thy sheaves; thy harvest work is done.
Come from the din of battle, and in peace,
Soldier, go home; with thee the fight is won.

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The Ohio agricultural experiment station made some interesting and instructive experiments with different fertilizers as top dressings upon potatoes. Plots were accurately measured, and so far as possible each fertilizer was applied so that its effect or non-effect could be readily determined. Some of the materials tried seemed to subserve no good purpose, but were positive injury. Those tried were wood ashes, coal ashes, lime gypsum, salt, hen manure, and a mixture of ashes and plaster, and one of ashes and lime. They were applied May 20, when the potatoes were about two inches above the ground. It was a rough test, tried upon a crop that was planted without special reference to experimental work, the main object in view being to learn something of the deficiencies and needs of this part of our ground.

The application was rigorous, and the following indications are among the clearest and most obvious:

1. Good hard-wood ashes is one of the best fertilizers that can be applied to the potato. It gave an increase over the natural yield of the land such as to make their use at the rate of 75 bushels per acre, at 25 cents per bushel, profitable.

2. A mixture of ashes and plaster, ten parts by weight of the former to one of the latter, gave about the same results, while plaster alone had no good effect.

3. No advantage whatever was derived from the use of lime, which seems to indicate that there is already a sufficiency of that in our soil.

4. Salt must be used with caution; anything over five bushels per acre did more harm than good; up to this amount its use will generally be attended with profit.

5. Coal ashes had a marked beneficial effect. Spread thickly between the rows and thoroughly incorporated with the soil their mechanical effect was greater than the chemical effect of any of the other fertilizers used.

6. Hen manure, made fine and scattered freely, close to the rows, gave excellent results also. It appeared to be of about the same value of wood ashes.

The following result is given: Early Ohio, wood ashes, 170 bushels per acre; using hen manure, 181 bushels. Snow Flake, using wood ashes, 242 bushels; using hen manure, 235 bushels.

The object of these brief notes is to induce careful observation and incite experiment. These fertilizers can by easily and cheaply obtained. That they can be generally used with profit, I believe. Every farmer should give them a fair, careful trial, and await the result. If they seem to do no good, do not at once condemn, but vary the time and method of application and try again. If good results do not then follow, it may be reasonably concluded that for your soil and climate they are not the fertilizers needed. Whatever the results of individual experiments may be, it will still be true that in many localities, wood-ashes, lime, gypsum, and salt (some one or more of these) are among the best and cheapest fertilizers known.—*Am. Farmer.*

It is a great mistake to think that the secret of good farming is only to raise what will give immediate profitable returns, without taking into consideration the way the land is left, says the *Rural Home.* Some farmers say that owing to the price of labor, they can buy corn cheaper than they can raise it. But by raising it a large quantity of fodder is obtained, enabling the farmer to feed more cattle, to make more manure and the next year to raise more corn.

Dr. Hunt remarks that farmers are not as healthy as they ought to be. Rheumatism is common among them on account of exposure. Indigestion is also common, and is produced by a sameness of diet—an overplus of one kind of food. They are also beset with malarial diseases on account of lack of drainage about their homes. The women suffer more than the men from this cause and from decaying matter about the house and yard. Keep the cellar dry and clean.

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Book, bŏŏk, *n.* A collection of sheets of paper, etc., bound together; a literary composition, written or printed; a subdivision of a literary work. (*Mer.*) A volume in which accounts are kept. — *v. t.* [BOOKED (bŏŏkt), BOOKING.] To enter, or register in a book. — **Book'ish,** *a.* Given to reading; more acquainted with books than with men. — **Book'-bind'er,** *n.* One who binds books. — **-bind'ery,** *n.* A place for binding, etc. — **-bind'ing,** *n.* Art or practice of, etc. — **-case,** *n.* A case with shelves for holding books. (*Bind.*) A book-cover. — **-cov'er,** *n.* (*Bind.*) A case for a book; a cover of cloth or other material prepared for casing a book. — **-keep'er,** *n.* One who keeps accounts. — **-keep'ing,** *n.* Art of recording mercantile transactions and keeping accounts. — **-learned,** -lĕrnd, *a.* Versed in books; ignorant of life. — **-learn'ing,** *n.* Learning acquired by reading,—esp. as opp. to practical knowledge. — **-mak'er,** *n.* One who writes and publishes books; a compiler; a sporting man who makes a record of bets. — **-mak'ing,** *n.* The practice of, etc.; compilation; systematized betting. — **-mark,** *n.* Something placed in a book by which to find a particular place. — **-plate,** *n.* A label indicating ownership, place in a library, etc., usually on the inside of the cover of a book. — **-post,** *n.* The post-office arrangement by which books are mailed. — **-sell'er,** *n.* One who sells books. — **-shelf,** *n.* A shelf to hold books. — **-shop, -stall, -store,** *n.* A place for selling books. — **-stand,** *n.* A stand for selling books in the streets; book-stall; a support to hold books. — **-worm,** *n.* A worm or mite that eats holes in books; one excessively addicted to study.

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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IN BRIEF

There has seldom been a more striking instance of the law's technicality than in the dismissal of the libel suit of C. P. Miller against the New York *Tribune*, on the ground that no proof that the *Tribune* was published in New York had been furnished.

Henry M. Stanley, the explorer, says that if every inhabitant of the Congo basin should have one Sunday dress every year, more than 300,000,000 yards of cotton cloth or calico would be required.

During the last nine years France has spent nearly forty-five millions of dollars in increasing and reorganizing her university institutions.

Mrs. R. B. Hayes has bought and fitted up a house in Savannah, Ga., where colored girls can be thoroughly trained in skilled house-keeping.

The number of American women exceeds the entire foreign population (male and female) in this country as three to one. Then let the American mother have the right of ballot as her palladium of defense for herself and home against the incoming flood of whiskey-drinking customers and customs of the old world.

In proportion to her population, Iowa contains more people that can read and write than any other State in the Union. It fools no land away worth mentioning on barren mountain ranges, big swamps, sandy deserts or rocky wastes. Being a prohibition State, free from debt, possessed of a fine climate and fruitful soil it is destined to be the garden State west of the Mississippi.

A book-agent went into a barber's shop and asked the proprietor if he could sell him an encyclopedia. "What is it like?" asked the barber. "It is a book that contains exhaustive information on every subject in the world." "No," said the barber, with an injured air, "I don't need it."—*N. Y. Times.*

This ancient but still perfect specimen of a "bull" has recently been led out:—"As I was goin' over the bridge," said a native of Erin, "I met Pat Hewins. 'Hewins,' says I, 'how are you?' 'Pretty well, thank you, Donnelly,' says he. 'Donnelly!' says I, 'that's not my name.' 'Faith, then, no more is mine Hewins.' So with that we looked at aich other again, an' sure enough it was nayther of us."—*N. Y. Post.*

—When Mr. Spurgeon presented Mr. Booth, the American temperance advocate, with a set of his sermons, he said that this kind of present became a more expensive thing every year. He had to ask Mr. Booth's acceptance of the twenty-seven volunes he saw before him, which was about half the weight of books he had oppressed the public brain with. None present knew what those volumes cost him in brain-work. He had preached to the same congregation twenty-eight years, and had to bring something fresh every time. Ordinarily a man might repeat his sermons, but he never could, because they were taken down and printed. It took him one day in the week to prepare his sermons for the press, and that sometimes meant sitting up late after working at the tabernacle: Then a whisper came, "Could you keep on preaching another twenty-five years?" "I don't know," Mr. Spurgeon would reply, "I think I shall go home before that; but if I don't I certainly shall keep on preaching, for the Bible is utterly inexhaustible."

Commodore Truxton, commandant of the Norfolk Navy Yard, has directed the foreman of shipsmiths and the foreman of laborers at the yard to deny over their signatures a statement that they were members of a recent Democratic city convention at Norfolk, or be discharged. He has also prohibited political discussions in the yard, and says that any employe who takes a conspicuous part in politics will lose his position.

Adjutant General Drum has completed a list of casualties in the Federal army during the late war. The aggregate of deaths is shown to have been 359,496. Of these, 29,498 occurred among Union soldiers held as prisoners of war. The total number of troops reported as furnished by the various states under the various calls is 2,772,408, but some of the returns were duplicated and it is estimated that the actual number did not exceed 2,500,000.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

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History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H Whitney was Master of the lodge when S. L Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Stearns' Inquiry into the Nature and TENDENCY OF FREEMASONRY. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each, per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Oaths and Penalties of the 33 Degrees of FREEMASONRY. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, gripe, passwords, etc. 15 cents each; per dozen, $1.25.

Exposition of the Grange. Edited by Rev A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

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SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen. $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages.

National Christian Association.
221 West Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

Thirteen hundred cars are required for the transportation of the government exhibit from New Orleans exposition to Washington. The Indiana exhibit will probably be presented to the French government.

Col. Bradley, stationed at Santa Fe, telegraphs to the War Department at Washington that there are no hostile Indians in New Mexico. It is thought that the Apaches have also left Arizona.

COUNTRY.

At Whitesburg, Kentucky, Link Banks, a notorious outlaw, who had killed three men this year, was shot dead by a citizen whose life he was attempting. A war between rival factions in Knott county, Kentucky, has resulted in nine murders during the past three weeks.

A hot-air balloon at Charleston, West Virginia, Friday caught fire while being inflated, and shot several hundred feet into the air, when it collapsed, William Patterson, the "aeronaut," falling to the earth a lifeless mass. It was his first ascension.

A conference was held Friday between the officers of the Bay View rolling-mills and the operatives, but no agreement was reached. The Wabash officials at Moberly, Mo., have asked protection for their shops from the strikers. Several hundred shoemakers at Southboro and South Farmingham, Massachusetts, have struck for higher wages. The factories at Exeter, New Hampshire, will suspend next Saturday until September 1.

The Governor of South Carolina has ordered an investigation of reported inhuman practices in the convict camp at Abbeville. Nine convicts out of 125 have died within a few weeks, the alleged victims of overwork and cruel punishment.

A mob of masked men stormed the jail at Coshocton, Ohio, last Friday night and took out Henry Howard, a negro, who had assaulted two young women at Lafayette Thursday. A confession was extorted from the culprit, and he was then hanged to a tree in the Court House yard.

The area planted with oats in Illinois is much larger than last season, and the prospects are favorable for nearly an average yield. The prospects for winter wheat are exceedingly poor, the entire crop being estimated at 11,000,000 bushels.

The French war-ship Isere with the Bartholdi statue on board was escorted up the New York harbor to Bedloe's island, Friday, by an imposing naval procession, one hundred steamers and yachts being in line. The shipping in the harbor was gayly decorated, and enthusiastic multitudes lined the shores of Long Island and New Jersey. The Isere dropped anchor amidst the thundering of cannons, the blowing of whistles and the playing of bands.

Buddensiek, the builder of man-traps in New York, was yesterday found guilty of man-slaughter, and remanded for sentence.

A terrible explosion occurred at Penn Mills, near Albion, Erie county, Pa., June 19. A heading jointer in the mill burst while running at a terrific rate of speed, and spread death and destruction on all sides. The machine burst like a bomb shell and tore the mill to pieces, causing a loss of several thousand dollars. The explosion was heard many miles distant. Four persons were killed or severely injured.

A terrific rain-storm swept over a portion of Central Illinois Sunday morning, doing great damage to the growing crops and washing away fences, bridges, etc. Near Hillsboro many fields of corn are under water.

A special fast train took Gen. Grant and his attendants from New York to Mt. McGregor, near Saratoga, early last week. After the fatigue of the journey had passed away there was an improvement. The patient slept nine hours Saturday night. At 1 o'clock Sunday afternoon Dr. Douglas informed a visitor that the General was decidedly better, and that all the symptoms were decidedly improved over Saturday.

The passage of Texas cattle through Kansas is opposed by the citizens of the latter State, and trouble is anticipated. Secretary Lamar has been appealed to. The claim is made that the cattle are deceased.

Five hundred and forty-one Mormons sailed in the steamer Wisconsin from London Saturday, en route to Utah.

FOREIGN.

Owing to the closeness of the vote on foreign estimates in the Italian Chamber of Deputies the Ministry has tendered its resignation.

Three young Englishwomen have announced their intention to offer themselves as candidates for election to the British Parliament.

Official dispatches confirm the news of the loss of the French gunboat Reynard in the Gulf of Aden. All on board—127 persons—perished.

Mr. Gladstone Thursday surrendered the prime minister's official seals to the Queen, who granted Sir Stafford Northcote an audience at Windsor castle.

In the populous quarters of Madrid the efforts of the authorities to disinfect the dwellings have met with such determined resistance that the enforcement of sanitary regulations has been abandoned. During Thursday there were reported 632 new cases of cholera in Murcia, Castellon de la Plana, and Valencia, and 151 deaths.

It is reported from St. Petersburg that the Ameer has massed nearly all his troops in Afghan-Turkestan under his own command. One detachment of the Ameer's troops is armed with 3,000 breech-loading rifles and fifteen field guns, which were presented by the Indian Government. This action threatens communication between the Russian troops and their advanced outposts and endangers the Russian troops should they move toward the Oxus River.

A private letter from a distinguished American traveler, dated Moscow, June 1, referring to the Anglo-Russian difficulty, says: "The war fever has run its course, and everything is quiet. The Russians believe that they have carried their point, and are proud and satisfied. They say, however, that sooner or later the Russian and English frontiers must come together in Central Asia, and that then and only then will a permanent modus vivandi be secured."

A terrible explosion took place Thursday in the Pendlebury Colliery, near Manchester, England. The explosion was caused by fire-damp. There were working in the mine at the time of the explosion 349 miners. One hundred and sixty of these were at work in the level in which the explosion occurred. The work of rescue immediately commenced, but made slow progress on account of the great masses of rock and earth displaced by the concussion and which partially filled the avenues of egress from the mine. One hundred and sixty lives were lost. Forty-five bodies have been recovered.

A sensation has been caused by the publication of Lord Wolseley's despatches denouncing the evacuation of the Soudan. He warns the Government that on the withdrawal from Dongola the whole province will be given up to anarchy, and will revert from civilization to barbarism. Withdrawal, he says, will not avert the struggle. The Mahdi in a few years will attack Egypt. Years of internal trouble in Egypt has been a burden and strain on her military resources. The best policy, in both a military and a financial point of view, would be to attack the Mahdi at Khartoum.

LETTERS

Containing cash for the *Cynosure* were received during three weeks ending June 19, from the following:

W H Fischer, Mrs S H Nutting, A S Waterbury, Wm Schmitt, Mrs Jane Dale, W M Sexton, Wm Stewart, Miss L Wheelock, Mrs E S Miller, Jas Bradford, O. Jennings, L. Scoville, G L Emerson, Isaac C Roberts, John Wilson, Jas Frazier, A D Minor, A L Blowers, Jno Kinney, Jno McLeod, A R McCoy, J J Barnes, F L Grundtvig, Geo Brokaw, Mrs Schnellbacher, Mrs. G. M. McCampbell, Mrs S Ward, H Baldridge, W M Baker, A F Spaulding I P Bennett, A C Lemm, C D Coppock, B A Bailey, N Miner, S M Hill, Samuel Hawthorne, R Loggan, John W Wilson, Mrs. John McCrae, Jacob Post, Daniel Hyde, S A Pratt, H Pruett, E Brooks, Wm Patterson, H Maricle, G W Williams, H. Kinsley, A M Acheson, Jno Prothero, Hiram Preston, Sr, Chas Scott, R B Eno, C K Green, J C Card, M E Wood, Rufus Day, Marcus Phillips, Jno Kitchen, Lyman Prindle, Mrs S J M Robinson, C Hillegonds, J S Ragsdale, R Canning, J A Gordon, Jas Barnes Sr, O Katz, John Noble, L. Nash, Henry Stevens, George Eaton, M and M Roberts, E C Andrus, J C Noe, Wm Mitchell, A G Vansyoc, Jas Smith, J McFarland, A F Smith, J L Moore, J P Wilson, Paul Dunken, A Worman, Jas Currie, O C Lindley, Lewis Wilson, J Winkelbleck, Mrs M Wood.

A Wonderful Woman, A Wonderful Life, AND A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Elizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@88⅞
No. 3	79	@80
Winter No 2		@94¾
Corn—No. 2	47	47¼
Oats—No. 2		33½
Rye—No. 2		66½
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		10 20
Butter, medium	10	@15½
Cheese	05	@10
Beans	55	@1 40
Eggs		11
Seeds—Timo	1 40	@1 53
Flax		1 22
Broom corn	01	@ 05½
Hides—Gr ...ry flint	06½	@ 14
Lumber— ...on	11 00	@18 00
Wool	15	@20
Cattle— ...to extra	5 15	@5 75
...on to good	2 40	@5 00
Hogs	3 00	@4 25
Sheep	2 50	@4 00

NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	89	@1 02
Spring	93½	94¾
Corn	52	@55½
Oats	42	@42
Mess Pork		11 50
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	3 00	@5 35
Hogs	3 60	@3 75
Sheep	1 75	@3 15

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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As practice is better than precept, so is the determination of a clergyman of more account than the decree of a legislature in overcoming the demoralizing tendency to divorce. The other day in Baltimore a society belle was to be married to a young merchant, both prominent in society. The ceremony was appointed in the Grace Episcopal church, but the congregation which came together about the doors of the edifice were disappointed. The rector had some conscience on divorce laws, and finding the young man was a divorced person he refused to have anything to do with the ceremony. A like resolution on the part of all our ministers would settle much of the divorce business before the next legislature could meet.

A few days since a popular and earnest young pastor was driven out of a council of Congregational churches by the domineering representatives of a great city church. Nothing could be said against him except the position he took against the lodge several years ago. Had he been a Freemason not a word of objection would have been heard. Such contemptible persecution, though bitter and hard to be borne, has its alleviation in the record of nearly every man whom history and truth have named great and good. Bunyan in Bedford jail wrote the Pilgrim's Progress; the Non-conformists were driven from their "livings" in England, but they made America.

A remarkable illustration of suffering for truth was the history of President Jonathan Edwards, who was driven in 1750 from his church in Northampton, Mass., after having given to its service twenty-three of the best years of his life. While his resistance to the "half-way covenant" is generally regarded as the immediate means of his leaving the church, the real trouble lay a few years back. Some young persons of his flock had procured some obscene publications, and propagated them for the infection of others. Edwards called the leading members of his charge together, and told them of these doings. He mentioned the names of the persons who were implicated. It appeared that almost all the families in the town had some relation or other concerned in the matter. The heads of the congregation set their pastor at defiance with the greatest insolence and contempt; and he was eventually dismissed by a majority of two hundred against twenty. And so this man, who has been "justly pronounced one of the most eloquent preachers of his own or any age," was driven off to a mission among the Indians. But during the six years of his seclusion he wrote his profoundest and most valuable works, *The Freedom of the Will* and *Original Sin.* Had it not been for these six years of trial, Robert Hall might never have said of Edwards: "He ranks with the brightest luminaries of the Christian church, not excluding any country or any age since the apostolic."

The late Victor Hugo has been widely regarded as an infidel, but erroneously. His will affirms his belief in God, but at the same time requests that he may be buried without any religious rites. No other Frenchman could have been borne to his grave with such demonstrations of popular esteem. Communists, republicans, the Academy—all classes claimed him, but the priests and the contemptible remnant of a royalist party. He bequeathed $10,000 to the poor and ordered his body borne to the grave in a pauper hearse, but the Catholic priests were compelled to vacate the Pantheon, which they have held for thirty-two years for the purposes of their religion, and the immense and costly structure, the conception of Madame de Pompadour, the mistress of Louis XV., was for a third time "secularized," that the bones of Victor Hugo might rest peaceably under its pavement. He was perhaps the most representative of Frenchmen—brilliant, witty, versatile, hating to the death the cruel empire on whose reeking altar France cast the bravest of her sons by hecatombs. The intensity of his resentment toward the old regime made him seem a communist; the bitterness of his contempt for the priests made him seem an infidel. But back of all appearances his regard for a true, well-regulated social condition made him respect that form of government that equalized all orders of society, and that religion which interposed the least formality betweeu the soul and God while it taught, without impoverishing, the poor.

The extreme financial depression in France which has followed the efforts of the greedy aud ambitious Ferry in Madagascar and Tonquin must have clouded the last days of Victor Hugo, and force the regret that he had not used his powerful pen agaiust the war spirit that has robbed France for nearly a century of her best blood and immense treasure. This is the evil which gave imperialism its opportunity and which set all the little farms of France, all her factories, her shops, her markets to the task of raising five milliards of francs for the German treasury. The present condition of France is alarming; the building trade is prostrate, only one-third as many houses were erected in Paris last year as in 1882, while 42,000 apartments are vacant; and as a desperate remedy the government proposes to undertake a vast system of public works to "keep the wolf from the door." A workingmen's revolutionary congress was lately in session, which proposed the abolition of the Presidency and the Senate, the reference of acts of Parliament to a plebescite, confiscatiou of ecclesiastical property, the abolition of judges, juries, and arbitrators taking their places, gratuitous litigation, gratuitous education of all grades, prohibition to work more than six days a week, etc., etc. It is believed, however, that this programme, radical as it is, will be rejected by other socialist and anarchist sections as uot going far enough. Altogether, the situation is reasonably exciting apprehension among the French officials.

If you come to the Holy Scriptures with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you.

INDEPENDENCE DAY.

BY ALEXANDER THOMSON.

Why keeps the whole land holiday, in summer's royal prime,
With glowing eyes of hopefulness, strong joys unuttered rhyme?
Why run the boys on all the streets in uproar, at their will,
And there is not an arm to check, or voice to say, "Be still?"
This is the day our state was born, our freedom's natal day;
And palsied be the hand would check the voice of joy to-day.

See how the strong-armed blacksmith stands beside his anvil now,
The sinews of his strength relaxed, and clean both hand and brow.
To-day he swings no ponderous sledge, on iron bright and red,
But makes his lifeless anvil speak in thunder tones instead,
The language of his manly heart, while there erect and free,
He makes his humble smithy roar with Freedom's jubilee.

From every flag-staff on the land, and mast-head on the deep,
From every fort that grimly towers our Pilgrim land to keep,
Out proudly sweeps in silken folds, above both wood and water,
Blue with the beauty of the skies, red with the hue of slaughter,
White with the hopes from battle clouds, and sacrifice ascending,
Like God's own benediction kind above the whole land bending,
The emblem of our nation's strength, forever let it fly,
The meteor of all people's hopes along their morning sky.

To-day let maidens deck their hair with roses red and white,
And look from eyes of deepest blue their patriot delight.
To-day, one day of all the year, we'll make a truce with noise,
And give full scope to all the wild exuberance of the boys.
To-day let every sect and class spring from their social ring,
And each man grasp his brother's hand as if he were a king:
And each man pledge his brother man, while he has breath to draw,
To guard the homes of freedom well, and dignify the law.
Let all the fiery things of war to-day their thunder join,
Though no proud bannered ship goes down along their battle line;
Though o'er no heaped and stricken fields the hovering Furies brood,
To call from all the fields around the buzzards to their food.
Yet let the dog of war speak out—who better speak than they,
Who by the God of battles won the glories of to-day!
Lift up! lift up! through all the land strong Freedom's trumpet voice,
For dark and traitorous the heart that will not *now* rejoice.

Once more we see stern Paul Revere go dashing through the gloom,
And send his stirring warning forth as 'twere the trump of doom.
Once more we see on Bunker's Hill the matchlock's sudden flame,
And over Howe's proud face and brow the flush of angry shame:
Once more the tattered veterans stem the wild and icy tide,
By one swift falcon swoop to tame the hireling Hessians' pride.
Once more the fiery soul of Wayne leads on the gleaming steel;
Once more from Morgan's iron front the British veterans reel.
Again we see the dauntless Green wring triumph from defeat,
And force the victor of to-day, to-morrow to retreat:
Again on many a moonlight raid, beneath the Southern pines,
The daring Swamp Fox dashes forth before his scanty lines.
Once more in gloomy Valley Forge we see the veterans go
Bootless, for freedom's holy cause, to duty in the snow;
And there, deep in the wintry wood, beneath the moaning pine,
The Chief in sorrow, gloom, and doubt, cries out for help Divine.
Nor cries in vain—within the cloud the bow of hope appears,
And freedom's holy temple towers above the vale of tears.

GOVERNMENT REFORMS.

BY REV. M. A. GAULT.

[Address before the N. C. A. in Farwell Hall, June 19, 1885.]

I wish to preseut to you a few thoughts ou the national reform issue, and its relation to moral reform questions. The issue is known as the Religious Amendment movement, and also by the phrase, "God in the Coustitution." It may be stated as the question, Shall our country be ruled by Christiau morality or infidel licentiousness? It is a question of moral anchorage for the government. Should goverument appeal to diviue authority in national legislation, or is there no higher authority for government than the will of the people? Has the ship of state no anchorage outside of itself? Has it no compass or pole-star? Or is it like a ship auchored only to its own keel? Banks, railroads and other corporations are creatures of the government. They are subject to its laws. But what law binds the nation, and who created it?

Our movement teaches that this legal corporatiou we call the state, is a creature of God. It is a sub-

ject of the moral law as much as the individual. We believe that our obedience to civil government should be qnalified by the Higher Law. The idea is well expressed in the 16th Article of the Baptist Confession of Faith: "We believe that civil government is of divine appointment, for the interests and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth."

The question, shall the divine law be recognized as the supreme standard of national legislation touches every moral question. It is fundamental. Its settlement involves the settlement of every moral question. It is the ultimate question in moral reform. It is a question we have not yet solved. It is one that this nation is only experimenting on. We should not be satisfied with any halting, half-way theory. Let us follow this logic down to the bed-rock. We are working out the problem for the fourteen hundred million of the world's population. Their eyes are upon us, and if we fail the hopes of liberty will die in the breasts of millions.

On the question of the relation of government to God, there have never been but four theories proposed. The first is the Roman Catholic theory. It is that the church has authority over the State, and can dictate laws for presidents and kings. The second is the English theory, and is the opposite of the first. It is that the state has authority over the church; and kings and governors can prescribe and administer laws for the church. It makes the church a tool in the hands of the state. The third is the infidel theory, which is that the state has not only no relation to the church, but no relation to God; that it should recognize none but human authority. It is that government should have nothing to do with religion, and should make no discrimination in favor of one religion, more than another. This is the theory taught in the Constitution of the United States, although in the practical administration of the government there is a practical discrimination in favor of Christianity. The fourth or National Reform theory is, that the church and state must not be united; their relation is like that of two planets revolving around the same sun, both moving in separate orbits but around the same center. Christ is the supreme Lawgiver around which both the church and state revolve. His law binds one as much as the other. Their relation is like that of the two hands of the body, both moved by the same will, but not to be bound together. Our government in its fundamental law should recognize its relation to the law of God, for itself. It should do this without recognizing any church. There can be no union of church and state unless the state single out some denomination and favor it to the exclusion of others; and this the state should not do.

The national reform idea is that government should base all its legislation on the law of God. We admire the superstructure of our government. It is in many respects the best ever framed. We teach that the best form of government is republican. It is the fonndation of onr government we aim to correct. Some years ago a large brick building, seven stories high, used for a hotel, in St. Louis, was found to be nnsafe. Large fissures opened in its walls. which threatened to fall in ruins. An experienced architect was employed. He fonnd the defect was only in the foundation. He employed several hundred men with jack screws, placed under the building. At a given signal each man tnrned a screw a qnarter of an inch, and so the great building went up eleven feet. A solid foundation was placed under it, and all this was done while the business of the hotel was going on. Thns by means of the press and platform, and pulpit, and multiplied conventions, we mean to elevate this nation, and place underneath the solid granite of the divine law; and while this is done, we want the business of the nation to go on.

We want a recognition of the divine law in the Constitution, becunse it is the supreme law of the land, and the only deliberate expression of the will of the whole people of the United States. No State legislation can rise higher than the national Constitution, as water can rise no higher than its fountain. The Constitution is the only law binding the government. Statute law is made by legislatnres to bind subjects, but statute law cannot bind the nation. It is as worthless as the paper on which it is written, nnless it conforms to constitutional law. It has been truly said that the United States Constitution is a part of the constitution of every State. Constitutional law is made only by the nation, while statute law is made by the legislature. The former is made to govern the legislature in making statute law.

The great defect of our Constitution is, that it leaves out of the government the idea of a God and a higher law. In it there is no law binding the government on moral questions. People often say we have good enough Sabbath laws. But we have no Sabbath law to bind the nation, and it is the greatest Sabbath-breaker. The Congress of United States holds its sessions frequently on the Sabbath. The Government through its Postoffice department, and railroad corporations, employs tens of thousands of men every Sabbath day. You cannot be a postmaster and keep the Sabbath.

An attempt was once made to enforce Sabbath laws in New England in the case of those traveling on that day. But while they arrested and fined the traveler in the stage, yet they could not touch the driver, because he was employed by the government in carrying the mail. When street cars in Allegheny City were prosecuted for running on Sabbath, they escaped the penalty by attaching a letter-box to the car, and saying that it carried the U. S. mail. Judge Cole of the Supreme Court of Iowa testified in a national reform convention that no legislation in Iowa could prevent trains carrying the mail from crossing the State. When our government tramples upon our Sabbath laws with impunity, there is little use in attempting to enforce statute law on this subject. If God and his law were recognized in the Constitution, we could then enforce such legislation on the ground of its constitutionality.

This amendment has also a vital connection with the prohibition qnestion. Prohibition implies a power to prohibit. Where does government get that power? All legitimate anthority is derived from God. Men may plead that temperance is the best policy, and the eternal fitness of things but back of these there must be the idea of a God. Without this idea, what is there to determine right from wrong? Without God there is no authority for virtue, no standard for virtue, no definition of virtue, no virtue. Virtue must ever be under the dominion of law. Law to have force must have behind it an authority greater than the subject. The anchor to hold the vessel must fasten upon something firmer than the vessel. Laws having no other basis than mere human authority are no laws at all. Men may make and men may unmake such laws. What is law to-day may be changed by another majority to-morrow. It is a dangerous falacy to say that legislatures can make laws. They can no more create law than they can create a world. If the legislature of Illinois shonld enact that twice six are nine, would it change the God-ordained fact? If they shonld enact that if I would step out of a third story window I would go upward instead of falling to the gronnd, would it change God's law of gravitation? Men must be educated to know that God alone has the right to create law. His law only has force enough to bind the conscience, and make men respect it. Without this idea of Divine authority all onr prohibition legislation is only built upon the sand. I have as much right on my own authority to prescribe a law for another as he has for me. It is only a qnestion of expediency whether I obey snch laws or not. If I disobey I offend my neighbor. If I obey I perhaps offend myself.

Until men are taught to believe that law is the will of an unchanging Law-giver, and that government is the agent to interpret and administer that law, they will not respect and obey it.

It is easy to see the connection of this idea of a Divine law with the anti-secret movement. The best definition of government is that "It is an institution of rights." Its chief function is to protect the rights of the individual, the family and the church. Whatever infringes upon the rights of these, the State is bound to prohibit. It has often been shown that secret societies do this. They have undermined all the foundations of society, and have their sappers and miners at work preparing to scatter in mines every institution that stands in the way of their selfish and ambitious schemes. They are like cancerous blood in the body politic, poisoning all ranks of our social life.

It has been said that the anti-secret question belongs more to the chnrch than the state. But it is easy to prove the antagonism of Masonry to civil government. The true theory of government is that its power and authority is derived from God. Bnt this authority comes through the people. We believe that both in church and State the divine theory of government is the republican form. Its authority is from God, and through the people. What is the Masonic theory of government? It is a secret empire in direct antagonism to republican government. Whenever our laws and their secret government conflict, they disown and defy our laws. The oaths and obligations which they impose are, according to their own testimony, paramount to every other.

Webb's Monitor, page 240, says: "The covenant is irrevocable. No law of the land (that is civil law) can effect it. No anathema of the church (that is divine law) can weaken it." Here we find Masonry, by one of its standard authorities, claiming absolute supremacy. Any institution claiming supreme authority, and not recognizing divine authority, is virtually a conspiracy against God. There is nothing independent but Almighty God. All the nations are as ciphers and God alone is the unit. There cannot be two supremes. If there is a second it must displace the first. By substituting another supreme, Masonry in effect displaces God from his own moral system, and, as Dr. Blanchard says, there is in reality no obligatory right and wrong in a Masonic lodge.

Masonry is a despotic government, whose very nature is to prohibit free speech, and liberty of the press, and it is thus the greatest obstruction in the way of moral reform. As a power within many of the chnrches, it operates powerfully to shut out discussion of reform questions. It is a sworn system of favoritism, and defeats the administration of justice in our civil courts. The greatest barrier to the enforcement of prohibition legislation is sworn secretism. Where judge and jury are bound by these obligations, the impartial administration of law is impossible.

Government administrated on the basis of the decalogue would blot out Masonry and kindred orders. The third commandment would prohibit their extra judicial oaths. In fact, if this law was enthroned in the nation, and public sentiment educated up to it, there wonld be no murder, blasphemy, secretism, intemperance, Sabbath breaking, profanity, licentiousness or stealing. It would be the triumph of every moral reform. It would be the ushering in of the millennial day. Let us then keep our eyes fixed on this one grand ideal, a nation anchored to the Divine Law.

SECRET SOCIETIES AND THE TEMPERANCE CAUSE.

BY PRES. C. A. BLANCHARD.

[Address in Farwell Hall, before the N. C. A. Annual Meeting.]

No problem is more practical, or more difficult of solution than what to do with the dram-shop. If the secret orders are in their spirit and tendency opposed to these snares for the unwary, these pitfalls for the weak, it is a point in their favor. If these societies are on the other side they are of the devil.

First, I ask you to remember that we cannot always know from names and appearances what facts are. The liquor dealers call themselves temperance men; "copperheads" call themselves "Sons of Liberty;" infidels call themselves rationalists; and the devil professed to desire Adam and Eve to become as gods, while he really intended to make them dark, tormented spirits like himself. Calling a scoop-shovel a teaspoon will not fit it for drinking tea, and calling a society the Good Templars does not show that it is not a feeder to the drink shop. This fact is so important that you will pardon me if I detain you on it a moment longer.

The sun seems to be revolving about the earth and all those distant suns, centers of other systems as well. The earth seems to be solid, unshaking, immovable. Yet we know that the sun, so far as our system is concerned, stands to-day where it did when Abraham dwelt amid the hills and groves of Palestine, and we know that the earth is whirling along on axis and orbit, a thousand miles, sixty-eight thousand miles per hour, never once for a moment resting by the way.

The one who sees only appearances, sees really nothing, and in asking you to take up this question with me to-night, I want you to look below names to things. Two general divisions of our theme we have: 1st, Secret temperance orders; 2nd, Other secret societies. Two sub-divisions we will have in each case: 1st, The effect of these orders on individual members; 2nd, Their effect on society at large. So you see onr subject has like the river of the Garden of Eden, parted into four heads.

THE TEMPERANCE ORDERS.

In the first place the secrecy of these orders has nothing whatever to do with the cause they *profess* to desire to serve. Drunkard making is a painfully open business outside of prohibition States and the effects are obvious there. The means of banishing this trade are all apparent: edncation of the people, enactment and enforcement of law, and personal appeals to drinker and seller? What is there here to call for secrecy? Nothing. The end is praiseworthy, the means honorable and secrecy a hindrance rather than a help. It keeps away the very persons who need argument, protestation and appeal, sets persons to learning grips and signs who ought to be serving God and saving men. Their ef-

fect will be two-fold, demoralizing and belittling. To say temperance is my object, when grips, or signs, or courting, or fun is the object, is lying. And for persons over ten years of age to be whispering pass words through holes in doors and giving in a time of peace in an orderly community, signs as if among deadly enemies, is a very small business.

Then take the titles and regalia. How dwarfing to the mind. Here is a man or woman who professes to see the long procession of murderers, thieves, harlots, suicides, paupers and lunatics which passes steadily along from the law-and-order saloon to the drunkard's dark and terrible hell. He professes to desire to do somewhat to dry up the waters of that river of death, to save those who are ready to perish. He is interested in the cause of temperance. Does he take the poor drunkard by the hand and with tears implore him for the sake of self and wife and child and Christ, to turn back before it is too late? Does he go to the saloon-keeper and thunder in his ears the denunciations of God's Word against those who make their fellows drunken, to professors of religion who vote for license and in their ears thunder the denunciations of God's word against hypocrites? Oh, no; he goes up into the top story of a building, curtains the windows, puts a man at the door to keep out all who have not promised never to tell what is done there, puts on a paper collar with some rosettes on it, and *reads a prayer or a bit of a lecture from a card.*

The simple statement of the fact explains how it is that serious and earnest men are so seldom found in such organizations; why only those who delight in fuss, feathers and grandiloquent titles can abide them. They do not vote nor pray nor pay for temperance, but buy tissue paper ornaments and make speeches for the good of the order.

FREEMASONRY

and the other greater orders to which the temperance orders are simple feeders are justly subject to more serious charges. But before taking them up allow me to call your attention to the fact that almost every good cause is made a pack-horse to carry this same secret system into popular favor. They not only seize on the popular interest in the cause of temperance, but on patriotism and organize a secret Grand Army. They take up the wrongs of labor in secret labor unions. They take desire to provide for ones family and organize secret insurance companies. They pretend to desire to promote brotherly love, relief and truth, and lest some of it should leak out into the world they bottle it up in a lodge and salt it down with an obligation. In fact it seems as if men now desire to put patriotism, love of home, pity for the fallen, and every other good cause under contribution to keep up the principle of secret association. There is here a mystery which cannot be explained without a discussion of the existence of a personal devil. But let us return to our subject. What is the effect of Freemasonry and the like societies on the temperance cause?

NO CANDID OBSERVER

of wide experience can think, if only a little time, on this question without seeing that these lodges are specially adapted to produce vicious habits.

In organizations as a rule there are the good, the bad and the weak. Turn twenty-five men out of a lodge room at midnight when all doors are shut except two that lead to hell and the bad men will enter those doors taking the weak with them. Any one can see that this is naturally true; any one with an extended experience knows that it is true. Two cases are now in mind. A gentleman for fifteen years a drunkard and liquor lawyer, now a distinguished temperance worker, said to a friend that he had personally known six young men in *one* lodge ruined by those older in vice who led them into the pits of death after the night meetings. I know personally a man recently converted after living forty years in sin. He was a Knight Templar Mason and Noble Grand of an Odd-fellow lodge. He told me that his worst steps were aided and assisted by his knightly companions under these circumstances.

Association of good and bad men in a secret lodge will injure the good and will not benefit the bad. If you rub a golden eagle and a lead quarter together the gold will get lead-colored and the lead will not take on gold. But let us pass to the effect of these organizations on society at large.

IT IS AN AXIOM

that whatever makes the operation of law uncertain endangers society and of course every valuable interest in it. Masonic and similar lodges do not exclude distillers, brewers, saloon keepers, bartenders and the like, but, as every one knows, receive them to all the honors and privileges of membership.

It may also be assumed that all men know that the liquor business is the great law-breaker. If the police of a city desire to find a criminal whose whereabouts are unknown they go to the saloons. Sabbath selling, selling to minors, to drunkards, defrauding the government, all these things are part and parcel of the liquor business. Now Masonry furnishes a medium through which the men who commit crime can co-operate with those elected to punish crime without the knowledge of the general public. Judge, juror, witness, sheriff—somewhere along this Masonic line there will be a point for the law-breaker to get through. This explains two facts: first, the difficulty of getting temperance laws passed; and, second, the difficulty of enforcing them after they are enacted. A Masonic clerk in a legislature by omitting a few lines in a record, if there be a supreme court to assist can neutralize the vote of the whole State, render abortive the labor of Christian churches for four long years and give to an infamous traffic a new lease of life.

This interference with the administration of law is all the more dangerous that it is secret, hypocritical, hidden. The attorney is shouting at and denouncing the culprit and at the same time telling him by lodge language not to be uneasy. The judge is charging the jury justly and at the same time has an understanding with a brother lodgeman that he is to hang the jury. Or when the law-breakers are locked up a Masonic sheriff heeds their signof distress and sets them free, while the people foot the bills. The effect of the lodge system on the temperance cause is the same as its effect on the Christian church, the home or any other valuable interest. It is ruinous, and we may be sure that the sword which pierces the heart of the liquor trade will go through the shield of the lodge.

The thing upon which we must move and more insist is that the church of God should cease to maintain her criminal silence concerning these connecting links between the saloon and the court-house; for the church is the God-appointed agent for the redemption of the world. If she be unfaithful there is no hope of relief until Jesus comes, but if she will deliver an honest testimony against this and all other iniquities, God will bless her word and save by means of her agency many precious souls.

THE GRAND ARMY AND THE LIQUOR LAW.

The members of the Grand Army who are assembling by thousands in Portland, Me., to participate in the annual national encampment, are putting themselves in a bad light before the country by seeking to override the laws of the State which prohibit the importation of intoxicating liquors. The Law and Order league of Portland, having learned that large amounts of liquor had been and would be consigned to the soldier visitors, issued a circular declaring that all such consignments would be seized and destroyed according to law. Thereupon the Grand Army organizations of fourteen States, including Illinois, issued a formal protest against any such proceeding, and, after calling attention to the fact that they had come as guests of the city, said in substance that the law should be suspended in their case. This is an extraordinary—a "cheeky" —request.

When the soldiers accepted Portland's invitation they knew that the law of Maine prohibited the use liquor as a beverage. They also knew then as well as they know now whether the drinking of liquor is an essential part of an encampment programme, and if they knew it was they should have declined the invitation.

Perhaps it is not too late even now to remove the camp to some other State, but if the soldiers stay in Maine they should obey the laws of Maine, and if they will not do so, then the Law and Order league should make them.—*Chicago Daily News.*

A Sabbath protection association has been organized in Pittsburg, Pa., and starts out with considerable promise. This has been occasioned by new and more daring aggressions by the saloon elements. A roller coaster company, from Cincinnati, started out with the announcement that they would run seven days in a week. They were officially notified that law and Gospel were against their violating the Sabbath, and with discretion worthy of a better cause they have been satisfied to let Sabbath coasting alone for the present. It is intended to prosecute a vigorous war against all violations of the law by saloonists and amusement caterers. The leading newspapers are in sympaty with the movement.—*Interior.*

Temptation brings ruin to one, and strength to another; not by its innate power, but by simply evolving the character that is tried.

THE N. C. A. ANNUAL MEETING.

REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

My first appointment as lecturer and general agent of the National Christian Association was in July, 1872. I had been doing volunteer work on the field for some time previous but this was my first official recognition by the national body. A slight change has been made the name of the office, but the duties have remained substantially the same for the term of thirteen years which I have occupied the position. When I accepted my commission I was informed that my duties were:

1. To lecture, hold conventions, organize auxiliaries, and secure as many efficient workers as possible in the field.

2. To obtain funds for the expenses of the work, and co-operate with the executive committee in carrying out such plans as they might adopt.

3. To disseminate our reform principles and scatter anti-secrecy literature as widely as possible among the people.

My efforts have been chiefly on these lines, with such variations as new phases of the movement seemed to require, and while less has been achieved than the merits of the cause justified you in expecting, yet comparing the present condition of the N. C. A. with what it was thirteen years ago, you will find abundant cause for gratitude and thanksgiving to God for what he hath wrought and I trust catch a new inspiration and obtain fresh courage for enlarged faith and work. * * * *

In the prosecution of field work, I have lectured in nineteen different States and held conventions in sixteen states, usually with a fair attendance and good results. During the past year I have attended nine conventions in eight States, beginning with Iowa, August 26th, 27th and 28th, 1884; at Monmouth, Illinois, Sept. 12th, Normal, Illinois, Sept. 24th and 25th; Lawrence, Kansas, Sept. 29th, 30th, and Oct. 1st; Milton Junction, Wisconsin, January 13th and 14th, 1885; Fredonia, N. Y. January 21st and 22nd; Reading, Mass., Feb. 3rd and 4th; Gilford Village, N. H., Feb. 11th, 12th and 13th; and in Brighton, Michigan, April 21st, 22nd and 23rd. Neither of these gatherings was large, but in some the interest was good.

Rev. S. C. Kimball was employed to arrange for a series of meetings in the six New England States to occur in the months of January and February, but failed to find sufficient encouragement to warrant an attempt except in Massachusetts and New Hampshire. In New Hampshire, Wisconsin, Iowa and Michigan the local attendance was good, and a single session of the Illinois State Association held in Dr. Hanna's church in Monmouth, was animated and earnest in its spirit.

There have been during the year obstacles to overcome not previously encountered, at least to so great an extent. A divided sentiment and diversity of views among friends upon the wisest political methods have had an effect upon the work of the National Christian Association, while the absorbing interest in the Presidential campaign which was well nigh universal, rendered many inapproachable who could otherwise have been reached and won to our cause. Then too, as is well known, there has been a stringency in financial matters, more particularly among farmers and men of limited means from whom we have derived our chief support, which has made retrenchment a necessity, and prevented us from occupying the Southern and other inviting fields, to the extent that would be exceedingly desirable.

Rev. H. H. Hinman has given the year to reform work with his accustomed success. His name is familiar wherever our literature is read or our reform known. His sphere of usefulness is constantly enlarging through those who know him personally, and especially by his able articles published not only in the *Cynosure* and *American*, but in the reformatory press throughout the whole country.

Rev. Geo. T. Dissette has been doing radical and thorough work in Illinois, under the supervision of the State Association, which provides for his support. Having seceded from both the Masonic and Oddfellow lodges, he has received marked attention from his former brethren; but hitherto the Lord hath delivered him out of the power of the enemy.

Bro. Robert Loggan left his pastorate to take the field in Kansas, and during the time he has been in the active work has received partial support from your treasury. His active connection with this reform dates back to the annual convenion in 1868, and during the intervening years he has encountered the foe in every form but never has he been discomfited or trailed the banner in the dust. He has been a loyal minister to the anti-lodge plank in the platform of the United Brethren church as it was, and believes in fighting it out on that line.

Rev. Isaac Bancroft has devoted himself and means to the work in Wisconsin with a singleness of eye and of heart that is not common in this selfish age. He not only gives his whole time, supporting himself, but gives liberally to sustain other departments in which he is especially interested.

Friends in Minnesota have raised funds and secured the services of Rev. J. P. Richards, who is a veteran familiarly known to all who are accustomed to attend our annual and occasional gatherings. The Board voted to aid the true and energetic brethren who have taken hold of this work in Minnesota, from the general funds of the Association.

Rev. J. F. Browne, of Berea, Ky., gave two months of his summer vacation to work in Illinois, Pres. J. Blanchard has answered as many calls as his health and editorial duties would permit, and Pres. C. A. Blanchard has found time in addition to other and constant calls to deal

some heavy blows which have left their impress upon the flinty ramparts of the pagan orders. Elder Barlow so long and well-known as an active anti-lodge minister; Elder W. W. Ames, whose faithfulness has called down the vengeance of the craft upon his head; the redoubtable Ronayne; the affable Starry, and many other clerical and lay brethren and sisters have not holden their peace, so that the work has been moving on steadily and with a healthy growth. [The labors of W. B. Stoddard, New York State Agent; A H. Springstein, Michigan Agent, and E. D. Bailey, editor of the *American*, Washington, D. C., were mentioned verbally, but are not included in the written report.—ED. CYNOSURE.]

The rostrum and the pulpit have been ably supplimented by the publications of the Association that have had a wider range if not a more numerous circulation than ever before. This is especially true of the *Christian Cynosure*, your official organ. A friend, whose mind and money have been in this reform from its first inception, said to me recently, "I am not able to read much, but I have been trying to look over the *Cynosure*, and it seems to me that the last few numbers are the best I have seen." Not a few of the careful, intelligent readers of your organ will agree with Mr. Carpenter to the extent at least that they are able, forcible, and transparent as the light at noonday. For courage in the cause of reform ; for perspicuity in style and purity of morals; for historic sketches of men, living or dead; for close analysis of character and crucial tests in religion; for freshness of thought and independence of human creeds and fashionable conventionalities, and for outright, upright, downright perseverance in pushing apochryphal or authentic theories to their practical and legitimate results, the *Cynosure* is the peer of its competitors for the patronage of an appreciative public. Could this body devise means by which to increase its readers, from tens to hundreds and multiply those hundreds by thousands you would merit and in time receive the grateful acknowledgments of a people emancipated from that serfdom now imposed upon society, the state and the church by the "secret empire."

A small fund has been secured to send the *Cynosure* gratuitously to ministers. This money has been largely, though not exclusively, appropriated in the ex-slave States. By this simple, economic method light has gone into dark places and sympathizing friends found in regions remote. The field is an inviting one and work inaugurated should be followed up as far as practicable without delay.

We are obtaining a better acquaintance with some of our near neighbors and find several strong Christian churches in this city that make connection with any secret lodge a disciplinary offence, and demand entire separation as a term of communion. They are mostly of foreign birth or their immediate descendants, and are not likely to yield their convictions upon so vital a question. I have spoken in five Swedish congregations on the issues involved in our reform, and invariably met with a cordial reception. Bro. Hinman and Pres. C. A. Blanchard have been warmly welcomed in other congregations that are ready to co-operate in measures for the extermination of what they recognize as a great evil. One tract has been printed in the Swedish language showing the anti-Christian character of Freemasonry by its approved standards, and is being circulated with the approbation of their leading pastors. There are at least two hundred of these Swedish churches in the United States, with an aggregate membership of 100,000, and each in its individual capacity and all combined stand squarely opposed to all secret societies. One of their pastors said to me, "We have found that we must keep secret society members out of our churches if we would have harmony and peace among the brethren."

Other churches besides the Swedish Lutherans are coming to this same conclusion and many that attempt to stand neutral will ere long be compelled to take one side or the other as a means of self-preservation. Masonry and vital godliness can no more walk together in Christian fellowship than life and death can reign supreme in joint occupancy of the human heart at the same time, and as this fact forces itself upon the attention of the church, in her practical work, the Bride of Christ will cast off this body of death, and take the only safe and scriptural ground of "no fellowship with the unfruitful works of darkness."

The question of toleration or fellowship once looked upon as a question of theory or mere expediency is becoming pre-eminently practical in church and state, and the people must settle it either by the ballot, by legislation or by more heroic measures. It is the dreaded question of the hour in all ecclesiastical gatherings where there is the least freedom of utterance, and the man who has the courage to mention it is tabood, and in nine cases out of ten if not directly turned out he is frozen out of the body. When the late Congregationalist State Association was in session at Rockford, the chairman and other prominent members, when privately approached on the subject of bringing the question before that body, invariably referred it to the business committee, and, with one exception, declined to give an opinion. The business committee suppressed two resolutions presented, and when interrogated, gave as a reason that the introduction of that question would create discussion and dissension and therefore it must be ruled out. This committee was composed in part of Masons and their fears were indicated by great sensitiveness and a fixed determination not to allow any discussion or expression of opinions in the general body, lest the chaff of the lodge should be disturbed by a little wholesome agitation of the elements. I consider these efforts to strangle every attempted investigation a most emphatic confession of weakness and a plea of guilty to the counts brought against them, and we may confidently expect a reaction; for the Christian people in our churches will not always submit tamely to the domination of the lodge.

Another significant omen appears in the ultimate courts of legislation and jurisprudence in denominations having anti-lodge laws on their statute books which have been laxly administered. This seems to have been a year of overhauling and as in every case a thorough ventilation of the dark closets and cleaning up of the house is attended with more or less inconvenience to its occupants, so in these ecclesiastical households there has been some variance and strife among brethren. While we should deplore dissensions and schism in the body of Christ, it is perfectly legitimate to rejoice when the temple is being purified and purged, even if the instrument is a "scourge of small cords." The Master who wept in compassion over the doomed city of David, when he saw it corrupted by false worships and ruled by "wolves in sheep's clothing," said, "I came not to send peace but a sword." "I am come to set a man at variance with his father." "And a man's foes shall be they of his own household." When the right can only be maintained at the expense of culpable silence, it is not a privilege simply, but the solemn duty of every Christian to rejoice that there are heroes, and if needs be martyrs, in the church to-day, who rise up to "contend for the faith once delivered to the saints." As an Association we have doubtless had less of the personal co-operation of these brethren in our work than we should have received had they not been so thoroughly occupied with their home affairs, but we have their sympathy and should give our prayers and whenever practicable our hearty co-operation in return.

When in the East last winter I saw in the papers several notices of a dissension among the secret brotherhood the exact cause of which I did not understand. Learning that Dr. Darius Wilson, of Boston, was the leader in one faction, I sought out his office at No. 5, Temple Place. Much to my regret the doctor was absent, but I learned from his representative that the "bone of contention" was certain rites or general departments of the order. The Dr. maintained that the Rite of Memphis with ninety-six degrees was the only legitimate and ancient Masonry in existence, and consequently the American and Scotch and other Rites were spurious. The Grand Lodge of Massachusetts took issue with the Dr. and ordered "non-intercourse" with all lodges or Masons within its Grand jurisdiction that should acknowledge the claims of the pretender. My informant said the Dr. was meeting with less opposition beyond the bounds of the Massachusetts Grand Lodge, but admitted that great disaffection existed among the craft. It is an old adage that when rogues quarrel honest men get their dues, and now that these "*loving* brethren" are warring among themselves each faction demonstrating that its rival is a fraud, we may congratulate ourselves on the advent of a new and what may prove a very important factor in our work.

The number of seceders is increasing as the work progresses, and the lodge has less power to tyrannize over its own members, and is less feared by all classes of intelligent citizens. There is greater freedom of utterance on this vexed question than heretofore, but we should not for a moment lose sight of the fact that "this kind comes not out but by prayer and fasting."

I wish before closing to call your attention to some things that I hope will receive your careful consideration at this time.

1st. You should, in my judgment, clearly define and officially announce the attitude of the National Christian Association, as an organized body, on the question of party politics. I call attention to this because some of our friends are confused and in doubt as to whether this Association stands independent in politics or in alliance with the Prohibition party or is running a party of its own. While this doubt exists it will seriously interfere with the progress of our work and especially with the collection of funds, as men want to know definitely for what purpose they give their money.

2nd. The literature of our reform should be revised and a few additional tracts published in Swedish, German and perhaps other languages. A tract made up largely of extracts from standard Masonic authorities, is needed to show the attitude of the secret system to civil government. M. M. Butler, of Missouri, has made a valuable collection in this line, but it is too extended for general use. A tract of two pages of the most pointed extracts with very brief notes would be read by thousands who would not stop to examine a lengthy paper. The demand is not so much for lengthy documents or a large number of tracts as for a few brief, pointed ones presenting the issues involved in our reform in the most clear and concise manner possible. The *Cynosure* embraces the whole field and canonades the secret fortress with pointed shot at every point of approach, but it is not always at hand, while tracts may be ready for use at any moment, and do their work in the assembly, on the street or train often, in a quiet, effective way. While I would counsel increased efforts in extending the circulation of your organ and renewed energy in the lecture field, I would emphasize the importance of circulating tracts as a most effective and economic means of reaching multitudes who need the truth.

3rd. To me it seems of the utmost importance that this Association cultivate amicable relations with all Christian bodies opposed to the lodge, and labor to secure their councils and co-operation in the work. While it is true that "on the side of the oppressors there is power," it is also true that there are Obadiahs and prophets who fear the Lord and who are reserved to act an important part in this struggle. Without their support our movement, however vigorous and determined, will be crippled in its efforts and circumscribed in its means for carrying out plans, however wise and well directed.

It seems highly important that we should find who our friends are and how we can help them in carrying out such measures as they may adopt and we can approve. In response to a circular sent out containing a brief statement of the position of the N. C. A., and requesting a reply, there have come back many encouraging words. In this way the acquaintance of many valuable auxiliaries have been made already and there is a large field open in this direction. I find many pastors who are glad to receive aid in this department of their work who resist any approach that would seem like interferring with their own plans or methods of work. The pastor of a large church in this city, and an influential member in a large ecclesiastical body said to me, within a week, "These secret abominations are pressing us on every side, and if you can do anything to help us maintain our position we shall be very glad." I suggested a tract, to which he responded by tendering his assistance in preparing one for his people in their mother tongue, and spoke very favorably of lectures in his church. There are two M. E. churches in this city which heartily indorse our principles and whose pastors are circulating tracts in the Swedish language among their people.

I might speak of the openings in foreign fields. In Africa, in France, in England, in Sweden, and in fact wherever the Gospel is preached and civilization prevails, but I will only add, the field of the whole world seems ripe for the harvest. The secret conspirators are becoming known by their fruits, and nations as well as churches and individuals are compelled in self-protection to take them into account. As an organization we have before us a plain path in which to proceed. In this we need the wisdom of the serpent along with the gentleness of the dove. Taking Christ for our model, the Scriptures for our guide, the spirit of humility, self-sacrifice and devotion to the truth for our inspiration, we may see results of which the past is but a shadowy precursor to that prophetic era when He "shall so come in like manner" to set up his kingdom, into which "there shall in no wise enter anything that defileth, worketh abomination or maketh a lie. Passing this landmark in the receding years of our work, let us reconsecrate ourselves and enter with renewed energy the field, resolved to do what in us lies to "prepare the way of the Lord."

J. P. STODDARD.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXV.

TWO WAYS OF ASKING A QUESTION.

Both the prohibition and anti-prohibition sides were silently marshalling their forces; and, while the political sea remained outwardly ealm, one at all familiar with that fickle and dangerous element would have heard and felt the distant groundswell that prophesied of another and still more closely contested conflict than the last.

"I hope all prohibitionists will unite in one solid party phalanx and not play at cross purposes any longer," said Stephen Howland. "People may talk about making temperanee a non-partisan issue as much as they like; it won't alter the faet The prohibition question has got into politics fairly, and all the king's horses and all the king's men can't get it out."

These remarks were addressed to a Good Templar who did *not* vote the third party ticket at the previous election for reasons which make an interesting subject of inquiry. He was a staunch prohibitionist at heart, and had fully resolved to cast his ballot for Col. Hicks, till over the hidden wires that connect Masonie lodges and Grand Army posts with the secret temperanee orders, flashed the word: "Gen. Putney is a Mason and a Grand Army man, and you must vote for him."

Let not the unsuspecting reader suppose that this eommand was ever orally communicated to the assembled lodge. It is one of the blessed advantages of organized seereey that no such vulgar and clumsy method need be employed. It is true that our Good Templar and the majority of his really "worthy" brethren cast their ballots exactly as their Masonic leaders told them to; and yet so gently was it insinuated by those same leaders that the idea of voting for a man they never expected to elect was too ridieulous for sensible men; so solemnly was it set before them as a patriotic duty, in a crisis like the present, to choose the least of two evils, that they marched to the polls and voted for the Republican candidate, honestly believing that they were following their own sober second thoughts instead of the cue thrown to their chiefs from Masonic headqnarters. In fact, Stephen was answered with one of the very stock arguments that had been so successfully employed on himself the year previous.

"But you know to vote the third party ticket when there is no reasonable hope of electing it is simply playing into the hands of the Democrats."

"There is no hope just because prohibitionists

don't unite," said Stephen, quickly. "And as to 'playing into the hands of the Democrats,' better open war than secret betrayal. I come of old Republican, anti-slavery stock, and I am proud of it, but the sceptre has passed into the hands of men who know not Joseph, leaders as stiff-necked and obstinate as Pharoah ever was; and the question is whether we shall follow their leadership and be all destroyed together in a political Red Sea, or follow the Moses of Prohibition even if it means a forty years wandering in the desert before we come to our promised land."

Stephen had been brought up on Old Testament history, and this Hebraistic illustration came naturally to his tongue. In his own mind Col. Gail Hieks was the prohibition Moses, and he could by no means understand the pusillanimous half-heartedness of temperance men who would go back on such a leader. Why did the Good Templars first indorse Col. Hicks and then vote solidly against him? We have, however, presented the reader with a key to this enigma, and merely mentioning that the key in question will fit a great many other puzzles, social and political, we will leave him to apply it at his leisure.

A coming event which is about to startle Jacksonville already throws its shadow over our pages, and we must hasten on to the denouement.

Stephen did not procure a demit from the Odd-fellows. He wanted to see first what could be done in Mrs. Strycker's case; and possibly—O vainest of vain delusions!—his leaving the lodge might tend to make it worse, for where was the purifying element to come from if all the virtuous members abandoned it? Would it not be giving a rich and powerful organization right over into the hands of the devil? So questioned Stephen, forgetting that an organization which professed "to give rest to the soul," yet rejected that Holy One in whom alone satisfying peace is to be found, must be of the devil from the beginning; and that even where Satan is concerned it is always best to pursue a strictly honest policy, and if he can show the shadow of a claim to give him back his own straightway.

There is a temptation here to make a digression. What is this talk so common nowadays in certain circles about "purifying the stage," and making even the dance and the card-table serve the cause of religion and good morals by bringing them into the category of home amusements, but a plan to rob the devil of his own property—that which he can prove by affidavits dating thousands of years back has belonged to him from time immemorial? Fighting the devil is all right; it is grand enough work for an archangel, for Michael himself, diamond-panoplied, and wielding the lightning for his sword; but to cheat the devil, to drive Shylock bargains with him! —in the name of common honor and honesty let us have none of it.

The Rev. Theopilus Brassfield, to whose church Stephen naturally gravitated on joining the lodge, preached sermons of a very advanced type of theology; so much so, in fact, that he was not only a great ways ahead of Paul, but the cross itself loomed dimly through his flowery sentences like a beautiful but rather obsolete symbol of something that had happened a great while ago, but which the fashionable congregation to whom he preached was much too "advanced" to need. Eating husks when it is an altogether new thing may be endured a while for the sake of the novelty, and there are those who are spiritually and mentally enough like donkeys to feed patiently on a daily course of thistles; but Stephen after a time when a Sabbath proved rainy, or hot, or cold, or he had got tired by sitting up too late over a law case the night before, began to find that he could get as much good by reading a sermon alone to himself. And Mr. Basset, though a member of this same church, and superintendent of the Sunday-school, never took him too task on the subject as he had done for neglect of his lodge duties.

Stephen was still moral, upright and manly. These were inherited qualities, and like the color of his hair and the shape of his nose could only be changed to opposite ones by some violent and unnatural process. The hardy, virtuous yeoman race who "had put to flight the armies" of the Spanish "aliens" under Elizabeth, "subdued kingdoms" under Cromwell, and done more than that when it founded in the untrodden wilderness of the New World a theocratic Commonwealth which should be an ideal of free government for all succeeding generations, had left upon him their mental as well as their physical impress. His hatred of dissimulation, his scorn of a lie, his innate chivalry to the weak were inbred, and came from the same source to which he owed his six feet of stature, his firm health and supple sinews. But that New England Hannah, whose life, ever since Stephen was born, had been a daily prayer that he might be worthy of sonship in Christ's eternal kingdom, knew that heavenly grace was no hereditary gift; that the kingdom of which she longed to have him an heir must be peopled by them "who are born not of blood nor of the will of the flesh, nor of the will of man, but of God." Some subtle, spiritual clairvoyance told her that all was not right with Stephen; that he was keeping back something, and after, when writing to him she had half a mind to put the question directly, but always shrank from doing so with a feeling that she had no right to force even her son's confidence in a matter that perhaps lay only between himself and God.

Stephen parted from his Good Templar friend, and stepped out from his den to take an airing, and rest his head which ached with being all day in a hot, ill-ventilated court-room, where a case was on trial that should not have taken more than a few hours to decide; but, thanks to law technicalities, and the fact that the defendant and most of the jury were Masons, seemed likely to last as many days, with an excellent prospect of coming to nothing in the mazes of some higher court.

Passing the Jacksonville Bank he saw before it a crowd, mostly of the laboring class—a quiet, orderly crowd, and yet with painful excitement manifested in their faces, and in their low-toned talk. What did it mean? Stephen was not long left in ignorance, for a passing acquaintance hailed him with the inquiry:

"Heard the news? The bank has suspended. They can't find the cashier nowhere, nor a hundred and fifty thousand dollars of the funds."

(To be continued.)

THE COMMENCEMENT SEASON.

WHEATON THEOLOGICAL SEMINARY.

The closing exercises of the Seminary were held on Tuesday evening, June 16th, before a large and encouraging audience. Rev. A. W. Hall, of College Springs, Iowa, offered the opening prayer. The gentlemen of the class made thoughtful and earnest addresses, much longer than is usual on such occasions. Marcellus Elliott, Jr., spoke on "Propheeies from the Approaches of a New Century," much of his thought turning to the work of Christian missions, in which he himself hopes to engage.

James B. Knappenberger gave a fine apostrophe to Christianity with much felicity of manner and exeellence of thought.

Rev. A. J. Chittenden followed with a brief but pointed address on the mission of the theological seminary. Prof. L. N. Stratton's final words to the class conveyed in earnest words his sympathy and encouragement, and commended them to the work of the ministry of the Gospel of our Lord Jesus Christ.

BEREA COLLEGE.

Several literary men—among them George W. Cable, Roswell C. Smith, of the *Century*; Washington Gladden, Henry Watterson, of the Louisville *Courier-Journal*, and Robert West, of the Chicago *Advance*—are expecting to attend commencement at Berea College, Kentucky, Wednesday, June 24th. This institution, which was founded by the American Missionary Association, has about as many white as colored students. The forenoon of Wednesday will be given to the graduating exercises, and in the afternoon Mr. Cable and other visitors will speak. Monday and Tuesday will be occupied by examinations, and on Tuesday there will be an oration before the three literary societies. The commencements have for several years attracted large audiences. Last year—the first since the completion of the railroad of Berea—5,000 were present.

The Free Will Baptist organ, the *Morning Star*, says of this announcement: "Many of our readers will remember this college as the movement with which Rev. John G. Fee was connected. A few days after the raid of John Brown at Harper's Ferry, (October, 1859,) Mr. Fee delivered an address in our church in New York city on the condition and wants of the South. Some reference was made to John Brown, perhaps as a moral hero, but by no means approving his course. The address was reported in the *Herald* and other New York papers, and, of course, reached the South.

"Great indignation was manifested by the neighbors of the college, and a 'vigilance committee,' after the manner of the South in those days, gave notice to the college people 'to get out or be blotted out.' The college people escaped to Cincinnati with their lives only, and more than half gone with fright. The chief offense of the college was that it educated the whites and blacks as if both belonged to the human race for whom Christ died. It won its way. Now, Radicals and Bourbons hold a love feast at the commencement and the people come by thousands to cheer the good work."

Park College, Parkville, Mo., has just held its tenth commencement. The graduating class consisted of six, two young men, both of whom intend to go to the theological seminary, and four young ladies, one of whom has already decided for India as her field and medical work for women as her mission. The village church is altogether too small to hold the crowds that gather to attend the graduation exercises, and a large arbor had been erected by the side of the church under the shade of which all present found comfortable quarters. A large delegation of friends came up from Kansas City. The weather was pleasant, and everything combined to make the occasion a delightful one. By the reports made to the board of trustees, it was found that President McAfee had received for the expenses of his great family, and needed improvements for their accommodation, over $1,700, besides the sum needed to purchase eighty acres of land. The amount assumed by the board of trustees for the support of the corps of teachers employed by them was $4,800. The number of teachers had been nine, and of students considerably over 300. It is not surprising that those who have watched this work since it began, ten years ago, with fifteen students, look on with wonder as we think that without endowments or any assured income, all this growth has been accomplished.

CORRESPONDENCE.

MORE PRAYER FOR REFORM.

CARBIN, Kansas.

"Reader, whatsoe'er thou art,
What thy God hath given, impart,
Hide it not within the ground;
Send the cup of blessing round."

For this cause I cry out "Let your light so shine." Paul said he consented to Stephen's death simply by holding the murderers' clothes. So we, by holding our voices, when the missiles of death are being hurled at the truth. We are to seek for national righteousness in faith and prayer. A day is coming when the kingdom of our risen Lord shall be established on the ruins of every system that is doing its work in midnight darkness. For this let us pray I would that we had more faith than we seem to have in prayer as a reforming power.

Paul exhorts us to this in 1 Timothy 2: 1, 2. It was in answer to Elijah's prayers that a drought prevailed, and again that rain fell in abundance.

All things work together for good to them that love the Lord. Then we ought to let our light so shine, that the works of darkness may be revealed, when light and immortality shall be brought to light through the Gospel, and purity of heart possess all.

(Rev.) N. C. PEIRCE.

A LECTURER FOR THE COLORED PEOPLE.

To Rev. Joseph Travis, Chairman Board of Directors, N. C. A.:

Lewis G. Clark, ex-slave, and the "George Harris" of "Uncle Tom's Cabin," conceived his first abhorrence of Masonry from the terrible abuse and sale of his sister, Delia, ("Emeline," in Uncle Tom,) by a high Mason. He sees with intense clearness, and utters with great power the disastrous influence of the lodge on the colored people; and, by a little study, would make a most efficient lecturer against lodgery. Would it not be wise for the Directors to have Secretary Stoddard communicate with him on the subject? QUERY.

STATE CHURCH IN SWEDEN AND FINLAND.

ASTORIA, Oreg., June 9, 1885.

I have given you my views of secret societies here on this Pacific coast. As for the *Christian Cynosure*, you say that the object of the paper is "To expose, withstand, and remove secret societies, Freemasonry in particular." This object is very good, "more than excellent," I say it again. But is that the only object of the *Christan Cynosure?* Is your paper an organ of "an undenominational organization?" What is the object of the articles published in your paper in which only the dark sides of the State Church in Sweden and Finland are spoken of? Is it only the dark sides you know about in the Lutheran churches of Europe? Are you sure that those are the only true Christians in Finland who "were converted by that missionary family," stated in the article, "The Gospel in Finland," in the *Cynosure* of

June 4th? I hope you know more about the State Church—the lighter sides, a true Christian life, etc., also—in Finland and Sweden, than the writer of that article seems to know. I think you know all about the "Fosterlands Stiftedsen" in Sweden and the "Lutherska Evangelii fareningen" in Finland. Several more Christian societies and many faithful ministers (whom you call "priests") has the Lord used as instruments in the State Church to vitalize its members. I hope they have done just as much, if not more, in this respect as those who are called "missionaries," sent by the Congregationalists, Methodists and other sects. F. F. HAIKKA.

NOTE.—The *Cynosure* is the organ of the National Christian Association which is undenominational, and supported by Christians belonging to perhaps a score of denominations. The editors have endeavored to print what they could learn, from correspondents and otherwise, of any good work for the kingdom of Christ being done in Sweden or Finland. If the brother can write us anything more it will be welcome.

UNITED BRETHREN NEED EDUCATING.

Many are well pleased with the loyal brethren of the late general conference of the United Brethren in Christ. They "quit themselves like men," and stood with God and the principles of the church, and "one with God is a majority" as far as religion is concerned. The disloyal and unposted had the majority. A majority of this anti-secrecy church are uneducated on the secrecy question; and any one who will not be diligent enough to inform himself, generally goes wrong and is controlled more or less by the wrong party. The disloyal have resorted to the cunning craftiness and sly wire-pulling of lodge politicians. That excellent man, Bishop Wright, would not have been elected but to destroy the *Star* and get him out of the way as far as possible; but the devil has overshot the mark, for he can do more as Bishop, as he can get over more territory and will be respected as a correspondent of the *Telescope*. He has friends who can make the *Star* stronger and larger perhaps. This paper and the *United Brethren in Christ* should be consolidated, but let there be no falling out by the way, and may the Lord grant that loyal Brethren may all be one in Christ Jesus.

The disloyal have been so inconsistent that it makes it easy for us to resist the Masonic devil, and loyal Brethren everywhere should positively determine that by the grace of God he can have no rest or peace in the U. B. church. How can it be consistent to say we should save men from the evils of secret societies, as well as other evils, and then plead to have the law so changed that they may be fellowshipped in the church in order to have rest? We need such a man as Dr. Davis, or Dr. S. B. Allen, to discuss this question all over the church and impress it on the minds of the brethren that the Lord is on the right side, and that we should be on the right side where God is. A brother who is able told me he would "pay twenty-five dollars for such a man." A *man* can be suported in the field now, but it could not be done before. Brethren begin to see that positive action and thorough work is needed to save the church to Christ, else we will "have a name to live and be dead."

Let us redouble our diligence and do all we can to help the Brethren to come to the Lord's side on this question, and in the next four years Anti-masonry will grow enough in and out of the church that the powers of drakness, the Masonic kingdom of Satan, will be completely overthrown in every church of Christ.

It is necessary for Anti-masonry to grow out of the church as well as in, the same as it was with the slavery question. If slavery existed now, quite likely the church would have wearied of the struggle and been captured, but as God would have it when we were as nearly gone on the slavery question as we are now on the secrecy question, anti-slavery grew in and out of the church by agitation, and the church is glad that she stood fast. Let us rejoice that the time has come to spread the truth on this question. Efficient action should be taken at once. The commission will not let us have time for discussion if they can help it. Education on the secrecy question is what every member of the church needs, so they may vote intelligently.

CYRUS SMITH.

THE ONE SPIRIT.

LASALLE, Ill.

EDITOR CYNOSURE:—The subject of division among "the holy people," "the redeemed of the Lord," is one that is agitating the church at the present time and has been a source of regret by all who love the Kingdom, for years. But no individual is willing to surrender his peculiar views for the sake of his brother's eternal salvation. Oh, that they might all be one is the cry of the followers of Jesus, but that *one* must be to follow us. This is no harsh judgment for we all judge ourselves in saying this, and must be honest, God judging us. This was the spirit of his disciples when Jesus was in the flesh and until endued from on high by the Holy Spirit they were not converted from this error. "Peter," Jesus said, "when thou art converted." Peter was a representative man, as you shall see from the prominence he manifested afterwards. It was he that withstood the Jews on the day of Pentecost, and gave us those epistles so rich in wisdom. And now, if we examine ourselves we shall find that we are actuated by the same spirit that controlled Zebidee's children before the crucifixion, the love of prominence of preeminence in the Kingdom. This is one of the evidences that we have not possessed the Spirit of Christ, only in a very small measure, since the papacy, a larger measure coming to us in the Reformation.

This prophecy you shall see in Zech. 5: 6, 11. The ephah was the measure of meal or bread representing the church which contained the anointing (Christ). "This was their resemblance in the earth." Now there was wickedness in it and one feature of this wickedness was closed or irrevocably attached to it, "cast upon the mouth;" and so, as in Revelation 12: 6, went into the wilderness, (14th v.), and the creature had wings given it and carried the ephah (church) into the land of Shinar (where Babel was built), Zech. 5: 11, and shall be established there on her own base (a confusion of language in the Scriptures). Now if you will read Dan. 12: 7, the end was to come "when God shall have accomplished to scatter the power of the holy people" into these sects. You see it is the scattering of "the power," not the people; and the "holy people" were a future people, not *his* holy people, or present people of God, as the Jews were.

This desire of yours, brethren, is to be met where you see the sin and intereede with the Spirit, with the whole heart, for its being done away in very truth by that enduing from on high that came to the apostles in that upper room. His coming and kingdom is the Son delivering all up to the Father, that the Spirit may be all and in all, then and not till then, shall we see eye to eye and be of "one mind and one way," as the Apostle enjoined the Corinthians to be.

If we wish to know further what the Word says on this subject look up Rev. 11: 3. The two witnesses (prophets and apostles,) prophesying in sackcloth or in mourning, the two candlesticks, vs. 4., you will find in Zech. 4: 6. This is the word of the Lord saying "not by might, nor by power but by my Spirit." The word of the Lord is the Holy Scriptures. In our day this is to appear, showing that a spiritual apprehension is what is needed; so that, being spiritual, we may discern the things of the Spirit. IRA TODD.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON II, July 12.—Idolatry Established.—1 Kings 12: 25–33.

GOLDEN TEXT.—Thou shalt have no other god's before me. Ex. 20: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *An unsanctified ambition is unbelieving, and through its want of faith in God works its own ruin.* vs. 25–31. Jeroboam had received from the Lord the promise of ten tribes on Rehoboam's accession, and was told at the same time in the most explicit terms that as the passing of so large a part of the kingdom into the hands of one without natural or legal claim to the crown was a divine judgment on Solomon for his apostasy, if he served the Lord faithfully as did David, God would build him a sure house like unto David's, whose dynasty should still retain Judah in token of his covenant-keeping mercies. But, as soon as firmly seated on his throne, Jeroboam began to fear revolt, and instead of seeking strength and wisdom at the divine oracles, "the king took counsel"—we are not told of whom, but probably some worldly wise prime minister who advised him to set up a state religion of his own as the surest method of keeping his people loyal. Jeroboam was an ambitious man as evidenced by the wording of the prophet's message: "I will take thee and thou shalt reign according to all thy soul desireth." But it was a selfish ambition. It had no root of faith in God's Word. His was the "vaulting ambition that o'erleaps itself," and so through cowardly distrust he took the very step to insure his overthrow. Want of faith both in God's threatenings and promises are really at the bottom of our great national sins. Politicians bid for the influence and votes of the rum power much as Jeroboam set up his calves of gold—to avert an imaginary evil, and in this way they are bringing upon themselves the very fate they would avoid. Jeroboam's god was expediency. Both our great political parties are worshiping that god to-day. Saloons may be an evil that is wasting the nation's substance, and delivering to bodily and spiritual death hundreds of thousands every year, but they represent immense wealth and great political influence, and it would not be "expedient" to legislate against them. So ministers and editors, though they may think secret societies an evil, are willing to court their favor by not opposing them. They are afraid of losing patrons and hearers. And thus in their faithlessness they commit the sin of Jeroboam.

2. *False religions are subversive to the State.* vs. 31–33. Jeroboam's new state religion must be different enough from the old to make a dividing line between the two nations, yet retain enough of the features of Judaism to deceive the majority into the belief that they were still worshiping Israel's Jehovah. It was simply a parody and travesty of the true religion as Freemasonry is at the present day. But it proved acceptable to the mass of the people. Jeroboam forgot that national virtue corrupted is the fruitful source of conspiracies and revolutions. In the next reign his whole family was violently cut off by a usurper. They who would tolerate Masonry in church or state for the sake of expediency are fostering the fruitful mother of future anarchy and civil strife. The truest patriot is the man who trusts God best.

LIGHT FROM THE WORD.

How was Jeroboam's religion like Masonry in seeking sacred places to celebrate its rites? Gen. 28: 19. How was Israel's old sin repeated five centuries afterward? Ex. 32: 4. Is secrecy a very old sin? Is. 29: 15; Ps. 64: 2, 4, 5.

"Whereupon the king took counsel." With his counsellors, or the heads of the nation who had helped him to the throne.—*Keil.* He then made them partakers with him.

"And made two calves of gold." Not calves like Aaron's (Ex. 32: 2.) For Jeroboam could hardly be so short-sighted and unwise as deliberately to reintroduce a worship which had provoked the "fierce wrath" of God, and had nearly resulted in the extermination of the Jewish race. And it is as little likely that the worship of the calves was derived from the worship of Apis, as practiced at Memphis, or of "Mnevis, the sacred calf of Heliopolis" (*Stanley*), though with both of these Jeroboam had recently been in contact. It would have been but a sorry recommendation in the eyes of Israel that the first act of the new king should be to introduce the hateful idolatry of Egypt into the land. There can be little doubt, consequently, that the "calves" were imitations of the colossal cherubim of Solomon's temple, in which the ox or calf was probably the principal form (1 Kings 6: 23).—*Pulpit Com.* The cherubim also guarded the mercy-seat over the ark of the covenant. In the description of the cherubim in Ezek. 1: 10 (comp. 10: 1, 20), we find that one of the faces had the form of the ox. That this is the true view appears (*a*) from the fact that the Israelites would most easily be led to adopt as their own, objects of worship like those they were accustomed to in Jerusalem. (*b*) The whole history of Israel shows that Jeroboam did not intend to introduce idolatry or polytheism.—*Lange.* It appears from Ex. 32: 4, 5, and 1 Kings 22: 5, 6, that, in worshiping the calf, the Israelites did not regard themselves as worshiping the image or the Egyptian god, but professed to be worshiping Jehovah by means of the symbol. The calf-worship was not, therefore, wholly repugnant to devout worshipers of God.—*Todd.* But this visible representation was in direct opposition to the fundamental Mosaic law, which just as expressly forbids the making an image of Jehovah as the worshiping of other gods beside him (Ex. 20: 3, 4).—*Lange.* Such worship almost certainly leads to idolatry.

"Of gold." Hardly of solid gold. Possibly of wood covered with gold plates, i. e., similar to the cherubim (1 Kings 6: 23–28); probably of molten brass (see 1 Kings 14: 9, and cf. Psa. 106: 19) overlaid with gold; such images, in fact, as are described in Isa. 40: 19.

"It is too much for you to go up to Jerusalem." The exact meaning of the original here is a little doubtful, but the bearing of the passage is clear. Jeroboam appeals to the people's love of ease, recalling to their thoughts the toil and trouble of constant journeys to Jerusalem, which they would now be spared.—*Cook.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
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Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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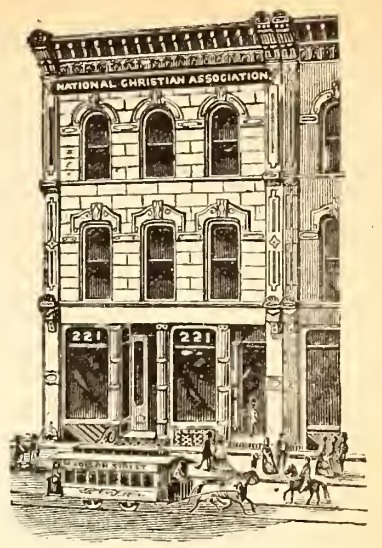
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The Christian Cynosure.

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CHICAGO, THURSDAY, JULY 2, 1885.

OLD GEN. FESSENDEN, father of William Pitt Fessenden, was a Freemason, marching in full regalia, when a Quaker friend said to him: "Well, General, has thee got on thy gospel armor, marching in honor of the murder of poor William Morgan?"

Fessenden used to tell this story, and said, "I have never put on that regalia since."

A letter from M. C. Hazard says: "I did not drop the name of Pres. J. Blanchard from the roll referred to, (that of the General Congregational Association of Illinois,) "nor did I have any part whatever in so doing; nor any knowledge concerning it." He asks the *Cynosure* to retract the statement that the name was dropped by him.

The facts are these: M. C. Hazard was assistant scribe of the said Association, in Galesburg, Ill., May 28th, 1878. He took up the minutes of a previous year to make out the roll, as customary, and read from it the name of every church and every minister except the name of Pres. J. Blanchard, which name had been in the minutes of the preceding thirty years. This name Mr. Hazard omitted—dropped; the effect of which was to put Pres. J. Blanchard out of the roll of the Association. The last Moderator, Rev. Richard Edwards, was informed that the scribe had omitted the name, and he called the attention of the house to the fact; and Rev. Mr. Stevens offered a paper asking for a committee. There were above a hundred persons present who saw and knew that Mr. Hazard omitted the name; and what he means by the above denial is beyond our knowledge. The Association had taken no action previous. He dropped the name while making up the roll; an act without a precedent and without a name! Such action by scribes, if allowed, would dissolve every deliberative body on earth.

"GEORGE HARRIS."

Lewis G. Clark (the "George Harris" of "Uncle Tom's Cabin") spoke in the Wheaton College Chapel last week, Wednesday evening, with the accompaniment of the "Sweet Singer" of the anti-slavery Israel, George W. Clark. The people of Wheaton honored themselves by filling the chapel and making up a good collection for the expenses of the brethren. Mr. L. G. Clark's father was a Scotchman and his mother a light mulatto, the slave of her own father. He has a wonderful mind, the metaphysics of a Scotchman and the playful wit of the African race. He has for years lectured North and South, and below is his testimony concerning the lodge. He was well acquainted with the Kentucky Logans, who were Freemasons, and were the Legrees in Mrs. Stowe's book. They were remote relatives of our Masonic Senator Logan. Read and ponder his testimony, which here follows:

Pres. J. Blanchard:

DEAR SIR: You ask me, after my speaking in the South for years, what effect secret societies exert on the ex-slave population. I answer:

1. The colored people are being roped into secret orders. When I was in Kentucky there were eighty-two secret societies in Louisville alone.

2. As a rule the meanest men are the leaders of these secret societies, and they prevent their members giving to any church, unless the pastor is a Mason; or to any other benevolent object, so far as they can. They thus starve wives and good pastors and pay secret dues.

3 Secret societies, poor whiskey, and poor preaching keep the colored people's noses to the grindstone. Were it not for these three things, the colored people of the South would flourish beyond all our conception. LEWIS G. CLARK,

(*George Harris of Uncle Tom's Cabin.*)

NOTE—Mr. Clark helped bury Uncle Tom, having heard his last words. His owner, Tom Kennedy, of Garret county, Kentucky, had three charges against him, viz.:

1. Tom refused to act as plantation whipper.

2. He stole visits to his wife and children.

3. Having shod a horse and received a dollar for it, he went to slack the fires of a neglected coal pit to save his master's property, and failed to get the dollar to his owner that night. Being drunk, Kennedy killed him the next morning without allowing Tom (whose real name was Peet,) to explain. Tom's last words were: "Mamma, Ise goin'. Tell massa he needn't killed me ef he'd 'lowed me to explain. But if God'll forgive him, I will."

"HUMANUM GENUS."

These words begin and give name to the Encyclical Letter of Pope Leo XIII. Confederate General Albert Pike has written two replies to the Pope's letter. The last, in the *Voice of Masonry* for June, is an exceedingly able document, in which he recounts, with much historic learning, the crimes of the popedom in centuries past; doctrines and practices of horror and persecution and torture, which the present Romish church might be supposed to have outgrown, but for its insane doctrine of infallibility.

But it is one thing to convict popery, and quite another to justify the lodge. Let us lay these two systems side by side and compare them. The papacy is something more than thirteen hundred years old. Grand Lodge Masonry was born in 1717, but yesterday, compared with the date of popery; and, yet Masonry, like popery, has murdered its victims; with this difference, that the lodge has killed its heretics under cover of night and sworn concealment, while Rome held her *auto de fes* in the sight of the world. Rome burned men in an age of darkness; while Pritchard and Priest were assassinated by Masons in 1730. The author of "Jachin and Boaz" had his throat cut from ear to ear about the year 1770. Livingston, of New York, and Noah Smith, of Manchester, Vt., were murdered about 1798, one for republishing "Jachin and Boaz," and the other for admitting it was true. William Michener, near Philadelphia, revealed Masonry and was murdered. Loren Simonds, of Albany, made one or more Masons clandestinely and was murdered in 1809. William Miller was murdered in Belfast, Ireland, in an execution lodge, for saying "Jachin and Boaz" was true; Oliver Gavet, made a Mason contrary to Masonic law, disappeared mysteriously in 1824. Joab Hunter, after Morgan's disclosures, spoke too freely about them, was summoned to the lodge, and returned to his family a corpse. The Masons said he died in a fit. There was a black circle around his neck which they explained by saying he fell with his neck on the back of a chair!

But the space of a single article fails us to notice David Brownlee, murdered near Monmouth, Ill., where his children now live; of Artemus Kennedy, Knight Templar, who seceded in February, 1829, was found in Milton river, February, 1830, the two or three men last with him, and who allured him from his bake house, fled. The Grand Duke of Tuscany took measures to suppress the lodge and died suddenly. So did the Emperor Alexander of Russia in 1825, and his death was attributed by Masons in this country, to Masonic vengeance for suppressing the lodge. And the story of Morgan, and his long agony and final death, because, as he said, "I owe to my country an exposure of her dangers," and acted upon that honorable conviction, is familiar to all intelligent Americans.

These are but a few instances of Masonic murders for infidelity to the secret inquisition of the order which have crept out through the loop-holes of the lodge. And from the secret cut-throat oath of the Apprentice, to the "year and day" sentence of the Templar, with his human skull libation, the whole damning system is one prolonged contrivance to sear the human conscience, and familiarize the mind to deeds of blood. And, be it noticed, while the tortures of Rome belong to the dark ages, these Masonic persecutions and tortures belong to our age of Republican light.

But our "Sublime Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction," indicts his holiness not only for murdering his members for violating the by-laws of his Grand Lodge, but he charges Leo with opposition to "Constitutional Government" and the "Republics of the world." (See *Voice of Masonry*, p. 500).

But did not this same Albert Pike raise, initiate, and swear into the Federal Lodge, No. 1, Washington, D. C., a corpse of Indian officers for his two regiments to tomahawk our wounded soldiers on the battle-field of Pea Ridge? And was he not practicing this Indian torture upon our troops to overthrow our Republic, and exchange "constitutional government" for an "empire whose corner-stone was to be American slavery, the vilest that ever saw the sun?"

Yet, Gen. Pike, in this same article, lest he should be suspected of favoring Protestant Christianity, brings in New England (he was born in Massachusetts) guilty of murdering Quakers; Calvin, Servetus; and Kirk and Claverhouse, of the Covenanters. But the last two were but executing the mandates of the Stuarts, who overthrew the English Commonwealth, by the aid of Masonry, which the second Charles, who died a thrice perjured Papist, called "The Royal Art," because that by its instrumentality, mainly, he was raised to the throne, and monarchy restored to England. (*Rebold, His. of Masonry in Europe, p. 54.*)

Yet with his rebellion record, and with this history of Rebold's staring him in the face in a book dedicated to all the lodges in America and in Europe, Gen. Pike is not ashamed to represent Masonry as the friend of free government. Nay, in this very article now under review, though dissenting from French atheism, Pike says: "We will not forget that the Freemasonry of our Rite and of the French Rite, has always been the Apostle of civil and religious liberty." Yet "our" (Scottish) "Rite" swore in about fifty Indians in a lodge a few blocks from where he now lives, which Indians were to help raise two regiments of their red brethren to induce them to fight the government which had fed them; the flag which had sheltered them; and to aid in destroying our Republic, the last hope of free government on earth!

"Oh, Shame, where is thy blush?"

This same friend of free government, who fought to overthrow it, was but acting out the spirit and principle of Masonry which attacks government wherever it exists, whatever that government is, monarchy or republic, and seeks to control it.

This same strange man in this reply to the Pope, states with clearness the religion of the lodge, which puts heathenism and Mormonism on a level with Christianity, in theory, but in practice prefers heathenism. He says (p. 504): "*One*" (faith) "*is in no wise, in the eye of Masonry, superior to another.*" That is to say, the worship of a horse in Spain, of an ox in Egypt, of a monkey in Hindostan, and a bug or worm in Africa, is just as good a "faith" as that of our Bible! Yet this man is the head Mason in the United States; and of fourteen large M. E. churches in Washington, the pastors of thirteen of them were Masons a year ago; and Byron Sunderland, of the First Presbyterian church, where President Cleveland worships, is a Knight Templar, having drunk "the cup of devils" from a skull! These, these are the disciples and followers of Gen. Albert Pike, who has twelve huge manuscript volumes of Asiatic heathenism translated by himself; and which he prefers to the Bible, on which witnesses are sworn in our Supreme Court on Capitol Hill, and on which our Presidents lay their hands when sworn into office. Surely the religion of Washington City is struck with leprosy. And if the wrath of God does not come on this nation "to the uttermost," it will be because speedily averted by prayer, fasting, and repentance.

MAINE LAW AND THE G. A. R.

The national gathering of the Grand Army of the Republic last week at Portland, Maine, will be remembered long for its open and inexcusable attack upon the cherished traditions and laws of the State. A national meeting of the Grand Army without the presence and predominating influence of General Logan and his ambitious wife would be an anomaly. The prospective candidate was early on the ground to receive the homage of an enthusiastic order. As he rode in the procession he received an ovation from men who would find it difficult to point out the reason of his popularity from his public acts. Unlike the late standard-bearer in the Republican party, who could lead men through measures of State policy, General Logan has nothing as a public man in his favor but the reputation of a good fighter in the war, in politics, and in the Fitz-John Porter case—and he understands how to work his lodge affiliations for a good profit.

In the secret executive session of the National Encampment it was reported that the order four years ago had a membership of only 70,000. On March 31, 1884, there were 5,026 posts, and 269,684 members, while the present membership is 287,637. Large as these numbers may be it is encouraging to read that 54,292 members were suspended during the past year, an evidence that there is too much native sense and practical piety among many of the members to allow them to remain in a secret organization with even the popular pretensions of the Grand Army. The badge trade has been a profitable one during the year, 50,000 being sold for $6,630. The relations of the order and the Roman Catholic hierarchy have been harmonized during the year, and good Catholics will be allowed hereafter to become members. The Commander-in-chief deprecated the participation of the organization as such in politics, and urged that Decoration day should not be "desecrated by devotion to recreation and pleasure." He also said, as is reported:

"I am opposed to the perpetuation of the Grand Army, believing the mission of our great comradeship will have been fulfilled when the last comrade has joined the final muster-out."

An assurance that this would be the definite resolution of the order would remove many suspicions

from the public mind. But there is none. The addition of subsidiary orders for women and children, the advantages presented for political ambition, and the power and influence already gained by the organization which less scrupulous leaders than Mr. Kountz will take care shall not be diminished,—these and other considerations we might mention make such a limitation very improbable. The very election of General Burdette, of Washington, as the national Commander forbids us to entertain the idea. He was urged by his friends because his services would be useful as a *lobbyist*, though the recommendation was confessedly disgraceful and compromising to the order.

But the significance of this meeting is in the collision of the order with the laws so long and faithfully maintained by the good citizens of Maine against the liquor traffic. A day or two before the meeting of the Grand Army the Law and Order League of Portland, (not the prohibition wing of the temperance army, but that represented by Dr. Crosby and Mrs. Foster,) issued a circular to the members of the order promising to seize all consignments of liquor to the Encampment. The visitors were outraged; prominent officers of the G. A. R. declared their intention to keep possession of and use such consignments. Regarding themselves insulted, a protest was issued on Monday from Newport, Vt., signed by the departments of Ohio, Tennessee, George, Illinois, Wisconsin, *Kansas*, *Iowa*, (the temperance States!) Colorado, Minnesota, Oregon, Dakota, Missouri, Nebraska and Michigan, claiming the privileges of guests who should be unmolested by police supervision. Nevertheless, some seizures are said to have been made; but the temperance people seem to have been overawed, for the press reports of Wednesday say: "Whiskey and beer have been all day as free as the flowers of May." The protest indicates that the Grand Army Encampments, like the Knight Templar Conclaves are expected *by the members of the order generally* to be places of conviviality and drunkenness, in spite of all law and authority forbidding the use of intoxicants. The indignant words of the *Daily News*, quoted elsewhere, are just and reasonable. Let the secret orders that anticipate a debauch at their meetings avoid prohibition States and towns. And let the war on lodge and liquor be pushed until organizations which patronize either evil shall find no place in America where their gatherings will be welcome.

—In preparation for the "Glorious Fourth" the Birmingham *Free Press* publishes a new declaration —of independence from the secret lodges. It would make old George the IV., stubborn as he was, almost an Anti-mason to read it.

—While commending other people we must say a word for the *Cynosure* also. Boys and men will find as much satisfaction in reading the poetry suitable for Independence day, as in spending the same amount of time letting off fire-crackers or shouting for the country.

—Bro. M. L. Worcester, of Kingston, Ill., in a late trip to Dakota gave his labors to a generous distribution of tracts. He was much encouraged in this work, as it gave him frequent opportunities for conversation, the effect of which will not be lost.

—Our aged brother Increase Leadbetter, of Auburndale, Mass., sends five dollars to help Bro. Dissette in his State work. "I want it to go to our persecuted standard-bearer," he writes.

—The late return of Rev. Joseph T. Cooper, D. D, to the editorial care of the *Evangelical Repository* in Pittsburg, is an agreeable acknowledgement on the part of the United Presbyterian board of his ability and taste. It is also an evidence that the distinct and well maintained position of the magazine on Christian reforms will be held unswervingly.

—The Ohio State Convention will meet in Mitchell & Ervin's Hall, Cedarville, Greene county, Tuesday next, July 7th, at 7:30 P. M., and continue through Wednesday. This will be a most important meeting for the reform in Ohio, not only renewing the battle, "which for a space has failed," but taking it up with tenfold energy, we hope. A fine beginning is already made under the devoted efforts of the State Secretary, Rev. S. A. George, of Mansfield, for the State lecture work. Such determination and faith as he has shown is sure promise of success. Let there be hundreds at Cedarville to share that labor and victory with him.

—The *Telescope* last week says the *Cynosure* is pleased more and more with the new law of the United Brethren church. This is a serious mistake and misrepresents the opinions of the *Cynosure* for the encouragement of the friends of the lodge in that denomination. This paper did say that on reflection there was more hope of the United Brethren church than at first appeared; but this was in view of the whole action at Fostoria Conference, not the nugatory, eviscerated regulation adopted there for the rule of the church, which is an invitation to every member to interpret the character of secret societies according to their own notion.

OHIO'S CALL.

Attention, all who love the light and hate darkness! An anti-secret convention will be held at Cedarville, Green county, Ohio, beginning Tuesday, July 7, at 7:30 p. m. The main object of the convention is to reorganize the State Association and take steps to make our opposition to the Secret Empire more effective. The importance of this meeting cannot be overestimated. Let every friend of the cause be present if possible. Rev. J. P Stoddard and other able speakers will be present.

S. A. GEORGE, *Secretary O. C. A.*

N. C. A. BOARD MEETING.

An adjourned meeting of the Board was held Monday afternoon. Rev. Joseph Travis was elected chairman, and Alexander Thomson, secretary. The bond of the treasurer was approved. Thomas A. Gault, Wm. Moerdyk and Joseph Travis were appointed finance committee; L. N. Stratton, O. F. Lumry and J. L. Barlow committee on publications; and W. I. Phillips, J. P. Stoddard and Alexander Thomson committee on the building. The expenses of the annual meeting and of the delegates to the Augustana Synod were ordered paid. The salaries of the officers of the Association and *Cynosure* editors were continued. The needs of the lecture field were discussed earnestly and the subject was referred to a committee and the board adjourned till next Monday at 10 o'clock.

THE AUGUSTANA SYNOD.

LETTER FROM THE GENERAL AGENT.

ROCKFORD, Ill., June 25, 1885.

It has been my good fortune to make the acquaintance of some of the grand men who compose the Augustana Synod of North America, now holding in this city its 24th annual session and celebrating its quarter centennial anniversary. I find this body *without exception* in hearty sympathy with the position of the National Christian Association in opposition to the lodge and on temperance questions, and ready to co-operate in efforts to overthrow the "Secret Empire." They have given every opportunity and granted every favor asked as far as consistent with the great amount of business they have in hand, as the pastors and delegates gathered to represent an aggregate membership of over 100,000 souls.

The services have thus far, with few exceptions, been conducted in the Swedish language, and I am not able to give the facts and figures as I should like to do. The discussions have been animated and orderly, and the president, Rev. E. Carlsen, has shown himself a skillful presiding officer. At the secretary's desk sits Rev. S. P. A. Lindahl, of Galesburg, an efficient scribe, and long and favorably known as a staunch opponant of the secret orders.

President T. N. Hasselquist, who was, I believe, one of the founders of Augustana College and Theological Seminary, and whose wise administration and counsels have had very much to do in bringing that institution forward to the prosperous and important position it now occupies, is prominent among the venerable members of the Synod. He inquired earnestly after the senior editor of the *Cynosure*, related some of the reminiscences of their early acquaintance and wished to be affectionately remembered to his esteemed brother in Christ. His lengthy address before the Synod was presented with vigor, and said by some who could understand the language in which it was written, to be very able, and appropriate to the occasion.

The tall form of Rev. Sjoblom, surmounted by his pleasant but earnest face, is a conspicuous feature of every gathering, for Bro. S. seems to be a "minute man," always on hand and ready for the emergency.

Rev. C. A. Swenson, editor and pastor at Lindsborg, Kan., is a quiet but constant worker, and I judge from appearances one of the most influential young men in the Synod. He has a fine physique, and is the very picture of health. He has been actively engaged against the secret lodges in Kansas, and wants to co-operate with some suitable man in a series of meetings in his State and Nebraska. Rev. Hill, of Wahoo, Neb., and Folgerstrom, of Omaha, are both vigorous in the prime of a well developed, Christian manhood, and I suggest that these three brethren be a committee to arrange a series of meetings beginning at Wahoo, Oct. 27th, next.

Rev. M. Ranseen, president of the Illinois Evangelical Lutheran Synod, is a fluent and impressive speaker, as I infer from the close attention he commands when on the floor of the house. Pastors Evald, Bowman, Nibelius, and Vibelius have each put me under personal obligation for their kindness.

In this gathering of over 300 who have come up to this annual feast, there are many of whom I would gladly speak, but must pause for want of space with the mention of one more, to whom not only myself, but every member of the Synod, is indebted for wise forethought, unceasing care and unremitting toil for the general comfort and good of the Synod. I refer to Pastor Gustav Peters, whose fidelity to the truth and self-sacrificing endeavors have resulted in the erection of the magnificent structure in which the Synod meets, and which will long remain a worthy monument to the faith and works of a devoted pastor and the generous flock gathered about him. May the Lord reward this body of believers with his richest blessing.

By somebody's blunder I am announced in the city papers to speak this evening, before the Synod on secret societies. The time assigned is 2 o'clock to-morrow, and Pres. C. A. Blanchard is to give the address. I have made the correction through the papers, and hope that even this reportorial blunder will work for good. Over 3,000 tracts in the Swedish language have been put in circulation, and the request to Joseph Cook is being numerously signed. While in this city Providence has brought some of the dignitaries of the craft in my way, and I have been learning and teaching the mysteries of Freemasonry ever since I came to Rockford.

Pastor Peters has completed a service of twenty-one and a half years on this field, and is on hand early and late looking after the comfort of his many guests. He has been a conspicuous and active worker during the period of the almost marvelous growth in the Swedish population of Rockford, to the present number of about 5,000, or one-forth the entire population. They have a still larger proportion in churches, being seven to nine of the sixteen organizations meeting statedly in the their own houses for worship. The first Swedish congregation was organized in 1854. The first house of worship, a wooden structure, 28x45 feet, was erected in 1856. The second, of brick, 35x95, was dedicated in 1869. The Synod is now in session not only in the largest and finest church house in Rockford, but of the Swedish connection in America. It is 120x80, of brick, and centrally located. Its seating capacity is 1,850. The church has a membership of 1,050, and a Sabbath school roll of between five and six hundred. A spacious gallery encircles the entire main audience room, and a $3,100 organ, standing just back of the pulpit, gives ready response to the touch of skilled fingers. The wants of pastor and Christian workers have been anticipated and ample accommodations for study, committees, and Sabbath-school classes are provided. If the spiritual life and activity of this church is commensurate with its facilities and opportunities there is before it a great and glorious future.

J. P. STODDARD.

ENCOURAGEMENT IN CANADA.

BERLIN, Ont., June 18, 1885.

I am on my way to Elmira, Waterloo county, Ontario, to give my first lecture on Odd-fellowship; and at the summons of Rev. A. R. Shutz, of the Evangelical Lutheran church. He has, by God's blessing, saved his church from Masonry. They will have no more to do with the order, and ask me to come on.

On the 11th I lectured at Eglinton, a suburb of the city of Toronto. It was known as "Muddy Little York," when Capt. Wm. Morgan brewed ale and made a little fortune, only to see it vanish before his eyes, in the fire that consumed his worldly all.

Mr. Robt. Jones, a wealthy farmer and class-leader, asked my help against the Freemasons. He had seen my name in the *Christian Cynosure*. This was a beginning. Mr. Jones has sustained a severe accident which he fears will render him helpless for life. When he could not labor on his large and beautiful farm, he has turned his time, money, and talents to account in the cause of Anti-masonry.

His sister, who keeps house for him, is both intelligent and zealous in distributing and circulating tracts. Converts are being made by them from Masonry, and the church is aroused.

Mr. Loveless, a member of the Free Methodist church, came to our meeting and arranged that I should stay over and give an address at the Free Methodist chapel which he has fitted up on his model farm, as no other place could be had. I gave them a history of Freemasonry. Hope it will do good. Mr. Jones also addressed them ably.

JAMES DONALDSON.

THE HOME.

MY REFUGE.

[These lines were written by Ellen L. Goreh, a Brahmin of the highest caste, adopted daughter of W. T. Stone, Bradford, England.]

In the secret of his presence,
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus's side!

Earthly cares can never vex me,
Neither trials lay me low,
For when Satan comes to tempt me,
To the "secret place" I go.

When my soul is faint and thirsty,
'Neath the shadow of his wing
There is cool and pleasant shelter,
And a fresh and crystal spring;

And my Saviour rests beside me,
As we hold communion sweet;
If I tried I could not utter,
What he says when thus we meet.

Only this I know: I tell him
All my doubts and griefs and fears;
Oh, how patiently he listens,
And my drooping soul he cheers.

Do you think he ne'er reproves me?
What a false friend he would be,
If he never, never told me
Of the sins which he must see.

Do you think that I could love him
Half so well, or as I ought,
If he did not tell me plainly
Of each sinful word and thought?

Oh, no! He is very faithful,
And that makes me trust him more;
For I know that he does love me,
Though he wounds me very sore.

Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath his shadow,
This shall then be your reward;

And whene'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of your Master in your face.

You will surely lose the blessing
And the fullness of your joy,
If you let dark clouds distress you
And your inward peace destroy.

You may always be abiding,
If you will, at Jesus's side;
In the secret of his presence
You may every moment hide.

—*Times of Refreshing.*

TO LIVE IS ONE THING, TO DIE IS ANOTHER.

BY J. F. AVERY, EDITOR "BUDS AND BLOSSOMS."

Listen whilst I tell the dying experience of a young man. Born in a village of Devon, England, amid the scenes of a country farmstead, was W. Sparks. His early life was spent among the lowing of cattle and the daily round of farm life. Blessed with kind parents and friends he was blithesome as the squirrel that gamboled in the copse hard by, as free from care as the sparrows that burrowed deep into the thatch of the old barn. His cup of boyish delights was full to overflowing, and doubtless he said in after years, as many others have said, as they paused in the hurry and strife of life to watch the "children going home from school," "Happy days of childhood, how soon ye pass away." As he merged into manhood, and looked upon school-days as things of the past, his stalwart frame and manly feelings led him to launch out with true diligence into the trade and occupation of his choice; soon he found—or fancied he did—a country town too dull, and wishing for improvement he "gathered all together" and started for the great metropolis, the mart where all nations buy and sell. Here he still continued to push his way onwards and, commercially speaking, upwards; being bright and intelligent, and not less diligent, his hopes and prospects for the future expanded, all seemed fair to fulfill his ambition, which was to become a salesman in a firm where money would be liberally bestowed.

But his golden harvest received a check; a withering blight came to his fond expectations. For that young man with ruddy cheeks and broad shoulders found amid his toil and labor that even his strength was only mortal. Others hinted but he heeded it not—the paleness and wasting were nothing, only a little rest was needful. So he took a trip to the country-home, full of aspirations for the futnre.

Rest and fresh air somewhat recruiting his strength, he again returns to toil towards the goal; once more he seeks the place of childhood, he knew not that it had lost its power to bind his shattered energies, and as fond friends daily made anxious inquiries, his reply was, "I am better; shall soon be well." Although he tried to deceive himself, friends and doctors knew his time was short. His delight was to tell of the busy scenes of a city life, and to lay and draw plans for the future; dreaming, like a child, of fairy palaces and greatness which can never be grasped. Strange one so quick in business should be so dull to comprehend that his stock and capital was being daily depleted, and that his earthly house of this tabernacle was dissolving, and crumbling in the death grip of consumption. His uncle, a follower of Jesns, felt that he must no longer trifle with one so near to eternity. After long trying to obtain his ear, and to turn him from earthly to heavenly subjects, at last he said, "I fear you must soon die." These words struck hard, the spell was broken, the dream of years was gone, the strong spirit seemed to break, and then the young man said, "I know it." "Are you prepared?" was the next anxious inquiry ere the uncle departed. The young man sought his Bible, he read, and soon his carelessness gave place to a spirit of anxions inquiry, and he said, "What mnst I do to make it right?" Darkness filled his soul and terror seized hold of him. For although he had, as a nominal Christian, taught in the Sabbath-school, yet he knew not Jesus as the Enlightener, the true light of life and peace. Satan, the prince of darkness, had been so long in possession that he seemed determined not to let one so near dissolution escape. After many prayers and much searching the Word, light and peace drove out the darkness, night gave place to morning dawn, the power of Christ's atonement was realized, and he could say,

"I can believe, I now believe
That Jesus died for me,
That on the cross he shed his blood,
From sin to set me free."

Feeling that,

"If all the world his Saviour knew,
All the world would love him too."

He resolved to see his old companions and to tell them of God's great love. For he could now say,

"My old companions, fare-you-well,
I will not go with you to hell,
I long with Jesus Christ to dwell;
Will you go?"

His ungodly relatives' and friends' company he wished to dispense with, and to speak and learn from the uncle, who, as God's messenger first sought to lead him to life and truth, was his delight. The quick, hard breathings convinced him and others that his time was short. As weakness increased, again darkness gathered round his soul, comfort fled, his room seemed filled with terror, he could not remain but came down stairs, when his uncle came in haste to see him, and prevailed upon him to return to bed. After conversation and prayer, when about to depart, a smile played upon the sick youth's face, he said, "It is well—all right." Ere morning light his soul had fled.

Reader, can you say it is all right, or are you seeking wealth and fortune, to the neglecting of your soul's salvation? If so, you have need to cry, "Woe is me, for I am undone."

Bnt, "why will ye die" and suffer loss? Young men and maidens, seek health and wealth aright and you shall find, "length of days," "gold seven times purified," "fullness of joy and pleasures for evermore." But this treasure is not of earth, it is the gift of God, through Christ, who said, "He that seeketh findeth."

Halifax, N. S.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is *alone* with God as he prays; Abraham leaves Sarah behind when he pleads with Him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself besides the bush in the wilderness. Joshua is alone when the Lord comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in, while the prophet, alone with God, asks and receives.

So of Ezekiel, so of Daniel.

Although others are present, Saul journeying to Damascus, is alone with Christ. Cornelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter npon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is by himself in Patmos, when nearest God. It is when alone under his fig-tree, in prayer, that Jesus sees Nathaniel. All religious biography, our own closest communion and success with God, show what Christ means, when, as if it were the only way to pray, he says, "And thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."—*Wm. M. Baker.*

NEARNESS TO CHRIST.

Not long ago I read a sketch from the life of one who had been a slave of rum, which showed how he was released from his chains by the continual presence of either his wife or child, who was constantly with him for thirteen years. In their united effort as a family to overcome the former mastery of that cruel monster "strong drink," it was found an expedient remedy for the father and husband to have by his side, by day and night, when on duty and when at rest, either one of those most beloved and most immediately affected by a return to his former inebriate life. Hence there was not an hour of the day for all this period of years in which the gladsome presence of either his loving wife or affectionate child was not immediately warning and cheering and encouraging him. It had its desired effect; the father and husband *became a man* again.

Ought not this to encourage those who are striving to overcome all manner of evil habits, such as still cling to the Christian and give him so much annoyance? If man can do so much for man, cannot God do more? Christ has promised his children never to leave them nor forsake them, and we should ever bear in mind this continual presence. We cannot go astray if we always remember that he is with us. We can no more sin deliberately with his loving eyes upon us than could the man raise the intoxicating cup to his lips in the almost hallowed presence of the wife and child who were so dear unto him. Then how important that we follow Christ closely, not "afar off" as Peter did, who in this condition denied his Lord and Master. How easy to bear the petty cares and trials of every-day life when Christ is by our side upholding and strengthening us! Brother, sister, are you downcast because of trials, temptations, and troubles? Ask Jesus to draw you near to his side, and then remain there. There alone is safety and joy. Let the young Christian now starting out in his way to heaven remain close to Jesus. Daily and hourly realize that he is with you, and you will be saved from many a slip.—*Am. Messenger.*

MISS SMILEY'S LESSON.—In the summer of 1879 I descended the Rhigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hinderance to the freedom of my movements; bnt still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my Alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with freedom, I found that I could make double speed with double safety. Then a voice spake inwardly: "Oh, foolish, wilful heart! hast thou, indeed, given up thy last burden? Thou hast no need to carry them." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain-side, I said within myself: "And ever thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care npon him, for he careth for me."

THE SACRED TENTH.

"How much for missions?" The person addressed was a young man only twenty years old. His pastor was the questioner. The young man held up both his hands as much as to say ten dollars. "You do not mean ten dollars," said the pastor, "it is too much for you." "Yes, I do," said he, "I mean ten dollars," and so his name was announced. The next day the pastor went over to see his mother about it, and said to her, "I think Frank gave too much yesterday." "Let him alone," said the mother, "let him alone. Before he was converted and joined the church, many a time we did not know where our next meal was to come from, and now we have all we need. He provides for us. He gives one-tenth of his income to God's cause. He has vowed to do that. Let him alone." Boys who give to missions do not neglect widowed mothers.

TOM BROWN'S FOURTH OF JULY.

Tom Brown was an urchin just eight summers old,
But the heart of the wee little man was as bold
As if he were twice that age,
And his muscles were strong and his blue eyes were bright,
And his brave little heart was as merry and light
As a bird let loose from its cage.

Now Tom had been reading, as every boy should,
Of the glorious deeds of the brave and the good—
Of Washington, Warren and Lee;
And the Fourth of July—it was now near at hand—
Was the day the glad sound had rung out through the land,
"We are free! we are free! we are free!"

Now Tom got to thinking how grand it would be,
Like the patriot heroes he loved, to be free—
'Twas too bad to be kept so at home.
There were lots of nice boys in the streets just below,
And they had such good times! He did wish he could go
And the wide world along with them roam.

Then all on a sudden, one morning in bed,
A brilliant idea popped right into his head,
And he laughed out aloud in his glee:
On the Fourth of July, at the breaking of day,
When Liberty triumphed, he'd up and away,
To dwell independent and free.

And so Master Tommy, when no one was by,
Slipped out through the gate on that Fourth of July.
And thus was he "armed and equipped:"
Three packs of fire-crackers, a long stick of punk,
A huge slice of gingerbread, plenty of "spunk,"
And a dime in his hand tightly gripped.

Our hero marched on through the din and the heat
Till he entered at last, by mere chance, a side street,
Where a crowd of rough boys were at play.
'Twas a tenement quarter, low, dirty, and mean,
And the rabble of *gamins*, hard-featured and keen,
Were keeping "the Fourth" in their way.

Ah, those sharp-witted Arabs! how quickly they knew
What sort of a boy Tom was! Around him they drew.
And to chaff him began "Hullo, Bub!
Does yer mar know ye're out? Where'd ye git yer nice clo'es?"
"Oh, ain't he a daisy!"—so the mocking talk goes—
"Say! give us a hunk o'yer grub."

In a jiffy his packs of fire-crackers were grabbed.
His pockets were rifled, his gingerbread "nabbed,"
And his clean clothes were all in a muss.
Then they daubed him with mud till he looked like a fright,
And shouted with glee at his pitiful plight,
"Now, sonny, ye're like one of us."

But Tom had the "spirit of 'seventy-six,"
And finding himself in so sorry a fix,
Struck out like a man, might and main.
But the battle was sorely unequal; in spite
Of his stout little fists and high courage, the fight
Must have proved in the end all in vain.

Just then rose a cry, "Cop's a-comin!" Away
Sped the fleet-footed Arabs like night before day,
And Tom stood alone in the street.
"Look a-here, you young seamp—Oh! are you Tommy Brown?
I'm in luck. Why the whole force is scourin' the town,
And here you are, right on my beat!"

Poor Tom? What a pitiful sight to behold
Was he—not a bit like "heroes of old"—
As homeward he limped, sad and sore!
His face was all swollen, his right arm was hurt,
His jacket was torn and bespattered with dirt,
And he'd ne'er felt so wretched before.

And when, a warm bath and a poultice applied,
He lay in his bed, with dear mother beside,
Tom drowsily said, "now I see
It may have been good for the heroes of old
To be free, for they were *men*, mighty and bold,
But it is'nt a good thing for me."

"No, Tom," said his mother; "mistaken again,
True freedom is good both for boys and for men,
As your heroes—and mine—clearly saw;
But they knew—and the truth is worth learning, my boy—
The freedom that's good for us all to enjoy
Is *Liberty governed by Law*."

—*Thos. O. Conant in Law and Order.*

"*VIENNA ROLLS.*"

All of you are familiar with the appearance of those crescent-shaped rolls so often seen upon our breakfast tables. How many, I wonder, have ever heard the curious legend which, it is said, gave rise to their manufacture? Here it is:

A great many years ago there lived in the city of Vienna a worthy baker, whose trade, though small, afforded a comfortable support for his little family.

At the time of our story there was war between the Turks and the Austrians, and the city had been for weeks in a state of seige. Hemmed in on all sides by the Saracen armies, it was impossible to obtain food from without, and the supply within was rapidly failing.

The people were in utter despair. If they did not surrender they must die of famine; while if they did they could expect no mercy from the cruel Turks, and would certainly be massacred. Prayers were daily offered in the churches for deliverance, but it seemed as if nothing could avert the dreadful fate that must soon overtake them.

So the days passed on.

One evening our baker was in the cellar kneading the dough (and what a little lump it was) that was to furnish bread for himself and his neighbors on the morrow. He was intent upon his work, when suddenly he was roused by a slight rattling sound, which seemed to be in the cellar, and to come and die out at regular and short intervals. He stopped his task, listened carefully, and tracing it to a distant corner soon discovered its cause.

On the floor stood a little toy drum belonging to one of his boys, and upon its tightly stretched head several marbles dancing about produced the sounds he had noticed.

"This is curious," said the baker; and he watched the drum closely. Every second or two the drum-head would vibrate, and the little marbles would rattle upon it as if alive. Putting his ear to the earth, he heard what seemed a distant tapping or hammering, and he noticed that at each faint tap the dancing of the marbles repeated itself.

For a long time he could not account for the raps, until it suddenly flashed upon him that they were caused by the steady blows of a pick, and that the Turks were doing what had been much feared—they were undermining the city.

There might still be time to defeat their plans.

To tell of the difficulty the honest man had in getting the authorities to listen to and believe his tale, of the sneers and mockings he met with everywhere, would make a long story. It is enough to say that his firm belief in his own idea, and the earnest efforts he made to impress this belief upon others, at last reached the general in command of the city, and an investigation was ordered, which proved that the baker's suspicion was correct.

His timely information enabled the Austrians to construct a countermine, which at the proper time was fired and exploded, and the Turks were put to flight. So the city was saved. When quiet was restored, and thanksgiving offered for the victory, the baker was sent for, and ushered into the presence of the emperor himself.

"My worthy friend," said the emperor, "we owe our deliverance, under God, to you. Name your reward."

"Sire," answered the baker, as his face flushed with pride, "I ask but one thing. A poor fellow like me is not fit for riches nor rank, and I want neither. Grant me but this one privilege, your majesty, and I am content: Let me, and my children after me, henceforth make our bread in the form of that crescent which has so long been our terror, so that every day those who eat it may be reminded that the God of the Christians is greater than the Allah of the infidel."

The baker's request was granted. An imperial order was at once issued conferring upon him and his descendants the sole right to make bread in the shape of the Turkish emblem, and forbidding any one, under heavy penalties, from ever infringing this right.—*Harper's Young People.*

TEMPERANCE.

APPETITE.

No man ever drank rum with a prayer to Jesus on his lips. A great many claim to have the appetite removed. If you ask me if I have, I will answer, I don't know. Desire is all gone, but I don't know if the appetite is or not, and I won't know! Heaven helping me I will never find out, for the only way to test it is to take a drink, and I advise you not to try it. I don't know what appetite is. It is a mysterious something we can't explain. Colonel Blank was a periodical drunkard. He would have a spree, then for a long time let it alone, then his shoulders would begin to twitch and jump, and his friends knew the appetite was coming on, and he would go off on a lengethened spree again. Finally he became a Christian, and every one rejoiced with his careful walk and consistent life.

He united with the church, and on a certain Sunday was to take his first communion. A friend was talking to one of the deacons on the day before the communion service, and spoke of the Colonel's conversion. "Yes," replied the church officer, "he is to commune with us to-day for the first time."

"Where do you get your wine for sacramental purposes, deacon?"

"Oh, at any of the stores."

"What!" exclaimed the questioner, starting back aghast, "you don't mean to tell me you use the wine of commerce, the alcoholic, intoxicating wine, do you?"

"Why, yes; what harm?"

"I would not dare to do it; for God's sake don't let the Colonel have the cup to-day with that wine; pass him by any way; but don't let him touch his lips to it."

"Oh," replied the deacon, "the Colonel's a Christian now; it won't hurt him."

The hour for the administration came, and the Colonel was there with the rest; grateful friends were made happy with the sight, as he bowed there with tearful eyes for the first time in his life. The cup was passed, and the Colonel's turn came to taste the wine. He raised his head slowly, touched the cup with his hand and raised it reverently to his lips, tasting it, and started like a man affrighted, quivered from head to foot a half a second, and then clutching the glass drew it fiercely to his mouth; they tried to tear it away but in vain; nor would he release his hold, in spite of all their efforts, until the glass was empty. Before night he was drunk, and in ten days was dead!! He died in fearful torment. The appetite was not dead, but slumbering. —*John B. Gough.*

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon buy a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a poor simpleton. We do not light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend my money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions and tigers, and eagles and vultures, are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public-house for happiness climb the tree to find fish.—*Spurgeon.*

The importance of the liquor traffic in Paris may be judged from the fact that more than $12,500,000 is annually raised there by octroi duties on alcoholic drinks alone, and the consumption per head of population is as much as forty-five gallons of wine, a gallon and a half of spirits, and three gallons of beer. That the consumer, in Paris at least, has much to put up with in bad wine appears from the municipal laboratory report. Taking the month of June last, 552 specimens of wine were officially tested, only 113 were good, 39 were bitter or acid, 53 had an unpleasant taste, 129 were plastered, 132 had water added, and lastly, 86 had various mixtures added to them.

It is usually said that a man never becomes a drunkard after he is thirty years of age. But in the case of a Mr. Simpson, who seven years ago was a prominent commission merchant of Atlanta, Ga., with $40,000 on deposit in a bank, this rule does not hold. He suddenly took to drink, lost his property, alienated his friends, abused his family, and the other day was sent to jail as a drunken vagrant.

Now and then a criminal gets into Clerkenwell Prison, London, who is not a drunkard. The occurrence would seem to be somewhat rare, however; for the prison chaplain, who is presumably acquainted with the facts, declares that three-quarters of the twenty thousand persons who have been incarcerated in the prison during the year were confined for crimes directly or indirectly attributable to drink.

We do not pray God to change his will; but we believe that it is agreeable to his will that we should express our will, always in subordination to his will, in the assurance that somehow he will answer us.

LITERATURE.

OBITER DICTA. pp. 115. Price 40 cts. John B. Alden, Publisher, New York.

The novel yet very convenient and handsome exterior is the first attraction as the reader takes up this book ; the enigmatic title is next; and the title page without a hint of the author next. But whoever begins to read these essays on Carlyle, Truth-hunting, Actors, Mrs. Browning's Poetry, The Via Media, Falstaff, and a Rogue's Memoirs, will find their classic style, clear analysis, and wide range of historical and literary knowledge too attractive to lay aside for any ordinary reason. It is a refreshing, thought-provoking book, handy to slip in the pocket and easy to read during the first days of a summer jaunt.

A most useful little pocket volume, suggestively called "Look within for five thousand facts that everybody wants to know," is just issued by A. H. Andrews & Co., Chicago. It contains 75 pages of condensed information on Mechanics, Statistics, History, Medicine, Astronomy, Finance, Mythology, Education, Mathematics, The Bible, Politics, Agriculture, Religion, Science, Temperance, Trade, etc., etc., in fact there seems to be something for everybody and nothing that some one will not be glad to know. It is embellished with a number of colored diagrams, and is about the most valuable and complete pocket cyclopædia we have yet seen. The chart showing the relative growth of church membership and population in the United States is glaringly defective if Dr. Parkhurst is correct in the last *North American Review*. Price 15c.

The *Library Magazine* for July includes in a long and interesting table of contents: "Cuckoo Notes" by Maurice Thompson; "On Some Modern Abuses of Language" by Edward A. Freeman; "A Study of Ghost Stories" by Andrew Lang; "On Leaves" by Sir John Lubbock; "What Dreams are Made of" by Andrew Wilson; "Bartholdi's Statue of Liberty" by Albert Gorden; "Planting Trees in School Grounds" by F. B. Hough; and a discussion of the communistic movements in America by E. V. Smalley, who writing evidently as a freethinker or infidel, falsely includes a large proportion of the working men in the same category of unbelief and darkness. The brief articles on Current Thought are a popular feature lately introduced by the publisher, John B. Alden, New York.

St. Nicholas for July is a patriotic number, opening with an interesting sketch by Edward Eggleston, entitled "A School of Long Ago," which shows us the odd methods in which some of our forefathers gained their education; while in "Washington's First Correspondence" we can read the first letter ever written by the Father of his Country ; "Among the Law-makers" contains a description of the organization of our National Government from the time that the bell of Carpenter's Hall rang out the good news of the Declaration of Independence; and in "A School Afloat," Ensign Gibbons, of the Navy, and Charles Barnard explain how patriotic American boys are made into practical American sailors.

General Longstreet, in his article on "The Seven Days' Fighting about Richmond," in the July *Century*, after discussing the Confederate leaders, says, "Without doubt the greatest man of rebellion times, the one matchless among forty millions for the peculiar difficulties of the period, was Abraham Lincoln."

In the *World Travel Gazette* will be found a useful collection of maps and tables of routes from New York for summer excursionists.

THE CHURCHES.

—Rev. E. W. Hicks, for some time pastor of the Baptist church in Sandwich, Ill., has lately removed to Toulon in the same State.

—Nashville is deeply stirred under the preaching of the noted revivalist, Sam Jones. People gather in crowds of six or eight hundred as early as six o'clock in the morning to hear the Word. The Tabernacle, holding four or five thousand, is crowded an hour before the time of preaching, and thousands go away unable to gain entrance. Such a state of things makes one think of the days of Whitefield and Wesley.

—The General Synod of the Lutheran church, in session at Harrisburg, decided to undertake a mission among the Hebrews in Chicago, to be under the supervision of the Board of Home Missions.

—Many new chapels in connection with the work of the London Missionary Society in Madagascar were built last year. A marked result of the aggressions of France was to deepen the spiritual life of the people, leading them to fuller reliance on God. Regular religious services were kept up among the soldiers at the seat of war by evangelists and preachers in the camps.

—A church consisting wholly of Japanese members has been organized by the Presbytery of San Francisco; 16 united by letter and 10 on profession of their faith.

—Influenced by a suggestion of Mr. Moody when here early in the spring, the committee of Chicago Avenue church has arranged for a series of evangelistic meetings through the month of July. The pastor, Rev. C. F. Goss, will be assisted by Major Whittle, Mr. C. M. Morton, Colonel Clark, Pres. C. A. Blanchard, and others. The meetings will begin next Sabbath.

—Dr. Samuel David Ferguson was consecrated a bishop of the Protestant Episcopal church last Wednesday in Grace church, New York. Bishop Ferguson is the first colored member of the American House of Bishops. He was born in Charleston, S. C., forty-three years ago, and emigrated to Africa with his parents when six years old. He was educated altogether in the mission schools in that country, and was ordained in 1865. He will go to Cape Palmas in about two weeks. His official title will be "Missionary Bishop of Cape Palmas and Adjoining Parts."

—Old Andover's Divinity School—long the centre of Orthodoxy for New England—has, according to the *Congregationalist*, gone over to those modern *doctrinaires*, who, in the face of all Scriptures, flatter poor sinful souls that they will have another probation after death. As the only Bible authority on this most important question says, "Believe in the Lord Jesus Christ and thou shalt be saved," and "Now is the accepted time," it may be seen what a dangerous depth of error Andover has fallen into; an error which its students for the ministry will be likely to scatter far and wide to the great peril of the people. Procrastination is the thief of time, and in this matter of eternity also.—*N. Y. Witness.*

—Mr. Moody announces that a convention of ten days will be held in Northfield, Mass., commencing August 5, and closing August 15, 1885. Christian workers are invited from all parts of the country. Application for accommodation will be received until July 10, addressed to D. L. Moody, Northfield, Mass.

—The Religious Tract Society of London stands in the front rank of existing evangelical institutions. At its eighty-sixth anniversary, recently held in Exeter Hall, the report showed that although from various causes there had been a slight falling off in the income from subscriptions, the trade receipts had been large. During the year the society had issued seven hundred and thirty-seven new publications, including one hundred and eighty-two tracts, and the total issues, including those from foreign depots, had been 85,966,650, or 2,368,277,880 since the formation of the society.

—Bishop William Taylor's entire party, excepting those left at Mayumba, are still at Loanda, studying Portuguese, getting acclimated, and preparing to penetrate into the interior. Several of the party have been prostrated with the African fever, but none have been dangerously ill, and it is believed that each, in a short time, will be quite inured to the climate and ordinarily proof against the local diseases. The bishop and his co-laborers have made explorations into the country in different directions to eligible points distant from Loanda about 300 miles. They have located four mission stations, to which by this time, it is probable, detachments of the company have been sent. The plan is to open industrial farms and march on toward the centre of the continent, inviting Christianity and Christian civilization to lock arms and move abreast in the grand procession. The chiefs and governors of the country contiguous to Loanda are all favorable to the missionaries, and promise to give, or lease for 99 years, all the land they need, and to furnish other facilities for the prosecution of their enterprises.

REFORMED PRESBYTERIAN SYNOD ON TEMPERANCE AND TOBACCO.

At its late meeting at Morning Sun, Iowa, this Synod adopted a strong report on this subject unanimously. The following are the resolutions contained in the report; we have not room for the whole paper:

1. We urge all our people to recognize the importance of the temperance cause, and its claims on their active and earnest support. That our Presbyteries be enjoined to hold temperance institutes or conventions for the discussion and advocacy of this cause. That sessions be urged to give practical force to the recently adopted article on temperance, in admitting members, and faithfully to enforce the discipline of the church in all cases where the law is violated.

2. We denounce the whole license system as wrong in principle and most pernicious in practice, involving the nation in the guilt and shame of the liquor traffic to which it gives its consent, as ineffectual for the restraint or suppression of the evil, and an utter violation of the high trust God has committed to civil government as his ordinance.

3. Support of political parties that favor or ignore this nefarious business, or even incorporation with the government, is inconsistent with fidelity to Christ and involves those who continue in such alliance in the guilt and ignominy of the liquor traffic.

4. That it is our duty as a church to give to all Scriptural measures, moral, political or legislative, for the suppression of this traffic, all that support and advocacy which is consistent with our position of political dissent, and especially that our women be encouraged to co-operate with the W. C. T. U. in its noble work of faith and labor of love.

5. We reaffirm the former actions of this court, enjoining sessions as far as possible, to use only unintoxicating wine in the administration of the Lord's Supper.

1. We express our strongest disapprobation and condemnation of the traffic in, and indulgence in the use of tobacco, and warn our members against this blemish on Christian character.

2. Synod reiterates all its former brotherly admonitions to ministers, elders, and deacons, and Sabbath-school teachers, that their continuance in this practice is inconsistent with their position as ensamples to the flock, and is most ensnaring to the youth of the church.

3. Presbyteries are enjoined to carry out the law of Synod, by not receiving or retaining under their care students that continue in this habit, refusing them licensure; and we will respect the request of those Presbyteries that have asked that no tobacco-users be assigned to them, and they will be justified in refusing appointments to any such offenders, as may through oversight be allotted to them.

4. We most earnestly and kindly warn our youth, precious sons of Zion, not to be misled by the evil practice of many professing Christians, who mourn their bondage. We remind them that if these fathers had been taught the evil of this practice as we have, they would not deliberately have chosen this course. The fact that professing Christians are addicted to the habit does not change its abominable and sinful character, nor will it in any way avert its consequences in your lives.

THE ASSOCIATE SYNOD AND THE G. A. R.

The action of the United Presbyterian General Assembly on the Grand Army of the Republic might have been strengthened in favor of the church and against secretism had it been taken after the Portland meeting of the order. The meeting of the Synod of the Associate Presbyterian church lately in Richmond, Kansas, took up the same question more fearlessly and with a more definite and satisfactory conclusion:

Whereas, The G. A. R. is modeled after known secret societies, has its grips and passwords as means of secret recognition, its rites and initiatory ceremonies are acknowledged to be unmeaning and foolish, systematic secrecy is one of its peculiarities: and

Whereas, We are assured by the editor of the *National Tribune*, Washington, D. C., that the members are sworn when mustered in; therefore,

RESOLVED, That membership in the G. A. R. is incompatible with the principles of the church, and that Sessions be instructed to maintain our principles in the matter by a judicious exercise of discipline.

MADAGASCAR.

It is becoming more and more apparent that the progress of the Malagasy toward civilization and Christianity is not by slow steps, but by leaps. The recent assault of the French has doubtless, to some degree, shaken the faith of a few, but on the whole it seems to have strengthened and deepened the spiritual life of the people. The results have not been as deplorable as might have been anticipated. From a recent volume of Rev. Mr. Shaw, we learn that the value of the American commerce with the island is about equal to that of the French and English put together. The people are advancing in all the arts ; carpenters, stone-masons, clock-makers, tailors, have learned to turn out work which would be no discredit to any land, and some of the church edifices of the island would ornament any town in New England. Travelers comment upon the fact that there are no roads on the island, but the reason is apparent. The ruling race of the interior is too intelligent to build a highway by which the armies of France can reach their capital. Though slavery exists, it is in a mitigated form, and the slaves and freemen sit side by side in the churches. The houses of the people also, instead of being filthy little hovels of one room only, are rapidly improving. The present missionary force of the London Missionary Society of the island, is twenty-nine, including single ladies. There are now over 300,000 adherents and 4,134 men are enrolled as preachers, though it is to be said that many of them have no special gifts or fitness for the position. The educational system is on a new and firmer base. One of the eight secretaries of state has been put in charge of the department of education. All children between seven and fourteen years of age are required to attend school. In the school, according to recent government schedule, there are over 150,000 scholars; the promise for the future in all respects is very bright, if only the Malagasy can be allowed to work out their social and religious problems free from the assaults of France.—*Missionary Herald.*

THE SECRET EMPIRE.

—The Ohio Masonic Consistory are raising funds to purchase church property in Cincinnati, which they propose to remodel into a Masonic Temple that will be one of the finest in the country.

—Scouts in the Pennsylvania oil regions who furnish information as to the discovery, or condition of wells, have organized an oath bound society, the object of which is to control the oil market for their special benefit.

—The Ancient Order of United Workmen in this city has shown itself stupidly and slanderously ignorant in naming one of its lodges after Wendall Phillips, who while living denounced them.

—The saloon-keeper, ex-alderman Frank Lawler, of this city, is a member of a United Workmen lodge. He is an ignorant demagogue, if his actions and speeches for several years are any criterion. He lately made a speech eulogizing his lodge for the blessings it confers upon "widowless orphans."

—The twelth annual session of the Supreme Lodge of Knights of Honor concluded with the election of the following officers: Supreme Dictator, Frank D. Sloat, New Haven, Conn.; Supreme Vice Dictator, A. Gratz, Knoxville, Tenn., Supreme Recorder, B. F. Neilson, St. Louis, Mo.; Supreme Treasurer, Joseph W. Branch, St. Louis.

—The lodge can make itself supremely ridiculous, if its supremacy appears in nothing else. Read this note from a late city paper: "With many mystic characters the 'Senoferun Observance' of the Ancient Arabic Order, Nobles of the Mystic Medinah Temple, Oasis of Chicago, is announced as follows: "Illustrious Noble —On the eighth day of the eighth month, Shaaban, A. H. 1302, corresponding to to Saturday, May 23, 1885, at thirty minutes after the nineteenth hour, at Corinthian Hall, will be observed, as has been the custom from time immemorial, with all Nobles of the Mystic Shrine, the Feast of the Marriage of Senoferu, Egypt's best King, whose whole life was spent in a labor of love for the betterment of his people, and during whose saltanat the nobility of the Mystic Shrine were seldom called upon to enforce the laws or to administer justice. 'Hash-at-eleven' is the grand pass-word. The arrival of the pilgrims; their introduction to the temple; the Arab's vow; the Noviatc's last whirl; justice tempered with mercy; the implacable vengeance of the Shrine.'"

—In localities where the so-called chapters of the Eastern Star flourish not one Mason in twenty belongs to or known anything of them. They have but as ephermeral existence and soon die out.—*Detroit Freemason.*

—The *Freemason's Journal* of Canada in a recent article says; "Among the matters that will engage the attention of the Grand Lodge at the coming session will be the connection between a belief in the Supreme Being, the Volume of the Sacred Law and Freemasonry. The subject will come up in the shape of an appeal and one committee will have an interesting time in delving into theological points, and either harmonizing them with Freemasonry or showing that there if no affinity betwcen the Bible and our institution.'"

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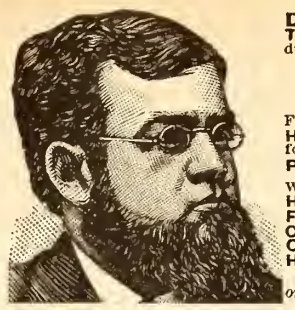
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HOME AND HEALTH.

PURE DRINKING WATER.

The importance of having pure drinking water is such that every care should be taken to secure good water supply and then to keep it pure.

Impurities are either animal, vegetable or mineral. Where the organic matters are animal, they tend to become putrescent, and when taken into the system they produce fever or other disorder. When the matter is introduced in smaller quantities, it undergoes decomposition more or less rapidly, according to the condition of the air or temperature. In such cases no smell or taste may be perceptible. The constant use of such water sometimes causes disease even when the quantity is small. Some persons seem more susceptible than others, and their own systems either cause or accelerate changes which had not been noticeable before. Vegetable impurities also tend to decomposition under favoring conditions. These disorder the system, or cause malaria or other special forms of disease. Mineral impurities are owing to the suspension or solution of mineral particles in the water. Some of these, as sulphur or iron, give taste to water, but do not injure it unless present in too large quantities. Others, as lead, may, in small quantities seriously affect the human system. Others, as lime, are chiefly injurious by producing too great hardness of water. The taste of water, fresh from the well, is not by any means a perfect guide as to its purity. If it has much organic matter in it which is already undergoing decomposition, there may be taste and odor, or its organic impurities may have been so far destroyed as to yield no unpleasant taste or odor, and yet there may remain some dangerous contamination. Its being an agreeable drinking water to those accustomed to its use does not prove its purity.

Where cistern water is relied upon, the first care must be exercised to receive it from a clean roof, to see to it that the first water of a rain does not go into it, and that the main supply is derived from long heavy rains, rather than from occasional showers. If a leader ends in a hogshead or tank proportioned in size to the water capacity of the roof or its single leaders, and is arranged with an overflow tube to the main cistern, or with an automatic float, it will, when nearly full, divert the purer water into the main cistern and leave the former, to be used for non-drinking purposes. Cistern water, unless collected and kept with care, may be charged with organic matter. The cistern should in size bear proportion to the needs of the family, so that it can be empty enough to be cleaned twice a year If in the ground, it should be tightly cemented and kept so well covered that small animals and foul gases cannot enter it. The pump fitted in it should be of metal. When it is claimed that air should be admitted to the cistern other than that from the ground, it is best to have an upright shaft of a few feet, in the top of which there is a wire gauze to protect from leaves, etc.

Wells and springs must be most carefully protected from any possible defilement. To this end, it must be remembered that it is not safe to place any well within one hundred feet of any cesspool, privy, cow or pig-pen, or other deposit of foul matter. Sometimes, without knowledge of where these have been before, wells are dug in too close proximity. The well should be carefully stoned or bricked and for at least four feet from the top the bricks should be laid in cement, and come up higher than the surrounding ground. The soil should not be rich just about the well. The cover of the well and its pump should be such as not to admit of any foul matter. People are too often careless in rinsing vessels about a well. Even a cistern may be defiled by the soil or spillings about it, and wells often are. The cistern may have crevices, or may have something fall into it, or may have its water become dead by long standing. The well may have its surrounding soil so saturated with decaying material as finally to become unable to oxidize it. Some new crack or underground rill may let into it foul liquid from sources that have never reached it before, and which are especially liable to reach it in dry weather. The same, may, more or less, happen to springs. Therefore, it is not enough to say that a water supply has been good, as it may have suddenly become bad from causes not visible. Where, because of sickness or for other reasons, there is suspicion as to the purity of the water, resort should be had to some simple test, or at once to chemical or biological examination.—*Independent.*

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In suspected potable water for persons who cannot command chemical analysis, the following tests are recommended, as being generally available and reliable:

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Odor.—Empty out some of the water, leaving the bottle half-full; cork up the bottle and place it for a few hours in a warm place; shake up the water, remove the cork and critically smell the air contained in the bottle. If it has any smell, and especially if the odor is in the least repulsive, the water should be rejected for domestic use. By heating the water to boiling, an odor is evolved sometimes that otherwise does not appear.

Taste.—Water fresh from the well is usually tasteless, even though it may contain a large amount of putrescible organic matter. Water for domestic use should be perfectly tasteless, and remain so even after it has been warmed, since warming often develops a taste in water which is tasteless when cold. If the water at any time has a repulsive, or even disagreeable taste, it should be rejected.—*The Sanitarian.*

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A GARDEN WITHOUT WEEDS.

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One more point. Make all rows straight not only because the garden looks better for it, but much hand-weeding is saved by it, especially when carrots, parsnips, onions, etc., are raised.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The Clerk of the House of Representatives says that from present indications there will be fewer contested election cases before the next Congres than there have been in any Congress for forty years. There will not be more than four and probably not more than three.

According to the receipts from internal revenue, customs, and from miscellaneous sources, the falling off in the estimates for the fiscal year ending June 30 will be about $10,000,000 – $2,000,000 in the internal, $4,000,000 in customs and $4,000,000 in the miscellaneous. The expenditures have been greater for pensions and deficiencies than was anticipated, so that the surplus for the fiscal year will probably be between $15,000,000 $20,000,000 less than was calculated.

The June crop report of the Agricultural Department estimates the total wheat crop of the country at 360,000,000 bushels, of which 207,000,000 is winter and 153,000,000 spring. The condition of winter wheat is lower than ever before in June, the general percentage having declined from 70 in May to 62.

COUNTRY.

The annual camp-meeting of the National Prohibition Association will be held at Decatur, Ill., beginning July 31st, and closing August 8th.

At the Cheyenne Agency the Indians are drilling preparatory to an outbreak, have sent spies in all directions, and picket their ponies every night. The whites and soldiers at the agency fear they will be massacred. Five companies of cavalry passed through Wichita, Kan., Friday, for Port Reno.

The Illinois Senate arrived at a compromise Friday on the convict labor bill by adopting a joint resolution submitting the question to the people direct. The bill appropriating $200,000 for the construction of a soldiers' and sailors' home passed the House Tuesday. Gov. Oglesby has signed the bill prohibiting the sale of intoxicants within two miles of any fair ground, church or school-house.

A sentence of ten years imprisonment and a fine of $5,000 was passed Tuesday, upon C. A. Buddensiek, the New York builder, some of whose structures collapsed in April, killing one man and injuring others.

Kentucky whiskey men owe the government $5,000,000 back taxes which will be due Aug. 1. The law is peremptory, and the penaltics for non-payment are heavy.

Reports from the "outlying districts" swept by the recent tornado in Iowa, show that in Plymouth and Cherokee counties twenty persons were killed, nine fatally injured, and eleven dangerously injured.

A mad dog at Pike Woods, ten miles from Racine, Wis., bit six other dogs, several cattle, and many horses. Several persons in other parts of the county have since been bitten, and one had the hydrophobia so badly that it took six men to hold him. Hunting parties have been organized to kill all animals known to have been bitten. Several of the bitten dogs are running at large.

In the bottoms and lowlands of Montgomery county, Illinois, the wire-worm is destroying whole fields of corn.

An epidemic of glanders among horses which has been communicated to cats and dogs, has broken out at Knoxville, a suburb of Pittsburg, Pa. A disease called "breining" is spreading among hogs in the Lebanon (Pa ,) section.

By a runaway accident Wednesday, at Elgin, Ill., a daughter of Alderman D. E. Wood was killed, his wife probably fatally injured, and his father, Jackson Wood, badly wounded.

George Griggsby, his wife and two sons, who formerly lived in Lorain township, Stephenson county, Illinois, were killed by the cyclone, on the 14th inst., in Cherokee county, Iowa.

The grand jury in Salt Lake City presented in court Friday nine indictments charging as many Mormon elders with the crimes of polygamy and unlawful cohabitation. One of the parties presented was William D. Newson, whose polygamous wife, Lucy Devercaux, was committed to the penitentiary for contempt five weeks ago, for refusing to answer questions before a grand jury.

At North Salem, Ind., Wednesday night a freight train knocked Sarah Wilson and her two children (girls,) from a trestle, resulting in their death.

Apple trees are being killed by hundreds in some counties of Virginia by the ravages of an insect called the dumb-locust.

Frank Marker, of Coatsville, Ind., recently appointed railway mail clerk, appeared for duty at Indianapolis, in an intoxicated condition, and was discharged. He retired to his room, took a dose of morphine, and died next day.

The new gold discovery on Snake River, Oregon, is believed to be genuine and bona fide. The new fields are in Union county, Oregon, among the Eagle Creek mountains in the peninsula formed by the junction of Powder and Snake Rivers. The nearest point on the railway is at Durkee or Baker City, thirty miles.

A few weeks ago three members of a gang of horse thieves were lynched in the Indian Territory. Information is now received that officers with posse of citizens continued the chase until fifteen of the gang have been hung.

FOREIGN.

It is believed that the Mexican government has an extensive financial project on foot. The $4,000,000 worth of nickel coin, stored in the palace at the City of Mexico, has been sold to European parties for $800,000

The French Canadians at Quebec have formed a committee to raise subscriptions to defray the expenses of Riel and other half-breeds implicated in the Northwest rebellion.

Admiral Jouett reports the political differences between the two parties in the United States of Colombia are of such a nature that a peaceful settlement is quite impossible at this time. Hostilities are likely to continue indefinitely. Government troops, he reports, are marching on Barranquilla. The troubles on the isthmus result from local politics and from the fact that many depraved characters congregate there. He anticipates hard fighting in Colombia.

It is reported that ex-Minister Daggett has been intrusted with a secret mission to the United States by King Kalakaua of the Sandwich Islands, which is believed to be the opening of negotiations for the annexation of the Islands to the United States.

The Marquis of Salisbury has accepted the invitation of the Queen to form a cabinet. His selections are: Sir Stafford Northcote, Sir Michael Hicks-Beach, Sir Hardinge Gifford, Viscount Cranbrook, Lord Harrowby, Sir Richard Asheton Cross, Colonel Frederick Stanley, the Rt. Hon. Wm. H. Smith, Lord Randolph Churchill, Lord George Manners, the Duke of Richmond and Gordon, Hon. Edward Stanhope, the Earl of Carnarvon and the Right Hon. Edward Gibson.

Mr. Gladstone has made a promise to Lord Salisbury to give the new government as much time as possible during the remainder of the session. It is stated that the leaders have arranged to make an effort to carry the Welsh intermediate education bill, the Australian confederation bill, the Irish national educational bill and the minister for Scotland bill.

In the Chamber of Deputies at Paris, M. de Freycinet, Minister of Foreign Affairs, submitted the draft of the Franco-Chinese treaty, which definitely confirms the rights of France over Annam. The latter country must henceforth treat with foreign powers only through France. The treaty fixes the boundary lines between China and the French dependencies, and determines the conditions upon which commercial relations between France and China are to be maintained. France undertakes to pacify Tonquin, and expel the bands of marauders infesting the country, and will respect Chinese territory. China will respect treaties between France and Annam.

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No. 3	79	@80
Winter No 2		@93
Corn—No. 2	47	47½
Oats—No. 2	33	35
Rye—No. 2		63
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		10 25
Butter, medium to best	10	@15½
Cheese	05	@10
Beans	55	@1 25
Eggs		11
Seeds—Timothy	1 40	@1 53
Flax		1 22
Broom corn	01	@ 05⅛
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	15	@20
Cattle—Choice to extra	5 40	@6 10
Common to good	2 40	@5 25
Hogs	3 00	@4 25
Sheep	2 50	@3 90

NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	89	@1 02
Spring	93½	94¾
Corn	45	@53
Oats	38	@43
Mess Pork		11 50
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	3 00	@5 55
Hogs	3 60	@3 85
Sheep	1 75	@3 10

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" " "	100	20	" "
" " "	250	25	" "
" " "	500	30	" "
" " "	1000	35	" "
" " "	1500	40	" "
" " "	2500	50	" "

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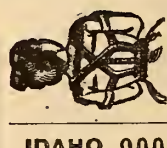


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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Mackin, the manager of the Chicago election frauds in November, though postponing for the time being his penitentiary sentence from the United States court, has just been tried in the criminal court for perjury in that affair and found guilty with a sentence of five years. His attorney will use all the arts of law to avert this sentence, but every honest man in all parties hopes for his ill success, so clear and overwhelming is the evidence against him. It is a singular coincidence that the able attorney who defends this Democratic ballot thief is a prominent Republican, once proposed by the press for a cabinet office, and selected to nominate John A. Logan in the last Republican convention here. Mr. Storrs probably has his private reasons for attempting to clear one of the most desperate rogues who ever attempted to overthrow by fraud one of the most cherished rights of Americans. Opposed to him was a leading Democrat. The circumstance proves the indifference of the legal fraternity to considerations of honor that weigh heavily with men in other professions. No matter how villainous the crime, money will buy the best legal service to defend the criminal.

Next to Gladstone, John Bright must be regarded as the ablest and wisest of British statesmen; and, from his Quaker convictions of war, must be esteemed even in advance of the great ex-premier upon the means of settling international disputes. In a letter last week to a French Deputy he writes down the following sagacious statement, which shows that he has not studied in vain the strained situation of European governments and the reason for their difficulties. "If European nations," he says, "would accept commercial liberty—that is, moderate or abolish customs—Europe might soon tend to an era of perpetual peace. At present all resources are swallowed up by military exigencies. The people's interests are sacrificed to the most miserable and culpable fantasies of foreign politics. The real interests of the masses are trodden underfoot in deference to false notions of glory and national honor. I cannot help thinking that Europe is marching toward some great catastrophe of crushing weight. The military system cannot be supported with patience, and the populations, driven to despair, may possibly before long sweep away the royalties and pretended statesmen who govern in their names. I hope your country and mine will remain at peace and be real friends."

The city of Brooklyn is building a new Hall of Records and the supervising board has asked the Masonic lodge to lay the corner-stone. It is to be regretted that the press of that city and New York have generally left the work of remonstrance to the Catholic press, as if it were a matter relating not to Christianity and American principles but to Catholicism. But at least these journals speak with vigor and deserve to be honored for it. The *Catholic Review* asks by what right the building is to be made in a sense "the property of a sect which is not and does not pretend to be Christian." "The absurdity as well as the injustice of the action, may be conceived by any Protestant or Mason asking himself how he would feel were the sometimes acting Mayor to invite Bishop Loughlin, or the Honorary and Reverend President of the Columbian Club, to perform religious rites at a public manifestation. Yet there are over 300,000 Catholics in Brooklyn, and we doubt, if all told, there are 3,000 Freemasons." The *Catholic Examiner* speaks no less earnestly: "This interjection of the clown Masonic into all our public celebrations and ceremonies is growing monotonous and nauseous. There is no reason or excuse for it. There does not exist, and there never has existed, any reason why this organization, with its ridiculous trappings, its beaproned members, and its absurd ceremonies should be singled out to take charge of the dedication of buildings which are the property of the general public. If private individuals like the jingle of the cap and bells at the laying of corner-stones owned by themselves, they have a perfect right to their preference, but buildings such as the Hall of Records belong to the people who, as a rule, do not approve of this mountebank business. If the members of the Supervisors' Committee were asked to allow the Ancient Order of Hibernians to officiate at the laying of the corner stone of the Hall of Records, they would doubtless scout the proposition as being absurd and impertinent. And yet it is a fact that this organization has just as much right to lay this particular corner stone as have the Freemasons."

An excellent plan of helping to ameliorate the woes which the "bitter cry" of destitute thousands all over the country proves to exist, is suggested by a correspondent who has proved its efficiency. It is for Christian bands to be formed in separate districts without regard to sect or party, having for their object to visit and assist the poor, under the guidance of city missionaries, where such are at work, and that with a view of cheering and strengthening the hearts and hands of these good men in their arduous task, as well as mitigating the sorrows of the poor. Such methods tend to unite Christians in Christ-like sympathy, and unobtrusively but effectively testify to the practical worth and influence of the religion inculcated by the Gospel of the grace of God. As a sample of the work done by such means our correspondent gives the following account of the little society she worked last winter: "Our amount for distribution was only about £30, and yet with that sum we were able to make and distribute nearly 200 warm garments; to give two tea-meetings, by which some who had never entered a 'Mission Room' were induced to attend; to help the poor, the sick and aged ones especially, with coal, bread, and groceries, besides rendering special aid, in other cases in times of sore need. Not only has relief been thus afforded to the needy, but the hard-working and faithful missionary, with whom it has been our pleasure to work, has been much encouraged, while by his advice misapplication of charity has been prevented."—*The (London) Christian.*

—Dr. Thos. Dunn English, of Newark, N. J., who has used tobacco from a boy is now at the point of death with a tobacco cancer in the throat.

A POLITICAL REFORM PARTY.

BY REV. C. C. FOOTE.

[Published by request of the Michigan State Association.]

The late Senator Howard, of Michigan, said there had been so many palpable Divine interpositions in the war of the slave-holder's rebellion that an atheist ought to be convinced that there is a God who rules in human affairs. He is a poor Bible student who does not know there are few truths in the Bible more clearly revealed than that of an overruling Divinity in national affairs. And the *principle* of Divine administration is clearly set forth. Here are two out of a hundred illustrations: Jer. 17: "At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it. If that nation against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it. If it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Prov. 14: *Righteousness* exalteth a nation, but sin is a reproach to any people."

Without the Bible it were an easy task to show that vice has been the ruin of nations. A rule of unrighteousness is therefore a fatal malady in national existence. A people or party that undertakes to run a national government by any other than a rule of righteousness becomes thereby disqualified for administering government. And a political party that seizes the reigns of government to run the same principally for the party, or in its interests, becomes thereby a traitor and an enemy to the people whom it undertakes to govern. And a political party that connives at, or refuses to put down, great national crimes becomes thereby guilty of the crimes it refuses to suppress.

Let us now call the two great national parties to judgment and try them by these righteous principles.

What are the great national crimes these parties connive at and refuse to suppress? That there are such crimes, and that they are connived at and unsuppressed "he that runneth may read."

Take *first* the liquor traffic. We parade before the eyes of the people the $900,000,000 as the annual cost of this traffic, licensed by the political parties that make laws for the nation. It is indeed a criminal waste of vast magnitude, that should consign the parties that sanction such a waste to everlasting infamy. But that item, appalling as it is, is but a drop of the sum total of the wickedness and woe involved in the licensed rum traffic. That $900,000,000 would not pay a tithe of the ruin wrought in a single family. Ask that broken-hearted wife whose husband, ruined by rum, is brought to her desolate home dead, how much gold would make her loss good? Your strange question would but add amazement to her sorrow. Go to that father, that mother, whose only child has been worse than murdered by rum; what amount of gold would fill the interminable depths of their sorrow? But these ruined families are multiplied by tens of thousands, from ocean to ocean. It is not in the power of numbers to give the sum of this appalling loss and ruin. A revolution of language that should make it a thousand times stronger would be too tame to describe the hell of this traffic legalized by the dominant political parties. Could we intensify and enlarge our sympathies a thousand fold until our consternation and anguish should be terrible as a moral volcano, even then our appreciation of these woes, horrible and eternal, would fall infinitely below the reality; no brush can paint it, no angelic eloquence can describe it. It can be known only by the millions who are the victims of the horrible experience. These ten thousand times ten thousand horrors piled on horrors awaken not a ripple of solicitude in the political parties that have the power to terminate them in a twelve month.

Are we not then justified, amply justified, in the inauguration of a reform party that shall slay this monster rum? lest the wrath of heaven fall upon a nation guilty of such crimes and ruin.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Second, there is fastened upon the vitals of the nation another enemy to the national weal, working a ruin possibly not personally so disastrous, but nationally quite as fatal. An enemy all the more dangerous : 1st, because it works in secret; 2nd, because the people so largely regard it as harmless; 3rd, beeause they know not that it is an enemy; and 4th, because in publie it wears the garb of friendship, but in seeret it plots treason and binds its devotees by treasonable oaths. Do these charges hold good concerning the oath-bound secret societies of the land? That they do can be proven by volumes of evidence.

These societies elaim the right over life and death without law or judge or jury. They assume to be a law and government in and of themselves as against all law and all government.

1st. What is the meaning of Masonic mobs? They mean that these secret organizations are so supreme, so above all law, that we have no right to examine or discuss their merits, or to expose their character, or warn men against them. I ehallenge the world to give any other reason for their murders or their murderous assaults.

2nd. Pres. Finney, Dr. Colver, Elder Bernard, and thousands of other ex-Masons declare Masonry to be a conspiracy against the State.

3rd. All Masonic writers of note confess and affirm absolute despotism to be a vital prineiple of Masonry. Thus affirmed Chase, Mackey, Morris, Pierson and Sickles.

4th. The Hon. Nelson W. Aldrich, Grand Commander of the "Grand Commandery of Knights Templar of Massachusetts and Rhode Island," said in the opening of a lodge in Providence, R. I.: "If I could speak worthily of the Grand Lodge I would say it was one of the most important organizations in this country. If this form of government was adopted in the country would it not be better than any now in existence?" And Grand Master T. T. Gurney, of Illinois, in his official report for 1880, says: "We do not believe that every construction of fraud as recognized by eivil law should be governing in a fraternal estimation of wrong. As Masons, we must determine what constitutes an offence in business transactions." These words are black with treason. Have the lodges of the United States, has a solitary lodge protested against such treasonable words? No. Why not? Because Masonry itself is treason.

And what are the politieal parties doing about this national foe to our free institutions? Doing? These parties have placed the administration of affairs largely in the hands of these enemies of republicanism. What more proof need we of the necessity of a reform party? More than half a century ago the Masons, by secret plottings had seeured nearly every office in the nation. Then you could not punish the crime of Masonic murder, as was proved by the trial for the murder of Wm. Morgan. Now they are again at their old game of monopolizing publie places.

Third, look now away to that vast territorial region between and among the mountains of the West. Already a curse and a blight politically and morally, worse than the ten plagues of Egypt, has settled upon it. Mormonism is the image and likeness of Mahomedanism: 1st, in the obscurity of its origin; 2nd, in its pretended revelation from heaven; 3rd, in its false religion; 4th, in its polygamy; 5th, in its aggressive spirit; 6th, in its purpose of universal ascendency.

The rapid strides towards its present alarming dimensions have all been made nnder the eyes of the two great national parties.

And there in the Distriet of Columbia, in the very capital of the nation, is the miniature sister of this latter day abomination. In a recent report of Mrs. Charlotte Smith, who has been employed by a Congressional committee to gather statements coneerning women engaged in various professions, she says: "1,600 rum saloons flash out their red lights to entiee the multitude, lieensed and fostered by Congress. Police reports show 100 houses of ill-fame, 300 assignation houses, and 600 women of doubtful virtue in the departments, plaeed and kept there by Congressional influence. Surely no further evidence need be given for the necessity of a reform party.

THE GRAND ARMY IN MAINE.

BY REV. H. H. HINMAN.

The greatest obstacle to the progress of the antisecreey reform is the disposition to apologize for, if not to justify, those orders that have been undertaken for benevolent and patriotic purposes. It is assumed that the end justifies the means. It is presumed that an order that originated with the defenders of the Union and whieh claims pre-eminence in loyalty to both national and state governments, should not be condemned, especially as it is powerful, popular and united, and ean control both money and votes. True, it must be admitted that whatever occasion there may have been for the organization in the dangers of the past, that occasion has passed away; and whatever may be the desirability of such an order for social purposes, the end could be just as well attained without the secreey; but so long as no fault eould be found with the conduct of its members it would be difficult to awaken opposition against them.

But when a great and powerful order throws its influence on the side of disloyalty, when in a bitter and terrible conflict it takes sides with the greatest foe to peace and prosperity that any people were ever called to encounter, it ceases to have any claims to forbearance, and becomes the open enemy of the laws and of the people. Doubtless the liquor dealers know their men in the Grand Army or they would not have shipped their whiskies in advanee. Doubtless, too, the temperance people of Portland knew what to expect or they would not have found it needful to make extraordinary efforts for self-protection, and the fact that we find these false defenders of the people inviting violations of the law and practically rebelling against its execution, will, I trust, open their eyes to the danger of every secret organization.

More powerful than the restraints of law is the force of public opinion, and any society or order that by reason of its secrecy is exempt from the criticism of its individual members, is largely exempt from the power of moral influences. Members of the G. A. R. are not worse than average citizens, but the system under which they aet is worse, and like every other organized system of secrecy will be found in the end to be the enemy of good government.

Washington, D. C.

WEEK-DAY SERMON.

BY E. E. FLAGG.

In the course of my daily Bible reading there is one text over whieh I have often lingered with peeuliar delight. It is found in Romans, 6: 7. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." The majority of us do to-day what we expect to do to-morrow. Our lives have no great heights nor eorresponding depths, but a very uniform level of homely tasks, petty erosses, and trials that are interesting to nobody but ourselves. Yet all the Lord wants of us is patient eontinuance therein. St. Paul's ideal Christian is not a creature of moods and tenses. He stands before us with that calmness, that equability, that God-poise, which will not be moved away from a single hope or principle or duty,—a model, not so much of remarkable heroism as of every-day faithfulness and fortitude.

I like that old theological phrase, "the perseverance of the saints," for it embodies the same precious truth which runs through the whole of the Pauline Epistles like a golden thread; that it is by the patient, faithful doing of God's will day by day that we come at last into "the glorious eompany" of apostles and martyrs. When patience has had her perfect work we are fit for such society and not till then. Patience is like a heavenly artist laboring to develop our lives to the perfeetness of a beautiful statue, bringing out a line here and adding a touch there, and so fitting it at last for an eternal plaee in the upper temple. And so let us be careful that we do not hinder her work. Beautiful lives are always patient lives, always steadfast lives; their only change is growth, but they have the grand persistence of all growing things, and if they find themselves imbedded in some rock of popular evil or wrong, the worse for the rock. They will rive it in sunder.

There is no moral foree in the great eoming conflict with the powers of evil like the family altar where prayer goes up continually for national righteousness and pure government; or like the men and women whose spiritual powers and eapabilities have been slowly, steadily developed under the homely discipline of common cares, common joys, common trials. And I could wish it might be given to those patient, humble souls, who unable, perhaps, to say or do much for reform yet pray and think aright on all the great questions of the day and thus create around them an atmosphere of right thinking upon these subjeets, to know that they are a part of the spiritual dynamite which God is preparing for the overthrow of the open and seeret iniquity that raises its defiant front all over our land to-day.

There is surely no need to be discouraged when the Lord requires of us but one step at a time. I am convinced that the stupendous amount of labor accomplished by some Christian workers and their power to hold out under it even to old age, is due not so much to any remarkable physical strength as to their observance of John Wesley's rule "to live by the hour," thus continually at work but never unduly strained. And what is that rule but a humanized version of our text, "Continuance in well doing." Let us take the encouragement to heart, we who cannot do great things, and remember that it is patient perseverence which shall win the crown of life, lighten the heaviest burden, shorten the weariest pilgrimage, and fill our hands with golden sheaves at the coming of the Heavenly Reaper.

NEEDS OF THE TIMES.

BY REV. LEVI KELLY.

We may need many things, but often that which we eonceive to be needed the most is the least we should seek for. The believer needs much grace in order to show the nature of his faith. He seeks this in preferenee to all other things. It may seem the least in demand in the market, but its value will not be disputed in the outcome. The unsaved look with disdain on that which humbles human pride, but to the "tried and true" the reverse is their highest enjoyment.

The need of the church is grace. The dispute about sects, and how to unite them, and what methods are best, will all vanish when she gets just what she now professes to have. Great pretensions to numbers, wealth, influence and intelligence are simply used as a disguise. One may paint a dead body in likeness of a living one, while rank putrifaction is dissolving its parts. The nominal church is almost crazed in the pursuit of seholastie distinctions, just as if sueh things made the Bride, the Lamb's wife. She needs humbling in the dust and to give up her worldly display and pompous assumptions.

We demand, yea, the times demand, a church such as Bro. Paul deseribes: "Christ also loved the ehurch and *gave himself* for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a *glorious* ehurch, not having spot nor wrinkle, or any such thing; but that it should be holy and without blemish."

Show us a ehureh whose ministers prefer poverty to wealth, suffering to ease, persecution to popularity, death to life, hunger to fullness, want to plenty, humility to pride; and its members of the same make-up, and we will show you an apostolie church over whieh the Lamb of God would rejoice.

Will you, reader, hear us for a moment? What resemblance has the ehurch to-day with the one the New Testament describes? The easy-lamp, lavender style of Christianity which meets us on a fair Sunday morning on the way to the so-ealled house of God, one would suppose was a turn-out expressly to show the latest style of how dry goods could be cut to pieces and sewed together in a most marvelous way, as intricate and unartistic as human genius could devise; and that the God such creatures worship must deal heavily in dry goods, or took particular delight in seeing his worshipers dressed in the latest style. O tell us, what are the moral perceptions of such people as regards the spirituality of divine worship?

Do you, my reader, (Christian reader,) really believe that under the divine sanction, the church was anointed and empowered to reclaim this world, and that we need such fullness less now than then? or do you, like some, entertain the idea that by some unaccountable way we have this same power hid away in a very mysterious succession from the fathers down and absorbed in the church universal? Let me tell you, each of us needs individually just this Holy Ghost outfit, or we are shorn of our strength. Here lies the ground of sueeess. If we build without the corner-stone we build on the sand. Will you bend your knees in humble prayer and ask and insist until you get it?

Wm. Lloyd Garrison, the son of the noted abolitionist, recently read a paper before a "liberal elub" —a better name would be infidel club—on the question, "What religion can liberals give their children." Although this unworthy son of a worthy father repudiated the religion of the Bible, yet he eonfessed his inability to find a satisfactory substitute in any of the teachings of infidelity. Speaking of his ehildren, he is reported as follows: "He sorrowfully confessed that his churehless children have lost 'the noble, uplifting hymns' by which 'martyrs and saints have been sustained.' They have lost, also, 'familiarity with the Bible, which, interpreted aright, is, after all, the Book of books for the inspiration and eomfort of humanity.' He had been to

hear Ingersoll, and was not sorry that he left his little ones at home. Materialism fills no void and brings with it animalism. He had rather have his children Calvinists than drunkards, smokers, and geuerally morally loose. The transcendental worship of humanity he pronounced absurd."—*Gospel Messenger.*

RELIGION OF MASONRY.

It can clearly be shown that the ancient mysteries of Egypt, Asia, India, Judea, Greece and Rome conformed to the prevailing religions of the countries in which they existed. In fact the religions of these countries were but the outgrowth of the ancient Masonic mysteries which were veiled in allegorical fables, teaching the masses from their symbols and emblems, the knowledge of the one God and the immortality of man. But in the main fundamental characteristics, the ancient mysteries of all the nations of antiquity were similar, differing only in detail and in minor ceremonies. The ancient emblems and symbols of Osiris and Isis in Egypt were exemplified in the Egyptian pantheon. In Greece and Rome by the Grecian mythology. The outward details in India conformed to the religion of Brahma; in China to the teachings of Confucius; in Judea borrowed from the Persian Empire and the Kingdom of Tyre, with whose king a close alliance was formed by Solomon, King of Israel, and the religion of Masonry conforming to the peculiar ideas of the Hebrews, was curiously interwoven with the Jewish religion.

Coming down through the ages, from the advent of Christ, it was carried along by the operative Temple and Cathedral builders of the middle centuries until its ritual and ceremonies became still further modified and revised about 200 years ago, and even in this century has changed in minor details.

How natural to conform to the prevailing Christian religion, and in all countries where a belief in the Jewish or Christian religion prevails, on every Masonic altar the Bible is recognized as one of the great lights in Masonry. At the same time in India the sacred writings of Brahma, the teachings of Zoroaster in Persia, the Maxims of the illustrious sage Confucius in China, and the large number of the followers of Mohamet place on their altars the sacred books of all their different religions and recognize the rules and maxims therein contained. And in every land wherever Masonry is practiced, under whatever religion may be prevailing the institution preserves the universality of its two grand fundamental characteristics, believed in by all nations and all religions of the unity of God and the immortality of man. Hence all difficulties vanish, and recognizing these two cardinal principles, Masonry is universal. Across its threshold, believing in God, no other test of faith is required, no questions can be raised as to *what creed* a brother may believe in, or what his political affiliations may be and all are united in advancing the brotherhood of man and the fatherhood of God, and circling the globe, following the course of the sun, the gavel of the master calls the craft at work and welcomes around its altars the natives of the Occident and the Orient, the east, west, north and south, as a universal brotherhood, as extensive as the dimensions of a lodge.—*The Freemason, Detroit.*

REPUTABLE GAMBLING.

[From a sermon by Rev. E. Frank Howe in the First Congregational church, Peoria.]

Those who engage in respectable gambling resort to all sorts of quibbles to make their gambling appear to be a species of legitimate business. They varnish it over with smooth names, "buying and selling." The places where it is done are called "Boards of Trade," "Stock Exchange," "Broker's Office," and so on. I do not mean that all transactions in Boards of Trade, Stock Exchange, or Brokerage are gambling operations, but I do say that these respectable names are made to cover transactions which are no more nor less than gambling, as dramshops are labelled "Office," "Sample Room," and the like. And every transaction, wherever made, or by whosoever made, in which the only value given is the chance to make what another loses is of the nature of gambling. Now I know very well that by sophistical twisting and turning it can be made to appear that much legitimate business is of this nature. But an honest man, I mean one honest with himself, need not be in doubt where the line between gambling and legitimate business runs. Did you buy wheat, or did you simply buy the chance to make the difference in the price of wheat to-day and to-morrow? Did you buy wheat or did you stake so much money on what the price of wheat will be at some future time? If the latter then you staked your money on a contingent issue, and that is gambling. One of the very worst results of this respectable gambling as carried on in speculating is that it so blunts men's moral sensibilities that they fail to see the distinction between right and wrong and put upon themselves all sorts of deceptions to justify their course.

It is easy for a man who is not dealing in options or margins to see that it is nothing but gambling, and it is very difficult to convince one who is dealing in options, though he be intelligent and an active member of the church, that this business is not just as legitimate as buying and selling strawberries.

A man will go into a room and see men staking their money on a game of cards or the turn of a wheel, and when these men call themselves "sporting men," and talk about their "business," he calls them gamblers, and their "business" gambling. That same man will squat for hours before a blackboard upon which the ups and downs in the price of grain, stock, etc., are written, waiting for what he thinks a good chance to stake his money on what he thinks the price will be an hour, a week or a month hence, and call it buying or selling wheat, stock, etc. He does not want any wheat, and he knows that the man with whom he is dealing has none to sell. Neither of them expect that one kernel of wheat will ever be moved one inch on account of their transaction. It is

SIMPLE, PURE BETTING,

as much gambling as staking money on a horse race or a cock fight. Or he will go into a room full of men who make bedlam by shouting that they will sell so much of this, that or the other to be delivered at a certain time, and watch his chance to stake his money on the chance that the article will be worth more or less at that time, and call this buying and selling; call this business. Perhaps probably not one of the men shouting themselves hoarse as to the price at which he will sell this or that or the other, has a particle of this, that or the other to sell, or expects to have a particle of it. And the one buying knows that he has none, and he himself does not want it if he has any. All he wants or expects is the difference in price if it shall be worth more at what is called the "time of delivery." And if the price is less he expects to pay the difference. He simply stakes his money on the contingent issue as to the future price of the article. It is gambling pure and simple.

ITS DEMORALIZING EFFECTS.

And this leads me to the other point that this gambling has all the demoralizing effect of the disreputable gambling. It blinds to moral distinctions. It comes right into the church and takes men who are honest and makes defaulters, forgers and swindlers of them. It has taken multitudes of church members who were not hypocrites, men who were sincere in their desire and purpose to lead a true Christian life, and has put them into the State's prisons of our land, and, worse than putting them there, it has made them such that they ought to be there. It makes them moral wrecks on every hand.

A SAD STORY.

It takes promising young men and ruins them financially and morally. Let me give you an instance. I knew intimately a young man who went into a store in Boston. He proved to be very capable in business and was rapidly advanced in position and salary. When one firm went out of business another that had seen him at once engaged his services. After a little he began to tell of the talk in the store about making money in mining stocks. One day one man had made so much in a single day. I saw the danger, and I said to him over and over again, "Stick to your business and do not touch mining stocks or any other form of speculating." One Sunday I found him and his mother in great trouble, because, as he said, he had lost from his pocket $50 of his employer's money. He told a plausible story about it, and yet I knew it was not true and so told my wife when I went home. He induced his mother to draw $50 from the savings bank to make good his loss. He promised to return it from his wages. He not only never did, but he never even gave her any of his wages for their support. What I feared was true. He had begun gambling, following the example of business men about him. He kept at it till he lost every cent of his mother's little patrimony, till he committed forgery and was kept from prison only by settling the matter, till he lost his situation, till he became so thoroughly untruthful and dishonest that no confidence could be placed in him.

HEARTLESSLY CRUEL.

Again, like disreputable gambling, it is heartlessly cruel. One of the most terrible results of all gambling is its destruction even of natural feelings of sympathy. This is a natural result, for the whole purpose of gambling is to secure what is another's without rendering any value in return. As I said in the outset, it is covetousness in its purest form, entirely unadulterated or unassociated with anything good. It is selfishness without one particle of regard for another. It is not strange, therefore, that gamblers come to look with indifference upon the most revolting scenes of distress. Gambling houses are the frequent scenes of suicides from remorse. Gamblers look with indifference upon this distress. They also will, by tricks and treachery, lead the innocent and unsuspecting into ruin. They fleece their victims mercilessly. Respectable gambling is as cruel as the disreputable. It aims to bankrupt men. It attempts it by tricks as cruel as any resorted to by those who are now for a time slinking out of sight or keeping quiet in our city. It attempts to force up prices that it may win the stakes. It resorts to all sorts of trickery that it may do this. It aims to get the control of all there is of a commodity, that those who have sold to be delivered at a certain time may lose their stakes. They call it getting up a "corner" and never was there a more appropriate name. It is as selfish, as cruel, as fiendish as putting a man in a corner by superior force and then compelling him to give up his money. It has in it the very force which makes it robbery. The man who gets up a corner is not only a gambler, he is a robber. And he not only robs his fellow-gambler, but he robs the community generally and especially the poor. A few winters since parties in New York got up a "corner" on coal. Prices were put up enormously. The rich who had laid in their winter's supply did not feel it, but the poor who could buy only a few pounds at a time and had no bin to which they could go, but must needs buy day by day or week by week, these who with difficulty could get money with which to buy at ordinary prices, were compelled to freeze or pay their royalty into the hands of grasping gamblers. Thousands of dollars were thus wrung from the hard earnings of the poor that these gamblers might win their bet. They laughed at their trick and cared not a straw for their shivering victims. And yet men get up these corners deliberately and still stand high in society, in church, in Sunday-schools, in Y. M. C. A., and enroll themselves among the "Christian workers." Out upon such respectability as that! Out upon such Christianity as that! It is time for the church to make her voice heard and cleanse her skirts and her roll from such degrading practices. No man who deals in margins is fit to be in the church, in the Sunday-school, in the Y. M. C. A., or among Christian workers, no more fit to be there than any other gambler. I think this church refused to give a letter a few years since to a member who had been caught gambling. I wonder if it would refuse to give a letter to a member caught dealing in margins!

DEMORALIZES LEGITIMATE BUSINESS.

This respectable gambling also demoralizes legitimate business. Prices are no longer governed by God's beneficent law of supply and demand. But they are pushed up and pushed down by artificial means—by trickery. The legitimate dealer does not know but that to-morrow a set of gamblers will push up prices so that it will be ruinous for him to buy and yet if he is to keep his business going he must buy. He does not know but that to-morrow a set of gamblers will push prices down so that his stock must be sold at a discount. This abominable practice which prevails to so large an extent in our land sends out its demoralizing influence through all branches of trade. It is the bane and curse of the business of to-day. These gamblers not only fill no necessary place in the business world, or in the community, but they prey upon it. They contribute nothing to the good of the community. The community and legitimate business would be a hundredfold better off if the whole herd of them were swept away. Not seldom is it that with them begin our financial pains. In fact the trails of their evil influence are legion.

NOT SO BAD AS RESPECTABLE GAMBLING.

Talk of disreputable gambling! Bad as it is, it is not a thousandth part as bad as this which is so respectable that it in no way affects a man's standing in society, or even in the church. The effect is as bad upon the individual as the disreputable gambling, and upon the community it is a thousand fold worse. I recollect a residence in Terre Haute which was pointed out to me as having been owned by a man whom I knew who had lost it by gambling. I recollect the impression it made upon me. There came before my mind the picture of his family going out of it, deprived of a pleasant home with nothing to show for it, and of the other man and his family moving into it. It was the only house that I ever

had seen or ever have seen which was lost by gambling—disreputable gambling. But you can find hundreds of homes, and you need not go out of this city to find some of them—homes in city and country which have been lost through this respectable gambling. You find like devastation from this respectable gambling everywhere. Where you will find one home lost through disreputable gambling you will find a hundred lost through this respectable gambling. It is estimated that $800,000,000 go into this maelstrom annually in New York city alone. And no small part of this comes from the country towns of our land; represents the small earnings and savings of the country. Some of it has been invested there by the owners, and much by those to whom it had been committed in trust.

But worse than devastated homes, worse than lost fortunes in old age, worse than the wastings of hard earnings and frugal savings, worse than any material loss, is the moral ruin which is wrought by this respectable gambling. It is time, it is high time, that the public conscience was aroused and educated in reference to this matter. It is time for society to put its ban upon this respectable gambling, and make it, too, disreputable. It is time for ministers to speak plainly and strongly upon this matter. It is time for the church and religious movements to be done with the gamblers of this sort. It is time for honorable business men who care for the true interests of commerce to shake off this vampire which has fastened itself upon the vitals of legitimate business.

—"One ounce of 'it is written,' gives more confidence than a ton of what we have felt."—*C. H. Spurgeon.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXV.—*Concluded.*

Stephen turned pale as death. He had not a cent invested in that bank or any other, and the news involved no personal loss to him—but the absconding cashier was no other than Mr. Felix Basset.

"It's bad business—will be for a good many, I am afraid," continued the other. "He's been falsifying his accounts a good while, and nobody suspected it."

Stephen's heart was heavy within him. He grew dizzy. It was like a moral earthquake. Could this be true of a man who had always *seemed* honest and upright, who had been so friendly to him, and whom he had trusted with the entire trust of a frank and unsuspecting nature? Yet there was the crowd, and a bank official on the steps talking to them, though it was cold comfort for these poor laboring men and women to be told that the law would do what it could to recover their stolen property, in the face of the bad success which had attended the law's efforts in so many similar cases.

Nelson Newhall was standing near. He turned round, saw Stephen, and nodded in recognition.

"I hope you are not one of the losers," said Stephen, forgetting Mr. Basset for a moment in pity for the many obliged to see the hard earnings of a lifetime swept away.

"All I have laid up was in that bank," was the quiet reply. "But those who have work and are able to work are not to be pitied. I know an aged couple whose all was invested there, and now they will have to eat the bread of public charity, which will be bitterer to them than death; and I can tell you of other cases almost as sad. God pity them."

"Amen," said Stephen, and he moved away.

The next scrap of talk which reached his ears was this:

"Church members ain't a bit better than folks that ain't. Things have got to such a pass now that when I hear of a man's cutting up as Basset has done I begin to ask what Sunday-school he is superintendent of."

"Come now, there's a question more to the point than that," gruffly put in another voice which Stephen recognized as Martin Treworthy's. "Basset was an Odd-fellow, wa'n't he? I say, better ask what secret society he belongs to."

It is a curious fact that while the press will record of a noted defaulter—the secular part of it with great gusto—that he belongs to the church and teaches in the Sunday-school, he may belong to the Masons, Odd-fellows, or any other secret society, and not a word on the subject be breathed by those same respectable journals. And we ask in the name of common fairness, why proclaim the one fact, and be silent about the other?

CHAPTER XXVI.

THE TRUE LIGHT SHINETH.

The crowd did not linger long around the bank when the uselessness of doing so became apparent. They dispersed quietly, and the building was left to itself, with its closely-drawn shutters, barred doors, and rifled vaults.

Stephen, in his first shocked bewilderment, had felt as if every prop of trust in his fellow-man had been knocked from beneath him. The facts proved to be that Mr. Basset had speculated on a large scale and under an assumed name, and when fortune turned against him he had to face two alternatives: discovery and the State's prison, or a lengthened exile in some country out of the reach of extradition laws, leaving discovery to come afterwards. Strictly speaking, however, there was but one alternative present in Mr. Basset's mind—the one last mentioned; and as in the words of the homely old proverb, "one might as well die for an old sheep as a lamb," why not crib enough of the bank's remaining funds to enable him to live comfortably in the strange land he must make his future home? But was Mr. Basset all those years during which he had passed in society for a Christian man and an honest citizen, a conscious hypocrite? By no means. He had caught the fever which seems almost indigenous to American life, to get rich suddenly, and had only verified the words of inspiration that "he who hasteth to be rich shall fall into a snare." He had gravitated to Odd-fellowship from the natural instinct of a man of weak principle to seek alliance with some system that in its "show of will worship," its teachings of a mere outward morality would flatter him with a sense of self-merit and prestige in the eyes of the world; and at the same time give him what a weak man always wants—an invisible advantage over others. "But did Odd-fellowship really have much to do with his fall?" inquires the "candid reader." We will try to be equally candid in our answer.

The writer once heard it remarked on the death of "the oldest Mason in the country"—one of that ubiquitous race which the order is continually burying, and of whom we are obliged to record that he had robbed the widow and cheated the fatherless, not on so grand a scale as Mr. Basset, but in ordinary business ways through the greater part of his life—that "Mr. H— would not have been such a rascal if he had not belonged to the Masonic lodge;" which remark has a true and a false side to it. "Mr. H—" had a turn for sharp practices, and a heart that was like the nether millstone when it was a question of his beloved dollars, but with neither of these two circumstances could the lodge be properly chargeable. It *was* chargeable, however, with being a secret, oath-bound organization, and as such affording just the right kind of covert for men to hide under who wanted to swindle helpless cowans, keep saloons, or rob banks; an indictment by the way to which every secret clan must answer sooner or later at the bar of an enlightened Christian public. I once heard a physician express the opinion that the common use of anæsthetics had a deterioriating influence on physical bravery. The very knowledge that an agent exists which will give perfect insensibility to pain takes away the courage to bear severe operations, and the same principle may account for some other things. People lament the prevailing dishonesty, the frauds and peculations too common even to excite surprise, and never stop to ask whether the prevalence of secret societies, each with their Masonic protection clause, may have anything to do with this state of things. Does not the fact that such societies exist, bound to shield each other against the consequences of "imprudent" acts, virtually tempt to the commission of such acts and thus put a premium on crime? We respectfully submit to all the philanthropists, moralists and reformers in the land whether it is well for government to charter these institutions and then tax law-abiding citizens with the enormous expense of following criminals through their secret labyrinths in a vain attempt to bring them to justice. And still more solemnly would we put the question to every pastor, "How far is the church responsible for the fact that our most noted forgers and defaulters are almost without exception nominal members of her fold?

The pulpit is silent while the young men of the country are being drawn into the countless lodge-traps which borrow their religion from the idolatries of ancient Egypt, and their laws from the despotisms of the dark ages; it lifts no voice of warning, no announcement of future woe against "them who seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Is it strange that her children fall an easy prey to the masked destroyer? that the clerk or the cashier becomes a Mason, an Odd-fellow, a Knight of Pythias, submits to their degrading ceremonies, adopts their "universal religion," and finally startles the community with some gross betrayal of public or private trust? Those readers who expect me to heap maledictions on the head of Mr. Felix Basset, and pursue him with scathing denunciations for his fraud and hypocrisy, will be disappointed. I prefer to keep my execrations, richly though he may deserve them, for others more deserving than he—for those who proselyted him to the service of the lodge in his penniless young manhood to make him tenfold more the child of hell than themselves, and last, but not least, for the pastor who could, by officiating at its Christless altars, give the lie to all his pulpit ministrations.

Stephen had not yet come to the point where he saw these things clearly, but Martin Treworthy's brave defence of the church against the lodge gave him a new respect for the old soldier; and what did him no harm, an added dissatisfaction with himself who had lost his right to do the same.

He re-entered his office with the feeling that it was a miserable kind of a world, shut his law books, turned down the gas and went to bed. But refreshing sleep after such a mental shock was impossible. He tossed restlessly about thinking over his first meeting with Mr. Basset, how companionable and kindly he had seemed; and how he had urged him to become an Odd-fellow. He went over in memory the initiation scene. He did not want to and struggled against it, but in that half-sleeping, half-waking state the will, like some captive Arabian genii, seems the victim of a power that revels in setting it all manner of grotesque tasks. As soon as he shut his eyes he saw before him the grinning skeleton, the lighted torches, the masked faces; and every time they passed before him the thing seemed more and more diabolical—like a dream of infernal regions. And then he seemed to be again in the little hill-country church of his fathers. It was communion Sabbath, and the candidates for admission, himself among them, were standing in a row before the table on which were displayed the simple emblems of our Lord's broken body and shed blood. He saw the pastor at the baptismal font as with uplifted hand he pronounced the solemn words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." And how in its heavenly pureness that scene contrasted with the other! Like the pearl and jasper glory of the New Jerusalem with the sulphurous smoke of the pit.

He finally dropped into a troubled sleep and overslept himself. And in the hurry of getting ready for the early train, for he was obliged to go away on some court business, he had no time to think of troublesome matters. And after all why should he be troubled? It was sad, it cut him to the heart that a man who had stood high in the esteem of the community should turn out a consummate rogue, but this was not the first experience of the kind, nor was it likely to be the last. Still he could not dismiss from his mind a thing that everybody around him was discussing, and which formed the staple news of the morning papers. He could not help overhearing one stranger tell another of a shocking suicide in a neighboring town, the result of a mind unbalanced by the loss of property consequent on the bank's suspension. Of course it must have been a weak mind at the outset, with no strong supports in either philosophy or religion, but this did not tend to make the case less, only more pitiful.

"Basset's safe in Canada by this time," remarked one of the two strangers, both of whom had a decidedly clerical look, and were in reality two D. D.'s returning home from a conference meeting.

"Yes," returned the other. "All our successful rogues will be likely to make Canada their place of retreat till we can have an extradition law that will reach them. But how a man enjoying so high a degree of public confidence and esteem could forfeit it all for wealth he can never properly enjoy is a mystery that even the power of a sudden and overwhelming temptation does not to my mind fully explain. I account for it rather on the ground of a general and widespread corruption, a kind of moral miasma that taints church and state. One of the unfailing signs of that national decadence which ends as in the French Revolution with the wreck of all law and government, is the lack of trust between man and man, which always follows where God is practically dethroned as he certainly is in our American nation to-day. As a patriot and a Christian I tremble for my country. The public conscience needs a great arousing. We want a Pentecostal outpouring of the Spirit on our sleeping congregations. This nation must be brought back to the basis of the ten com-

mandments, but then that will only be by the lever of a living church behind it."

His companion, who wore glasses, and had a mild Melanchton-like face, shook his head in sorrowful assent.

"You are right, brother. There is too little pungent preaching on the subject of common, everyday morals. We are puffed up with denominational pride when we ought rather to mourn our spiritual deadness. Oh, that the Lord would remember Zion and comfort again her waste places!"

These ministers were good men. They really felt what they said while they had not the smallest idea that they stood in imperative need themselves of "a great awakening" on one very important subject. Their churches swarmed with Masons and Odd-fellows, and though the reverend doctor with the face like Melancthon's hated secretism, he bore no testimony against it. The seal on his lips was partly ignorance. He did not know much about the secret orders and he did not want to know anything more about them. He believed, so he would tell you, if you hinted gently at his duty in this regard, in the expellant power of pure Gospel preaching. And while he preached the Gospel—and he certainly did preach it and live it—women filled his church, at the same time that their husbands and fathers and brothers were receiving a mock regeneration and new birth in Mason and Odd-fellow lodges. And yet he could mourn and mourn sincerely over the desolation of Zion!

But Stephen suddenly forgot their talk. Standing on the platform, ready for the northward bound express train, stood two men, one of whom carried a carpet-bag, and had a face so covered with huge red whiskers that scarcely a feature was distinguishable; and yet this one glimpse gave Stephen a curious feeling of having known him in some long ago period, as if they had met and become acquainted in some pre-existent state. It was not till hours afterwards that a strange suspicion flashed through his mind. *Could* this Esau-like stranger have been Felix Basset?

(*To be continued.*)

CORRESPONDENCE.

WASHINGTON LETTER.

DEAR CYNOSURE:—The statement of the funded debt of this district ($21,279,500) shows that this city, if not so populous or wealthy, is, at least, as extravagant as others. Estimating the population at 200,000, it gives a debt per capita of $106, or for each adult male of more than $500. I doubt if any other city is so greatly involved. Considering that one-half of all expenses are paid by the national government, it is a little remarkable that the debt should be so great. The fact however that it is represented by bonds at 3.65 per cent interest shows that the credit of the city has not been impaired. Since 1878 there has been a reduction of the amount by $1,641,400, and the interest charge of $96,349.

Political and official decapitation seems to have gone on briskly for some time past, but it is also true that many Republicans have been reappointed and more still remain as they were. It is a matter of congratulation that President Cleveland evidently tries to obey the Civil Service law in letter and spirit, and that he steadfastly resists the political pressure that party leaders bring upon him. Among those reappointed I see the name of our friend and co-worker T. F. Dolan, who has doubtless demonstrated that he is worth more to the pension department than the office is to him.

Among the names mentioned for District Commissioner, the most important office in this District, I notice that of Hon. S. C. Pomeroy. As it is expected to be a non-partisan appointment, there seems to be not a little probability that the distinguished ex-Senator will be designated for the place. The President has presumed to give the matter his earliest attention.

The following, clipped from the *Star*, does not seem to show a very prosperous condition of Chapter Masonry:

THE CONVENTION OF THE HIGH PRIESTHOOD.—At the semi-annual convention of the high priests and past high priests, R. A. M., of the District of Columbia, held June 29th, the following officers were elected: Jose M. Yznaga, G. H. P., president; Joseph Hamacher, P. H. P. No. 1, vice-president; Wm. R. Singleton, P. H. P. No. 7, secretary; Wm. Pittis, P. H. P. No. 8, chaplain; Wm. M. Hurley, P. H. P. No. 7, master of ceremonies; H. M. Gilman, P. H. P. No. 2 conductor; E. C. Elmore, P. H. P. No. 5, herald; Thos F. Gibbs, H. P. No. 3, guard. The present membership is 86. Lost by death since organization in 1872, 10 members.

It would be well if the Christian people of this country could be brought to consider that the Great and only High Priest known to the Christian religion is entirely ruled out of this order. Not only is his name not mentioned in its ritual, but is cut out and excluded. It follows of course that such a priesthood cannot be in any sense Christian or in harmony with Christianity, and yet, strange to say, many professed Christian ministers are giving their aid and comfort to this anti-Christ. When will they awake from their profound moral stupidity and look at this matter from a Christian standpoint?

Among the grand(?) things that have recently transpired is a grand reception given to the commander-in-chief of the G. A. R. Of course it was at the Masonic Temple, and a man heretofore unknown to fame received an ovation, not because of any service done to his country, but in order to advertise and honor an order by which its members seek political power and other selfish advantage.

H. H. HINMAN.

WAUKESHA NATIONAL REFORM CONVENTION.

KOSSUTH, Ia., June 26, 1885.

EDITOR CYNOSURE:—I snatch the first spare moment to tell you of our convention on the 17th and 18th in the Vernon U. P. church, Waukesha county, Wis. Prof. D. McAllister of Geneva College, Pa., was with us, and was the leading speaker in all the discussions. He was lecturer for the National Reform Association for several years, and is well posted on questions relating to government and religion. He made the address the first evening, clearly explaining the relation of constitutional and statute law. The national Constitution, he said, was part of the constitution of every State. Statute law had little force except where it conformed to Constitutional law. We had no basis for moral legislation in our Constitution. There was no law binding the government on the Sabbath question. He showed that the most important reform was to bring the nation to the standard of the Divine law. This covered the whole field of reform.

Sessions were held forenoon and afternoon on Thursday, the people spreading a sumptuous dinner at noon. I spent sixteen years of my early life in this neighborhood, and remember the exciting anti-slavery meetings held by these Scotch-Irish Presbyterians before the war. The last session Thursday evening was held in the Baptist church, Prospect Hill. Here Dr. Ingersoll, a brother of the noted infidel, enlivened the meeting by asking questions, and advocating the secular theory of government. Rev. J. B. Galloway acted as chairman.

Two sessions were spent in discussing the following resolutions, which were unanimously adopted:

"WHEREAS, Our beloved country is now more seriously threatened than ever before by elements of demoralization and ruin; such as intemperance, Sabbath desecration, infidelity, licentiousness, secretism, and the spirit of lawlessness in general, therefore,

Resolved 1. That as the only means of counteracting these evils, we should labor to secure the rule of Christian morals for the nation as well as the individual

2. That one great source of our danger, and political corruption is our lack of moral anchorage for the nation.

3. That after long experiment we have found that Sabbath laws, the Bible in the schools, the Christian law of marriage, and temperance legislation, can only be efficiently maintained by constitutional law.

4. That secretism in general, and Freemasonry in particular, is one of the greatest obstructions to moral reform, and the enforcement of such legislation. This evil is contrary to the law of God and to the genius of our free institutions; and, therefore, the charters of all secret lodges granted by our federal and State legislatures should be withdrawn and their oaths prohibited by law.

5. That the religious amendment, instead of infringing any individual's right of conscience, or tending in the least degree to a union of church and state, affords the strongest safeguard of both the civil and religious liberties of all citizens."

Those who took part in the discussion besides Prof. McAllister were Rev. J. B. Galloway, Rev. Isaiah Faris, Mr. Orvis, James Begg, Mr. Cristison, and others.

Prof. McAllister lectured in Waukesha on Friday evening, and I preached there in the Baptist church Sabbath. We had intended to work up the convention for Waukesha, but other meetings were announced at the only time when we could hold it. Secretism and sore-headed Republicanism are serious obstacles to reform at Waukesha. One of the pastors pledged me not to touch on prohibition, before allowing me to occupy his pulpit. I was struck by this sign over a livery stable attached to a saloon: "Free stabling. No accommodation for temperance men." I was told of some church members who complied with the condition—taking a glass in order to get accommodation. M. A. GAULT.

A LETTER FROM TRANSVAAL, SOUTH AFRICA.

We have for several months been engaged in going about through South Africa, while preaching the Gospel and praying for the healing of the sick. "He sent them to preach the kingdom of God, and to heal the sick." (Luke 9: 2.) A great number have already asked our prayers, and no small proportion of them have been healed, either entirely or in part, even of diseases that baffled all skill of physicians. Often, at once, remarkable cures are effected by the power of the Lord upon the prayer of faith. White and black, rich and poor, learned and ignorant, are equally asking our prayers, and the Lord proves to be willing to heal them all, upon the fulfilling of the necessary conditions. For sick ministers of the Dutch Reformed church we have even been asked to pray for healing.

At present we are laboring in the Transvaal, or South African Republic, as it is called. The civilized portion of South Africa is mainly divided in three parts: namely Cape Colony, Orange Free State, and South African Republic, or the Transvaal. At first after commencing the work of faith-healing, we spent a few months in Cape Colony, then in the Orange Free State, and recently arrived in the last named State.

I have been at work at and in the vicinity of Kimberley, where are found the extensive diamond diggings, which have yielded already millions of dollars worth of diamonds; but the price of diamonds is presently very low in comparison with what it has been.

From this place we were brought by a gentleman from Transvaal, by oxen-wagon, a distance of about 180 miles, which took us ten days and nights. This was a wagon weighing over 3,000 pounds by itself, being covered with linen, and furnishing accommodation for two families, those of the owner of the wagon and ourselves. This gigantic wagon was drawn by sixteen oxen, which was no hard work for them, for the same number of oxen is able to draw on this wagon a load of 8,000 pounds, if needs be. During these ten days of our journey we did not enter any hotel to take our meals, but the mistress, with her colored servant, did the necessary cooking in the field. Sometimes they found wood on the way which would do for fuel, but usually dried cows-dung must serve the purpose, and really made an excellent fire. In fact the fuel of the country people, in general, consists almost exclusively of this material, which, in the absence of other more desirable fuel, may be considered a great blessing. The gentleman who brought us had a cancer on the nose, for which we prayed before leaving, and before we got home, the cancer was taken away by the Lord.

Soon after our arrival sick people came to ask our prayers, and the Lord gave his blessing upon it. We also hold Gospel meetings every night, by which a general interest is created in religion. From all quarters we receive invitations to pray for the sick. We experience also much enmity in our work, just as well as Christ and his apostles did in the same kind of work. Satan cannot keep quiet when he sees a work going on by which his dominion is very much endangered. Scripture teaches us that bodily sickness is a work of the devil, and when Jesus, by means of the prayer of faith, gets a chance to destroy these works, then the devil is very much dissatisfied. Especially as the loosening of these physical bonds has a tendency to deliver the soul out of the snare of the devil, as both Scripture and experience teach. (Luke 13: 16). For this purpose he engages even some so-called ministers of the Gospel in his service, knowing they may greatly promote his cause. These persons have in this country still more influence than in America, since the people here feel more dependent upon their spiritual leaders. The ministers are mostly considered among the Dutch in South Africa as a kind of small popes, in their respective dominions. Disobedience to them seems to expose them to the ruin of their souls. Some of these unconscientious ministers consider what may be the most effective weapon against us, and they appear to come to the conclusion that it is to make the people believe that we heal the sick by resorting for aid to Beelzebub.

May this glorious work progress more and more over the whole world, in spite of the devil and his servants. Children of God pray earnestly and continually that all the works of the devil may soon be destroyed, for which purpose Christ, the Son of God, has been manifested. John 3: 8. W. HAZENBERG.

Cape Town.

THE DEVIL OR MEN, WHICH?

A brother urging a division of labor between the *American* and *Cynosure*, stated that the *American* should meet men in schoolhouses and the *Cynosure* should meet the devil in the church. Before going to battle, it is well both to count the cost and see who the enemy is. This injunction comes from the captain of the host, and we do well that we heed it.

The friends of the reform don't half realize the nature and power of the enemy they must meet and vanquish, entrenched as they are, in the dark lodges led on by Freemasonry. Not only men, but devils confederate are enlisted, organized, drilled, and dis-

ciplined, barricaded in dark lodges, and under the god of this world have full possession of church and state, and all social, financial and political influences. All, I say, the exceptions of the friends of the reform are only as the dark spots on the sun compared with its flood of light. This is the enemy we are to meet. He has one organized body, one spirit, one commander, and one work to do. He aspires to the control of the kingdoms of this world. He offered them to Christ, if he would only submit to his control, that is, worship him. Christ conquered him, and how did he do it? He did it by fasting and prayer; by toil, self-denial, suffering and death. He counted not his life dear, and he lived, prayed, fasted and toiled for no other end; and God gave him a triumphant victory.

In this way, and in this way alone, we must get the victory if ever we get it. We cannot divide the labor so that we are relieved from a direct conflict with the devil. Those who propose to so divide the forces that they meet only men in schoolhouses, will be only a paralyzed member of this army corps, and if they amount to anything, it will be only as they are attached to a living body, that drags them through the struggle as an incubus—a dead weight. Did Washington make such a division, when he sought God on his knees while leader of the colonial soldiers? Did Lincoln do it, when he not only prayed but called on the people to pray? Did Cromwell do it, while the diseipline of the army was conducted upon the plan of a prayer-meeting? It simply cannot be done in any other way.

The work of the reform is losing its power, becoming feeble, and the power of the enemy is becoming mighty, irresistible, because reformers cease to fast and pray that Almighty God may be always in the conflict, the power of his people, sending weakness, consternation, defeat and death into the ranks of the enemy. Instead of this many of the leading reformers resort to scheming, planning human inventions, dividing labors so that a part shall meet only men in schoolhouses, while others are assigned the terrible task of meeting devils in the church. And in this division they take to themselves the easier side, and assign the fearful work, which neither men nor angels unaided by the grace of God can do, to others. The *Cynosure* must meet the devil, the *American* must meet men. The *Cynosure* editor is a man of like passions with ourselves, even as Elias was; he claims no especial sanctity over his brethren, but his work has been a success. * * * The measure of success he has obtained has been by suffering, and this endured by toil, self-denial, fasting and prayer. While it is far from me to become his eulogist, I would call special attention to his suffering in his struggles in the reform work. Who would be willing to endure what he has endured? Let it be closely studied, for it is the only method by which the reform can triumph.

Those who aspire to be successful workers in the reform must answer to Christ the question, "Are ye able to drink of the cup that I drink of? can ye be baptized with the baptism I am baptized with?" All that the editor of the *Cynosure* has accomplished, has been done by suffering. The editor of the *American* must succeed in the same way. Reform work cannot be so divided that he "can meet only men in schoolhouses." Though he leads in politics, he will be called like Cromwell, Washington, and Lincoln to meet the devil, and he must triumph as a toiler and a sufferer. He must be fitted for his work and victory by *suffering*. The *Cynosure* has done it, is doing it, and must do it. But, brethren, we need not stop here. We shall triumph. Cromwell triumphed, Washington triumphed, Christ triumphed, and you will triumph. The *Cynosnre* has gained its present position by suffering and toil. It must advance upon the same plan and so must the *American*; undivided, joined heart and hand we must stand side by side meeting the world, the flesh, and the devil, by fasting and prayer, by toil and suffering and the day of triumph will certainly come.

THE OLD MAN AGAIN.

PITH AND POINT.

THE HOLY SPIRIT AGAINST MASONRY.

The *Cynosure*, sent by some friend, unknown to me, has been a blessing to my home. My children and wife enjoy it with myself, very much. I have been a Mason myself; but, praise God, before I ever heard any spoken opposition against it the Holy Spirit spoke against it in my inmost being. When I would be in the lodge with all manner of sinners, the whisper was, "What fellowship hath Christ with Belial?" I praise Jesus Christ our Lord that he has given me grace to witness a good confession, even in Texas, against Masonry, and by his grace I expect to do all in my power to pull down the secret empire. I have circulated some of the copies of the *Cynosure*, and will still do so May the Lord help us to see that the body of Jesus Christ is "one body" and every one that is in Christ are members of that body.—PHILIP ALLEN, *Ennis. Texas.*

THE CHURCH UNION CONGRESS.

In the *Cynosure* of June 11th there was a notice of the Church Congress, held at Hartford. That "Unique Assembly" was certainly working for a very worthy object. Allow me to say that there is quite a large body, or "sect" if you please, of Christians that are working for this same object. In the "last great day" when we all shall meet around the judgment throne, if we call ourselves Wesleyans, or Lutherans, etc., the Supreme Judge may profess unto us, "I never knew you;" for Wesley, Luther, etc., were but men after all. If we are followers of Christ let us call ourselves Christians. Without the Bible there would be no Christians in the world, therefore, let us throw away all man-made doctrines and take the Bible and that alone for our guide.—IVANHOE, *Wayland, Mich.*

LODGERY AND TEMPERANCE.

I saw in a late *Cynosure* the views of an old mother in Israel on temperance and Masonry: first temperance then Masonry. Let me say, in due respect to this good old mother, that is impossible. Wherever Masonry has obtained a foothold in church or state it has brought them under its fearful influence. What can the poor temperance people do with a Masonic jury that has sworn to stand by each other right or wrong, with no less penalty than having their body severed in two, etc. May God help the American party to cut entirely loose from all secretism. This is the prayer of one who was once hoodwinked, but now is free in Christ, whom Masonry denies. My life for prohibition and the American party, cleansed and purified from lodgery.—D. BENJAMIN, *Seymour Lake, N. Y.*

THE UNDERTOW OF TRUTH.

Everything is moving along quietly here, but there seems to be an undercurrent working against secretism that augers no good to the many societies now forming. —E. R. ATWOOD, *Lostant, Ill.*

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON III, July 19.—Omri and Ahab.—1 Kings 16: 23-34.

GOLDEN TEXT.—The way of the wicked is an abomination unto the Lord.—Prov. 15: 9.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Success is no measure of character.* vs. 23–28. Since the death of Jeroboam Israel had been governed by usurpers and torn by fiercely contending factions. The people had license but not liberty. The false worships he introduced had spread like a vine through the body politic and this was their legitimate fruits. The successful adventurer who cut off all Jeroboam's family, meets himself with a similar retribution. His son is slain in a drunken carousal by a traitorous captain, who seems, however, to have had a no hold on the affections of either the army or the people, and after a brief reign of seven days he burns the palace over his head and escapes capture by suicide. We have now our first glimpse of Omri, as a successful general waging war against the traitor who has murdered his sovereign; and so far it is a favorable one. The army by whom he is evidently idolized want to make him king, and they carry their point, for the notice as another proof of Israel's decadence that the *people* no longer rule. There is a sad alteration since the days when that orderly and dignified assembly met at Shechem to claim their constitutional rights from Rehoboam, but it is only a picture of the state to which false worships will reduce any nation. Where there is no fealty to God there is no trust in man, and the springs of patriotism dry up. It is recorded of all these usurpers, that "they walked in the ways of Jeroboam who made Israel to sin." Even the lightnings of God's judgments could not open their eyes. In the words of the prophet, "they had become brutish, they had no understanding." Masonry in modern times takes away the true God, and substitutes the Grand Architect of the universe; and the effect is the same as in all false worships,—blinding to the mind, deadening to the conscience, stimulating to the passions. Omri is loyal to his master. Will he be loyal to his God? From beginning to end his reign is one of unparalled success, yet "he did worse than all that were before him." Unlike his predecessors, he receives no warning of future judgments, but finishes in peace a career unexampled both in prosperity and wickedness, and leaves his son to mount an uncontested throne.

2. *The tendency of evil is always to worse.* vs. 29–34. Judgments have but hardened the hearts of these Israelitish kings. Will the goodness of God lead them to repent? But the record grows only sadder and more shameful. Ahab marries the infamous Jezebel and openly establishes the worship of Baal Jeroboam had instituted a false and corrupted Judaism, but in Ahab's reign we have pure and simple Baalism, unconnected with a single pure rite or established ordinance of the true religion. The trend of error is always downward. One tiny hole in the dyke will let in the destroying flood. We must fight the beginning of error and base principle, or by and by fighting will be useless. A striking example of the national recklessness is shown in Hiel's braving the curse on the builder of Jericho. There was no fear of God in the land; no dread of his judgments. The nation had become a moral Sahara.

LIGHT FROM THE WORD.

Do God's judgments always come in this life? Ecc. 8: 11. 1 Ti. 5: 24. What is the influence of false worships on the understanding? Is. 44: 19, 20.

"Omri wrought evil." Of Omri it is said that *in the eyes of the Lord* his conduct on the throne was worse than that of all the kings before him. The particulars are not in the history directly stated further than that he carried out with vigor the fatal and ruinous policy of Jeroboam. But if we refer to the prophecy of Micah (6: 16), we find this remarkable verse: "For the *statutes of Omri* are kept." We cannot doubt that these "statutes of Omri" were measures adopted for more completely isolating the people of Israel from the services of the house of the Lord at Jerusalem, and of perpetuating—perhaps of increasing—their idolatrous practices. His encouragement of idolatry is incidentally confirmed by the fact that he brought about a marriage between Ahab, his son and heir, and Jezebel, the daughter of Ethbaal, king of Tyre.—*Kitto.*

"In the eyes of the Lord." If their deeds are hidden from men, they are not hidden from him whose eyes are "in every place beholding the evil and the good." If they sin daringly, and men look on approvingly, God also looks on, who will bring every action into judgment. —*Newman.*

"And did worse than all." Probably, like Jeroboam and Baasha, he also had his opportunity of restoring the spiritual strength of his people by returning to the pure worship of God, and threw it away, doing "worse than all."—*Alfred Barry.*

"And Ahab . . . did evil in the sight of the Lord above all that were before him." The same words are used of his father in ver. 25. It is not difficult to see in what way Ahab's rule was worse even than Omri's. The latter had gone beyond his predecessors in the matter of the calf-worship. But the calf-worship, however it may have deteriorated in process of time, was nevertheless a cult, though corrupt and unauthorized, of the one true God. Under Ahab, however, positive idolatry was established and fostered.—the worship of foreign and shameful deities.—*Pulpit Com.*

"And he took to wife Jezebel, the daughter of Ethbaal." The weakness and the sin of Ahab is seen in his putting himself deliberately in the strongest temptation to forsake God, by marrying such a heathen as Jezebel. That person is already more than half fallen who deliberately rushes into temptation.—*Pel.*

"And went and served Baal and worshiped him." Baal and Ashtoreth, or Astarte,—whence our word star,—were the chief Phœnician deities, male and female respectively. They correspond to the Assyrian *Bel* and *Ishtar*. The sun was regarded as the emblem of Baal, and the moon, or the planet Venus, as that of Ashtoreth. Hence the worship was connected with that of the heavenly bodies. Ashtoreth was to the Phœnicians what the goddess Venus was to the Greeks. Hence the worship of these imaginary deities was associated with fierce, and at the same time the most licentious and infamous, rites. Consequently it was productive of the greatest profligacy and wickedness, and was especially abhorrent to the God of infinite purity and truth.—*Todd.*

"He reared up an altar for Baal." It was large enough to contain an immense crowd of worshipers. It stood apparently within a great walled enclosure, and rose in such strength as to seem like a castle. A huge image of the Sun-god, flanked by idolatrous symbols, was seen within, amidst a blaze of splendor, reflected from gilded and painted roofs, and walls, and columns. A staff of 450 priests in their vestments ministered at the altars, and Ahab himself attended the worship in state, presenting rich offerings: doubtless amidst all the wild excitement and license which marked the service of Baal.—*Geikie.*

"And Ahab made a grove." Rather, a wooden pillar which represented the Phœnician goddess Astarte. The original word is *Asherah*, the primary sense of which is *fortune, happiness, prosperity*, just as *Fortuna* is deified by the Romans. Etymologically, it is the goddess Astarte, so famous among all the people at the extremity of the Mediterranean. She was the eastern Venus, sometimes represented as the *Stella Veneris*, or star of Venus. —*Tayler Lewis.* A temple to Asherah, the Canaanite Venus, was built, apparently in the precincts of Jezreel, 400 priests ministering in its courts and offering on its obscene altars. Of this Jezebel was the especial patroness, maintaining the whole establishment at her own cost. —*Geikie.*

"He laid the foundation thereof in Abiram his first-born." In exact accordance with the words of Joshua's curse, he lost his first-born son when he began to lay anew the foundations of the walls, and his youngest when he completed his work by setting up the gates. We need not suppose that Jericho had been absolutely uninhabited up to this time. The contrary is implied in 2 Sam. 10: 5, and perhaps in Judges 3: 13. But it was a ruined and desolate place, without the necessary protection of walls, and containing probably but few houses Hiel re-established it as a city, and it soon became once more a place of some importance (see 2 Chron. 28: 15).—*Cook.*

IMPORTANT CHANGES IN THE POSTAL LAWS.

Important changes in the postal laws went into effect July 1. That of most general interest is the practical reduction of the rate on letters, a letter weighing one ounce being carried for two cents, in stead of the limit being one-half ounce as heretofore. Under the act of 1883, the letter rate on each half ounce or fraction thereof was reduced from three to two cents, and now while the price remains the same a person is enabled to send just twice as large a letter. By this law it is also provided that drop letters shall be mailed at the rate of two cents per ounce or fraction thereof, including delivery at letter carrier offices, and one cent where free carrier delivery is not established. It is further provided that all publications of the second class when sent by the publishers thereof from the office of publication, including sample copies, or when sent from a news agency to actual subscribers or to other news agents, shall be entitle to transmission through the mails at one cent per pound or fraction thereof, such postage to be prepaid as now provided by law. Another important change is that authorizing the issue of a special stamp of the face value of ten cents. When this stamp, in addition to the lawful postage, is attached to a letter, the delivery of which is to be at a free delivery office or at any city, town or village of four thousand population or over, it shall entitle such letter to immediate delivery at any free delivery office designated by the postmaster general as a special delivery office. Such specially stamped letters are required to be delivered immediately within one mile of any special delivery office between 7 o'clock in the morning and 12 o'clock midnight.—*Public Ledger.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; E. W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religious or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Llma, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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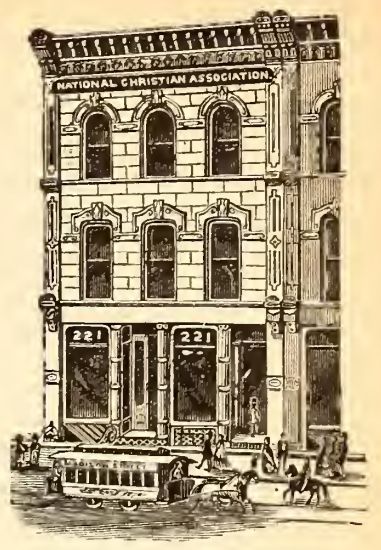
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C. B. WARD, Secunderabad, India.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

☞ Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in THE *CHRISTIAN CYNOSURE.*



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 9, 1885

IS MASONRY A RELIGION?—A brilliant and popular young minister says: "Nine out of ten Masons do not regard Masonry as a religion, and when we assail it as such, they are not reached or influenced by our arguments. How are we to reach and convince them?"

Read to them the following from *The Freemason*, Detroit, June 13th:

"RELIGION OF MASONRY."

"It can be clearly shown that the Ancient Mysteries of Asia, Egypt, India, Judea, Greece and Rome conformed to the religions (polytheistic,) of the countries wherein they existed. In fact the religions of these countries were but the outgrowth of the ancient Masonic mysteries which were veiled in allegorical fables, teaching the masses from their symbols and emblems, the knowledge of the one true God and the immortality of man."

Read the whole article elsewhere. If the worship of Isis, Osiris, and the idol gods of India, Greece and Rome were religions, then Masonry is. To deny it is self-stultification. Its one god is Satan, the god of this world.

SECRET CONTROL OF COLLEGES.

"AMHERST, Mass., June 14, 1885.

DEAR SIR: The following circular note from the alumni of Amherst in Columbus, O., speaks for itself:

"'COLUMBUS, O., June 1.

"'DEAR SIR: The alumni of Amherst college in Columbus have decided unanimously to vote for George A. Plimpton, of New York, to fill the vacancy in the Board of Trustees. They trust their action will command your approval, and have some influence to persuade you to vote in like manner.

"Signed, J. R. Smith, Henry J. Booth, Thomas P. Ballard, L. D. Kaufman, George T. Sparks, George M. Lattimer, G. Stanton Coit, H. N. Galloway, Committee.'

"In a trustee our college needs earnest loyalty; the strongest desire to see Amherst yet more prominent among the leading colleges of our country; tried business ability and energy; a wide and thorough acquaintance with the educational men, methods, and institutions of the day, and withal, as a baiance, a wise conservatism.

"In every particular Mr. Plimpton meets the requirements. His loyalty needs no statement. His business capacity and his thorough acquaintance with educational affairs are fully assured by his position as a leading publisher of educational works.

"Yours, very respectfully,

"SIGMA CHAPTER OF DELTA KAPPA EPSILON."

The *Nation* (N. Y.) gives the above circular with stringent comments. It condemns this attempt to control colleges by electing secretists as trustees. But, like almost the entire American press, it omits the chief point of the indictment, which is that the lodge system is organized deism and so anti-Christ. When Cambridge went back on its motto, "Christ and his Church," Amherst took it up. The lodge is now seeking to smother it.

STATE OF THE ANTI-SECRET CAUSE.

Duff Green, speaking for the slave-holders, in the United States *Telegraph*, 1836, said: "Our chief danger lies in the Abolitionists' organized action upon the consciences of our own people. If suffered to go on, we shall soon find springing up among ourselves a belief that slave holding is sin. And if that sentiment prevails, a man's life will be worth nothing to him so long as he owns a slave."

The Abolitionists did "go on;" and so did the slave-holders. The one appealing to God by "concerts of prayer," and to men by argument. Two world's anti-slavery conventions were held in London. The slave's cause was pressed in the general religious bodies and mission boards which were rent asunder by "the dark spirit of slavery." And in 1857 a convention was held in Chicago: "To divorce American missions from American slavery." The divorce was soon effected. Six years before, a Methodist Bishop (Andrews,) had been set aside for slave-owning; and though the slave-owners controlled Congress, assaulted Sumner, spit upon Representatives, as Gov. Slade, and planned and nearly executed an empire, comprising our slave States, with the purpose of adding Mexico and the States of Central America, prayer and testimony prevailed against the best plans of rebellion ever laid; though predicated on cotton, the leading article of commerce; and backed by the money power which owns Egypt, directs Turkey, governs two hundred millions of people in India,—whose religion is that of "beasts" and "false prophets."

During our long agony with the slave power, whose council-chambers were Southern lodge-rooms, the lodge itself was spreading North and South; initiating in the North and starving and shooting in the South. But when slavery fell, the lodge-question was resumed. A National Christian Association was formed, Bishop David Edwards, president, to explain the difference between the religion of Christ and the religions without Christ, between the religion which takes the soul to God and that which leaves it in the lodge, the religion of God and the religions of Satan. And though, during our national agony and bloody sweat, the lodge has made its way into and silenced the presses and pulpits of the leading Christian denominations and political parties, something has been done. Old staid German and Scandinavian Lutheran churches, which supposed themselves proof against the lodges, have found its serpents winding up the legs of their communion tables. Synods, conferences and associations have discovered the identity of the lodge religions with the strange altars and shrines of the Scriptures; and hundreds of good men have repented of their oaths and wicked obligations, and turned their rituals inside out; and light has so far spread that if now those who abhor the lodges and their hateful brood can be brought to act up to their present convictions, the false worships must speedily fall. How shall this be done?

1. We answer, by united, and not by separate denominational testimony. A Lutheran, Wesleyan United Brethren or Presbyterian body fights, or is supposed to fight for its "*distinctive principles*." This is contending in denominational armor and not "in the whole armor of God."

2. Still, to avoid confusion and misunderstandings, the method proposed by the Wheeling Presbytery to the United Presbyterian General Assembly seems eminently sensible and just, viz.: that the denomination appoint, and by collections and contributions, pay its own agents, to canvass the churches under their respective care, and to call the people to repentance, fasting and prayer. The commission of the United Brethren Conference at Fostoria, of twenty-seven brethren to "revise" the Constitution and Confession of Faith, is about on a par with calking and painting the ship while the enemy is in sight and the guns in battery.

Fifty one years ago the Andover Faculty (Woods, Stuart, Porter and Skinner,) petitioned their Legislature to rescind Masonic charters and prohibit their oaths. All the churches in their vicinity, inspired by the example of their leaders, required applicants for membership to abandon the lodge. Even Episcopal bishops took part then in the holy work of church purification: and if the thorough methods of Nehemiah, Hezekiah, Josiah, and the other reformer kings had been faithfully followed, our churches would not now be in the condition of God's ancient church, when by the infiltration of heathen ways and worships, God hated and despised their religious meetings. Amos 5: 20–26.

The National Christian Association at its late annual meeting in Chicago, appointed a committee to procure and provide for a "National Evangelical Convention," to consist of all denominations of Christian people, to meet perhaps in the early autumn. By thorough previous visitation it is believed representative men can be induced to co-operate in such a convention, who would fairly represent the opinions of three or four millions of people. And if the religious prints which exchange with the *Cynosure* will favor such an American gathering, and nominate men whom they would desire to have take part in its deliberations, those men will be visited, consulted, and put in communication with each other, before anything definite is determined. No convention should be called unless there shall be found a concurrence of sentiment sufficient to make the meeting desirable and to ensure success.

THE CHICAGO STRIKE.

The traffic that rolls by the office of the *Cynosure* on West Madison street dropped out of its roar last week Tuesday, the rumble of the street cars that pass every minute. The conductors and drivers of the West Division Street-car lines had left their familiar places on a strike. Next morning three cars started down town on Madison street. Some hundred and fifty police, deputy sheriffs and men from the dective agencies guarded them, but a mob of thousands along the eight-mile trip finally overpowered them at Halsted street, near this office, and the strikers, hitching the cars together drove them in triumph back to the barn. Toward noon two other cars, manned by police and flanked by patrol wagons, attempted to run the gauntlet. They fought their way down town followed most of the way by a roaring mob. Returning, they were nearly overpowered at Halsted street, and the officers in desperation drew their revolvers. A shot or two was fired without effect, while the stones flew freely and the horrible roar of the mob surged past. The officers were finally driven from the last car, and it was immediately upset across the track. Thursday was quiet, but a thousand men waited nearly all day to renew the battle. Friday it opened in earnest. With 400 policemen, cheered on by Mayor Harrison, and their chief Doyle, nine cars in procession were driven up and down the street. Some seventy-five officers were about the only passengers, and every few minutes a stop was made while they charged on the crowd. Every man who made a show of resistance, or shouted an opprobrious epithet was arrested, and over a hundred and twenty had been gathered in before night. Never was a Chicago mob attacked with more spirit, and the effect was immediately seen. Officers on every corner and in patrol wagons allowed no crowd to gather. Move on! was the word. By afternoon no one ventured to lift a finger and passengers began to board the cars. Two days more of quiet passed and on Monday cars were put onto four of the ten deserted lines and were unmolested, with a single exception. The mayor's proclamation in the morning had a good effect upon the mob, who realized that the police have heavy arms and hard clubs. And so, although a number of the railway employes were attacked severely by the strikers, there was no general scene of blood as was at one time feared.

Now for the cause. The street-car company had lately made several concessions to their eleven hundred men by way of better wages, less time and the discharge of a disagreeable superintendent. The company took advantage of the opportunity to discharge sixteen men. These were members of the Conductor's and Driver's Association, a secret labor union, connected with the Knights of Labor, Trades Assembly and other labor lodges, so-called. These have all combined to support the strikers in their demand that the discharged men be reinstated. This is the bone of contention, though the men, and the public generally, have many complaints against the great corporation. But after the city authorities came upon the ground the contest changed, and the mob, augmented by the rabble from the slums, made its fight with the guardians of the peace. Had the lodge leaders and professional agitators had their way Friday, every one who looked upon their rage a day or two before knew that a large portion of the city would have been in their power, and nothing but a desperate and bloody battle could have put them down. It was a vivid and fearfully impressive scene, and we tremble to contemplate the struggle that must come upon us when the grapple does come on in earnest between the lodges and the authority of the people.

—The thanks of the *Cynosure* editors are herewith given to Theodore S. Parvin for a copy of the proceedings of the Masonic Grand Lodge of Iowa, for 1885, of which he is a secretary. We propose to make this copy of more real value to Freemasons than any other issued.

—A protest is in circulation among the United Brethren "against the action in the General Conference held in Fostoria, Ohio, May, 1885, in authorizing and creating an unconstitutional commission to revise the constitution and confession of faith, and in enacting an unconstitutional rule on secret combinations." The protest is to be signed by conferences and classes and returned to Rev. Halleck Floyd, Dublin, Ind.

—Brethren in Iowa will please note the call of their vice-president. Their State work has been completely checked for months by an unfortunate personal difficulty, but that should no longer be in the way—it should never have been allowed to interfere with the work of the Association. Let there now be a universal response to Bro. Robb and Iowa be again put in the forefront of the battle.

—Rev. John Boyes, of Grimsby, England, whose interesting articles reviewing the leading movements in the political and religious life of England, have been an attractive feature in our columns, has been for some time in ill-health. The keen winds of the east coast have been very trying during the past season, and he has been constrained to forego for a time all his press correpondence. He hopes, as he is now recovering, to resume it immediately.

—The Masons of Southwestern Iowa, have been for some time preparing for a grand celebration at the expense of the tax-payers of the State. The corner-stone laying of the State Insane Asylum, at Clarinda, was the opportunity they siezed upon, and the 4th of July the time. They succeeded in doing their job, but the protesting voices were powerful and their echoes will not die away soon. The Blanchard *Record*, Birmingham *Free Press*, and Amity *Index* speak to the point, and a protest was circulated from College Springs through the neighboring country, condemning the interference of the lodge. The College Springs brethren will not allow the matter to rest until the lodge is sorry it ever undertook the business.

PERSONAL MENTION.

—Pres. C. A. Blanchard made a Fourth of July address at the celebration at Cherry Valley, Ill.

—Rev. William R. Roach has removed from Pickering, Ontario, to Avening, Simcoe county, in the same Canadian province.

—Bro. Geo. T. Dissette returned to his home in Sabetha, Kansas, soon after the annual meeting, having learned of the severe illness of his father. He hopes to return soon to the Illinois work.

—Elder Isaac Bancroft has been attending to some items of business in Illinois for some two weeks. He is expecting to return to Wisconsin and his field work this week.

—Secretary Stoddard is this week attending the Ohio State Convention at Cedarville, near Xenia. He persuaded Rev. Joseph Travis, editor of the *Free Methodist*, and chairman of the N. C. A. Board, to accompany him and address the Convention.

—Bro. H. H. Hinman has applied for the consul ship of Sierre Leone, West Africa, and has some expectation of securing the appointment, as it is a position few office-seekers care for.

—The possible appointment of Senator Pomeroy as Commissioner of the District of Columbia will be noted with deepest interest, since his positive temperance convictions would be felt by the domineering saloon interest of that city.

—Prof. O. F. Lumry intends visititing, with his wife, the National Educational assembly at Saratoga, N. Y. He will keep the *Cynosure* readers informed of the interesting features of that meeting. It is possible that the senior editor of the *Cynosure* will also attend the meeting.

—The *Cynosure* office has been lately cheered by the visits of Bro. J. T. Hobson, of southern Indiana, who is now preaching, but will be remembered as the former editor of an able anti-lodge monthly at Hartsville; of Lucian Prince, Esq., of Worcester, who has been in Chicago to appear before the Senate committee inquiring into the matter of inter-State railway transportion; and of Rev. B. F. Worrell, of Beloit, Kan., who came all the way to see his son graduate at Wheaton, and no one gainsays him when he declares himself well repaid for the expense and trouble.

—The brethren Clark, George C., the singer, and Lewis G., the ex-slave, yet remain in the vicinity of Chicago. After their fine meeting at Wheaton on the 24th ult, they visited old Mrs. Haviland at Englewood, just south of the city, and for a day or two were thronged at the private houses of friends. On Sabbath evening June 28th, a great crowd gathered in the Universalist church, so dense that it was impossible for the pastor of the church to get within, and Mrs. Haviland presided with befitting grace, forming with speaker and singer an illustrious trio, each the hero of a wonderful career in the days of slavery. So large was the disappointed audience out of doors that the rink was engaged and the brethren constrained to return last Sabbath, to speak again for God and liberty—from the bondage of man of liquor and of the lodge. Independence day they spent in Evanston, and on the 13th arrangments have been made to receive them at DeKalb, Ill. Everywhere the enthusiasm they create is of the genuine, old fashioned type, for the victories they recount and the stories they tell are of the triumphs of the truth over superstition and error.

The outrages of secret labor Unions are becoming more and more frequent and blood-thirsty. It is coming to be a question whether secret societies or civil law is to rule both capital and labor in this country. The following item of news, clipped from the *Syracuse Journal*, is given as a sad example:

"CLEVELAND, Ohio, June 27.—Six weeks ago, Arnold Abbuhl, a Swiss, came to this country with his wife and two children. He went to Barnhill, Tuscarowas county, to work in the mines, and being very poor lived in a tumbled down shanty. Recently, the miners and operators had trouble about wages, and the miners quit work. Abbuhl continued, however. Tuesday night a committee waited on him and ordered him to quit also. He did not understand them, and yesterday morning started to the mines as usual. He had gone but a short distance, when some one crept out of the bush and emptied the contents of a double barreled shot gun into his breast. Abbuhl fell dead. Robert Banks, John Watkins, and G. W. Rogers, the committee who waited on him, are in jail, and citizens threaten to lynch them."—*Wesleyan Methodist.*

WORK AND FINANCE.

In the meeting of the N. C. A. Board of Directors, June 29th, the report of the committee on Washington building referred by the annual meeting, was taken up, considered and approved. As Bro. Phillips suggested when the matter was before the annual meeting, a little time and explanation of certain items of rents and the payment of diverse sums, sometimes in cash and sometimes in orders to Bro. Hinman as the employe of the N. C. A., removed the difficulties and rendered the account clear and intelligible. Unfortunately one statement made by Bro. Bailey in September, 1884, covering a part of what he had previously reported I had overlooked, and this oversight on my part added to the difficulties encountered by the committee to whom the matter was referred.

It was deemed advisible by the Board and the annual meeting to have only one committee to take charge of the Association's buildings for the present year, and it was so decided.

A careful inquiry into the management of assets and trust funds is highly commendable on the part of those who are interested, and where made in Christian candor is a safe-guard against loss or mistakes liable to occur where a large amount is handled in a multitude of small sums, appropriated to a number of special objects.

The books of the Association are always accessible to any member of the corporate body as provided in by-law, No. 11, and by the courtesy of their custodian can be examined by any friend on proper application.

As provided in by-law 10, the treasurer, who has all monies and other valuables belonging to the Association (not otherwise committed, by conditions of donors or special action of the Board to others) in his charge, is required to give a good and sufficient bond "for the faithful performance of his duties;" the Association is thus protected against loss where the bondsmen are competent. The present incumbent is under a $20,000 bond signed by F. W. Capwell, A. H. Hiatt, and Philo Carpenter.

The mode of procedure in handling the funds has been frequently stated, but for the information of some who may have forgotten or who may have become interested recently, I will state briefly the plan adopted:

1st. The Board is elected by the corporate members at their annual meeting each year.

2nd. This Board vote what monies shall be paid out and for what purposes.

3d. Three of their number examine all bills and give written vouchers for such as they approve and the treasurer pays bills on those vouchers.

4th. Mr. S. A. Kean, one of the best known bankers and Christian workers in Chicago, has for several years examined the assets, books and vouchers of the Association at the close of each year and certified to their correctness.

5th. A summary of such certified statement has been published soon after the close of each fiscal year, in addition to special reports of donations as appearing from time to time during that year.

The Board wisely, as I think, resolved upon a forward movement in the line of State work and an increased lecture force, which will necessitate the use of more means, and it is believed result in a corresponding increase of good results.

There is less surface agitation now than at some times previous, but so far as I can understand the the state of public sentiment there has never been a time when such a deep and strong sentiment existed in the public mind, especially in the Christian public, against secret societies as at present. Let there be much wrestling with God in prayer, remembering each other, and especially those to whom have been committed important trusts in carrying forward this great work.

J. P. STODDARD.

—The Pennsylvania Bible Society, which celebrated, a few days since, its seventy-seventh anniversary at Philadelphia, takes pride in the fact that it is eight years older than the American Bible Society, with which it most efficiently co-operates. During the past year it has put in circulation 136,047 copies in whole or part, of the Scriptures. It is a surprising fact that in a single year, and in a single State, the Scriptures were called for in twenty different languages.

—The Misses Leitch, of Ceylon, ask for special prayer with thanksgiving from friends at home in view of the fact that within the past year fifty-two persons have united, on confession of faith, with the churches connected with their station, while there are now one hundred and fifty who are inquiring for the way of life.

ATTENTION, IOWA.

Where shall the Iowa branch of the N. C. A. hold its annual meeting? The time is short. Our constitution calls us to meet on the last Tuesday of August. The brazen-faced effrontery of the secret clan in assuming the prerogative of the State in dedicating her public structures, laying corner-stones, etc., ought to stimulate every loyal man and woman. Speak out, freemen of Iowa! Where shall we meet?

T. P. ROBB,
Vice President Iowa State Association.

Linton, Iowa, July 4, 1885.

N. C. A. BOARD MEETING.

According to adjournment, Monday morning at 9:30 o'clock, there were present brethren Travis, Thomson, Gault, Moerdyk, Blanchard, Lumry, Barlow and Gardner. The report of the special committee on State-agency work being first considered, after very full and prolonged discussion the following was adopted:

Resolved: 1. That an agent to lecture and canvass for the publications of the Association be secured in co-operation with State Auxiliary Associations in the following States and districts: Illinois, Ohio, Wisconsin, New York (with western Penn.), New England (with eastern N. Y.), Iowa, Indiana, Michigan, Minnesota, Kansas and Nebraska. That the work be made self-supporting in every case where possible, as it is already in some of the States named; and where this cannot be done that the N. C. A. assist in maintaining an agent, but not to a greater amount than $25 per month in any one case.

2. That immediate correspondence be begun with the officers of the State Associations, to have this work entered upon at the very earliest moment; advising that the plan which has proved successful in Illinois be used by them for raising funds so far as practicable.

3. That a Training School be held at Wheaton, Ill., before Sept. 1st 1885, for the instruction of agents and lecturers for field work, to provide men for the above State agencies, and for such others as desire to enter this work. This class to be composed of ten or more whose board and railroad expense be paid from the treasury of the N. C. A., with the agreement that they enter this work.

4. That Secretary J. P. Stoddard, Presidents J. and C. A. Blanchard, Rev. Jos. Travis and Elder J. F. Browne be recommended as instructors, and that general arrangements be completed by the Secretary and General Agent.

5. That the services of Rev. H H. Hinman be secured for lecture work in the South during the year.

6. That the plan of the N. C. A. in the purchase of the Washing property, to place an agent in the district of which that should be the headquarters, should be fulfilled.

The Board being unable to fix upon a permanent agent for the Washington district it was voted that Pres. J. Blanchard take that position temporarily in addition to his editorial work. The Board was unanimous in desiring the chairman, Rev. Jos. Travis, to take this position, but his present engagement as editor of the *Free Methodist* at present prevents.

The proposition of the publisher of the *Cynosure* that the assistance rendered to State agents be in *Cynosure* subscriptions in whole or in part, was adopted, and brethren W. I. Phillips, J. P. Stoddard and H. L. Kellogg were made a permanent committee on this matter.

To the request for information in the *American* of July 2, the Board vote a brief explanation. Rev. Isaac Bancroft and Bro. W. B. Stoddard were endorsed and recommended to any State where their services may be desired. A vote of thanks was also tendered Bro. Bancroft.

State conventions were urged in the following:

Resolved, That this Board recommend to the supporters of the reform in the various States and districts named in the report which have auxiliary associations, that a State Convention be held in each at the earliest convenient time before December 1st, 1885, in order to appoint State agents and begin the work with vigor before the winter season begins.

The thanks of the Board was voted to the Augustana Lutheran Synod, for their cordial reception of the representatives of the N. C. A.

On the request of the Corresponding Secretary, Bro. W. I. Phillips was appointed to assist him in the secretary business; and it was ordered that the present price of the *Cynosure* be continued.

The special committee on State lecture work was continued, to receive future suggestions upon this important work and report them to the Board.

—A very pleasing incident occurred during the voyage across the Atlantic of Mr. Wm. Taylor's band of missionaries, en route to Africa. One of the children of the Rev. Ross Taylor was very sick—it had brain fever, and the physician in the company pronounced it critical. Himself and wife were full believers in the Scripture promise, "The prayer of faith shall save the sick." They determined to commit the case to God without the use of medicine. Faith was honored, the child almost instantly restored.—*Words of Faith.*

—The Scandinavian missionary of the American Sunday-school Union reports that he is greatly encouraged by his success in organizing schools, and especially by the testimony of the people, where denominational efforts to sustain schools have failed because of divisions, as to the harmonizing and stimulating influence of the American Sunday-school Union.

THE HOME.

INFLUENCE.

We scatter seeds with careless hand
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet:
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way
In work and play,
Lest in the world their cry
Of woe thou hear. —*Keble.*

HOLY LIVING.

LURA A. MAINS.

That the Bible teaches holiness, Christian perfection, purity of heart, or entire sanctification, needs no discussion. But lest some who read this article should read their Bibles carelessly, we will quote a few texts. First from the prophet: "And an highway shall be there, and a way, and it shall be called the way of holiness, and the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein." Isa. 35: 8. Then our Saviour's words: "Blessed are the poor in heart, for they shall see God." Matt. 5: 8. "Be ye therefore perfect, even as your father in heaven is perfect." Matt. 5: 48. Again in the teachings of the apostles: "Be ye holy, for I am holy." Peter 1: 16. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 2, 3. And the revelator in his vision of the saved in Heaven, saw a white robed throng, and was told: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14.

Thus we see by the Bible, holiness commanded, a prayer for holiness, and that the inhabitants of heaven are holy. Holiness must be necessary for fitness for heaven. There must be adaptation everywhere to complete happiness. A holy heaven must be occupied by holy spirits. And as Christ is the attraction on the throne, he must draw those to the throne who are, like himself, holy. Then as we see all must be holy to enter heaven, the question arises, when shall we become holy? Not after death. As, "it is appointed unto men once to die, but after this the judgment." Heb. 9: 27. Our souls are to become pure by the blood of Jesus. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10: 19. Where was the fountain of blood for sin and uncleanness opened, on earth or in another world? Earth holds a bleeding Christ; heaven a glorified Christ. Christ's blood was shed here, hence here we must be cleansed. Saints are purified on earth, glorified in heaven. Then some think that they must wait until upon a death-bed before they can be purified. But we are none of us sure of a death-bed. The Thessalonians were taught to look for the second coming of Christ, and to be sanctified wholly, and preserved blameless unto his coming. When Christ comes to judge the world, it must be the purified that will be caught up to meet the Lord in the air. The souls that have been waiting for a time of sickness and death will not be ready. And as we must be purified through the blood, there is nothing in sickness, sorrow, pain, or death, that can do the work. The saints John saw did not wash their robes in tribulation, but came out of it, with robes washed in the blood of the Lamb? There will be no praise given to the devil for introducing the effects of sin in this world. There will be no praise given to man for his earnest work that has made him holy. But *One* only receives praise in the glory world, "Unto him that loved us and washed us from our sins in his own blood." Rev. 1: 5.

Then consecration is not purity, neither does it bring purity. Every purified soul is entirely consecrated, of course, but not every consecrated soul is purified. "Purifying their hearts by faith," says the Word. Is this faith in ourselves because we have done something? Certainly not. Then consecration does not bring it. A soul cannot be a child of God a single day, unless he is wholly given up to God with all he possesses. That is both surrender and consecration. Then when he understands "it is the will of God, even his sanctification," then by faith he obtains the promised rest. "We which have believed do enter into rest." Heb. 4: 3.

Can I not grow into holiness, says some one? If it is an attainment of character you can. But that is what it is not. It is a state of grace entered into by faith in the blood. It is *obtained* at the foot of the cross, not *attained* to at all. When we are exhorted to seek it, as a preparation for the coming of the Son of Man, and told that he would come in such an hour as we know not, as we see in Thessalonians, Peter, and elsewhere, it is inconsistent to wait and try and grow into it.

How long do you think, dear reader, it will take the blood of the Lamb to purify your soul. If we speak literally, we would say the blood has the purifying property in itself, and the moment anything touched the blood it was made white. Spiritually, the same. The life that gave the blood to the world is in the world. That which purifies was not lost on Calvary. It filled a room on Pentecost. It fills thousands of hearts to-day. Praise God for a living Christ, as well as a crucified Christ. Lay your heart open for the Holy Spirit. "Ask and ye shall receive." The atonement is not a partial failure, it is a complete success. Jesus destroys the works of the devil, carnality. He purifies and satisfies. Glory to the Lamb.

IVORY DUST.

Pœbe Palmer: I rejoiced in the assurance that I was wholly sanctified, body, soul, and spirit.

Bishop Hamlin: The deep of God's love swallowed me up, all its waves and billows rolled over me.

Hester Ann Rogers: I sank down motionless, being unable to sustain the weight of His glorious presence and love.

Bishop Asbury: I live in patience, in purity, and perfect love of God. I think we ought modestly to tell what we feel to the fullest.

John Fletcher: I will confess him to all the world; and I will declare in the presence of the Holy Trinity that I am indeed entirely dead unto sin.

William Carvosso: I was emptied of self and filled with God. I received the full witness of the spirit, that the blood of Jesus had cleansed me.

David Stoner: I feel nothing but love; I want to be filled with God. Whether I hold on, or not. I am very sure God took possession of my heart, July 14.

John Wesley: And immediately I declared to all, we are saved from all sin; we are made holy by faith. This I testified in private, in public, in print; and God confirmed it by a thousand witnesses.

Lady Maxwell: I trust in Him, I dwell in Him. Sinking into Him I lose myself and prove a life of fellowship with the Deity so divinely sweet that I would not relinquish it for a thousand worlds.

C. G. Finney: Since then I have had the freedom of a child with a loving parent. It seems to me that I can find God in me in such a sense that I can rest upon Him and be quiet; lay my head in his hand, nestle down in his perfect will, and have no carefulness and anxiety.

William Bramwell: My soul was all wonder, love and praise. I then declared to the people what God had done for my soul, and have done so ever since, believing it my bounden duty to do so.

President Edwards: So conscious was I of the presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and joy of the Holy Ghost.

Joseph Benson: He so strengthened my heart, as to perfectly banish all my doubts, and filled me with a humble, peaceful love. Oh, what a change God hath wrought within me! Glory be to God! I am indeed in possession of a new nature.

Frances Ridley Havergal: First I was shown that the blood of Jesus Christ His Son, cleanseth us from all sin; it was then made plain to me that He who thus cleansed me, had the power to keep me clean; so I utterly yielded myself to Him and trust Him to keep me. All is all; as we may trust Him to cleanse us from sins, so we may trust Him to cleanse us from all present defilements.—*Ch. Witness.*

The outskirts of our Jerusalem are dreary; her glory lies within. Where shines the brightest light? It is in the holy of holies, in the innermost shrine. The skin and husks of religion are poor things, but the juice, the life, the vital power of religion—therein lies the sweetness. You must not be satisfied with the "name to live;" it will never comfort you, it will even distress you. The life of Christ mightily developed in you must be the joy of your heart.—*C. H. Spurgeon.*

CONVERTED THROUGH HELPING.

In the very interesting memorial volume which records the life of Rev. Dr. Horace Eaton, for thirty years pastor at Palmyra, N. Y., we find the following incident:

The Rev. A. M. Stowe, then agent for the American Tract Society, had presented in Dr. Eaton's church a plea for colportage in the destitute portions of our country. Judge Theron R. Strong, an attendant of the church but not a professing Christian, with two others, assumed the salary of a colporteur.

Several months after, Judge Strong sought an interview in his own office with his pastor. He said to him, "I find myself in a singular position. I have been regularly receiving for some time warm-hearted letters from the colporteur I am assisting to support. He speaks of souls brought to Christ through his labors. He never dreams that I have not a responsive sympathy in the spiritual part of his work. But I am not a Christian. *What must I do to be saved?*"

The two kneeled in prayer side by side. The judge followed his pastor in a sincere, tender, and earnest prayer. An extensive revival of religion followed his conversion. Outsiders said, "If Theron R. Strong thinks he has become a Christian, there's no sham about it. It is real." His testimony and prayers in the meetings were of great value, and much good was accomplished.—*Am. Messenger.*

CLEAN OUT THE WELL.

A man in the State of Maine was converted, and the work was apparently thoroughly done. When he was fairly out of the darkness, he begun to make things right with his neighbors. Among other things he cleaned out his well. In the bottom of it were found three log chains, and various other articles of value which his neighbors had long missed and could not trace. When the man *cleaned out his well* his neighbors got what belonged to them; and you may be sure there was very little question as to the genuineness of the work wrought in that man.

There are many persons who claim to have been converted, but their religion has never gone to the bottom of their wells. Zaccheus cleaned his well when he said, "If I have taken anything from any man by false accusation, I restore it fourfold." Many a man is wondering why he does not have the peace, and joy, and blessing which others possess; perhaps a look in the bottom of the well, an investigation of his accounts, an overhauling of his business matters, would give him some light on the subject. Good friend, *have you cleaned out your well?*—*The Christian.*

SEVEN "SHALL NOTS" OF JESUS.

These blessed "shall nots" are for *believers* only—such as Paul speaks of in Rom. 10: 10. Is *your* faith on this line? If so, take the precious Word; turn to John's Gospel and by the aid of the Holy Ghost, examine the "shall nots" recorded there. Drink deeply. Let each glorious truth find a lodgment in your heart and be so rooted and grounded there, that each wave of tribulation that may visit you, will only leave the truth more firmly imbedded.

Wait patiently, remember "the Lord is not slack with his promises." He will fulfill.

1st. Shall not perish.—3: 15.
2nd. Shall never thirst.—4: 14.
3rd. Shall not come into condemnation.—5: 24.
4th. Shall never hunger.—1: 35.
5th. Shall not walk in darkness.—8: 12.
6th. Shall not be plucked out of Christ's hands.—10: 28.
7th. Shall never die.—11: 26.

When you comprehend and embrace these wonderful promises of Jesus, you will then understand fully, Paul's meaning when he speaks of the *full assurance of faith.* Hallelujah!—*Faithful Witness.*

A BRAVE BOY.

I like to read of heroes. I like to see men who have done heroic deeds. I feel strengthened by thinking of what they have done. It acts as a tonic to one's moral nature.

Not long since I saw a hero, I was a witness of his brave deed, and felt a warm glow at at my heart a hundred times since at the thought of it. But the deed of bravery was one the papers said nothing about. They would not have considered it worth mentioning, I suppose; but I do, and I am going to write it down to help others who may be tempted as this boy was. For my hero was only a boy; but there is the making of a strong man in him.

It happened in this way: I was walking down the street and stopped in the front of a saloon to talk with a friend. As we stood there two boys came along.

"Come in and have something to drink," said one of them.

"Thank you," was the reply, "but I never drink."

"Oh, temperance are you?" said the other, in a tone that had a suspicion of a sneer in it.

"Yes," answered the boy bravely; "I don't believe in drinking liquor."

"Well, you needn't drink liquor if you don't want to," said his companion. "Take some lemonade."

"Not in a saloon," was the other's reply.

"Why not?" asked his friend. "It won't make you drunk because they sell whisky over the same bar, will it?"

"I don't suppose it would," was the reply. "But saloons are bad places, and I don't believe in patronizing them."

"What a moral young fellow you are!" said his friend, with contempt in his words. "Do you intend to preach when you get to be a man?"

"No, I don't expect to," was the reply. But I intend to make a man of myself; and I never knew a fellow to amount to much who got into the habit of frequenting saloons."

"I haven't asked you to hang about saloons, have I?" demanded his friend, angrily. "One would think from what you say that I asked you to get drunk."

"You didn't ask me to get drunk," was the reply, "but you have asked me to take the first step in that direction. If I drank now, I would probably drink again. How long would it be before I got the habit formed of drinking liquor?"

Some other young fellows had come up by this time, and the one who had invited his friend to drink turned to them and said:

"You've come just in time to hear a temperance lecture. Go on, Bob; maybe you can convert these chaps." Then they laughed. But Bob did not get angry. He looked them bravely in the face, and said:

"I suppose you think I am 'soft' because I won't drink. I know you think it foolish because I refused to go into the saloon and have a glass of lemonade" (to his friend); "but I don't, and I am not afraid to stand up for what I think is right. If you want to drink, you will do it, I suppose, in spite of anything I could say against it, but you can't coax or laugh me into doing it. I want to have my own respect, and I shouldn't have it if I drank, for I don't believe it is right to drink whisky. You think, I suppose, that I am a coward in not drinking, but I think I should prove myself a coward in doing it."

Wasn't I glad to hear the boy say that? I couldn't help going to him and telling him so.

"Thank you," said he, looking pleased at what I said; "I mean to be a man, and I shouldn't be if I got to drinking."

He was right. God bless the young hero. I wish there were thousands more like him.—*The Lily.*

GROWN-UP LAND.

Good morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

O, this way and that way—never stop,
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words will never pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the cents,
'Tis loving and smiling, forgetting to frown,
O, that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray,
Manhood Town lies where—can you tell the way?

O, by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down,
O, that is the way to Manhood Town.

And the lad and the maid ran hand in hand
To their fair estates in the grown-up land.

—*Standard Bearer.*

A NOVEL FORM OF PUNISHMENT.

Mr. A. J. C. Hare, in his book just published under the title "Studies in Russia," relates some curious stories of odd punishment devised by Alexander II., the liberator of the serfs and victim of the Nihilist assassins.

A young poet had written a most scurrilous poem in which he had described and libeled not only the Empress, but also all the grand dukes and duchesses. Some one, the censor of the press, went and told the Empress. "The man had better be sent off to Siberia at once," he said; "it is not a case for delay.

"Oh, no," said the Empress; "wait a little, but tell the man I desire to see him at six o'clock to-morrow evening."

When the poor man was told this, he felt as if his last hour was come, and that the Emperor must intend himself to pronounce a sentence of eternal exile. He went to the palace, and was shown through all the grand state rooms, one after another, without seeing any one, till at last he arrived at a small, commonplace room at the end of them all, where there was a single table with a lamp upon it, and here he saw the Empress, the Emperor, and all the grand dukes and duchesses whom he had mentioned in his poem.

"How do you do, sir?" said the Emperor. "I hear you have written a most beautiful poem, and I have sent for you that you may read it aloud to us yourself, and I have invited all the grand dukes and duchesses to come, that they may have the pleasure of hearing you."

Then the poor man prostrated himself at the Emperor's feet. "Send me to Siberia, sire," he said; "force me to become a soldier; only do not compel me to read that poem."

"Oh, sir, you are cruel to deny me the pleasure, but you will not be so ungallant as to refuse the Empress the pleasure of hearing your verses, and she will ask you herself."

And the Empress asked him.

When he had finished she said: "I do not think he will write any more verses about us again. He need not go to Siberia just yet."

A nobleman had entered into a conspiracy against the Emperor, and was sentenced to Siberia. His eyes were bandaged, and he was put into a dark carriage, and for seven days and nights they traveled on and on, only stopping to take food. At last he felt that they must have reached Siberia, and, in the utmost anguish, he perceived that the carriage stopped, and—he was in his own home! He had been driven round and round St. Petersburg the whole time; but the fright quite cured him.—*Sel.*

AN INTELLIGENT DOG.

A recent incident reminds the reader forcibly of Byron's eulogy on his dog, wherein he says:

"——Man's firmest friend.
First to welcome and foremost to defend."

A family residing near a railroad allow their girl, aged five years, to play about the yard to their residence on pleasant days with a Newfoundland dog. One day the child ran away—all children do so—and in her wandering about was accompanied by the dog who apparently felt in duty bound to see that no harm befell her. It seems that the two came to a railroad crossing; that a train was coming and it looked a little dangerous. The dog saw the danger and quickly seized the little miss by the skirts of her dress, and, being the stronger of the two, pulled her back upon the sidewalk and stood over her until the train had passed. The little miss scolded and kicked his shins, but he didn't let her up till the danger had passed, when he trudged on behind her as though nothing had happened.—*Ex.*

TEMPERANCE.

It will not look well upon the pages of the Parliamentary history of England, for the record to show, as it must, that one of the ablest and best (if not the very best) of the prime ministers ever at the head of the British government, was driven from his place by an outcry against increasing the tax on ardent spirits and beer. Church disestablishment and the land act in Ireland, a change in the electoral system giving new votes to millions, a disastrous campaign in the Soudan, and a narrowly escaped war with Russia: all these and other crises were safely overpassed. But making the liquor of the people dearer—this was too much. The terrible effects of the wars, past and prospective, which caused the need of increased taxation, were forgotten. Some time, it must come to pass, that human blood and tears will weigh more in the balance, in every civilized nation, than whisky, or even beer.—*Friend's Review.*

"The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. Compared with inebriates who use different kinds of alcohol, he is more incurable, and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality."—*Scientific American.*

DOES MR. SPURGEON DRINK WINE?

[From the Voice.]

A report has been started that Mr. C. H. Spurgeon, the great London preacher, is not a total abstainer. A correspondent write us to ask if it can be true. We were aware of the falsity of the report, but to settle the matter, wrote to Mr. Spurgeon himself, and here is the reply.

Editor The Voice:—I do not think the statement will do me any harm, for every person about me knows that I never touch any alcoholic drinks, and disourage the drinking of such things in others. This is no new thing with me, and no matter of question.

I am almost amused by anyone's asking whether I am an abstainer, for some folks know it to their displeasure. The blue ribbon is a badge in which I rejoice. C. H. SPURGEON.

Westwood, London, May, 8, 1885.

NEW ENGLAND RUM IN AFRICA.

A West Africa correspondent of the Boston *Traveler*, sends to that journal a vigorous protest against the continued shipments of New England rum from Boston to Africa. The writer has had twenty years of observation of the workings of the rum-traffic in that country, and gives it as his conclusion that "Boston is engaged in an enterprise fully as reprehensible as the African slave-trade ever was, for which men have been hanged." When outside the settlements, "where most of the rum is consumed, and men have little besides their own drunken wills to restrain them from violence and murder," he has himself "seen women and children so cut and mangled from drunken brawls as to be scarcely recognizable," and he has known men who were good friends when sober, to commit, under the influence of New England rum, the most shocking crimes of violence and murder. It is affirmed that many of the native women have become so much addicted to this rum-drinking, that for the sake of it they leave their infant children to perish from exposure and neglect, and that, as a consequence, "since the commencement of the rum-traffic, the population of the African coast has been steadily decreasing." In view of the destructive mortality which this New England rum-traffic involves upon the African people, the correspondent concludes by asking: "When we reflect that this wholesale destruction of human life is kept up by continual shipments, how is it possible that Boston can wash her hands like Pilate and say she is not responsible for such direful results?" There are, of course, in connection with this wretched business commercial considerations which are paramount with those Bostonians and others who are engaged in it. There are not only the large profits on the rum itself, but we are assured that it is often employed as a medium of exchange with the untutored natives to a far greater pecuniary advantage than money, in securing cargoes of African products for the American market. There is still much money expended, and devoted Christian men and women are laboring earnestly to spread the Gospel in Africa. The good results of all this expenditure of money and strength, the continued shipments of New England rum, it is quite obvious, do very much to neutralize. Might not the American Board of Commissioners for Foreign Missions, or some other competent missionary board, very properly and profitably appoint a committee to investigate the subject, and to endeavor to persuade the New England distillers and the Boston merchants to give up their destructive traffic, and thus to remove a great obstacle to the progress of Christian civilization in Africa? —*Law and Order.*

—Rev. Dr. Somerville, the venerable Scotch preacher, was prevented by a mob, incited by a priest, from preaching at Athens, Greece. He had already preached to an audience of about 1,200, at the base of the Olympian pillars.

LITERATURE.

THE WORKS OF THOMAS CARLYLE. *Sartor Resartus—Past and Present—The Diamond Necklace—Mirabeau.* Pp. 673. Price $1.20; by mail, $1.44. John B. Alden, publisher, New York.

Since the publication of Carlyle's autobiography under the editorial charge of Mr. Froude, everybody has known as much of Thomas Carlyle and his wife Jennie as of George and Martha Washington. The papers have hardly been able at times to praise the wonderful Scotchman enough; at others words struggled in blame of the editor for permitting so much of his human nature to escape into print. But with all Carlyle's reputation is made, his genius will not want for recognition, though many of his writings, because of their relation to passing events, will be on that account the earlier neglected. The selections made for this initial volume of Carlyle's works are such as to show the author's most characteristic points. *Sartor Resartus* was one of his best efforts. It was first published anonymously in *Fraser's Magazine*, after being rejected by a number of London publishers. The words mean, "The tailor done over," the title of an old Scottish song. The whole book, says Chambers, "quivers with tragic pathos, solemn aspiration, or riotous humor." *Past and Present* is a series of papers which reveals the deep, anxious, and almost wonderful interest Carlyle took in the affairs of his countrymen. The last named works concern the times in France preceding the Revolution or the initial stages of that outbreak of the marvelous and horrible. The publisher has left nothing undone which the reader could ask for, when the low price of this volume is considered; and the announcement that the rest of Carlyle's works will follow will be hailed with delight by thousands of his American admirers. For a short time this volume will be sold for $1.00, postpaid, to introduce.

Two portraits of marked interest, in the July *Century*, are the frontispiece picture of Frederic Mistral and the full-page portrait, after a daguerreotype, of Henry Clay, which is a remarkable portrait of that no less remarkable man. Not less striking than the portraits are the articles accompanying them. George Bancroft contributes a vivid sketch of Clay's personality, and Alphonse Daudet writes of his friend Mistral, the Provencal poet. Of timely importance is the Indo-Afghan paper, "The Gate of India," by W. L. Fawcett. It deals only briefly with the present political situation, its chief interest being in the way it shows ehat the evident Russian trend towards the Khyber Pass—which has always been known as the Gate of India—is only one of a long succession of advances from the direction of Afghanistan upon the wealth of India, from before the time of Alexander the Great's conquest down to 1750, the year the founder of the Afghan empire invaded India. A description of "George Eliot's County"—the scenes of her country life and her novels,—by Miss Rose G. Kingsley, the daughter of Canon Kingsley, is the opening illustrated paper. Others, are Dr. Edward Eggleston's profusely illustrated paper on "Social Life in the Colonies," one of the most popular of his series; and an account of the explorations of the late "Frank Hatton in North Borneo," by his father, Joseph Hatton. The war papers of the July number are profusely illustrated, and comprise a description of the Confederate pursuit during "McClellan's Change of Base," by General D. H. Hill; "Rear-Guard Fighting at Savage's Station," by Gen. W. B. Franklin; "The Seven Day's Fighting about Richmond," by Gen. James Longstreet; and points of minor interest in "Memoranda."

Vick's Magazine for July is a good number for the midsummer worker amid flowers, fruits and vegetables. It has facts for some, encouragement for others, and is beautiful and useful for all. Those engaged in the preservation of fruits will find hints of great value.

—John Ruskin's autobiography is in preparation and the first part has just appeared. In the preface Mr. Ruskin says: "My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate review I owe not only much of my general power of taking pains, but the best part of my taste for literature." To the same training Ruskin attributes his power of contemplative imagination. As a boy he was without sugar-plums and toys. He was reared in monastic poverty. His father taught him habits of close observation during a series of excursions through England and Scotland.

—The Presbyterian Church in Ireland embraces nearly one-half the Protestant population of the country. There are 553 churches, 520 ministers and 101,452 communicants.

THE CHURCHES.

—The following resolution was passed by the quarterly conference of North Robinson circuit, Sandusky conference, United Brethren, in their fourth session:

"*Resolved*, That we, the official members of North Robinson circuit, will not accept as minister or presiding elder, a man sent us by the Annual Conference, who belongs to any secret organization, or favors them in any form whatever.

—The Reformed Presbyterian Synod at its meeting in Morning Sun, Iowa, resolved to appoint a standing committee on secret societies. An excellent one was made up of the following: Ministers—D. S. Faris, Sparta, Ill.; J. A. Thompson, Avery, Iowa, and M. A. Gault, Blanchard, Iowa. Elders—John D. George, Cedarville, O.; and John G. Miller, Illinois.

—The Missionary, Publishing, Educational and other Boards of the Wesleyan Methodist church were held June 24th to 26th, in Syracuse, N. Y. A determination was made to enter the foreign work in response to the desire of some of the young men and women of the church to go abroad preaching the Word. Rev. A. W. Hall, of College Springs. Iowa, was appointed a special agent to carry forward this work among the churches. The interests of the Theological Seminary at Wheaton received also careful attention.

—Rev. U. D. Lathrop, formerly of Viola, Mercer county, Ill., has lately accepted a call to the Wesleyan church in West Chazy, in Northern New York.

—The June American Bible Society Record thus concludes a reference to the now completed revision of the Scriptures: "In response to inquiries which are frequently made, it may be well to state that the managers of this society, under its constitution as it now stands, have no authority to publish the revised English Bible, and they have not regarded it as expedient as yet to take any steps for an amendment of the constitution in this respect."

—It is computed by a Dublin statistician (Mr. J. Lambert Jones) that the Protestants at the close of the last century were 40,000,000, while the Roman Catholics were 120,000,000; but now in 1884, the Protestants are 148,000,000 and the Romanists 184,000,000. Thus Protestants have increased about 250 per cent., and Romanists meantime only fifty per cent.

—Rev. G. Grenfell, accompanied by his wife and child, has made a successful missionary tour on the Upper Congo, from Stanley Pool to Stanley Falls, over 1,000 miles, in the Baptist Mission steamer Peace. The trip occupied five months and covered 4,000 miles, a third of which was on territory never before visited by a white man.

—The efforts of skeptical scientists to discredit the Bible record seem destined to ignominious failure. Sir John Lubbock, having assigned an age prior to Ninevah and Babylon, if not to Adam and Eve, of some coins and relics from the lake dwellings of Switzerland, it has now been discovered that those dwellings were actually occupied 900 years ago.

—The Rev. Mr. Clark, of Prague, reports the reception of eight more persons who were formerly Romanists into the Free Evangelical church of that city, making twenty new members since the beginning of the year. Two of these eight are the first fruits of God's blessing upon the copy of the New Testament which a strolling peddlar carried into a village.

—It was reported at the Religious Tract Society of London at its 86th anniversary, recently held in Exeter Hall, that during the year the society had issued 737 new publications, including 182 tracts, and that the total issues, including those from foreign depots, had been 85,966,650, or 2,368,277,880 since the formation of the Society.

—It is estimated that within the past twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides many thousands among Greek residents in Turkey. The government permits the free dissemination of the Scriptures, and affords protection to colporteurs against the opposition of the clerics in the Greek church. The four Gospels are used as a reading book in the high classes of the primary schools throughout Greece.

—When the children of Israel were bitten by the fiery serpents, they did not look to the tabernacle and the holy things in it, nor even into the holy of holies, where stood the cherubim and where shone the glory of God; for if they had, they would have died; but they looked simply at what God had commanded they should look at—*the brazen serpent.* Just so must we, who are bitten by the old serpent, the devil, *look simply unto Christ.—Am. Messenger.*

—Rev. Dr. Henry H. Jessup, of Beirut, Syria, writes that the Turkish Government is becoming more hostile toward the mission work. They have already closed six of the village schools, and it is feared that they will interfere still further.

—Statistics of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 129; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the Empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having twenty-nine churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 yen, which is a gain over the preceding year of 2,382 yen. This report is very encouraging.

—When one of the secretaries of the American Board heard of the action of the Municipal Court, in fining several leading ministers and Christian workers of Boston for preaching on the Common, he remarked that there is not a heathen city on the globe where such preaching would not be allowed; at least it would be permitted in India, China, or Japan.

—The necrology report of the Presbyterian church for the past year shows that one hundred and two ministers died. One of these was one hundred years old, two over ninety, and forty-five over seventy. Fifty-five were not in active work in the ministry, having been laid aside mostly through the infirmity of age.

—Over 400 colporteurs have been employed by the American Bible Society for a longer or shorter period during the year. Of this number twenty-three labored in Alabama, thirty-five in Arkansas, six in California, three in Colorado, four in Dakota, seven in Florida, sixteen in Georgia, eight in Illinois, thirty-six in Indiana, twenty-two in Iowa, twenty-seven in Kansas, seventeen in Kentucky, two in Maine, fourteen in Michigan, twelve in Minnesota, three in Mississippi, twenty in Missouri, thirteen in Nebraska, one in New Jersey, three in New York, eleven in North Carolina, twenty-nine in Ohio, three in South Carolina, forty-one in Tennessee, twenty-nine in Texas, five in Utah and Montana, fifteen in West Virginia, and thirteen in Wisconsin. The salaries and expenses of the colporteurs, including freight on books, amounted to $106,308.63, which with the volue of the books donated makes a *net* expenditure of $126,158.27 for this department of the Society's work.

Dr. Crummell observes a radical difference between the English and American missions on the west coast of Africa, in favor of the former. When the re-captured Africans, rescued from slave ships by English cruisers, were set free in Sierra Leone, they were sent into the various villages around, and taught not only to read but to work. If you go to Sierra Leone at the present time, you will find all the different trades and industries among the native Africans there. The result is that the English Mission in Sierra Leone is self-dependent; builds its own churches, supports its own ministers, and contributes very largely to Christian missionary societies in England. The laymen are merchants, mechanics, and traders; have founded families, and, in some cases, send their sons and daughters to the English universities and schools. The American missions on the coast of Africa have been deficient in just these respects. That is, there has been a neglect of trades and of industrial teaching. The missions are consequently feeble, and have to be supported from America to a very large extent.—*Southern Workman.*

Chinese Sunday-school work in New York city had a beginning sixteen years ago in the establishment of one little Chinese Sunday-school in the Five Points House of Industry. Now the cause has grown until the first anniversary of the New York Chinese Sunday-school Union, held May 13th, aroused enough enthusiasm to fill the Broadway Tabernacle to overflowing. Of an estimated total of 3,500 to 5,000 Chinese in New York and Brooklyn, the names of 1,000 are on the books of some Sunday-school, and about 500 are regular Sunday-school attendants, while the number of church communicants is some forty or fifty. The work is slow and difficult; each scholar, for the most part, requires a teacher entirely to himself; and some of the learners, it afterwards appears, attend the schools rather to study English than to be instructed in Bible truths. Yet there are many evident signs of progress.—*S. S. Times.*

MARRIED.—At Oberlin, O., Tuesday, June 23, Rev. John D Nutting, pastor of the Congregational church, Wauseon, O., and Miss Nannie K. Miller, of Oberlin. Ceremony by Revs. James Brand and J. K Nutting.

The happy pair followed by a thousand blessings started around the lakes for a brief visit in Chicago and Wheaton.

THE SECRET EMPIRE.

The present assessed value for taxation of the Masonic temple at Boston is $316,000 and there are insurance policies on it amounting to over $200,000.

—A convention of the colored Masons of Iowa met recently at Keokuk and organized a *grand* chapter of royal arch Masons for the State and also a *grand* commandery of Knights Templar.

—The Detroit *Post* is caustic on the lodge organs of the Dominion: "The Canadian *Freemason* objects very strenuously to the daily press publishing news concerning secret societies. It does not say that its business is injured in just so many words, but that is what is meant, undoubtedly. If the *Freemason* is no more use to the members in its jurisdiction than similar papers which could be mentioned are to other localities, the brethren of Canada should congratulate themselves that there are other channels through which information concerning their order can be obtained than to depend upon these semi-advertising sheets."

—An official circular from the supreme lodge Knights of Honor contains some facts not very edifying to the membership. It recites the fact that the suit brought against Judge R. J. Breckenridge to recover $145,078.60 due the supreme lodge resulted in obtaining $111,490.18, leaving $31,088.43 still due.

—A lodge in England has been suspended for issuing a circular inviting members to disclose their votes on a ballot which had taken place on a candidate for initiation—the candidate being rejected by five black balls.

—The rite of the Grand Lodge of the Three Globes is described thus in an Australian Masonic journal: "The Lodge of 'Three Globes' was established at Berlin in 1746, and in 1765 was constituted as a Grand Lodge. It, for a long time, practised only the three primitive degrees of Ancient Craft Masonry; but afterwards adopted seven others, borrowed from France. The three ancient degrees are under the control of the Grand Lodge, but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The rite of the Grand Lodge of the Three Globes is practised by one hundred and seventy-seven lodges in Germany."

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@87⅜
No. 3	79	@80
Winter No 2		@93
Corn—No. 2		45½
Oats—No. 2	32½	35
Rye—No. 2		60
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@17 00
Mess pork per bbl		10 20
Butter, medium to best	10	@15½
Cheese	05	@10
Beans	55	@1 25
Eggs		11
Seeds—Timothy	1 40	@1 53
Flax		1 22
Broom corn	01	@ 05½
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	15	@20
Cattle—Choice to extra	5 40	@6 20
Common to good	2 40	@5 40
Hogs	3 60	@4 40
Sheep	2 50	@3 90

NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	86	@1 01
Spring	93½	94¾
Corn	45	@54
Oats	38	@44
Mess Pork		11 50
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	3 00	@5 55
Hogs	3 60	@3 85
Sheep	1 75	@3 10

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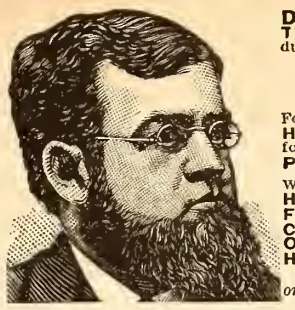
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FARM NOTES.

BUGS AND POISON.

As the season for using Paris green is at hand it should be remembered that iron rust is the best antidote for this poison. Water strongly impregnated with iron is not to be used to dilute the poison, as the iron in it will neutralize a portion. Much of the danger from this poison may be avoided by applying it in weaker doses which are equally effective in destroying all insect life. For using on potatoes we mix one teaspoonful of Paris green thoroughly with 100 pounds or one bushel of fine gypsum.

It is reckoned by many good potato growers that the application of Paris green with land plaster to the potato crop practically costs nothing. The advantage to the potato from the gypsum on its leaves defrays the entire expense, even when two or more applications are made in a season.

It is quite likely that London purple, another arsenical prepartion, will take the place of Paris green as insect poison. It is cheaper and is less likely to burn the leaves by excessive doses. The objection to it is that it works more slowly, sometimes two or three days elapsing before much effect is seen.

There is no use attempting to poison the old beetles which appear on the potato vines as soon as they come up. They are not there to eat but to lay eggs and propagate their kind. Only the larvæ can be destroyed by poison, as these alone eat the leaves of the potato. Much injury is done to potato vines when young by repeated doses of poison, made stronger at each application because the first did not effect anything.—*American Cultivator.*

CULTIVATING CORN AND POTATOES.

Nearly level culture is undoubtedly best for corn; and it is probable that much depth of tillage is not usually required. The corn plant loves the warmth of the sun, and every inch of depth of cultivation beyond what is needed to destroy weeds is an obstruction to the sunlight and to heat. Pulverized soil stirred so frequently that corn roots cannot run through it, is a mulch whose tendency is to make the sub-soil moister, and, therefore, cooler. This tendency is, in part, counteracted by the heating of manure or of clover sod under the furrow. Without this bottom heat, a finely pulverized soil is colder six or eight inches below the surface than a soil that has not been cultivated.

In what is called level culture there will be a slight elevation around the hill, where the cultivator throws small particles of dirt which cannot be turned back. Just before the corn is laid by, it is a good plan to cultivate so as to cover the small weeds which are apt to start at midsummer around the plant. Early in the season, though, the cultivation should be either level, or rather away from the corn plant, there is little danger of uprooting a young spear of corn, even though only slightly above the surface. Its root is certainly three or four times as long as the part above the ground; and, if some dirt is drawn from it, the effect will only be to give more sunlight and warmth.

In cultivating potatoes the advocates of level culture overlook the necessity for protecting the tubers from sunburning. Whether we plant deep or shallow, a considerable proportion of most kinds of potatoes will set near the surface, and will need some sort of a hill for their protection. Every year millions of bushels of potatoes are rendered nearly worthless for edible purposes by being exposed and greened by the summer sun. So unsalable are these potatoes that in years when the price is low they are often left ungathered in the field. Theoretically, by planting four or five inches deep, we should secure a setting of tubers low enough down to avoid injury. With some varieties this may be true. Others, however, will set high, even though planted low.

The hoe has been largely superceded for tilling corn and potatoes by implements worked by horse power. Intelligently used, however, the hoe is a valuable implement. It is generally better policy to cut out late-starting weeds in corn close to the stalk than to cover them up with dirt at random, as it must be by horse power, in which many will escape. In destroying thistles or quack grass in corn the last work must be done by the hoe; for it will be after ears have set, and the corn cannot be worked by horse without breaking many off. It requires considerable labor to do this; but a part of the increased expense will be repaid by the larger crop. The hoe is, however, often so used on young corn as to do as much injury as good. Hired help, especially from the old country, know no way to hoe corn except to draw earth around it. This is a double injury, as it takes moist earth from the center of the rows, breaking off many feeding roots, and it destroys the brace roots which start from the stalk and are designed to protect it from blowing down by storms. Level culture, it is now admitted by near ly all, is more favorable for keeping corn upright than the old fashioned plan of hilling.

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An 18-year-old boy was before a Kentucky court for carrying deadly weapons. The judge consented to dismiss the case on condition that his mother openly cowhided him in court, which she did with a will, stripping him to the waist.

That was a clever boy who, when he was given five shilling to dig up his aunt's garden, hid a two shilling piece in it and told all the boys in the neighborhood. The next morning the ground was pulverized two feet deep.—*N. Y. Sun.*

A new musical instrument of great promise in aid of sacred music has just been exhibited in Boston. It is the invention of Mr. James Bailie Hamilton, of England. Rev. Phillips Brooks and others invited the inventor to give a public recital in Music Hall, Boston, to show its merits. A very large audience assembled. Mr. S. B. Whitney played the vocalion, the choir of men and boys from the church of the Advent assisting. Seldom has assembled in Music Hall a more interested audience. Good judges spoke highly in commendation of the purity of tone and wonderful carrying power of the instrument. It is said, "the reeds are of wood and leather and are perfect imitations of the human vocal chords." It is understood that a company in Worcester, Mass., has the manufacture in charge. In size this was much like an upright piano.

The annual pay-roll of the employes of the Chicago Postoffice is $430,405. This amount does not include letter-carriers or mail-bag repairers, who are paid out of a separate fund. The number of letter-carriers employed in the Chicago office at present is 321. The mail-bag repairers number thirteen, and porters six. In the first or executive division, including the financial and inquiry departments, watchmen, and helpers, there are forty men; in the second, or mailing division, 205; in the third, or city delivery and stations, 147; in the fourth, or registry department, there are 49 clerks, and in the fifth, or money order 30. This makes a grand total or 821 persons in the service.

It takes eighty men and women to make a postage stamp. First the white paper is cut into sheets, each large enough for a hundred stamps. The stamps on each sheet are counted twenty-six times, to make sure the number is correct. The printer counts and passes the sheet to gummer, the gummer gums the back, and, having counted, gives it to the perforator, who divides the stamps by rows of little holes, not forgetting to count. It is surprising how quickly and accurately the hands can work. Seven hundred million postage stamps are made every year in the United States. New York City uses eight millions a month.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7 50. Paper cover, 35 cents; per dozen, $3.50.

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Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

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A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The flags of the national capitol were at half-mast Friday on account of the death of Representative Elwood of Illinois.

Among the appointments made by President Cleveland Friday were the following: Lambert Tree, of Chicago, Minister to Belgium; Samuel T. Hauser, of Halena, M. T., Governor of Montana; ex-Congressman Stevenson, of Bloomington, Ill., First Assistant Postmaster General, to succeed Malcolm Hay, of Pennsylvania, who resigned on account of ill-health.

The Secretary of the Interior announces that the established cattle trails through the Cherokee strip in Indian Territory will be maintained free to all drovers by all the power of the government.

President Cleveland Tuesday appointed the following gentlemen governmcnt directors of the Union Pacific railroad: Francis Kernan of New York, Edward F. Noyes of Ohio, General E. P. Alexander of Georgia, Franklin McVeagh of Illinois, and J. W Savage of Nebraska.

The national debt was reduced in the amount of $8,993,993.75 during June, and during the year ending June 30 the reduction was $63,494,908.65, being about $40,000,000 less than the reduction the preceding year.

COUNTRY.

The Ohio Prohibitionists in convention at Springfield Thursday, nominated the following State ticket: Governor, Rev. A. B. Leonard of Springfield; Lieutenant Governor, Prof. W. S. Frost, of Lorain county; Supreme Judge, Gideon Stewart, of Huron county; Treasurer, John H. Danner, of Stark county; Attorney General, A. T. Clevinger, of Clinton county; Board of Public Works, J. S. Neville, of Hardin county.

Since March 1st 2,475,000 hogs were packed in the West, of which Chicago packed 1,390,000.

Gov. Oglesby of Illinois on Wednesday signed the bill passed by the Legislature to prevent extortion and unjust discrimination in rates charged for transportation of passengers on railroads, and fixing a penalty for the same.

Heavy rains in Kansas have resulted disastrously to crops on low lands and compelled many families to move away. Railway tracks and bridges were swept away. In some instances the streams are higher than they have becn for years.

Five hundred and fourteen Swedish and Danish converts to Mormonism arrived by the steamer Wisconsin, at New York Wednesday.

The new city directory of New York indicates that thc population of the metropolis is at least 1,553,000, being about 50,000 more than a year ago.

Officer Lyman Schell, of Chicago, who entered a plea of guilty of manslaughter after his trial on the charge of murdering John Ebert during a birthday party at his saloon, was sentenced by Judge Moran to twenty years in thc penitentiary.

Snow fell Monday night at Durham, N. Y., and fires were necessary Tuesday in the cars of the Stony Cove and Catskill Mountain railway.

The secrctary of the Kansas Board of Agriculture estimates the wheat yield of the Statc this year at 12,233,385 bushels.

Hanlan, the oarsman, gave an exhibition at Toronto, Wednesday, of walking on thc water with iron shoes of his own invention, and it seemed as though he were wading through deep snow.

A dispatch from Erie, Pa., tells of a frightful accident on the Nickel-plate road Tuesday, whereby three lives were lost. Mrs. John Donlin, with her babe and little boy and nurse girl were riding in a caboose. The train stopped over a high ravine, where it was run into by another freight. Mrs. Donlin, seeing thc danger, grasped her little oncs and ran out on the platform, followed by the nurse, when all were hurled ovcr into the abyss, 100 feet in depth. Mrs. Donlin and the nurse were mangled to death, but thc babe was caught in the boughs of a tree and may possibly recover.

A carriage containing P. J. Olander, his son and daughter and a hired man were struck by a train at a crossing at Winthrop Junction, Mass., Friday evening. All werc killed outright except Miss Olander and her injuries were pronounced fatal.

A skiff containing master mechanic Phillips, of the Missouri Pacific railroad, Morris Ross, and Jake Jones, was drawn under a culvert near Parsons, Kansas, on Thursday night resulting in the drowning of the three men.

In a fight at Stepstone, a station on the Chesapeake & Ohio railway, Tuesday Dr. James Carter was shot and dangerously wounded, and an unknown negro killed. The affair grew out of a trial of a druggist for selling liquor without a physician's prescription, resulting in his being fined $25.

Fire in an apartment building at Cleveland, O., Wednesday morning burned to death Miss Rosa Meisel, who was to have been married in a few days and also two children aged 9 and 11. Mr. Trau, a traveling man, Miss Miesel's intended, escaped by jumping but broke his arm and severely cut his face. Mrs. Cohen dropped her four children on bedding that she had previously thrown out and then safely jumped herself.

At the meeting of the Dane county medical society at Madison, Wis., a young Norwegian named Iverson, suffering from leprosy, was placed on exhibition, and presented a horrid appearance. Iverson says the disease is hereditary in his family but has not appeared before for several generations.

James Holland, for a small wager climbed an electric light tower 120 feet high, Tuesday, at West Indianapolis, but in descending relaxed his grip and falling was fatally injured.

The jury in the case of Mrs. Dudley, for shooting O'Donovan Rossa, Tuesday, returned a verdict of insanity, and the court determined to place her in an asylum.

A boat containing Prof. Shippey and his family was upset Tuesday at Algona, Ia., and Mrs. Shippey and two children were drowned.

Manager Van Horn states that the Canadian Pacific road will be completed to the Pacific ocean in seven weeks.

A bridge between Arcadia and Liberal, Kan., collapsed under a freight train on Friday, the engine and sixteen cars plunging into the river, drowning the conductor, engineer, and fireman.

FOREIGN.

King Alfonso suddenly left Madrid on Thursday morning for Aranjuez, and visited the hospital and cholera-stricken patients. On his return to the capital in the afternoon, he received a tremendous ovation from the populace, but his cabinet have raised the question of his authority to take such a trip.

The total number of new cases of cholera reported in the infected districts of Spain Thursday was 1,427, and the total number of deaths 689.

Lord Salisbury is negotiating with the Porte for the occupation of Egypt by the Turkish troops, thc cost to be paid by the Egyptian treasury. This would involve an increase of the Egyptian loan to £12,000,000. It is reported the scheme of Lord Salisbury includes the exclusive retention by England of the civil administration of Egypt and relies upon an alliance with Germany and Austria for support against the anger of France.

A dispatch from Teheran states that 1,000 persons are at work constructing the Trans-Caspian railway. War-like preparations are being continued by Russia. Rumors are in circulation in the bazars of Teheran that war will probably occur after the railway is completed to Merv, in Toorkomania. The Russians are bridging the river Murghab, on the confines of Afghanistan. Eight hundred Russian soldicrs are at Old Sarakhs. The Persians are fortifying Persian Sarakhs and building barracks. A foundry has been started at Herat for the casting of heavy guns.

The Persian newspaper *Shems* states that Rustian agents are reported to be stirring a movement in Afghan Turkestan to regain the independence of that country. Thc latcst advices say the Ameer was marching thither at thc head of his troops.

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Holden with Cords, paper	50
Minutes of the Syracuse Convention and seven valuable addresses	25
Proceedings of Pittsburg Convention, and ten addresses by prominent men	25
Hon. Tburlow Weed on Morgan abduction	05
Freemasonry and Kindred Orders Self-condemned, or reasons why their members cannot be fellowshipped by the United Presbyterian church. Witb an appeal to young men. By Rev. J. W. Bain	20
Freemasonry as a religion, by Eld. J. Day Brownlee	05
A review of two Masonic addresses, by Eld. John G. Stearns	05
Cynosure four months to new subscriber	50
Total	$1.85

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Freemasonry Illustrated, three degrees, paper	40
Minutes Syracuse convention, etc	25
Proceedings Pittsburg convention, etc	25
Freemasonry as a Religion, Eld. Brownlee	05
Review of two Masonic addresses, by Eld. Stearns	05
Batavia Convention pampblet	25
Freemasonry, etc., Self-condemned, Bain.	20
Cynosure four months, etc	50
Total	$1.95

All for one dollar.

SELECTION NO. 3.

Revised Odd-fellowship, illustrated, paper	50
Holden with Cords	50
Freemasonry and Kindred Orders Self-condemned, by J. W. Bain	20
Freemasonry as a Religion, Brownlee	05
Review of two Masonic addresses, Stearns	05
Thurlow Weed on Morgan abduction	05
Cynosure for four months	50
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Knight Templarism Illustrated, paper	50
Holden witb Cords	50
Freemasonry and Kindred Orders Self-condemned, Bain	20
Eld. Stearns' review of Masonic addresses.	05
Proceedings Pittsburg Convention	25
Cynosure four months	50
Total	$2.00

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SELECTION NO. 5.

Hand-Book of Freemasonry, by E. Ronayne	35
Freemasonry and Kindred orders Self-condemned, Bain	20
Eld. Stearns' Review	05
Holden with Cords	50
Proceedings Syracuse Convention	25
Thurlow Weed Pamphlet	05
Cynosure four months	50
Total	$1.90

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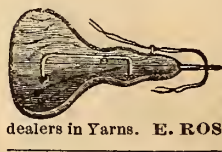
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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IF OUR READERS are not satisfied that the proposals of the N. C. A. Board (see 8th page) will make their paper one of the best in the country they are hard to please. But we have in store something valuable besides. There is a little necessary delay in preparing the sketch that will accompany the fine portrait of HON. SAMUEL PLUMB, which is all ready, and next week we propose to begin the evidence that the great temperance movement in America *was begun by Anti-masons!* This will be with a fine portrait and sketch of REV. LEBBEUS ARMSTRONG. We hope to follow soon with portraits of DR. BENJAMIN RUSH, whose centennial is to be observed in September, and DR. GEORGE B. CHEEVER, author of "Deacon Giles's Distillery."

The city of Monmouth, Ill., is prohibition by an earnest good-will as well as by statute. The American Express company having delivered beer in the town contrary to the ordinance, suit was brought by the town, but before the trial came off the general superintendent came down from Chicago, paid the costs to settle the suit and had it dismissed, giving orders that the city regulations should be observed while in force. Why did not Neal Dow and his friends in Portland do as well by the Grand Army?

The difficulty that has arisen over the appointment of a United States consul at Prague in Austro-Hungary, shows with what tenacity the old despotisms of Europe hold to their old semi-barbarous ideas of the necessity of standing armies, and the virtue of bloody and revengeful wars. Charles Jonas, of Racine, Wis., was selected by President Cleveland for the position, but Austria objects, because Jonas, when a boy in Prague University, wrote a severe criticism of the military laws of the empire. If the customs of savage life, which have so long prevailed amid the so-called civilization of Europe, could be for an instant relaxed the kings, emperors, dukes, grandees and what not, would see in him who attacked the war system, a friend of humanity whose efforts should be encouraged, not suppressed. Obliged to leave Bohemia because of his school-boy sentiments Mr. Jonas has become the editor of the most influential Bohemian paper in the United States, and for several years has been engaged in editing books to enable his countrymen to become intelligent English students. At the time of his appointment he was at work on a large Anglo-Bohemian dictionary.

Following the success of Dr. Kittredge and others in this city in the suppression of the races on the Lord's Day, comes the decision of our new Postmaster Judd to stop the sale of stamps on that day. Its first effect is a loud grumbling from a crowd of people who have paid no attention to the order, so accustomed are they to a total disregard of the Sabbath. The daily papers which have a Sunday edition look with distrust and jealousy upon any public attempt to hallow the day and join the grumblers. Nevertheless we hope Mr. Judd will remain firm. On Monday the press reports told of President Cleveland spending the day before fishing at Woodmont, Pa. It may be these reports overstep, as they often do, the truth. At least, Mr. Cleveland, who has shown much regard for the convictions of the people, should have heeded their feelings in this matter, even if he has no care for the day itself. It would be well if all the government officials should read and heed the following from a decision of the United States Supreme Court, lately given by Judge Field: "Laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories and work-shops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States."

The news of an abortive attempt of the Anamites of Tonquin to throw off the French yoke lately fastened upon them, as well as the reports from Madagascar, give a special interest to the position of the moderate Republican party of France. A general election is pending in that country, and at a meeting of the representatives of that party last week in Paris, a manifesto was prepared to be issued to the voters of the Republic. In the summary of the document, given herewith, the demand for a reduction of the military service and condemnation of the foreign policy of greed are of great importance: "1. A demand for a reduction in the period of military service to the shortest term compatible with the exigencies of the national defense. 2. A demand for economic reforms, especially a readjustment of taxation and the reestablishment of a real equilibrium in the budget. 3. In regard to the proposal to separate church and state, the manifesto says that although opinions differ among Republicans, all can agree upon a policy which, while it will guarantee freedom of conscience, will resolutely oppose clericalism, which, under the mask of religion, is really a union of all the factions hostile to the Republic. 4. The platform condemns a foreign policy of adventure, and declares that the desire of the Republican party is for a national policy based on self-respect firmly carried out. 5. The manifesto in conclusion appeals for a union of all French Republicans against the Monarchists."

The cholera scourge which last year devastated the valleys of Southern France and Northern Italy, and this year has appeared with more dreadful fatality in Spain, is not unexpected in this country, and the health authorities of our large cities have been giving some attention to the public sanitary arrangements which may prevent, or check at least, its fatality. But the temperance societies are indirectly doing also a great work of prevention, for United States Consul F. H. Mason reporting from Marseilles, France, says: "In its choice of victims the cholera was most precise and definite. With rare exceptions they belong to one of the four following classes of persons: Those who live under bad hygienic conditions in respect to food and lodgings; those who are imprudent in respect to eating, drinking, and exposure; those weakened and debilitated by alcoholic excess, and those who suffer from chronic digestive weakness or derangement. Among the imprudences which become dangerous in the presence of cholera are overeating to the extent of producing lethargy or indigestion, drinking any liquid so-called, as a check to the process of digestion, eating raw vegetables in the form of salads, and in general the use of raw fruits, unless perfectly fresh and ripe. The drinking of cold water or beer after having eaten fruit is a direct challenge to cholera which no person, however strong and healthy, can afford to risk. The susceptibility of drunkards to cholera influences is proven by abundant evidence, among which may be cited the sweeping fatality of the disease wherever it attacked the inmates of inebriate asylums; anything, in fact, whether of a temporary or of a chronic nature, which impairs the vigor of the digestive organs exposes the persons weakened to choleric attack.

THE ULTIMATE ISSUE.

BY REV. M. A. GAULT.

The Religious Amendment movement has for over twenty years been pushing the agitation of the question, "Shall this country be ruled by Christian morality or infidel licentiousness?"

The last great conflict was whether the country should be controlled by African slavery, or American liberty. We settled that question in favor of liberty, but not until three billions of treasure, and half a million lives had perished in the war. The great question in that conflict was, "On which side is the Constitution?" The logic of events compelled us to admit that it was on the side of slavery, and we had to correct it.

In like manner the question in this rising conflict is, "On which side is the Constitution?" Is it for Christian morality, or against it? Nothing but the religious amendment will settle this question. I remember when large churches were crowded before the war, while ministers and others earnestly debated the question, "*Resolved,* that slavery was unconstitutional, etc." The large majority took the affirmative then, but the war settled the question in the negative. Will another war be necessary to settle this other question? Many think it will; that God must again shake us over the pit of ruin before we awake to the fact that our Constitution is on the side of the liberalist.

As in the other case the great majority now say it is not. I presented this issue recently before the Chicago Presbyterian ministers' association. The roll was then called and each minister presented his views on the question. I noted sentences defining the position of each, and here submit it to the readers of the *Cynosure.*

Dr. Patterson, Revs. J. C. Myers, Geo. Noyes, and W. S. Post, wondered if such an amendment would make us any more a Christian nation. While they deplored the secularizing tendencies of our times, yet they failed to see how this movement would effect the question. They expressed themselves in sympathy with such agitation as would educate public sentiment in harmony with the law of Christ.

Dr. Skinner and Rev. W. O. Latimore thought it infringed upon the sphere of other associations. They had never found sufficient warrant for such a movement. The education of Christian sentiment is the work of the church.

Rev. J. N. Trowbridge did not see that such an amendment would result in the good that would justify the labor necessary to secure it.

Rev. J. T. Lamont said he used to favor it, but the more he thought of it, the more he regarded it as a useless enterprise. In fact he believed it would do more harm than good.

Rev. N. C. Granger believed the Constitution was stronger as it was.

Rev. A. M. Mann said his mind was in sympathy with the movement.

Dr. W. T. Meloy said he was determinedly opposed to secularizing the government. He resided in Ohio in 1880, when a new State constitution was proposed, and he noticed that the phrase, "In the year of our Lord," was omitted. Secularization of government

is the order of the day. Times had changed since he was a boy, and was taught to take off his hat when an oath was administered in his presence. The Democratic party in Ohio had a plank calling for a purely secular government, administered on a purely secular basis. From such a government he prayed to be delivered.

Revs. D. S. Kennedy, W. J. Woodbridge, and J. N. Walker did not know that they were ready to acquiesce in the movement. They took no stock in attempting to advance Christianity by statute law. The remedy for evil is not to rush to law. You cannot force men to be religious, or shoot them into heaven by a civil statute. The best thing the church can do is to stand away over yonder and let the State stand away in the opposite direction. Keep religion and politics as far apart as possible.

Rev. James Bassett thought a great conflict was rising between Christianity and infidelity. We must meet the opposition with more vigorous effort.

Rev. D. S. Caslin said he was a rank Prohibitionist, and felt in sympathy with a movement like this.

Dr. Herrick Johnson said he would be glad to see such an amendment, but he had never felt the importance of it as others do. He thought we have in substance what the amendment proposes.

Rev. E. N. Sawers said he believed as they used to say in Scotland, "There was a King James and a King Jesus, but the former was only the servant of the latter." He dissented strongly from the idea of separating politics from religion. He hailed this movement with joy. Every speech made in such a cause would tone up and strengthen the public conscience.

Kossuth, Iowa.

SMOKED AND PICKLED.

BY ELDER NATHAN CALLENDER.

There is a place conceded to the traveling smoker —"the *smoking car*," so called, though the car itself is innocent of the charge, only as the effects of smoking animals, called men. This smoking car arrangement is supposed to be a remedy for the smoking nuisance to the traveling public. We have a right to the question, which is the greater offense to the traveler, *smoking* or *smoked* men? (we use the word men with some allowance) which is the most offensive and damaging to health, to go right into the smoke house and take the tobacco fumes *fresh*, or to be in close contact with men both smoked and pickled with tobacco and with poison beverages.

To make this question plainer, imagine yourselves in a smoke-house where the fresh smoke tends in some degree to keep off the stale and fœtid odors of tobacco-pickled and liquor-soaked men whose bodies and breath send off a "stinking savor," and then suppose you are surrounded by tons of smoked men without the fresh smoke to abate the sickening effects, and you would almost wish yourselves in the smoke-house and have done with it.

Of this I had an impressive example two days ago, when a huge human form, with all the tokens of a sensual life on him, occupied a seat in too close contact with me for comfort. The stench—it *was* a stench—was quite tangible enough to impress the sense of a Nihilist of the existence of the real and the substantial. Along with the smoking car there should be also the smokers' car; and if smokers and tipplers cannot agree to travel together in the same coach (we sumbit they should) then let us have class cars in earnest, founded on the "fitness of things." Put the clean animals, clear of bad drinks and poison weeds and drugs, where they justly belong, in the first-class coach (rich or poor, black or white) and the unclean into the second and third class cars according to character. While on this class question, we submit also that church edifices ought to be arranged in mercy to the clean worshipper, who could surely do better service in church in pure air and healthy respiration. We are believers in "natural selection and survival of the fittest" in the full and free development of a godly life, and would implore all men, especially Christians, to "put away all filthiness of the flesh and spirit and so perfect holiness in the fear of God."

This tobacco curse is only a little behind the liquor curse in debauching and blunting the moral sense. It is high time that somebody takes high ground in God's name in this branch of reform. David Wilmot said on the slavery question: "I will get upon the highest pinnacle and there wait for the rising of the waters." This he did, and though he did not live to see the end, the waters did rise high enough, thank God, to sweep slavery from the highest pinnacle of the nation. Somebody must lead off and with the spirit of the martyrs, thunder against this awful debauchery of the people by this agent of Satan, tobacco. God in his own way has made the heavens light and vocal by the thunders of his voice. His thunders are all around the skies and his lightnings to the ends of the earth. But lightnings and thunders will not arouse the people. They have become used to his voice as they are to the literal thunders. Several of the "stars of heaven" have recently fallen and another is now trembling in its course, ready to fall to the earth prematurely, through the long and reckless breach of physical law. Poor souls, rushing into the presence of their Maker "before the time" by intemperance—*yes, intemperance!* How about the tobacco inebriate entering the kingdom of God?

Sometimes when the ordinary voices of nature and her God fail to awaken stupid man he sends the earthquake and "shakes the earth terribly and makes man's heart faint, and his knees to tremble at his awful voice." We believe that nothing short of a moral earthquake which shall shake the world—the church, yea, the *clergy*, enough to put out the fires kindled as by the sparks of Satan's forge, under the very nose, in the face and eyes of God's sacramental host by their own hands. And we should hope and humbly pray that all God's people who "chew the cud" would get the *lock-jaw* long enough to lock tobacco out and lose the key to a morbid and ruinous appetite and "divide the hoof" from this tobacco-steeped world.

Thompson, Pa.

KILLING BY FAINT PRAISE.

Masonic writers frequently admit a particle of censure in a volume of praise in the defense of their order to preserve an appearance of impartiality and gain the confidence of the public. The attacks of some writers on Good Templarism apparently partake of this character, and, although they may present the worst features of particular lodges they leave the impression of much good and little evil, whereas in others the reverse is true. It is said that a church society in New York city is running a skating rink beneath its place of worship, but that all rinks are not conducted by Christians is proved by the stringent laws for their regulation. In the same manner few Good Templar lodges are largely composed of, or controlled by Christians as is attested by the acknowledged fact that Good Templars are sometimes employed by Freemasons to mob Anti-masonic lecturers.

Schuyler's Lake lodge was composed of the general public, but mainly of the younger portion, who were attracted by the novelty and fell off when it ceased to be such until its numbers were brought to a low ebb and the vital spark was finally extinguished by internal dissensions. The temporarily reformed then withdrew to their bottles, the giddy to the dancing hall, and the questionable characters to their usual retreats. It seems to have been mainly employed by secretism for proselyting the young and served its purpose effectually. Few or none were excluded. The good were invited with the bad, "the humblest man and the most degraded sister," (EXPOSITION) and if its other effects have been as effectually obliterated as its temperance character, it is well for the community. But the escort of a male Templar at night is still sometimes sought by a married one of the opposite sex, which is described by one writer as a characteristic of the order. The churches have declined; the pastors are supported with difficulty and many years have elapsed since a religious revival has occurred. On the other hand the prosperity of its two hotel bars and drug store are unsurpassed in villages of equal size in neighboring counties, and the Masonic lodge subsequent to the collapse of the Good Templars reported a membership of seventy to which additions have been made. Such are the results of a Good Templar revival. *

THREE or four years ago the editor of this paper, then connected with the local press of Chicago, was almost nightly attending land leagues, and meetings of labor agitators and strikers. Now, in those same halls in various parts of the city he is attending meetings of building associations. How great and refreshing the change! In many cases he meets the same people who were then agitators now peaceably going to work to get homes for themselves. Get a a labor agitator into a building association and he at once becomes on a small scale a capitalist. His interest in the community changes, and in a short time he is on the road to prosperity. Look into it, and you will find that nine out of ten of the wealthy and prosperous men of to-day began their career by saving their little earnings, and even after they have become rich they do not squander and waste their money as many of our working people do.—*American Building Association News.*

A PROBLEM.

One of the best written and most popular of the graduation pieces at last Wheaton Commencement was that of Miss Florence C. Johnson, who discussed some features of the woman suffrage question under the above title. The *Union Signal* published it entire, and we copy the following passages:

Already many social and political questions have been brought out, but there are other important ones still demanding our attention. The slave question was one fraught with difficulties, perplexities, and ere it was settled occasioned bloodshed and sorrow, but it was settled and set aside.

At present, intemperance, secret orders, freedom of thought, the press, religious liberty, the relations of labor and capital, and last, but not least, the woman question, demand the thought and verdict of the people. It seems hardly needful to argue that a problem respecting the happiness and destinies of one-half of the human race is important. Much has been written and said concerning the sphere of woman. We dismiss this question with the affirmation that the sphere of any rational being, whether man or woman, is that place which he or she can most perfectly fill with the highest exercise of the powers given by the Creator.

What is she and what can she do are the questions for our consideration. One has said, "The girl who makes the poet sigh is a very different creature from the one who makes his soup." Fancy paints her an angel, but she, after all, is only flesh and blood, possessed of the wants and weaknesses of her brother. The savage would make her a slave, the Asiatic an ornament and a plaything; but the Christian a companion and fellow-worker with man in all things.

There are three stages through which all reforms must pass, ridicule, argument and adoption. The first and second on this question have passed, the third has his foot on the threshold, his hand on the latch. Already in twenty States and territories of the United States woman can vote. In three States she has a voice in all questions affecting the public weal. In some States she is allowed to vote on matters pertaining to school questions, in others concerning taxes, and in one State on the temperance issue.

One thing which concerns woman most deeply is the protection of her home. She has found that simply training her children in the ways of godliness is not sufficient to secure their well being. Outside the home circle are snares innumerable hidden for her loved ones' feet. She has plead, and toiled, and wept, and died, and still the work of death goes on. O, men of America! give her the power to remove these traps and pitfalls, to strike down these enemies of her home. When first she entered this warfare in the interest of her home, country, and God, her only thought was to conquer by prayers and entreaties, but only a few years ago she began to realize that these weapons were insufficient, and now she feels that nothing short of the ballot can enable her together with her brother to gain the victory in this conflict with King Alcohol.

The secret orders are also enemies to woman. When the sacred institution of marriage was established, the Lord ordained that husband and wife should be one. The vows taken in these societies virtually destroy the bonds of this holy union. The influence of woman is to purify, to restrain, to exalt, and when she is excluded from the companionship of her brothers, they cannot but degenerate.

The records of the past corroborate the statement that woman is competent to make her mark in the world, as she has done many things of which her sisters of the present age may justly be proud. Adverse circumstances have not entirely hidden her talents and heroism. The Bible teaches that she is fitted for positions of honor and trust. To Mary was given the highest honor ever bestowed upon mortal. She was chosen to be the mother of our Lord. Hannah poured into the golden censer, waved by the angel before the throne of the Almighty, the incense of her petition. Her mission was to impress the purity and strength of her daily life upon one whose career as a distinguished prophet and judge was illustrious. Great men, as in this case, have had great mothers. Deborah was a prophetess, judge, warrior and poet of the chosen people of God.

In the history of nations, the hand of woman has often touched the spring of their destinies.

By ignoring one-half of the human race, many social, political and religious schemes have failed and will fail, for truly one has said that politics will not go right, religion will not go right, nothing human will ever go right, except in so far as woman goes right.

When the gates of Paradise were closed on the first human pair, the angel of light seeing the anguish on the faces of the exiles, prayed that the punishment might be less grievous. "I do not punish," said the loving Father, "I only discipline that they might enter the gates of the infinite." Then the angel formed the rose which he threw upon the bosom of Eve. She pressed the heavenly blossom to her lips in an ecstacy of delight, and exclaimed: "He is no longer angry, this is a gift of his love."

As the rose, from whose sweet perfume comes the odor of heaven, is to woman a token and pledge of favor restored, so woman is to man in this wilderness and desert of sin.

Is it not time that a magnanimous nation say to those who would keep her bound in the grave clothes of a dead past, Proclaim liberty throughout all lands, to all the inhabitants thereof! Break every yoke, and let the oppressed go free.

IS CHRISTIANITY DECLINING?

[From an article in the *North American Review* by the Rev. Dr. C. H. Parkhurst, pastor of the Madison Ave. Presbyterian Church, New York.]

The tendency to prognosticate evil of Christ and his doctrine is no new thing in the world. In the sixteenth chapter of Mark we read, "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him;" and this is what the world has been volunteering to do for Jesus now these 1800 years. The ointment and the embalmers are at the sepulcher betimes, but the Lord walks yet in the garden. In the *North American Review* of December, 1879, Froude says, "Protestantism has failed." In the *Atlantic Monthly* of a little earlier date Goldwin Smith writes, "Belief in Christianity as a revealed and supernatural religion has given way." In 1868 Dr. Ewer issued a book entitled "Protestantism a failure." Buckle, in his "History of Civilization in England," claimed that Protestantism had seen its best days. "In the times of Aaron Burr," says Parton, "it was confidently predicted that Christianity could not survive two more generations." Of the same period another writer states that "Wild and vague expectations were everywhere entertained, especially among the young, of a new order of things about to commence, in which Christianity would be laid aside as an obsolete system." Considerably more than a century ago Voltaire said, "Before the beginning of the 19th century Christianity will have disappeared from the earth." It is an instructive coincidence that the room in which Voltaire uttered these words has since been used as a Bible repository. "They came unto the sepulcher bringing the spices which they had prepared, and they entered in and found not the body of the Lord Jesus." And it is still so; a redundancy of ointment, but no corpse.

As to any suspicion that there is going forward in society a process of moral deterioration, such suspicion is historically unfounded and is explicable on three grounds: the avidity of newspapers, which stand in electric connection with the remotest quarters of the country and make a point of giving largest prominence to whatever will satisfy an appetite for the sensational; meager acquaintance with the moral condition of society fifty, a hundred, or a thousand, years ago; and an elevated moral sentiment that takes offense now at what in times past would have been accounted as tolerable or even unexceptionable. Writing of a period a hundred years back, a recent contributor to *Blackwood's Magazine* says, "It was an age when delicate young women of the best blood and best manners in the land talked with a coarseness which editors of the nineteenth century can represent only by asterisks." It is part of the history of the old church at Andover, Mass., that the chief causes of discipline for 125 years were fornication and drunkenness. Theodore Parker, writing in regard to the fathers of New England, says, "It is easier to praise them for virtues they did not possess than to judge them with fairness and discrimination." As illustrating the coarse intemperance of the times among Christian people, he states that it is recorded in the probate office that "in 1678, at the funeral of the widow of John Norton, one of the ministers of the First Church, in Boston, above fifty gallons of wine were consumed by the mourners. Just two hundred years ago at the funeral of the pastor of the church at Ipswich, Mass., there were consumed one barrel of wine and two barrels of cider. If this occurred at the funeral of an old and loved pastor, we can infer what excesses would be habitual on occasions less stated and solemn. In a historical survey of the Congregational churches of one of the New England States, it is related that "not very far from the period of the Revolution, several councils were held in one of the towns where the people were trying to get rid of a minister who was often the worse for liquor, even in the pulpit, and once at least at the communion table! but some of the neighboring ministers stood by him, and the people had to endure him till his death." This reminds me of the case of one who not above fifty years ago was deacon of a prominent church in western Massachusetts, who had habitually a drunken spree as an after-effect of tasting the wine at a sacrament, but whose irregularities were not considered by the church sufficient ground for ecclesiastical impeachment. Rev. Dr. Leonard Woods said, "I remember when I could reckon up among my acquaintances forty ministers who were intemperate." A gentleman, in writing to a Boston paper about that date, said, "I have a list of 123 intemperate deacons in Massachusetts, 43 of whom became sots."

A word or two will be in place in regard to church attendance and church membership. Dr. Griffin became pastor of the Park Street Church, Boston, in 1811. So unpopular was it to be seen in attendance upon an evangelical church that, as Dr. Nehemiah Adams relates, gentlemen of culture and standing who ventured into Dr. Griffin's church Sunday evenings, attracted by the reports of his genius and eloquence, went in partial disguise, sitting in obscure corners, with caps drawn over their faces and wrappers turned inside out." That was in Boston less than eighty years ago! I find that in New York City less than sixty years ago a mob prevented the holding of a meeting planned by Dr. Spring and others for promoting the better observance of the Sabbath. In the year 1800 there were in the United States 3,030 evangelical churches; in 1850, 43,072; in 1870, 70,148; and in 1880, 97,090. A gain of 27,000 in ten years, ending in 1880, and this is what the critics have been pleased to call an effete Protestantism! As gleaned from the "Year-books" and "Church Minutes," the number of communicants in evangelical churches in the United States has been as follows: In 1800, 364,000; in 1850, 3,529,000; in 1870, 6,673,000; and in 1880, 10,065,000. Of course during all this time there was an immense increase in population, but the increase in church membership a good deal more than kept pace with that of population. Taking the whole country through, there was in 1800 one evangelical communicant to every 14½ inhabitants; in 1850, one to every 6½; in 1870, one to every 5¾, and in 1880, one to every 5. Even during the period since 1850, in which materialism and rationalism have been subjecting Protestantism to so severe a strain, while the increase in population has been 116 per cent., the increase in communicants of Protestant evangelical churches in the United States has been 185 per cent.

The same pronounced drift Christianwards evinces itself if we consider the matter of American colleges and college students. Writing in 1810, Bishop Meade, of Virginia, said, "I can truly say that in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed infidel." When Dr. Dwight became president of Yale College, in 1745, only five of the students were church members. In the early part of Dr. Appleton's presidency of Bowdoin, only one student was a professing Christian. In 1830, according to returns obtained from American colleges, 26 per cent. of the students were professing Christians; in 1850, 38 per cent.; in 1865, 46 per cent.: in 1880, according to the Year-book of the Young Men's Christian Association, out of 12,063 students in 65 colleges, 6,081 or a little more than half, were professors of religion. An American college is one of the very safest places in which a young man can be put. And it is by such steps as these that the religion of Jesus Christ is undertaking to die out from the respect and affection of our American people! So far from Christianity betraying the first symptons of exhaustion, there has been no time since the Jordan baptism of Jesus when Christianity has moved with such gigantic strides, and put forth efforts so vigorous and hereulean, as during these years of our own century when the disciples of Voltaire and the imitators of Paine have been most agile in their production of obituaries and accumulation of embalming spices.

It is during this time, in fact within the last forty years of it, that there have sprung up all our Young Men's Christian Associations, with organizations extending North and South, East and West, in North America and South, Europe, Asia, the Sandwich Islands, Australia, Madagascar. A strange way it is that Christianity has of dying! Our American Sunday schools, too, are all of them a growth of the present century, numbering only half a million pupils in 1830, with an increase of six millions in the fifty years following. It is during the last eighty years, likewise, that the American church has shown its colossal vigor in the inauguration of its missionary enterprises. Beginning with the second decade of our century with a contribution of $200,000, the total amount raised for home and foreign missions in this country up to 1880 was $129,000,000; and 88 per cent. of that was raised during the last thirty years, the period during which Christianity is supposed to have betrayed accumulating symptoms of debility and senility. 70,000 mission communicants in 1830 had become 210,000 in 1850 and 850,000 in 1880. All of this, to say nothing of other organizations of evangelization and amelioration, the Bible Society, the Tract Society and the rest, which have sprung from the fecund soil of our own magnificent Gospel century.

Such are the facts. Like the Scribes and Pharisees would you see a sign from Jesus? There are the signs. The books are accessible, the facts are verifiable. To him who thinks he knows it all, and is going through life under cover of the impression that the world is tired of Jesus, and that the intelligence of the age has passed the defunct body of our senile faith over into the hands of the undertaker, let it be recommended to review the matter, and to treat it with the candid and studious respect due to a cause that in point of vitality, growth, vigor and productiveness is comparable with none that solicits the attention or engages the interest of mankind.

THE CAPTURE OF NEW ORLEANS.

"What a gathering! The riff-raff of the wharves, the town, the gutters. Such women—such wrecks of women! And all the juvenile rag-tag. The lower steamboat landing, well covered with sugar, rice, and molasses, was being rifled. The men smashed; the women scooped up the smashings. The river was overflowing the top of the levee. A rain storm began to threaten. 'Are the Yankee ships in sight?' I asked of an idler. He pointed out the tops of their naked masts as they showed up across the huge bend of the river. They were engaging the batteries at Camp Chalmette—the old field of Jackson's renown. Presently that was over. Ah, me! I see them now as they come slowly round Slaughterhouse Point into full view, silent, so grim, and terrible; black with men, heavy with deadly portent; the long-banished Stars and Stripes flying against the frowning sky. Oh, for the *Mississippi!* the *Mississippi!* Just then here she came down upon them. But how! Drifting helplessly, a mass of flames.

"The crowds on the levee howled and screamed with rage. The swarming decks answered never a word; but one old tar on the *Hartford*, standing with lanyard in hand beside a great pivot-gun, so plain to view that you could see him smile, silently patted its big black breech and blandly grinned.

"And now the rain came down in sheets. About one or two o'clock in the afternoon (as I remember), I being again in the store with but one door ajar, came a roar of shoutings and imprecations and crowding feet down Common street. 'Hurrah for Jeff Davis! Hurrah for Jeff Davis! Shoot them! Kill them! Hang them!' I locked the door on the outside, and ran to the front of the mob, bawling with the rest, 'Hurrah for Jeff Davis!' About every third man there had a weapon out. Two officers of the United States Navy were walking abreast, unguarded and alone, looking not to right or left, never frowning, never flinching, while the mob screamed in their ears, shook cocked pistols in their faces, cursed and crowded and gnashed upon them. So through the gates of death those two men walked to the City Hall to demand the town's surrender. It was one of the bravest deeds I ever saw done."—*Geo. W. Cable in the Century.*

In studying the many-sided genius of Victor Hugo, his biographers, the *World*, (London) thinks, will not forget Hugo the painter. Many of his manuscripts are illustrated with strange drawings, and while living at Guernsey he drew and painted constantly, and made sixty-four compositions for the illustration of his novel, "The Toilers of the Sea," which were engraved by Meaulle. This publication, only a few copies of which were printed, has become a bibliographic rarity. Victor Hugo's drawings and water-colors resemble very closely in style and execution those of Gustave Dore; they are violent, excessive, tumultuous, full of strong contrasts and oppositions; they are a poet's drawings, the whole force of which is derived from the author's poetic sentiment. On the back of the last drawing, "The Toilers of the Sea," the poet has written the following words: "On the face of this cardboard I have sketched my own destiny—a steamboat tossed by the tempest in the midst of a monstrous ocean, almost disabled, assailed by foaming waves and having nothing left but a bit of smoke which people call glory, which the wind sweeps away and which constitutes its strength.—Victor Hugo, Guernsey, 1856."

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXVI.—*Continued.*

There was something peculiar in their parting. When the red-whiskered gentleman had taken his seat in the car he turned his face for an instant to the window with an uneasy glance after his comrade who, during the pause before the starting of the train, had walked up and down the platform with keen reconoitering looks to the right and left, and now standing somewhat back from the crowd and thus out of the range of observation, with one single rapid motion he brought both arms together from a horizontal position and touched with the index finger of his right hand, the other fingers being doubled inward, the second knuckle joint of the thumb of his left. Stephen, we must confess, was not a very bright Odd-fellow, as, indeed, one cannot well be who has higher objects with which to occupy his mind than the remembering of signs and grips, and though he observed the action it was done so quickly that he failed to recognize it for what it really was—the Sign of Safety in the Degree of Friendship.

Mr. Basset had, in fact, gone off a few days before the situation was discovered, but it was only as far as the house of a lodge brother, where he had been all the time hidden; and now cleverly disguised and within a day's ride of the Canada line we will take our final leave of him. But in justice we must say that even with a fair prospect of successfully eluding the officers of justice who supposed him a thousand miles away, he was a very miserable and unhappy man. Public disgrace, which but a little while before had only loomed up in the farthest background of his mental visions as a dim possibility, was now a real thing—as real as the cold clutch of Death's fingers on a soul unprepared—and what vow of a secret fraternity could stand between him and the inward avenger?

But is not this an unfair representation of Odd-fellowship? inquires the reader. Because a few members defend criminals and uphold liquor selling, must it follow that the whole order is responsible for their individual action? Now this is precisely the point we desire to come to. An order that inserts in its obligation a protection clause, which can be construed any way according to the moral sense of the candidate, certainly lays itself open to grave suspicion, and honest men will be in no haste to clear it from the first charge till it tears down the convenient screen between criminals and the law which it has borrowed from its Masonic mother. In reference to the second charge, one single fact will suffice.

In 1870 a petition was presented to the Grand Lodge of the United States to enact a law allowing State Grand Lodges to prohibit members of subordinates under their respective jurisdictions from engaging in the traffic in intoxicating liquors. The petition was refused, it being decided that "it is contrary to the spirit and policy of our institution to pass any law on the subject referred to, creating a new test of membership in the order." Thus we see that Odd-fellowship presents no more bar to the admission of a rumseller than it does to a Mormon or an infidel. We have conclusive testimony from one of their own standard writers: "No peculiarities of religious belief or practice are requisite to admission in the order, *and none disqualify.*"

In fact the views of the Grand Lodge on the temperance question might even be accepted with very slight changes as a part of the declaration against "sumptuary laws" embodied in their political platform, as we may learn by another quotation from that same standard authority: "Lodges cannot abridge the liberty of the citizen nor dictate to him what he shall eat nor what he shall drink . . . . neither will the laws nor the principles of Odd-fellowship descend to the restriction nor the regulation of the beverage of its members."

It is a coincidence worthy of note that the Masonic Odd-fellow whom Mr. Basset, as related in a prior chapter, had "warned of approaching danger," acting on the familiar proverb that "one good turn deserves another," now played a chief part in aiding and abetting the latter's escape from justice. Attached to the fashionable hotel which he kept was an elegant club room, where assembled every lodge night the convivially inclined among the brethren, who smoked and played cards till the small hours of the morning, and amused each other, while sipping their glasses of wine and punch, with the various neat fictions about "important lodge work" by which they imposed on the credulity of their unsuspecting wives. Nor did this interchange of reciprocal obligations with a professed prohibitionist shock him greatly in view of the fact that he knew more than one in the lodge who talked as stoutly for prohibition as did Mr. Basset, while holding secret business relations all the while with the very traffic whose existence they affected to deplore. Mr. Parker of the Phœnix House might have listened silently to the praise of Odd-fellowship as a temperance order, and even as a matter of prudent policy gravely assented, but he would have certainly indulged himself in a good laugh behind his informant's back at the absurdity of the idea.

Odd-fellowship is Masonry's first born, made in her image, and if anybody wishes a conclusive proof that this is so let him attack Masonry and then note the filial readiness of the average Odd-fellow to spring to her relief.

Stephen Howland felt as every truly upright soul must over the fall of another, intensely sorrowful; and his trust in what the Rev. Theophilus Brassfield had so often styled "a complete system of morality" was sadly shaken. He was in exactly the mood of mind which has lead many a man into downright skepticism of all good. Such an experience must either drive the soul to take a firm foothold on the Rock of Ages, or to launch its little cockle-boat on that wide sea of doubt whose farthest shores are the Cimmerian land of blank atheism where hope is a myth, and faith a dream, and the whole universe a vast hollow Nothing.

The illness of a juror caused a temporary adjournment of the court. Stephen was trying to while away the time over a newspaper when the opposing counsel sauntered up.

He belonged to the Bohemian class of lawyers, and considered no case out of the legitimate line of his practice which involved a big fee, or even one of reasonable size. He considered Stephen's notions of professional honor and probity as decidedly Quixotic, but such men have sometimes a curious liking for their moral opposites; and though frequently pitted against each other, they were much better friends than one could suppose possible after listening to their savage sparring in court hours.

"It was a queer thing now that Basset should do as he did. It come like a thunder-clap, but there is an epidemic just now of defaleations and embezzlements and forgeries. Such things seem to have their regular periods like the seventeen-year locusts."

"It would be refreshing if we could have an epedemic of public honesty," returned Stephen, dryly.

"I think the same, my dear fellow—in the abstract, you know. But for us lawyers—phew!—it would be as bad as an epedemic of health to the doctors. Now you take this liquor trade; it is a confounded bad thing all through, but if it should be swept out of existence to-day I should lose half my practice. I defend rumsellers and you prosecute, but, bless you! they'd better fall into your clutches than mine. I bleed 'em well now, I tell you. I took a five hundred dollar fee from one the other day, and I don't believe he had enough left to start him in the boot-blacking business."

The lawyer stopped to laugh, and Stephen could not help laughing too.

"I have had curious things happen in the course of my legal practice," the former continued, "but nothing queerer than what happened once in this very court-house when I was defending two liquor sellers arrested for violation of the Sunday law. You know the old saying, 'There's no telling how a jury will flop.' If you will believe it, with exactly the same evidence in both cases one was acquitted and the other fined seventy-five dollars. I found out afterwards that the one acquitted belonged to some secret society—the Noble Order of Red Men, I think it was—and his friends managed to get a juror or two who belonged to the fraternity on to the bench. Six were Masons and Odd-fellows. The other rumseller was a poor devil of an Irishman, forbidden any such privilege under ban of his priest."

"It is a privilege that if often used to mock justice will bring in a reign of lynch law sooner or later," said Stephen, indignantly. "I believe in equal rights and fair play even for liquor sellers."

The other shrugged his shoulders.

"This secret order business is overdone. It is our American failing to overdo things. When I was first admitted to the bar I joined the Masons and the Odd-fellows and the Knights of Pythias, thinking that when I was in Rome I had better do as the Romans do. And I can walk in their processions, and wear their fol-de-rols, and have a chief seat a all their feasts and pow-wows generally—if I want to; but as a rule I contrive to find other fish to fry. Really now, between you and me—hark! what's that?"

It was a sound of fife and drum. Stephen, from his boyhood, had a passionate love for martial music, and the inspiring strains seemed for a moment like the wings of some strong archangel lifting him above all his trouble and darkness into a realm of which his only conscious thought was like Peter's on the mount—that it would be good to dwell there.

"A detachment of the Salvation Army, they say," carelessly remarked the other lawyer, after making due inquiry of one of the throng who were bending their steps in the direction of the music. "I'm going to hear 'em."

Stephen followed with a readiness that surprised himself, for he was somewhat of a stickler for regular methods; and, though he did not doubt that the Salvation Army had accomplished good in its peculiar way, he had looked on a conversion under such instrumentality a little as he might on a miraculous cure wrought by some practitioner outside of medical schools—rather as a phenomena than a precedent. But the stirring music, the odd and yet deeply devout appearance of the company, as in fine military order they marched through the street with waving banners, and defiled on to the common where a rude platform had been erected—even the unmannerly interruption of a few rowdies in the crowd, impressed Stephen with a deeper feeling than that of mere novelty. The effect of their warlike songs, their regular-drilled tread, their earnest faces, was something like that produced by the early Methodist movement. It seemed to sharpen and define the lines which an ease-loving pulpit has allowed to grow so dim and misty between the Lord's side and the devil's side. And to Stephen's positive nature it was a relief to feel sure once more that there *were* two sides, even though he was not equally sure of being himself on the right one.

The preacher announced no text. Stephen noticed that he seemed to be a very well developed specimen of muscular Christianity, and was evidently an illiterate man; but after the first words fell on his ear he felt that he was standing in the presence of one of those rare orators made by grace and not by art or nature, and ceased to feel any repugnance. Not a suspicion, however, crossed his mind that this was Peter Snyder, the converted rumseller, who had joined the Salvationists because they afforded a channel for free and effective Christian labor, which he could never have found in the set lines of old and respectable religious organizations. He had no cultured taste to be shocked by their peculiar methods of work, and they on their part did not mind his literary and theological deficiencies. But there was no loud, ranting talk, only a deep, sweet earnestness, a perfect unconsciousness of himself that produced an effect like the highest pulpit art.

"I want to tell you folks about Jesus Christ," he began. "You think you know about him already. Maybe some of you do, and if that is so, you hain't no kind of business to be standing round here when you ought to be telling other people about him. Or hain't you got nothing to tell? Didn't he hang bleeding on the cross with the nails in his feet and hands and the spear thrust through his side for *you?* I want to know.

"But as I said when I begun, it's t'other kind I'm a goin' to talk to. The Lord is coming with all his armies and riding on his swift chariots of salvation, and you resist him jest as I did, a heapin' up sin against sin to be fuel in that day which shall burn as an oven. But I ain't a goin' to talk to you about *my* sins, for the Lord has cast 'em all behind his back; and I ain't a goin' to talk to you about *your* sins. Maybe I shall come to 'em by and by. People like to tell what they know about. Now I know about the Lord Jesus *for I have seen him!*"

The speaker made a pause. A startled hush fell on the crowd. Stephen at first thought the man crazy, and was half inclined to walk off, but curiosity impelled him to stay.

(*To be continued.*)

Said Joseph Cook: "I am threatened privately with a pauper's funeral for certain things I say publicly. Let me have the funeral of a pauper rather than not have that of an honest man." In his prelude months ago upon the new Congregational creed Mr. Cook said: "I am likely to be very severely attacked for what I am saying this morning, and perhaps may lose much by my temerity. But I am attached to sound views. I am profoundly in love with evangelical truth, and do not like to see the veins of America filled with milk and water."

It is said that John Wesley was once walking with a brother, who related to him his troubles,

saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look through it. And that is what you must do with your troubles—look over and above them."

REFORM NEWS.

IOWA MEETING.

The time set for the annual meeting is August 25–27. The place is not determined but is left to the Executive Committee. Friends, where shall it be held? Any persons having a desire for the meeting to be in their midst, or having suggestions to make, will address the president, Rev. Geo. Warrington, Birmingham, Iowa, or the undersigned. Let us hear from you. A. W. Hall, *Sec'y.*
College Springs, Iowa.

—It is suggested that the Illinois State Convention be held August 27th and 28th, by one of the Executive Committee. Will that do? Where shall we meet? What say you friends in Galva? in Rockford? in Morrison? in Wheaton? Where and when? Write.

FROM THE GENERAL AGENT.

THE OHIO STATE MEETING.

CEDARVILLE, Ohio, July 8, 1885.

Last evening's session closed a convention successful in the purpose for which it was called. It was designed as a point of outset for old-time work contemplated by the friends in the "Buckeye State." Captain J. M. Soott's presence was itself an inspiration and his appearance in the chair a signal for work. Secretary S. A. George reviewed the past in a very able paper, giving the "spine" of the work done at seven State gatherings since the organization, and suggesting wisely for the future. Bro. Wright, pastor of the Second U. P. church of Xenia, gave the speech of this session with very happy effect.

The forenoon of Wednesday was devoted to business which will be officially reported by the secretary; the afternoon to resolutions and an address by Dr. J. G. Carson, of Xenia. The attendance for harvest time and the heat of summer was highly commendable, but those who made a sacrifice were amply repaid by the eloquent and impressive speech of the Dr., who has not abated one jot of his former vigor in opposing the "Mystery of iniquity."

Bro. Travis was greeted by a good audience in the evening and his address of an hour or more, was like the man, sound, sensible, and transparent, and so ingeniously put together as to defy any attempt by adverse critics to pick flaws or unravel the web of argument woven with the artlessness of a child and the skill of a master workman.

DAYTON, July 9.—Arrangements were made at Cedarville for a convention at Columbus, in December next. Among other distinguished citizens, Dr. L. Davis was chosen to speak on that occasion. A desire to meet the Dr., and if possible obtain his assent to the request of his brethren was one of the inducements that brought me to this city. I am glad I came. It is refreshing to tarry for a little season with a man who unites goodness of heart with greatness of soul, and whose conversation is seasoned with piety, culture and unswerving integrity to intelligent and prayerfully considered convictions. The Dr. has a happy faculty of always returning "a hundred fold" for every effort I have made to meet him face to face, and I never part from him without more exalted admiration of the dignity of true, artless, unselfish manhood. "Fiery trials have overtaken" the United Brethren household of faith in "these times," and the Dr., who was present when the "Old Constitution" was formed and covenant adopted, and who has for more than half a century labored assiduously to maintain the testimony of the church of his choice, naturally feels sensitive when told that the time has come when he should "sit down with the young men and help form a constitution worthy the church of to-day and of the ages to come." Possibly the Dr. may yet discern the hand of God in what is now a mystery, and find that the Shepherd is weaning the sheep and lambs of his flock from undue attachment to the "fold," that he may be their "all and in all," amidst the stormy seas that girdle the shores of that "City which hath foundations."

Beside the household of this brother beloved, I am under obligations to Bishop Wright, Bros. Dillon, French, Shuey, and Drury for words of cheer and hearty God-speed in my work. The absence of Bro. Hott deprived me of the anticipated pleasure of an interview with the senior editor of the *Telescope*, but his assistant and the publisher each assured me of co-operation and space for notices in preparing for the Columbus convention.

MANSFIELD, July 10.—A pleasant surprise was that of meeting Bro. George at 10 o'clock last evening on the train, who, though weary with the work of the convention, was hopeful and cheerful as ever. We reached this city about 10 o'clock A. M., and it was with regret that I felt it duty to myself and the cause, to decline his cordial invitation to spend the remaining morning hours at his pleasant home, a mile or more distant. I needed rest and refreshment and turned in at the nearest hotel. I was very soon putting in time in blissful ignorance of earth and all its conflicts out side the domain of "dream land," prepartory to an "early start." Suddenly a change came over "the spirit of my dreams," and from oblivious forgetfulness I became quickly conscious of the proximity to a wild commotion. The cries of excited men and rapid succession of reports from pistols and the tramping of a crowd just outside the hotel, suggested the presence of a mob. I was too weary to watch and too stupid to fear and so after a few moments I committed myself to God and fell asleep. I have made inquiries this morning of the night clerk and others about the hotel and depot and have been informed, without any apparent interest in the matter, that they were chasing off tramps. The Mansfield *Daily Herald* makes no mention of the occurrence in its morning issue, and from the silence of the press and the indifference with which the matter is treated at the Tremont House and the depot I infer that a rushing crowd and a dozen or more pistol shots at the dead of night, is an incident so common about these parts that it is not thought worthy of notice.

ONTARIO.—I have been enjoying the fellowship of Elder John Finney for a few hours and have at high twelve just partaken of the generous hospitality of his ample store of creature comforts. He has gone to see some of his associates in reform and church work to arrange for me to speak before leaving this old battle ground. Seeming reverses have come to this household since I came first to share their helpful and kindly offices, but they have still ample means for all the necessities of life. Bro. Finney, with a true devotion and living faith, says: "It is all right, I have no doubt; but I can't understand it." His chief regret seems to be that he has not more to give in aid of the cause of Christ in reform and church work.

LATER.—Elder Finney has returned, having made arrangements for me to fill the U. P. pulpit in this place Sabbath morning and evening. I will now go on to Galion and see Father Anten and others there, and return to-morrow if the good Lord so will.

J. P. STODDARD.

—Bro. A. H. Springstein writes that the three months for which he was engaged by the Michigan brethren as lecturer have expired, and he understands the contract to cease. He has done little by way of direct work against the lodge, but has been busy in the Lord's work in other ways during all the time. He lectured twice at South Lyons. The calls for regular Gospel work are more than he can fill, and his soul is alive to them. We yet hope the Michigan brethren will rally and meet the proposition of the N. C. A. Board to sustain well a worker in their State the year round.

CORRESPONDENCE.

THE LODGE IN COURTS.

AURORA, Ill.

DEAR SIR:—I want to read the *Cynosure* as long as I am able to do so. I am 79 years of age; have done what I could to oppose slavery, Masonry and intemperance. Have lived to see slavery, one of the greatest evils in our land,, abolished, but at what a sacrifice of life and money! When the women are allowed to vote then we can hope for prohibition.

If we could disfranchise members of secret organizations; make them ineligible to office as they have the Mormons, and leave it for those outside of secret organizations to make and execute our laws, we might have some show of justice. But rings are formed by members of secret organizations that rob and plunder our government with impunity. They make our laws and are elected to execute them, but but fail in their execution. Our so-called courts of justice are only a mockery and a disgrace to humanity.

In our city court a woman is on trial for keeping a disorderly house. Mr. W. on the stand is asked by the city attorney if he ever visited the house of the woman on trial, and if so, who he saw there? He says, "I saw you there."

"Well, who else?"

"I saw" (looking up at the judge upon the bench) Judge P——," but before he could pronounce the name the gavel came down with the command, "stop, sir! I'll maintain the dignity of this court." The judge fines his paramour and sends her to the county jail for ninety days.

I was attending court at a fall term some years since at Geneva. Judge Wilson, who they have at the late election elected a member of the appellate court, and who at the time of election was a member of the supreme court, at the fall term I refer to, was our circuit judge. A mere youth without parents was tried and convicted for the crime of stealing a horse that he saw running loose upon the prairie. The judge fines the boy and sends him to the county jail till spring, when it will be warm weather, he says, and very feelingly advises him then to go out and get work and try and earn an honest living. The boy was guilty of stealing the horse; while the judge was under indictment for defrauding the U. S. Government during the civil war, while acting as colonel of a regiment. But no trial or punishment for him and his two guilty parties, one of them master in chancery of his court, one an ex-sheriff. The U. S. attorney enters a *nolle pros.* in all three cases, and all go free. While J. G. Stolp, owner of the woolen mills, at Aurora, is fined $8,500 for making false returns to our U. S. collectors; and our most extensive marble dealer in grave stones and monuments fined $1,000 and both made to pay their fines. Neither of them were Masons.

You no doubt are familiar with these and similar cases. I have lived in Aurora since 1850 and witnessed the crimes of our courts. At our first city election under our city charter we elected A. C. Gibson, formerly an old Whig and Anti-mason and anti-slavery in politics, for many years a member of the Troy bar, New York, and a strong temperance man, as a judge of our city court. The term of office is four years. After serving two years impartially, the Masons and whisky men got a bill passed by our legislature (that was largely composed of Masons, as it always is) making any man ineligible to the office of judge over 64 years of age. This is the only way they they could dispose of him, as they could not impeach him. But fearing this act might unseat some other judge, they made it a special act for the city of Aurora only. The late O. B. Knickerbocker was the prime mover in procuring the passage of this act, and Judge Gibson informed him it was illegal; that all laws under our Constitution must be of a general character. But he had no money or time to spend in litigation, and to save both would resign, which he did, and the Governor ordered a special election to fill the vacancy. No formal nominations were made, but the Aurora *Beacon* announces the name of B. F. Parks as a candidate for judge, probably at the time the most debauched and dissipated member of the bar in Aurora. But he was a Mason, and they all went in for him and he was elected. This Judge Parks has lately been at the Washingtonian Home in Chicago, to be treated for drunkenness; but is now out giving temperance lectures. He was a standing candidate of the *Beacon* and run in opposition to Judge Cody for circuit judge in 1874, getting over 400 majority in Aurora, where lodges and Masons were thick, all going for him; but he was defeated by the vote of country towns.

He is now giving temperance lectures and talking reform. But he has told this story too often to be believed. But this is the class of men with which the most of our offices are filled to-day. Stoop at nothing—put themselves forward, and the whole fraternity are bound to vote for them. Judge Wilson is one of the most popular men among the Masons they have. The late O. B. Knickerbocker of the Aurora *Beacon*, a high Mason, was one of the most earnest supporters of Judge Wilson at all times —while nothing too bad could be said of Sherwin, our ex-Congressman; but no word as to crime of Wilson. A. FULLER.

THE LUTHERAN CHURCH AMONG THE SWEDES IN AMERICA.

WAHOO, Neb., July 6, 1885.

EDITOR CYNOSURE:—In his letter from Rockford, Rev. J. P. Stoddard refers to our Synod and its meeting in very encouraging and friendly terms. This is indeed a good omen for us, as it hitherto, in general, has been the practice of American papers edited by non-Lutherans to speak disparagingly of everything that is Lutheran. Especially have we found the Baptist and Methodist denominations very bitter against us, saying all manner of evil and nothing

good. This will explain to you, and I think also to your readers, why the Finnish brother, Rev. Hoikka of Oregon, speaks as he does.

In the history of the Evangelical Lutheran church among the Swedes in America there are many wonderful chapters relating the unmanly, not to say unchristian treatment the Lutheran ministers received at the hands of American denominations, especially in the beginning of our work. Never before, so far as I have been able to find out, has the odious work of proselyting been so ruthlessly carried on as on the arrival of the Swedish emigrants on American soil.

Yet we have been signally blessed in the work of gathering great hosts of the emigrants around the Word of God. The meeting at Rockford was the twenty-sixth annual meeting, closing the first quarter century of its work as an organized body. During that time the number of congregations has increased from 36 to over 400, with about 100,000 members. The ministers number nearly 200. The church has schools for higher education, where last year over 500 students were enrolled and about 30 professors engaged. Then there are five orphanages with from 16 to 60 orphans in each, cared for and under Christian training; and two hospitals, one at Chicago, the other between St. Paul and Minneapolis. The money raised during the twenty-five years for missionary, school, church and beneficiary purposes exceeds five million dollars: and this all from a people that came as poor emigrants, having, like myself, many of them, borrowed the money to come over on.

These results have of late began to show those who so earnestly opposed us in the beginning, thinking, no doubt, that they did God's service—that the Lutheran church among the Swedes also ought to be tolerated. So now they are at peace with us. And what the Lutheran church has done for the Swedes in America amounts to more than twice as much as that of all the other Christian denominations together. The reason why this proselyting work has been so odious in our eyes, is that *they never seemed to care the least for the unconverted, the prodigal and fallen;* but always tried to lead away those who had found peace with God and salvation through him.

At Rockford we adopted a series of resolutions that I will forward to the *Cynosure* when I get a copy. They were a timely step in the right direction, denouncing "oyster suppers and church fairs, etc.," as unsuitable means for raising church funds. Resolutions regarding our position on secrecy will, I think, be forwarded by the right party. Your paper has frequently been mentioned in our official organ, the *Augustana*, and I think is fast gaining friends among our people.

The readers of the *Cynosure* are one with us on the question of secrecy, therefore it may be excused if occasionally a letter is sent in whereby our position and work is in some measure introduced to our American Christian brethren. Mutual acquaintance engenders friendship, and friendship unity.

S. M. Hill.

BRO. E. MATHEWS IN TROUBLE.

Detroit, Mich., July 7, 1885.

Dear Bro. K.—The occasion of this hurried note is to inform my many friends who are readers of the *Cynosure*, and so posted as to Masonic rage that they know that my notoriety (in the newspapers) grows out of the naughtiness of the members of secret societies. The first offender is an Abiffite wearing his Masonic pin at the time, but who had evidently forgotten the uses of the gavel. He was in liquor at the time of assailing Rev. R. Clark, but being well known by me and many others who witnessed in full the shameful, cowardly assault. This Mason, knowing that I had publicly notified the people of my determination to bring him to justice, took the time by the forelock and early Monday, July 6th, swore out a warrant before Justice Purington of Coldwater, Branch county, Mich., charging Bro. Clark—the very man who was choked and bruised by him and not less than three other roughs—with "assault and battery." The officers took Bro. Clark from the work of repairing our tents, and he was brought to where his wife and many others were, about a half mile west of camp ground. The wife and others, much frightened, called me from the house where I had been for nearly an hour, ignorant of what was being done, to prevent them from taking him away unless we knew they had a right. On approaching the buggy I saw Bro. Clark surrounded by three men, and asked him, "Have you seen their authority for the arrest?" To which he said, "No." I told him it was his privilege and asked for the warrant. To this demand these men replied roughly, and one who afterwards proved to be the sheriff of the county (for we didn't know him at the time) took handcuffs from his pocket and tried to snap them on Bro. Clark, which I forbid until he produced his authority. He struck me a murderous blow on my skull, inflicting quite a wound, from which I bled freely. In the struggle I took his cuffs from him, and he produced a pistol and threatened my life. I said, "Shoot it is! But you can't take this man without reading your warrant or producing proper authority."

In the struggle I took him by the beard and completely humbled him and he consented to read the papers, after which, in my rags and bleeding freely, I went as his prisoner with Bro. Clark to Coldwater. The complaint he lodged under oath is—*criminal assault.* I am out on bail. Our preliminary hearing comes off on Thursday, July 9th, this week, in Justice Purington s office, Coldwater, Mich.

I ask your prayers and support. If I am convicted the fine is not more than $500.00, or more than two years in the State prison; or not more than one year in the county jail. E. Mathews.

Bible Lessons.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON IV, July 26.—Elisha the Tishbite.—1 Kings 17: 1-16.

GOLDEN TEXT.—So he went and did according unto the word of the Lord. 1 Kings 17: 5.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God chooses extraordinary messengers for extraordinary occasions.* v. 1. f. c. Several facts regarding Elijah strongly favor the supposition that he was not a native Israelite. It is implied in the expression, "who was of the inhabitants of Gilead," as there were many foreigners, Ishmaelites, resident in that region; while the personal appearance of the prophet himself, his fleetness of foot, his power of endurance, his rude dress, and hairy, sinewy frame, comport exactly with the picture of a desert Bedouin of the present day. If this conjecture is correct, apostate Israel had indeed fallen low when the descendant of "the son of the bondwoman" must be chosen to shame back to a sense of their guilt the children of Isaac and heirs of the promise! God is never at a loss for messengers. Even out of the stones he can raise up children unto Abraham who will bear faithful testimony to his truth. Times of extraordinary degeneracy need extraordinary religious instrumentalities. The preaching of the early Methodists at a time when English society was one slough of corruption is a case in point. The Salvation Army of our day, however we may object to its methods of work, has a mission as undoubted. The great body of the church needs to be roused from its apathy and indifference; the masses must be reached. Any agency which will do this is, or should be, above carping criticism; for when God chooses his instruments for any important work it is not our human tastes which he consults but the needs of the hour.

2. *The power of prayer—Faith the true miracle-worker.* v. 1. l. c. We notice in this abrupt and startling message three points in which lies the whole secret of prevailing prayer. (1) Implicit faith in a living God. (2) Conscious integrity. (3) Unquestioning belief in prayer as God's chosen instrumentality. James, who selects Elijah out of Old Testament history as the most marvelous instance of the power of prayer, yet tells us that he was a man subject to like passions with ourselves. He was not less human than other men but perhaps a little more so, as evidenced by the severe training to which God would not have subjected him if those passions had not needed to be disciplined.

3. *God's school for his noblest workers is the school of hardship and trial.* vs. 2–16. Ministers who are afraid to speak out against sin in their churches lest they lose their pulpits, should contemplate Elijah hidden by the brook Cherith and divinely fed by ravens. There is one subject more than any other which the ministry dare not touch—the sin of secretism. They dread Masonry's hidden power, and well they may; but they forget that servants of a sovereign who can spread a table for them in the desert have no necessity to court the world. We need Elijahs in the pulpit—men who will put God's truth before everything else and let bread and butter considerations go. The strongest faith may need further discipline. It was probably harder to Elijah to be sent to a Sidonian widow—a countrywoman of Jezebel's—for sustenance than to be fed by unclean ravens. Yet he rises and goes, to find what he might not have found in Israel, a faith answering to his own. Two years more in God's training-school, fed from the widow's frugal but miraculously-provided table and Elijah is strong enough to meet Ahab, strong enough for that supreme test on Carmel.

LIGHT FROM THE WORD.

What have been some of God's ways of training his messengers? Acts 7: 29, 30; 1 Sam. 8: 1; 16: 11; Amos 7: 15; Luke 1: 80; 2: 51. Is the man who lets everything go for the truth's sake sure of his daily bread? Isa. 33: 16.

"Of the inhabitants of Gilead." Gilead was the wild hill-country east of the Jordan, between Bashan on the north and Moab on the south. It was a wild, mountainous region on the borders of the desert. Its inhabitants were always a wild, vigorous, fierce, and lawless race, more barbarous than civilized, more Bedouin than Israelitish. Such are the people of this district to this day. Elijah was a fair type of these people. In his savage dress (2 Kings 1: 8), in his fleetness and strength (1 Kings 18: 46), in his power of endurance (1 Kings 19: 8), in his rapidity of movement (1 Kings 18: 12), and in his fondness for wild and especially mountainous regions (1 Kings 18: 19; 19: 8).—*Todd.* All his acts show him like a fire consuming the ungodly; an embodiment of the avenging justice of Jehovah in an evil day. Glowing zeal, dauntlessness of soul and unbending severity are his leading traits, though he showed the gentlest sympathy in the relations of private life. Elijah came to open the path for the kingdom of God, and bring about a state of things in which its gentle message of love could be proclaimed amongst men.—*Geikie.* The times were fit for Elijah and Elijah for the times. The greatest prophet is reserved for the worst age. Israel had never such an impious king as Ahab, nor such a miraculous prophet as Elijah.—*Bishop Hall.*

"There shall not be dew nor rain." Drought was one of the punishments threatened by the law if Israel forsook Jehovah and turned after other gods. (Deut. 11: 17; 28: 23; Lev. 26: 18, etc.)—*Cook* The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and during the long intervals between them upon the heavy dews. Hence both dew and rain are frequently employed in the Scriptures as emblems of blessing. (Deut. 33: 28; Ps. 72: 6); and the cessation of them is treated as a great misfortune. (2 Sam. 1: 21; Isaiah 5: 6)—*Todd.*

"These years." An indefinite period. The drought lasted three and a half years (Luke 4: 25; Jas. 5: 17).—*P.*

"But according to my word" Not at his own caprice, but as directed by the Lord. And his word would depend upon the penitence, etc., of the people. It was because of the obduracy of king and people that it lasted so long.—*Pulpit Com.*

"And it came to pass after a while. Hebrew, *at the end of days.* An indefinite term which furnishes no idea of the exact time. All we can be sure of is that he must have been more than two years, out of the three and a half, at Zarephath.—*Pulpit Com.* How Elijah's faith must have been tried as the waters slowly dried up, leaving him without resource. It is such slow processes that try faith most of all. Many possess the faith for a sudden great and heroic deed, for one who can maintain his faith unshaken in the midst of such slow trials as this. This trial the faith of Elijah stood. Yet it may be that now and then, in his solitary musings upon the ways of God, the thought might have occurred to him that this one stream might have been spared for his sake. But there was faith even in such a doubt. Such an exemption of this stream would, however, have brought crowds of people thither for water and thus his retreat would have been discovered. God does not always exempt those whom he loves from their share in such visitations as these. "It is," says Bishop Hall, "no unusual thing with God to suffer his own dear children to be enwrapped in the common calamities of offenders. He makes a difference in the use and issue of their stripes, not in the infliction. The corn is cut down with the weeds, but to a better purpose."—*Kitto.*

"Arise, get thee to Zarephath." It lies still, as no doubt it did then, on the high road between Tyre and Sidon, and on the shore. The prophet would thus be in the lion's den, in the very heart of the dominions of Ethbaal.—*Pulpit Com.* It was beyond the limits of the kingdom of Israel; and therefore the prophet was here comparatively safe from the vengeance of Ahab.—*Todd.*

"And when he came . . . behold the widow woman was there." The widow showed by the oath, "as Jehovah thy God liveth," that she was a worshiper of the true God—*Spence.* Never would Elijah have made the demand, and still less would she have paid any attention to it, had she been a heathen and worshiper of idols. *Baehr.* She had seen better days, for her house had an "aliyeh," or roof chamber built over it—the room specially appropriated for guests, as the best furnished in the house, and usually dedicated, in a well-ordered family, to meditation and prayer.—*Geikie.*

"As the Lord thy God liveth." Showing her recognition of him as an Israelite and a man of God, and therefore having peculiar claims upon her; and also her own religious tendencies.

"I have not a cake." Rather 'loaf," the smallest kind of bread. Bread was baked in small round and flat loaves, about a span in diameter, and a finger's breadth in thickness, shaped not unlike flat stones (Matt. 4: 3; 7: 9); and three of them were allowed for each person for a meal (Luke 11: 5).—*Todd.*

—Dr. Cullis' Faith Convention at Intervale Park, N. H., will be held July 22–30. No better meeting is likely to be held in New England this summer. It will be truely a gathering of the Lord's people.

—At the installation of Rev. Mr. Dutton over the Congregational church at Great Falls, N. H., June 11, in his charge Rev. Mr. Lewis advised the new pastor to attend to his work as a minister of the Gospel and to have nothing to do with outside organizations, as Freemasons and Good Templars.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Cr well, New York; E.W. Kirby, Pennsylvania; . N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chiuamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 16, 1885.

"THE UNITED BRETHREN IN CHRIST," of Chambersburg, Pa., announces the merging of that paper and Bishop Wright's *Richmond Star* in a new paper, the *Christian Conservator*, which is to start at Dayton. We cannot but think this change is an augury of good for the cause of Christ against the secret poison attacking the body of Christ on earth. It is announced by rumor that Rev. Halleck Floyd is to edit the new paper, and he has made a fair record hitherto. It will be impossible to retain the subscribers to the *Star* and the Chambersburg paper if there is the least faltering or swerving from the doctrine of death to the lodge; and moving the paper to Dayton is very significant. The new paper and the old *Telescope* cannot stand side by side in Dayton without being enemies or friends. If they are enemies it will be fatal to the Brethren church. If they are friends it will be fatal to the lodge. Let us hope for the last and pray for it. Indeed, the situation of the U. B. church looks hopeful, though the law adopted at Fostoria is decidedly weak and shakey. But if the Brethren leaders have made up their minds that the lodge must and shall go, we can afford to be patient.

THE LUTHERAN SWEDES.

The Elgin, Ill., *Advocate* gives the following sharp retort on Congregational Pharisaism and folly, by the Augustana Swedes:—

"At their Synod, in Roekford, on Monday, the Swedes in a set of resolutions, unanimously passed, severely seored the Congregational denomination. In May, at the State conventiou, [Congregational] a resolution is said to have been passed purporting to show the necessity of a purer standard of Christian eharaeter among the Swedes, and a larger liberty to stand forth as distinet organiztions. This was endorsed by a eouncil of Congregationalists at New Britain, Conn., in June. The Synod 'sincerely regretted to learn that the Congregational chureh of Ameriea is, and proves itself to be, so ignorant in regard to the status of Christianity among the Swedes, and it protests against sueh false statements, and eondemns as unehristian all proselyting, partieularly when based on falsehood and deeeption.'"

As the *Cynosure* understands the case the Swedish Synod is right, and its somewhat biting strictures just. State-church Lutheranism and American Lutheranism are two very distinct and different things. The one has civil power and patronage; the other has neither. And, besides, of all the State churches, the Scandinavian Lutherans are least corrupted by alliance with the State. The high mountains and hard soil of Sweden and Norway, poverty, good air and water, and hard work have protected the Northmen from the sins of Sodom: aristocratie plethory, "pride and fulness of bread." The Lutheran Swedes are now about where the English people were before London had control of the world's commerce, and

"The wealth of Ormus and of Inde"

had turned English peasants into factory hands, and made the "stout English yeoman" a thing of the past. Even down to Cromwell's day, earls, dukes, and lords were many of them Puritans, and the Long Parliament discussed and adopted a "Catechism" and "Confession of Faith." The two and a half millions of Swedes and Norwegians who emigrated to this country were the cream off the Scandinavian pan. The Mormon priests are now bringing over the bottom of that pan, the pauper class who had too little energy and enterprise to migrate without Mormon leaders, and whose old religious tinder is lit by Mormon lucifer matches.

The Augustana Synod at Rockford, Ill., were 170 ministers and nearly as many delegates representing one hundred thousand church members, and outside population beside. This body of Christians are sounder in theology, purer in morals, and far more thorough in discipline than the Congregationalists who coolly speak of "evangelizing" them. One may spend a whole day and night at Augustana College, Rock Island, Ill., among some hundred of Swedes without the sight or smell of tobacco smoke; and four of the professors said to the writer, "If one of our young men should be known to enter a liquor saloon, he would be promptly disciplined." The drinking customs of students in Yale College defy discipline, or there is little or no discipline to defy.

As to sound theological or doctrinal teaching the Swedes are decidedly superior to the Congregationalists. As illustration and proof, take the manual of the Hessel Valley church, Sugar Grove, Warren county, Pennsylvania, which says: "This congregation accepts the unaltered Augsburgh Confession." (consisting of Melancthon's twenty-one articles received by all the Protestent reformers).

"The pastor must be a true and sincere Christian, and lead a godly and edifying life."

"When members forsake or openly resist the faith, or degenerate into a sinful life, as drunkenness, licentiousness, profanity, slanderings, profanity of the Lord's day, or anything which may cause offence, the church council shall exercise discipline." Matt. 18: 15–18.

"No person may be received member of this congregaiton who is guilty of a vicious life, or is a member of the Freemasons or any other infidel society." (p. 10).

It is the duty of members—"To read and search diligently the Word of God, to sanctify the Sabbath, to constantly attend the public services, * * * to exercise private, family, and mutual devotion and prayer," etc., etc. (p. 11).

Prayer meetings are kept up in Augustana College and Theological Seminary. No young man is admitted to the Seminary to study for the ministry without relating his experience of a living, personal faith in Christ.

In Rockford, where this Synod met, the Congregational chruches are crawling with Freemasons. Knights Templar, who drink the cup of devils from a human skull, and the mass of whom belong to no Christian church, are admitted to the Congregational churches, in full uniform, to practice their sham worships on the Sabbath! And yet these churches talk of "evangelizing" our Swedish Lutheran population! Let us get the beams out of our own eyes that we may see motes in theirs.

ALL HANDS ON DECK.

The Great Captian gives the order, the Board of the National Association reports it. After deliberating a great part of two meetings, the general plan of lecture work which should cover nearly the entire country east of the mountains was arranged as published last week. The Directors have heard the word, as did Joshua—Command the people that they go forward; and the earnest enthusiasm of those men meeting in Carpenter Hall must be felt to every extremity of the land where our reform has penetrated. "This Board means business," said the devoted brother elected secretary of the directors. At the meeting, June 29th, the feeling seemed to be unanimous that if the Lord had any work for the N. C. A. this year it was on this line. "That is our business if we have any," said one; "I move we meet to-morrow and put it through." Adjourning for a week the plan was digested and put in shape. The leading idea was, not that one man, or set of men should do all the work, but that there should be a grand movement all along the line, a determined shouldering of responsibility by every man, woman or child who has a heart in this reform. So through the State Associations and other auxiliaries, let there be Lecturers and Agents in the field from New England to the Kansas and Nebraska border, some to work in State lines, some in convenient localities to step across such boundaries. This will give in New England, New York with western Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota and Kansas and Nebraska, ten workers: then a God-given man for the South, and one to take the region around about Washington from New Jersey to Virginia, two more—twelve men chosen of God for this work and backed by the prayers and support of thousands will give us a report next year that will call for a week's thanksgiving.

There are several facts in the detail which were considered by the Board:

1. The Men.
2. Their Preparation.
3. Their Fields.
4. Their Support.

There is a list of names published weekly in the *Cynosure*. Some of these may be ready for the work; but probably not enough. Brethren, we must *pray*, PRAY, PRAY that the Lord will send forth laborers into this harvest.

For their instruction in the best methods of work all agreed that a training school for two weeks would be the thing, and as the expense for board would be met by friends at Wheaton, the Board voted to hold it there within six weeks. Let every man who feels called of God to this work write immediately to Bro. Stoddard and be ready.

To set in order the fields of labor, State meetings should be held as soon as possible, so that not a day of the favorable season for lectures may be lost. If a State meeting cannot be held the Executive Committee or officers of the State Association must assume responsibility. Ohio has just had her meeting, Iowa is rousing and so is Illinois, though the latter is maintaining her agent already. Let the State officers open correspondence with the N. C. A. secretary and get the ball in motion. Don't wait for him to begin.

Then the funds! Where shall they come from? Not from anywhere if we all sit still and wait for them to fly in at the window. But if we take up the work with a new consecration to the name of Jesus Christ, our Lord, whom the lodge casts out, He whose are the gold and silver will supply the funds. We need to have a chance to exercise more faith in our ever-living and blessed God in this matter. And the men who *pray* for this reform will not be behind in the *paying* when they see some spirit and energy in their leaders. They can be relied on. When Bro. Hinman went South he was supported for the first year by such contributors.

Several of the States, as Illinois and Wisconsin, at present will be self-supporting. Others will do nobly, as Minnesota where some $300 have already been raised, but further aid will be needed. The Board have faith to believe that they will be able, through God, to supply this need. Some may say the Board has already a large fund, why cannot they bear all the expense? The Board has not a large fund, *that can be so used.* It has none but trust funds, and all will remember the agreement made by Mr. Carpenter when he donated the N. C. A. building, that $30,000 should be raised. He did not, to be sure, stipulate that so much should be a permanent fund, but it was the understanding that a large proportion should be so, and every Board since has endeavored to keep good faith. But aside from this fund every penny the Board can use will be made to do good service for God this year.

The Illinois plan, which is recommended for State funds, is simply to get from every friend of the reform in the State a subscription, yearly or monthly, or a pledge for the same. Subscription blanks and pledge blanks can be cheaply printed. They can be mailed from the *Cynosure* office to all subscribers in any State. Other papers will probably help in the same way. This work should be begun *without a day's delay.* Presidents, secretaries, treasurers, you were chosen to do something. Consult together if you can, but at least write to General Secretary Stoddard, and make a beginning.

And above all, pray continually that God may help us in his cause. Pray for the Board, for the officers of the N. C. A. and the State Associations, for the editors, for the lecturers—and so, helping together with the Lord, we shall certainly have occasion to rejoice together with great joy in the end.

LETTER TO JUDGE CRAIG.

To Hon. A. M. Craig, Judge of the Supreme Court of Illinois:

I have read with pleasure and with pride your late speech at the laying of the corner-stone of the court house in Knox county, Galesburg, Illinois. The speech itself, adroit and appropriate to the occasion, had the last paragraph been omitted, was one to be proud of. It evinced research, public spirit, and an enlightened care for the masses well becoming a patriot citizen and judge. The only objectionable paragraph is the last which is this:

"And now that the corner-stone has been laid in due form by an ancient organization, where every action is governed by the square, let us indulge in the fond hope that the courts called upon to preside herein may see that the scales of Justice are always balanced with honesty, integrity, and wisdom, and that the laws of the land tempered in justice may be administered to all alike."

And remembering, as I do well remember, when you were a student at Knox College and I was its president, your frankness and fairness of character, I am willing to hope that even this paragraph, the only one in which you allude to the lodge, is intended to counteract the known and sworn partiality of Masonic courts and jurors to members of the craft. If this is in reality your meaning, when you "indulge the fond hope" that, in Knox county court house, "the laws may be administered to all alike," then even this your Masonic paragraph like Shakespeare's

"toad, ugly and venomous,
Wears yet a precious jewel in its head."

Still you must permit me to regret that any former student of mine could utter such a paragraph; could call Freemasonry "*an ancient organization where every action is governed by the square.*" I must discredit your intelligence, not to suppose you to know that sentiment to be simply and superlatively untrue. And I can only account for your uttering so false a sentiment, by your surroundings.

The *Republican* editor estimates that a thousand Masons, four hundred being "Sir Knights," had come from forty-three counties to help Knox county lay a corner-stone. The ladies, (heaven save the mark!) the LADIES of the Baptist church, who once before dined twenty-one lodges, met in convention to drive away the good and learned Dr. Edward Beecher from his Galesburg pulpit, because of his faithful and fearless report of the State Congrega

tional Association,—the ladies of the Baptist church once the most Anti-masonic of all the Christian denominations; when the sainted Bernard and Colver and Stearns, and a host of like great and good men were its leaders,—these BAPTIST ladies had prepared a sumptuous banquet, and, *as a church*, welcomed and feasted the lodge, which baptizes infants by sprinkling, and swears husbands to life-long concealment from their wives and children. The Congregational church near by where you stood, had, for years, supported a Freemason as its pastor, and the College, on a portion of whose original campus you were speaking, sustains a president, gazetted by the Masonic saint Lanphere, as a proud ornament of the order. To suppose, amid such Masonic surroundings you could escape bowing slightly, in the temple of this modern Rimmon, would be perhaps to attribute to you more and higher than human virtue.

Yet, my dear sir, you should not have done it. You know that the city where you spoke owes its foundations, and the College its existence to the prayers, money and self-denial of Anti-masonic Christians; that the patriarch Sylvanus Ferris, whose business judgment saved the infant College from bankruptcy, was familiar with the Morgan trials, where the Masonic oath defeated the oath of God and the judiciary of the State of New York. You knew that special justice, Wm. L. Marcy, judge, governor, United States cabinet secretary, and the distinguished ornament of the Silas Wright Democracy, when he saw Masonic church members and church officers, who were good men, commit perjury without stint, obedient to their Masonic oaths,—you know that Judge Marcy exclaimed from the bench, "IF MEN WILL DEFY HEAVEN AND EARTH WHAT CAN HUMAN COURTS DO? No wonder, surrounded as you were by that same lodge which defeated Judge Marcy and shielded murder most foul and horrible, by the blinding force of its oaths in good men; no wonder that you should gasp out the feeble, "fond hope" that "Courts" in that court house may "balance the scales of justice with honesty and integrity." But you well know, honorable sir, that you were "hoping against hope," to hope that the lodge, whose known and avowed principle is partiality to Masons and proscription to outsiders, will administer justice "to all alike." To hope that Masons will do as they are sworn by cut-throat oaths not to do, is to profess your belief that Masonry means nothing,—is a stupendous sham. But did those forty-three lodges meet—in the words of Mr. Rufus W. Miles, of the building committee, and himself a Mason—to "*monkey around that corner-stone?* Did that host of hard working men meet there to "monkey" a sham? It was anything but a "*sham*" to the wives who saved, and the children who toiled for the money spent in that "monkeying." You know, full well, sir, that the wives of mechanics and small farmers must have turned their old calico dresses, and sent their girls to pick small fruits by the quart, to save money for "father" to pay his share of the swords, fuss and feathers of that "monkeying."

But, honorable sir, you are too well informed not to know that just such shams to-day subject four-fifths of mankind to kings and priests. The college which graduated you taught you that such religious shams antagonize free government, God and goodness. You are too good a lawyer not to know that the silence and refusal of the lodge to answer the charge in our indictment is a confession of judgment. Hundreds of good men like Col. Chambers, Jonas Harding and Norman Churchill, among the noble fathers of Galesburg, have come out from the lodge and given sentence against it. Other hundreds of equally good men with Chambers, Harding and Churchill, have lately sworn out indictments against the Masonic lodge. They tell us in the language of the late Dr. Ransom of Burlington, Iowa, that they "*joined to see if Morgan's revelation was true and found it the same old harlot*, selling secrets as harlots sell their virtue, where they have got none to sell." How can you sanction by your words and character such *remorseless, sworn swindling* of young Americans? An early graduate of Knox College "should be made of sterner stuff."

A point more, and I have done. When you joined the lodge, you "entered in the name of God;" you knelt at an altar; you were stripped to shameful nudity; kneeling thus blindfolded, you were exhorted to pray; prayers were said over you; the shock of entrance explained by Mackey's Ritual, was "the throes of the new birth; and when knocked down, buried, and raised from the dead by an infamous caricature of Jesus Christ, as "the lion of the tribe of Judah; you were declared a "brother," "*saved from the grave of iniquity and raised to the faith of salvation.*"(See Mackey's Lexicon of Masonry, p. 297.) And the only attempt at apology for such stuff is that it is "monkeying!" Mere horse-play and joke! And if it be so, your good sense will pronounce it damning blasphemy and imposition. But it is just such stuff as the gentile or Christless religions of mankind are made of. It is false, man-made worship. There is the hiding of its power over man.

When sick once I spent a day in a pleasant home between Galesburg and Knoxville. On the stand near my head lay Rob Morris' *Voice of Masonry*. I opened a number and read an editorial denunciation of our Union solders, then fighting to save popular government, because they obeyed their officers and disobeyed the signs of rebel Masons, who were fighting to destroy it. The *Voice of Masonry*, which thus gave "aid and comfort" to treason, is still, in other hands, published in Chicago. I have since conversed with the Secretary of Federal Lodge, No. I., D. C. He told me he left the lodge at the opening of the war because "the lodges all went for secession." You were a Democrat, but no disciple of Vallandigham. You were a War Democrat. But the lodge-rooms of the South were the council-chambers of treason, and inaugurated the war of the rebellion, to strangle free government and eternize human slavery.

Let that bloody drama pass, curtained by oblivion, but, my dear honored sir, now that I am "old and gray-headed," nearing heaven's portal, I beg for the wife and sons who love you, for the people who have promoted you, for the Republic which shelters and honors you, for your old president whom you have befriended, and above all for the Saviour who died for you, never again lift your voice in honor of a religion which is opposed to Christ. But, like the good Col. Chambers, who, on his dying bed, called his family around him and left his testimony against the lodge, tell your friends and fellow-citizens that Freemasonry is an accursed religious imposition and cheat.

J. BLANCHARD.

THE LODGE AND MORALS.

London probably never had just such a sensation as was experienced last week. The *Pall Mall Gazette*, having previously announced its purpose, published for three days the results of the private investigations of its managers into the lechery and vice practiced by men of wealth and of the highest social rank in that city, giving details of the horrible traffic in young girls in London, and between that city and the continent. The parallel of these articles it would hard be to find in any print. The sale of the paper was stopped in all book stalls controlled by the authorities, but the crowds rushing to the office so jammed the street that all the lower windows of the building were crushed in and the police were called out to clear the street. The presses were kept running eight hours a day, millions of copies being run off and selling as high as twenty-five and fifty cents a copy by the newsboys. The managers have been so careful in their evidence that they defy prosecution. In court the names they could produce would redouble the sensation. They are safe; but it might be as well that the whole vile and fiendish business could be made known, but for the fact that the very familiarity with such revolting crime often robs it of its power to shock the conscience, and the frightful mien of vice

> "Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Spurgeon and many eminent men have written approving the course of the *Gazette* and offering pecuniary aid if an appeal is taken to the law. The enormous demand for the paper shows how greedy is the popular mind for stories of infamous lust and crime; and, were the truth known, a history of our American cities would supply as appalling details. During the last five years our Chicago papers have once and again given hints of such a state of things here. There are two elements in the preparation of a state of society in which such a state of things can be developed: wealth and the license given to rank and title. These elements are operating in America almost as powerfully as in England. Mark the record of the Knight Templar conclaves. In this city their presence was a Saturnalia of debauch, and in Washington their meeting was such a reign of lust that the women of that city protested in a public assembly against it. Mr. Moody did a great work in London, but the devil did not take a vacation.

HAULING DOWN THE FLAG.—The action of the Mormon authorities in displaying the United States flag at half-mast on Independence day makes patriot blood tingle as it did when Anderson gave up Sumter. Over the city hall, county court-house, *Deseret News* office, President Taylor's house and the theater the national banner drooped in shame. A committee of citizens demanded it should be put where it belonged, and a riot was for a time threatened, when the Mormons yielded so far as the public buildings were concerned, but over their private residences the flag was at the proper place they said, "as we have not more than half our rights." The *Deseret News*, the church organ, fully justifies the outrage in a five-column editorial, showing it was under church authority, and claiming it was right to do it because liberty was dead in Utah. Another fact makes this alien element bold. They are, it is said, actually negotiating for the purchase of lands in Mexico, and Brigham Young, Jr., and Bishop Snow are now in that country trying to find a place for Mormon colonies. The press is full of denunciation at the Mormon audacity, some pious journals advising that some one be shot. The insult will have one effect—it will help the heedless American public to understand better who are aliens among us and who genuine Americans. The religious and secular press can talk as severely as they please at the Mormon with his strange oaths, his system of government subordinated to a semi-religious hierarchy, his abominable immorality allowed by his religion, and the bloody penalties visited upon seceders—the evil is afar off. But let them talk of the lodge which propagates the same accursed dogmas—that they dare not do, even if they see the evil; and they will not inquire for fear they will know too much for their own good. The press that curses the Mormons and flatters Freemasonry practices what used to be known in Christ's day as hypocrisy.

—The *Union-Signal* and other papers contradicted the daily press reports, that liquor was allowed at the Portland meeting of the Grand Army of the Republic. The Law and Order League with the city officials seized large quantities sent there for the meeting. This we are happy to note; but it does not counteract the effect of the general protest of the G. A. R. that liquor should be free.

—Every reader of this paper should mark carefully the offer of the publisher on the last page, sending the *Cynosure* for four months to new subscribers with a fine selection of books and pamphlets. This is an offer that should set a thousand men at work immediately. Improve every opportunity when meeting with neighbors. Give them an invitation to accept so liberal an offer.

—Bro. Clark, with his companion, "George Harris," held a grand meeting in the rink, at Englewood, July 5th. They also spent two days at Evanston, with much profit to all who heard them. This week Monday they visited DeKalb, Ill., and expecting to return to Wheaton Wednesday, an appointment was made for them in the Baptist church, by Elder Barlow, the pastor.

—The senior editor of the *Cynosure* with Pres. C. A. Blanchard started for Saratoga, N. Y., last Wednesday. The latter is expected to address the National Educational Convention meeting there this week.

—George W. Clark passed his 73d birthday happily with his children in this city, June 28th. Though the number of his years and the whitening of his hair show that the almond tree of age flourishes, yet his heart is young, and like a perpetual fountain his nature overflows with those gracious affections and good deeds to all men. Not one in a thousand of the public singers who have flourished in his day will ever be remembered as he; nor can we think of one whose songs have been so worthily embalmed in the lives and memories of men freed from the shackles of slavery, of liquor and the lodge, for—

> "Only the actions of the just,
> Smell sweet and blossom from the dust."

—The letter from Bro. Edward Matthews on another page will be read with grave interest by thousands in his own State, Iowa, Illinois and New York among whom he has lectured. While in his former condition of servitude to the devil, Bro. Matthews was a prize-fighter and we may well believe a hard one, too. That explains why he is unwilling to be run over by men professing to be officers of the law yet unwilling to give a prisoner any satisfactory evidence of their authority. A card received Saturday tells us that he has furnished bail to appear at the September term of court; and though excitement runs high about Coldwater the injustice of the seizure will be so manifest before that time that we hope the indictment will be "quashed." Already the papers are taking back the false reports furnished them at first. Hon. Mr. Henry, State senator of Oscoda, telegraphed Bro. Matthews: "Count on me for anything in my power. Be of good cheer." He has been retained with Justice Berry of Quincy and F. C. Mathews of Detroit as counsel. Let every reader of this pray God to be with our brother and deliver him from the hands of evil men. Everybody who has heard of him knows him to be an uncompromising enemy of the lodge; hence the effort to destroy him.

THE HOME.

A PILGRIM SONG.

Our God is faithful! Time moves on, to find us
Still singing of the mercies left behind us;
Still taking, as we sing, of some fresh sto e;
And looking trustfully for those before.

How can we doubt, with memories to cheer us?
How can we sorrow with his love so near us?
How can we faint, while he has streugth to give,
And we, by faith, his proffered grace receive?

Like as a father pitying, he leads us,
And, daily, with some heavenly morsel feeds us;
Sees to our ailings, hushes our alarms,
And hears us, weary, in his loving arms.

He who has led thus far, will never leave us,
Until he at his heavenly home receive us;
There we shall see his face, and there adore,
And tune our harps to praise him evermore.

A few more stages on our journey going,
And we shall reach where Jordan's stream is flowing;
Our faithful God will cleave its swelling tide,
And lead us safely on the other side.

There Ebenezers shall be lost in joy for ever,
Where sorrow, sin, and want can enter never,
Where in a day that knows no coming night,
We'll bless the faithfulness that kept us right.

—*Thomas E. Reynolds, in London Christian.*

CONFIRMATION OF SCRIPTURE.

Tacitus, the Latin historian who was a contemporary of Pliny the younger, writes in his annals: Christus, the founder of that name (*i. e.*, of the Christians) was put to death as a criminal by the Procurator, Pontius Pilate, in the reign of Tiberius." The late Prof. Jacobus tells us of another supposed confirmation of what is recorded in the Bible. A copy of the very sentence of Christ is supposed to have been found in the year 1820. It is engraven on a copper plate. It was found in an antique case of white marble while excavating in the ancient city of Aginalla, in the kingdom of Naples, and was discovered by the Commissariats of Arts attached to the French army. The following is the writiug on the copperplate: "In the year seventeen, of the empire of Tiberius Cæsar, and the 25th day of March, the city of holy Jerusalem, Anna and Caiaphas being priests, sacrificators, of the people of God, Pontius Pilate, Goveruor of Lower Galilee, sitting on the presidential chair of the Prætory, condemns Jesus of Nazareth to die on the cross, between two thieves—the great and notorious evidence of the people saying: (1) Jesus is a seducer. (2) He is seditious. (3) He is an enemy of the law. (4) He calls himself falsely the Son of God. (5) He calls himself falsely the King of Israel. (6) He entered into the temple, followed by a multitude bearing palm branches in their hands. Order the first centurion, Quillus Cornellus, to lead him to the place of execution. Forbid to any person whomsoever, either poor or rich to oppose the death of Jesus. The witnesses that signed the condemnation of Jesus are, viz: 1. Daniel Robani, a Pharisee. 2. Joannes Zorobabel. 3. Raphdel Robaui. 4. Capet, a citizeu. Jesus shall go out of the City of Jerusalem by the gate of Struenus." Without laying too much stress upon this discovery introduced by Dr. Jacobus, it may not be amiss to notice by the way that the divine Word does not suffer by the discoveries of the age. In them its histories receive a new confirmation. If teachers aud scholars would like to turn aside and spend a few moments in talking of modern discoveries, they could find many interestiug incidents and facts worth remembering. The discovery of the Moabite Stone confirms Bible history. The discovery of the Codex Sinaiticus iu 1844 in the convent of St. Catharine on Mt. Sinai, teaches how perfect the New Testament is as we have it. The Rev. Geo. E. Merrill, in his little book prepared for English readers, shows us the value of this old manuscript. His book is called "The Story of the Manuscripts." If any one is curious to know how our present New Testament was compiled they will eujoy reading this popular work. Last year a discovery near Thebes brought to light the mummies of nearly thirty of the most illustrious of the Egyptian Pharaohs, and with them documents which, when translated, it is hoped will fill not a few historical gaps, and supply interesting facts bearing on Bible history. The last series of the St. Giles lectures published in book form and called "The Faiths of the World," treat of this discovery. I give one brief quotation: "The inscriptions, it is not unlikely, may refer to that even (the Exodus) and may even serve to identify Pharaoh who so often hardened his heart against Jehovah and Moses, as well as throw light on other Bible incidents. Indeed, leading Egyptologists have already substantial reasons for the belief that, in one of these mummies, they have the remains of the king that 'knew not Joseph.'" The value of the wonderful discovery by George Smith of the old brick and stoue library of Assurbanipal is well-known. These stone and brick books have been made to do good service. Dr. Crosby makes a telling use of them in the following extract taken from his article, "The New Criticism:" "At another time the Kueneus and Wallhausens of the day, with their Robertson Smith echoes, found that the inspired writer or compiler of the Chronicles had a very big and ugly hole iu his inspiration. He had (2 Chron. 33: 11) recorded that the king of Assyria carried Manasseh to Babylon, when, of course, no king of Assyria would have done such a thing. He would have carried him to Nineveh, his capital. But the ignorant writer, writing in a late age, perhaps in the Meccabæn period, had a dim notion of a Babylonish captivity in the past, and therefore naturally sent Mauasseh to Babylon. The weak-backed Christians rushed at once into their favorite retreat in time of danger. 'Oh! the Scriptures were not given to teach us geography or history.' These Scriptures may make all sorts of mistakes in every science and tell us the moon is made of green cheese, and yet be God's holy word of truth! Infidels chuckle when they find Christians ready to acknowledge that the word of God, so reverently quoted and exalted by our Lord, is brimful of crude errors and ridiculous mistakes. However, as to Babylon, when the Assyrian discoveries showed that Esarhaddon, the conqueror of Manasseh, lived not at Ninevah, but at Babylon, we did not hear any 'beg your pardon' from the learned critics, but they went zealously to work to find another ugly hole in the inspiration of the Bible." In the Stone Library there is a full history of Esarhaddon. He married a Babylonian wife, built a palace at Babylon, and dwelt there, in order by his presence to unite more firmly the two kingdoms of Babylon and Ninevah. We believe that there are untold evidences in favor of Christianity aud the Bible buried in Oriental lands. We believe that these arguments will be resurrected in the discoveries which explorers and others shall yet make in God's own time. We even indulge the dream that the old *Tables of Stone* will astonish the world some day by coming forth from their hiding place. It may be also that the body of Jacob was embalmed for a future service to be rendered to the people called Israel, the people who took their name from him. Bodies as old as his have been brought to light.—*Christian Statesman.*

A WORD OF ADVICE.

It is as easy to be a good man as a poor one. Half the energy displayed in keeping ahead that is required to catch up when behind, would gain credit, give more time to attend to business, and add to the profit and reputation of those who work for gain. Be prompt, honor your engagements. If you promise to meet a man, or do a certain thing at a certain moment, be ready at the appointed time. If you go out on business, attend promptly to the matter on hand, then as promptly attend to your own business. Do not stop to tell stories during business hours. If you have a place of business be there when wanted. No man can get rich by sitting around stores and saloons. Never 'fool" on business matters. Do not meddle with business you know nothing of. Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade. Trade is money. Strive to avoid harsh words and personalities. Do not kick every stone in the path—more miles can be made in a day by going steadily on than by stopping to kick. Pay as you go; a man of honor respects his word as he does his bond. Aid, but never beg. Relieve others when you can, but never give what you cannot afford to, simply because it is fashionable. Learn to say no. No necessity for snapping it out dog-fashion, but say it firmly and respectfully. Have but few confidants. Use your brains rather than those of others. Learn to act and think for yourselves. Be vigilant. Keep ahead rather than be behiud the time. Young men, cut this out and place it, by careful perusal, in the golden storehouse of your brain, aud if you find there is folly in the argument let us know.—*Sel.*

THE MAN WITH A MEMORY.

Who has not met with encyclopedias on legs, packed full of learning on a great variety of subjects, but learning unassimilated, without method or system, and made up of information the most trivial as well as the most valuable? Who has not listened "with sad civility" to more than one person like the Count of Coigny described by Tallyrand, "who possesses wit and talent, but his conversation is fatiguing, because his memory is equally exact in quoting the date of the death of Alexander the Great and that of the Princess de Guemenec's poodle?" Lord Bolingbroke has given a vivid picture of a scholar of his acquaintance who was an omniverous reader, and joined a prodigious memory of this kind to a prodigious industry. "He has read almost constantly," says Bolingbroke, "twelve or fourteen hours a day, for five and twenty or thirty years, and had heaped together as much learning as could be crowded into one head. In the course of my acquaintance with him I consulted him once or twice, not oftener; for I found this mass of learning of as little use to me as to the owner. The man was communicative enough; but nothing was distinct in his mind. How could it be otherwise? He had never spared time to think, all was employed in reading. His reason had not the merit of common mechanism. When you press a watch or pull a clock, they answer your question with precision; for they repeat exactly the hour of the day, and tell you neither more nor less than you desire to know. But when you asked this man a question he overwhelmed you by pouring forth all that the several terms or words of your question recalled to his memory; and if he omitted anything, it was that very thing to which the sense of the whole question should have led him and confined him. To ask him a question was to wind up a spring in his memory, that rattled on with vast rapidity and confused noise till the force of it was spent and you went away with all the noise still in your ears, stunned and uninformed. I never left him, that I was not ready to say to him: "*Dieu vous fasse la grace de devenir moins savant!*" God grant you the favor of becoming less learned.—*Selected.*

HOW WE WENT INTO BATTLE.

A group of children were gathered around a veteran of the last war, teasing him for a story.

"Do tell us about a battle," says a little fellow with a tin sword. "We can read iu our books about victories and defeats, but we want to know how they fight!"

"Yes! that's it," said the little drummer. "How do the men fire? how do they go in? and how do they come out? and how are they kept in order?"

"And does the General blow his trumpet?" asked the youngest, with a tin horn hanging about his neck.

"I see! I see!" the old Colonel answered; "you want to know how the business of a battle is conducted." And, stauding erect, he called out: "Attention, battalion! Stack arms! Rest!

Then the boys put their swords and drums one side, and sat down very quietly to hear the story: and the Colonel began.

"During the summer of 1864 the Union army, commanded by General Sherman, was marching South. We had left Chattanooga on the first day of May, and had been marching and fighting for two months. The officers and men were called out at daylight by the roll of the drum, had their breakfast before sunrise, aud were fighting and marching, all the day long, after the Confederate army commanded by General Johuston. The firing of cannons and guns was heard constantly, and only ended when the night closed in and hid the enemy from sight.

"One day I had been in the rear of our army, on army business, when, ridiug forward to overtake my General, I passed the Ninety-niuth Rhode Island Regiment. Just at this time I heard a brisk firing at the front, and an officer rode up and ordered the Colonel to halt his regiment and wait for orders. Then the Colonel called out, 'Halt! Stack arms! Rest!' The men brought the bayonets of their guns together, forming little pyramids, and sat down by the side of the road. They were soon engaged in different occupations. One, taking from his knapsack a tin box containing writing materials, commenced a letter; another took coffee from his haversack, mixing it in a tin cup with water from his canteen, while his comrades scraped together leaves and brush, and lighted a fire; another polished his gun, while his friend read the news from the North in the latest paper; and so all were busy, or resting, as though they had no thought of a battle.

"While thus occupied, another mounted officer arrived aud spoke to the Colonel, who immediately ordered the bugle to sound 'Attentiou.' Then the order went down the line, 'Fall in men! fall in!' and every one knew that this meant business; aud so, without haste, they carefully repacked their knapsacks, put on their equipments, took their guns and moved to their places. Then came the order to march, and the regiment moved forward to the battle.

"I rode to the front to see the fighting. As the Ninety-ninth were about to go in, the Colonel ordered a halt, and said a few words to them about doing

their duty. Then they moved on in column; that is, one company behind another."

The boys were now much excited, and one said, "Oh! uncle, did they looked frightened?"

"They looked very much as you boys do when you are going into a snow-ball fight," said the Colonel. "When the first company were as near to the enemy as one street in New York is to another, the captain gave the order, 'Ready! Aim! Fire!' and at the same time the enemy fired; and the air was filled with smoke, and a rattling, ringing, crashing sound succeeded.

"Men here and there fell, or dropped their guns, showing that they had been so wounded that they could not stand, or that a ball had struck their arm. Some were left on the ground when the company wheeled and marched to the rear. The second company took the place of the first, and fired into the thick smoke without seeing the enemy.

"Just beyond this regiment was a battery; that is, some cannon, each on two wheels, the other part of the carriage, called the limber, having been drawn away. The horses were driven a short distance, and were quietly eating from their nose-bags. It is not safe to take the horses and the limber very far from the gun-carriage, as they might be called for to draw the cannon away in haste."

Just here the little drummer seemed anxious to be heard; and when his uncle paused, he said: "I know, uncle, what limber means; for when we were drawing our wagon the other day, and the fore-wheels came off, you said we had unlimbered."

Then the story went on. "One of these horses was struck by a rifle-ball. He plunged and snorted with pain, and then lay down; but the other horses continued to eat their oats, for this was their business at the time.

"Other regiments were resting on their arms; that is, the men were standing at ease, and in place, resting their guns on the ground and making themselves as comfortable as they could while awaiting orders.

"Soon the firing ceased, the smoke cleared away, and looking over the fields I saw that a bridge that spanned a small stream with steep banks was burning. The enemy had attempted to keep our soldiers from putting out the fire, and that had brought on the little battle, which we call an engagement. They hoped by burning the bridge to check the movement of our army. By this means they expected to make us wait while they got further away; or gain time to select a field and prepare to fight us by throwing up intrenchments, or mounds of earth, to secure themselves when we should attack them.

"Gen. Joseph E. Johnston was a thorough soldier, and a very able man; but what could he do against such an army as ours?

The enemy had not yet learned that our government had provided for all difficulties. With the Union army came trains of cars loaded with all that was necessary for the army, and among these were bridge timbers, plank, and tools, on a construction train. As the enemy retreated this train was pushed forward to the stream, and the bridge timbers taken to their places and the planking put on. Carpenters and as many soldiers as were needed assisted at this work; and while the timbers of the old bridge were burning the new one was ready for use. After a few hours' delay our troops and trains were crossing, and in hot pursuit of the retreating enemy."

"But, uncle," said the tin-sword boy, "why did not the enemy go some other road?"

"Because, my boy, they needed the railroad for their cars, and also the bridges to cross on.

"The battle had ceased, a very small specimen of a battle, but large enough to illustrate its excitement, its horrors, and its discipline. Now came the sad ending—the clearing up of the field.

"A train of ambulances were driven up and conducted by mounted officers to different parts of the field. The wounded men were carefully lifted into these carriages and driven off. Each driver attended to his business. As one passed toward the clean, white tents composing the field hospital he met another returning, and called out, 'Drive over that way Tom, and you will find a load waiting,' and he pointed with his whip in the direction without stopping his horse.

"Men not mortally wounded, and having the use of their legs, make their way toward the hospital. One has his arm in a sling, another has a bloody handkerchief about his head. I asked the first about his wound. He replied, 'Oh, Colonel, you should have seen our company go in, and how Captain Dick led us, and how the Colonel praised us!' 'But I asked you how you were wounded,' I said. He was so excited that he forgot to answer, and I said again, 'Are you badly wounded?' 'My arm, you say! Oh, it's pretty badly shattered, but they shan't take it off if I can help it,' and he moved on.

"I met another cheerful looking young fellow, shuffling along rather painfully, and I said, 'Where are you hurt my lad?' 'One ball in my leg and one in my arm; too much for one skirmish, Colonel.'

"I now rode to one of the large tents, and, looking in, saw a number of surgeons, their coats off, their sleeves rolled up to the shoulders, and their hands bloody, working in a very business-like way. They stood at tables, and the wounded were brought in and laid before them.

"The brave boy whom I had met, and who had no time to tell of his wounds, now came forward hesitatingly. He heard a shriek from within, he saw blood, he turned pale—his glory had departed. Trusting to my look of sympathy, he came to my side and whispered, 'Will you please go in with me?'

"A badly wounded man was now placed on the table, and he looked imploringly at the countenances of the surgeons, as though he would read their decision. A fly lighted on the nose of one of the operators and he rubbed it off with his wrist, the knife in his bloody hand projecting forward.

"Here were but twenty wounded men to be cared for. Think of two hundred thus wounded, with no room in the tents for them; some crying for water, some groaning, some delirious.

"Dear boys," said the Colonel, "do you know why I tell you of these scenes that make you tremble? It is for this: You boys must attend to the business of the great nation in twenty or thirty years, and I want you to have such a horror of war as I have; as every true soldier has. You, John, may be President, and you, Thomas, may be Secretary of War, and you, William, may be member of Congress. Then you will hear some of your friends talking fiercely about going to war with France or Spain or England, because some foolish captain of a ship has fired into one of our vessels, or because one of our citizens has got into trouble in Europe. It will then be necessary to tell them what you have heard of the horrors of war, and persuade them to find some other way to settle their difficulties. Always bear in mind that we have no right to go to war until all other means of maintaining peace have failed."

The boys looked rather disappointed as the story ended. They had only thought of war as a time for marching about with music and soldiers' clothes and feathers. The Colonel roused them up with, "Take arms! Forward march!—and go about your business."—*Christian Union.*

TEMPERANCE.

Pass where we may, through city or through town,
Village or hamlet of this merry land,
Though lean and beggared, every twentieth pace,
Conducts the unguarded nose to such a whiff
Of stale debauch forth-issuing from the styes
That law has licensed, as makes temperance reel.
There sit involved and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey and the groom. The craftsman there,
Takes Lethean leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough, all loud alike,
All learned and all drunk. The fiddle screams,
Plaintive and piteous, as it wept and wailed
Its wasted tunes and harmony unheard.
Dire is the frequent curse, and its twin sound
The cheek-distending oath. 'Tis here they learn
The road that leads from competency and peace
To indigence and rapine: till at last
Society grown weary of the load,
Shakes her encumbered lap, and casts them out.
But censure profits little: vain the attempt
To advertise, in verse, a public pest,
That, like the filth with which the peasant feeds
His hungry acres, stinks, and is of use.
Th' Excise is fattened with the rich results
Of all this riot. The ten thousand casks,
Forever dribbling out their base contents,
Touched by the Midias finger of the State,
Bleeds gold, for Parliament to vote away.
Drink and be mad, then; 'tis your country bids;
Gloriously drunk—obey the important call;
Her cause demands the assistance of your throats;
Ye all can swallow, and she asks no more.

—*Cowper.*

THE RELATION OF ALCOHOL TO THE HUMAN SYSTEM.

Rev. Daniel Dorchester, D. D., in his book: "*The Liquor Problem in all Ages,*' after marshalling a long army of testimonies, sums them up as follows:

1. That no kind of alcoholic liquors—not even wine, beer, or ale—form any part of the necessary sustenance of man.

2. That alcohol produces no desirable effects upon a healthy living organism.

3. That there are no circumstances of extreme labor, or of severe heat or cold, in which the use of alcoholic liquors is beneficial.

4. That instead of warming the body, alcohol reduces its vitality.

5. That there are no special modifications of the mental or bodily conditions, short of actual disease, in which the use of alcoholic liquors are necessary or beneficial.

6. That the capacity of the healthy human system to sustain either mental or bodily labor, under depressing circumstances, is not augmented by the use of alcoholic liquors; but on the other hand, their influence impairs that capacity.

7. That alcohol undergoes no change in the body, and cannot be digested and incorporated into any bodily substance, but is a disorganizer of the system, injuring and destroying functions necessary to life.

8. That while a good state of health cannot be benefited by alcohol, yet the injury may not at once be apparent.

9. That "alcohol is not only not a helper to work, but a certain hinderer of work."

10. That "the best physical performances can only be secured through absolute abstinence from alcohol."

11. That the constant use of alcoholic drinks, in ever so moderate a measure, injures the nerve tissues.

12. That many people who are not known as drunkards are injured by these drinks.

13. That the moderate use of alcoholic drinks "produces a marked liability to acute diseases."

14. That the "merely moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows for himself."

15. That "alcohol taken into the system, produces the same effect, whether it be pure alcohol, rum or whisky, gin or brandy, or if it be wine, malt liquors, or cider;" the difference is only in degree.

16. That "the use of beer is an evil only less than whisky, if less on the whole." "It is peculiarly deceptive at first, but is thoroughly destructive at the last."

17. That "the constant use of beer is found to produce a degeneration of all the organisms, profound and deep-seated."

18. That though "the beer drinker may be the picture of health, yet in reality he is most incapable of resisting disease." "Compared with inebriates who use different forms of alcohol, he is more generally diseased."

19. That particularly does the liver suffer from the use of lager beer, and the kidneys, too, are impaired by it, Bright's disease being very extensively caused by beer.

20. That in Germany attention is being called to evidences of race deterioration caused by the free use of beer."

21. That it is more and more evident that all alcoholic liquors must be strictly confined to the domain of medicine.

22. That "when prescribed medicinally it should be with conscientious caution, and a sense of grave responsibility."

23. That their use as a medicine is being greatly curtailed by the most scientific physicians.

24. That the most advanced medical science is discovering excellent substitutes, which inspires the hope that even in the treatment of disease, alcoholic liquors will yet be wholly superseded.

IT DON'T PAY.

It don't pay to hang one citizen because another citizen sells him liquor.

It don't pay to have one citizen in the county jail because another citizen sells him liquor.

It don't pay to have one citizen in the lunatic asylum because another citizen sold him liquor.

It don't pay to have fifty workmen ragged, to have one saloonkeeper dressed in broadcloth and flush with money.

It don't pay to have ten, smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to have fifty workingmen and their families live on bone soup and half rations, in order that one saloonkeeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes blasted, ruined, defiled and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to give one man, for $15 a quarter, a license to sell liquor, and then spend $5,000 on a trial on another man for buying that liquor and committing murder under its influences.—*Christian Secretary.*

THE SECRET EMPIRE.

—The Isaac Newton Lodge of Freemasons, Cambridge, Eng., held an emergency meeting a few weeks since, for the purpose of raising Prince Albert Victor, son of the Prince of Wales, to the third degree. The ceremony took place at the Guild Hall, and was attended by a large number of Freemasons from all parts of the country, including several officers of the Grand Lodge of England, and Lord Kintore of the Grand Lodge of Scotland. The ceremony was performed by the W. M., of University Lodge.

—P. W. Haring, 32 years of age, joined a lodge at Osceola, Pa., paid in $1, went home and became sick of typhoid fever, and died May 15th, having never paid more than $1 into the W. and O. B. F. His family however received the $2,000 just the same as would the family of any benefit member. Such items are hawked about as a proof of the advantages of lodge insurance. Were the whole truth known it would be offset by scores of cases where large investments have been lost in these orders.

—The Supreme Temple of the Patriarchal Circle of Odd Fellows of the United States, meeting at St. Paul, Minn., last week, elected officers for the ensuing year as follows: Supreme Consul, Peter Vanvechten, Jr., of Milwaukee; Supreme Venerable Oracle, H. M. Innis of Columbus, Ohio; Oracle, Martin Krueger of Michigan City, Ind.; Vice Oracle, J. H. Mahler, of St. Paul; Commander, Col. S. S. Oddy, of Rochester, N. Y., Marshall, Geo. C. O. Akley, of Chicago; Secretary, Newell Daniels, of Milwaukee; Treasurer, Franklin Ellis, of Troy, Ohio; Standard Bearer, Louis Van Nordin, Toledo, Ohio; Trustees, A. Long, of St. Paul; A. B. Adams, of Battle Creek, Mich., and Samuel Flagler, of Ottumwa, Iowa. It was decided to make the organization a military order, and it was also decided to adopt a system of insurance similar to those of other secret organizations. The plan is not completed, but is left in the hands of a special committee consisting of C. L. Deering, of Portage City; A. B. Meyers, of Milwaukee, and A. G. Bleekman, of Chicago.

—The supreme officers of the Catholic Knights of America, assembled at Louisville, June 30, for the purpose of electing a supreme medical examiner and chairman of the sinking fund for the ensuing two years.

—According to the *Freemason*, of Detroit, John W. Kelsey, the janitor of the Masonic Temple, New York, has a scheme to aid the Bartholdi statue fund. He proposes to contribute a blooded horse to be raffled for. This is an idea worthy of the lodge in which gambling has not yet ceased to be a virtue.

THE CHURCHES.

—Rev. Halleck Floyd of Dublin, Ind., last year acted as agent for the Dayton Seminary. He is now engaged in the same work for Hartsville College.

—The Salvation Army continues their meetings in this city on the North Side near the Chicago Ave. church. The police station is opposite their place of meeting, and the officers are inclined to protect them from the assault of roughs.

—Pastor Seguin of the Reformed Catholic mission in this city lately visited St. Louis, and was last week in Detroit. The papers of the latter city criticized his sermon severely.

—Rev. Thomas Spurgeon, son of the great London divine, is pastor of a flourishing Baptist church in Auckland, New Zealand.

—Dr. Talmage's Brooklyn Tabernacle is to be kept open all summer; so also will Dr. Cuyler's church in Lafayette avenue, Brooklyn, and throughout July, as in several summers past, the Rev. Dr. Kittredge, of Chicago, will preach in that place.

—The issue of religious works of all kinds by the Presbyterian Board of Publication last year reached over 20,000,000 copies, and by the Baptist Society during the same time, 22,986,016 copies.

—At Farwell Hall, recently, Revs. J. D. Brushingham, Robert Johnson, P. H. Swift, Scott, A. H. Kirkland, and Mrs. Jane Beaver were constituted a committee to nominate officers for an association for the benefit of destitute boys in Chicago. Mr. Hogeland, who has done much for the poor, ragged urchins of the gutters and alleys, is the projector of the scheme, and it is his purpose to open an intelligence office where boys can register their names, so that homes may be found for them on farms. A meeting will be held shortly to organize the association.

—The Rev. C. E. Laughlin, pastor of the Presbyterian church of Lennox, Iowa, and his sister Regina Laughlin, were both drowned on Sunday, June 28th, in the Platte river, eight miles east of Lenox, while on their way to the Platte church.

—Rev. Jerry Witherspoon, D. D., pastor of the First Church in Nashville, Tenn., writes: "You have already heard of our great revival in Nashville, conducted by the Rev. Sam. P. Jones. My church shared largely in the results of that meeting. God's people were wonderfully revived, and to the roll of this church were added on profession 155 members.

—Rev. Dr. J. L. Kirkpatrick, Professor of Moral Philosophy and Belles Lettres, at Washington and Lee University, died in Lexington, Virginia, on Wednesday, June 24th. He was prominent in the Southern Presbyterian church, and was President of Davidson College, North Carolina, for several years. He was Moderator of the General Assembly in 1862.

—Rev. J. W. Bain, formerly of the United Presbyterian church, has been released from the Alexander Presbyterian church, this city, after a successful pastorate of a little over three years. No reason for such action is published, but a parting gift of two thousand dollars from the congregation, and a series of strong resolutions show that it was from no lack of the attachment of his people.—*United Presbyterian.*

—In the United States Roman Catholic bishops and archbishops are, of Irish descent, thirty-three; of German, thirteen; of French or Belgian, twelve; of English, nine; of Spanish, two, with four other countries, one each.

—The Rev. Newman Hall, of London, was seized with dizziness on the 30th ult., and was for two hours in a semi-conscious state. He is recovering.

—The Committee for the Lord's Day Observance in the Canton Vand offers a prize of 100 francs for the best short essay against the practice of holding elections on Sunday, so common in Switzerland.

—At a recent meeting of the Protestant ministers of New Orleans, a resolution was adopted extending an invitation to Mr. D. L. Moody, to visit New Orleans in the autumn and hold a series of meetings.

—The East Presbyterian church of Buffalo, the Rev. Henry Ward, pastor, has received eighty new members since the first of May—all but five of them on confession of faith, and a number of others are expected to join soon.

—The first sermon known to have been preached in the Chinese language in Philadelphia was delivered lately by Dr. Hartwell, Superintendent of the American Baptist Missionary Society for the Pacific Coast, at the Baptist Tabernacle.

—It is reported that the Massachusetts Hampshire East Association, composed of thirty-five Congregational ministers, has refused to adopted the new Congregational creed, and the new association will adopt one of its own. But it is feared that these ministers desire a yet more conservative creed than that rejected.

—Rev. F. M. Hollister on July 2nd, succeeded Rev. G. S. F. Savage, who resigned his position as Secretary and Treasurer of the Chicago Theological Seminary last spring. Mr. Hollister was for more than thirteen years pastor of the Sixth Presbyterian Church of Newark, N. J., and was the Western Secretary of the American Tract Society for six months until his induction into his present office.

—It is said that the word camp-meeting first originated with the Presbyterians. Certain Presbyterians ministers held a sacramental meeting at a place called Cane Ridge in Kentucky, in 1800. It was attended by more than 20,000 people and protracted for weeks. The Encyclopedia Brittanica says that this was the first camp-meeting ever held in the United States.

—Through the zealous labors of Signor Luigi Capellini, the soldier-evangelist in the Italian army, more than 1,000 soldiers have left the Church of Rome during the last thirteen years and been admitted as members of the Evangelical Military church.

—Rev. William Deane, D. D., for fifty years a Baptist missionary in China, one of the best known missionaries that ever left America, is in Chicago. His work has been of an important character, and he has become thoroughly identified with the missionary interests in China, where he is looked upon with deep veneration by the many natives who have become acquainted with him and his work. His services have been called into use by the British Government in the line of interpretation for the royal court, and his long years of acquaintance with the language have specially fitted him for this delicate task. He has become intimately conversant with the Chinese, having translated the Bible into that tongue. He has also familiarized himself with the Japanese. Dr. Deane has reached his 81st year.

—Pastor Lecoat, of the Breton Mission, has concluded the translation of the whole of the Scriptures into the Brezonic tongue. This is the first Protestant version of the Scriptures in Brittany, and it cannot fail to be of great use in future evangelistic work in that country. The New Testament has been out about a year, and the Trinitarian Bible Society is about to carry the Old Testament through the press.

—The five divisions of the Presbyterian church in the United States have a total footing as follows: The Northern Assembly has under its care 5,973 churches, with 5,341 ministers and 615,942 communicants. The Southern Assembly numbers 2,040 churches and 127,107 members. The Assembly of the United Presbyterian church has 858 churches and 87,637 members. The Assembly of the Cumberland Presbyterian church has 2,463 churches and 122,249 members. The Reformed church has 520 churches and 81,880 members. Total, 11,854 churches and 1,034,306 members.—*N. Y. Witness.*

This schedule omits entirely the Reformed Presbyterian Synod, numbering 121 congregations and 10,745 members; the Reformed Presbyterian General Synod, numbering not quite so many; the Associate Synod and the Associate Reformed, which number some thousands. All these latter divisions are opposed to the lodge.

—Rev. W. C. Van Meter, formerly well known as connected with the Howard Mission at "Five Points," New York, but for some years laboring in Rome, is visiting Chicago. He had appointments last Sabbath at Memorial Baptist church, Chicago avenue Sabbath school and other places. Of the work conducted from Rome he speaks encouragingly, and his report shows that during the six months ending May 1st the mission had been instrumental in the distribution of 170,000 Bibles, Testaments, Gospels, Psalms, and Proverbs, and many thousands of tracts, in addition to which 200 unmounted maps of Palestine were given out. The International Sunday-school lessons have been translated and adapted to the special wants of preachers, teachers, and pupils, and are sent free throughout Italy, Sicily, Corsica, and Sardinia. Six day and night schools are supported in part or entirely by the mission. At the Vatican mission school 181 pupils were received, ninety-six of whom were young men. An important and hopeful feature of the work is free medical attendance on the poor. Access is thus gained to many a family who otherwise could not be successfully approached. At the mission, instead of a sermon Sunday evening, a conference of ministers and Christian workers is held, and much valuable experience is gained thereby. The receipts from all sources, including a balance of $1,631, amounted to $3,634, and the expenses $3,545.33. For the information of persons disposed to aid the mission it is stated that $25 will pay the salary of a night school teacher during the winter and $25 meet the average expenses of a Sunday school for one year.

Anti-secrecy Tracts

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HOME HINTS.

FRUIT SYRUPS.

Making syrup is an all day affair, and a good plan is to set the jars of juice in the oven at evening and keep a low fire all night, finishing off next forenoon. Six quarts of grape juice should make one of syrup, wine colored, lucent, of delicious, refreshing perfume and flavor. One tablespoonful in a glass of water gives a delightful drink, like fresh grape juice, the true substitute for wine with all temperate people, and the finest medicine for correcting a feverish, bilious state ever known. The syrup itself is valuable for restoring strength, and consumptive persons should take it by the tumbler daily, sipping it leisurely with sugar if too tart for the taste. It makes new, rich blood, it cleanses the system, clears brain and feeds starved nerves. It has the hypophosphites which doctors prescribe for wastes of tissue, and taken freely will arrest even critical stages of disease. People fed on pure food with abundance of fruit need never dread cancer, Bright's disease, gout, neuralgia, dropsy, or a dozen other of the worst scourges of the race.—*Vick's Magazine.*

FAT BABIES.

If we may judge from the perfect passion of some mothers for fat babies, as for fat chickens, pigs and the like, we may infer that all are intended for the market or for thanksgiving. It may pay financially to have the latter fat, since they weigh more, though the wise are now rejecting the fatest creatures in the market; but this principle does not apply to babes, save in cannibal localities. But seriously, a fat babe is oftener than otherwise diseased. Indeed, extremes of fatness and leanness are alike indications of disease, more especially subjecting the victims to croup, sore throat, diphtheria, bowel complaint cholera infantum included. Slight deviations from the standard condition indicate that the babe has too much or too little food, while unusual specimens of fatness or leanness point directly to disease, the fatness in hot weather being the most unfavorable. Let the mother remember that sweets of all kinds, cream, butter, and all forms of oils, with starchy foods, as arrowroot, crackers, sago, tapioca, corn starch, etc., are the fatteners—more appropriate in moderate quantities in the winter than in the hot season. If a child is too fat, suffering from heat, all of these should be discontinued, or used very sparingly, while the fruits, berries, vegetables, omitting, perhaps the starchy potato, and the whole grain products instead of fine flour, are beneficial.—*Golden Rule.*

CAMPHOR AND CHOLERA.

At a recent meeting of the Homeopathic Medical Society of New York several physicians read papers on cholera and all spoke highly of camphor as a remedy. One doctor said that during a certain cholera epidemic in Europe 2,000 people each of whom wore a small bag of camphor about their necks, escaped although exposed to the disease, while others died by the hundreds. Pure water, good ventilation, regular and correct habits, and wholesome surroundings are the best preventives known.

RED PEPPER AND SALT FOR CHOLERA.

A Massachusetts correspondent calls our attention to the publication, about thirty years ago, of a very successful cholera cure, introduced in this way: The captain of an emigrant ship, coming from Europe, had lost many of his passengers by cholera, although freely dosing all with the remedies then usual. At last he made a prescription of his own—one teaspoonful of red pepper and a tablespoonful of salt to a half pint of boiling water; this to be given as hot as possible to every patient when first taken. It is said that this simple remedy acted as a charm, curing all the cases on board that ship, and attaining considerable general popularity during the time of that cholera visitation.—*Scientific American.*

It is the theory of medical men who believe cholera to be caused by a bacillus which poisons food and water that the germ may be killed by heat, and they recommend that all water shall be boiled and all food cooked before it is drunk or eaten. The theory is new but the practice is old, as is shown in a recent letter to the *Tribune.* In 1849 the cholera prevailed in Paris, Ky., with great violence. A family of thirty whites and blacks had not a single case of sickness among its members, yet no precautions were taken except to cook the food and boil the drinking water.

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Flax		1 26
Broom corn	01	@ 05½
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	15	@20
Cattle—Choice to extra	5 14	@6 00
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FARM NOTES.

LAYERING SHRUBS AND VINES.

Amateurs who desire to increase their favorite shrubs, roses or vines, will find layering the best method, and July the best month. to perform the operation. Although too slow a process for nurserymen who desire to multiply their stock rapidly, it is far the best method for all who require only a few extra plants. Select the north side of the plant to lay down the branch to be rooted, and pulverize the soil well where the new plant is to take root. Daphne oneorum, Exorchorda, Purple Fringe, Aristolochia sipho and some other shrubs as well as some of the hardy roses, will require two years to become well rooted. A few shrubs and vines refuse to root from layers; these are grown from seeds and by grafting, and as the seeds require considerable care and experience, their propagation had better be left to the nurserymen. Layered plants of he Clematis, having an abundance of eyes near the root, are more valuable for planting than the grafted, a matter of vital importance to persons about to plant the Clematis. Imported plants, usually grafted, often have but a single sound eye, and that several inches from the root. If in any way the intervening wood becomes broken or injured the plant is rendered worthless.—*Vick's Magazine.*

FEEDING CHICKENS FOR MARKET.

Much profit is missed by feeding young chickens too long. The early broods should now be ready for feeding. It is better to have them already fed, for then the cockerels will be ready for sale and the pullets will be so far forward as to be ready to begin laying, early in the fall. But if the chickens have not been fully fed, the cockerels should be separated now and the old cocks turned in with them. Probably no more hens will set, but as the eggs will be good for two weeks after the separation, this may be made at once. The best of the young cockerels should be selected for use next year, and the rest should be forced for market and disposed of at once. They will bring more now than any time later. An excellent feed for them is corn meal mixed with boiling hot sweet skimmed milk. This gives the flesh a fine flavor and a clear and white appearance, which adds to the market value. The feeding should not be continued over two weeks, and if the fowls have had all they will eat, they will be as fat as they can be made. Longer feeding will not add to their weight, and it is apt to produce disease.—*American Agriculturist for July.*

Many complain that onions do not keep. The trouble is in keeping them too warm, says the *Farmer's Tribune.* The onion is a bulb—a plant at rest—and the least warmth starts it into activity. It is much better that onions should remain frozen through the winter, provided they can thaw gradually, than to be put into a cellar or other warm place where their vegetation powers will be aroused. If put in heaps onions will be sure to spoil; but if spread in thin layers and covered with hay or straw, so that if frozen the thawing will be gradual, they will keep well through the winter. It is the custom with onion growers to get their crop to market as soon as possible. If they were to provide proper storage, they would realize much more from them when sent to market later in the season

Professor Forbes, the Illinois State Entomologist, contributes another paper on the "Root Web Worm," which is destroying the growing corn. He observes that the depredations of this new enemy to the corn have only been discovered in fields previously in grass, and he concludes therefrom that the root web worm breeds in grass. He suggests that the web worm matures from the middle of June to the 1st of July, and then ceases its mischief, so that a little delay in plowing up the old corn may save the new. These suggestions receive additional importance from the fact that they apply usually well to the attacks of the wire worms. These insects likewise are found only in hills of corn in infested fields, and if destroyed here are simply exterminated once for all.

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Twenty-eight States in the Union have adopted laws restricting the practiee of medicine to educated persons.

Some almanacs 3,000 years old have been discovered in London. As they contain only calendars and meteorological reports the rhapsodies upon patent medicines are sadly missed.

The elegant soft hat of the Spaniards has remained the same from the earliest period to the present day, while among all other nations frequent transformations have taken place in that article.

One of the two free circulating libraries in Philadelphia that of the Friends in Germantown, has no work of fiction on its shelves, yet it gives out nearly 15,000 volumes a year, and about 25,000 people come annually to read in its rooms.

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The iron industry of Michigan is in a bad way. The strikes in the east have seriously affected the market, large mines and furnaces are closing down one after another, and the outlook is on the whole a dismal one.

The popularity of "hen fruit" may be attested by the fact that during the year 1884 the value of the eggs sent to this country from Canada and Europe aggregated $1,197,399.67. The province of Ontario contributed $661,540.47 worth; Quebec, $88,019.27; and Nova Scotia, $3,606.75. Besides these imports we got from Denmark an egg supply worth $253,729.20, and from Germany "dozens of dozens" enough to make a bill of $190,403.08.

An old Scotch lady being in London, observed above a currier's shop door a cow's tail fixed to the wall by way of a sign. She stood for a considerable time meditating on the curious sign. The shopman went out and politely asked her what it was that drew her notice so much, upon which she answered, "Od, I've stooden an' lookit near an' oor at that coo's tail, an' I canna see, i' the name of wonder, foo the coo cud gang in at sic a sma' hole and no' be able tae pu' in her tail after her "

It is shown by the report of the chief of the Bureau of Statistics at Washington that the value of the domestic breadstuffs exported from the United States during the eleven months ended May 31 $141,431,965, an increase of $1,875,092 as compared with the corresponding eleven months of the preceding fiscal year. The largest increase was in wheat and oats.

Rats and mice were long the scourge of Hawiian farmers, but they have been successfully dealt with by the introduction of the mongoose. Thirty-six pairs of this animal were imported from Jamaica two years ago into the District of Hilo, with the result of instantly clearing 4,000 acres of cane of this nuisance. One planter estimates his saving last year at $50,000.

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Sermon on Masonry. By Rev. J Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

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Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan, "History of the Abdnction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 404 pages.

National Christian Association,
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The heads of the executive departments have been considering the advisability of reducing the annual leaves of absence granted to the department employes, and it is understood that the question was a topic of discussion in cabinet meeting. The general impression now is that these leaves will be reduced from thirty to twenty days.

The efforts of the inspectors of the labor bureau at present are largely directed to the ascertainment of the labor unit; that is to say, the exact cost of the labor necessary to produce the great staples of manufacture, the pig-iron product receiving especial attention. From present indications it is expected that the bureau will be able to make a comprehensive report to Congress within a few weeks after the reassembling of that body.

President Cleveland has addressed a letter to General Sheridan respecting the troubles among the Cheyenne Indians in Indian Territory.

General Sheridan left Washington for Fort Reno, I. T., on Thursday. A telegram was sent to the officer in command, saying that the outbreak must be suppressed even if the Cheyennes are wiped out of existence. General Miles is expected to arrive in the Indian Territory this week. The hope is expressed that he may be able to quiet the disturbance without bloodshed. He is well known to the Indians, and is said to have considerable influence over them.

The June wheat report of the National Agricultural Department estimates the aggregate yield at 363,000,000 bushels. The condition is higher than any year since 1880 (1883 excepted), and cotton has materially improved.

Eleven thousand nine hundred and twenty seven pieces of registered matter were handled yesterday in the Washington City Postoffice, the heaviest day's business in the history of the office.

President Cleveland has tendered the Liberian mission to the Rev. Dr. G. W. Bryant, pastor of the A. M. E. church of Nashville, Tenn.

The Commissioner of Agriculture has appointed W. M. King, of Ohio, chief of the seed division of the Agricultural Department.

The Comptroller of the Currency today authorized the First National Bank of Great Bend, Kans., to begin business with a capital of $50,000.

CHICAGO.

The annual report of Superintendent White, of the railway mail service, shows that over 685,350,000 letters were distributed by clerks under him.

The West Side street-car strike collapsed last Tuesday. The determination of the police to preserve order and allow the cars to be run was enough to bring the men to reason. A conference with the president of the company soon completed an arrangement by which all the strikers returned to their places Wednesday morning, and the cases of the sixteen discharged men were investigated. Most of them have been returned to their duties.

The Mayor's latest attempt to close the gambling dens is not yet successful. Taking advantage of the strike, games were opened in a number of places. The police officials, it is hoped, will yet drive them from the city.

The contest over the last election for mayor has at length begun. The committee of citizens which represents Mayor Harrison are a wholesale liquor dealer, a brewer, the attorney for all the liquor sellers of the city, and two others, one of whom is Potter Palmer.

COUNTRY.

A large body of striking lumber-mill employes from Bay City, Mich., went to East Saginaw, Friday and closed down a number of mills on the west side of the river. The mayor and sheriff issued orders for closing the saloons and cautioned the strikers against acts of violence.

The *Rural New Yorker* estimates the wheat crop of the country this year at 365,000,000 bushels, 147,000,000 bushels less than last year's yield. It reports the corn outlook as good; states that oats will be the largest crop ever harvested, and that the yield of rye and barley will be fair.

Secretary Chamberlain of the Ohio State Board of Agriculture, estimates that the total wheat crop of the United States will amount to 300,000,000 bushels, against an average of 451,000,000 bushels and a last year's total of 513,000,000 bushels.

A cigar-box wrapped in paper was left Thursday morning at the residence of George Krementz, a jeweller of Newark, N. J. The latter opened the box when he was struck by a bullet discharged from a pistol concealed in the receptacle, but escaped uninjured.

Strikers from Newburg marched into Cleveland Tuesday and forced the workmen from the Chisholm Shovel Works. Then marching to the Union Screw Works, they battered in the doors and windows, and orders were given to stop work. Mr. Fayette Brown, President of the company, was struck with a club and several girls employed in the packing rooms fainted from fright. The mob spirit prevailed in the city during the week, but with no altercation with the police.

Sunday morning at Stoughton, Wis., fire destroyed ten large tobacco warehouses with their contents, besides the St. Paul Railway Depot, six cars laden with lumber, and ten empty freight cars, creating a total loss of $650,000, upon which there is insurance approximating $450,000. The amount of tobacco destroyed is said to equal one-third of the entire crop of Wisconsin of 1884.

In Brattle street, Boston, Saturday, the dress of Miss Bessie, daughter of General E. W. Hincks, caught fire from a smoldering fire-cracker, resulting in burns which caused her death Sunday. Deceased was 20 years old.

Governor Martin, of Kansas, received a dispatch Tuesday evening stating that that the Cheyenne Indians were on the war-path in the southern part of Pratt county, and that several settlers had been killed and stock driven off. The report proved to be untrue; but about one hundred Indians have left their reservation and are supposed to be somewhere in southwestern Kansas.

In a runaway accident at Paris, Ill., Wednesday, the Rev. Dr. Von Deursen, a Presbyterian clergyman, was thrown from his buggy and fatally injured.

The strike caused the closing down Wednesday of all the lumber mills on the river in Bay City and West Bay City, Mich. At one point the officers and strikers were in collision. Three arrests were made, but when a threatening crowd surrounded the jail the prisoners were released.

Mrs. John Rogers, of Howden, Ind., made desperate at an assault upon her by her husband, whom she had rebuked for suspicious intimacy with Miss Emma Snell, Tuesday cut the throats of her two children and then drowned herself in a water-trough. Rogers has disappeared and Miss Snell has been so prostrated that she may not recover.

A man who had been working in the mill five hours turned cold water into the redhot boiler in a shingle-mill near Titusville, Pa., Wednesday, the explosion tearing the structure to atoms, killing one man, and probably fatally injuring three others.

FOREIGN.

In the whole of Spain Monday there were 1,467 new cases of cholera and 600 deaths from the disease. Toward the close of the week the disease seemed to be abating.

General Courcy, commander of the French forces at Hue, the capital of Anam telegraphs the government that on Sunday night 30,000 Anamites suddenly attacked the French troops and a desperate engagement ensued, resulting in the Anamites being repulsed. The French loss is placed at sixty and that of the enemy at 1,500.

Advices from Venezuela state that a revolution broke out in that country on the third inst., and that the government troops joined the insurgents.

Cholera, it is rumored, has crossed the Spanish Frontier into the Department of the Aume, France.

The news from Madagascar is of a most serious nature for the French invaders. Admiral Miot, wanting reinforcements, is obliged to act strictly on the defensive. Twelve thousand Hovas besiege the French occupying the Mazanga fort. The besieged are able to communicate with Admiral Miot only by sea. If the French will not withdraw peaceably, the civilized world will rejoice to see them driven out.

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Freemasonry and Kindred Orders Self-condemned, by J. W. Bain	20
Freemasonry as a Religion, Brownlee	05
Review of two Masonic addresses, Stearns	05
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Proceedings Pittsburg Convention	25
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Hand-Book of Freemasonry, by E. Ronayne	35
Freemasonry and Kindred orders Self-condemned, Bain	20
Eld. Stearns' Review	05
Holden with Cords	50
Proceedings Syracuse Convention	25
Thurlow Weed Pamphlet	05
Cynosure four months	50
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SELECTION NO. 6.

Knights of Pythias Illustrated	25
Freemasonry and Kindred orders Self-condemned, Bain	20
Review of Two Masonic Addresses, by Eld. Stearns	05
Ritual of the Grand Army of the Republic	10
Proceedings Syracuse Convention	25
Proceedings Pittsburg Convention	25
Holden with Cords	50
Cynosure for four months	50
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SELECTION NO. 7.

Finney on Masonry	35
The Broken Seal	35
Freemasonry and Kindred orders Self-condemned, Bain	20
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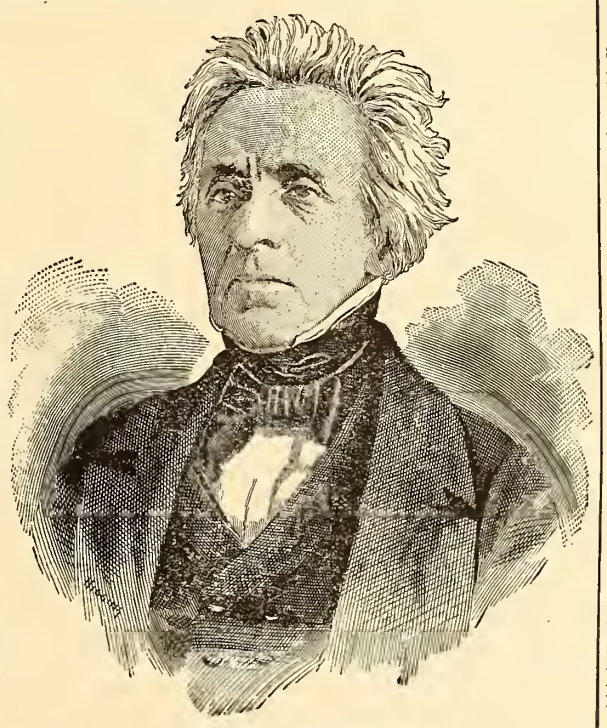
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A government official in this city, himself a member of a secret order, speaking of some of the changes brought about by a Democratic postmaster, said that in one of the important division postoffices where the superintendent resigned weeks ago, the carriers and clerks fulfilled their duties just as well as when he was present, and more heartily; that about all the old superintendent did was to draw his salary and write Masonic notices, being a high Mason. Prominent among the Democratic candidates for the place were two saloon-keepers and ward bummers. But we believe Mr. Judd, the postmaster, has appointed a man of upright character, who at least will not make the office a supplement to the lodge.

The Freemasons of Missouri seem about to add another landmark. Rev. (?) John D. Vincil, the Grand Secretary, wants to draw a line on saloon-keepers and says: "If Masonry exists to furnish association for saloon-keepers it ought to die. If it tolerates them it is unfit to live." On the face of it, this reads like a very brave speech and Good Templar papers print it with the utmost satisfaction, for it appears to prove that in Missouri the lodge and saloon are divorced. But that is neither the case, nor is it likely to be till the temperance fight is won in spite of the secret orders; for to reject the saloonists the lodge must adopt a discriminating test of membership opposed to every pretense it has ever laid before the public. We prefer to read Mr. Vincil with another interpretation. Masonry does "furnish association for saloon-keepers," it does "tolerate them," and must by constitution do so, therefore it "IS *unfit to live.*"

The failure of John Roach, the only American ship-builder who can compete with the English companies, is likely to be made of considerable political importance. Mr. Roach, starting as a workman and poor, has built up an enormous business, while retaining to the last that regard for his employes which marks a just and generous spirit. He has been called a [illegible]nd subsidy beggar, because he has labored earnestly for the payment for the transportation of mails by ship equal to that paid the railways. Such a sum would encourage the establishment of American lines and the building of first-class steel or iron vessels to man them. Such ships would be available for government use in the remote emergency of war, while no dependence could be placed on vessels purchased of foreign builders. The refusal of the present administration to honor the contracts of a former one has in it a bad look of repudiation for the sake of party scheming. The vessels rejected were built under specifications given by the government and to ordinary men Mr. Roach seems to have been ruined, and an important American industry along with him, by a dishonorable political trick. There may be some explanation by Secretary Whitney which will change this judgment, but unless he makes a remarkably clear case the Democratic party will find Roach's hulks dragging heavily behind their bark at next election.

Did ever the "sons of God" come together and the devil not hang about the outskirts of their company? The glorious news of missionary conseera-



LEBBEUS ARMSTRONG.

tion and success in China copied from a letter to the *Independent* on another page is no sooner in type, than the daily press reports the English premier, the Marquis of Salisbury, in conference with the Chinese representative, and the result is a new opium treaty between China and Great Britain. Not restricting or with a righteous stroke abolishing the infancy—but extending it; opening up the interior of the great Celestial empire freely to the deadly trade! Can Christian England look upon this treaty without bursting indignation and shame? The liquor interest triumphed for a moment in the late overthrow of the Liberal party. The cruelty that perpetuates the curse of intoxicating liquor at home, must not be expected to shrink from the baser business of destroying millions of poor foreigners with a poison drug.

—The Worcester *Spy* of the 10th inst., contains a notice of the death of Mrs. Jane T. Cheever, wife of Rev. Henry T. Cheever, one of our valued correspondents, and president of the National convention in Boston. The death of this amiable lady will be greatly mourned in a large circle of friends, and with them the *Cynosure* extends to the bereaved husband the hand of Christian sympathy.

—The first number of the *Christian Conservator* of Dayton, Ohio, the successor of the Richmond *Star* and *United Brethren in Christ* is just out with Bro. William Dillon at the helm, assisted by Halleck Floyd, and guided by the counsel of Prof. Davis and Bishop Wright. It is a strong number and worthy the cause it represents.

REV. LEBBEUS ARMSTRONG AND THE FIRST TEMPERANCE SOCIETY.

BY ELDER J. L. BARLOW.

PERSONAL RECOLLECTIONS.

The portrait accompanying this sketch is a fair and striking likeness of a man whose memory should be kept green and fragrant, especially by all the friends of temperance. From 1808, till his death, a few years since, he held a prominent position among the pioneers in the temperance cause in the State of New York; and his familiar face was seen and his voice was heard, in the State, and other gatherings, for the promotion of a reform to which he committed himself in the prime of his manhood with a zeal which knew no abatement, until he was called in a good old age to lay off his battered armor for the rest and the crown of the faithful.

The writer knew him personally only in his later years, meeting him from time to time in the annual meetings of the different State temperance organizations. These he delighted to attend as long as his health and extreme age would permit. Through all the years from the incipient stages of reform until "Prohibition" began to be the rallying cry, he kept step with the advancing hosts of temperance; and if not himself a recognized leader, he was a prominent and efficient worker, whose influence was felt all along the lines.

LEBBEUS ARMSTRONG was born on the 23rd of November, 1775, at Bedford, in the county of Westchester, N. Y. His father, Isaac Armstrong, a revolutionary soldier, was a cousin to Paulding, one of the captors of Major Andre. When our friend was in his eight year, his family removed to East Line, in Ballston, Saratoga county, N. Y. Here he spent his youth, became a Christian, was prepared for the ministry; and on the 15th day of March, 1804 he was installed a pastor of the Congregational church in the town of Northumberland, with its meeting house in the town of Moreau. There he became a pioneer subscriber to the pledge of the first organized temperance society ever known to exist in our land or world.

Though some of his parishoners strongly objected to his thus committing himself to this new and singular movement, he was not to be deterred. His entrance upon this work was brought about by the suggestion of Dr. Billy J. Clark, who found in his pastor, Mr. Armstrong, a sympathetic listener, and a ready, fearless and efficient co-laborer.

On the 20th of April, 1808, there was formed at the hotel of Peter L. Mawney, in Moreau, "The Union Temperance Society of Moreau and Northumberland." Though the idea originated with Dr. Clark, yet its shaping and brilliant success owed much to the practical wisdom and tireless energy of Mr. Armstrong. Happy the parishioner who has such a pastor; and happy the pastor who has such a parishioner! How long Mr. Armstrong remained with this church we cannot say; but his life and labors were mainly spent in Saratoga county. At one time we find him in Edinburg, a town in the north part of the county; and while there throwing himself heartily into another reform.

Like many another unsuspecting young man, he was induced to became a Freemason, and went forward in "search of light," until he had taken twenty-one degrees. Failing in his object, he at length renounced, and like the brave, true man he was, denounced the order as a "Work of Darkness." His published address on this subject is worthy of the reading it has had, and ought to be reprinted. As a reformer, he will not soon be forgotten. Whatever he undertook enlisted all his power. Though he was not the originating mind, yet he had only to see the truth to embrace it unhesitatingly, and uphold it loyally, with a manliness and courage worthy of all praise. And no opposition of friends or foe, or loss of popularity, could shake his determination, or cause him to relax his efforts. His spirit seemed to be fired by these words of the poet:

"Let all the soul within you,
For the Truth's sake go abroad.
Strike! Let every nerve and sinew,
Tell on ages—tell for God."

Mr. Armstrong, during his long life, found time to prepare and publish several valuable books, among which, as might have been expected, was a "History of the Temperance Reformation." This was a very valuable work, used for several years by the writer as a text-book while engaged in lecturing on temperance, as well as in editing and publishing *The Mirror of Temperance* at Port Jervis, N. Y. The "Signs of the Times" is another work attracting some attention, and highly commended by some of the most eminent clergymen of New York of thirty years ago. A copy of this work, now in my possession, was presented to me at his own door by the author during my last interview with him, a few years before his death—the exact date of which I cannot now recall. He had, however, entered upon his ninth decade.

In his later years Mr. Armstrong gave up the active labors of the pastorate; retired to his paternal home at East Line; purchased a meeting-house; removed it near his dwelling, and preached in it, gratuitously, as he was able, to his neighbors and others who chose to hear him. Here he lived, generally respected, and here he died, after having outlived most, if not all, the friends of his youth—a friend to God, to truth, and to the best interests of his race; deserving a biographer who, with a wider and more intimate knowledge of his life, could render him larger justice.

Though ever a consistent advocate and defender of higher law and human rights in every department, yet it was his temperance work upon which he looked with most complacency. In regard to this, he places himself on record thus: "In conclusion, the following is my temperance creed: Let the temples of Fame declare to succeeding generations the names and mighty achievements of departed heroes. Let the pages of history extol the sanguinary exploits of the great chieftains of the earth, and describe how they conquered and fell. Let Alexander, and Cæsar, and Napoleon, and others of less note, have the glory of all that the world calls great. But be it my humble lot to have it engraved in truth on my unadorned tombstone, 'He was a man of temperance, evinced by profession, precept, example, and consequent influence, founded on love to God, and good will to fellow-men.'"

For the dates with the above facts I am indebted to a little work entitled, "Temperance in Saratoga County," compiled by the late Judge W. Hay.

THE FIRST TEMPERANCE SOCIETY IN AMERICA.

The following facts are derived from a work entitled, "Temperance in Saratoga County," compiled by Judge Wm. Hay, with whom the writer had a pleasant acquaintance some years before his death. In giving us the beginnings of that remarkable organization, whose constitution follows, he says:

"On a stormy night in March, 1808, and after a day of toil and anxiety in visits to his patients, and dripping with rain and covered with mud, Dr. Billy J. Clark entered unceremoniously the parsonage and earnestly addressed its occupant, Rev. Lebbeus Armstrong, with these words: 'Sir, we shall have a community of drunkards unless something is speedily done to arrest the progress of intemperance.'"

These words happily did not fall on listless ears or a calloused heart. Mr. Armstrong, if not a born leader of men, knew how to fall into line and keep step with the right, and his position was always at the front.

This interview was in March. It began to bear fruit on the 13th of the next month, when a preliminary meeting "was held at the house of Peter L. Mawney for the purpose of establishing a *temperance society*," under such laws and regulations as should be afterward agreed on.

After an organization was effected, it was resolved that a committee of five be appointed to draw the by-laws for said society. On this committee were Billy J. Clark and Lebbeus Armstrong, with Sidney Berry, Nicholas W. Angle, and Ichabod Hawley. They were to report on the 20th of April at the same place, at 12 o'clock. At this meeting they also

"*Resolved*, That the members of this meeting wholly abstain from all spirituous liquors."

April 20th, 1808, the incipient society met at the house of P. L. Mawney agreeable to adjournment, where the committee presented a preamble and by-laws which were adopted.

Judged by the light of to-day, there are some things here which will excite a smile; but if we could go back to 1808 and find ourselves side by side with the men who prepared these by-laws, we should call it a remarkable paper, emanating from men of heart and brain. The men who prepared, adopted and lived by that paper were no ordinary men; and the work they inaugurated is marching forward to a grand consummation.

One of the original members of this society, Gardner Stow, was the first to advocate *legislation* to *prohibit* all traffic in intoxicating liquor as a beverage. This he did in an address delivered in Keeseville, N. Y., in 1834. Though his audience thought him extravagant, they paid him the compliment of publishing his oration in a pamphlet. "I contributed cheerfully to the expense," says Judge Hay.

Ask all your readers to study carefully the following pioneer document:

PREAMBLE.

Considering the prevaleney of intemperance in the exeessive use of spirituous liquors; considering the numerous evils and calamities to which the inhabitants of this and other countries are exposed thereby; considering the immense sums of money needlessly expended in the purchase of ardent spirits; and heartily wishing for a general reformation by the abolition of intemperance, and a more economical and virtuous use of expenditures: We, the subscribers, inhabitants of the town of Moreau and Northumberland, in the county of Saratoga, and State of New York, being convened by previous notice on the 20th of April, 1808, at the house of Peter L. Mawney, in the town of Moreau, do agree, mutually, voluntarially, collectively and individually, to form a society for the purpose of suppressing vicious habits and encouraging moral virtue.

For the regulation of said society and the better to carry its important designs into effect, the following by-laws are unanimously adopted by said society, to the strict adherence of which every member is bound by the penalties hereinafter mentioned:

BY-LAWS

Of the Moreau and Northumberland Temperance Society.

ART. I. This society shall be known by the appellation of Union Temperate Society of Moreau and Northumberland.

ART. II. That the last Monday in October, at 2 o'clock A. M., shall forever, hereafter, be the time for holding the anniversary meeting of the society, for the election of officers, at such place as a majority of the members present at their last annual meeting shall agree. And it shall be the duty of the society to put up written notifications of the same in at least three public places in Moreau and Northumberland three weeks preceding such meeting.

ART. III. The officers of this society shall consist of a president, vice-president, secretary, treasurer, not more than seven nor less than three trustees, to be chosen annually, by baliot, and a majority of the whole number of votes shall be necessary to constitute a choice.

ART. IV. The members of this society shall not be allowed to drink any rum, gin, brandy, whisky, or any kind of distilled spirits, or any kind of composition of the above liquors, except by the advice of a physician, or in case of actual disease, under such penalties as shall be hereinafter mentioned.

ART. V. Any member of this society who shall drink any of the liquors mentioned in the preceding section shall forfeit and pay to the treasurer of the society, for the benefit of the society, the sum of twenty-five cents for each and every offense.

ART. VI. If any member of this society shall be known to be intoxicated, it shall be the duty of the trustees of this society to admonish him of it. If said member will pay to the treasurer fifty cents, and promise reformation for the future, he shall be excused; if not, he shall be considered a fit subject for expulsion.

ART. VII. It shall he disreputable for any member of this society to offer any of the liquors mentioned in article 4th to any member of said society; or to advise or urge any other person to drink of said liquors, except in cases mentioned in article 4th. And if in case any member should so offer, advise and urge any person to drink of said liquors, he shall forfeit and pay to the treasurer twenty-five cents for each and every such offence.

ART. VIII. It shall be disreputable for any member of the society to speak disrespectfully of said society or utter any words with intent to injure or bring said society into disrepute, and shall forfeit and pay to the treasurer thereof twenty-five cents for each and every such offence.

ART. IX. Each member of this society shall pay to the treasurer thereof such sum as he shall be assessed at the annual meeting of the society, provided such sum do not exceed two dollars in any one year.

ART. X. If any member of this society, whose character stands fair and unimpeached, shall request a dismission therefrom, may, on application to the society at their annual meeting, have a certificate from the secretary thereof, that he is dismissed from said society, provided he discharge his proportion of taxes, fines and expenses that have become due previous to such application.

ART. XI. It shall be the duty of the president at a public meeting of the society to appoint one of its members to deliver an oration or address to the society at their next annual or quarterly meeting, whose duty it shall be, if he cannot attend in person, to forward the same to the secretary, to be read before the society.

ART. XIX. That any member of this society who shall remove away from this society at such distance as to be inconvenlent to attend the meeting of said society, it shall be lawful for such member to sell or dispose of his right in the fund or property of said society to any person who is not a member of said society, provided such person will subscribe to the law and regulation of said society.

ART. XX. That it shall not he lawful for any member of this society to drink any wine except at a public dinner (except in cases stated in article 4th).

ART. XXI. That not any of the laws of this society shall infringe on the right (rite) and ordinance of any religious church or society whatsoever.

ART. XXII. That it shall be the duty of any member of this society to accuse any other member thereof for any misdemeanor that he deems contrary to the true inteut and meaning of the law and regulation of this society; and the accuser shall make a statement in writing of the misdemeanor aforesaid, and lay the same before the president of the society, and the president will issue a summons to the accused to appear before the society at their next meeting, stating the time when, and the place where, it is to be holden, to defend if he see fit against the accusation; a copy of the summons and accusation shall be left with him, or at his usual place of abode, at least six days previous to such meeting, and the accuser shall cause such summons to be served and returned previous to a meeting of the society; and if the accused refuse or neglect to appear in person or by proxy, or no satisfactory reason be given to the society for such neglect, he shall be suspended or expelled from the society. And if he be convicted of any of the charges alleged against him, he may be punished by fine, suspension or expulsion, provided the fine for any one offense shall not exceed fifty cents.

ART. XXIII. That the society shall have the power at any of the annual meetings to appoint a committee to examine and report to the society such amendments, alterations and improvements as may from time to time become necessary in the foregoing code of by-laws, and that report shall be taken up and decided upon by the members in annual meeting, provided, nevertheless, that no alteration shall be made without the concurrence of three-fourths of the members present.

ART. XXIV. That each individual member of this society subscribe to the above laws and regulations, and consider himself bound strictly to observe and obey them.

To the above sixty-five names were formally attached, while sixty-five others were somehow inadvertantly omitted who were members of the society; all of whose names are now in my possession. Among these are the names of Billy J. Clark, Lebbeus Armstrong, Gardner Stow and James Mott, still living when I commenced labor as a pastor in Saratoga county, New York, in 1856.

While serving the Greenfield Center Baptist church I became a member of the Greenfield Temperance Society, which came into existence in 1809, one year after the Moreau society. This society was the first to proclaim the principle of total abstinence, in 1814, from which time, and as long as I knew it, there were held semi-annual meetings: one on the 4th of July, celebrating the day on temperance principles; and the other on Washington's birthday, February 22d.

Wheaton, Ill.

A SCOTCH WOMAN'S CHEESE.

The poet Burns alludes to a Scotch woman who made a good cheese and kept it a year or more that it might become more savory.

In the first place in making a good cheese the essential ingredients must be employed. No articles obnoxious or repugnant should be intermixed. Secondly the changing or chemical action must be awaited. Thirdly, the redundant, watery matter must be eliminated. Being subjected to the necessary pressure it becomes a justifiable cheese. The new cheese under proper circumstances will improve in taste by age. It should be kept in an atmosphere of purity and proper temperature. Time and patience is required.

"A length the housewife, garrulous will tell
How, 'twas a tawmond auld sin lin was i' the hell."

The church, like the woman, has a hand in manufacture. The object aimed at is a convert or member which we will call a cheese. Essential ingredients of scriptural doctrine should be employed. Repentance, humility, the leaven, etc., must work as did the chemical action. The watery or redundant doctrine of old time should be eliminated. No alien ingredients should be commingled Pride, avarice, fashion, malice, dishonesty, passion, war, lying, swearing, etc., should be omitted. Evil influences like a foul atmosphere, should be guarded. The dance, theatre, horse race, rink, church fairs and the like amusements. Some think sectarian influences unsavory. They are like Jacob's pilled rods begetting a motley of colors. Methodists, Baptists, Presbyterians, Quakers, etc., beget converts of their own stripe; mold the cheese to their respective liking. The ardent Saul breathed forth threatenings and slaughter. Some of the others wanted fire from heaven to consume foes. Some wanted Jewish rites which were only symbolic. Some would not have the water pressed out, being greater devotees thereto than ever was John, the Forerunner. Methodist Episcopals want the hell-born secret societies commingled. Not they alone, but divers others. Going thus far they can commingle nearly all else. Quakers once made a good cheese. They, however, added the broad-brim, the shad-belly, and some the knee-buckles. Other people thought it unsavory and rejected the cheese. The Catholic, Methodist, and all the rest would make a very big cheese if they had to commingle chaff, stubble, beggarly elements, brick, water, whey, etc. Some are essayists, trying to leave out tobacco, rum, beer, etc., but the cheese is not always wholly devoid of these.

In the case of the woman's cheese that was justifiable, it improved in taste by age. In the case of the church it grows or improves in grace and sanctity with age.

QUAKER BOY.

AMERICAN LEGIONS.

At an early period in the Roman Empire, the Senate was consulted in the choice of emperors, but subsequently these were chosen by the Pretorian Guard, a body of troops stationed at the Capitol, and changed by assassination as often as suited their caprice or desire for a donative. Finally, the British, Gaulic, German and Eastern divisions of the army aspired to the choice and frequently warred with each other for their respective favorites. The successful exterminated the unsuccessful aspirants and their adherents, and unmercifully robbed the people to reward partisans. The result was a total loss of liberty and the rights of property.

Warned by the example the English people were long jealous of a standing army as fatal to constitutional government and none were tolerated until demanded by her growing colonial possessions at the end of the seventeenth century. Following their precedent the American people have also been singularly sensitive about its army and it is universally accepted as an axiom that a large army is dangerous

to and incompatible with liberty and free institutions.

But it seems not to occur that the same enemy to popular institutions may exist in an analogous form and be still more pernicious in the same manner that a masked is more dangerous than an open battery. It does in fact exist in the numerous secret societies which resemble the legions in many particulars. Like the latter the majority are recruited from able-bodied men who are sworn to unquestioning obedience to superiors and mutual assistance under death and other penalties and are uniformed and frequently drilled with arms. The demand for the latter has been so great that they have been compelled to establish their own manufacturies.

The Freemasons, Odd-fellows, Knights of Pythias, Grange, temperance organizations, labor unions and numerous other orders and their sympathizers are the equivalents of the Pretorian Guard of the British, Gaulic, German, Asiatic and African legions and their camp-followers, and the whole exceeds three-fold the army of Xerxes. Rome was first conquered by her army but the United States may fall by her dynamiters and kindred associations.

No man can belong to such associations without his vote being sometimes influenced by the connection, and a suffrage thus controlled is as corrupt as one bought by bribery at the polls and in equity should be equally excluded. B. T.

THE REFORM OF A QUARTER CENTURY AGO.

Rev. Joseph E. Roy, D. D., having for some years directed the work of the American Missionary Association in the South has lately returned to Chicago, where he resumes its work as Western Secretary. Sometime before the war he was ordained pastor of the Plymouth Congregational church, resigning to become Home Missionary Secretary for the West. The following reminisences of those days of anti-slavery agitation are from his letter in the *Advance*:

"Coming back to this new office I was reminded that it is the same to accept which I resigned the Plymouth church pastorate just twenty-five years ago. Then the A. M. A. had in the Interior 112 home missionaries and 145 churches, all white. Among these were those of Charlotte, Eaton Rapids, Allegan and Augusta, Michigan, those of Paxton, Sandwich, Waukegan and the New England of Aurora, in Illinois; those of Cedar Falls, Waterloo and Elyria, in Iowa; also four in Kansas, one in Missouri, eight in Kentucky and two in North Carolina. Those churches had 5,223 members, reported 685 conversions in one year, and contributions to the amount of $1,990. But it was found that the American Home Missionary Society was carrying out its new rule—not to aid any church that retained *bona fide* slave-holders in them. By this process its fifty-five home missionaries in the South were dropped. And so, after a year and a half the Chicago District Secretary and the mass of his associate missionaries were transferred to that society. It was with the utmost good feeling all around that this change was made, which showed how much love was all the while borne to the old Society by those who for a time had felt constrained to act in another capacity. Then the A. M. A., relieved of the bulk of its work in the Northwest, turned to hug the tighter the border of the slave domain. But the shiver of fright which John Brown had given the South and the bursting of war drove out the missionaries who had broken over Mason and Dixon's line. And this relieved the Association all the more that it, the first of all societies, might plunge into the work opened up among the negroes. That work began within the first six months of the war. It was under the guns of Fortress Monroe, among Gen. Bulter's 'contrabands.' That mission is now Gen. S. C. Armstrong's far-famed Hampton Institute.

"At the annual meeting of the A. M. A., held in the First Congregational church of this city, in 1859, the question was raised about the future of the organization. Some said that as a tug, having helped the other societies out to good sailing, it would have nothing more to do. Pres. Blanchard replied: 'Yes, we'll use it as a tug; and then turn it into a frigate to course all up and down the waters of the South!'

"As I write this on the Fourth of July, the independence of our Western States was naturally suggested. And now I am reminded of the Fourth in 1857. The corner-stone of the Chicago University was to be laid. Senator Douglas, who had given the ten acres of land, and who was president of the board of trustees, was to make the principal address. The president of the University, who was a Democrat, invited to the service of the chaplain for the occasion the Plymouth pastor, who had been in a public controversy with Mr. Douglas upon political matters. The prayer remembered our brethren in bonds and besought that the time might come when they, too, could rejoice in the Day of Independence. The orator, after a few remarks, desisted, stating that his throat was out of order. The next day Long John's paper reported that 'Roy's prayer gave Mr. Douglas the bronchitis.' And years after the president claimed that he had sought the abolition preacher as an offset to the 'squatter-sovereign' Senator."

AT THE LODGE DOOR.

Rap, rap, rap.

Door Keeper.—"Who is there?"

Ans.—"I am the lover of all mankind, the great benefactor of the human race, who died that they might live, and I seek admission to your lodge that your members may receive the benefits I bring."

D. K.—"What is your name?"

Ans.—"My name is Jesus Christ."

D. K.—"You will wait until your request is communicated to our presiding officer, and his answer returned."

Jesus.—"I am willing to wait so long as there is hope of my being admitted."

D. K. [after a pause.] "Our answer to your request is this. There are many of us who do not believe you are what you claim to be; but we all believe in God, and put our trust in him; and we are seeking to inculcate the great principles of virtue and morality, for which we have the greatest respect. If, therefore, you are willing to come in upon this basis, you can talk as much as you please about faith in God and our duty to our neighbors but you must be silent about your peculiar doctrines. We do not want to hear anything about the cross, or about the notion that you suffered death to atone for the sins of mankind, that you alone can bring to man everlasting life."

Jesus.—"But if I consent to be silent on these themes how can I fulfil my great mission as the Saviour of sinners? 'No man cometh unto the Father but by me,' and God will not accept your homage except you render it through me, for it is his will that all men shall honor the Son even as they honor the Father, and though he offers to men the unspeakable blessing of eternal life, it is only in and through me, for 'I,' alone 'am the way, the truth, and the life.'"

D. K.—"Well, as a lodge we entirely ignore these claims of yours; and if you should advance them in our meetings, you would only produce discord; there are proper places and times for you to speak on these themes."

Jesus.—"I ask not to intefere with any other business that is right, or to monopolize the speaking, but only that I may have privilege of using suitable opportunities to invite men to partake of the benefits of my salvation."

D. K.—"You will not be permitted to talk at all on these subjects in our lodge; and unless you consent to be silent, I must refuse you admission."

Jesus.—"To refuse to admit me as your Saviour is to refuse to admit me at all, for where my salvation is ignored, I cannot come; but I must warn you that by rejecting me you reject him that sent me, for I am the salvation which God has provided for you. Your professed reverence for God, while turning from the Son of God, is an insult to the Most High, even as was the offering of fruit and flowers presented by Cain. God hath declared that 'without shedding of blood there is no remission of sins,' and 'I' alone 'am the Lamb of God which taketh away the sin of the world."

The Saviour turns sadly away from the lodge door; and as he does so, one who professes to be a follower of his comes up, but instead of following his Master he obtained admittance upon the terms which Christ himself would not consent to. He agrees to let the cross of Christ sink out of sight, and enters into a covenant of brotherhood upon the basis of a belief in a god, who is not "the God and Father of our Lord Jesus Christ," and therefore not the true God at all, any more than is the god the Mohammedan worships. The god of the lodges is said to be the God of the Bible, but it is a false claim. The god of the lodges is a counterfeit of the true God. There is a surface resemblance, as there is between the counterfeit and the genuine coin, but it does not go below the surface. The god of the lodges requires no shedding of blood, no atonement for sin, has provided no Saviour for sinners, and no Holy Spirit to transform the moral nature, but the devotees of this false god claim that their god requires nothing from his worshipers but what every one can provide for himself; or that his righteousness consists of nothing more than conformity to certain right rules of conduct.

True *follower* of Christ! *follow* him as he turns away from the lodge door! Go nowhere that Christ does not lead you; enter into fellowship with no company where Christ is not received. Let the refusal to admit your Master be the bar to your own entry. Be not deceived by a talk about fellowship with God. There is no fellowship with God apart from Christ. Only those have fellowship with God who can say: "Truly our fellowship is with the Father and with his Son Jesus Christ."—*Elder W. R. Young in Bible Banner.*

THE THEATRE IN THE COLONIES.

[Edward Eggleston in the Century for July.]

In all communities where Puritanism or Quakerism was strong, the opposition to the theatre was very violent. To soften this hostility and maintain the liberty of playing, the actors gave benefits to many objects—to the poor of various cities, to a charity school, to buy an organ for a college chapel, to assist in building a hospital in New York, and to the Pennsylvania Hospital, the managers of which institution were roundly abused for accepting money from such a source. The actors pleaded their own cause in various prologues; they took a peculiar "benefit of clergy" once by reciting a prologue written for them by a clergyman, and again by acting a play written by a Scotch divine. On the return of the company to New York from the West Indies, in 1758, the opposition broke out in that city, which had been their northern stronghold, and it was only after a severe struggle that the manager succeeded in getting permission to play. Religious feeling had been wrought to a high tension in the middle of the eighteenth century by the labors of Whitefield, Edwards, Tennent, and other famous revivalists. Much of the opposition had its source in a puritanic aversion to amusements, but it was greatly re-enforced by the licentious freedom of some of the pieces relished by the play-goers of that time, a freedom that would be intolerable in any decorous place of amusement to-day. Nor did the loud dressing and irregular lives of some of the players help the standing of the drama with serious people who judged by other than artistic standards.

The managers adopted many ingenious devices for avoiding the legal impediments thrown in their way in several places. One ruse was to advertise a play as Douglass did in Newport, as "a series of moral dialogues in five parts," giving a syllabus of the good instruction to be got out of "Othello," for example. Another device was to announce the opening of a "Histrionic Academy."

The southern colonists were exceedingly fond of the theater, and of all kindred gayeties. Virginians of the highest standing, not content with seeing plays at the theater, and reading them for home amusement, organized amateur companies of their own. In South Carolina it was a sort of article of faith with the upper classes that town life should atone for the irksomeness of time spent "in the swamps." They not only welcomed the American company when it came, but they conducted a series of fashionable concerts, paying in 1773 a salary of fifty guineas the season to a French-horn player, and ten times as much for a first violinist.

The American theater had after a while to contend with a new and unlooked-for enemy. The movement in the colonies against the encroachments of the British Parliament involved an underlying movement toward democratic equality. Nearly all modern democratic movements, especially those of the eighteenth century, have been characterized by what may be called a political Puritanism—an overflow of the reforming spirit. It was this which made some of the French revolutionists so austere in matters of dress and food. In America the outburst against the stamp-act in 1765 brought the destruction, by a New York mob, of a theatre building. This curious logic of feeling was not confined to the vulgar. The patriot Josiah Quincy, though capable of enjoying and admiring Hallam's acting, yet declares that he would oppose the introduction of the theater in any State of which he was a citizen. When at length the revolutionary storm broke, the theatre was one of the first things to go down. The Articles of Association, by which the Continental Congress of 1774 sought to pledge the colonists to put themselves into a state of warlike self-denial, containing a promise to "discountenance and discourage" "all horse-racing, and all kinds of gaming, cock-fighting, exhibitions of shows, plays, and other expensive diversions and entertainments." Peyton Randolph, president of the Congress, wrote a letter to Douglass, the head of the American company, inclosing the resolution. If this had been law, a loop-hole might have been found; but the manager who should have disregarded the expressed wish of the Congress at this time would have looked the lightning in the face. The actors sailed for the West Indies, to return northward, like migratory birds of song, when storms should have blown over.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXVI.—*Continued.*

"It was at a big meeting over to the Forks. The Lord was there in power, and he showed himself to *me*—a hardened, profane, swearing rumseller. That's jest what I was, and do you wonder that I am never tired of telling about his goodness? that I only wish I had a hundred tongues instead of one to praise him with? Now the Bible says the Lord is everywhere beholding the evil and the good, but he don't show himself where men revile and hate him, nor it ain't reasonable he should. Why, he is in lots of places to-day where you might wait till you were as old as Methusalah and never catch a glimpse of the hem of his garment. A man may be standing at a bar or handling dirty cards and be converted. I don't say such a thing hain't never happened, but I do say there's a thousand times better chance of his being struck by lightning. There's one place where I never heard of a man's seeing the Lord—I don't believe the angel Gabriel ever did—and that's the lodge. Masons and Odd-fellows get converted sometimes, but it's always outside of their lodges. Now what's the reason? Why, the lodge hain't got no Jesus Christ in it. It's death to darkness to let in the light, and any lodge that should let him in wouldn't live an hour. It would be changed into a prayer meeting, and all the members would be singing, 'Glory, glory!' as loud as they could sing."

At this point a drunken Freemason made some attempt at interruption, but before the disturbance had time to spread, Captain Snyder—we will give him his Salvation Army title—said quietly, "We will sing it now," and signalling to the drummer the army pealed forth one of their most stirring choruses. The Salvationists have certainly this advantage, if their opponents can make noise they usually know how to make more. But so naturally was it done that the greater part of the audience really thought it only a part of the ordinary exercises. It was a kind of tactics, however, that proved very successful, the would-be disturbers not caring to strain their lungs in such an unequal contest.

Stephen saw through the ruse, and smiled to himself. Certainly he thought, "music hath charms to soothe the savage breast"—when there is enough of it.

"Maybe, now, you want to know what I went to that meeting for," the captain continued, wiping his forehead with a red cotton handkerchief. "I went to hear the preacher show up other folks' sins. I never dreamed he'd put his grappling hooks right into mine, fust thing. I knew my trade was a wrong one; I knew it was destroying my soul; and I had my times of feeling bad about it and promising myself—it was *myself*, not the Lord, mind ye—that I'd quit it jest as soon as I'd sold what stock I'd got on hand. But when that time come I was no more ready to quit it than the devil was to quit me. He'd stand at my elbow and say, 'Ain't Government in with you in this business, I want to know; and do you pretend to be any better'n Government?' Sometimes the devil speaks living truth. Rumsellers tempt men to drink; who tempts the rumseller? I'd like to ask some of our big men in Washington that question jest to see what they'd say. But the Lord had shet me up in too tight a place for even the devil to squeeze in and try to make me think I was better than I was. Some people say there ain't no sich place as hell. What do you think it is to be shet up where you can't see nothing but pictures of yourself—what you've been and what you are, the meanest, wickedest, most God-forsaken wretch that walks the earth—and know you've got to sit there and gaze, *gaze*, GAZE forever, and see no way out! What is it to see the faces of all the widows and orphans you've made rise up before you as cold and still as the face of the dead before a murderer; and all the men who have drank themselves into delirium tremens at your bar, like avenging fiends laughing horribly at your misery! Don't tell a man that's been in sich a place as that there's no hell. Oh, there *is* sich a thing as the bottomless pit! Don't believe the ministers dressed out in fine broadcloth, with gold rings on their fingers, who try to make you believe there ain't; but oh, every poor, wretched soul, living on in sin and despair, there's something else that's bottomless, and that God's love to you. And I've got jest the same right to tell you this that I have to tell you the other thing. A man that's seen the Lord knows what God's 'so loved the world' means. Nobody else can. It seemed to me then if I could be shet out of my misery one second it would be like the drop of water the rich man in hell prayed for to cool the tip of his tongue. There's a mighty sight of difference between feeling you're a sinner, and feeling you're a *lost* sinner. I jest give up. The Almighty had hold of me, and who can struggle with the Almighty? And jest as soon as I had done that the vision of my sins was gone, but right in the place where I had seemed to see 'em all pictured out, I see a cross, and One was hanging on it, and there was the nails in his feet and hands. I could see 'em jest as plain. And oh, how loving and pitiful he looked at me!—*me*, that had hated and reviled him all my days. There he was a dying for my sins. Why, I felt as though I'd be glad to go and be nailed on a cross beside him like the penitent thief if that would show how sorry I felt for 'em. How long do you think I held on to my rum kegs arter that? Oh, it is a look right into the face of Jesus Christ that makes the rumseller give up his bar, and the drunkard his cups, and the swearer his oaths. How quick every one of you sinners standing here would throw down your arms and surrender if you could *once* see the Lord! You may not be bad in your own sight or other folks'. You may not sell rum nor drink it; nor swear, nor cheat, nor gamble, but if you've never seen the Lord Jesus it is because some sin has stood in the way. *You* know what that sin is and the Lord knows. I don't. But oh, you poor sinner, throw away that weapon with which you are fighting the Lord! It is the spear you are thrusting into his side. When you look on him whom you have pierced it'll be turned against you. The Gospel trumpet is sounding for recruits; bimeby it'll sound for judgment. Come to the Lord and be saved. Come now."

He proceeded for some time in the same strain of earnest, homely eloquence. Stephen, after awhile, assisted by a chance word from some one in the crowd, had recognized Peter Snyder in the impassioned, ungrammatical preacher. But it scarcely made any difference in the effect of the message.

What did it mean—this strange troubling of the waters of his soul? Could it be that he had deceived himself? that he had never seen that glorious thorn-crowned Face? Or why did all his being go out in a strange yearning after that Vision of celestial loveliness? Why this bitter longing as for a treasure he had lost and never missed till now?

With drums beating and banners flying the Salvation Army marched back to their barracks to meet an impediment by the way in the shape of zealous policemen who arrested the leader and several of the musicians for obstructing public travel—a vigilance truly edifying in the light of the immunity enjoyed by other violaters of the law, who did not indeed parade the streets beating drums or singing hymns, but who ran illicit saloons unmolested under the very eyes of these watchful public guardians.

Stephen offered his services in their defense, feeling justly indignant at what he considered an outrage on equal rights by the authorities who freely allowed public parades of firemen, military companies, and secret societies of all descriptions, and of course brought upon himself anew the name among his fellow lawyers of being a legal Quixote, besides causing "the whirligig of time" to bring round some curious "revenges." The man he had prosecuted for selling rum he was now defending for preaching the Gospel!

Stephen did not at first analyze his feelings, or ask why the light of God's Spirit had been so wellnigh extinguished in his heart. But there is a saying of Pascal's in his Provincial Letters which applies equally well to that system of error embodied in the lodge, as proved by the revulsion of feeling with which a member after he has been converted or received a new consecration of the Spirit, invariably regards it: "There are two things in the truths of our religion—a divine beauty which renders them lovely and a holy majesty which makes them venerable; and there are two peculiarities in error—an impiety which renders them horrible, and an impertinence which makes them ridiculous." Stephen was not exactly like Little Faith, robbed by force of his jewel of heavenly hope. He was more like the simple savage, who exchanges his pearl for a glass bead. He knew that his religious affections had grown cold, that he had lost his relish for divine things, and when he found himself turning with a kind of horror from the thought of attending another Odd-fellow's meeting and associating with men of such diversified moral and religious creeds as there assembled; when he remembered the two contrasting visions that had besieged his sleepless pillow, he saw the reason why. What a "beauty" and "venerableness" in the simple ceremonials of the Christian church! and beside them how horrible and ridiculous seemed the masquerades of lodge initiations!

(*To be continued.*)

REV. LEBBEUS ARMSTRONG ON THE SECRET LODGE.

FREEMASONRY A TOOL OF SATAN.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of Speculative Freemasonry holds a pre-eminent rank. Whatever may have been the circumstances of its origin, and the modes of its primary existence, the following are undeniable facts: That the claims of Freemasonry are very extensive; that the long-boasted secrets of its nature are divulged to the world; and that the exposure has proved it to be a work of darkness. As long as Masonry could be kept concealed the world was unable, successfully, either to dispute its claims, or to oppose its interests. So deep laid, and strongly fortified by its own internal powers of concealment, was the institution of Freemasonry, that no earthly opponent could enervate its influence, derogate from its professed importance, or impede the progress of its usurpation. * * * But the light of Truth has been permitted to shine in the dark recess, and discover to the world the enormity of the Masonic institution. The diabolical enchantment is broken. The mask of disguise which concealed the turpitude of its nature, has been rent assunder; and the fact is notorious that Freemasonry has fallen before the truth, like the Philistine's Dagon before the Ark of the God of Israel. Like the fallen idol, its head and hands are broken off and dashed to atoms. Like those of Judas, its bowels are gushed out; and instead of being the mystical wonder of the world, it has become the contempt of the enlightened public: an object of the special abhorence of many of its once deluded votaries who have renounced it; and every class of community may possess the means of information, become acquainted with its nature and tendency, and judge for themselves whether it is good or bad.

REJECTION OF CHRIST.

Jesus, the Lamb of God, once despised, rejected and slain by the pretended Jewish builders of the Church of God—Jesus, who humbled himself unto death, and was exalted to be a Prince and a Saviour, the head of the corner, the Foundation of the Church of God, the name which angels adore, and which is precious to all the saints on earth and in heaven, finds no place in the Masonic temple. The institution of Freemasonry acknowledges no human depravity which needs a Saviour's atonement, and records neither the sufferings nor the triumphant glories of the Saviour of men. Like the inn of Bethlehem, which afforded no room nor accommodation for his birth. Masonry prefers the keystone of an arch, professedly wrought in the forest of Lebanon, and inscribed with Masonic initials, signifying "Hiram, Tyrian, Widow's Son, Sent to King Solomon."

MASONIC TESTIMONY ON MORGAN.

The testimony to prove, identically, the circumstances of his last struggles, such as the time when, the place where, the manner how, and the person or persons by whom William Morgan was put to death together with all who were accessory to his death depends entirely on Masons. They are bound by oath paramount, in their estimation, to that of the civil law, to keep the whole matter a secret forever. Hence, when called upon to testify on the case, they have declared that they knew nothing about it, or they have obstinately refused to give testimony, and suffered the penalty of two hundred and fifty dollars fine, and from one to three months imprisonment, rather than testify to the truth and expose the enormity of Masonry, as was the well known case of Orasmus Turner, Eli Bruce and John Whitney, in the late trials at the West. But why would not these men testify on a case, the circumstances of which they well knew? Let Orasmus Turner answer for them all: "It will have a tendency to render me infamous or disgraced. It will furnish evidence against me in an indictment for murder."

THE MRS. MONROE BUSINESS.

On any other principle than artifice to conceal Masonic crime, who can account for the facts, that a Mrs. Monroe, from Canada, should journey into the State of New York in quest of the dead body of her husband, with witnesses to prove the claim, and after finding the body which had been so clearly proved to be the dead body of William Morgan, by incontestible marks, should lay claim to the same body, and prove the claim by the color and texture of the clothing only; yet to the full satisfaction of Masons far and near. And on any other principle than device to conceal Masonic crime, which Masons are sworn to do, who can account for the bountiful Masonic reward of fifty dollars, which has been publicly declared without confutation, was given to Mrs. Monroe, by a Mason at the West, with whom had been deposited a large donation from Jerusalem Chapter, in the city of New York, together with sums of money from other Masonic bodies, for the relief of the western sufferers, in consequence of the Morgan abduction? All the apparent mystery which veils any part of this subject, from the most obvious light of truth, is explained in a single sentence: THE WORKS OF DARKNESS ARE ALWAYS EMPLOYED TO CONCEAL THE WORKS OF DARKNESS.

HOW WOULD IT LOOK FOR PRESBYTERIANS?

If Morgan and Miller had been executed privately, by Elders of Presbyterian churches, for cheating their ministers out of the salary which they had promised, and the facts had afterwards been disclosed and sworn to by some of these revolting Elders who witnessed the scene, and confessed that they were under oath to keep the transaction a secret forever, but conscience goaded them to a public disclosure, the circumstances of which was corrob-

orated beyond a reasonable doubt; how long a time would it have required to spread every item of the horrid transaction before the American public and the world, till not a man, woman, nor child, that could read or understand, would be found ignorant of the facts? None would have been uninterested. The story would have been published in every paper; told in every house; and condemned as a deed of darkness by the whole community.

MASONIC ARROGANCE.

As the finishing stroke and topmost point of all its superlative arrogations, Masonry claims an indissoluble affinity to Christianity. It professedly combines the hope of the Christian and that of the Mason, to one common center. Its aim is to inspire the belief, that heaven itself is the superlative Grand Lodge of Perfection; that God is the Great Grand Master Mason of the Universe; that Christianity and Masonry united, will prepare mankind for the eternal celebrations of the upper Grand Lodge; and that all who are thus prepared, will be honored with the chief seats, and be entitled to wear the most precious jewels of the heavenly temple; where the never-ending employment will be to labor with imperishable Masonic implements, and participate the sublime refreshments of an eternal meeting in the "SANCTUM SANCTORUM." Such anticipations, doubtless, have made thousands of *Masonic Christians*; inspired them with hope high as the throne of God; and filled them with expectations of future happiness, as expansive as the universe, while not a mallet was lifted, nor a stroke employed, nor a step taken, nor a prayer offered, nor a desire raised to the throne of Mercy, for that purity of heart, that holiness of life, and that good hope through the grace of the Saviour, which alone can secure the blessings of a glorious immortality.

WHY MADE A MASON.

Should the question be asked me, why I permitted myself to take twenty one degrees of Masonry before I renounced it, I could only answer, that such is the indescribable power of Masonic infatuation that one step into darkness prepares for another, and onward many press, as I foolishly did, in search for light, and science, and knowledge and wonders, till Satan, the old infernal spider, has wound the web of Masonic oaths and penalties, five, ten, fifteen, yes, twenty times and upwards, round them, binding them by the penalty of death, to continue all their life-time, in the fellowship and practice of the works of darkness. How deplorable would have been the condition of Masonic ministers, and all the Masonic members of Christian churches, thus entangled, had there been no method devised, by which they might lawfully escape the snare of the adversary, and obey the commandments of God!

HOW THE GOVERNMENT MAY BE OVERTHROWN.

After all this preparation, suppose a plot had been formed to overthrow our dear bought Republican Government; to erect a throne in this western world, and place on it a grand, sublime, royal, ten times tnrice illustrious, and absolutely sovereign Masonic king. Suppose the "Thirteenth day of the month Adar" has been selected to blow the trumpet in Washington, and proclaim "God save the Masonic king," while all the members of the grand and subordinate lodges, chapters and encampments in the Union, having been notified by posts to prepare themselves on the day appointed, were well harnessed with sword, shield, and buckler, and commissioned to kill slay and utterly destroy all who would not respond to the sound of the national trumpet, "God save the Masonic king." To defray the expenses of all necessary force of arms, in securing the triumph of a coronation, and unconditional submission to his sovereign Masonic Majesty, suppose the grasp had been made on the vaults of the numerous banks, and money offered in exuberance to all who would enter the field in support of the revolution; under such circumstances, what would have prevented the total overthrow of our national government, and the establishment of an absolute Masonic monarchy? If the government of France was revolutionized in three days, might not the government of these United States have been changed to monarchy in *one* day, by the mystic power of Masonic strategem? Nothing could have prevented such a revolution, but the interposition of that Divine Providence which has broken asunder the strongly fortified enchantments of Freemasonry, and exposed its works of darkness to the world. The God of Israel has interposed. Glory be to his name; the Lord of Hosts has hitherto prevented our national ruin.

REFORM NEWS.

FROM THE GENERAL AGENT.

ONTARIO, July 13th, 1885.

I spoke twice yesterday in the United Presbyterian church here, and my past indebtedness has been augmented by renewed kindness and a contribution in aid of the N. C. A. work. The house of Elder John Finney was my home where every attention was given to my personal comfort and I leave not only with a grateful appreciation of many favors received, but with an inspiration to renewed effort. Father Finney has passed the eighty-fourth mile-post on the way, and his sun is far down the western slope; but with him it is "light at evening time."

Some I miss, who since my last visit have been gathered by the "reaper", and among the most active and best known was our esteemed brother, Elder Joseph Roe, who fell asleep after a brief illness, January 24th, last. His last moments were tranquil and his life work closed in peace. His widow and the four unmarried children occupying the "old homestead" made me most welcome, and after a restful night I started on my pilgrim way feeling how meager and worthless are the "paid benefits" of the lodge compared with such spontaneous and genuine Christian hospitality.

On Saturday I had hoped to meet Bro. James Auten, but he was away at work on the new farm he has recently purchased. I was partially compensated for a six-mile tramp in the hot sun by meeting sister Obern and also father Biddle, who feels a deep concern and great solicitude for the future of his beloved Zion. Like Dr. Davis he was present when the constitution and confession of faith was adopted fifty-six years ago, and looks upon the effort now in progress to remove the "old landmarks" as ominous of evil to the cause af Christ.

Just before entering the desk on Sabbath morning Bro Auten appeared on the scene, having walked eight miles to see his old friend and join in the services of the sanctuary. It is a feat worth recording for a man eighty-four years and three months on the way. He seemed a little weary but soon regained his accustomed vigor and remained over night sharing with me the hospitality of good Bro. Finney. He is strong in the faith that he shall live to see the twin curse of secrecy and rum swept from the earth, and is resolved to do his full share in taking up the stumbling-stones and preparing the way for Christ's coming. In his room is hung a certificate of life-membership in the N. C. A. and under it is written the following:

"I, James Auten, commenced to work for God for life, January 10th, 1870, desiring to have him rule in and reign over me forever."

Fifteen years on this line has not resulted in recantation or the slightest abatement in zeal for the Master's cause.

MANSFIELD.—I have heard it said that restriction on the liquor traffic promotes drinking rather than diminishes the use of intoxicants. I have not gathered statistics on this point, but my observations of free whiskey since coming to this State, have convinced me that the exact opposite is true. During last week I took observations in Mansfield, Gallion, Dayton and Xenia, with impressions decidedly unfavorable to free liquor. Having to wait at Xenia a few hours for a train to Cedarville and remembering that the "Commercial" was a respectable hotel when I spent a few days in that city seven years ago, I went with Bro. Travis to obtain accommodation and dinner at the "old stand." We found it a miserable "rum-hole," unfit to stop in and undeserving the patronage of any decent person. Inquiry failed to give us knowledge of any temperance hotel and we returned to the depot restaurant for dinner. While luncheing with Bro. Travis I noticed a man step up and lay a dime on the counter which brought out a glass and decanter in response. Pouring out half a tumbler or so the man drank it off, washed it down with a glass of ice water, wiped his mouth and turned away. As the waiter seemed to be the head of the force I beckoned him to come where I was and leaning forward quietly asked: "Do you think you gave that man the worth of his money?" He seemed a little confused but finally said, "He must judge of that." I then explained to him why we had left the "Commercial" and came to his counter thinking we were thereby avoiding an unwilling support of the "accursed traffic." He assured me that we was opposed to the business but said the R. R. companies required him to keep it. I asked if he thought there was less liquor used under the present than the former arrangement, to which he replied, "It is about the same; for men who want it will get it some way." "But," said he, "we sell to sick persons who need it, not to drunkards, minors," etc. Haste to reach the train prevented further inquiries, but I should like to know if these R. R. officials encourage their employes to patronize their bar, especially when the running of trains is peculiarly difficult and hazardous. If it is good for the traveling public why not for the men who run the engines and are entrusted with the care of the company's property and the safety of their patrons? If it was known that any road encouraged drinking habits among its employes the general public would give that road as wide a berth as possible, because the universal verdict is that drink unfits a man to occupy any responsible position.

The most incredulous cannot doubt that the temperance issue is nearing a crisis in Ohio. The deluge of rum flooding this State is hastening on the triumph of prohibition. The Springfield meeting struck an ominous note of warning and the liquor minions scent a battle at hand. And, by the way, President Thompson is authority for saying that Dr. Leonard, Prohibition nominee for Governor, is not and never has been a Freemason, though the evidence that he has never seen the inside of Odd-fellowship is not so conclusive. I am informed on undoubted authority that leading delegates in the convention refused to make the nomination unanimous until they knew his position on the lodge question. This is a hopeful omen and portends a healthy change in public sentiment on the subject. J. P. STODDARD.

MINNESOTA.

EDITOR CYNOSURE:—Per advice, I am now having a vacation for a month, after which I hope to be in the Minnesota field again.

Since I have been in the work in that State, I find one serious difficulty in lecturing in new places where there are no friends of our reform, or at least not known to be, and that is, lack of funds to hire a hall where churches cannot be obtained. I suggest to the friends of reform in Minnesota, that a contingent fund be raised for that purpose, and that funds be contributed and forwarded to Bro. William H. Morrill, St. Charles, our treasurer. There are important cities in the State which can be reached only in that way. It is difficult to go into such places to let in the light, and nothing in one's hand to do it with. To those who are able and willing to contribute, no further argument is necessary; it is a plain case.

I also request that where work is desired that communications be addressed to Prof. E. G. Paine, Wasioja. J. P. RICHARDS, *State Lecturer.*

CORRESPONDENCE.

FROM BRO. EDWARD MATHEWS.

DETRIOT, Mich., July 17, 1885.

DEAR CYNOSURE:—I thank you for having published my article so promptly. I have not read it, but on the street here last evening was congratulated by one of your readers, and so know whereof I affirm. I leave for Au Sauble, Mich., to-morrow, where I rest for a few days at the home of my counsel, Mr. C. R. Henry, a Republican State Senator. God is helping me, I know. I am making ready my arrows and filling my quiver so that in the near future I can again bend the bow of anti-secret truth and get through the joints of the harness of the Abiffites. Pray for me.

This is a cruel persecution, and I feel like leaping for joy. Should I get behind the bars it will be because of the obstinacy of the court in refusing a fine. Your prayers are being answered. Praise the Lord! Present my case, if you have not, to the daily prayer meeting as well as through the columns of the *Cynosure.*

The first fuss was caused by an exhortation on Saturday, the 4th of July. The substance is as follows: The word sulking, as commonly used here in America, expresses the same idea as the word pouting I used to hear in my boyhood in England. The mother or guardian would say to the child who refused to take meals, "Don't stand pouting there but come and eat." There is a great deal of pouting going on just now in the secular press and elsewhere. The Grand Encampment of the G. A. R. closed in Maine a few days ago, and during its sessions the nabobs had their feelings badly hurt, for they were informed the liquors consigned them would be seized unless the orders were countermanded. The Maine Law triumphed. Logan and the Grand Encampment are pouting. Salvation is the remedy for generals and privates, and I know of no other.

The disturber of our meetings is a uniformed G. A. R. He also sports the emblems of the Mystic Tie. God is for us. He is more than all that can be against us. I want to provide ahead for the worst, and am now ready to give lectures anywhere in the U. S. of America. Let us hear from you.

E. MATHEWS.

BRO. DISSETTE AT HOME.

SABETHA, Kan., July 1, 1885.

DEAR BROTHER:—I arrived here safely and found my family well and reinforced by the appearance of a young lady who vociferously claims the right to stand up and be counted with the rest of our little folks.

"On my way from the depot I passed the G. A. R. hall. Its doors were wide open; on the steps in its front were the Worshipful Master, Senior and Junior Wardens. As I passed, and being personally acquainted with them, I exclaimed, "Is it possible that the antipodes have met? Is not that old thing (Masonic lodge) dead yet?" The W. M. replied with a sardonic grin, "No it's not dead yet, and it will take a good many such fellows as *you* to kill it."

By this time I could take in the entire group, and there was not a citizen in the entire company who

pays taxes on twelve inches of real estate. Recognizing this state of things I replied, "The *tail* never dies until the sun is down. I have returned to preach its funeral sermon, but cannot say of it 'Blessed are the dead that die in the Lord.'" This proved too much for them and they gave way in a genuine good humored laugh.

To-day a member of a secret order told me that the above gathering of the remnants of the old Sabetha lodge was an effort at a revival in Masonry here by means of a picnic; that signs of rain had driven them from the grove into the hall where they were waiting for the female portion of the party to set the eatables out for their refreshment, when I passed and the above occurred. I remarked to him that it was surprising to me that enough interest could be awakened in Masonry in *this* city to get any kind of a crowd together in view of all the reform work done here. He replied, "It does not astonish me at all. The *dinner* would draw the crowd without Masonry." True: and Masonry could not draw the crowd without the "dinner."

There is an interest manifested of a general character to have me preach on the street in this place on this reform before returning to Illinois. Rev. J. Thompson has kept the two papers published here well supplied with healthful reform sentiment, forcibly expressed. Nearly three years have elapsed since I stated in a fellowship meeting, in the M. E. church in this city, that, from a careful and prayerful investigation of the landmarks of Freemasonry—*especially the twenty-first*—I had reached the conclusion that Freemasonry was hatched in hell and begotten by the devil. The leader of that meeting advanced toward me, shook his fist in my face, and said, "I've been a Mason for forty years and never saw anything wrong in it yet! You mark my words! You'll regret it! You'll rue it!"

I reminded him then, of the wandering of the children of Israel in the wilderness for exactly the same period because of their rebellion against God and their unbelief. When I was starting to Illinois upwards of three months ago to engage in the active work of this reform, this very individual said to me, "Well, I believe you're right. Go on. God bless you." Since my return he has expressed his anxiety to hear me preach on this subject. I state the above case as an illustration of the influence of "light on Masonry" as reflected by this reform. This man now sees "men as trees walking;" another act of faith on his part and he will realize that Christ is giving him light. GEO. T. DISSETTE.

BETTER THAN A LECTURE.

What is better than a lecture? I answer that a full-fledged Masonic or G. A. R. burial. These worse-than-heathen ceremonies are convincing people of the real character of the secret lodge power who would not be convinced by an Anti-masonic lecture. Let secretists spread their tails. They can't hide the fact that they are *forked*. Only last week we had such a burial in our little village that occasioned a feeling of disgust and much criticism.

The G. A. R. lodge men recently, with great pomp and expense, (hiring an extra train,) buried one of their number, said to be a worthless loafer. After burial firing their guns across the grave. A sister of the deceased, a silly, immoral and worthless woman, thought it was very grand to have so much noise made over her dead brother. Let them exhibit all they have—the more the better—and it won't be long till they will have destroyed themselves, for the mass of the people seem to love the right. L. D. B.

AN OLD CANADIAN REMEMBERS HOW MORGAN'S KIDNAPPERS DIED.

GALT, ONT.

A correspondent of the Toronto *Globe*, at St. Catherine's writes: "A gentleman in this city, who has read Thurlow Weed's statement regarding the disappearance of Morgan, says, that when he was a boy he well remembers much of the excitement caused. He says the men who kidnapped Morgan tried to get the following Canadian Masons to bring him into Canada and take charge of him: Colonel Clinch, Dr. Muirhead, Edward McBride, John Brant (the Indian chief), Judge Edwards and others whose names he cannot remember. They declined to have anything to do with the matter, and some of them never went back to lodge meeting again. Our informant likewise states that those who are reported to have kidnapped Morgan all came to violent deaths with one exception, as below: Col. King of Niagara county, N. Y., fell dead in a bar-room; Whitney of Rochester, died a miserable death; Howard of New York, was drowned in Buffalo Creek; Adams, one of the leaders, was drowned in Niagara river; Garside of Niagara, fell from his horse and broke his neck; Col. Jewett died in Lockport, his last years being very miserable, being unable to sit still. The only one who lived out his days was Mr. Chubbuck, who died a natural death at Lewiston not long ago."

I read the above to an old resident of Galt from Scotland, originally a Freemason, but who never entered a lodge since coming to this side of the Atlantic. He had resided at Caledonia, N. Y., about the time of the Morgan abduction and on hearing the above read said, "I could endorse the whole of the above on oath if required. It is all true to my personal knowledge." J. D.

ADVICE TO SOME MINISTERS.

We find in our general mission work a peculiar, unaccountable class of ministers, who say many strange things; will give a few samples with advice free!

Some ministers ask—"What will be the benefit to the nation of having the name of God in the Constitution of the United States?" You poor blind watchman, one word of advice may do you good. Get acquainted with God, and be at peace with him, then you will find the great advantages of having such a companion in the nation, as well as for individuals.

This same class of men cannot see any good in national prohibition! Oh, no! Why? Let me tell them why. It shall cost them nothing. What you want is to get beside the fence, or in some ditch with some poor drunkard (see Matt. 15: 14), and as Jesus passes by, call for mercy, "that your eyes may be open." Then you will not feel the "Woe upon you" as blind guides. Matt. 23: 16. You want your eyes opened. In looking over the dead and wounded as they fall at the hands of the rum fiend, who but blind men can help saying, "This thing must stop?" Yours for truth. R. SMITH.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON V, Aug. 2.—Elijah meeting Ahab.—1 Kings 18: 1-18.

GOLDEN TEXT.—Ye have forsaken the commandments of the Lord, and thou hast followed Baalim. 1 Kings 18: 18.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *In times of apostasy and persecution God always saves for himself a remnant.* vs. 1–6. As there were saints in Cæsar's household, so we find one in Ahab's, and occupying no subordinate position but the very highest in point of trust and confidence—that of the royal steward. Obadiah could hardly have been a public worshiper of Jehovah and kept his office and his life so near the cruel and idolatrous Jezebel, yet we see him at the risk of both hiding a hundred prophets from her murderous rage. He had faith and courage or Elijah would not have made him the messenger to announce his coming to the furious king. The prophets whom he hid, like the ancient Covenanters, had doubtless their secret gathering places in caves and mountain fastnesses, where the hunted but faithful few among the Israelites, the seven thousand who had not bowed the knee to Baal, could assemble unseen by their enemies, and hear their ancient law read and expounded. Thus the holy fire was kept alive. Obadiah in this evil time did good service for the church and state which he could not have accomplished had he been possessed with the fiery, impetuous spirit of Elijah. Reformers are of two classes, those who favor reform secretly, and those who by their open, bold aggressive front invite persecution and even martyrdom. God has use for both—the Obadiahs as well as the Elijahs.

2. *In any character the touchstone is faith—faith to do what God commands in the face of seeming danger.* vs. 7–16. "Go, tell thy lord, behold Elijah is here." On Obadiah's ears the command must have fallen like a thunderbolt. He was evidently not ambitious for martyrdom—a lover of the truth but not to the extent of being eager to witness for it with his life. Yet he goes on the perilous errand and thus proves the genuineness of his faith. One Christian cannot boast over another. It was no harder for Elijah to show himself to the king who could command him to instant death, than for Obadiah to bear the message. Their differences of character equalized the test.

3. *Sin the real troubler of nations.* vs. 17, 18. Opposers of popular evils never escape the accusation of "troubling Israel." Prohibitionists are so accused by liquor politicians, who forget that the murders, suicides, pauperism and other distress among the laboring class, culminating so often in bloody riots, are caused—at least nine-tenths of it—by the drink traffic. They who support for political purposes this giant iniquity are playing the part of Ahab, and the nation will yet recognize them as the true troublers of its peace. Secret false worships are undermining the faith of the people, corrupting national morals and preparing the way for future war and bloodshed; and every one accused of being an agitator and causing strife and division by his or her stand on this question can retort in the very words of Elijah: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandment of the Lord; *and thou hast followed Baalim.*"

LIGHT FROM THE WORD.

What New Testament characters does Obadiah resemble? John 19: 38; 3: 2; 7: 50. Does God in testing us always make allowances for our peculiar weaknesses? 1 Cor. 10: 13. Will God ever forget a service we do his saints? Heb. 6: 10; Matt. 10: 41.

"The word of the Lord came to Elijah in the third year." Not the third year from the commencement of the drought, but the third year of his sojourn with the widow. The whole period of the drought was three years and a half (Luke 4: 25; Jam. 5: 17); of this, probably about one year was passed by Elijah in the torrent course of Cherith, which without fresh rains must have dried up in that space, and two years and a half at Sarepta.—*Cook.*

"Go, shew thyself unto Ahab." But let no one suppose that our Lord ever expects what is above human nature from any of his children, without imparting at the same time sufficient grace and strength for the purpose. He leads none of his children into the valley of the shadow of death without becoming to them their rod and staff. Thus Elijah, on this arduous path of faith, was supported by the promise, "I will send rain upon the earth." He could depart from Zarephath as a messenger of joy, and carry a blessing with him; he could be cheered by the assurance of his commission to announce the return of rain, and by the hope that many would at length give up their hateful idolatry and humble themselves before the God of their fathers.—*Krummacher.*

THE MORAL EFFECTS OF THE FAMINE.—(1) It would lead the people to distrust Baal. He the source of life, was unable to supply their wants when Jehovah forbade the rain and dew to come. (2) It would make them realize their sin in departing from God. They would here read such places in their Bible as Deut. 28. There is nothing like the terrible results of sin to make men feel the evil of sin. (3). It would lead the people, therefore, to a repentant and humble state of mind. (4) It would enable Ahab to resist the influence of Jezebel for a time, so that he would no longer persecute God's people. (5) It would lead the people to seek some remedy. Some would seek help from nature, as Ahab did. Some would call upon God. The minds of all were being prepared for a return to true religion.—*Pel.*

"Now Obadiah feared the Lord greatly." It is quite probable that it was *because* of his religion that he occupied this post of trust. Ahab could depend on his fidelity and conscientiousness.—*Pulpit Com.* Obadiah was religious (1) in time of general declension. He went against wind and tide. (2) In a very difficult place, the very center of idolatry, a frivolous, idolatrous, licentious court. (3) He was *very* religious. Only a man of strong religious convictions could maintain his religion under such circumstances. But the very difficulties made a strong man stronger, and a good man better.

"Prophets of the Lord." Not men endowed with the extraordinary gifts of the prophetic office, but who were devoted to the service of God, preaching, praying, teaching, etc. (1 Sam. 10: 10).—*J., F. and B.*

"An hundred prophets." That we find so large a number still in the land, notwithstanding the exodus (2 Chron. 11: 16), and the steady growth of impiety shows that God had not left himself without witnesses.—*Spence.*

"As Obadiah was in the way." Northwest from Jezreel; probably on the slopes of the Carmel range, along which Elijah would come from Zarephath. Obadiah's meeting Elijah was a divine leading for the strengthening of the one and the proving of the other. That Elijah, journeying on his weary way, should meet the very man who was the only true friend of the prophet at the court, was no more accidental than that Obadiah, going forth in search of provender for the cattle, should find the man who was to test severely his faith and his fear of God.—*Lange.*

"What have I sinned?" Even those who fear the Lord, and walk by faith, are sometimes in the hour of peril overcome by an agony of fear, which bows them down as reeds before a whirlwind. Peter, who first threatened with the sword, became suddenly terror-stricken before a damsel. It is good for us to recognize our human weakness, for this knowledge preserves us from over-security, and leads us to pray: Lord, strengthen our faith.—*Lange.*

"Art thou he?" Ahab hopes to abash the Tishbite, and expects perhaps to have him at his feet suing for pardon. He is found at last; he is in his power; surely he trembles at the punishment in store for him; and one strong, stern speech will bring him on his knees before his incensed master. So he accuses him of "troubling Israel."—*Cook.* He had no word to say of his own sin; he forgot the iniquity of the people of the land, in which he had been the leader; he took no note of the hand of Jehovah in the calamity, and spoke as if the whole matter had been a mere personal difference between him and Elijah. He cast the entire blame of it upon the prophet; much as if one suffering under a painful disease should blame the doctor for producing it, because, knowing the habits of the patient he had predicted that it would come.—*Taylor.*

STOP MY PAPER.

1. *Selfishness* said—Do it. You will save by it and be the richer.

2. *Economy* said—Do it. Your expenses are large. You must take in sail somewhere, and here is a good place to begin.

But I had other advisors and told the above named to be quiet, while I heard others.

1. *Intelligence* said—In fifty issues of the paper, during the year, you will have every variety of food for your intellect, science, art, commerce, agriculture, manufacturics, learning old and new, history, geography, biography, etc., will spread a very respectable portion of their stores before you, and you cannot but be wiser before the year ends.

2. And *Benevolence* said—You are not any too large hearted now, and if anything can melt the ice of selfishness, and expand the heart with true and fervent good-will to men, it will be such a picture of the world's sins, wants and miseries as, during twelve months, it will lay before you.

3. And *Spiritual Wisdom* said—There is scarcely any better Commentary on the Bible than a good religious periodical. Ten thousand bees will bring forth the honey. Prophecies are rapidly being fulfilled, divine promises are being performed, Bible doctrines confirmed, providences, illustrating the Sacred Record, constantly occurring, missionary operation in all lands successful, etc.; all these bright clouds will sail over your horizon, so that in fifty weeks, you will get fifty times that number of the lessons of that wisdom that cometh from above.

4. *Personal Piety* said—A higher type of the Christian life should be the history of the year; and you cannot get anywhere, save from the Bible, more varied and pressing and affecting appeals for the higher life of the soul than are contained in the weekly sheets of a good religious periodical.

5. *Conscience* here appeared, and gave *Selfishness* a frown that caused a hasty exit of that personage, and bade *Economy* be wiser in council next time, sustaining all the above appeals in behalf of the cause they plead, and making me feel that I must do something for Jesus and for my own spiritual wants, so I will go out among my neighbors and persuade at least five of them to send with me for the *Cynosure* for a year. I have the conviction upon me that the editor needs just such endorsements from me. With a list of 10,000 names he can devote all his precious time to the editing of the paper. Therefore to withhold my support would be to hinder the Gospel of Christ which is so dear to my heart. What? Stop my paper? No! Never! As a good brother said the other day, I will sooner live on two meals a day.—*Adapted from Zion's Watchman.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; E. W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minuesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships inveuted by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes

We, therefore, solemnly adopt and present the following. as containing a brief synopsis of the principles of our governmeut, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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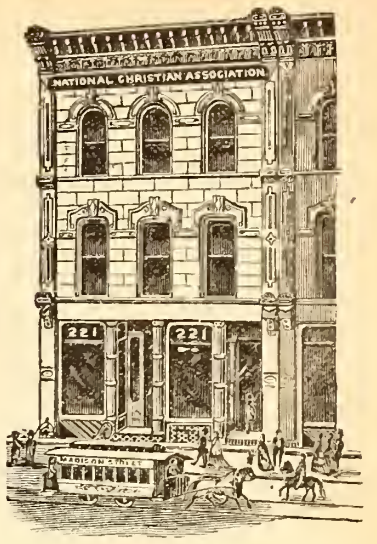
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 23, 1885.

EDITORIAL CORRESPONDENCE.

NIAGARA FALLS, July 9th, 1885.

DEAR CYNOSURE:—It is now but three years short of half a century since, with my young wife, I came to view these Falls. My wedding day has not left a clearer, more distinct impression on my memory than the sight of this cataract and the sound of its roar, seen and heard forty-seven years ago. When yesterday, the Michigan Central halted five minutes on the Canada bluff "to see the Falls," it seemed to me that half a century had dwarfed Niagara and diminished its thunders. Is it because the world has grown large and its wonders small? or is it because

> "I am not what I have been and my visions flit
> Less palpably before me?"

Or is there truth in the guesses of scientists, some of whom have constructed a register by which they claim proximately to know how fast the waters wear away the rock, and how long it will take to empty the shallow Lake Erie by sinking the river bed, and making a new State out of the lake bottom?

Certain it is that Table Rock is fallen, and the huge black boulders, the debris of the cataract, are climbing up higher every year toward Goat Island at the top; which seems to one's fancy, to be growing giddy and waiting its turn to plunge down into the abyss,

> "The hell of waters, where they howl and hiss
> And boil in endless torture, while the sweat
> Of their great agony wrung out from this
> Their phlegethon curls round the rocks of jet
> Which gird the gulf around in pitiless horror set."

And as one stands on the high Canada bluff and looks down on the water-shed above the Falls, the roof of white caps seems steeper and more foamy and wrathful than they did forty-seven years ago; as if the wall where the water takes its final leap had indeed sunk down some feet, making the rapids above more rapid than they were. But the treasurer of New York State has this week been buying up properties on the American side to make a magnificent State park, and it may be the deeds contain a guarantee that the Falls shall not disappear, though a small earthquake, of which there are many, might defeat the whole transaction by opening a crevice and letting the deluge sweep the rocky barrier into the myrtle green waters below, where the channel is 180 feet deep, and thus wipe out this seventh wonder of the world.

A traveling companion who stops here at the Falls, has given us vivid word pictures of other world wonders, beside Niagara. Born in Harrison county, he has traveled the world over; stood on the rims of volcano-craters in Hawaii and at Vesuvius; and it has been half as good as a journey through Spain and Italy to hear the man talk.

He had just come from the Sandwich Islands. "Their volcano crater," says he, "is shaped like a huge wash-basin, several miles around, with a huge pot of black pudding boiling at the bottom. This mass of stone pudding cools, sinks, and crusts over, and then rises, breaks up its crusts, melts the fragments over, till the time of eruption comes, when the crater boils over and runs down toward or even into the sea." "Vesuvius," said he, "is different. Once in forty-two seconds, regularly by the watch, it sends up jets of red-hot lava, high into the air, showing like fire-rockets. Then forty-two seconds of blackness again, and so it keeps alternating.

Our portly friend wore a Knight Templar's badge, which he said a friend gave him. He had no other church-connection but the Masonic, but said if he did as well as he could, that that was enough.

We took a half-hour's sail on *The Maid of the Mist* over the writhing waters, through wind-sprays and rainbows below the Falls. Then off for Saratoga.

SARATOGA SPRINGS, July 15, 1885.

DEAR CYNOSURE:—To-day I learn the State Park at Niagara is dedicated to the people. The papers will give such particulars as I should write. It is to be dedicated to THE PEOPLE. Mankind have been cursed by their rulers, chosen to get rid of God. He has given them "kings in his anger and taken them away in his wrath." Now we are to be ruled by skeptical law makers through our legislatures.

Three bodies have met and are meeting here at Saratoga, viz., the New York State Teachers' Association, the National Educational Counell of fifty-one members, and last night the National Educational Association, which includes all educators who will pay two dollars a year.

These meetings are managed and made up by men of a decidedly superior stamp, and one gains a thorough belief in the practical utility of the organizations. But one cannot help seeing at every turn that there is a strong tide in them setting toward secularism and infidelity. This trend crops out in essays, speeches, and the loud and warm applause given by a portion of the crowd when a speaker like Dr. Hall, of Johns Hopkins University of Baltimore, has the platform.

This Dr. Hall defiantly declared that moral education must be based on the condition of the brain; that good morals are impossible, allied to a bad condition of the physical system. He cited Herbert Spencer's bald materialism with approbation, and sneered at one of the speakers the evening before, as "dull" and "stupid," when it was manifest to all, that the religion of the piece was what excited his contempt. Prof. Stearne, of Wisconsin University, who preceded Hall, was little better. He claimed moral education "through recognition of the moral order of the Universe," was entitled to be considered "secular;" and he gave the audience, through the chairman, a printed abstract of his speech on "Moral Education," in which even the name of God did not appear.

Dr. E. E. White, late of Perdue University, Indiana, gave a beautiful reply to this materialism; though even he spoke *sotto voce*, as realizing that he was speaking to men paid by legislatures, where infidels denounce the Lord's Prayer and Ten Commandments as "*sectarian.*" "I would as soon," said Dr. White, "shut out the light of the sun from a conservatory, and undertake to raise flowers by artificial light, as to teach morals without a higher than human sanction. How is a man to teach a child reverence and veneration, who has none himself?" The crowd, some dozens of skeptics excepted, warmly applauded Dr. White.

The National Council of Education whose sittings are closed, was suggested in July, 1878, and the proposition was endorsed by prominent educators in Nebraska, in Washington, D. C., by Pres. Shaw of Syracuse, N. Y., and Pres. Brooks of Pennsylvania. It was organized in July, 1880, and is thus five years old. It will not live long. If it should meekly advocate putting up the Ten Commanments, as a moral standard, or the Lord's Prayer for the children in schools, a clamor would at once be raised by haters of God and Christ, which would be quieted by nothing but by giving infidelity the control of the schools which Christian taxes support.

Even the able and excellent Dr. Mowry, of Boston, prefaced his good report on academies, by saying "*We are an educational body and have nothing to do with religion!*" The skeptics' hope is, that the high schools will exterminate classical academies, and that the Bible and religion will be driven from the high schools; leaving them without standard of law or morals, like stores of goods without a standard of money, measure, or weight.

The lodges are looking from their secret burrows on children in schools, as wolves look on lambs in their folds, or, rather, as on antelopes which pass their dens on their way to the springs to drink! A pious professor of forty years standing in a New England city, who was an active boy when Morgan was murdered, asked the writer: "*Do you not think Morgan's story was a myth?*" His State legislature had suppressed Masonic oaths during the Morgan discussion; and those oaths were published in John Quincy Adams's book, as certified and given up by the Grand Lodge officers of his State! And yet this learned professor and good man asks if "Morgan's story was a myth?"

But the truth of God is "marching on." Pres. C. A. Blanchard and myself preached in the Congregational and Free Methodist churches here, attending love-feast and communion, and attentive and intelligent congregations received our testimony against the lodge in both churches, as a matter of duty and of course. Rev. Mr. Smith and Rev. Mr. Jones are both earnest and successful ministers of Christ.

THE NATIONAL EDUCATIONAL ASSOCIATION.

July 16, 1885.

The large auditorium of the Methodist Episcopal church is filled with an intelligent crowd of men and women. A woman is now speaking or reading a lecture. Forty years ago, while Mrs. Jane Swisshelm was "switching" her way where gentler women were to follow, every woman orator spoke with sharp tones of defiance. She knew she would be ridiculed and took her revenge as she went along. Now, woman (thanks to brave Mrs. Swisshelm) are treated with candor and respect, and they are candid and respectful: and public meetings like this carry our thoughts back to Eden where woman was joined with her husband, he to "till" the garden and she to "dress" it. The discussion of what is vaguely called "the *modern* method" of education is constantly cropping out. So far as we understand it "the modern method" means, no Bible, and no religion of Christ. The study of psychology is the study of dead men's brains to learn how those brains while living secreted thought. Yet these brave champions of liberalism and materialism, are really the most intolerant, narrow, and bigoted men here. They hate Christ and they hate Greek because his four Gospels are written in that tongue. They hate Latin (for all but Romish priests) because Romans crucified him, and the very language is witness of his death. So they cry up "science," "methods," "new education," and whatever fine words are used to cover and conceal the intended complete divorce of education from God and his Word. The champion of the "new method" here is Gedney Stanley Hall of Johns Hopkins University. This gentleman, and measureably, his school, make here bald, simple, direct statements (that have no other foundation) that physiology, that the shape of the brain, shapes the man; so that crime is nothing but diseased anatomy; and yet when questioned by Pres. White, they deny there is anything new in their crudities but the "method."

The discussion moves on to more practical matters, and the Association have voted the women fifteen minutes to the ten allowed to men.

There would be less objection to the "new" or infidel "method," were it not for the fact that its advocates never start and support schools of their own, but fasten on the public school system, and insist that a Christian nation shall support them by our taxes.

It is curious to observe that this great body of educated and refined men and women, almost all of whom draw salaries from State taxes and funds, while super-sensitive lest Christianity should be taught in the schools, are not at all alarmed by the numerous badges of the secret religion of the lodge sported by members.

A paper from Ann Arbor, Mich., is now being read. Opinions on "Physics in Common Schools" had been gathered by the Commissioner of Education, Washington, D. C. The speaker has received these opinions. He begins without definition or explanation of his subject, and is giving a long, dry argument on the importance and neglect of physics in common schools; and makes a quite feeble impression on the audience. His best work is done by quoting generalities from distinguished writers. Members are leaving the audience; but the lecturer's perseverance and downright honesty gain on his hearers and they applaud at the close.

The above sketches must suffice the *Cynosure* readers for an account of the school-teachers doings at this place, at this time. The first common-school congress was "*The American Institute of Instruction*, formed in Massachusetts above fifty years ago. The Legislature gave it $300 a year to publish its proceedings. It stimulated the invention and sale of school apparatus; improved the wages of teachers; and gave rise to common-school conventions, teachers' institutes, etc., and did much to relieve the dreariness of school teaching in the little old school houses at the forks of the roads, by the side of the woods, and in solitary field corners. When the National Association was formed, the trifling State appropriation was withdrawn, and a motion was made to disband the Massachusetts Institute. It lives, however, and has now 1,200 members. The anti-Bible, anti-prayer, anti-Christian "new method" is only one branch of the attempt to dechristianize the United States. The effort is succeeding when schools are supported by legislatures which are governed by Masons; and Christianity speaks now in whispers in common school associations and State universities.

J. B.

ANTI-MASONRY AND TEMPERANCE.

Some months ago, when the facts of the early history of the temperance reform began to be dug from the rubbish heaped on them by a seven decades of lodgery, the *Cynosure* believed it possible to prove to the American people that the reform against the drink curse began with men who were also opposed to the lodge curse. In this number begins the fruition of our hope. Inquiry, providentially directed, has uncovered the history of the first temperance society in America, and of the man who must be considered its founder, LEBBEUS ARMSTRONG. For a future number is reserved a history of the useful life of Dr. Benjamin Rush of Philadelphia, one of the signers of the Declaration of Independence, and father of Hon. Richard Rush, the accomplished diplomatist and experienced statesman, whose powerful letters against the lodge power some fifty-five

years ago were among the memorable documents of that era. September 23 and 24, 1885, a National Centennial Temperance conference is to be held in Philadelphia to commemorate the publication of the famous treatise on "The Effects of Ardent Spirits on the Human System," by Dr. Rush. The National W. C. T. Union will also celebrate the great anniversary upon the date of the Woman's Crusade, December 23.

Elder Barlow's recollections of Lebbeus Armstrong in this number are written with all the charm of a warm personal acquaintance and a hearty endorsement of the Christian reform work for which the old hero deserves to be forever remembered; nor is there much remaining to be said, since papers and documents of half a century ago are difficult to find. A pamphlet, lately issued by the National Temperance Society of New York, in honor of the Temperance Centennial contains a brief account of the Moreau Society, and an address in full by Mr. Armstrong before the organization August 25th, 1808, and repeated by special request at an annual meeting in 1843. The pledge of the society, given by Elder Barlow in the transcript of the by-laws, continued, says this pamphlet, until October, 1843, when the society was reorganized on the basis of total abstinence. At a meeting at that date the following record was made:

"On motion of Dr. B. J. Clark, '*Resolved*, That the constitution adopted April, 1808, be amended by adopting the pledge of total abstinence from all that can intoxicate.'

"*Resolved*, That the subscribers to this constituion hereby pledge themselves not to use, traffic in, or furnish intoxicating drinks to any in their employ, except as a medicine."

A volume of the *Tocsin*, published at Cooperstown, N. Y., dated from June 8th, 1830, now in possession of Philo Millard, Woodhull, N. Y., contains Mr. Armstrong's renunciation of Freemasonry in full. It is too long a document to copy, filling six columns of the paper. It is a powerful arraignment of the lodge, and was delivered in the Baptist church in Edinburgh, Saratoga county, N. Y., August 13th, 1829. About the same time Mr. Armstrong preached a sermon into which he threw all the force of an energetic character, the subject being: "Freemasonry, the Subject of Divine prediction," and the text, 2d Thessalonians 2: 8: "And then shall that wicked be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming."

This sermon was printed, as appears in a catalogue of books for sale in New York in 1854 by Wm. Gowans, thus:

THE MAN OF SIN REVEALED; or the total overthrow of the Institution of Freemasonry. Predicted by St. Paul, and now fulfilled. Illustrated and proved in a Sermon on Thessalonians 2d and 8th. To which is prefixed a Correspondence touching the Renouncement of Masonry. 48 pp. (*Curious plate in front.*) Saratoga, N. Y., 1829.

In Gowan's list appears also "Masonry a Work of Darkness," from which some characteristic selections are made elsewhere. This work was published in Hartford in 1835, and has since been reissued in various forms.

These facts are evidence that the founder of the first American Temperance society was equally attached to the church of Christ which the Babylon of lodgery is continually endeavoring to draw into captivity; and his efforts against intemperance were matched if not surpassed by those aimed at the destruction of the great curse of secretism.

—A Chicago correspondent writes of Dr. Kittredge of the Third Presbyterian church, as having taken the Royal Arch degree of Freemasonry. This is a mistake evidently made by confounding the terms "Royal Arch" and "Royal Arcanum."

—President Warrington, of the Iowa State Association, sends out a letter from Rev. T. A. Shaw, of the United Presbyterian church of DesMoines, tendering his church to the association for their annual meeting, and asks if the invitation is satisfactory to the Iowa friends.

—Secretary Stoddard returned from Ohio Thursday much cheered by the outlook in that State, and ready to take hold in earnest to carry out the plans of the N. C. A. Board, and determined with the help of God to make them a success.

—Rev. Henry Cogswell, of Mansfield, O., visited the *Cynosure* again last week. He is as youthful and joyful in his feelings as when years ago he faced the lodge in Ohio with the story of his deception by them.

—The Iowa Greenbackers are making another vain attempt to thrust themselves into political notice. Their platform, says the Birmingham *Free Press*, contains attacks on money lenders, on the Republican party, on Gov. Sherman for removing Brown, defends the Oklahoma settlers, praises the Knights of Labor and is weak on the whisky question."

—The fine offer of the publisher is being accepted by many friends who wish a valuable selection of cheap and useful books to read or circulate. Look it through and make a selection. See last page.

—The mails have fallen into some tribulation between Saratoga and Chicago. The editorial letter from Niagara Falls was a week on the way, and last week closed without further word either from the editor or another correspondent from whose letters we had fondly hoped our readers would happily derive much profitable information. We have reason to hope that the editor, Pres. C. A. Blanchard and Prof. O. F. Lumry are well.

—The friends in southwestern Iowa are arranging to secure several addresses from Pres. C. A. Blanchard during the last of this month. The Blanchard *Record* editor, Rev. Rufus Johnson, says of the speaker, after having heard him several times: "We have never before or since heard his equal, for point, fairness, and consummate skill. His efforts are intelligent, clear, logical and conclusive. His manner of bearing toward his opponents is kind and conciliatory in the highest degree.

—Rev. Henry Avery and Prof. A. R. Dodd, of College Springs, presented the protest of the citizens of that place to the Iowa State commissioners, praying that the lodge performance over the corner-stone of the State Insane Asylum at Clarinda be forbidden. The public had no warning of the Masonic business until too late to reach many who would have been glad to enter their names against such an evil.

—George W. Clark and Lewis G., his brother in reform labors, had a busy time last week. Sabbath evening they sang and spoke to a crowded house in Englewood just south of the city. Monday evening they were in DeKalb, two hours ride to the west. Wednesday a full audience in the Baptist church, Wheaton, greeted them; and on Sabbath afternoon in the Wesleyan church, same place they assailed the vile tobacco curse. It is wonderful what great enthusiasm they create in their visits and the lodge and liquor get no mercy from them. George W. Clark was 73 years old July 5th, instead of June 29th, as noted last week.

—Mrs. Mary B. Willard of the *Union-Signal*, lately resigned her editorial charge, which was with the utmost unanimity *not* accepted. The publishing board of the paper voted her a year's vacation, but retained her services. Miss Mary Allen West, of Galesburg, Ill., a noble worker in the cause of temperance and education, and heartily opposed to the secret work of the lodge, will take editorial control of the *Signal* meantime. Mrs. Willard goes to Europe in August. Miss F. E. Willard, we regret to learn was severely injured lately by a fall from her tricycle.

—The Galesburg corner-stone business will not profit the lodge very much, since it gave the other side the advantage of getting some solid argument and startling fact before the people. Hundreds of copies of the *Cynosure* of last week have been circulated throughout Knox county, and the letter to Judge Craig was published in the daily *Republican-Register* of Galesburg.

—In the storm that visited the vicinity of Highmore, Dakota, almost the only fatality reported in the papers was the death of E. B. Thompson, who was living north of the place. Bro. Thompson was for two or three years a member of the N. C. A. Board and for many years on the Board of Trust of Wheaton College, to whose funds he was a large contributor. He was an earnest and uncompromising foe of the lodge, the saloon, the tobacco shop and war, and gave freely to sustain reform movements opposing these evils. He attended the State and national conventions of our reform, and was one of the party from Chicago who attended the memorable Boston meeting and enjoyed the hospitalities of the mob. His wife, four sons and a daughter survive him. His old neighbors at Wheaton were shocked by the news of his death, and such expressions of regret were heard on every hand as showed the uniform respect of the people for a man who always stood by his principles.

THE WORK AND THE WORKERS.

Bro. Bancroft writes from Monroe, Wis., "I expect to leave next Monday for Wheaton, to attend the Anti-masonic institute and to work on my way, getting there in time to attend all its sessions."

Rev. W. W. Ames, writing of the action of the Board, says, "I think it a step in the right direction, The training school idea is just the thing."

Rev. J. P. Richards, president; Rev. W. W. McMillan, secretary, and Rev. R. Loggan, agents of the Kansas association all write approvingly, and urge an onward movement.

Bro. Edgar Wylie hopes to attend.

Bro. H. A. Day, of Michigan, is in full accord with the objects of the training schoool, but thinks it hardly possible for him to attend.

Rev. Geo. T. Dissette writes enthusiastically from his home in Kansas of the meeting and the prospects.

Bro. Warrington, president of the Iowa association is never lacking in zeal or wanting in labors, and writes suggesting a man for Iowa, but is not sure that his services can be secured.

This is a good beginning and only needs following up to insure, with God's blessing, a pronounced success. I hope to give more definite notice about details next week. Meantime I want to hear from all officers of organizations, State or local, from any who intend, or have a desire to attend this class, and from any one, male or female, who is interested and has anything to suggest in the matter.

J. P. STODDARD.

WASHINGTON LETTER.

THE TRADE UNION LODGES ARE SHARPLY TOLD THE TRUTH.

In the Police Court to-day, Mr. Thomas called the attention of the court to a charge of threats preferred against Max and Morris Rosen. Mr. Thomas said he understood that it resulted from a strike amongst some of Mr. Keen's hands, members of the Tailor's union.

"I will teach these fellows to mind their own business," said the judge. "This is a land of freedom, and if they interfere and threaten workmen I will give them the full extent of the law."

"This is a free country," said the judge, "and foreigners come here to enjoy what they term American freedom. Just as soon as they get here you (looking at the prisoners) propose to rule them, and to intimidate them if they do not belong to your labor unions. The time will soon come when persons in this country will be able to employ laborers as cheap as they can, and pay them in proportion to their work, without the interference of labor unions. The greatest nuisance we have in this country are these infernal unions, and the sooner we get rid of them the better. These men are made tools of by the unions, and go to non-union men under the pretext of giving friendly advice. They are sent as messengers, just the same as by the old ku-klux mode." The men were released on their personal bonds.—*Evening Star.*

Calamities are not without their compensatory results. The riots in Chicago, Cleveland and Michigan, with the determination everywhere manifested to outride all personal rights and all respect for law and public safety, are gradually opening the eyes of the people to the great evil and danger of the secret trades unions.

In Cleveland the mayor preserved order and saved life and property by assuring the rioters that if necessary to secure obedience, he would tear them in pieces with Gatling guns, and when an anarchist urged his fellow conspirators to put dynamite cartrages under the wheels of the street cars, he was promptly arrested. I do not say, "Let the experiment proceed," but if it does proceed we shall soon find that all secret combinations and esoteric obligations are a standing menace to liberty and good government, and must be suppressed.

The *National Republican* of this city is making itself notorious by its opposition to any prohibition of the liquor traffic. In a recent editorial on the Ohio campaign it held that not only does prohibition nowhere prohibit, but that it actually increases the amount of intemperance. It declared that in the city of Portland there is more drinking and drunkenness than in this city with its 1,200 licensed saloons. It would be sufficient answer to say that the people of Maine, after more than thirty years' trial, are substantially unanimous in upholding the law, and that James G. Blaine, Hannibal Hamlin and other eminent men flatly contradict these statements. But there is a more positive evidence in the report of the superintendent of the police of this city.

During the year ending June 30th, the whole number of arrests in this city was 23,189, which is a larger number in proportion to the population than in any other city in the nation, being 80.5 per cent of the adult males. The next city is Chicago with 60 per cent. Surely such a state of things is most deplorable, and the falsehood and wickedness of the *Republican* in giving its sympathy to the liquor interest will soon be apparent to all.

The President has called a halt in the business of dismissals except for cause. This is well, and will add to the respect in which he is held by all parties. It is commendable, too, that he sets the good example of Sabbath observance, and that on his recent trip up the Potomac he remained quietly at his hotel until Monday, when he enjoyed a day's fishing.

It is a matter of thanksgiving, too, that the good work goes on at the Central Union Mission, 909 Pennsylvania avenue, where meetings are held each day and night, and many persons are being hopefully converted. The Salvation Army are also doing an excellent work in the northern part of the city. There is much that is deplorable, but the outlook is in some respects hopeful. H. H. HINMAN.

THE HOME.

"AND GIVE GLAD HEARTS THEIR INNING."

What troops of flowers in emerald deeps,
By summer suns attended!
The purple-eyed that slyly peeps,
The queen magnolia splendid,
The dainty star, the fairy-bell,
The sad creightonia paling,
The crowfoot of the mossy dell,
The maiden-hair, low trailing.

And from the trees the dog-wood sheds
Its dazzling snows; the cherry
Blooms forth in skyey, billowy beds,
With apple-blossoms merry;
The royal oaks, in purpled brown,
The coral maple vying,
Now stretch their leafy foils, half blown
To woo the breezes, sighing.

The woodbine sends its creepers out
As if for picket duty;
The ivy winds its toils about;
The trumpet blooms to beauty;
The lilac floods the air with scents,
The sweet wisteria mating;
Awhile the deeper tints intense
Within their cells are waiting.

The season weaves its wilds among
The greens, in glowing passions?
The carpet of the earth, ere long,
Reveals its wondrous fashions,
When all the floral shrines, upborne
Shall spread their tiny graces,
With blessings for the melting morn
That lights their dewy faces.

Down in the glen the thrushes call,
The bluebird thrills its lover,
And round some cranny of the wall
The busy sparrows hover;
The oriole skims the crystal streams
That heedless laugh; and, yonder
The redbreast wings its airy dreams,
Or hides its nestlings under.

Why marvel that the earth is fair,
That joys, like June flowers, springing—
Full-blossomed—deck the grave of care,
And give glad hearts their inning?
Why marvel that the world is won
By beauty such as this is?
I, too, my garland-crowns would don,
And revel in its blisses!

—*S. H. Thayer, in Christian Union.*

ABOUT MARRYING.

Many an example of the great truth—that the error of a moment may be the sorrow of a life—has been seen since the error of Esau. His history has been on the pages of sacred Scripture through these long thousands of years for the warning and instruction of mankind; but young men and young women who have read it from their childhood, and have often said, "What a great fool Esau was," turn out to be as great fools as he, and all the rest of their days lament that the error of a moment made the sorrow of a life.

I read the other day the very sensible remark, that in the most serious and important matter, one that involves more intimately and completely than any other the happiness or misery of a lifetime, young people exercise the least judgment and act with the greatest possible precipitation. That is, the matter of marriage! It is quite likely that most men take far less pains to be sure they are right before deciding the question of a wife, than they would if they were buying a house for her to live in. And many a young woman answers the question that fixes her state for life with less reflection than she gives to the choice of a dress or bonnet. These matters of the heart are, with the young, determined intentionally without the cool exercise of the faculty of reason, the highest of human endowments, and which has no nobler and better opportunity for its employment than in coming to a wise decision as to the choice or acceptance of a companion for life. Yes, it is an affair of the heart, and, if the heart is not in it, all other things go for nothing. Call it a love affair. Let it be a love affair. And if you can not make it a love affair, by all means give it up. For be assured of this, if the heart is not in it, the whole heart, all the strong and tender passions that help to make up the world of human affection such as every true man or true woman lavishes on the partner of life joys and pains, if the whole heart is not in it, it were better to hang a millstone around the neck of that contemplated union and drown it forever in the depths of the sea than to make it a reality. The error of the moment that completes the engagement with no heart in it, becomes the sorrow of a life. The twofold nature of every human soul is made up of reason and emotion; both are inseperable from the being. They ought to be equal in power. Nobody is complete without both in lively exercise; in some natures one is in excess, and in other natures the other; one is more frequently dominant in man, the other in woman. If both have not their highest and intensest development in the decision of this question, then all the future is the result of blind chance, or, what is more, the mercy of Providence that is far better to us than our deserts.

I do not care to consider the vexed question of the comparative number of happy and unhappy marriages. In the church and in those circles of society by whom we are surrounded, there are doubtless hundreds of happy households to one where the married state is long drawn out in misery. But the records in the daily newspapers of separations, fights, murders, divorces that project themselves upon the public horizon so that they smell to heaven in their wickedness and shock humanity by their wretchedness, are so many, so tragical and deplorable as to prove beyond all denial and doubt that these marriages were made unwisely, and the error is punished with sorrow that no tongue can tell and no imagination conceive.

And underneath the surface of fair society, smooth and pure to the eye of the world, how many fearful tragedies are performed! A husband converted by wine into a fiend; a wife with unconquered temper turned from a ministering angel into a fury; homes with skeletons in every closet, and walls echoing forever the sighs of crushed affections and blighted hopes. Over these the pall is thrown to hide them from the sight of men.

Now, I abhor the advice of that cynical London newspapers which says to young people about to marry, "Don't!" The satire it implies is unserved and despicable. To all young people who have the means of being comfortable in the married state, I say, "Do it!" It is the ordinance of nature, the voice of God, who sets the solitary in families, and who will bless the basket and the store of them who walk in the way of his commandments. Get married by all means! But if your reason and emotions are not in it, then, with *Punch*, I say, "Don't!"

The wisest of men under the inspiration of the Almighty, said, "With good advice make war;" and I say, "With good advice make love.' And in this I think I have the mind of the spirit.

When I took my pen in hand to write this epistle, it was not even in the thought of my heart to speak of mistakes in marriage as one of the examples of those errors that beget life-long sorrows. My eye was fixed on the young man who, in an evil hour, was tempted by his friend to go into a saloon where the wine and then the game allured him to drink and gamble; and in one moment of folly and madness he threw away his birthright of virtue and, like Esau, forfeited immortal hopes.

I was thinking of another youth who put his hand into the treasury of his employer and stole a little money that he might indulge himself in pleasurable sin. From that moment he saw a thief whenever he looked into a mirror. It blazed right out on his forehead, and it seemed to him the world must know he was a villain. Self-respect was gone, and so was honor and honesty and enjoyment. That error of a moment was the sorrow of his life.

I was thinking of the young woman of whom we all read in the daily papers last week, "the foolish virgin," who, in a moment of unspeakable folly, mistaking hot passion for love, and trusting to the seductive words of a scoundrel in the garb of a lover, flung away the joys of parental affection, the wealth of brother and sister's hearts, and all the sweet endearments of fireside and home, and, alas! made wreck of body and soul. Thousands of such poor, lost creatures are weeping and wailing and gnashing their teeth in the anguish and remorse because of the error of one moment!

O, that they were wise, that they understood this, that they would consider the end! Better is the end of a thing than the beginning. At first it is sweet, but in the end it biteth like a serpent and stingeth like an adder. One blunder, one mistake, one error, one sin, makes the sorrow of a life. It is a little sin; what does God care for that? Is it not too tiny for the Infinite to notice? It is a mere speck on the surface of the character. Yes, but it is sin, and all the waters of the ocean cannot wash it away. You will weep over it, but it is beyond the reach, though you weep bitterly, of tears. It is to be the sorrow of a life. God grant it may not be the sorrow of eternity!

To err is human. But there is One who sticketh closer than a brother—One whose arm is about you in the time of temptation. You feel it as you struggle to get away to do what you know is wrong. It is against that love you go in the first step of the downward way. Trust him, cling to him, hold him closely to the heart. So Joseph did. "How can I do this great wickedness and sin against God?" So you will stand. Temptation will not be your destroyer. And the triumph of that moment will be the joy of a life, and immortal glory its great reward.—*N. Y. Observer.*

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in season of sickness and sorrow for help and comfort. One soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips into the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cozy sitting-room and sees the blaze of the bright fire and meets his wife's smiling face he succumbs in a moment to the soothing influences, which act as the balm of Gilead to his wounded spirit. We are all wearied with combating with the realities of life. The rough school-boy flies in a rage from the taunts of his companion to find solace in the mother's smile; the little one, full of grief with its own large trouble finds a haven of rest on its mother's breast; and so one may go on with instances of the influence a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Sel.*

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah the mother one day;
He is healing the people who throng him
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel, and Samuel and John,
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now, who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan:
I feel such a burden of care;
If I carry it to my Master
Perhaps I shall leave it there.

If he lay his hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judea,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mid the people who hung on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me!"
And he took to his arms little Esther,
And Rachel he took on his knee;

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hand on the brothers,
And blest them with tenderest love;

As he said of the babes in his bosom:
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

—*Julia Gill.*

WEE JEEMSIE.

A SCOTTISH STORY FOUNDED ON FACT.

[Rev. David MacRae, in the Independent]

Wee Jeemsie was one of the little boys that ran about the railway station in Greenock, selling the *Evening Telegraph*. He had a peculiar way—quite his own—of crying "Eve-nan Telegraph, a ha'penny!" It was familiar to everybody near the station, and to all the regular passengers arriving by the afternoon trains. Many knew the cry who had never observed Wee Jeemsie himself.

He was not very much too see. His companions called bim "Wee Jeemsie" because he was so very small. He looked all the more minnte from his tattered habiliments having all belonged to bigger people. His wee, pinched face was almost hidden under an old greasy cap that might have been thrown away by a railway stoker. From the trousers he wore the original legs had vanished; but what was left was enough to eome down to Wee Jeemsie's knees, where they terminated in a ragged fringe, from under which appeared his spare limbs and little, hacked feet, bespattered with the mud of the dirty causeway. An old jacket—probably his father's once—hnng loosely about him, like a ragged coat. Had you tried to button it, the button-hole would have gone round his shoulder to his back. But, probably, there was no button anywhere upon it. Here and there it was fastened with bits of string. When the weather was wet Wee Jeemsie had plenty of room under his ragged coat to keep the papers dry. And there he always was, running about the entrance of the station on the arrival of the afternoon trains, crying, with his peculiar cry: "Eve-nan Telegraph, a ha'penny!"

There was a little shop near the station, where Wee Jeemsie ran when he wanted change. The girl behind the counter—Betsey Barr by name—a young damsel, about head and shoulders taller than Wee Jeemsie, was very kind to him, as she saw that he was sometimes cruelly treated by the bigger boys. As Betsey went on Sundays to a mission school that had been opened in the Vennel, she got Wee Jeemsie to go with her; but he was so restless and mischievous, and made the other boys laugh so much, that after being warned again and again by the superintendent, he was at last dismissed as incorrigible, greatly to Betsey's distress. But, poor boy, he had no one to encourage or train him at home. His mother was dead, and his father was given to drink. Betsey, however, behind the counter of the little shop, was as kind to him as ever.

That was the time when the Greenoch bus used to run—before the days of the tramway. The gnard of the bus seemed to have a general aversion to newsboys, and a special aversion to Wee Jeemsie. But, when the bus was waiting for the train, and the guard was not looking, Jeemsie would dart up, mount the back steps, and cry eagerly in: "Eve-nan Telegraph, a ha'penny!" Sometimes when the guard went into the neighboring public house, and there was no immediate danger, Jeemsie, when he failed to find any purchaser for his paper, used to sing. His favorite performance in this line was a song called "My Cuddie and me," the chorus of which involved the imitation of a donkey's bray, which Jeemsie achieved in so amusing a fashion that the people in the bus used to laugh, and sometimes one or two threw out a ha'penny for him.

Jeemsie, however, began to be afflicted with a cough, caught through exposure. His father, when drinking, used to take poor Jeemsie's coppers from him to bny drink. Jeemsie, when he had failed to sell his papers, was afraid to face his father without any money, and wonld lie out in some close all night. This exposure brought on a severe cold and cough, which became so bad that he became unable to sing his favorite song—the imitation of the donkey provoking the cough and compelling him to stop. Still, however, he plied his trade with the evening papers, though his voice began to lose the cheerfulness of its old tone when he cried: "Eve-nan Telegraph, a ha'penny!" There was an effort now, and something even of sadness in it.

About this time his friend, Betsey Barr, was taken to Glasgow, by her employer, for several months. Betsey was more attached to the friendless little boy than she knew, till she was away from the daily sight of him and the daily sound of his familiar cry.

When she got back to Greenoch, arriving in the afternoon, her first thought on reaching the station was about Wee Jeemsie. Descending the broad step toward the street, she expected every moment to catch sight of him, or at least to hear his "Eve-nan Telegraph, a ha'penny!" She had a penny ready in her hand, intending, when she saw him, to bny a paper and give him the other halfpenny to himself, "for auld lang Syne," as she sdid. But, thongh she heard the other boys shonting, she watched in vain for the familiar cry of Wee Jeemsie.

Turning up the street, with eye and ear on the alert, she at last accosted another boy, whom she had often seen racing with Jeemsie from the newspaper office with fresh editions of the paper, to see who would reach the station first. This boy, in answer to her inquiry, said he heard that Wee Jeemsie was ill; "lyin' with the cough," he said. Betsey was concerned at this news, and was about to put some further questions, when the boy catching sight of a likely customer, darted away.

Betsey felt so anxious about the friendless boy that she went straight to the plaee where he lived. Reaching the dark and miserable close, she saw his father sitting smoking in a back court; and, though his faee was turned from her, she could see that he had been drinking. Ascending the narrow and dirty stair to the attic, she met Jeemsie's little sister at the top, crying bitterly, and apparently hesitating whether to go back or down.

"What ails you?" said Betsey, in a tone of sympathy. "What's wrang, Gracie? Is Wee Jeemsie here?

"Ay; he's in there," sobbed the child, pointing; "but, oh! he's far through. Betsey, Betsey," she cried, "wha'll I dae? I'm feart to go doon to faither; he's awfu' cross; and I'm feart to bide."

All the time she was speaking Betsey heard a painful coughing in the garret behind. She took the child's hand and went in.

There, in the wretched garret, lying on some straw, lay Wee Jeemsie, wasted away to a skeleton and evidently dying. His coughing had ceased, and he lay back utterly exhausted, looking as if he were dead.

Betsey bent over him and said, "Jeemsie!" and again, "Jeemsie!"

He raised his head with difficulty, as if to listen, and then sank back again. Betsey knelt down beside him, and called him again and again by name. At length he opened his eyes and looked vaguely toward her.

"Din ye no ken me, Jeemsie?" she said, bending close. "Din ye no mind Betsey Barr, at the station, when ye was sellin' the papers, and crying Eve-nan Telegraph"?

The dying boy recognized her now, and lookiug up into her kindly face, smiled.

"Ay, Betsey!" he said faintly. "Eve-nan Telegraph, a ha'penny. I'll never be there again, Betsey.

"Dinna say that, Jeemsie. Maybe ye'll get better."

He tnrned up his weary eyes, as though he said: "No, no, Betsey, I'll no' get better, noo."

Betsey waited, but as he did not attempt to speak, and was evidently very weak, she began softly to sing one of the hymns they used to sing in the Sunday School. When she had finished he said:

"O Betsey! That's nice; very nice." He looked at her silently for a time, and then said: "The wee book. Will ye read a bit oot o' the wee book, Betsey?"

Not knowing what he referred to, Betsey turned to the child.

"Ay," said the little girl, "the wee book ye gied him in the Sunday-school. He's rale fond o't."

The child had searched in the straw and brought out a little book of Scripture passages and stories that Betsey had used in the Sunday-school. It brought tears into her eyes to see it again, and to find that Wee Jeemsie had kept it so carefully.

She opened it and said: "What would you like me to read, Jeemsie?"

"Read," he said, "about the bonnie land, and the folks in the white claes."

She knew the portion he was thinking of, and, turning to it, began to read about the land where there is no sorrow, nor pain; and about the shining gates, and the streets of gold. When she looked at him he was listening earnestly.

"Ay," said he, "that's nice. Betsey," he added, looking eagerly into her face, will there be any *Telegraph* boys there?"

Not knowing what she ought to say, Betsey, with tears in her eyes, turned to the little book again, and read abont the great multitude all in white robes and palms in their hands. And how the man said, "Who are these?" And the other answered: "These are they that came out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

When she paused, the dying boy said: "Isn't that Jesus, Betsey?"

"Ay, Jeemsie," she said. "And ye ken how kind he was, and how he took the weans in his arms, and never turned naebody awa'."

Suddenly a fit of coughing seized the dying boy, and when it passed he sank back utterly exhausted.

Betsey took his hand and put her other arm tenderly around his neck to bear him np. "O, Jeemsie!" she said. "I'm afeared ye're far thro'."

He looked at her, and she saw a change coming rapidly over him.

"O, Jeemsie!" she said, pray to Jesus."

He tried to speak, but could only gasp, "I canna—I canna pray."

"Haud up your hand then, Jeemsie!" she said. "Maybe he'll see you."

The dying boy lifted up his wee, thin hand, all trembling. Suddenly, as he looked over it, his face brightened with a strange and wondrous light. "Oh!" he cried, joyfully, "I see him! I see him!"

His hand fell, the light faded from his face, his head sank back, and Wee Jeemsie had passed away.

Tayview House, Newport, Fife, Scotland.

TEMPERANCE.

A Boston saloon-keeper sprinkles liquor on the sidewalk in front of his place for the purpose of tempting the appetite, through the sense of smell, of some poor victims.

The editor of the Las Vegas (N. M.) *Daily Optic* has won a wager of $1,000 that he would drink no intoxicating liquor for a half-year. His experience is told by himself in a sketch with the startling title, "Six Months Out of Hell," an argument for total abstinence.

The London, England, temperance societies held a monster demonstration at Hyde Park. Fully ten thousand people were present. They were addressed by several prominent advocates of the cause, who spoke in high praise of the Government's policy in increasing the tax on liquors, and urged the abolition of duties on tea.

A Milwaukee paper reports that there is in that city one saloon for every twenty-six voters, and as half the people do not drink, every thirteen drunkards must support one saloon. This suggests the question, "How many women take in washing to support the thirteen drunkards who support each saloon?"

On Wednesday, July 1st, 1885, between the hours of four and five o'clock, a gentleman walked up to my desk, remarking, "Scott, do you want an item?" Replying "Yes," I walked with my friend to the front door, and he pointed to a man leaning against a fence, almost opposite, in a state of intoxication. What made it of more than usual importance was the fact that the man thus situated was a policeman in full uniform, club in hand, and about all that was sober was his weapon of defence. Soon a poor drunken tramp came along, and a hearty hand-shaking ensued. The representative of the law and the despised outcast for once were on good terms. Both had drank from the same source, and they looked, acted, and talked alike; for whisky is no respecter of persons or stations in life—it is democratic twenty-four hours in the day.—*N. Y. Witness.*

In the city of New York alone they drink between 10,000,000 and 15,000,000 gallons of excellent California and other native wines under the belief that they are imported from France, being duly accredited with a French label. The proportion of European wines imported as against American wines produced is about 5,000,000 gallons European as against 35,000,000, the products of our own vineyards.

Fifty people drink at the free ice-water fountain near the New York Postoffice every minute, and 3,000 pounds of ice are used every day to keep the water cool. The fountain is supported by the Moderation Society, and affords the only place for half a mile where a thirsty man can get refreshment without paying for it. Thousands of dollars are saved annually to the poor by this establishment, which would otherwise be spent for whisky and beer.

From May 1 to June 24 there were 3,336 licences issued to saloon-keepers in Chicago, at the rate of $500. In that manner the large amount of $435,812 has been paid into the city treasury. In the year 1882 there was 3,849 licences issued at $52 per year, bringing a revenue of $195,508.97. In 1883 there were 3,682 licenses issued at $103, creating a revenue of $379.246; in 1884, when the Harper bill was in force, 3,411 licenses of all kinds were issued, with a revenue of abont a million dollars, or at least such is claimed by the city collector.

Upon the railroad trains, steamboats and streets, in and around New York, drunken men, and even women are to be seen. Liquor is a tyrant, whose chains moderate drinkers are eagerly pntting around their necks at all the numerous saloons and "sample rooms." The "samples" that are there mann-manufactured are sots, paupers and demons, made of deluded men. One would think that these samples wonld check the manufacturing, bnt the more samples the more demand. "Hell Gate Brewery" is a large and suggestive sign one sees as he sails up and down the East river, in New York, opposite Blackwell's Island.

LITERATURE.

In the *North American Review* for August, Hon. George W. Julian, who has given special attention to the acts disposing of our public lands, tells the story in brief of our public lands and their wasteful disposition by the government.. The American nation has a double birthright—liberty and land. Its liberty it has guarded jealously, but until very recent years it seems to have been indifferent to the loss of its landed estate and ignorant of the methods by which it has been diminished. In the same number five medical authorities discuss the question, "Can Cholera be Averted?" Felix L. Oswald contributes a suggestive article on "The Animal Soul;" and the Rev. M. J. Savage, in "A Profane View of the Sanctum," brings an indictment against the daily press. The other artieles are on "The Price of Gas," by Charles H. Botsford, and on "Temperanee Reform Statisties," by Prof. W. J. Beecher, eritieising severely the stock figures of the professional temperance leeturer, and the chapter of "Comments," by various writers, on articles in previous numbers.

Friends of the late Rev. David A. Wallace, D. D., LL. D., are publishing a memorial of his life. In addition to a biography, the volume will contain addresses, sermons, letters and other matter from his pen, and will be of interest to every friend of the honored man, who was for over twenty years president of Monmouth College. The edition of the volume will be limited, and persons desiring to obtain a copy can subscribe for the same at the office of the *Herald*, Wooster, Ohio. Price for cloth binding $1; morocco, $2.

THE CHURCHES.

—The Rev. Joseph Hartmann, for thirty-four years pastor of a German Evangelical church in this city, has resigned on ae count of ill-health.

—The first national eamp meeting of the Salvation Army opened at Old Orehard, Me., Sunday, with 2,000 people in attendance.

—S. Ireneus Prime, D. D., long and well-known as the editor of the New York *Observer*, died last week at Manchester, Vt.

—Dr. R. S. Storrs, of Brooklyn, says the present efforts of the Christian church are much like an attempt to drive a great steamship across the ocean with tepid water instead of steam, and he thinks that with proper enthusiasm it might soon conquer the whole earth.

—The Rev. W. S. Holt, late a Presbyterian missionary in Shanghai, is now laboring among the 4,000 or 5,000 Chinese in Portland, Ore., a foreign missionary on the home field.

—Pastor Israel Goldstein, once a rabbi, but since his conversion to Christ, a missionary among the Jews on the Rhine, has been called to Bessarabia, to labor among the Israelites there, who in great numbers are inquiring after the truth.

—But a few years ago the Karens were wild jungle-dwellers, despised by the Burmese. Through the labors of the Baptist missionaries they have been Christianized, and now the Burman Government employs them in introducing new industries into the country.

—The king of Belgium, the president of the African International Assoeiation, has decided to open an African Seminary in connection with the University at Leyden, at which young men will be prepared for missionary work in the newly opened distriets of the Dark Continent.

—Ten of the graduates of Prineeton Theological Seminary propose to go out as foreign missionaries.

—It is estimated that within the past twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides many thousands among Greek residents in Turkey. The Government permits the free dissemination of the Scriptures, and affords protection to colporteurs against the opposition of the clerics in the Greek church. The four Gospels are used as a reading-book in the high classes of the primary schools throughout Greeee.

—The *Freeman's Journal* of Cooperstown, N. Y., in a eomment upon the late meeting of the Otsego Baptist Association, says of the large non-attendance upon public worship—nearly one-half the people: "Too many, of late years, seldom if ever put in an appearance at any religious serviee, except occasionally to attend a funeral. The churches are sustained by the few, and for the benefit of the many. Close their doors for one year, and all the material interests of Otsego county, agriculture included, would deteriorate and in time be utterly ruined."

—Rev. Edward Judson, pastor of the Berean Baptist church, New York city, son of Rev. Adoniram Judson, pioneer missionary to Burmah, India, has just decided to go with Stanley for several months on missionary explorations in Afriea.

—The Baptist Missionary Union has appointed the Rev. Dr. Edward Judson, of this city, and the Rev. Albert Loughridge, of its Telugu mission, to visit its new Congo mission, explore the field, acquaint themselves with its character, needs and workers and select sites for new stations.

—The French are pushing their advance in Madagasear, having taken Vohimarina, through the help of the native allies. These are the Antakaranus, a tribe in Northern Madagascar, who owe the Hovas an old grudge of a generation back, when thousands of them were ruthlessly massacred. The fall of Vohimarina is the heaviest blow that the Hovas has received at the hands of the French; still their courage is unconquerable, though fighting at so great odds. That the French may not be permitted to blot out the missionary history and suecess, and the promising eivilization of Madagascar, should be the prayer of all Christian men.

—The new United States census gives 72,653 Protestant churehes, 71,662 Protestant ministers, and 9,903,830 members of Protestant churches. According to the census the entire population of the United States was 52,152,866. Deduct from this 6,174,202 Roman Catholics; and 114,283 Mormons, and we have a remaining population of 43,364,381. This gives one church for every 473 persons, including infants and ehildren, one minister for every 612 of the people, and nearly one professing Protestant for every five of the entire population outside of Roman Catholicism and Mormonism.

—As a result of the revival in Nashville, Tenn., four hundred and fifty persons were received into the churches in one day. Liquor men, both wholesale and retail, have closed up and joined the church. An owner of a steamboat line on Cumberland river, has closed the bars on all his boats, and has headed a subscription to erect a suitable building for the Young Men's Christian Association with $1,000.

—The National Council of bishops of the African Methodist Episcopal church convened in Columbus, O., June 22nd. Bishop W. F. Dickerson has died since the last meeting of the General Conference in Baltimore in 1884. These bishops and ministers represent 400,000 communicants, 2,500 traveling preachers, 200,000 Sabbath-school children, 4,000 Sabbath-schools, 10 colleges, 25 parochial schools, $8,000,000 or $10,000,000 worth of property.

—The Rev. Sam Jones, the Georgia revivalist, is at Waco, Texas, and is carrying on a series of revival meetings, to last over two weeks. There have been ample preparations made for the accommodation of the vast crowds pouring into the city from every direction. The extensive sheds of an oil-mill and an elevator company have been fitted up to serve as a tabernacle, and these will seat 6,000 people comfortably, if neeessary. The evangelist states that "he intends to give the devil such a tussle as he had never before engaged in on the banks of the Brazos since he had been kicked out of heaven."

—The little kingdom of Wurtemberg, in the southern part of Germany, has always been famous for its scholarship and the faithful Christian character of its people. At present, also, when, nearly throughout the empire, a large majority of the people are not only non-churchgoers, but are positively and actively anti-churchly, Wurtemberg is true to its historic reputation. Of every hundred who are down on the civil list as belonging to the evangelicals, 52.-35 are actual communicants, a larger per cent than is found in any other country, with the possible exception of Sweden and Norway.

—King George, of the Friendly Islands, who is not only a devoted Christian, but a zealous preacher, with one European minister, twelve ordained ministers, eight hundred local preachers, six hundred school teachers, seven thousand members, with eleven thousand adherents, have withdrawn from the Wesleyan Methodist church and formed the "Free Church of Tonga." The cause of withdrawal was of a local character, involving nothing of a doctrinal or ecclesiastical nature. The new church is to teach Wesleyan doctrine and enforce Wesleyan discipline. An effort is being made to restore harmony, and remove the cause of difficulty. The conference had repeatedly refused the request of the Tonga people, before they withdrew.

—A New York letter in the *Watchman*, of Boston, gives the following as the number in attendance on a recent Sunday morning at certain churches in this city: "The Fifth Avenue, Presbyterian, Dr. Hall's, 1,350; the Broadway Tabernacle, Congregational, Dr. Taylor's, 1,264; St. George's, Episcopal, Mr. Rainsford's, 1,232, and Calvary Baptist, Dr. McArthur's, 1,040. The same evening Dr. McArthur had 1,168, while the others averaged a thousand each. Dr. McArthur's evening congregation is made up only in small part of the attendance in the morning. It is doubtless much the same with the other congregations named, so that the aggregate number of hearers is very large. While in each of these churches there are people of wealth, the congregations would, on the whole, be called "demoeratic" in character. The success of each of the preachers named, must be attributed not to "sensationalism," but to practical, common-sense teaching.—*Independent.*

MISSIONARIES WITH THE SPIRIT OF PAUL.

Rev. Henry Blodgett writes to the *Independent* from Pekin, China, May 8th, of the graeious results attending the preaching of some new missionaries from England. Such power is the gift of the Holy Ghost. Oh, that it might come upon the whole church! Mr. Blodgett says:

Among the seventy and more missionaries who have recently eome to China from England, in connection with the China Inland Mission, are five graduates of Cambridge University and two young officers who have resigned their commissions in the British Army. One of these Cambridge graduates, Mr. Stanley P. Smith, had the stroke oar in the University boat race in 1882. Another, Mr. C. T. Studd, was a well-known member of the cricket club, which played against the Australian club. These young men now enter, with the other members of that mission—about one hundred and fifty in all—upon the great work of evangelizing the Chinese people. On their arrival in China they assumed the Chinese costume, and had their heads shaved, preparatory to braiding in the Chinese queue, as is customary in that and in some other missions. Thus appareled, they made their preparations for leaving western civilization on the shores of China, and taking up their abode in the city of Hang Chung in the remote province of Shensi, in the northwestern part of China, thence to Szchuen, or to what other region the necessities of the work might call them.

Before leaving Shanghai, these brethren held a series of evangelistic services, at which all the English-speaking people were invited to be present. Large numbers attended, attracted by the report of what these men had been in England, as well as by the fact that two of them were so well known in athletie contests. The audiences listened most attentively to their earnest and powerful addresses, and quite a number were converted. The chaplain at the cathedral in Shanghai acknowledged that now for the first time he had come to know the Saviour.

At Tientsin the same blessing followed their labors. Some who had long halted between two opinions were brought to take a decide stand for Christ. At Pekin their circular letter, inviting all to attend evangelistic services, brought together many who seldom or never before had been found in such places. Among them were Roman Catholics, a Greek Catholic, and Protestants of various denominations. All listened most attentively while Mr. Stanley P. Smith set forth, with great eloquence and power, the simple truths of the Gospel. The services lasted for ten successive evenings, while meetings were also held each afternoon in different parts of the city. The simplicity and earnestness of these young missionaries won all hearts, and their preaching of the Gospel was with unusual power.

They preach and teaeh the old Gospel in the spirit and power of such men as Finney and Kirk, Moody and Spurgeon. They have no new notions in regard to eschatology. They give themselves wholly to their work. The most remarkable thing in their preaching is their familiarity with and dependence upon the Bible. Their mouths are full of the most apt quotations from the Old Testament and the New, and they use these with great power. Their lives are marked by self-denial and prayer, with fasting. They visited no remarkable places in Peking, saw no sights, wondered at nothing, but made it their one object, while here, to seek for themselves and for Christians the power of God's Spirit according to his promise.

There are now in Cambridge University, forty men or more who are looking toward missionary work in the foreign field; a large number, also, in Oxford. From these old universities fresh streams are issuing forth to gladden the desert wastes. One can but think in this connection of Yale and Harvard. Is this kind of religion dying out in these universities? Have the officers and students in these seats of learning nothing to learn from the parent universities in the mother land?

DONATIONS.

Received in cash at the N. C. A. office from March 16th to July 20th, 1885:

To General Work:	
John Lusk,	$ 10 00
Mrs. A. E. Jenks,	10 00
David L. Schwely,	50
Isaac Bancroft,	5 00
Collection, Rev. Bowman's church, Chicago,	3 82
Collection, Rev. Evald's church, Chicago,	13 88
Collection, Rev. Ranseen's church, Chicago,	2 36
C. C. Foote,	140 00
Collection at N.C. A. Annual Meeting,	8 44
Rev. Ed. Warner (per I. Bancroft),	50
For Sending Cynosure to Ministers:	
Wm. Mathews,	1 00
Isaac Flagg,	5 00
J. Rutty,	1 50
F. M. Mitchell,	3 00
Ansel Lake,	10 00
Isaac Bancroft,	60 00
A Friend,	1 50
C. C. Footc,	40 00
S. A. Pratt,	5 00
A Friend,	1 65
Geo. Brokaw,	1 50
Josiah Shaw,	50
D. S. Dean,	5 00
J. S. Rice,	50
J. Rutty	5 00
For Rev. John G. Fee:	
C. C. Foote,	25 00
J. Rutty,	5 00
Ithamar Daball,	1 00

W. I. PHILLIPS, *Treasurer.*

THE SECRET EMPIRE.

—The "International Order of Odd-fellows" is a new wrinkle. It has a "Sovereign Grand Lodge" which met the other day in Boston. Odd-fellowship is now represcnted by an "Independent Order," an "International Order," the "Manchester Unity" and the "Patriarchal Circle." The Independent order has what they call a "uniform rank"—a kind of military department.

—Aratus F. Pierce, who died in Denver lately was buried with flaming Masonic honors in Lockport, N. Y. He was formerly a leader in Masonic circles in the latter place, and when he shot the betrayer of his sister the lodge got up a great demonstration on his acquittal.

—The Illinois Grand Temple of Honor met last month at Rockford, and meets next year at Galesburg.

—The American Protestant Association, the anti-Catholic secret society, held last month its thirty-sixth annual meeting in Pittsburg. Delegates were present from Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Missouri, Kentucky, and Mississippi. The order is not very extensive.

—In a trial at Lexington, Ky., lately a woman was before the court for being an accomplice in the murder of her husband, who was insured in the grange, Knights of Honor, an several other like societies.

—The Detroit *Freemason* says that "W. M. Grand Master of Massachusetts, Bro. Abraham Hathaway Howland, jr., addressed the Grand Lodge of this jurisdiction, in very impressive and forcible language, in condemnation of the use of written or printed ritual, so called, and especially of a publication styled 'Ecce Orienti, or Rites and Ceremonies of the Essenes,' a work pretending to give the Masonic ritual by letters and characters. He pointed out most clearly the serious consequences resulting from the use of such inaccurate and unauthorized catchpenny affairs, and enjoined it upon every member of the fraternity to exert every means in his power to prevent their circulation." This reads as if the book were on the whole accurate and the lodge is afraid of it.

1855. THE NATIONAL NORMAL. 1885.
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CHICAGO.

Wheat—No. 2	89	@89½
No. 3	79	@8 1
Winter No 2	95	@96
Corn—No. 2	46¼	46⅝
Oats—No.2		32½
Rye—No. 2		58½
Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@14 50
Mess pork per bbl		10 35
Butter, medium to best	10	@16½
Cheese	05	@10
Beans	55	@1 25
Eggs		11
Seeds—Timothy	1 40	@1 54
Flax		1 26
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 50	@6 20
Common to good	2 40	@5 40
Hogs	3 60	@4 70
Sheep	2 50	@4 20

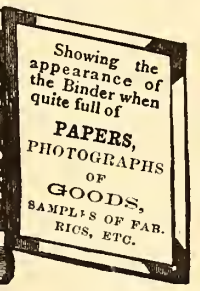
NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	99	@1 01
Spring		93½
Corn	50	@54
Oats	38	@44
Mess Pork		11 50
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	2 40	@5 70
Hogs	3 60	@4 30
Sheep	1 75	@3 00

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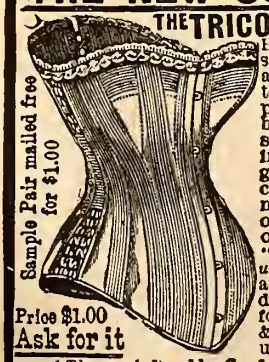
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FARM NOTES.

DO TREES INCREASE RAINFALL?

That forests preserve moisture in the soil and water in the springs; that mountains covered with timber protect lowlands from destructive freshets, is true, and cannot be too strongly impressed on the public, but it is not necessary to mix error with truth, and try to make people believe that by planting a few trees they can change the climate of a whole continent.

In Virginia the drouths of the last ten years and more are disheartening to the farmers, and they talk of the good old times before the war, when seed time and harvest never failed; lamenting the dry seasons that now prevail in the well-wooded mountains as well as in the low country. Yet the whole country is growing up to trees, the "old fields" being quickly covered with pines. On my own farm, a field that was in corn eleven years ago, is now an almost impenetrable thicket Surely if trees affect rainfall, the Virginians may well say, "Down with the trees for they bring drouth!"

We really know very little about the causes that bring about an increase or diminution in the annual rainfall. Two French philosophers, Fautrat and Sartriaux, found that about one-twelfth more rain fell over a piece of forest than on the adjoining country. This fact went the rounds of the papers as proof that the foliage of trees attracted rain, until it was pointed out that the experiments extended from February to July—about half before the leaves opened, and half afterwards, and that the trees received quite as much rain when entirely bare as when covered with foliage, and even one-sixth more in March when there was no foliage to invite rain or condense the vapor.

A few years ago when spending some time in Utah, I noticed that Great Salt Lake was rising. Some fences, once on dry land, were under water, and the rise was said to average one foot a year. The inhabitants said the annual amount of rain was increasing. Some attribute it the orchards and shade trees they had set out, forgetting that for every tree planted a hundred or more were cut down on the mountains. Others thought it was due to plowing and cultivation; others were sure that the iron rails of the Pacific railway brought electricity and rain from the East! A like increase of rain prevailed and perhaps still prevails in Western Kansas and Nebraska. Forgetting their destructive drouths the papers asserted that rain followed civilization, with its clearing, plowing and harrowing. This was certainly a pleasant view of the subject to an incoming population, and for those who had lands for sale.—*American Agriculturist.*

HOW TO BE WEATHER-WISE.

John H. Tice, the weather prophet of St. Louis, used to give the following directions to those aspiring to be weather-wise:

As everybody is interested in the weather, so each one should qualify himself or herself to read the sky, and to interpret the sky, wind and clouds.

An intensely blue and serene sky indicates heavy rains and severe storms in from twelve to forty-eight hours. A gray, hazy sky indicates continuous dry and generally hot weather.

A southcast wind indicates the existence of a low barometer, if not a storm center in the northwest The aspect of the sky and clouds will tell whether it means mischief or not. An almost immediate cessation of rain may be expected as soon as the northwest wind sets in. It matters not what the aspects of the sky are when the west wind sets in; fair weather will ensue, and continue from three to four days. The passage of a storm center from the Gulf and southeastward of our locality is a partial exception only that it clears off more tardily. There really are but two primary kinds of clouds namely, (1) those that float at a great height above the earth's surface, and (2) those that float low. Those that float high, say from six to nine miles, are of a fibrous and gauzy structure; they are hence called cirrus, that is hair or tuft clouds. The clouds that form in the lower strata of the atmosphere, say from one to three miles above the earth, are irregular in structure, and of a more or less modular form. They are called the cumulus, that is the heap or pile cloud.

While the cirrus remains nebular in structure and indistinctly defined against the sky, no rain need be expected. Under the low barometer, however, they develop by accretion, become smooth and compact in structure and much enlarged in volume. They now sink lower and become sharply defined against the blue sky. Rain may now be expected, especially if they unite with the cumulus forming the nimbus rain-cloud. If the cirrus, instead of forming the nimbus, reascends, it dissipates, and no rain need be expected, until it lowers again, which generally is in twenty four hours.

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221 W. Madison St., Chicago, Ill.

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A Staggering Blow!

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IN BRIEF

It is estimated that the losses from fire in the last five years amounted to $500,000,000.

The conflagration at Toyama, Japan, May 20, destroyed 5,917 houses.

Paris has undertaken to drive the swarms of beggars from her streets.

In all South American countries Sunday is a big holiday, on which occurs the military and other parades, and the theatres and circuscs give extra matinccs.

Boston, if her authorities give the needed consent, is to have an elcvated road on which trains will be run fourteen feet above the strect surface and upon a single-rail track.

Carlotta, thc widow of Maximilan of Mexico, has been deranged ever since the execution of her unfortunate husband, but her physicians now say that with the tardy restoration of her physical health, reason has also come back to her. Carlotta will awake to a melancholy study of history.

A curious historical document concerning a Panama canal exists in the archives of Venezucla, bearing the date of 1780. It records that a canal project was broached in the reign of Philip II., and Flemish engineers surveyed the territory and declared the obstacles to be not insurmountable.

Volcanic eruptions have begun again in Java Sumeru burst into activity late in May, destroying a great coffee plantation and its force of eighty laborers. Karkatoa, in the strait of Sunda, famous for its outburst of last year, is again making itself heard; and Blietar, another volcano, is giving warnings which may portend, either an earthquake or an eruption.

The Bartholdi Pedestal Fund which the New York *World* has been collecting, footed up on Saturday night the handsome sum of $90,765, the result of contributions from 101,662 persons. The $100,000 needed to place the statue of Liberty ou a firm foundation is, therefore, in a fair way to be obtained.

Ethel, a Jersey cow, 2½ years old, owned by Mr. McEwin, of Columbia, Tenn., according to an official test produced in seven days thirty pounds fifteen ounces of butter—beating all records for the same agc.

At Ionia, Mich., Wednesday afternoon a man in a saloon attempted to light a match by scratching it against an empty whiskey barrel. The barrel immediately exploded with terrific force, dashing the man against an opposite wall, and blowing two others into the street. The blazing fragments of the barrel fired the saloon, and for a time there were fears of a general conflagration.

Charles Williams who has been a terror to the women of Highland Home, N. C., his scheme being to stop them on the roads and by threats secure locks of their hair, entered the chamber of a young lady a few nights ago and when her screams brought help he ran, but was captured and while being taken to jail by officers a band of masked men met them and riddled Williams with bullets.

A laughable affair occurred in the Tombs Court, New York, one day, which kept the bench and bar on a broad grin for a week. Counselor Barrett was employed to defend a young man for picking a woman's pocket, and there was not a doubt of his guilt, but on some legal quibble, after a hard fight, the counselor got his client off. The trial has been watched by a number of young thieves with a good deal of interest, as they expected to see their friend and companion go up for a couple of years at least. But Counselor Barrett succeeded in clearing him, and after he was discharged the crowd of the prisoner's friends gathered around the barrister to congratulate him on his success; there was a good deal of handshaking and many personal compliments on his eloquence and legal ability, but when the crowd parted the lawyer's watch was gone. Counselor Barrett is no saint, and it is unnecessary to say that he did not at ouce repeat the Lord's Prayer or the Apostles' Creed. The thieves scattered and Mr. B. has not yet recovered his temper or his watch, and says he'll be non suited if he ever attempts to defend a pickpocket again.

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—ON—

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

For the first eleven months of the past fiscal year the exports from the United States exceeded the imports by $161,285,259.

Lieutenant Commander W. H. Webb, with the Alert on the Asiatic station, has been found guilty of drunkenness, and suspended from rank and duty on furlough pay for two years.

The deficit of the postoffice department for the quarter ended March 31 was $1,665,533. It is estimated that the deficit for the present fiscal year will reach fully $6,000,000.

At present there are 327 distilleries in operation in the United States, producing daily 164,424 gallons of spirits.

COUNTRY.

The buildings and machinery of the Brighton Park Cotton Manufacturing Company, at Brighton Park just outside this city, were totally destroyed by fire Thursday afternoon, a spark from a passing locomotive igniting the roof of one of the buildings, from which the flames rapidly spread to the adjoining structures.

The Illinois State Board of Agriculture say the prospects for the oat crop are that it will be the largest ever raised in the State. The yield in 1884 reached 105,000,000 bushels.

Mrs. Jones of Buffalo fell into the river at Bath Island, Wednesday, and was carried over Niagara Falls.

The formal opening of Niagara Falls Park occurred Wednesday. Ex-Lieutenant Governor Dorsheimer made the presentation address, after which Gov. Hill accepted the reservation on behalf of the State of New York. The Governor General of Canada sent a letter expressing regret for not being present as also did S. J. Tilden. Twenty-five thousand people were present.

Joseph Palmer (colored) was hanged at Cincinnati, Wednesday morning. Under the new law this is the last execution that can take place in Hamilton county. Palmer was an accomplice of Berner, whose escape from the gallows was the leading cause of the riot in 1884.

Twelve thousand acres of tobacco have been planted in Rock county, Wisconsin, an increase over last year of 5,000.

The dwelling of Josiah M. Evans, near Grahampton, Pa., was burned Thursday night and six of his children perished in the flames. Evans, his wife and three other children narrowly escaped.

Friday was the hottest day for five years in New York, the temperature averaging 99. Eight deaths from the heat occurred in Hudson county, New Jersey.

Grasshoppers have made their appearance in northwestern Dakota near Fort Buford. Prof. Riley does not believe they are the migratory species, and has sent Mr. Berner to investigate.

A lynching party attempting to secure a negro named Wallace at Marion, Ind., confined for criminal assault, was fired upon from the jail Monday night and a young man named Kiley was killed. The mob then dispersed.

Forty-two inquests were held in New York Sunday on the bodies of persons who died directly or indirectly from the effects of heat.

General Grant, who is yet at Mt. McGregor near Saratoga, passed a very quiet Saturday night, and the day following he was much improved.

Storms and cyclones, accompanied at times with fatal results, visited Highmore and Holabird, Dakota, last Wednesday. The week before southern and western Minnesota, Oshkosh and Waupaca, Sparta and Madison, Wis., and the vicinity of Allegan, Mich, were swept with great damage to crops and buildings. Many persons were injured; some fatally.

Sixty persons were taken violently ill at Momence, Ill., Friday and two deaths occurred, from eating dried beef. A microscopic examination revealed thousands of worms to the square inch.

The plant, buildings and machinery of the New Orleans exposition were sold at auction Monday for $175,000.

George Johnson, a farmer near Eldora, Iowa, Thursday night murdered his sister-in-law, Grace Rand, with a razor. Johnson and his wife had quarreled and it is supposed that in the dark he mistook the unfortunate lady for his wife.

Oil creek at Titusville, Pa., was flooded so by a cloud bursting that bridges were wrecked and houses washed away, many persons having narrow escapes for their lives.

A cyclone passed over Rock Dell, Minn., last week Monday evening, destroying farm buildings, crops, and other property. No lives are reported lost.

Mary Clemens, aged 103 years and 2 months, died Tuesday at Youngstown, Ohio. Her father and mother lived to the age of 106 and 110, respectively.

An Indian raid was reported near Eagle Pass, Texas, in which fifteen Mexicans were killed. The cavalry having been sent to the Indian Territory, leaves that section unprotected.

Violent hailstorms at Forest Lake, Minn., River Falls, Wis., and at Saybrook, Ill., seriously damaged crops. In some instances hailstones were found measuring two inches in diameter. The losses are very heavy.

While hoisting the center of the new gasometer into position at Albany, N. Y., Tuesday, the gaff gave way, precipitating three men to the bottom of the shaft, 105 feet, killing them instantly.

Within a few days myriads of frogs have appeared at Eagle Pass (Texas) and vicinity, and have multiplied so rapidly that at present they cover the surface of the earth. Superstitious Mexicans anticipate some dire calamity.

John Roach, the ship-builder, made an assignment on Saturday, with preferred claims amounting to about $122,000. The recent decision of the Attorney General that no valid contract existed between Mr. Roach and the government was the leading cause of his failure. He expended a great amount of money on the Dolphin and the three new steel cruisers, the Boston, Atlanta and Chicago, and sees no way by which he can be reimbursed. It is also said that the trouble with the government has preyed so heavily on his mind that it has been necessary to keep a constant watch on him. When he found that there was no prospect of being reimbursed by the government he decided that the best thing he could do would be to make an assignment. He had $31,000 in bank which he drew out and paid to his employes, who number 2,500.

At Cleveland, O., last week large numbers of strikers armed themselves with shot guns and muskets and engaged in regular military drills in their settlement. The authorities ordered the Fifth Ohio Infantry, a battery of artillery, and a corps of Gattling guns to be in readiness for the first sign of an outbreak. One man died from heart disease, induced by fright in Wednesday's riot. Seven hundred Polish and Bohemian strikers attacked the plate-mill in Newburg, Wednesday night. They were met by fifty policemen, and a fight ensued in which two policemen were hit with stones and fifty strikers badly clubbed, one perhaps fatally. In Bay City 50,000 feet ot lumber was destroyed by an incendiary fire for which the strikers are supposed to be responsible. The military was required at several points to suppress the riots, but all is now quiet.

FOREIGN.

Severe shocks of earthquakes were felt Tuesday night at Smyrna and other points in the Levant.

In Spain Tuesday there were 1,555 new cases of cholera, and 653 deaths. On Thursday there were 1,406 new cases and 664 deaths. It is now admitted that cholera exists also in the provinces of Albacite and Navarre.

Paris Tuesday celebrated the anniversary of the fall of the Bastile by a grand army review, a civil societies' procession, and a parade of 10,000 schoolboys in military uniform.

A public meeting, held at Toronto Wednesday night, passed resolutions that the further admission of Chinese into Canada should be rigidly restricted if not totally prohibited.

The famine now prevalent in Kordofan, Africa, is daily claiming hundreds of victims. In certain circles at Cairo it is believed that the False Prophet is dead.

In a battle at Tamalameque recently 300 Colombian rebels were either killed or wounded.

A report in London Wednesday that the Russians had advanced in force to Zulfikar Pass caused a panicky feeling in the Stock Exchange, consols and Russian securities showing a marked decline.

A Vienna paper publishes a semi-official dispatch from St. P[illegible]burg to the effect that Russia cour[illegible]on French aid in case of a war wi[illegible]gland. The war crisis created a p[illegible]on the Paris Bourse, values experi[illegible]g a heavy fall.

News received at [illegible] Thursday from St. Petersburg is [illegible] effect that the Afghan boundary [illegible]on between England and Russia is approaching a settlement satisfactory to both powers.

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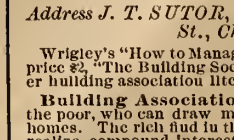
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The death of Judge T. Lyle Dickey, last week, makes a vacancy in the Illinois Supreme Court, and the press is already warning that care be taken in selecting candidates in view of the granting, by Judges Craig and Shope, of a supersedeas to the perjurer and election thief, Mackin. Storrs, his lawyer, has shown a persistency and energy in saving this villain from his two just sentences which should hereafter condemn him among honorable men. Mackin is possibly not a Mason, as he has a nominal connection with the Catholic church; but his master, McDonald, the great gambler and local manager for the Democratic party, is a member of the lodge. So also is Judge Craig, of Galesburg. The effect of this judicial decision is to delay the punishment of a clearly-proven and outrageous crime, if the fellow Mackin does not get clear altogether. Such travesties of justice on the part of our courts may need many bloody Cincinnati riots to counteract.

Washington has been regarded as a moral sink-hole compared with Boston, yet how honorable is the action of her authorities in respect to street preaching, when even a policeman is an open-air exhorter. Our letter this week from the political metropolis gives another encouraging fact: that President Cleveland has not only the manliness to observe the Lord's day when recreating, but even has become a publisher of evangelical literature in a small way. We hope that in the contemplated vacation which he is about taking among the Adirondacks, the President will adhere to the rule he has lately honored by observing.

If it is not constitutional with many of our great religious journals to speak plainly and to the fact concerning every evil that assails society, yet we must rejoice and continue to hope for a better spirit among them when we read such downright words as the New York *Independent* uses toward the Young Men's Christian Association of Tennessee. If that is "*an infidel body*" for rejecting Christ in the person of one of his poor followers, what, let us ask the *Independent*, is the character of that body which by law casts out the name of Christ from its ritual and prayers, and even from the very quotations it makes from His Word? Which makes the Bible a mere lodge-tool; and in its higher degrees practices the blasphemy of swearing infidels and vicious men to protect the Christian religion with their swords; performs the rite of baptism; and keeps Good Friday and Easter, and has a Paschal Supper as a kind of joke? The lodge is eminently religious, but the young men of America are being destroyed wholesale by the lodge for want of such an honest sentence as the *Independent* gives to the Tennessee Y. M. C. A.

The Boston courts are not so liberal as we were led to believe from a report which stated that the authorities had given permission for preaching on the Common, after having arrested Dr. A. J. Gordon, H. L. Hastings, W. F. Davis and others. When the trial of William F. Davis, the Michigan lumberman evangelist, came off, the law was rigidly applied and the fine fixed. An appeal was taken and a higher court may decide according to truth and righteousness that the city ordinance is contrary to State and National Constitution. A second attempt at a religious meeting when only hymns were sung and passages of Scripture were read, was made the occasion of another arrest and the imposition of a fine thrice as great as at the first. Verily the glory of Boston has departed since a Romanist mayor, born in Ireland, seconded by a rum-seller as chairman of the committee on public grounds, can prevent the proclamation of the Gospel in its simplest form. H. L. Hastings, the editor of the *Christian*, has powerfully attacked the Boston authorities in his last paper. He says: "A city government which supports Sunday band concerts on the Common, licenses Sunday Buffalo Bill exhibitions and Pawnee war-dances on Beacon Park, and allows Sunday rum-shops and gambling dens to flourish like green bay trees, naturally has conscientious objections to open-air preaching, and so has for a long time *utterly refused to grant any one permits to preach the Gospel upon any of the public grounds of the city of Boston.*"

The committee on the French budget has been figuring at the cost of the campaign in Tonquin and set the figure at 470,000,000 francs, or 23,500,000 dollars, only about one-half of which has been voted. One administration has already gone down under this load of foreign war, and if another does not, under the present financial distress of the nation, in raising the entire sum, it will be an unusual time in French politics. This, too, is but a small part of the cost, since the sacrifice of life to an unhealthy climate has been even greater than that made by the enemy. The French have cemeteries in many climes. To go back no further than the accession of Louis Napoleon in 1851, upwards of 120,000 Frenchmen are mouldering away in the Crimea; 40,000 died in Italy; 35,000 in Mexico; and 10,000 in sundry other distant expeditions. These figures do not touch upon the immense sacrifice made upon the altar of imperialism in the war with Prussia.

The death of General Grant removes from the scene of his activity and success one who has had the best that the world could offer of honors and titles and fame and wealth and power. That toward the close of his long sickness he turned to the consideration of another life is a relief to those who had reason to fear that the affairs of this had left him no place for those far more important. The universal eulogy which is poured forth from press, pulpit and rostrum is evidence that years must pass before a just and honest judgment will be given upon a life so useful to his country, so successful in war, and yet so often failing in other public and private positions. One sentimental Methodist preacher has already placed his name on the saints' calendar, who probably a few years ago was savagely denouncing his public acts. There is no doubt that months of suffering have atoned in the public mind for whatever the past might criticise, and there is no discord in the voice now raised in universal eulogy.

THE REIGN OF LAW.

BY REV. H. H. HINMAN.

The security of liberty is law. All governments have the same general objects, namely to provide for the general defense, promote domestic tranquility and secure the blessings of liberty to the people. This is the object of law, nor can it be accomplished except the laws are faithfully executed. The form of government is of less consequence than its stability and efficiency. No government is perfect, and even the worst is better than the rule of the mob. True patriotism coincides with true religion in demanding that every soul be subject to the higher powers." The great Master gave us the example of paying taxes to the Roman Empire, and has commanded us to render unto Cæsar (human governments) "the things that be Cæsar's and unto God the things that be God's." Nero was a tyrant, and yet Paul exhorted men to obey him, for his government was manifestly better than none, and they that resisted it resisted "the ordinance of God."

Nor does the doctrine of a higher law at all interfere with this great law of subjection. Daniel in refusing to worship the king offered no resistance to his authority, but patiently accepted the alternative of penalty in the lion's den. When Peter and John affirmed that "we ought to obey God rather than man they proposed no resistance to authority, but practically reaffirmed the rule of human law when its requirements were not in conflict with the commands of God. Those who have held to the doctrines of the "higher law" have ever been the firmest friends and supporters of human governments.

The greatest apparent danger to this nation is a want of reverence for the authority of law. In Cincinnati, Chicago and Cleveland great masses of people set the law at defiance and the authorities are forced to compromise. Life and property are held at the mercy of the mob and there seems to be no great and general protest against this breaking down of all authority and law. Violations of the liquor law are everywhere winked at. This spirit of lawlessness is world-wide. Just now the most shameful and terrible violations of the laws of Great Britain are being brought to light and instead of favoring the exposure and punishment of these abominations of the aristocratic and wealthier classes, the authorities are making every effort to prohibit and punish the exposer. A similar state of things exists in this city. There are streets full of houses of infamy and where but a small percentage of the families are living in a legal relation, and yet a prompt exposure would be met as in London, with a most powerful resistance.

Doubtless the prevalence of secret orders has much to do with this general lawlessness. They are a law unto themselves, and bound by oaths which they do or do not keep as shall seem most convenient. This leads to a weakening of the bonds of all laws and all oaths, and opens the way for the flood-gates of crime and the overthrow of all legitimate authority.

I can conceive of no reform more needful than an awakening of the public conscience in this matter, and an earnest demand in the name of all that is valuable to national peace, as well as to individual well-being, that the laws made by our National and State legislatures shall be executed, and that all resistance must be put down.

Washington, D. C.

In a sermon published in 1760, John Wesley says: "Drams of spirituous liquors are liquid fire, and all who manufacture or sell them, except for medicines, are poisoners generally. They murder his Majesty's subjects by wholesale—they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood!"

—The report comes from Madagascar, which we are unwilling to credit, that the Prime Minister, who has shown such an earnest attachment to Christianity, has been strangled through the intrigues of the French emissaries whose aggressions he has so patriotically withstood.

LETTER FROM ASIA MINOR.

BISHOP RRYENNIOS PRACTICES A NEW DIDACHE.

ADA BAZAR, June 26th, 1885.

The earnest efforts of our church to evangelize the villages around Ada Bazar have, with God's blessing, been very successful in a village four miles from Ada Bazar. This is a destitute Greek village where ignorance has reigned for centuries, where the tidings of salvation were never preached and where superstition and licentiousness abound like the weeds that grow in a fallow ground. To this village our brethren frequently went, some for trade, others to sell Bibles; so that many of the villagers heard the Gospel, and for two years a small number of Greeks used to meet for reading the Scriptures and mutual edification. Of late their number was increasing. In fact, within the last year the influence of the Gospel has immensely increased while bigotry, prejudice and drunkenness have very much diminished in the village.

But Philotheos Bryennios, bishop of Nicomedia, and publisher of that famous book, the "Teaching of the Apostles," being apprised of this movement went to this village and called before him one by one the Protestants of this village to answer to him the reason of their hope. He asked them foolish questions, such as: "Why, if you are orthodox Christians, do you not kiss and worship the pictures of the saints?" and as they could not even listen to such claims he excommunicated them, saying to the priests "not to allow them to enter their church, nor to bury their dead and nobody should salute them. They are anathematized."

In thus excommunicating them the bishop thought to stop the progress of the truth; but he was mistaken. After the excommunication one of the villagers was heard saying, "*Now* half of the village will become Protestant." We ask the prayers of the people of God for these persecuted brethren.

We all enjoyed very much the services of Dr. Somerville in Ada Bazar. When we invited him we thought few will care to attend his preaching and the chances of success are small. But our surprise and delight was great when we found an audience of from 400 to 550 Armenians, with a few Greeks, Mohammedans and Jews, listening with profound interest to the truths he preached and to interpreters translated into Armenian and Turkish. Those who heard him were highly entertained at the same time that they received his instruction and counsel. The Rev. Doctor's interesting way of telling stories and expounding Scriptures, his addresses so full of love to Christ, so free from reference to points of controversy, will not be soon forgotten. They were received with cordiality and thankfulness—even with kissing his hand. This visit is a new thing in Bithynia. Here is an old minister of the Gospel from Scotland who "assayed to go into Bithynia" and the Spirit suffered him, and he did a world of good to the people there. ALEXANDER DJEJIZIAN.

LEAVEN.

BY ELDER ALBERT SIMS.

The grace of God is compared to leaven for three reasons:

1. Because of its changing properties. The property of leaven is to change, or to assimilate to its own nature, the meal or dough with which it is mixed. This is its legitimate work or use. In precisely the same manner, only to an infinitely greater extent, is this true of redeeming grace. Its office is to change the soul into its own likeness, and God intends that this spiritual leaven shall remain in the soul until the whole shall resemble his own image. Mark you, leaven never changes the substance of the meal or flour, but only its quality. So with divine grace; physically and mentally we remain the same. In this sense, the "new creature" is the same after conversion as before; but in his character there has been a transformation, just as great and visible as there is in dough, after the yeast has been put into it.

Leaven possesses an extensive capacity for changing. This is intimated by the great quantity of meal spoken of in the parable of the leaven; which, according to our computation, would be a little over four pecks and a quarter. So with the Gospel leaven; a very small quantity of it can change a whole mass of sinners.

"A little leaven leaveneth the whole lump." Gal. 5: 9. Only a few illiterate fishermen went from that upper room in Jerusalem to scatter the knowledge of full salvation; but what a tremendous revolution they soon accomplished! With this mysterious influence—this divine power—they soon got individuals, then families, then whole neighborhoods, and by and by whole nations, in a state of fermentation. So universal was the influence which they exerted, that when they entered a certain place, the inhabitants cried out, "These men, who have turned the world upside down, are come hither also." But it was not the men—it was the leaven they carried with them—leaven which worked on in spite of men and devils, that did the blessed work. Emperors tried to put a stop to it, but they could not destroy it by force of arms, fire or water. An invisible spiritual power cannot be annihilated by physical force.

2. The grace of God is like leaven, because it commences its work from within, instead of from without. It would be almost useless to name the multitude of human schemes that, for ages, have been adopted to reform and save men. Philosophers, and wise men of every class, have drawn up their systems of morality with the avowed purpose of making men pure and good.

Wild enthusiasts and false prophets have sent forth their rules for the renovation of the human race, and the prevention of sin. Buddhism, Mohammedanism, Mormonism, Rationalism, and a numerous host of other human systems, have each in their turn tried to bring about the moral reformation of depraved man; but what has been the result? Why all of them, without any exception, have signally failed.

Not a single individual can be pointed to as having been raised up out of the gutter of sin, and made a new creature by their instrumentality. But why these blank failures? Our answer is, because morality is totally unable to reform and save man; his disease lies deeper than it is possible for human rules to reach and remove; and unless his heart be first made clean, vain are the attempts to improve and regulate his life. Yet this has been all that any system of morality has ever been able to accomplish. While it has sought to purify the streams, the corruption of the fountain, from whence they proceed, has been left untouched.

As well may we try to make a watch give right time, while the works are all in confusion and out of order, as attempt to mould the conduct of a man after a Divine copy, while his soul is steeped, yes, dead in sin. Unlike all human remedies, the Christian religion commences within—it begins with the fountain—it strikes at the very root of the sinner's corruption, and casts out the foul disease. His heart is first renovated and cleansed, and then his life, of a necessary consequence, becomes beautiful and Godlike. It is not said of the woman that she put the leaven around the meal, but *in* it, and, commencing there, it operated upon the whole quantity of meal.

3. The grace of Christ is distinguished by the thoroughness of its operations. It accomplishes an entire re-construction, a radically new creation, "till the whole is leavened."

No more striking illustration of the thoroughly effective power of Christianity can be given than this. Let the grace of God be implanted in the soul of man, and it will permeate and purify his whole being. It will not only make his external conduct upright, but it will also purify his very thoughts, motives and intentions. It will not only save him from actual sin, but take away his love for it, and implant a disposition to be holy in its stead. Human systems may point out the road, but they can never help us walk in it; they may give us directions for the regulation of our conduct, but they are entirely unable to assist us in observing them. The Gospel of the grace of God not only tells us what life we should live, but it enables us to live it. It not only prescribes duties, but it gives us strength to perform them. The Gospel comes to the poor, helpless sinner, and, pointing out to him the way of light and life, it sets his feet on it, and sends him on to glory. Glory be to God forever!

What has this Gospel done? Why, that which no man, or any number of men, will ever be able to relate. It has done work that will never be chronicled in the annals of the world, and it will be made manifest only at the judgment day. It has lifted up thousands from the deepest depths of infamy and vice, yes, millions of the depraved sons of Adam, and transformed them into pure and Christ-like beings! It has reformed tyrannical governments, civilized the barbarian, and enlightened the dark and superstitious. It has changed the man-eater into a worshiper of Christ, and abolished the bloody, cruel practices of the Hindoos. It has taught the thief to be honest, and the drunkard to be sober. It has taught the selfish benevolence, and the proud humility. It has brought light into regions of darkness and death, joy into hearts stricken with sorrow, and peace into the troubled soul. It has raised institutions for the instruction of the ignorant, homes for the destitute, hospitals for the sick, and refuges for the outcast. It has studded the land with houses of prayer, Sabbath-schools for the young, and it has sent men into every part of the habitable globe, to proclaim liberty to the captive, sight to the blind, and life for the dead.

Uxbridge, Ont.

SPEAK, TELL, SING!

BY REV. J. P. HUTCHINSON.

To Lewis G. Clark ("George Harris"):

Speak, George, speak!
Speak of freedom thou hast won,
Speak of slavery which is done,
Speak of sins that we must shun,
Speak, George, speak!

Tell, George, tell!
Tell the story of thy race,
Tell the wonders of God's grace,
Tell them out in every place,
Tell, George, tell!

To George W. Clark:

Sing, George, sing!
Softly as the morning light,
Loudly as the thunder's might,
Of the surely coming right,
Sing, George, sing!

De Kalb, Ill.

FALSE WORSHIPS.

[From the Republican-Register, Galesburg, Ill., July 18.]

The last scripture lesson of the international series gives an account of the setting in Bethel and in Dan the golden calves, or the imitations of cherubim, by Jeroboam, and thereby establishing idolatry in his kingdom. No comments we have seen, upon this passage, ascribe any intention on the part of Jeroboam of introducing image worship into Israel, but the cherubic forms he meant only for symbols of Jehovah. Yet having adopted the form of idolatry it soon led to the sin itself. However gladly he might have seen his people engage in the true worship of God, still for mere considerations of expediency he astutely maintained the dereliction, so that the man and his state policy have been characterized and handed down to all subsequent time by the phrase, "Jeroboam, the son of Nebat who made Israel to sin."

In comparing the act of this worldly-wise monarch with some recent events imposed upon the citizens of his county, we would like to know in what respects his motives or his acts in setting up the golden calves and having his nation worship Jehovah before them was worse than the motives and acts of those who joined in invoking the blessings of the Great Moral Governor of the Universe with the attendant pagan rites of scattering corn and pouring libations of wine and oil at the laying of the corner-stone of our new court house. The form of worship in the one case is no more false and unchristian than are the rites in the other. If the former provoked the Lord God of Israel to anger," why would not the latter? If one leads to idolatry, why does not the other? The conscientiously careful Canon Cook evidently believes that they do; and that even the cromlechs, the ancient Druidical altars for human sacrifice, may have had their origin in this practice of anointing the stone with oil.

Concerning these rites Dr. Gray of the *Interior* recently wrote:

> There are vast numbers of our best citizens and Christians whose consciences are deeply offended, not at what other people do, but at what they themselves have been compelled to do in this matter. A vast number will not inquire into nor care about the significance of those "mystic rites," but a vast number do care, when they are made parties to them; ask them what they understand by this scattering of corn and pouring libations upon the ground and they will promptly answer—"Devil worship." That may sound like a harsh and uncharitable judgment, but there is no mistaking what it did mean up to the time of its abolishment by Christianity, and what it does now mean in pagan lands—whatever it may mean in the Masonic ritual. It is a very ancient rite—doubtless the most ancient of all religious rites, except, possibly burnt offerings. Its object was to placate the spirits below, as the burnt offerings were to placate the spirits above—hence it was demon worship. It was found fully established in Western Asia and in Greece and Egypt at the dawn of history. Whatever may now be meant to Freemasons—they speak of them as 'emblems'—they constitute a *religious* rite."

But the idea will no doubt be scouted as puerile, that we of this enlightened nineteenth century are in any danger of being led through these rites to image worship, or to the gross idolatries to which they have led before. Possibly so. But let us see to what the votaries of the fraternity which practice these rites have already been led. Beyond all question the method established by Jeroboam, brought none of its devotees into communion with God in the sense of a true and accepted worshiper. How then can these rites do more? Especially as they, and all the ritual, including even the prayers, used at the recent ceremony here, ignored all intimation of Christ as the way of access to the "Supreme Architect," or any mention of his merits as the ground for bestowing the bounties and blessings invoked. In such a service and worship we beheld them engaged. Of such

methods of worship "the great and good Dr. Edward Beecher" has faithfully and trenchantly testified. After mentioning a certain fundamental and vital principle of Christianity, he then states two more and continues as follows, viz:

"2. There is access to the true God only through Christ. 'I am the way, and the truth, and the life. No man cometh unto the Father but through me.'

"3. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

"All Christian churches are based on these truths, and the center and culmination of their worship is this recognition of Christ in the sacrament as the Lamb of God, who taketh away the sins of the world. Christ, too, is the center of the worship of heaven. Hence, if Christians associate with others in worship, it can rightly be only on the ground that the worship centers in Christ, and acknowledges him as Lord to the glory of the Father.

"Hence, if for the sake of extending an organization, men are admitted of all religions—Pagans, Mohammedans, Deists, Jews, —and if, for the sake of accommodating them with a common ground of union, Christ is ignored, and the God of nature or of creation is professedly worshipped, and morality inculcated solely on natural grounds, then such worship is not accepted by the real God and Father of the universe, for He looks on it as involving the rejection and dishonor, nay the renewed crucifixion of his Son. As to Christ, he tolerates no neutrality. He who is not for him is against him. These principles do not involve the question of secrecy. They hold true of all societies, open or secret.

"If, on such anti-Christian grounds prayers are framed, rites established, and chaplains appointed, ignoring Christ and his Intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted."

In the light of such a declaration how does the service and worship just alluded to appear? The order that professedly through its calling is led to contemplate and worship the Creator, that longs to "look through nature up to nature's God," and then purposely diverts attention from Him who said that to know him was to know the Father; from Him "who is the outshining of his Father's glory," "and the very image of his substance," is, to prove, notwithstanding its lofty professions, "that the light is come into the world" indeed, but it loves the darkness rather than the light, for its works are evil. Yet such crafts may not come to cromlechs, to be sure, while Fort Niagaras and Niagara rivers are at hand. However, some may think the animus and the religion of the lodge is not the same now as in Morgan's day.

Had a union soldier, but now a clergyman, a former citizen of Knox county, been a spectator of the recent corner-stone ceremony, he would probably have looked on with one eye bandaged, as the emblems of royalty filed by into the court house campus. For, only the month before, at the county seat of a county in this State, which boasts the first martyr to the cause of free speech and a free press, he was felled to the ground by a stone, hurled from a pro-Masonry mob, while delivering a public address against the order which practices the ritual we are discussing; and while he was particularly referring to the interference of Masons at the trial of the murderer of Ellen Slade, which Judge Whitney exposed, and then renounced Masonry. But as it may be claimed that they were not Masons who engaged in the dastardly outrage upon the Rev. George T. Dissette, yet the lodge at Tuscola has consented thereto by not publicly expressing its abhorence for a method of defense, which no good cause needs; and in an adjoining town, avowedly Masons justified the deed, and said he ought to have been murdered.

Thus as the State policy, and the religious practices of Jeroboam, cleverly obtained that permanent secession of the ten tribes which he sought, yet they corrupted the public virtue, and became the fruitful source of the conspiracies which destroyed in his own family the succession to the kingdom, and eventually wrought its destruction, so may we well fear, that the false and anti-Christian worship of the lodge —which has already become the foster-mother of a brood of secret orders and unions from which come outbursts of mobs, assassination, riot, and revolution all over the world, may yet corrupt our national life to the total subverting of the ends of liberty, and justice. and equity, for the establishing of which our government was instituted. E. P. CHAMBERS.

A CHRISTIAN ASSOCIATION WITHOUT CHRIST.

A few months ago three colored women purchased first-class tickets on a Chesapeake bay steamer, but were denied first-class sleeping apartments. They brought suit against the steamboat company in a district court, and were awarded $100 each damages. The decision was appealed to the circuit court, which, however, a few weeks ago, reaffirmed the decision, and ordered the damages to stand. This settles the question of a negro passenger's rights on all Chesapeake steamers. But, more than this it honors the constitutional law of the land.

Just about the same time that the circuit court in Maryland was honoring the law by the righteousness of its decision in respect to the rights of colored people as citizens, a body of professedly Christian men in Tennessee were dishonoring the Gospel by the unrighteousness of their decision in respect to the rights of colored people as Christians. A Young Men's Christian Association Convention was to meet at Murfreesboro. Previous to the meeting, it was noised abroad that colored delegates were to be present. This created considerable uneasiness, not only on the part of the Y. M. C. A. committee, but also on the part of the church in whose house the meetings were to be held. Finally the church committee announced that, if colored delegates were to be received, the church building could not be had under any circumstances. The Y. M. C. A. committee assured them that the negroes would not be received. When the time came, however, a colored man from Nashville, indignant at the treatment he had just received on the train, made his appearance at the church. He was advised by a "brother" that he was not wanted on the inside, that he had better go away quietly, and not try to force his way in. Considerable conversation took place, during which the colored brother wanted to know how about his railroad fare back to Nashville, if he did not attend the convention. The white brethren assured him that they would "arrange" that matter, if he would only go. A member of that convention, on his return, reported to a public audience the way in which he had handled the matter. "I took him aside and said to him: 'You surely want to do in this matter as Christ would have done. And what would Christ have done if he had come to a place where he was told plainly that he was not wanted? He would not have forced himself into such a place, but would have gone quietly away and let them *hold their Christian Association without him.*'" It is needless to add that the young colored man withdrew. A gentleman who heard the above report, says that it was made seemingly without the slightest sense on the part of the speaker of any incongruity.

Incongruities indeed! The state gives equality to the negro, and the church denies it. The church which ought to lead the state drags behind it. The Young Men's Christian Association, of Tennessee, is an infidel body. In denying that poor, black man it has denied Christ. It cast Christ out of its membership, told him he was not wanted, and thrust in his hand a return ticket to Nashville. When Christ comes back, he may be expected to come in judgment, with a whip of small cords to the hirelings and money-changers that infest his temple; for Christ does come sometimes when and where he is not wanted.—*The Independent.*

A GRAND ARMY INSTALLATION.

The Sandy Lake, Pa., *News* editor, Rev. L. I. Crawford, lately attended an installation of a G. A. R. post, and thus describes it:

Space and time will not permit a review of the formalities gone through in the ceremonies. To one not familiar with the red tape routine of army regulations many things seemed more boyish than manly. The oath of office was slowly mouthed, clause by clause, by those taking the oath, at the dictation of the administrator of the ordinance. Each oath ended with "So help me God," a phrase plainly implying a solemn appeal to the Almighty and clearly proving, when taken with uplifted hand as in this case, that it is a religious oath. Where the G. A. R., a purely human and voluntary association, acquired the moral and legal right to administer the ordinances of the oath, we never could find out. Neither church nor state seems to have given this ordinance of religion that may properly be administered by both over into the hands of any unresponsible human organization. Such able writers as Junkin and Cheever do not grant that any but the church or state may administer this ordinance of the Christian religion. Those who do so usurp undue authority. A long history of the origin, aims and objects of the G. A. R. was read by Capt.—— Barr. Its excellencies, which were many, were much marred by a weak attempt to defend secret societies in answer to the objection raised that the G. A. R. is such an association. The sophistry of the Captain's reading on this part was the common one used of confounding *privacy* and *secrecy* and trying to show that while good things may be done in private for prudential reasons, people may go into the secret lodge where is done much evil. Christ taught his disciples privately and yet he said, "In secret have I said nothing." Why did he make and mention this distinction if there was no difference between privacy and secrecy? There is a world of difference between them. The argument was weak, and while it started out apparently to defend the G. A. R. from the charge of being a secret oath-bound order, had the logical effect of leaving the impression that it is open to the serious objection of being such an organization.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXVI.—*Concluded.*

To apply for a demit and leave the lodge forever was the one desire now in Stephen's mind. "Come out and be ye separate" seemed to sound like an audible command in his ears. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

His request, however, was received with strong demurrers, which in the case of a few of the members took a form nearly allied to threats.

"Now what should you want to leave us for?" asked one. "Haven't you always been treated well by the lodge?"

"I have no fault to find on that score," said Stephen, briefly. "My reasons for withdrawing have already been stated."

"Now I tell you, in your peculiar situation as a temperance lawyer fighting the liquor party all the time, you need the protection of the lodge, and if you leave it you run more risk than you think."

This warning came from a man prominent in the Van Gilder clique, and Stephen, considering the source from which it proceeded, did not mind it much till it was repeated in various terms by others of much higher social respectability. His naturally independent spirit cared very little for these undisguised attempts at intimidation, but it showed him still another side of this many-sided order. It was willing then to protect an honest man in his warfare against evil, but he must buy that protection in the same way a rogue buys his immunity from the grasp of justice—by paying dues and learning signs and grips! He wrote a long letter home—a letter which caused much astonishment in the Howland homestead—in which he thus alluded to his experience in the lodge on the night he took his withdrawal card:

"I only did what I had a perfect right to do, yet many in the lodge have taken great offense at the step. To be sure they are the least respectable members, but they are the very ones with the will to do me harm. Honestly, such were the looks and demeanor of some of those men towards me that I should extremely dislike the idea of meeting them alone in the woods on a dark night."

"To think Stephen should have joined the Odd-fellows! Who'd have thought it! Would you, mother?"

This was Mr. Josiah Howland's first observation.

"Not that exactly," answered Mrs. Phœbe, as she folded the letter with hands that trembled, "but you know, father, we've both of us been a little troubled for fear Stephen might have backslidden, and lately I have been filled with such deep concern, and my whole soul has been so drawn out to agonize with the Lord for him that I have felt sure he was in some kind of a snare."

There is such a thing as spiritual second sight. Mrs. Phœbe was one thus gifted, and her husband reverenced it in her as something he did not himself possess, and did not quite understand. He had "lathered" his face preparatory to shaving, and now he stood before the little ten by twelve looking-glass thoughtfully "stropping" his razor.

"But I never dreamed *Stephen* would ever be trapped into any of these godless secret societies," he repeated, the idea every time he thought of it seeming to come with a fresh surprise.

"Why not Stephen as soon as any one?" queried Mrs. Phœbe Howland, as she put the letter away, and went quietly about some household task.

"Well, I don't know why," returned Mr. Josiah in a kind of startled fashion, as if this was a new way of looking at the matter; "only I thought we had trained him better than that."

"Maybe the Lord is training him now, father."

Mr. Josiah pondered this over while he was shaving, as was his fashion of pondering his wife's sayings. These expressions of her finer spiritual nature that would never in the world have occurred to him, found a ready soil of appreciation in his heart where they blossomed in higher faith and profounder trust, for he had a timid and doubting side, and with all his New England patrimony of shrewd common sense it was beautiful to see how in every difficulty he turned to her clearer insight for counsel. "Somehow Phœbe could always see into things," he would say.

"Maybe that's so, mother. But I can't help feeling afraid for Stephen. Perhaps he stands in no danger from the Odd-fellows, but one can't tell in these secret societies, and I do wish he'd kept clear

of them. They may do something to him yet. And there's the liquor men, they are dreadfully rampant out there. I was reading in the paper only yesterday how they set on a young temperance attorney in one place and beat him most to death with cudgels."

Mrs. Phœbe Howland grew a trifle paler at these words, and drew her breath quick like one stabbed by sharp and sudden pain. Then she stood straight up before her husband with a deep, solemn light in her dark eyes.

"Father, you and I gave Stephen to the Lord as soon as he was born. *When did we ever take back the gift?*"

Mr. Josiah finished shaving in silence.

CHAPTER XXVII.

THE AVENGER.

Jesse Dukes was sitting in his low cabin door. The river flowed past with a sweet, hardly definable murmur; the woods were a ring of emerald set against sapphire; a soft wind just stirred their leaves with a faint spirit-like motion; the light wreaths of smoke which ascended from his pipe seemed only a part of all this tranquil beauty; and the figure of the trapper himself as he sat leaning back, his eyes half-closed, and every muscle relaxed in lazy enjoyment of the fine weather, presented no disturbing element in the scene. In fact Jesse Dukes came of a race who are gifted with far more of the Italian *dolce far niente* than of the Yankee restlessness and vim, and think nothing of taking their time to smoke and sleep out of any part of the day which suits them best. He knew that one his traps needed mending, and by and by he was going to attend to it. Meanwhile he felt in no hurry. The summer days were long in his little cabin, and there would be plenty of time to smoke his pipeful of tobacco before he set to work.

He was not ill-supplied with reading matter, such as it was. Copies of some ancient magazine lent him by the neighbors lay piled up on his rude table, and from the same source he often received the loan of an old newspaper. If a month or even a year had intervened since the date of publication, it made no difference. He read it with as much interest.

The mountaineer of the Southwest is by nature a fierce political partisan, and retains the freshness of first convictions to an extent apt to waken a smile in places where the mail comes daily, and the constant shifting of factions, reversing to-morrow the positions they hold to-day, and uniting to-day on questions at which they were at sword's points yesterday, so often makes the average voter doubtful of his real standing place. Nowhere else can be found the genuine Andrew Jackson Democrat, who, in his fealty which is, like that of an old French Legitimist, less to a person than an idea, cannot be made to realize that the party has chosen new gods to go before it. And it has its pathetic as well as its amusing side—this stubborn tenacity with which he will hold on to principles which that party has long cast out of its platform, and be ready to fight to the death for a political leader, years after that leader has stepped out of the ranks of the living. Jesse Dukes came of such a family. He was one himself and gloried in it. At the same time we must confess that he would have been a most inconvenient member to take active part in a Democratic convention of the present day.

Finally he rose up and stretched himself with a mighty yawn—he was over six feet and his head reached nearly to the cabin roof—laid his pipe carefully away on the shelf, and was about to turn his attention to the broken trap, when, in his search for some paper to clean it with, he came across a part of a Democratic political speech. To the majority of newspaper readers it would have been like a piece of very stale apple pie, but Mr. Dukes proceeded at once to devour it with a keen appreciation of what seemed to him the most telling points. He was a prohibitionist, but like thousands of Southern Democrats who lean that way, he could not see how inextricably his beloved party had mortgaged itself to the rum power; and if anybody wonders at such benighted ignorance on the part of this simple Tennesseean, the blindness of the average Republican will present him with as great a marvel. He was also, as we have seen, an Anti-mason of the intensest type, but he was entirely ignorant—an ignorance shared however by the mass of historical students—of that bit of American political history in which the lodge played so important a part when it made Andrew Jackson President, and thus prevented its inveterate foe, John Quincy Adams, from filling the Presidential chair for a second term.

He had finished it, and was about to appropriate the paper to its intended use when his eye rested on a local paragraph in which occurred a name that had not crossed his mind for ten years save linked with a curse. His face changed terribly when he saw it. The lazy, shiftless, good-natured trapper had the failings as well as the virtues of the mountain race from which he sprung—grateful for the smallest benefit, quick to avenge the smallest affront, a trusty friend and an implacable foe.

(*To be continued.*)

REFORM NEWS.

THE LECTURERS' TRAINING SCHOOL.

The plan of a Training School at Wheaton is meeting with general approval and bids fair to be a success. It will probably commence on the 17th of August, and continue two weeks, more or less. Some who are especially interested and experienced with whom I wish to consult are absent, but expect to return soon, in time to make up the programme for next issue. It is safe to say that the opening day of the convention will be observed as a day of fasting and prayer, in which friends are earnestly requested to unite. Evenings will be devoted to public lectures by different members of the convention and probably a portion of the time may be used in canvassing Wheaton and neighboring towns with anti-secrecy literature. Let all who wish to enter the reform work of the N. C. A., or as agents of any State Association write me at once. The fields are ripe for the harvest, and prayer unceasing should be made to the Lord of the harvest that he will send forth laborers. Who will go work in the vineyard? and who pray the Lord of the vineyard?

J. P. STODDARD.

THE OHIO CONVENTION.

The Ohio State Association, opposed to secret orders, held a convention in Cedarville, Ohio, on the 7th and 8th of July. Delegates from abroad were not numerous, but enough were present to make it lively and interesting. There was a good attendance of citizens at the sessions when addresses were delivered. At such conventions secret order men are generally conspicuous by their absence. Strange that men who profess to be "seekiug light" should be so regardless of opportunity for finding it. But I suppose "lodge light" is about the only kind that suits them. Addresses were delivered by Rev. J. H. Wright of Xenia, Dr. J. G. Carson of the same place, J. P. Stoddard, General Agent for the National Christian Association, and others. The meeting was more particularly for the purpose of organizing the State forces against secretism, some time having elapsed since any effective work has been done in the State against the secret empire. A State agent was selected to labor part of the year, and a State Convention was appointed to meet in the city of Columbus on December 15, 1885, at which some of the best speakers in this and adjoining States will deliver addresses. It is thus intended to carry the war right into the very seat of the dark beast, and by a sharp and decisive campaign, endeavor to make the influence of the convention felt in high places. There is no influence in our land more detrimental to true reform than secretism. "Pure religion and undefiled before God and the Father" can never have its perfect and universal manifestation in the world, until the secret empire of darkness is overthrown and rooted out.

The following resolutions were unanimously adopted by the convention:

Whereas, Our land is filled with a host of secret oath-bound societies, whose members are pledged to each other for certain ends and purposes, by obligations and secret oaths and penalties which are false and blasphemous in their character;

Therefore, We denounce their secrecy and darkness in the name of him who said, "I am come a light into the world," "I spake openly to the world, and in secret have I said nothing," "Ye are the light of the world."

2. Because, in this land of light and liberty, where avenues to material, intellectual, ecclesiastical, and political advancement are open to all, secret orders, with their efforts to advance the interests of a certain class only, are absolutely unnecessary and an insult, and dangerous to free government.

3. We denounce their oaths and penalties as false and blasphemous and unlawfully administered.

4. We denounce their unbounded selfishness and clannishness as utterly opposed to that Christian charity which is as broad as the world.

5. We denounce the whole system of secretism as wrong in itself and hurtful in its tendency.

(1). It is hurtful to the best interests of civil government, in that it hinders the ends of justice in courts of justice, and places political power in the hands of many who are utterly unqualified to exercise it.

(2). It is hurtful to the best interests of the church of Christ, it keeps men out of the church and away from the Saviour by satisfying them with an emasculated, Christless religion, and brings Christians into unlawful covenant relation with the world, which is the enemy of Christ.

(3). It is hurtful to the best interests of temperance and sobriety. It is the friend of the saloon, and sustains and encourages the liquor traffic by its banquets, and by its rites and ceremonies in which intoxicating liquors are used.

(4). We are opposed to the principle of secrecy in temperance organizations, as not only unnecessary but hurtful to the cause of temperance.

(5). It desecrates the Sabbath and destroys its sacredness, by its processions with bands of music and by its ostentatious shows; and we enter our solemn protest against the action of the National Encampment of the G. A. R. at Portland, Maine, in authorizing Sabbath, May 30th, 1886, to be observed as Decoration Day.

(6). We denounce secretism because of its essentially unchristian character, and we hold that it is the duty of the church of Christ to disfellowship all those who swear its false oaths and take a part in its heathenish ceremonies.

(7). We denounce the whole system of secretism as a gigantic fraud, both as to its pretended history and empty promises—a training-school for falsehood.

(8). We hereby resolve that we will continue to labor and pray for the protection of the nation, the church, and our families from the baleful influences which must ever flow from institutions organized upon the basis of a false charity and a false religion.

—*Christian Nation.*

CAMPAIGNING IN CANADA.

BRIGHT, Ontario, Canada, July 21, 1885.

When last you heard from me I was on the way to

ELMIRA, WATERLOO COUNTY,

to speak on Odd-fellowship, at the invitation of brother Shultz, the E. L. minister. He is of that branch of Lutherans who *court discussion* and refuse fellowship to secretists. He is a native of Konigsburg, Prussia, but understands English very well. He has the *Cynosure* carefully bound in yearly volumes and and extensive and well-selected library of Anti-masonic works. For some years, at first, his field was infested with secretists, but he bought Anti-masonic works and preached constantly on the subject till there is not one in the communion of the church who is not OPPOSED TO FREEMASONRY. He has peace within and presents an unbroken phalanx to the enemy without. In addition to a work in a large congregation he edits the church paper in German, and through the press as well as the pulpit is spreading light. But he needs rest for he is working very hard. May God sustain him.

The chief tavern-keeper was boasting that he "would go lively for the lecturer should he dare to speak against Odd-fellowship." I was asked if it would not be better to desist. But that was not to be thought of. So we went forward with the meeting. A large representative meeting of the Anti-masonic community assembled in an old school-house. All went well. The lecture was appreciated by friends of the cause and placed the church in the true light that refused communion to deistic secretists. The village paper, the *Elmira Advertiser*, boasts that "taken all in all, the lecture is likely to do more good than material harm to the lodge." Yes, all the Christians who see that they buy "charity" of secretists at the expense of the "Pearl of great price," will leave their material benefits behind to those who love their money better than their eternal interests. They shall in the end be no *losers* for the loss. The recipients will also be no real gainers by the gains.

From Elmira I hastened to Port Credit, some miles west of Toronto, the commercial capital of the province of Ontario to attend a

FREE METHODIST CAMP-MEETING.

Here we met a host of fellow-laborers from the United States, who surprised the small flock with their powerful help. There were three Anti-masonic addresses. The last by Bro. Leonard was admirable, on 2 Tim. 3: 1–7. A young Mason, more zealous than prudent, backed by confederates, called the preacher a *liar*, and continued to interrupt the meeting. This brought out a Master Mason, who said he had been through the mill and knew that everything that the preacher had said about Masonry was true, and that the unseemly intruder it was who was the LIAR. Next morning two others came out and publicly declared their abjuration of Freemasonry. Among these was Dr. Fraser Brown, a dentist from Woodstock, who bids fair to be a bright and shining light to warn the unwary. Thus Ontario is coming to the front.

I shall now briefly sketch last week's work if it is not too tedious for you. On Monday at

CONESTOGA,

in the Methodist church, Charles Henry, a wealthy and well-known Mason, came to the meeting and gave all the interruption he could. He is said to have learned drunkenness in the lodge, and had seasoned himself for the occasion. He is not likely to be ever so much respected again in this neighborhood. His questions and denials only brought out the evils of Masonry in a more vivid manner. But he took care that no collection could be taken up for the lecturer.

WINTERBOURNE.

Next evening I lectured in the Presbyterian church on the History of Freemasonry. Here Mr. Henry followed me, and about the middle of the lecture, when it would be near time for the females to begin

to leave, he became very abusive. I showed the people his dishouest trick to rob me of a collection as he had done the night before, and make my family pay my traveling expenses, also to serve them for nothing. The light got in among the people.

Next day Rev. A. M. Hamilton drove me ten miles towards

HAWKESVILLE,

a village four miles distant. The minister had made no appointments, but urged me to stay over the Sabbath and assist him at his Communion. He had been disappointed in promised assistance. He gave up the three preparatory week-day services to me and the two Sabbath sermons. God sustained me under a severe bilious fever which only culminated on Monday. Though I had suffered during the whole night and could partake of no food or drink, I allowed him to drive me to Berlin, the county town, fifteen miles, and by railway got to my home in Galt—a very sick man, took to bed and slept it out. Rose this morning and took the cars to Bright, a small village where are three churches, twenty-two miles west of Galt. I lecture to-night in the Mennonite church, and am the guest of Deacon Strickler, a Pennsylvanian, and embrace the few minutes allowed me to let you see the kind of work the Lord is opening up to me here in Ontario.

I was refreshed with the communion services. The Rev. A. R., though a Freemason, accepted my explanation that I could not accept the communion elements with them, as I thought God would be honored more by my *fasting* than feasting meanwhile. I hope that my intercourse with him and his people will be greatly blessed in the end. Had frequent opportunities of laying the subject of Masonry before the members of the pastor's family and am not without hope of good results. Yours truly,

JAMES DONALDSON.

FROM THE GENERAL AGENT.

DR. J. A. BINGHAM.

While waiting for a train at Sterling, Ohio, on the 13th instant, I had a lively time at the depot. Some twenty persons were present, and I gave an illustrated lecture of an hour or more. There were only two persons present who showed any sympathy with the secret orders, while several spoke encouragingly of the work I was doing.

One little incident is perhaps worthy of note. While I was speaking some one said, "Hold on a few minutes, there is a man over here who has taken the degrees, and we want him to come and tell us whether these things are so." The man was produced. "There," said they, "is a man who knows, for he has been there." I looked sharply at the man and said, "Yes, he knows, for he has been raised from a dead level to a living perpendicular and has the Master's word, Mah-hah-bone. He's a good witness." This brought the blood to his face in such a way as to attract much attention, and after listening a few moments he retired without uttering a word. After I took my seat in the car he came and took my name and address and asked where I would be that night and for a few days. I willingly gave the information, but have not had the pleasure of a second meeting with this "Widow's Son."

I was sorry not to have met Mrs. J. A. Bingham at her home, but was glad she was able to visit her brother and obtain much needed rest after years of faithful and almost ceaseless care of her now deceased husband; but I am greatly indebted to brother and sister Bishop for their kindness.

Of the life of Dr. Bingham I learned many things of interest, which, if written by a skillful hand, would make a useful book. To say of Dr. J. A. Bingham that he was born, that he lived and died, is saying simply that he shared the common lot of mankind. To reproduce that life of toil and sacrifice which he invested with so much of the grand and heroic, and make it replete with inspiration to those coming after him, is more than simple biography.

March 13th, 1793, was the date, and Windsor, Conn., the place of his birth; January 18th, 1885, his last earthly trial and triumph came. On the 20th, after an impressive discourse by Rev. J. W. Thompson, his remains were laid in the cemetery at York, Ohio, he waits to welcome Him who is "the resurrection and the life" at his coming. I trust, when facts can be gathered and arranged, the portrait of this brother and a sketch of his eventful and useful life will find a place in the *Cynosure*, which he read with interest.

At Oberlin I called on Rev. James Brand, successor to Pres. Finney in the First church, on Pres. J. H. Fairchild and five members of the College Faculty, who all very cheerfully signed the request to Joseph Cook, and will interest themselves in obtaining names of other members of the Faculty who were absent at the time. The old friends who are always at the front in reforms cheered me much and bid me God speed as I left on my way.

J. P. STODDARD.

CORRESPONDENCE.

KOSSUTH NATIONAL REFORM CONVENTION.

BLANCHARD, Iowa.

EDITOR CYNOSURE:—Dr. Sloane was once at an annual meeting when a number of us gave in our reports of a year's labor in national reform. We stated how little opposition we had encountered, and how favorably the cause had been received. The professor shook his head and remarked that before the cause would take hold of the public mind, it must strike fire and awaken opposition. The farther we press the issue the more determined grows the opposition. The enthronement of the Divine law in the national conscience and legislation sweeps the whole field of moral reform. It cuts down to the last taproot of every evil system. And when a certain class of men get their eyes open to the true logic of the movement, they oppose it with all their might.

We held a convention June 29th and 30th in the M. E. church, Kossuth, Iowa. The subject had been agitated here ever since before the war. The anti-secret question had also been agitated at Mediapolis two miles distant and the lines on these issues were closely drawn. Our programme was confined mainly to the Sabbath and Prohibition questions, but early in the discussion several of the speakers struck bedrock by declaring that the foundation of the government was defective, because in the Constitution the will of the people was the highest law recognized.

Those who argued for the national reform idea were Rev. T. P. Robb of Sharon, Rev. C. D. Trumbull, of Morning Sun, Rev. J. W. Dill of Mediapolis, M. L. Peck of the M. E. church, Kossuth, Mrs. M. J. Dill, of Mediapolis, and Mrs. C. A. Dunham, of Burlington. The last two are earnest workers in the W. C. T. U., and did good work at our last State anti-secret convention. But we seldom have more bitter and determined opposition than we have had at Kossuth from a Methodist minister, G. M. Tuttle, and two Presbyterian ministers, A. S. Leonard and E. B. Newcomb. They left the topic assigned them on the programme and turned aside to argue against the duty of the government to recognize Christ. Mr. Leonard even attempted to show from history that when nations acknowledged Christ they speedily went to ruin. Why not use such an argument against the individual recognizing Christ? Certainly this principle will apply to one as well as another.

But the argument used against the nation acknowledging Christ was, that in it were so many Jews, Unitarians and infidels that it would be unjust to recognize One in whom they did not believe. But can Christians consistently take part in a government which excludes Christ? Suppose, for illustration, a convention assembles. In it are a number of Jews, infidels and Unitarians. Christ stands at the door asking admission, but is refused because some of his enemies are inside. Could a friend of Christ consistently remain a member of that convention? This objection is the one frequently raised by the ministers who are members of Christ-excluding lodges. I am convinced that the same principle excluding Christ from Masonic lodges, excludes him also from the United States Constitution.

In my three years' experience in the National Reform field, I have yet to find a Masonic minister who is a reliable, intelligent friend of the movement. Mr. Tuttle who antagonized our cause so bitterly at Kossuth, was a delegate once to a national reform convention in Chicago, and went home and expressed his sympathy with the movement. He attended Mr. Ronayne's expositions of Masonry at Morning Sun, and was heard to remark during the course of the lecture, "If he will let me off I will promise never to join the Masons." Yet strange to say a few years after he joined the lodge at Winfield, Iowa. In our last State convention a seceded Mason described before a large audience how he had assisted in imposing the oaths and horrid penalties of Masonry on their professed minister of Christ.

Two ladies brought up from childhood in Mr. Leonard's congregation, said to me, "Do you know that it is Masonry that makes those ministers oppose your movement?"

Others in these congregations complained how their churches were declining, how they were almost deserted by the young men; how, when they had a revival, and young men were brought into the church, they were afterward beguiled into the lodges, and then they were lost to the church.

Mediapolis is one of the worst lodge-ridden of towns. The Methodist and Presbyterian churches there are crawling with them. The former pastor of the Presbyterian church, Mr. Martin, was an Anti-mason. He allowed Prof. C. A. Blanchard to lecture in his church. He was the best friend of National Reform we have found among the Presbyterian ministers of Iowa. But he voted for Mr. St. John and soon after had to give up his congregation.

We are more and more convinced that our National Reform work in laboring to enthrone Christ in the national conscience has no more determined enemy to fight than Masonry. This false religion is a conspiracy against Christ. It rules him out of its government for the same reason that many oppose his recognition in the Constitution of the United States, for fear some Jews, Unitarians and infidels would be offended. This is simply bowing to the mob who shouted, "Away with him! away with him! Crucify him! crucify him!" and denying the now exalted King whose right it is to reign.

M. A. GAULT.

A SIGNIFICANT MOVEMENT IN TENNESSEE.

MEMPHIS, Tenn., July 16, 1885.

EDITOR CYNOSURE:—Probably no town or city in the United States can boast of more societies for "benevolent" purposes than Memphis, among the colored people—men's societies, women's societies, children's societies. That much good is done there is no doubt, in care of the sick and burial of the dead, but if credible witness may tell the story there is good reason to conclude that the evil far exceeds the good. The work attempted can doubtless be done in some other way, and at much less cost to the people.

But it seems that now if ever, the time has come for a revolution on the society question here. A year or more ago, a Baptist pastor, an intelligent and able leader in his church, came out boldly from adherence to Masonry, and told his people his reasons in public lectures. It cost him in popularity but he has persevered. Recently he found that while the church was dragging heavily under its debt and failing to meet its obligations (the pastor himself being personally responsible for several thousand dollars until the church could relieve him,) quite a number of the members, men especially, were devoting time and money to keep up standing in secret orders. The pastor, faithful to his convictions, told the church that he desired such members to do one of three things—(1) Abandon the societies and sustain the church; or (2) give up connection with the church and remain in the lodge; or (3) dismiss him from the pastorate.

A meeting of the interested parties (some twenty-five persons) was called, and half of those present were in favor of the last proposition; the chairman's casting vote turned the scales the other way. But this was not the church. The pastor's hold upon the majority of his people is strong. The end of the matter I have not heard.

Another and still more significant event is a similar movement in another Baptist church of over 500 members. The pastor, until recently, was a prominent member of nearly every society to which he was eligible. When sick last summer his income from the various societies was $48 per month. I have the statement at first hand. He has, therefore, created no small stir by openly declaring his conviction of the false practices, and great evils propagated by these fraternities. He is convinced that the church and world have locked arms in them, and his people have heard from him in no muffled tone his decision to "come out" and to bring them out. A meeting has been held inaugurating a system of mutual aid within the church, not in the name of a society, but as the church, and every church member may share in the plan if he will. At the first meeting about eighty members of the church signed the agreement, viz: to pay $1.00 each annually and twenty-five cents per month to form and maintain a mutual aid fund. In other words an organized plan for carrying out the work which the church ought to do.

That this movement will call down the wrath of men both in and out of the church, and secret vengeance, there is no doubt. These pastors are as intelligent men and as associate editors of a paper in the interest of the Baptist church and as prominent pastors, they have been committing themselves to the advocacy of needed reforms, and when we consider that they depend for a living upon the people, many of whom in these societies are so easily led by a love of parade, the glitter of regalia, and high-sounding titles of honor, to say nothing of the gains in money to many of these titled "men of degrees," surely this is a work of the Holy Spirit, and moral courage is not wanting in these pastors. May God help them and all of us.

Yesterday a Methodist pastor told me of his convictions on these things. He is a member of the lodge; has spoken against the evil practices, and so keenly did he feel the effects that for prudence sake he has since held his peace. His mouth is closed because, as he says, "Our prominent ministers are all members of the Masons or Odd-fellows or both, and a man is not looked upon as being of much account if he is not in the lodges; and for a humble fellow like me to come out and protest openly it would soon seal my fate." In other words a man of honest purpose and clear convictions is bound (unlike the word of God, "which is not bound") and for prudence sake dare not speak the truth as he understands it, and as the fire of God burns in his soul.

Thus I might go on and tell you of the private words of ministers, intelligent and thoughtful men in these two mentioned denominations, who see and confess and deplore the evils, practiced under the name of benevolence. Families divided, poor people robbed and deluded by outward glitter and show. Religion debased by preparing souls for heaven by means of their own works. When men get their eyes opened to these things and dare to speak against them, their view of the iniquity grows so rapidly upon them and the opposition to be met is not an open, fair discussion, but secret plotting and revenge, there is great danger that harsh speaking and invective denunciation, may crowd out the spirit of love and tender faithfulness in dealing with men's souls.

But what are we to think or say when so large a part of the religious press and so many pulpits are silent on this question? Have we not the right of free discussion? Is there any other question upon which men may not speak freely? Our sense of propriety may be strong, but who does not throughout his whole nature revolt at the assumed despotism of the lodge? We are well aware that on account of its sentiment against secretism, the work of the A. M. A. meets with constant, and in the aggregate, a powerful opposition in the South, at the hands of influential leaders among our people. It may be a wise policy to quietly pursue our work refraining from those aggressive measures which will more directly array the lodge against us; but the people need light, and so long as the truth is kept back they must continue to be imposed upon by the false religion, the empty show and pretended benevolence of the secret orders.

At different times I have spoken from the pulpit, as well as in private, against secretism, but have been much in doubt as to whether the many things which ought to be said could now be borne by the people. The way grows more clear. May God give us all great wisdom and the Spirit's power.

B. A. IMES.

THE ILLINOIS CONVENTION.

GALVA, Ill., July 20th, 1885.

EDITOR CYNOSURE:—As to the holding of the State Convention in Galva, I know not what to say. I am only one, and a small one, too, and cannot speak for others. I would be more than glad to have it here; but whether enough of the good citizens would be willing to "face a frowning lodge" and support an Anti-masonic convention, to make it a success, I cannot say. The lodge is king hereabouts and whatever does not submit to its rule is cast out to be trodden under foot of men. But few seem willing to put themselves in the way of this Juggernaut car. I think the anti-secret element is not so strong here of late as in former years. Many are opposed to lodgery but don't care to have it generally known.

I have not had an opportunity as yet, of consulting with any one about this matter; and have thrown out these few hints for your consideration. I think Bro. Hinman formed a better opinion of the "anti" element here than the facts (better understood than he had opportunity to understand them) will warrant. What would be expected of the friends of the reform if the convention should meet here? Affectionately yours.

R. CANNING.

TOUCHED IN THE RIGHT SPOT.

GOODWINE, Ill., July 20, 1885.

EDITOR CYNOSURE:—My heart is moved within me when I read how Mr. Matthews and our lecturers are being treated by the Hiramites. We have fallen upon evil times—the Morgan times are being repeated and now, as then, we must meet the foe, and I hope hundreds of others will be moved as I am. So put me down $12 for the general lecture fund, being $1.00 per month for one year. Of above amount I remit $5.00 to defend Matthews, and let us not show the *white feather* but get good council, and then defend. Do you know we can show up the lodge a little better and easier on the defense? Will pay part or all of above at any time.

J. S. HICKMAN.

WHAT CHURCH CAN DO BETTER?

NEW IBERIA, LA.

EDITOR CYNOSURE:—I am actively engaged, doing my little towards teaching others the principles you urge. I have, by persuading earnestly, kept six young men from joining the Knights of Pythias and by reading to three members of the church Lev. 5: 4, 5, and explaining the same, have caused them to withdraw from the lodge. There is also another degrading lodge here called the "Tabernacle," the secrets of which I have been, as yet, unable to get into. A few of my members are yet in these lodges but I think they will quit soon. After sufficient persausion has been used we expect to be plain and ask them to "choose this day whom they will serve," and require them to give up the lodge or we will give them up.

I persuaded the pastor of a Baptist church of this place to leave his lodge and am now trying to get him to denounce it publicly from his pulpit. When I have it entirely out of my church I expect them to adopt plans by which lodgery can never again enter it. Great success to you. Yours truly,

BYRON GUNNER.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON VI, Aug. 9.—The Prophets of Baal.—1 Kings 18: 19–29.

GOLDEN TEXT.—If the Lord be God, follow him; but if Baal, then follow him. 1 Kings 18: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The undecided class is the greatest obstacle in the way of the progress of religion and true reform.* vs. 19–21. This is because (1) they are greatly in the majority, and (2) they act in the moral world like the force of inertia in the physical. Baal's open and avowed servants were few besides the thousands in Israel who were not decided whether to serve him or Jehovah. For one blatant follower of Ingersoll we shall find hundreds who halt between atheism and Christianity. The church has one Mason who glories in his Christless creed to scores who have not made up their minds that Masonry is heathenism. For one man who believes in free whisky there are thousands who want to license and "restrain" it. Nothing is so discouraging to reformers as this halting, compromising spirit on the part of the masses. The blank silence that followed his wonderful appeal must have fallen on Elijah's heart like a leaden weight. What were the angry words and threats of Ahab to this chilling indifference!

2. *Truth is never afraid to be fair even to error.* vs. 22–25. This one solitary man pitted against Baal's retinue of priests in their gorgeous vestments claims no advantage because he is only one. He can well afford to give his opponents the advantage if there is any; and if the tradition is true that they hid a man under the altar to kindle the fire, who died of suffocation, it but fitly illustrates the cunning and sophistry to which error always has to resort in a contest with truth. "The God that answereth by fire," etc. The same test applies now in the great modern contest between Christ and the Masonic Baal. The fires of the Spirit never descend on lodge altars.

3. *False worships always fail in the hour of trial.* vs. 26–29. Baalism, pure and simple, was the worship of the sun, the life-giving principle in nature. It was "the worship of the creature more than the Creator," and under this definition may include every form of popular sin. The sun was worshiped because it gave light and heat—the earth's two greatest blessings. So the numerous false deities of our more enlightened age, wealth, power, pleasure, are worshiped—for the blessings they are supposed to confer. Beginning in pure selfishness the natural end is gross materialism. The *visible* manifestation of Baalism to-day is in the Masonic lodge. Men join it for the same reason that an ancient Israelite joined himself to Baal—for personal benefit and advantage. But who ever heard of Masonry comforting the soul on a dying bed or helping it bear up under the stress of agonizing sorrow? Yet these are the real test hours, and terrible is that silence when the worshiper of a false god, no matter by what name it may be called, cries out in bitter extremity, and finds like Baal's priests that "there is neither voice nor any to answer, nor any that regard."

LIGHT FROM THE WORD.

Do the indifferent try God's patience most? Rev. 3: 16. How is the insufficiency of false worships shown? Is. 45: 9–20; Psa. 115: 5–8. What form of idolatry is especially common at the present day? Col. 3: 5; Eph. 5: 5.

"The prophets of Baal." Not persons who foretold the future, but declaimers, who uttered in wild frenzy their agitating thoughts and emotions, they were the teachers of the false religion, and those who performed the idolatrous rites of worship.

"Prophets of the groves." Rather, of Ashtoreth, the Phenician Venus.

"Which eat at Jezebel's table." I should think the words mean, that these four hundred prophets fed daily at a common table, in or near the temple of that idol which they served, and which was provided for at the expense of Jezebel.—*Harmer's Observations.*

"How long halt ye?" The word *halt*, here, does not mean lameness merely, as some commentators give it, but, in general, a wavering, vacillating motion.—*Tayler Lewis.* The figure refers to the unsteady gait of a man who turns first toward one thing and then toward another, uncertain what direction to take.—*Todd.*

"Between two opinions." Most of the people thought that Jehovah was God, and Baal was God too. No, said the prophet, this will not do. There are *two* opinions; they are two contradictory things. "I will build in my house," says one, "an altar for Jehovah here, and an altar for Baal there. I am of one opinion; I believe both to be God." "No," says Elijah, "they are two; you cannot unite them." Have I not many here who say, "I am worldly, but I am religious too? May I not be a good churchman, or a right good dissenter, and be a man of the world too?" Mark Antony yoked two lions to his chariot; but there are two lions no man ever yoked together yet, —the Lion of the tribe of Judah and the lion of the pit.—*Spurgeon.*

"I only, remain a prophet of the Lord." A true rendering brings out the sense very clearly: I still remain a prophet of the Lord, though standing alone by myself, whilst Baal's prophets are four hundred and fifty men. He simply puts his single self in contrast with their number.—*Tayler Lewis.*

"On Carmel's crown now swarms a countless throng,
With one brave soul to stand for God 'gainst millions in the wrong." —*Taylor.*

"And put no fire under." There could be no trickery on their part, for (1) Elijah was watching; (2) the people were in no mood to be trifled with now, in the height of the famine; (3) the prophets of Baal were called on unexpectedly and were away from their temple, so that they could not prearrange anything. So the magicians of Pharaoh failed in their attempts to imitate the miracles of Moses the first time they had no previous notice of the miracle and its nature.—*Peloubet.*

"As to Baal." (1) Baal claimed to be the Sun-god and Lord of the elements and forces of nature, and therefore, if this was true, he of all idols could send fire from heaven. (2) They were to make the attempt in the full power of the noontide rays. (3) If he could work this miracle then he was able to bring rain, and the famine continued from no want of power on his part. (4) The coming down of fire from heaven to consume the sacrifice was regarded as the token of the acceptance of the sacrifice.

"As to Jehovah." (1) Jehovah claimed to be the Creator of heaven and earth. (2) Fire is the best symbol of spiritual existence; visible, and yet not material; near, and yet unapproachable. (3) It is warming and cheering. (4) It is the enlightener of the world. (5) It is pure. (6) It consumes, as God consumes evil. (7) Hence God had, in Israel's past history, identified himself with this token (Lev. 9: 24; 1 Chron. 21: 26; 2 Chron. 7: 1). In later ages fire was the symbol of the *Holy Spirit's* work and power, as on Pentecost (see Acts 2: 1–3; Deut. 4: 24; Matt. 3: 11; Mal. 3: 2; Ex. 13: 21; John 1: 9).—*Pel.*

"O Baal, hear us." This was not the substance of their prayer, but their prayer itself. They repeated it endlessly, as is the custom in heathen worship (Matt. 6: 7; Acts 19: 34).—*Todd.* It has a parallel in the conduct of the Greeks of Ephesus (Acts 19: 34). But we are not to suppose that no other words were uttered but these. "O Baal, hear us" probably floated on the air as the refrain of a long and varied hymn of supplication.—*Cook.* In the drama of Æschylus, entitled *Persæ*, line 667, the chorus of Persian elders call upon *Balen* very much as here they invoke Baal: "Baalin, ancient Baalin, come, oh, come." It was in the great distress at the battle of Salamis, very much as Jezebel's prophets are distressed here.—*Taylor Lewis.*

"Cry aloud; for he is a god." The force of this expression seems to be, "Cry on, only cry louder, and then you will make him hear; for surely he is a god; surely you are not mistaken in so regarding him; he is not a mere name, a nonentity; and he will hearken." The object of the irony is two-fold,—to stimulate the priests to greater exertions, and so make the failure more complete, and to suggest to the people that such failure will prove absolutely that Baal is no god.—*Cook.*

"Nor any to answer; nor any that regarded." They were praying to an idol, and no real answer could come. So sinners will appeal in vain to their idols for help. A time is coming that will test every one's faith. Those who have made an idol of sin and worldly pleasure, will look in vain for deliverance when sorrow comes, or sickness; when death draws near, when eternity is at hand,—infidelity, profligates, the gay world, frivolous companions, wealth badly got, or badly hoarded, all will be silent to the appeal of despair. "There is neither voice, nor any to answer, nor any that regarded."—*Newman Hall in S. S. Times.*

TAKE HEED HOW YE READ.

There were, says the New York *Witness*, no newspapers and few books and scarcely any readers in our Lord's time. Had it been otherwise, his disciples would doubtless have been warned to exercise judgment in reading as well as in hearing.

No book or paper is worth reading at all that is not worth reading thoughtfully. The man or woman who forms the habit of skimming over a great deal of matter every day without the least effort to remember or to think out what is read, must expect to have an unsatisfied, if not discontented, mind. The mind needs food as well as the body, and like the body it can only absorb what it has first digested.

Reading-matter should be carefully selected and then read carefully. Choose a good newspaper, for instance, and when you have got through an article, think over it a little before going on to the next. With such care every reader of the *Cynosure* will in the course of the year have stored up a history of the time, with the bearing and influence of leading events upon the kingdom of Christ—a store of information and reflection of greatest value.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F.W. Capwell, New York; E.W. Kirby, Pennsylvania; N. Stratton, Illinois; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts; P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needles, Missouri; S. P. Poole, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Coustableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

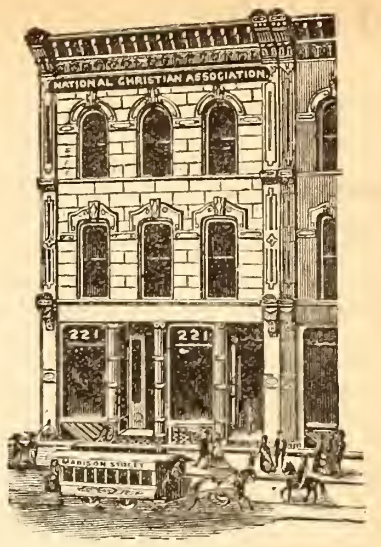
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

☞ Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.
REC. SEC'Y.—W. I. Phillips.
COR. SEC'Y and GENEAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D
SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 30, 1885.

The keenest truth uttered last fall prior to President Cleveland's election was this: "The men who made the Republican party are in their graves; those whom the Republican party made are in power."

Prohibitionists who visit Saratoga Springs should stop at Elmwood Hall, Dr. Emory Potter, 48 Front street. The house is well kept, the company agreeable and prices reasonable: and there prohibition "hangs out her banner on the outward wall." The reception room is adorned with the pictures of St. John, Neal Dow, Frances Williard, etc. The house is in the midst of the "Springs."

Two-thirds of the census population of the United States loathe the lodge or at least are opposed to it. The Prohibition party will uever succeed part secret and part open. Like "the legs of the lame," its supports are "not equal;" and the hidden part will betray the open part in the hour of conflict. If we can reach and bring over those prohibitionists who are with the American platform in heart and in understanding within the three years before the canvas of 1888, St. John will bring the whole of his party to us; and one of the old parties will accept our principles for the sake of our votes, as they accepted the Free Soil principles in 1848–52–56, and selfishness will complete what the fear of God has begun.

EDITORIAL CORRESPONDENCE.

"CLIFF SEAT," July 17, 1885.

DEAR CYNOSURE:—I am here in the borders of the Adirondacks, at Joseph Cook's, four miles back of Ticonderoga. Last night the thermometer was high in the nineties. This morning a cool, sweet breeze comes over Lake Champlain bringing memories as sweet as Ossian has it: "Like the memories of joys that are past; pleasant though mournful to the soul." My eldest and youngest brothers went to rest, laid down to sleep, in these mountains near where I am writing in one of the towers which surmount Mr. Joseph Cook's house, which is a new one built by himself on the farm where he was born. His honored father lived to see and rejoice in the honors, and, what is better, the piety of his son, and was buried here within a year, at his own request holding an Episcopal prayerbook in his hand. His good and godly mother is still here, lingering like a belated angel behind her mate.

I could wish that the angel who took Ezekiel by the hair of his head and carried him to Jerusalem to show him the lodge worships in the temple, (Ezek. 8: 3.) would condescend to bring every reader of the *Cynosure* to this tower in which I am writing, and give each of them a view of the scene which surrounds me. The road creeps along on the east side of the valley close by the upland. The venerable beeches and hemlocks, which stood here when the French under Montcalm held the valley of this lake, are here still, and the springs which gush from the hillsides are sweet as ever. On the west, the farm slopes down, down, across a beautiful valley and the tall mountains rise beyond it, a regular Sierra, each capped with its separate summit of green trees; and, indeed, all nature looks her lovcliest. The contrast between a landscape here where

"John Brown's body lies a mouldering in his grave;"

and a mountain scene in California or this side, is beyond words to paint. The Rocky Mountains are Asiatic, bald and barren. Their valleys are deserts, covered with sage brush and eactus; and although there are oases, especially up near the snow line, where forests hide in canons for fear of being blown down by the winds and tempests, as a whole, from Oregon to Mexico, the plateau of the Rocky Mountains is, like Cabul of the Bible, a land which "The Almighty hath cursed." I traveled over that region from April to November without seeing so much rain fall as would wet through a man's shirt sleeves if his coat were off. Here on both sides of the lake the mountains are all green, and the whole region might properly be named *Verd Mont.*

But to return to Mr. Cook, who is called "Rev." because educated at Andover and licensed to preach, though never ordained. The reading, thinking portion of the United States already know this gentleman so well that the *Cynosure* needs give no description of him. He has lectured around the globe; and as Ledyard said of the wolves, foxes, natives, and rocks of Lake Baikal, they all understood French, so I presume they all know the voice and comprehend in some measure, the ideas of Joseph Cook, who is born to say what he thinks on questions which agitate the mind of the American masses. His fort is to "strike where the iron is hot," rather than like Cromwell, Garrison, Phillips, and O'Connell, to "make the iron hot by striking." Like Gov. St. John, and every true American, he abhors the secret lodge system, and is at no pains to conceal his opinions, but has not yet struck it with his sledge-hammer rhetoric, as both he and St. John, I believe, will one day do, and that I trust before long.

There is to be here, on the old fort ground at Ticonderoga, a convention of Prohibitionists in a few weeks. Mr. Cook is replenishing his magazine for that battle-day. He has a fine, clear spring, and a summer-house by it, a little way down in these fine old woods, and on his desk in that summer-house, he has already forged out some thuuder-bolts for this Ticonderoga Prohibition convention.

Neither Cook nor St. John, when they have taken a step forward, take a backward step to balance it, which cannot be said of some who consider themselves Prohibition leaders. They should learn as Canning said, "Nothing is so silly as cunning." Demosthenes could rouse all Greece to rush to war on Phillip; but when given a battalion to confront the enemy, he ran away like a poltroon. So those who loathe the lodge, and see that the curse and certain dissolution of the Prohibition party is that it is part secret and part open; and that its temperance work will be woven like the web of Penelope, the wife of Ulysses, who

"By night unravelled what the day had done,"

and yet fear to draw the line and compel a separation or dissolution of the secret wing.

Many intelligent temperance workers, setting party aside, know as well as we do that Good Templarism is a natural born child of the mother-lodge; and further, that Masonic Prohibitionists in the heat of battle, are sworn to go over to Masonic brewers and distillers, or have their throats cut as Masonic traitors.

SARATOGA SPRINGS, July 20, 1885.—From Ticonderoga, on Saturday, I "went with the multitude" up through Lake George, the only lake into whose waters steep mountains plunged their feet every foot of its length, so that its sides are literally

"Rook-ribbed and ancient as the sun."

Yesterday, Sabbath, I addressed, by request, the W. C. T. U. in the Lower Town Hall in this place; and, notice being given, I preached earnestly against the lodge to an attentive congregation in the Free Methodist church (Bro. A. Smith, pastor) at night.

At Ticonderoga I saw the prime movers of the Old Fort Camp-meeting, of which I send you the following clip from the New York *Voice:*

"Among the speakers already pledged to take part at the Centennial Temperance Camp-meeting at Fort Ticonderoga, N. Y., to commence August 10th, are: H. Clay Bascom, to speak August 13th; Miss Frances E. Willard, to speak August 14th; Hon. Neal Dow, to speak August 18th and 19th; and Rev. Joseph Cook, to speak August 20th. The following are pledged, with dates not yet fixed: Mrs. Mary H. Hunt, Justus Miller, and Miss Anna Gordon. Ex-Governor St. John, Mrs. Youmans, of Canada, Dr. H. M. King, of Albany, and Gen. Riley have been invited and will probably respond favorably.'

I find everywhere tokens of a steady change in popular sentiment against the Masonic lodge and its dark brood. I leave this morning for New York and Brooklyn.

THE AMERICAN MISSIONARY ASSOCIATION.

BROOKLYN, N. Y., July 22, 1885.

Last Sabbath forenoon I heard a sermon in the New England Congregational church, Saratoga, from Henry S. De Forest, president of Talladega College, Alabama. That college was founded by the American Missionary Association, in 1867, and chartered in 1868. President De Forest plead feelingly for the ex-slaves, and dwelt largely on their cruel wrongs which entitled them to our commiseration and aid. I have been in Saratoga when the same sermon would have been mobbed. This fact yields one consolation. The hope that a few years will work as great a change in public sentiment concerning the lodge, which upheld slavery and organized the war. But it makes one sick to see a college president, fresh from Alabama, shy all allusion to the worst enemy the black people have, while so eloquent on their past wrongs which are now unpopular, and so fashionable to condemn.

Awhile since, the writer attended a meeting of colored ministers in Washington, D. C., Episcopal, Presbyterian, Methodist, and Baptist. A half-brother of Thos. S. Grimke was one of them; and they were all able men. They all agreed that secret societies were the worst curse of the colored population: starving pastors and wives, and by their finery and titles handing them over to popery. J. B.

POLITICAL TEMPERANCE.

Thurlow Weed, long inured to relying on political expedience to carry correct principles, gave in to the "high license craze" and wine-growing as a cure for natural intemperance. Of course as a sincere advocate of temperance he could not fail to be inconsistent with himself.

He says: "We have urged a law * * * exacting such sums for licenses as would shut up cheap groggeries and make distillers and liquor dealers liable for the support of inebriates and their impoverished families. Popular sentiment would sustain such a law." (*Life, vol. II., p. 153.*) "Let California, Kansas, and other States whose soils are adapted to grape culture, turn their industries in that direction and the practical remedy for intemperance will soon be reached" (p. 154). Now look a little farther on the same page and you find Mr. Weed uttering himself thus: "Intemperance, while it reaches all classes, is most fatal and most pervading with the poor, upon whom the curse rests most heavily. The shortest and surest remedy and relief for this most numerous class of victims is to place the cause [intoxicating drink] beyond their reach;" that is, enforced prohibition for "the most numerous class." This is the philosophy of a life-long politician who "lost all patience with the Neal Dow school of reformers" (p. 153), and whose cardinal principle was "popular opinion" as the last and sole hope of reform. License for the rich and respectable, and prohibition for the masses. Yet Mr. Weed was a good and sincere, though inconsistent, man, who loved the Moody hymns.

HIRAM ABIFF OR KINARAHINGAN.

The lodges of Chicago call their deity by one, those of Borneo barbarians by the other name. What better is one than the other? In what particular virtue does the paganism of one surpass that of the other? Our vote is for the tribes of the jungle. The account of the English gentleman given below (was he a seceder?) has no blood-chilling oaths, no frightful tests, no shameful indecency, no penalties of death by horrid and savage means: the ceremony is simple, inexpensive, and does not need the lying assurance that nobody's religion or politics are to be meddled with.

In the *Century* for July Joseph Hatton, editor of a London daily, writes of the remarkable life and scientific achievements of his son Frank, who died from an accidental gun-shot wound, in his twenty-second year, while leading an exploring expedition in the wild interior of the island of Borneo. The interesting sketch contains portions of the young man's diary, in which appears an account of his initiation into a native lodge. The account is to be commended to the Christian Masons (so-called) who may improve their own idolatrous worship by following the model of the heathen of Borneo:

"On the 4th of April I was initiated into the brotherhood of the Bendowen Dusuns. The old men and all the tribe having assembled, the ceremonies began. First the jungle was cleared for about twenty yards, and then a hole was dug about a foot deep, in which was placed a large water-jar. In this country these jars are of enormous value: $30, $40, and $100 worth of gutta being given for a single jar. The bottom of the jar in question was knocked out, so as to render it useless in future. The clay taken out to make the hole was thrown into the jar, and now the 'old men' began to declaim, 'Oh, Kinarahingan, hear us!'—a loud shout to the Kinarahingan. The sound echoed away down the valleys, and as it died a stone was placed near the jar. Then for half an hour the old men declared by fire (which was represented by a burning stick), by water (which was brought in a bamboo and poured into the jar), and by earth, that they would be true to all white men. A sumpitum was then fetched, and an arrow shot into the air to summon the Kinarahingan. We now placed our four guns, which were all the arms my party of eight mustered, on the mouth of the jar, and each put a hand in and took a little clay out and put it away. Finally several volleys were shot over the place, and the ceremony terminated."

—The *Gospel Messenger* of Huntingdon, Pa., has been publishing a series of articles on the lodge from the pen of a correspondent. They are plainly written but earnest, logical and Christian.

—We were cheered a few days since by a letter from Bro. W. E. Hibberd, of No. 71 East 108th street, New York, who kept a Bible stand in the

Centennial Exposition, Philadelphia, near to the *Cynosure* stand, and not only showed brethren Freeman and Hodge warm sympathy, but actual deeds of good service toward the latter in assisting him in some dispute with the authorities, brought about by the unpopular nature of his work.

—While the *Cynosure* was waiting with some patience for the customary report from the secretary of the late Ohio Convention at Cedarville, behold Bro. Sproull, the Reformed Presbyterian pastor at that place, and faithful correspondent of the *Christian Nation*, sends a first report thither and we copy elsewhere. There are some advantages in this plan, if it is a trifle annoying—the good report has two companies of readers instead of one.

—A. L. Blowers takes advantage of the great bargains in books offered in connection with new subscribers to the *Cynosure* and sends three subscriptions, each for three months. A letter from Oxford, Kansas, shows also a due appreciation of the offer, and expresses a hope for new subscribers by the means. Camp meetings are now being held. Let them be wisely cultivated for our literature.

—Mrs. S. McConnoughey, of Atkinson, Ill., writes of a pleasant picnic in that vicinity on the 4th of July, at which ex-Governor St. John was toasted in very complimentary terms. The great temperance advocate is doing some of the best work of his life this season, lecturing continually for prohibition, and he can make no new engagements until after January next.

—Bibulous Freemasons sometimes have vexatious experiences in such prohibition States as Iowa. Note the following from the Birmingham *Free Press:*

How easy it is for an anti to "take in" a Hiramite! Last Monday Sy. Anderson was talking with a stranger, who was traveling westward and said to him: "You seem to be traveling west." "Yes," he replied, "but sometimes I travel *east*." "You found it a pretty rough road in the *east*, didn't you?" says Sy. "Yes," was the reply. "I have sat in the east, was made a Mason and raised from a dead level to a living perpendicular in Michigan in 1831, but have not been in the lodge for ten years and am somewhat rusty. Can you tell me, on the square, for I see you are a Mason, where I can get some lager beer?"

—Dr. W. G. Waddle, of New Athens, O., corrects an inadvertence in one of our notices of the Wheeling Presbytery Memorial: "The Memorial of Wheeling Presbytery to the late U. P. General Assembly, came from the hand and heart of Rev. Robert G. Wallace, of Bellaire, Ohio. In the *Cynosure* of May 28th, Rev. John Williamson, an excellent brother of Sidney Presbytery, was reported as its mover." Bro. Wallace has not been very prominent in our anti-secret reform, but the conception of the memorial was noble and comprehensive. Few—far too few—ministers in any denomination seem to have penetrated so clearly the designs of the adversary against the churches through the secret lodge, and still more rare are those who dare to propose a remedy so effective and sure.

—The letter from pastor Imes of the Congregational church, Memphis, Tenn., concerning the secret society plague among the colored churches of that city, will be read with intense interest. Such experiences with the lodge we have good reason to believe are not isolated or infrequent in the South; and they call loudly upon us to delay no longer in sending capable men to their aid. The N. C. A. Board has voted to support an agent in that field this year and appointed Bro. H. H. Hinman, who entered it first with such success. Bro. Hinman has not yet accepted the appointment, but we hope the way may open for him very soon. The time to help the colored churches against this foe is NOW. Another year's delay may be an incalculable loss to the cause of Christ among them.

PERSONAL.

—Pres. J. Blanchard expects to return from the East this week.

—Secretary Stoddard preached for the College church, Wheaton, last Sabbath.

—President C. A. Blanchard took train last Wednesday night for Southwestern Iowa, where he has a number of engagements to speak on the reform at College Springs, Blanchard, and other points.

—Elder J. F. Browne, of Berea College, Ky., will be glad to speak at several points on his way to the Training School at Wheaton. See his notice on the 13th page. Bro. Browne never fails to interest his audiences. Let there be a quick and hearty response to his notice.

—Bro. James Robinson, of Aurora, during a short call last week, spoke favorably of the Illinois State convention being held in that place this fall. Mrs. Dr. Weede, of Monmouth, a working member of the State Executive committee writes favorably of Galva.

—Pastor James I. Welo, of one of our Chicago Norwegian churches, is appointed to prepare a thesis on the secret societies and their baleful influence upon the churches, to be read at one of the regular gatherings of the Lutheran pastors of that nationality. There is considerable interest awakening among the churches upon this important subject.

—Dr. Billy J. Clark, who prompted Lebbeus Armstrong to the founding of the first temperance society in America, as related last week, was related to our own George W. Clark. He was a Freemason in early life but seceded like his pastor—another link in the chain that binds Anti-masonry to the temperance reform.

—Bro. W. B. Stoddard, New York State agent, has been engaged in other labors during the season, but proposes to take the field again this fall, possibly in Ohio, as the friends of that State are corresponding with him. He will attend the Lecturer's Training School, where he will be able to give some instruction on canvassing, as he is one of the most successful workers in that line.

WASHINGTON LETTER.

DEAR CYNOSURE:—The intense heat of the last few weeks, if it has not driven away the office-seekers, has at least greatly diminished the attendance on the churches and many of the city pastors have left or are about to leave for their summer vacations. Not so the irregular workers. At the jail, the hospitals, almshouses, on the street, at Market Space, at the Central Mission, 909 Pennsylvania Ave., and at the corner of 4th and L. streets, N. W., the work of evangelization goes on regardless of the heat (and in some of these places six days in a week) without sectarian friction and with the happiest results.

The street meetings usually continue two hours and a large company stand quiet and attentive on the pavement. There has been no occasion for police protection, and one of our most able and efficient street preachers is a member of the police force. What a blessing it would be if they were all like-minded! This movement has drawn out and united the best elements in the churches, and is doing much for the good of that great multitude whose resort is the theatre, the saloon and beer gardens, but who never visit the churches.

The President and his household set the example of a pretty regular attendance at the First Presbyterian church. The President was so well pleased with the able discourse of Dr. Sunderland July 5th, that he secured a copy and had a considerable edition published. This was certainly complimentary to his pastor and in the main deservedly so. On the other hand the doctor has been greatly annoyed by a report widely circulated that while President Cleveland went a-fishing on Sunday he preached a sermon in his justification. It is but just to say that both parts of the story were without foundation. Nevertheless there were a few dead flies in the pot of ointment that the doctor brought to his sanctuary. Speaking of the twin relics of barbarism, he said that one was dead and but one (polygamy) survived. The doctor should remember that there are in this city three temples for heathen (Masonic) worship. In all of them as well as in the lodges, which outnumber the churches, there is confessedly a continued repetition of the ceremonials, the sun-worshipers, and that, in the language of the ablest and most distinguished advocate of the order, Masonry is a philosophical development of the ancient sun-worship." Dr. Sunderland knows too much of the inside of this institution to have wholly ignored its wickedness.

The failure to mention in a patriotic discourse the great danger and affliction from our 1,200 liquor saloons, was a short-coming to be regretted, but when he compared the Chinaman to a stone in the stomach that cannot be assimilated, he did great wrong to his Mongolian brother. The bitter hostility against the Chinese has been manifested as much to their naturalization as to their temporary residence. All men can be assimilated not simply to the body politic, but to a much nearer and better relation, a brotherhood in Christ. The power to secure this is the Gospel which the doctor preaches, and Chinamen are just as amenable to it as others.

The visit of the Mexican editors is just now the all-absorbing topic. They seem to be an able and cultured body of gentlemen and ladies, and it is hoped that their visit will be a blessing to both countries.

As I write the bell of the Metropolitan church is tolled. This is followed by a dirge from the chimes. I look out and the flag on the government building opposite is at half mast. In a few moments the streets resound with the cry of the newsboys: "Extra paper. General Grant is dead." Though not unexpected it falls on the ear of the people as a national calamity. May it be overruled for the good of the nation.

H. H. HINMAN.

THE NATIONAL EDUCATIONAL ASSOCIATION.

SARATOGA SPRINGS, July 18th, 1885.

DEAR CYNOSURE:—The great national gathering of teachers here has come and gone. As compared with the one at Madison, Wisconsin, last year, it was greatly lacking both in numbers and in enthusiasm, yet it was truly national both in numbers and in the vast area from which they came, nearly or quite every State having its representative and some of them a large number.

The general plan of the meeting was to have all meet together in the morning, and, after opening with prayer, carefully prepared papers, some of which were of great value, were presented and discussed by what were supposed to be the ablest men and women in the particular line of thought under consideration. The afternoon was given up to the departments, eight in number, which were conducted much in the same way as the general meetings, except that the discussions were thrown open to any who wished to take part. In the evening a general meeting was held similar to those in the morning, except that the first one was given to the addresses of welcome and replies to the same, the third to a lecture on the "Coral Islands" by the superintendent of the American Museum of Natural History, New York City, and the last, after completing the routine business, to short speeches from representative educators of different sections of our great country. Among these the most touching, perhaps, was a plea for national aid for education in the South by the Superintendent of Schools of North Carolina. The speaker said that the people of his State were as a rule, at the close of the war, poor, and although their condition was much improved they were still in straitened circumstances. Two-fifths of the people of his State were colored. The whites had ninety-nine hundredths of the property to-day, and had to pay taxes to educate both races, which as yet had to be educated in separate schools. The cases were exceptional where schools could be kept up more than three months in the year.

A young man represented the Lone Star State. He said that the great State of Texas was divided into districts, and in each of these a training-school for teachers was in session at the very time of the national meeting; nine-tenths of the teachers of the State were in attendance upon these, which attendance was compulsory. If the next meeting of the Association were at Topeka, Kansas, a large number of Texas teachers would attend, even though they had to pay full fare as now. The lowest wages paid to teachers in Galveston, Texas, was sixty-five dollars per month, which was something more than an average in the State.

Time will not permit me to notice at length the papers presented, and yet I cannot refrain from a brief mention of one by Prof. Fallows of Iowa City on the "Practical Value of a College Education." He showed that one-half of one per cent of our population graduate from college; that taking the different departments of our national government from the lower house of Congress to the highest office in the gift of the people, this one-half of one per cent of the people have filled from 41 to 81 per cent of official positions; that counting the office of Chief Justice the highest, the higher the office the larger the per cent of college graduates; that of non-graduates that fill official positions, the age at the time of reaching such positions is ten years greater than that of graduates, thus showing that a college course gives men not only a greater share of the prizes in life, but enables them to enjoy them for a much longer period; thus overwhelmingly did the writer stamp out the assertion of the newspapers and of the would-be "practical educational" men that a college diploma, as a token of preparation for the practical every-day business of life, has no value.

The West bid high for the next meeting of the Association, and the rival points are Topeka, Kansas, and Denver, Colorado. The body having the settlement of the matter are as yet evenly divided between the two, with the chances in favor of Topeka. The governor and State officers of Kansas and the educational bodies of three States have petitioned for the meeting at that point. The other attractions at Saratoga seem to detract from the success of a meeting at that point, and perhaps even more than these, the lack of Western zeal and enthusiasm contribute to the same result.

The stream of summer travel has just fairly turned towards Saratoga. The arrivals on the second day before our departure numbered 4,000.

(*Continued on 12th page.*)

THE HOME.

THE HERITAGE.

The rich man's son inherits lands,
And piles of brick, and stone, and gold,
And he inherits soft, white hands,
And tender flesh that feels the cold,
Nor dares to wear a garment old;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn,
A breath may burst his bubble shares,
And soft, white hands could hardly earn
A living that would serve his turn;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits wants,
His stomach craves for dainty fare;
With sated heart, he hears the pants
Of toiling hinds with brown arms bare,
And wearies in his easy chair;
A heritage, it seems to me,
One scarce would wish to hold in fee

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part,
In every useful toil and art,
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart that in his labor sings;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
A patience learned by being poor,
Courage, if sorrow comes, to bear it,
A fellow-feeling that is sure
To make the outcast bless his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O rich mans'! son there is a toll,
That with all others level stands:
Large charity doth never soil,
But only whiten, soft, white hands,—
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O poor man's son! scorn not thy state;
There is worse weariness than thine,
In merely being rich and great;
Toil only gives the soul to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both children of the same dear God,
Prove title to your heirship vast,
By record to a well-filled past;
A heritage, it seems to me,
Well worth a life to hold in fee.

—*James Russell Lowell.*

CLUBTOWN.

AN INCIDENT IN A YOUNG PREACHER'S EXPERIENCE.

His head throbbed painfully, his pulse was high, the heat of the room oppressive. All was sunshine and bloom without; the farmers were busy in the fields, the world seemed bright. He left the room and sauntered down the road, not knowing nor caring much whither he was going. He overtook two ragged urchins fighting. He began to talk with them and they became interested. He told about little boys who swore and became bad men, and good boys who went to Sabbath-school and grew up to be good men. They did not know that it was wrong to swear, nor much about God, the Bible, or the Sabbath. Their shyness worn off, they asked questions and took in the replies. They walked on with him. Soon they reached a cluster of miserable little huts, with plenty of long-eared, lank dogs, cadaverous fowls, squealing swine, and miserably clothed, unwashed, ugly-looking beings, and half-naked children that seemed fit companions.

The urchins pompously led the way to the open door, and exultantly exclaimed: "Here's the man what talks good." They looked; the man swore and ordered him away; the woman swore and stamped her foot; a hideous old woman swore and screamed; the dozen children set up a deafening yell, the dogs barked and snapped, the pigs squealed, the hens clacked, all in the front room! For a moment bedlam reigned, and the prospect was forbidding enough. A few calm words from the young man brought peace to the troubled household. The room was the worst place he had ever seen human beings dwelling in.

Mr. Henry (as we will call him) said that he had recently come to preach in the white church in the village, and wanted to become acquainted with the people in their homes. The old woman interrupted him with an oath. "Wall, ye've jist come to the wrong place, I kin tell ye. Don't you mock us (shaking her fist threateningly) by calling us yer pepel. What ye've cum here for? We's don't want the likes av ye here. Ye git out."

"I am right in calling you my people, if you'll be my people, come to hear me preach and let me come to your house to talk and pray with you. I see that you are poor, so am I. But Christ preached the Gospel to the poor, and so do I."

The old man speaks up: "That's it. Ha! ha! say that agin. That's old Parson Brown out an' out, jist his talk zackly, twenty years agone, when I heard them things. Them's my sentiments. Never mind the old woman, she's half crazy. Talk on, ole chap, talk on."

Mr. Henry began to talk again, when a man suddenly darkened the door with another growling dog, but on seeing a stranger rushed off like a deer.

"Ye fool, cum in, this 'ere man's big, he's a gospel spouter, he's dune ye gude; cum in." And she runs out after him across the road to a haystack, but he don't "cum." She calls back, "I's got him caged."

So Mr. Henry went out, followed by all the human crew, and sits down upon the hay, soon to find himself surrounded by a score of human beings hungering for the Word. He opens his Testament and preaches the truth as it is in Jesus, simple, fresh, unadulterated by worldly wisdom, science or metaphors. Never was a more interested audience in cathedral with lofty ceilings and colored windows and flashing chandeliers, than that little, ragged, ignorant crowd by the haystack. At first some jeered and swore and threatened, only to be silenced by the old woman who was a tyrant mistress. After two hours' talking and reading he proposed prayer, and they all knelt with him most reverently. As he petitioned the throne of grace for their instruction and salvation, they were subdued to deep emotion. Some wept aloud, some groaned in deep contrition, some cried frantically for mercy.

As he rose and bade them farewell, they all gathered around and shook hands with many quaint expressions of endearment and entreaties to "cum agin soon." Returning to his boarding place he related his singular adventure. "Why they are the Prones. A more miserable set of beings never lived. They are the terror of the whole neighborhood. It's not safe to go near their place after dark, "It's known far and near as 'Clubtown,' because of their desperate character. It's a sink of iniquity. You were lucky to get away alive." Such was the intelligence he received about them.

In a few days he made a second visit, and never was a minister of the Gospel more cordially welcomed. Long and interesting was the interview. On rising to leave, the old woman says: "Can't ye cum out an' hould meetin' here some nite; we'll git a big crowd. Lots want to see ye. We don't want to cum to the big church with them stuck-up folks. They'd be skeered, so'd we. We want you all to ussel's. We's mighty poor creatures, God knows, but ye say Christ died for jist such as we, so won't ye cum?"

Who could resist such an invitation to preach the Gospel? He told them he would come up the next Sunday aiternoon if a suitable place could be obtained. After several houses were discussed and rejected as unsuitable, some one suggested a neighboring grove, and one man said that he would get the consent of the owner. On Sunday afternoon, though the heat was intense, the mercury running as high as 105 degrees in the shade, Mr. Henry and an elder of the church drove out three miles to the grove. They were happily disappointed in finding over a hundred people expectantly waiting, quietly sitting upon board seats arranged around a high platform, which were placed there by volunteer hands. Hearty were the exclamations of delight as he shook hands with them all, and then mounted the extemporized pulpit. One uncouth fellow shouted out, "Harra! we's gude as stuck-up folks now; we's got a parson an' church of our own, God bless him. Ha! ha!" with approving amens from the crowd.

Eager was their attention to his exposition of the parable of the Prodigal Son, especially as he told them about the prodigal's return, and welcome to the father's feast. Then the elder gave a short exhortation, and two or three of the rough men arose and tremblingly asked for prayers, and that he would preach some more. Several prayers were fervently offered; deep emotion prevailed; all felt the presence of a higher Being. A unanimous vote was taken to have continued services. To shorten this long story I will summarize the sequel. Mr. Henry preached in the grove every Sunday afternoon during his stay there, to increased audiences. "The Clubtown Church" became extensively celebrated, and many "stuck-up" folks from time to time came from curiosity. A Sabbath-school was organized, which comprised all the regular audience, from the gray-haired grandparents to the babe in its mother's arm. Christian ladies were found to take classes. The Presbyterian Board of Publication kindly donated a library and all necessary helps. It was named the "Henry Union Sabbath-school." "Clubtown" gradually gave way to "Henryville," and the character of the hamlet changed as much. The houses assumed a very decent appearance, the people were more tidily clothed, and arose to a height of respectability previously unknown. Blasphemy and Sabbath-breaking gave way to prayers and religious reading. Many could not read themselves, and would get some one to read aloud. They loved the grove meetings, and reverenced the young preacher. Many struggled to break off vices, and some rejoiced in practical regeneration.

Such was the work begun, and yet progressing; for this is no idle tale, no fancy sketch, but the narration of fact, with the omission of many interesting details. Who can tell the end? The amount of good accomplished? How many jewels the Judge shall on the final day count among them? What Christian need despond at the apparent barrenness of his endeavors? Should we not obey the injunction of Christ to go into the by-ways and hedges and compel the world's poor to come to the Gospel feast?—*Rev. H. Martin Kellog, in Gospel Union News.*

CHRIST ALONE.

"Sir," said a friend to John Newton, "Sir, if that man become converted and saved, then I shall despair of no one." "Sir," replied Mr. Newton, "I never have despaired of the salvation of any one since I obtained mercy myself." This reply of Mr. Newton suggests the thought that *each one of us* may with propriety doubt the saving character of his religious experience if he has never been brought with St. Paul to see and to feel that he is the chief of sinners. If one has never been so taught by the Spirit as to see himself as a great sinner and has *never* been brought to accept Christ alone as his Saviour; as there is no other way of salvation, then he is yet in his sins, without God and without a well-grounded hope in the world. M. P. N.

LITTLE BY LITTLE.

"Little by little," an acorn said,
As it slowly sank in its mossy bed,
"I am improving every day,
Hidden deep in the earth away."
Little by little, each day it grew;
Little by little, it sipped the dew;
Downward, it sent out a thread-like root,
Up in the air sprung a tiny shoot.
Day after day, and year after year,
Little by little the leaves appear;
And the slender branches spread far and wide,
Till the mighty oak is the forest's pride.

"Little by little," said a thoughtful boy,
"Moment by moment, I'll well employ,
Learning a little day by day,
And not spending all my time in play;
And still this rule in my mind shall dwell,
'Whatever I do, I'll do well.'
Little by little, I'll learn to know
The treasured wisdom of long ago;
And one of these days perhaps we'll see
That the world will be the better for me."
And do you not think that this simple plan
Made him a wise and useful man?

LIVES OF CELEBRATED MEN.

WILLIAM FAREL.

The Reformation of the sixteenth century furnished to the church many remarkable men. Three divine elements are ever seen in all heaven-born reformations, to wit, the Word, the Spirit, and the Providence of God. In the leadership of the Reformation of the sixteenth century, each of these essentials and heavenly aids contributed largely to develop and bring out heroes of noble mind and heart.

Erasmus, the ripest of scholars; Luther, of great faith and holy boldness; Melancthon, the mild logician; Zwingle, the clear expositor; Ecolampadius, the sweet-tempered and able disputant; Calvin, the systematic thinker; Bucer, the ardent advocate of Christian union; Tyndal, the persevering translator; Bilney, the fervent prince of prayer; Latimer, of conscientious fearlessness; Cranmer, the discerning

organizer; Farel, of superhuman power, all mighty men of renown, were developed in that religious overturn and reformation, and many more of equal valor and of scarcely less usefulness to the reformed church. With loving respect to their memory we would gladly present a biographical sketch of each, but can at this time only consider the last mentioned of the twelve, William Farel, the French reformer, the exemplary sufferer, and the Holy Spirit-guided preacher.

Born in Dauphiny, France, in 1489, in a quiet mountain retreat, of zealous, conscientious Roman Catholic parents, William was instructed in all the wisdom and folly of popery. "I believed," said he, "in the cross, in pilgrimages, in images, vows, and bones. What the priest holds in his hands, puts in the box, encloses, eats, and gives to be eaten is my only true God. I have no other, either in heaven or in earth." On another occasion he said: "Satan had lodged the pope, the papacy, and all that belonged to it in my heart, so that even the pope had not so much of it in himself."

Young Farel was twenty-three years of age before divine light shone into his heart and illuminated his mind. Lefevre, the quiet Christian scholar, was the agent in the hands of God of leading this fervent youth to Christ. The elderly Lefevre had himself drank of the Gospel fountain, though still clinging to the communion of Rome. Farel taking counsel only of his conscience, at once proclaimed the Gospel of Christ and salvation without the intercession of a priest. A storm of persecution broke upon his head. For twelve years that followed, with mingled joy and suffering this Christian hero faced the minions of Rome, proclaiming to his countrymen that the Word of God, and not the decrees of the church, was authority, that Jesus Christ without priest, pope or papacy was "the way, the truth, and the light." Great was this young disciple's faith. Bold as a lion, he seemed to move under the protection of God. His providences often shielded him from the malice of the papists. At last it became impossible for him longer to remain in his native land; he fled to Switzerland. Full of self-sacrificing zeal for the Master, his heart burned to do noble work for Jesus Christ. Like many another good man, he felt that the light he had received he could impart to others, but, ah! a greater light than William Farel once shone out on a dark world, "and the darkness comprehended it not." "If the Son of God," "the Sun of Righteousness,"—one who "spake as never man spake," after a three years personal ministry left behind him but a few hundred followers, how can lesser lights hope to "disciple all nations?" Alas for human zeal! If Farel made little headway in pointing his own countrymen to the Lamb of God, how shall he expect to succeed in a strange land? Thrilled with hope, delight, and love, he pressed on with his purer Gospel, climbing the mountains to his Switzerland mission.

A simple circumstance—the losing of his way—led him to feel the need of God to direct him in the smallest things—how much more in soul-saving. Thus convicted of the importance of the Holy Spirit to attend his ministry, his reliance was fully transferred from his own zeal to dependence upon the Spirit's unction.

About this time a letter of Ecolampadius to Farel also made a deep impression upon him. "It is easy," wrote the teacher of Bale, "to introduce some dogma into the ears of the hearers but to change the heart is God's own work." Luther was wont to say: "God will not aid us until we are abandoned by all." Can we not state it even more strongly? —*until we abandon ourselves.* So long as an ardent zeal, a good understanding, a fine delivery, an exemplary life, or all combined, are relied upon as the basis of success, God's hand will be withheld. Farel now went forth baptized in God. From this time onward in every place where he was called to labor a Holy Spirit power abode upon him. Whole villages and cities were evangelized by this heaven-sent man.

D'Aubigne said of him: "He pulled down and built up with equal energy. Even his life and apostleship, full of self-sacrifice, and danger, and triumph, was as effectual as were his sermons." It was said: "Farel never attacked a place however difficult of access, which he did not take." How mightily, indeed, God wrought by the hand of this man. Often the subject of mob violence, he was far more a messenger of Holy Spirit power.

At Geneva such overwhelming conviction attended his preaching "that priests were seen to throw off their vestments before the altar and cofess the Protestant creed." At Lusanne, Morat, and Neufchatel, the power of God fell like an avalanche. Neither council or mob could withstand this bold soldier of the cross, for God was with him. No threats from the authorities, no menacing, or violence of mobs could dampen his ardor. Never did Christian soldier show greater boldness in the face of the enemy. Said an historian: "To this Gospel missionary every place was a church; every stone, every bench, every platform was a pulpit." We cannot forbear giving an extract from D'Aubigne's History of the Reformation, concerning Farel's work at Neufchatel:

"No sooner did this man of small stature rise up in any place, with his pale yet sunburnt complexion, with red and uncombed beard, with sparkling eyes and expressive mouth, than the monk's labor was lost; the people collected around him, for it was the Word of God that fell from his lips. All eyes were fixed on him; with open mouth and attentive ears they hung upon his words. And scarcely did he begin to speak when—'Oh! wonderful work of God!' he himself exclaims—'this multitude believe as if it had been one soul.'"

At Vully he carried all before him. Says one writer: "His zeal can be compared only to St. Paul's, His body was small and feeble, but his activity was wholly apostolic!" for, preaching Christ on a Romish festival day at Valangin well nigh cost the reformer his life, but God providentially delivered him from the hands of an infuriate mob, just as they were about to drown him in the Seyon. Farel and his companion in labors, Boyer, were thrust into the castle dungeon, but God wrought their deliverance, though not as Paul and Silas were loosed at Philippi. Thus he continued to preach the Gospel "with the Holy Spirit sent down from heaven," gathering in every place many sheaves for the Master, mid suffering and triumph; receiving opposition that would discourage most good men, always succeeding by the power of divine grace. In the labors of men like Farel, and Fletcher, and Finney, are exemplified the mighty results of heaven-sent power.—*Bible Banner.*

TOMMY LEARNS ABOUT TOADS.

"Oh, papa, see what a great ugly toad! Do get a stick and kill him before he gets away," said little Tommy Gray, as he was walking in the garden with his father.

"Why do you wish to kill him?" asked his father.

"Oh, because he is such an ugly thing, and I am afraid he will eat up everything in the garden. You know we killed several bugs and worms which we found here last evening. I am sure this toad is much worse than they."

"We killed the bugs and worms because they were destroying our flowers and vegetables. This poor toad never destroys a plant or vegetable about the place. Besides, he is one of our best friends. These insects that are doing so much harm in our garden are just what he uses for his food. I have no doubt that he kills more of them every day than we did last evening. If you can find a live bug, place it near him and see what he will do."

Tommy looked about, and soon found three bugs, which he placed near the toad and then stood back a short distance to see the result. Soon the bugs began to move away. The toad saw them, and made a quick, forward motion of his head. He darted out his tongue and instantly drew them, one by one, into his mouth. Tommy clapped his hands with delight.

"How can such a clumsy-looking fellow use his head and tongue so nimbly?" said Tommy; and he ran off to find more food for him.

The next evening Tommy went again into the garden, and soon found the object of his search ready for his supper. At first the toad was shy, but he soon learned to sit still while Tommy placed the food near him. Then he would dart out his tongue and eat the bugs while Tommy was close by. Finding that the boy did not hurt him, he soon lost all fear and became a great pet. Tommy named him Humpy, and says he would not have him killed now for anything.—*Our Little Ones.*

TEMPERANCE.

THE PLAGUE OF NARCOTICS.

In a recent sermon Dr. Talmage said America had some as bad plagues as those of Egypt, and characterized narcotics as follows: In all ages the world has sought out some flower or herb or weed to stimulate, to alleviate, or to compose its griefs. A drink called nepenthe calmed the nerves of Greeks and Egyptians. Theban women knew how to compound it. Nepenthe passed away and next came hasheesh, manufactured from Indian hemp. Whole nations have been stimulated, narcotized, and made imbecile with the use of accursed hasheesh. Visions are conjured up, gorgeous and magnificent beyond all description, but it finally drags down body, mind and soul. I knew one of the most brilliant men in this city taken captive by this drug. Friends tried in vain to save him. First body gave way, then mind gave way. He became a raving maniac, blaspheming God into a starless eternity.

Opium is the scourge of nations. In 1861 we used 100,000 pounds. In the last year we used 553,000 pounds. In 1876 there were 255,000 opium consumers in this country. Last year there were 500,000. That is appalling. Don't think that those are merely barbaric Asiatics. Samuel Taylor Coleridge, after conquering the world, was conquered by opium. There are thousands, more women than men, who are being bound, body, mind and soul by this terrible drug. There is a great mystery about some families. You don't know why they don't get along. The opium habit is stealthy, deceitful, deathful. You can cure a hundred drunkards where you can cure one opium eater. Have you just begun it for the assuagement of physical distress? I beg you stop. The pleasure at the start will not pay for the horrors at the end. Morphia is a blessing from God for the relief of pain, but it was never intended to be prolonged for years. Statistics show that there are 80,000 opium eaters in Chicago and 20,000 in St. Louis. At that rate there are 70,000 in New York and Brooklyn.

With some hydrate of chloral is taking the place of opium. Baron Liebig knows that one chemist in Germany makes half a ton of hydrate of chloral a week. There are multitudes taken down with this drug. Look out for hydrate of chloral! You never heard a sermon against opium, but it seems to me there ought to be ten thousand pulpits turned into a quickening flame, thundering Zion's warning against this black narcotic.

You all know what botanists describe as nicotiana. You know it as the inspiring, elevating, emparadising, nerve-shattering, dyspepsia-breeding, health-destroying tobacco. I shall not be offensively personal on this subject, for you nearly all use it. You say that God made it, and it is good. Yes, it is good to kill moths, to kill ticks on sheep, to strangle all kinds of vermin, to fumigate pestiferous places. You say God created it for some particular use. Yes, so he did henbane, nux vomica, and copperas, and all those poisons. You say men live to be old who use it. Yes, in the sense that the man lasted well who was pickled. Smokers are turned into smoked livers. You should advise your children to abstain from it, because the whole medical fraternity of the United States and Great Britain pronounce it the cause of wide-spread ill-health. Drs. Agnew, Hamilton, Woodward—the whole medical fraternity, allopathic, homœpathic, hydropathic, and eclectic, denounce it.

The use of tobacco tends to drunkenness. It creates unnatural thirst. The way that leads down to a drunkard's grave and to a drunkard's hell is strewn thick with tobacco leaves. That man is not thoroughly converted who has only got his heart clean. Ben Franklin said he never saw a well man in the exercise of common sense, who would say that tobacco did him any good. Thomas Jefferson argued against the culture of tobacco. Horace Greeley said: "It is a burning stench." Daniel Webster said: "Let those who smoke go to the horseshed."

One reason why there are so many victims of the tobacco habit is because so many ministers of religion smoke and chew. They smoke until they have bronchitis, and then the dear people must send them to Europe [Laughter]. I can name three eminent clergymen who died of cancer in the mouth, an evil caused by tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, who ought to have had an inscription, "Killed by too much cavendish." Some smoke till the room is blue; the world is blue; their spirits are blue; everything is blue. The clergymen who are indulging in the habit should repent. How can a man preach repentance when he indulges in such a habit? I have known Presbyteries and General Assemblies and General Synods where there was a room set apart for ministers to smoke in. In England the Methodists of the United States have in nearly all of their conferences passed resolutions against this habit. It is time we had an anti-tobacco reform in the Presbyterian, the Baptist, and the Congregational churches. There are ministers of religion to-day indulging in narcotics, dying by inches, and they don't know what is the matter with them. My experience was that it took ten cigars to make a good sermon. A generous tobacconist of Philadelphia offered to keep me in cigars if I would settle in Philadelphia. But I said to myself "If I smoke more than I ought now, how much more would I smoke if I had an unlimited supply?" That was twenty years ago. I quit then, once and forever. If you smoke cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lampblack, sawdust, colt's foot, plantain leaves, fuller's earth, lime, salt, and a little tobacco.—*N. Y. Sun.*

(*Continued from 9th page.*)

Last year the hegira from heated quarters, east and west, to these shaded retreats and cool, health-giving fountains, was said to number 175,000 souls. This is a city of hotels and, sad to say, liquor saloons, for everywhere are abundant proofs that all visitors are not simple water drinkers; nay even, we are told that this is the paradise of the toper, in Saratoga's healing fountains, since here he finds ready prepared and in great abundance the means of readily restoring his abused system to its normal tone after a debauch. Thus are God's greatest blessings made to subserve the base uses of depraved mortals.

COXSACKIE, N. Y., July 22, 1885.—One of the noticeable facts in connection with the great educational gathering at Saratoga, was the absence of surprise or commeut when we were introduced as from Wheaton College. At Madison I scarcely made a new acquaintance who did not greet the announcement of my connection with Wheaton with a peculiar smile, or some comment or question which often contained a sneer. Either the principles we represent must be getting more popular or we must be making less impression in our advocacy of them. I think the former alternative is true, as the strongest utterance of condemnation of the secret orders I have been able to make in any company has so far failed to bring out one word of defense of them, and the cases are not few where I have listened to sentiments similar to my own. Whiskey and beer are everywhere abundant in this country, and everywhere in the towns large new hotels are being built, the walls of which are cemented with the price of blood. If we trust those most obvious signs of prosperity, new and costly buildings, the most prosperous classes are the liquor-sellers and the money-changers. Here, as everywhere, the real producers of wealth, the laborers, fail to get the largest share of products of their own labors, doubtless, in part through their own fault.

The railroad war between the West Shore and New York Central still continues and Vanderbilt says that it will not cease except on terms of his own dictation. He thinks the building of the West Shore railroad was no more honorable an enterprise than putting the hauds of its builders into the till of the N. Y. Central, and yet, unwittingly, in his prattle he shows how the New York Central has been putting both its big hands into the pockets of the people. He says that, notwithstanding the low rate of one per cent per mile fare and freight rates in proportion. the Central has been able to meet all expenses and pay interest on its bonds, water and all. Let legislators take note of this and learn how these huge, soulless monopolies fleece the people and perhaps they may find some suggestion of means to prevent the same. O. F. LUMRY.

LITERATURE.

HINTS ON BIBLE MARKING, by Mrs. Stephen Menzies. Prefatory note by D. L. Moody. Price, 25 cents. Published by W. W. Vanarsdale, Chicago.

Every practical effort to increase our love for the Word of God and assist to the spiritual discernment of its truths we most heartily welcome. The plan developed in this little work with its illustrative pages will be a satisfactory study for lovers of the Word, who may be led to devise some more simple methods of marking. The plan of Mrs. Menzies has, however, great excellence, and is quite suggestive.

ATHEISM AND ARITHMETIC: OR, MATHEMATICAL LAW IN NATURE. Arithmetic in Plants and Planets; Mathematics in Musical Science; Number in Vital Action. By H. L. Hastings, editor of *The Christian*. Crown 8vo 64 pp. Cloth, 35 cts.; manilla covers, 15 cts. Boston: H. L. Hastings, 47 Cornhill. London: S. Bagster & Sons.

The alarming increase of skepticism and atheism in the land, as illustrated by the fact that, in the United States, the number of homicides was *more than twice as large* in 1884 as in 1883, indicates the importance of dealing promptly and vigorously with these important questions. The fact that cheap atheistic publications are being scattered by hundreds of thousands, not only in this land, but also in heathen countries where Christianity is just beginning to take root, furnishes another reason for prompt and energetic action on the part of Christians. The Anti-Infidel Library, of which this is the last number, supplies in a cheap, yet substantial and popular form an antidote to this atheistic poison. Some of these numbers have been circulated by the hundred thousand and the result is incalculable.

The fiftieth anniversary of the "Garrison mob" of October 21, 1835, renders timely the two papers in the August *Century* by the sons of William Lloyd Garrison, descriptive of their father's origin and early life. T. W. Higginson contributes a short prefatory article on the anti-slavery agitators; and a finely engraved portrait of Garrison is the frontispiece. Other portraits and several illustrations accompany the text. Mr. Cable's reply to the critics of his article, "The Freedman's Case in Equity," was finished last May, but owing to its length it can not appear in the *Century* till the September number of that magazine. Mr. Cable's new essay on the Freedman will be entitled "The Silent South."

Not only farmers but city people, indeed those of all occupations, and particularly housekeepers, will find much most valuable, practical information in the *Prairie Farmer*, as now edited by Orange Judd, whose writings and teachings have been read and appreciated for many years past. The paper is neatly printed, finely illustrated, and has a most valuable Housekeepers' department. To enable all to become acquainted with this paper, as it is now, it is offered at *half price*, for six months (26 weekly issues) or, for the nominal price of 50 cents. The number for July 25 is alone worth a full year's subscription price, as it contains entire the new very extensive Drainage Laws of Illinois, which provide for simple, just *co-operation* in draining farm lands, village lots, draining for coal and other mining purposes, etc. It will pay for all to read and study these laws. Though they cover about 50 large octavo pages of the Session Laws, they are printed *complete* in the *Prairie Farmer* of July 25th, a postpaid copy of which can be had for only 5 cents. Address the *Prairie Farmer*, Chicago, Ill.

THE CHURCHES.

—Christian, make a note of this: The net gain in communicants the past year was nine times greater in foreign missions than in Christendom.

—The *Daily Saratogian* of Saratoga Springs, July 13th, has the following notice: "Rev. Dr. Blanchard, one of the veteran anti-slavery warriors who fought the battles of liberty side by side with the Garrisons and Cheevers of the past generation, preached a strong discourse in the evening on the "Relation of Christianity to Government and Society." The Doctor, toward 80 years of age, manifests the same energy of thought as did Cheever, and is as alive to the issues of the present as of the past. In the morning his son, President Blanchard of Wheaton College, Ill., a gentleman of pleasing address, participated in the services. President Blanchard, in the absence of Rev. T. W. Jones, will conduct the Wednesday evening meeting."

—The trial of Rev. Robert Clark, the companion of Bro. Edward Mathews, at Coldwater, Mich., ended in conviction and fine. The court house was thronged when the case went to the jury. There was much animation among a large number of Free Methodists near by, and indignation against the jury and court officials was publicly expressed at a meeting at the court house in the evening.

—The Presbyterian church of Bloom, Ill., Rev. William Morrow, pastor, at its communion Sabbath, June 29, received fourteen persons into membership, eight by profession and six by certificate. The outlook for church work, says the *Interior*, is most encouraging. The services are well atteuded, and the Sabbath-school flourishing, three-fourths of the congregation being members of the school.

—Rev. A. T. Wolff, of Paris, Ill., was installed Sabbath, July 5. This was the first day in the Presbyterian church since it was wrecked by the tornado a few weeks ago. The church has been completely repaired and elegantly refitted. The installation sermon was by Rev. O. S. Thompson.

—Pres. C. A. Blanchard preached last Wednesday evening at the special Gospel services now being conducted in the Moody church in this city by Major Whittle. These meetings are resulting in much good and will probably be continued during August.

—Rev. M. C. Ranseen, of the N. C. A. Board, pastor of the Gethsemane Evangelical Lutheran Swedish church, is raising some $8,000 to complete the payment on the church building. The membership is nearly four hundred.

—The Rev. W. H. Hickman, a Methodist preacher, created a sensation at the Battle Ground camp-meeting, near Lafayette, Ind., Thursday, by advocating marriages between blacks and whites.

—President Lewis Bookwalter of Westfield, Ill, has resigned his connection with the college. He will give a part of his time to the United Brethren Board of Education as secretary, and will pursue a course of study in the Union Biblical Seminary with a view to continuing the pastoral work in the future.

—The gathering this summer at Northfield, Mass., for Bible study and consultatiou, commenciug Aug. 5 and extendiug through Aug. 15. Among those who have promised to be present are Rev. Dr. Brooks, of St. Louis; Rev. Dr. Pierson, of Philadelphia; Rev. Dr. Gordon, of Boston; Rev. Dr. Pentecost, of Brooklyn, and other distinguished Bible students from this country and abroad. Mr. Sankey and other singers will also assist.

—The *Church Missionary Gleaner* for June notes the recent conversion of several Mohammedans in India, one a famous preacher against Christianity in Calcutta, a medical man of good standing in the Punjab, and another at Bombay, and five others.

—It is reported that the Rev. Dr. Charles A. Briggs, professor of Hebrew in the Union Theological Seminary, who is said to be an accomplished Bible scholar, has come out strongly against the revised version of the Old Testament. He holds that the revisors made a great mistake in accepting as the basis of their work the same Massoretic Hebrew text that was used by the authors of King James' version, and he concludes that in a short time the new version will need revising.

—The Board of Managers of the American Bible Society (New York) have issued a circular in which they state that the available receipts of the Society have fallen short over $250,000 during the past four years. After giving the amount of income and outlay, they close by stating that unless financial help is given at once they must necessarily curtail their work.

—No one can accuse Sam Jones the famous Kentucky evangelist, of being sordid or avaricious. Indeed, he displays a strange disregard for temporalities. In one place where he had held a successful revival a purse of $1,500 was offered him. He took out $200 and directed the committee to distribute the remaining $1,300 among the families of the saloon-keepers who had been converted and therefore thrown out of business.

—The recent report of the American Board on Micronesia, says: "The first island in the Ruk Archipeligo to receive a Christian teacher, four years since, was Uman. The frightened natives fled inland at his approach. The visitor will now find there a large church with a commodious parsonage, a large stone wharf running into the sea, and in the place of the former low, thatched huts, a village of neat houses. A school has one hundred and seventy-five pupils, and the church more than seventy members."

—Only thirty-five Christian Israelites were known to be in all England at the beginning of this century. Since then more thau one hundred Jews have been ordained clergymen of the Church of England, and there are estimated to be 3,000 Christian Israelites in England. In one way or auother it is thought that 1,500 Jews leave the synagogue for the Christian church every year.

—Some months ago a copy of the Holy Scriptures fell into the hands of a wealthy, educated Chilian gentleman in the Roman Catholic city of Concepcion, Chili. He read and believed. Through his influence others read and believed also. The Spirit prompted him to prepare a chapel for divine worship. Unexpected aid was given, and in spite of priestly threats the chapel, filled to overflowing with intelligent and influential men, was formally opened on February 9, Dr. Trimbull, of Valparaiso, conducting the services.

—Paul Kruger, the President of the courageous little Transvaal Republic in South Africa, during his recent tour through Germany, visited the Missiou House in Berliu. The students were surprised at the earnest Christian tone in which he spoke to them. "Young brothers," he said, "I beseech you to know and preach nothing but our Lord Jesus Christ, and Him crucified. I did not seek Him, but He sought me, and God be praised, fouud me. . . . Some from your midst are now in the Transvaal, making known the Saviour, and two of my children are receiviug instruction in the mission school. I assure you that my government will support the mission in the strougest manner, and seek to remove all obstacles out of its way."—*S. S. Times.*

—A distinguished Chinese officer, who has spent several years in San Francisco, writes: "I have now resided in this country for several years. That I should witness such treatment as my countrymen have met with here, is certainly what I did not anticipate; but, with reference to the members of your sacred religion, I am fully convinced that toward the Chinese they truly practice the precept, love thy neighbor as thyself, and do not discriminate on account of difference of race. I am deeply grateful for the good they have done to the Chinese, which is not a little. When I reach my own country, I shall say and do everything in my power to help the missionaries."

NOTICES.

KANSAS CONVENTION.

The Kansas State Christian Association will hold its Annual Meeting in the town of Willis, Brown county, convening in the Wesleyan church, Tuesday, September 2nd, at 7:30 P. M.

Revs. J. P. Stoddard, C. A. Blanchard and other able speakers are expected. No effort will be withheld to make our meeting one of interest and profit.

J. A. RICHARDS, *President.*
W. W. MCMILLAN, *Secretary.*

ELD. J. F. BROWNE, of Berea, Ky., will lecture a few times in Indiana or eastern Illinois, on his way to and from the Wheaton convention, if friends desire. Points situated on the "Kokomo," "Kankakee," or "Illinois Central" lines preferred For such service a reasonable remuneration would be expected. Address him at once at Berea, Madison county, Ky.

OBITUARY.

Died, MRS. AGNES ROBERTSON, aged 77, at the house of her brother, Thomas Hodge, 67 Warren avenue, Chicago, on the evening of July 20th, 1885 The deceased was born in Crail, Fifeshire, Scotland, and came from Glasgow to Chicago eleven years ago. She was a member of the Second Baptist church in this city. She took a warm interest in the movement against slavery, and as the treasurer of a society in Glasgow sent about two thousand dollars in aid thereof to New York.

Mr. John Darling, an old Cincinnati friend and one of the most esteemed citizens of Burlington, Iowa, died at his home in that city June 25th. The *Hawkeye* next day mentions his death: "Although it has been known to a large number of the people of Burlington that Mr. John Darling has been lying at the point of death for some days, yet when the word was passed that at seven o'clock last night, he had breathed his last, a feeling of surprise swept over the whole city. No man was better known or more highly respected than Mr. Darling. At the time of his death he was sixty-eight years old."

Mr. Darling had been for many years a consistent member of the Congregational church and held the office of deacon in it, at the time of his death. His excellent wife deeply mourns his loss. Pres. J. Blanchard, their former old pastor, enjoyed a visit with them very much not many months since. His uniform Christian life and lovely character lead us to exclaim, "Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@87¼
No. 3		@80
Winter No 2	91	@93½
Corn—No. 2	46¼	46½
Oats—No. 2	32	33
Rye—No. 2		60
Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@14 50
Mess pork per bbl		10 20
Butter, medium to best	10	@18
Cheese	05	@10
Beans	55	@1 25
Eggs		11
Seeds—Timothy	1 40	@1 54
Flax		1 26
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 65	@6 05
Common to good	2 60	@5 50
Hogs	3 90	@4 80
Sheep	1 60	@3 60

NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	99	@1 01
Spring		92½
Corn	47	@53
Oats	38	@44
Mess Pork		11 75
Eggs		13½
Butter	8	20
Wool	13	@37

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Cattle	2 00	@5 50
Hogs	3 70	@4 75
Sheep	1 40	@2 85

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FARM NOTES.

DRAINING PROLONGS THE SEASON.

A case showing the utility of draining recently occurred under our observation. A portion of the field, underlaid with clay and hard pan, that kept the water near the surface, was drained in the fall of 1882. Crookneck squashes and other crops were planted in 1883—about the middle of May—where the ground originally was so wet that it did not admit of planting until June. Several hills of squashes were planted at a distance from the drain, while chance seeds dropped in the manure came up within a few feet of another main drain. The first week in September came a cold snap which killed the squash vines in the first location, leaving a portion of the crop about half grown. This, and the subsequent frosts of that month, did not injure the vines near the drain, and they were still vigorous when the squashes were gathered in October. The same influence in prolonging the season was noticed in the beet crop grown upon the undrained land in 1882 and the same crop grown in 1883. The soil was so wet and muddy in the previous season, that the beet seed rotted and had to be planted three times, and after that many gaps were filled with turnips. It was a very poor crop. In the past season the beet seed came up fairly, the few vacant places were filled by transplanting, and a fine crop of mangolds and sugar beets were gathered, at much less cost of labor. This is very conclusive proof of the advantage of draining. It raises the temperature of the soil so that seeds will vegetate two or three weeks earlier in the spring, and it retains the summer heat so that damaging frosts are kept off several weeks in the autumn. Draining is of special service in raising of all crops of tropical origin, as squashes, melons, tomatoes, egg plant, peppers, corn, etc. It is the effectual cure of wet lands in all climates, and indispensable to the profitable cultivation of all swamps and spongy land in the northern portions of our country. It will add from four to six weeks to the length of the growing season, for many of the crops grown in the market garden and upon the farm. Capital invested in tile draining is admitted to be among the safest and best investments the farmer can make.—WM. CLIFT, *in Agriculturist for December.*

PASTURE GRASSES.

The butchers of my town, who are familiar with every pasture in the township, say that I have the best one they have seen, and I attribute it to the fact that I seeded heavily with mixed grasses. I sowed more timothy than my neighbors do when seeding for meadow, then I put one bushel of blue grass seed to the acre, and on the richest land I sowed orchard grass, and along the run red-top, and I mixed with the timothy enough clover seed to make three or four pounds to the acre. My management of this pasture since it was sown has been such that it has grown better every year I have always kept the stock off from it from the time the ground first froze in the fall, till the ground was well settled and the feed good in the spring, and while I have often stocked it heavily so that it has been eaten close in June and July, I have always reduced the stock in the latter part of the season so as to have growth enough to furnish protection to the roots through the winter. With such a pasture as I describe of mixed grasses, a cow will need no extra food while the pasture is good, but will give a full flow of milk; but if the pasture does not contain a variety of grasses, or is so heavily stocked as to be short, extra feed will be found profitable. I think cattle will do better to have two pastures, and allow one to grow up while the other is being depastured, as the cows will relish the change, and I believe that the land will yield more grass than if grazed constantly. —*Ex.*

CURING HAY.

Hay half cured will not save sweet and clean in stack or mow, with the ordinary surroundings. It may keep in a tight mow where the air is entirely excluded, something on the same principle of the silo. But damp hay, half cured, when put in stack or barn, will mould, spoil and become useless. And the old and foolish idea that salt will aid in preserving hay when used in the proportion of one gallon to the ton, is too ridiculous to contemplate. It was one of Horace Greeley's impracticable theories published on the same page of the *Tribune* with the recommendation to sprinkle cucumbers and melon vines with salt pickle to kill the striped bugs.

The writer had a hay farm exclusively for twenty years in Indiana, where he made all kinds of experiments in cutting and curing hay. And during twenty-three years on a large farm in Iowa, where he seldom, if ever, cut less than 150 tons of hay per year, he found invariably that it was necessary to have his hay thoroughly cured if he would have it come out in winter sweet and clear of must.—*Iowa State Register.*

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"The book will create a sensation in Masonic circles, and evoke criticism of a most relentless character. The courage of the author in attacking such a rock-rooted bulwark as Freemasonry is something to admire, Fanatic though he be."—*Nebraska Watchman.*

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IN BRIEF

The museum of St. Petersburg has a bank note, probably the oldest in existence. It is of the Imperial Bank of China, was issued by the Chinese Government, and dates from the year 1395, B.C.

A St. Paul shop-girl was discharged from her position in a fashionable glove store, because her hands were so small and shapely as to make the lady patrons so envious that they would not allow her to wait upon them.

A recent prize-man in one of the leading New England colleges is said to have paid his way by buying old clocks and bric-a-brac in country towns and selling them at fancy prices to New York and New Haven collectors.

Profane words having been occasionally spoken within the hallowed precincts of the court house at Palatka, Fla., the county officers agreed to inflict a tax of ten cents on each repitition. A fund to the poor is rapidly growing, and there seems to be some prospect of a law suit to decide what shall be done with the proceeds. A man from the country paid forty cents for the pleasure of a five minutes' conversation.

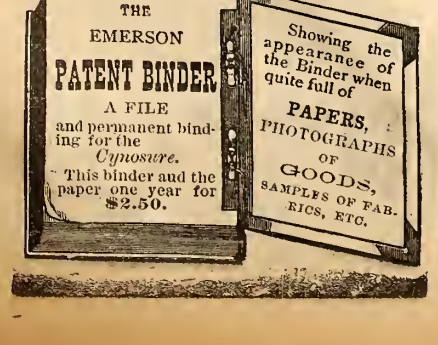
One of the greatest curiosities of the present day, found among the pines of Central Wisconsin, was discovered near Knowlton, a few weeks ago. It was in the form of a petrified squirrel, about the size of a common squirrel, and was taken from the heart of a tree by some woods men. It was of a brownish color, as hard as a rock, and was "as natural as life," even to the kink in its long bushy tail.

We eat a good deal more sugar than we did five years ago. In 1880 the annual consumption of sugar per head in this country was 41.2 pounds. In 1884 it was 51.4 pounds. At the same time much less molasses is used. Our total consumption of sweets is 56 pounds per head. In England it is 67 pounds. We eat more than twice as much as France, three times much as Germany, and eight times as much as Russia.

A young man in Brooklyn, after consulting his watch, dropped it into his pocket, when he was startled by an explosion, which was followed by many others in rapid succession. Before he could remove his clothing it had burned through to the flesh and a painful wound inflicted. The hand in which he held the watch was severely burned. An examination proved the explosion to have been caused by chlorate of potash tablets, which he was in the habit of carrying loose in his pockets, and which were ignited by the watch being dropped quickly upon them.

Among the signers of the remonstrance sent to the Massachusetts Legislature against the further extension of the suffrage to woman, are: President Eliot, of Harvard; Profs. Francis Bowen, and John Towbridge; Chancellor Bodfish, of the Cathedral; Bishop Paddock, the Rev. Henry M. Dexter of the *Congregationalist*, and over fifty other clergymen; Thomas Bailey Aldrich, John Boyle O'Reilly, Francis Parkman, William Endicott, Jr., O. B. Frothingham, Frederick Law Olmstead, Charles R. Codman, Alexander H. Rice, and Henry Cabot Lodge.

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National Christian Association.
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NEWS OF THE WEEK.

GEN. GRANT DEAD.

Tuesday afternoon, July 21, a decided change for the worse took place in the condition of General Grant, and it was evident to the family and the physician that he was surely sinking. The weakness in his condition continued throughout Wednesday, his nourishment consisting solely of two glasses of milk. Hypodermic injections of brandy were given at intervals, and at 8 o'clock in the evening the sufferer was put to bed, from which his physicians did not expect that he would even rise again. About the hour mentioned his extremities began to grow numb and cold and dissolution was expected speedily, but was delayed until 8:08 next morning, when the most renouned American citizen passed quietly away in the presence of his weeping family and friends.

Col. Fred D. Grant on Friday accepted the offer of the city of New York, and the remains of the General will be interred in Central Park. The funeral train will leave Mount McGregor Tuesday, August 4, stop at Saratoga two hours, and reach Albany in the evening, where the remains will lie in state in the capitol until noon Wednesday, and then they will be taken to New York where they will lie in state in the City Hall until Saturday, August 8, when interment will take place in Central Park.

By authority of Mr. Joseph W. Drexel it is stated that the cottage where General Grant died will never again be occupied by any family or persons. The house and its apurtenances will be presented to the State or Nation.

WASHINGTON.

A proclamation was issued Thursday by the President directing stockmen on the Arapahoe and Cheyenne reservation to remove their cattle within forty days.

A preliminary meeting of stockmen who hold Arapahoe and Cheyenne leases was held Friday at St. Louis, to discuss the President's proclamation. They claim it will be impossible to remove 300,000 to 400,000 head of cattle in forty days, as no lands are open on which they can be placed.

A telegram from Inspector Armstrong to the Interior department announces that the count of the Indians on the Cheyenne and Arapahoe reservation is progressing quietly and no further trouble is apprehended.

The report of the chief of the Bureau of Statistics just issued shows that the number of immigrants arrived in the U. S. during the fiscal year ended June 30, was 387,821, being 122,013 less than the immigration during the preceding fiscal year, and 401,171 less than during the year ending June 30, 1882, the year of the greatest immigration.

COUNTRY.

Judges Craig and Shope of the Illinois Supreme Court granted a supersedeas in the Mackin case Thursday at Galesburg, but refused bail to the prisoner. There is much indignation in Chicago that the great ballot thief should have this consideration.

General Sheridan had a conference on Monday with the dissatisfied indians at Fort Reno, at which the Indians stated that they were entirely peaceable and that they had no cause of complaint but that they were opposed to grass leases. On the other hand Powder Face, the Arapahoe chief, said his people were in favor of the grass leases and that they had always been treated honorably by the lessees.

Barnum's elephant, Albert, which killed its keeper last Saturday, was taken to the Keene (N. H.) suburbs Monday afternoon and shot, thirty three members of a militia company firing at the beast at the same time. The remains will be sent to the Smithsonian institution.

Judge Foraker, the Republican candidate for governor of Ohio, has declined to debate with the Rev. Dr. Leonard on the question, "The Taxation vs. the Prohibition of the Liquor Traffic."

Owing to non-payment of taxes nearly 200 corporations have been enjoined from transacting business in New Jersey.

The trustees and officers of Vassar College failed to elect a President, Tuesday, Rev. Dr. Galusha Anderson, President of Chicago University, securing but twelve votes, when fifteen were necessary. An adjournment was taken to September 1.

Gov. Martin's proclamation, calling attention to the law prohibiting Texas cattle from entering Kansas at this season, and calling on the officers of the border counties to see that the law is enforced, is received with great favor by the cattle men. It is said great herds of Texas cattle are being driven through northward and will reach the Kansas border in a few days. Then will come the tug of war, as the Kansas cattlemen are determined not to let them enter the State.

Two explosions of gunpowder occurred Wednesday at York, Pa., two men being blown 400 feet and shockingly mangled, and other persons and horses at a considerable distance thrown to the ground.

There were eight deaths from sunstroke Wednesday at Philadelphia.

Up to 3 P. M. at New York Wednesday fourteen deaths occurred from heat and sunstroke.

At St. Louis Tuesday five men were killed by sunstroke and two by lightning. A rainstorm flooded the northern part of the city, an inch of water falling.

Near Douglas, Kan., Sunday morning, Mr. and Mrs. Jay Carman, the former's mother, Mrs. James Carman, and Mr. and Mrs. Koats, were drowned while fording the Walnut river in wagons.

The United States Express Company has been sued at Winterset, Iowa, for unlawful transportation of liquor.

Although trouble was anticipated at Friday's anniversary celebration at Salt Lake City the day was passed in a peaceable manner. Praise is awarded Gov. Murray for the precautions taken.

In the town of Minden, Webster parish, Louisiana, Tuesday night a party of masked men gained entrance to the jail, forced the prisoners to hold up to the grated doors John Figures and Cicero Green, two colored desperados, and while thus held the two men were shot to death.

Londe Shipley, 11 years old, fell asleep in a meadow near Montgomery, Ind., and was run over by a mowing machine, cutting him almost to pieces.

An unknown person placed dynamite in a shock of grain on Mr. John Deardorff's farm near Wabash, Ind., and when run through the threshing machine an explosion occurred, which fatally injured Mr. Deardorff, and wounded several others.

FOREIGN.

A dispatch from London states that the government has received information of the report of the death of El Mahdi of small pox on June 29.

In Spain Wednesday there was a total of 2,278 new cases of cholera and 948 deaths. Cases are reported at Salamanca and Barcelona. There has been a slight increase in the densely populated poorer districts, where hygienic measures are impossible. The municipal authorities are organizing wards for cholera patients in many hospitals. There have been over 12,000 deaths from the disease in Spain.

In the British House of Commons on Thursday the government was defeated by a vote of 180 to 130 on a clause of the medical relief bill. The Parnellites opposed the government.

The marriage of Princess Beatrice, the youngest daughter of Queen Victoria, to Prince Henry of Battenberg, took place Thursday at St. Mildred's church, Whippingham, six miles from Osborn in the Isle of Wight. By marrying Beatrice, Prince Henry makes his home in England and is under obligation to live near his mother-in-law, who desires still to enjoy the society of her daughter as much as possible. All the Queen's daughters have been separated far from her as the result of their marriage and the condition under which the prince won his bride seems a reasonable one.

A subsidy of 6,400 acres of land per mile has been granted to the Manitoba Central Railroad Company by the Canadian government on condition that they build fifty miles of the road this season.

An engineer just escaped from Berber states that Oliver Pain, who it was recenty stated had been killed by Arabs, is alive and well at that place.

A large force of Egyptian rebels made a desperate attempt to carry Kassala by assault, but were repulsed by the garrison and lost 3,000 men in killed and wounded.

Intelligence comes from West Africa that on May 10, the King of Dahomey made a raid on the villages under French protection, indulging in wholesale massacres of the inhabitants. One thousand youths and women [illegible] captured and carried to Dahomey, [illegible] acrificed at the cannibalistic feasts.

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Proceedings Syracuse Convention, etc	25
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Holden with Cords	50
Cynosure for four months	50
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SELECTION NO. 7.

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"Sir" William P. Innes of Grand Rapids, Mich., is "Grand Recorder" of the "Grand Encampment" of the "Grand Commandery" of Knight Templar Freemasons of that State. Although his annual report on correspondence filled one hundred and ninety pages, yet he has common sense enough left to say of his Grand Encampment: "It seems to be conceded by a large majority, that, as for its usefulness, it is a thing of the past; but for its social and '*funny business*' it is still in the height of its prosperity." That is a self-condemnation by Freemasons which not a few church members should consider well. For these same meetings they are full of unqualified admiration. How often does their foolish approbation excite the derision of the lodge!

The hot weather seems to have exhausted the energies of the good citizens of Chicago who have stood firmly against the aggressions of infidel pleasure-seekers upon the Sabbath day. They broke up Mr. Hesing's nice plan for a regular weekly horse-race on that day, but when a so-called "City League" advertised four different base-ball games in as many parts of the city for last Sabbath afternoon, there was no public protest heard. God interfered for his day, however, with one of the heaviest rainfalls ever known here (nearly six inches), so that people were more interested in keeping water from trickling through their roofs and running from choked sewers into their basements than in base-ball games.

The modern inventions of Gatling guns, which enable one man to shoot as much lead as a regiment; the Martini-Henry rifles, which shoot a mile twelve times a minute; the multi-charge cannon, which carries ten miles; the dynamite shell guns and torpedoes,—all tend to make the carnage of war so horrible that men will cease to engage in it. Prof. Gower of London proposes to add yet another horror. He suggests a plan of aerial warfare with gun cotton, and proposes to show that, upon the simplest principles of self-preservation, nations must keep peace and great armies be disbanded. We fear the terrible spirit of war will survive all these inventions.

This spirit, which promotes the regular drill in thousands of Knight Templar, Odd-fellow, United Workmen, Knight of Pythias, and other lodges; and which is the inspiration of our militia companies, and largely of the "old soldier reunions" with their sham battles, had a terrible rebuke the other day at Conneaut Lake, Pa. During a sham battle the troops became excited and uncontrollable and made the sham a reality. Some twenty men were injured, some of them for life, in this boy-play business.

General Grant was a member of one secret society, and, we are inclined to believe, of that one only—Post No. 1, Grand Army of the Republic, Philadelphia, and probably his membership there was only honorary. The society, however, applied for the privilege of closing the services at the funeral next Saturday with their own services, religious or military, or whatever they may term it. At first permission was given, but Rev. Dr. Newman, who has all the services in charge, objected very reasonably that the solemn and sacred rites of the Christian church would only befit such an occasion; besides to put the closing ceremony into the hands of strangers would be a slight to himself, so long the intimate friend and attendant of the dead. The secret society has, therefore, been notified that the permission first granted is revoked. The American people all have an interest in this occasion and will not regret the final decision.

"The truth is, Protestantism nowhere does produce a moral society."—*Catholic Review, N. Y.*

The above is its reflection of the revelations of the *Pall Mall Gazette* of the secret vices of English aristocracy; on which Cardinal Manning, the Archbishop of Canterbury, Mr. Samuel Morley, and the Mayor of London are sitting in judgment. American Protestant travellers in Spain and Italy are scarcely seated in their hotels before a gentlemanly priest visits them in their private rooms, to beg money for *Romish charities*. Seventy-three priests were counted by an American, moving in a body along the streets of Madrid, a short time since, to such peculiar church-work; and cities and towns in these countries swarm with these unmarried janizaries of the Pope. When water runs up hill, popery will perhaps promote good morals, and paptists cease to fill the penitentiaries, and run the liquor saloons of Protestant countries. Contracts in restraint of marriage are justly void in law, because of immoral tendency.

The Socialists of Chicago had a picnic and street parade on the last Sabbath in July. Brass bands are on ordinary occasions prohibited from playing in the business center of the city, but these people had four to make more heinous their outrage of the law protecting the day. Some two thousand persons were in the procession, made up of International Associations, the "groups" of the Lehr und Wehr Verein armed with revolvers, Freiheit societies, and labor unions of different trades. Most of the men wore broad-brimmed hats with red bands and a square piece of scarlet cloth in front. A group of women bore a bright red banner. Red cloth transparencies were numerous with such inscriptions, foolish yet significant, as these: "We mourn not so much General Grant as we do the little child which was starved to death yesterday;" "Down with the throne, altar and money-bags," "The fountain of right is might;" "Workingmen, arm!" "Our civilization: the bullet and policeman's club." "The government is for slaves, the free men govern themselves;" "The greatest crime of our time is poverty;" "Wage-system means slavery, co-operation means freedom;" "Government makes classes: no government means no classes, equality;" "Every government is a conspiracy of the rich against the poor;" "In the absence of the law all men are free." More cunningly planned was one of the allegorical representations, which as a socialistic burlesque on American liberty, had some merit of truth in it, though no thanks to the beer drinking crowd that displayed it. A long wagon was drawn by two mules, representing respectively the two houses of Congress, driven by a fellow dressed like a typical Uncle Sam. On the wagon was a whiskey barrel, and a dummy in police attire hugged the barrel with one arm and flourished a club in the other, while on his back were the words "Liberty enlightening the world." The barrel bore the placard "Five and ten cent drinks." Our whiskey-tax supported government is justly thus the sport of such an ignoble crowd. At the grounds beer-drinking, promenading and the rabid speeches of a few leaders made a day of pleasure for these misguided people. Could they bring their neighbors down to their level it would be hell upon earth.

GLORIFYING MASONRY.

BY REV. WM. JOHNSTON, D. D.

Such an attempt was made in the city of Clarinda, Page county, Iowa, on the 4th of July. That day was fixed for laying the corner-stone of the new Asylum for the Insane, and the corner-stone of the court house. The Grand Lodge of the State was invited to lay the corner-stone of the Asylum, and it was given out that representatives from the different townships would lay the corner-stone of the court house.

This is the cheap mode of advertising that Masonry very largely adopts, knowing that the feeble-minded are most easily reached by something which addresses itself to the outward senses. What better opportunity for advertising than this, when the corner-stones of two public buildings are to be laid, on the 4th of July, and when people may be expected to gather from far and near? But there are some "cranks" living in Page county who keep punching away at the "white apron fraternity," and will not permit such things to pass unchallenged. They anticipated that a march might be stolen by the Masons and that in the last hour the laying of the corner-stone of the court house might also be turned over to them. Indeed, one of the Clarinda papers intimated such a possibility. Whereupon these cranks took it upon themselves to circulate a protest among tax-payers against the laying of corner-stones of county or State buildings by Masons or any other fraternity. We had only a few days in which to circulate the protest, and the effort was confined to a few points in the southern part of the county; yet about three hundred signatures were secured and a committee appointed for the purpose carried the protest up to the proper authorities. It did not prevent the Masons laying the corner-stone of the Asylum, but we feel amply repaid for our effort in the sequel that follows.

It has come to our ears that the corner-stone for the court house came to the depot with the symbols of Masonry inscribed, and lettering, which indicated the stone to be laid by the fraternity. But the Masonic chiefs smelling the battle, quietly dispatched a marble cutter to the depot to erase the Masonic symbols and inscriptions. It was aimed to keep it a Masonic secret, but for once at least a Masonic secret leaked out. It has been told me by two prominent citizens of Clarinda, who have not been mixed up in any of the anti-secret movements, and I have no doubt of its truthfulness. We think our protest did tell in defeating a well-laid scheme. It was certainly not by accident that stone came with those inscriptions; and perhaps they would not have been erased, if a high Mason had not been an aspirant for office. The county papers have been marvelously silent on the protest, and we apprehend for good reasons.

The "beautiful and impressive ceremonies" connected with the laying of the corner-stone of the Asylum have been given in full, and duly extolled by the press. To the uninitiated who are not in sympathy with them, the account of the ceremony seemed as insane as anything that will be witnessed when that building is filled with the feeble-minded. It seems strange indeed that men should go through such senseless mummeries, unless reason has been dethroned and lost amid the stormy desert of the brain.

We expect President C. A. Blanchard this evening who during the coming week will follow up the work of our protest, in the southern part of the county.

College Springs, Iowa, July 24.

ARE MASONIC OATHS BINDING?

BY ELDER WINBURN A. SHAW.

We answer, No! There are thousands of good men entangled with that "yoke of bondage" who would give all their earthly possessions to be able to say the same. They have become disgusted with the twaddle of lodge mummery and sick at heart of the constant proofs which come to them, that Christian men are led and controlled more by their lodge oaths than by the bands of the Gospel of Christ, and they would leave this unhappy and unwholesome climate of deceit and hypocrisy, BUT, they have taken upon themselves these obligations and see no way whereby they may honorably, and in justice to themselves and to the lodge, break loose and avow their independence.

To such, we feel constrained to speak a few words which may have the tendency to "loose him and let him go." In a commercial sense the Masonic lodge sells its secrets to the candidate for a certain amount, $20, $30, $40, or such a matter for the three degrees of Blue Lodge Masonry (making sure to have the money in advance), and setting forth in fine colors the value of these wonderful secrets, and the honor to be attained by the possession of them. Every master of a Masonic lodge knows full well that these so-called secrets are no secrets, and that the candidate could obtain any and every one of them at an ordinary book-store for the sum of twenty-five cents. If that same man should sell that candidate for Masonic honors a horse for $30, and should recommend the horse as highly as he has the Masonic secrets, and that animal should prove worth but twenty-five cents, there would be no hesitancy on the part of the befooled one to denounce that *worthy master* as a liar and scoundrel, worthy of prosecution as an obtainer of money under false pretensions. Suppose that the green one had promised not to say anything about the trade, do you suppose that he would be likely to keep his mouth shut?

If these exposures of Freemasonry which are so freely sold and given away are true (and every man who has taken the oaths knows whether they are or no), then Masonry asserts as a condition of the contract which it makes with the candidate that there is nothing in the oath which he is called upon to take to interfere with his duties to God, country, family or himself.

If it can be shown that this is wholly and absolutely a Masonic lie, then of course the candidate is absolved from the force of the oath, for if the *conditions* of the oath have been misstated by the one party, then it follows that the other is not held thereby.

Does the Masonic oath interfere with the duties which a man owes to God? No man can come to the Father except through Christ, and our petitions to the Father can be answered only as they are brought in the name of the Son, and there is none other name given under heaven whereby we may be saved. How, then, can a Christian man bow down at the Masonic altar where he is not allowed to call upon God through the mediation of our blessed Lord Jesus Christ? Who shall dare assert that such an act does not interfere with the Christian's duty to his God?

The duty which the country demands of a juror is to bring in his verdict according to the law and the evidence: the law he receives from the court and the evidence from the witnesses, and if he fails to find in accord with these two or contrary thereto, he is guilty of perjury.

Now suppose that a Christian Mason was on a jury before whom a man was being tried for arson, horse stealing, adultery, incest, or any other crime save *murder* or *treason*, and the prisoner should give the grand hailing sign of distress so that the Christian juror should see it, which one of the oaths would be binding on him, the civil or the Masonic? If the Masonic oath thus interferes with the due course of justice, how can it truthfully be said that it does not conflict with the duties which we owe to our beloved country?

It is written "honor thy father and thy mother;" and, "for this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh."

Now, then, if we are to honor father and mother that we may obtain worldly prosperity, and the claims of the family are so much greater and higher and stronger that a man will leave those who nourished him and brought him to man's estate, for the claims and love and sympathy of the wife; how much more ought we to leave this lodge which calls us to disobey the laws of both God and man?

In thus putting one's self outside of the pale of true Christian character, is not the adhering Mason doing dishonor both to his family and himself?

There may be those who have arrived at the conclusion that the lodge oath is not binding, inasmuch as they no longer adhere to the lodge, do not visit it, do not pay dues nor answer any grip or sign when given, but who would not be guilty of exposing any of those things which had been given them as secrets and for various reasons. They do not perceive that their position in the matter affects any one save themselves.

If I had been skating on a dark night and had fallen into an air-hole in the ice, and after hard work had clambered out and saved myself, and knew that there was a procession of young men coming along, many of whom would fall into the same danger if I did not warn them, what would you think of me standing idly by if this long line of youthful manhood should plunge into this chasm without a warning voice from me? I must be a veritable dolt to permit such a thing! And ought not the clarion cry of danger to ring out for the benefit of those who are unconsciously binding themselves with bands of iron?

And there are those who refuse to make known the things which they have learned in regard to the lodge because of the social ostracism which is almost sure to result therefrom. It is written of certain ones that "they loved the praise of men more than the praise of God." The flesh shrinks from the crucifixion; there is a law in our members warring against the law of our mind and bringing us into captivity. Who shall deliver us from the body of this death? I thank God that deliverance can and does come through Jesus Christ our Lord.

The apostle counted all things but dross that he might win Christ and be found in him; and shall we not emulate his example that at the last, like him, we may be able to say, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Surely to be right is to be greater than to be a king. Shall we refuse reputation, wealth, friends, earthly ambition, or any other thing to him who hath called us out of darkness into his marvelous light? If we must be silent because we have sworn to be so, then Herod the king was right when he caused John the Baptist to be beheaded, and those forty who had sworn to neither eat nor drink till they had killed Paul should have persevered in that determination until they had starved themselves to death.

No, my brother, it is simply monstrous to say that an oath wrongfully taken is binding on the conscience of any honest man.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"Whenever I was puzzled or perplexed in my Christian course I always went to Mr. F. about it, and no matter how hard a knot I got into he always contrived to untie it. Somehow he would seem to see right in to the difficulty and set everything straight with a word."

"And did Mr. F. ever get into knots himself?" I inquired. At which Mrs. F. laughed softly as she replied,

"Ever so many times."

"He was better off than some of us; *he* could unravel his puzzles himself," I remarked, thinking it must be natural and probable that such an adept in smoothing out other people's spiritual tangles, would have no difficulty with his own. But Mrs. F.'s answer soon made me aware that this was a short-sighted conclusion.

"Oh, no. He always had to come to me. You don't expect the enemy of souls ties his knots in such a blundering fashion that we can free ourselves. If we could it would look a little as if our perplexities were self-made, and the knots of our own tying."

It is certainly a curious fact that the wisest and best of us generally fail when we try alone to unravel our spiritual perplexities. Read the lives of the old reformers—especially Luther—and see how often they got into tangles, and how there was always some wise, loving, patient soul ready to untangle them;—neither gifted, nor great, nor learned perhaps, but they did the work just as well and perhaps a little better for that reason. They had the same advantage over the royal souls they helped that the free mouse in the fable had over the fettered lion.

"We all get into knots sometimes," continued Mrs. F., "especially young converts—and the brightest and most promising are the ones that get into the hardest; and then too often they are let alone by the pastor and deacons and experienced Christians at precisely the point when they need help most. It is a great and most disastrous mistake to crowd the church with young people supposed to be converted, and then when the revival season is over, be contented with their names on the roll, and take no pains to see whether they grow—whether they are even alive. What should we think of a nurseryman who stocked his place with young trees, and then left them without a thought or care, for the drouth to wither, the canker worm to consume, the beast of the field to devour! This is one reason why the church has so little vitality. The old-fashioned visiting from house to house has gone by. The pastor has to stay in his study and write an elaborate sermon, polished up to the needs of the times; he has to keep abreast of the age, read the magazines and the reviews, and know what the last infidel scientist says, and so he gets no time for making personal acquaintances with his flock. I wonder what St. Paul would say to our modern pastors. Yes, and our deacons, too. They ought to be under-shepherds looking out for the lambs and the stray sheep. If I was a minister," continued Mrs. F., waxing warm, "I think I should visit my deacons first."

Over my mind comes a remembrance of two of that much-abused class—whose benignant faces and Christ-like lives are visible benedictions; though of one I should have used the past tense. He serves in that upper temple where they go no more out forever. But I know of others absorbed in their farms and merchandise, who never seek out the lame and the halting with words of kindly cheer, who let open and secret sin run riot, and lift no voice to reprove; who "serve tables" and do no more. Slumbering churches, slumbering officers, slumbering pastors! Which is the deepest stain on Zion's white garments, the blood of the unconverted heathen or the blood of her own children whom she allows to fall into the snare of the destroyer, having first heedlessly let down the bars for the free entrance into the fold?

The Mormon population reaches only 125,000. Over this number, to discipline and direct them "in all things both temporal and spiritual," are set more than twenty-two thousand church officials (22,000); such as a president and 2 counselors; 12 apostles and diverse counselors; 60 patriarchs, whose business it is to bless in writing, at $2 a head; 25 presidents of "Stakes of Zion;" 275 bishops; 3,045 high priests; 11,545 elders, of whom every one can preach, baptize, lay on hands for the reception of the Holy Ghost, and anoint for the healing of the sick, 1,286 priests; 1,575 teachers, and 4,100 deacons. Here is the strength of Mormonism, in the number of office-holders for which it provides in the rigid system of subordination from top to bottom.—*Ex.*

One evening during the late encampment of the Grand Army at Portland, Me., at the peculiar tap of the drum, the cry, "Fall in! fall in!" was heard, and the company was marched up the hill to the pump, where all the men were ordered to drink, in derision of the Maine law. One man refused, and was court-martialed, a sham penalty inflicted, but in a minute or two he was pardoned. But that company of the Grand Army should have applauded the Maine law, instead of deriding it. We justly honor the old veterans who saved our country in the time of its dire peril. We do not deride them. But their foe was not so deadly as this which the temperance people combat so grandly and successfully in Maine. Slavery and the War of the Rebellion did not alienate property and destroy lives any year as does intemperance every year all over this fair land. Deride the Maine law! What a mistake! What a shame to the Grand Army!—*The Pacific.*

There certainly can be nothing gained to Christianity for the church to acknowledge its inherent weakness or inability to accomplish all the good, through its organization, morally and socially, that can be accomplished by the lodge.

It seems to us that church organs and ministers could engage in better business than to labor for the upbuilding of the lodge; by laboring rather to increase the usefulness of the church. In it there is salvation through Christ and without him there is no way under heaven by which men can be saved. It was he who established the church. Did he also establish the lodge? Does the lodge advocate any truth that Christ does not advocate? any duty that Christ does not enjoin?

Does not a church which advocates the lodge weaken the cause of Christianity? If so, then every church that advocates the lodge is an element of weakness to Christianity. It helps to drag the church down to that low standard of inferiority to the lodge claimed for it by the latter's adherents.—*Brethren Evangelist.*

—The Detroit *Freemason* speaks slightingly of chapters of the Eastern Star and says they will soon die out.

THE SERMON.

THE BACCALAUREATE AT WHEATON COLLEGE, JUNE 14, 1885.

[Published by request.]

Many shall run to and fro, and knowledge shall be increased. —Dan. 12: 4.

This is a prophetic picture of the increase of travel, and the spread of knowledge; not at the end of time, but in "the time of the end."

The prophet Daniel had seen in vision, as in a moving panorama, the march of kingdoms and dynasties, down to the coming of Christ in Judea; and, thence, onward to the final judgment: and, as prophecy cannot be understood till the events which fulfil it approach, he is directed to "shut up the words, and seal the book,"[1] until ages should roll by and events should at once explain his prophecy and confirm it. Accordingly this wonderful book has been sealed for *twenty centuries;* until, now, "the signs of the times," modern ideas, travel, science, invention, and discovery are slowly unsealing it.

"The time of the end," means the time when the world's end draws nigh. "But of that day and hour," saith our Lord, "knoweth no man, no, not the angels in heaven, but my Father only." Matt. 24: 36. We, therefore, do not propose to speculate on the end of time, at the consumption by fire, and reconstruction of the worlds; nor to discuss the millennium; but to limit ourselves, by the teaching of the text, to that increase of travel and the spread of knowledge which precede and foretoken the approach of these stupendous events.

Time from the beginning has been divided into weeks of seven days. The Hebrews, too, by God's direction, divided their years into heptades (sevens); the seventh year being a continuous Sabbath. Hence, probably, arose the opinion, so sweetly versified by Cowper, that the seventh thousand years from the creation is to be the millennium.

> "The time of rest, the promised Sabbath, comes.
> Six thousand years of sorrow have well-nigh
> Fulfilled their tardy and disastrous course
> Over a sinful world: and what remains
> Of this tempestuous scene of human things
> Is merely as the working of the sea
> Before a calm which rocks itself to rest."

Our seventh thousand years, as we reckon time by our Bible chronology, begins one hundred and fifteen years from now: and, as immigration and increase of population now run, we shall by that time need some mighty millennial change to save us from the vices and corruptions of dense populations. Our mountain States are rapidly filling up; and there are no more Californias and Alaskas to receive surplus population, and we must choose between millennium and extinction by the corruptions and crimes which have obliterated the dead nations of the East.

Let us hope that Cowper's poetry may prove prophecy as well. Or, rather, let us believe the Scriptures, and look for "The acceptable year of the Lord," though it may be ushered in by "The day of vengeance of our God." (Isa. 61: 2.)

The prophet Daniel was a statesman and politician, a prime-minister and a prince, and when such a man prophecies, he sees in the vista of the future the revolutions of empires and upheavals of kingdoms and States, all terminating in the reign of Christ, "*Whose dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed*" (Dan. 7: 14.) The prophet longs to know the manner of this kingdom and the time. He prays, "O my Lord, what shall be the end of these things?" But he is only permitted to know the tokens which precede and presage it; and, among these, his heavenly teacher tells him, that "*many shall run to and fro and that knowledge shall be increased.*"

It seems fitting in this literary, collegiate anniversary that we single out these two fore-tokens of the millennium from the stupendous mass given by this prophet, and consider the INCREASE OF TRAVEL and THE SPREAD OF KNOWLEDGE.

Distance and time have collapsed. There are today young girls keeping sheep and goats in the mountains of Norway and Sweden who are contemplating an early removal to the western United States. And this journey to the opposite side of the globe seems less to them than a visit to the next State would have seemed to our fathers a hundred years ago. The remotest islands are now nearer London or New York than Egypt was to Rome in the days of Scripture history; or than Babylon, when Daniel preached to captive Jews, was to their home by the Mediteranean Sea. And receiving messages by electricity from the moon would not astonish, now, the readers of the morning paper, more than speaking by telephone would have astonished the first inhabitants of Boston or New York. Diminished postage increases correspondence; and diminished fares are continually increasing travel. The citizens of Chicago read Congressional news as soon, or sooner than the citizens of Washington, because they rise earlier, and the news is telegraphed to them in the night: and a ticket around the globe now excites no more wonder than a ticket to the next town. The prophet Daniel if here now, would not need to ask the import of his predictions: for, surely, "*many are running to and fro and knowledge is increased.*"

But we shall limit our present remarks on the increase of knowledge to COMMON SCHOOLS, COLLEGES, and THE KNOWLEDGE OF SALVATION BY CHRIST; which last takes us where we shall "Know as we are known;" so that we shall need no schools or teaching.

I. Jesus had compassion on the ignorant multitude, because they were without teachers. "They were as sheep without a shepherd." The spirit of popular education is thus the Spirit of Christ; and schools and funds and laws for its promotion foretoken his coming reign. While the soil of Europe was cultivated by slaves, common schools were as impossible as lately in our own slave States. Not only the government but the religion of Europe obstructed the education of the masses. Two hundred years ago (A. D. 1666) Lasalle, Marquette, Hennepin, Joliet, and their Jesuit brothers were scouring the forests where Pittsburg, Chicago, and St. Louis now stand; setting up wooden crosses; saying Latin masses to Indians; teaching them hatred of heretics, and seeking to enslave our coming millions to the dictation of a foreign priest. Indeed, the sun-burst of popular education is less than a century old, scarcely more than half a century. I remember the first common school periodical ever issued, *The Annals of Education* of Boston. Soon afterward began the era of common school conventions, institutes, drill-schools, etc.; and Pennsylvania received her common school system through Thaddeus Stevens only fifty years ago.

But as early as 1785, amid the poverty which followed our Revolution, Congress gave the sixteenth, and in 1848, the thirty-sixth section of our vast unoccupied domain to our common schools, amounting to the enormous aggregate of 95,737,714 acres: and the grants in money, Federal and State, during the same period amounted to fifty millions more. This American example reacted across the Atlantic. In 1818 Lord (then Mr.) Brougham moved the appointment of a committee whose report showed in England three hundred and seventy-five million dollars invested in charities intended for educating the poor; and soon after Lord Althrope secured a grant of $100,000 to England and Wales, and $50,000 to Scotland, for the erection of school-houses. France sent Victor Cousin, and the State of Ohio sent Dr. C. E. Stowe to investigate and report on the schools of Germany for the education of the masses. Russia, and even the lethargic nations beyond the Ural mountains to the China Sea have felt kindlings of the same flame; and, meantime, our Peabodys, Stones, Lemoynes, and Christian denominations have been pouring out their thousands on thousands, and Congress is being moved to secure their endeavors to extinguish illiteracy and enlighten the masses. So that all statistics can do is to show how impossible it is for any finite mind to comprehend the whole that is being done to fulfil this prophecy of Daniel by removing the ignorance and enlightening the masses of mankind.

But this universal upheaval of popular education can no more be confined in school-houses than the ocean tides can be drawn up in pumps. Lecture courses for the multitudes, institutes for teachers, expositions, national and local, for industry and the arts, agricultural associations, fruit-growers conventions, and music from the cradle hymn to the conservatory,—these all, with the myriad methods and movements for reform, are but so many finger posts, standing outside the school-houses, and pointing to the fulfillment of prophecy in the approaching reign of Christ.

Everybody exalts the wonders of electricity and steam. But what were these in a nation of illiterate boors, who could neither write a telegram nor read a ticket for the cars? There is not—cannot be any thing in merely human institutions, to surpass in importance the nation's common schools. They are the starting points for the young, outside of the family, in the journey of education and improvement. There the children, in happy groups, acquire knowledge before knowing its use. There shyness begins to be exchanged for ease of manners, and teachers learn self-respect from the respect of their pupils. There, commerce of ideas make social converse possible. The very rows in which the children sit, the stimulus of the class, the awe inspired by routine, and the natural dread of awkwardness and being laughed at for mistakes,—these and a thousand other forces combine to put children on the road of escape from that most horrible condition of grown-up ignorance, the passions of brutes in the bodies of men. And then the learning itself; the mysteries of speech, of truth, of order, regularity and law, at once feed and fill faculties capable of eternal growth and expansion, and aid them in setting out: and as there is a thrill of excitement in starting on a long journey which is never re-experienced on the road, so there is a class of emotions in the common school never experienced but once.

II. Colleges and universities were the repositories of knowledge before common schools were born, and, since they were born, are as necessary to their welfare, as arsenals to armies, or as mothers to the welfare of their children. Children can see and admire the beauty of the heavens, but astronomers measure the orbits of its stars; and if colleges were taken away, the education which would remain would compare with that we now have, as looking through smoked glass at the moon's shadow on the sun, compares with the calculation of an eclipse, or regulating the calendar of the year. Moses and Paul were learned. The one wrote the basis of the Old Testament; the other twenty-one Epistles of the New: and as these were necessary to make a perfect Bible, so collegiate combines with popular education producing that increase of knowledge which heralds the coming of Christ. And as the educated Moses and Paul are the thoughts-men of the Bible, so colleges, in educated men, have furnished the thoughts-men of the world! And by their sweeps of investigation have furnished ladders by which distinguished men have climbed to education outside of college walls.

III. But there is a knowledge which connects the finite with the infinite. And, "*This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*" (John 17: 3). And "The knowledge of the Lord" which is to "fill the whole earth as the waters cover the sea," (Isa. 11: 9.) is this divine knowledge, that Christ saves men who come to God by him. (Heb. 7: 25). It is in the atonement, in short, or "salvation by faith," that we have access to God through Christ; this is what bridges immensity, and all other knowledges are subordinate to this.

What God will do with those who never hear the name of Christ concerns his own administration. We have heard of him, and are bound to spread this knowledge in order to rescue mankind from the crimes, vices and sins in which heathen are sunk.

But as no good thing on earth is without its antagonism, so the adversary of God and man obstructs, by his "devices," that knowledge whose increase heralds Christ's coming; and especially the increase of that knowledge in which human salvation consists. Let us note some of these "devices." And, first, it should be noticed that all his methods spring from the "enmity" or rivalship which God has put between the seed of the serpent and "the seed of the woman" who is Christ. (Gen. 3: 15). Hence all his "devices" consist in rivalship and substitution. Thus:

1. Sixteen years ago, 1869, the city of Cincinnati gained her bad pre-eminence by excluding the Bible from her schools. It was the work of a heterogeneous combination of infidels, Papists and Jews. But surely the devil must have been their prompter. For a school without any standard of law or morals is a vicious absurdity, like a store of goods or commerce with no legal standard of money, measure or weight; an absurdity so glaring that in other cities Romish priests have voted to retain the Bible in their schools, so that children may have some rule to think by. This Satanic attempt to take the Word of God from the thought-fountains of the United States may fail for want of a subsitute like the Koran or the Book of Mormon. Let us hope it will.

2. But the attempt of Satan on the colleges promises him more success. The Savior being dethroned in the first American college at Cambridge, Amherst was erected by godly people to repair the loss: and now, while Amherst is yet in its youth, it has seven buildings for secret societies erected around its campus. Each of these secret orders has its initiation, ritual, oath and religious rites; and, as their windowless walls testify, they are "unfruitful works of darkness," and children of the organized deism of the lodge by which, in the words of the report of Dr. Edward Beecher, "Christ is detroned and Satan is exalted." These dark "fraternities," now curse almost every college in the United States. At Cornell, Mortimer D. Leggett was killed in his initiation. At Yale the bones of students have been broken while undergoing the same. But a few lives lost and bones broken in Satan's fools-play, are not the evil complained of. It is, that the thought-fountains of this mighty Republic are poisoned by secret oaths and

altars and mock-religious rites, in which Satan is in earnest, though their dupes consider them a joke. Their light-exeluding walls around Yale College have cost hundreds of thousands of dollars. Senator Evarts in a speeeh at Yale Commencement, protested against them as destroyers of the time-honored "Linonia" and "Brothers;" but the clergy of New England, many of whom have been sworn to secrecy in their dens, are mute concerning them; and statesmen and divines and physicians are yearly being graduated from the once-sacred halls of Yale, with the devil's secret brand on their foreheads, to pervert the State, the family, and the churches of Christ.

The root of this Upas, its "seminal principle of mischief," is *man-invented religious rites.* These, whether practieed in moekery, in earnest, or in sport, sear the conscience and steel the heart. They are always and everywhere in Scripture called "vanities," "inventions," and "abominations;" and branded with the most terrific divine denunciations.

When Charles II. was dying, who had an hundred of their oaths in his conscience, his confessor Huddleston held up a silver eross before his glazing eyes, and told him he was sure of heaven if he died looking on that eross. The thrice-perjured and debauched monarch with his last breath provided for his concubine, Nell Guynn, and died! That silver cross was a substitute for the atonement of Christ. So is every solemn religious contrivance ever invented by men. The great Frenchman, Victor Hugo, was dying a few weeks since, and the Arch-bishop of Paris offered him extreme unction and absolution. The nephew of the dying statesman brought him this word: "Victor Hugo has the prospect of death, but has no occasion for a priest." Every religious invention ever contrived from the little funny hocus-pocus of a seeret order, to the sacrifice of screaming infants to Moloch, or the priestly sorceries of the mass, is both insult and imposture; an insult to God and an imposition upon men.

But, blessed be God, "the knowledge of the Lord," the knowledge that Jesus Christ is the Son of God and the Saviour of men,—this glorious knowledge is increased, aye, and will increase, till it "fill the earth as the waters fill the seas." He is "the seed of the woman" and shall bruise the serpent's head. Two-thirds of the entire globe are ruled by those who acknowledge him. And though Satan has filled his churches with false doetrines, false governments and false rites, these all will perish before his refining fire. He will certainly eome, as the angels promised; and the increase of travel and increase of knowledge around our little globe with the thousand other tokens are heralding his approach. Yes, He is and was the truth. He said he would eome and he will.

And now that he is eoming let us trim our lamps. Every one of us can do something to expedite his coming by *preparing the way* of the Lord, and "making his paths straight."

Surely, surely, the coming of the Lord draweth nigh.

"Let every heart prepare him room
And every voice a song."

Little children once greeted him with hosannas. Let them do so now. Let these scholars bring their laurel crowns and lay them at his feet: and let parents and loving friends joy that in these, their loved ones, they have proofs that "knowledge is increased;" and, above all, *that* knowledge whose increase proves that "the coming of the Lord draweth nigh." Amen.

If all men were to join one secret society, which according to the regulations on this subject is impossible—seventy-five hundredths of the human family being excluded—then there would be no secrets, and all the inhabitants of the earth would stand upon the high plane where God first placed them, where they might still be standing had not the unhallowed ambition of wicked men and secret devils divided them up into secret clans. We have no argument against a universal brotherhood of men, but Freemasonry and kindred secret clannish abominations by causing endless divisions, make such a desirable state or condition utterly impracticable. The bare thought of such a thing as a *universal brotherhood*, while society is so completely ratholed through and through with secret clans, is a palpable absurdity, and, like everything else in Masonry, a transparent fraud.—*Birmingham Free Press.*

Men who are under secret, special obligations to a portion of the community, are unfit to govern the whole.—*Pres. C. A. Blanchard, in the Pittsburg Prohibition Convention.*

—The Columbia College Library contains 64,205 volumes. The only larger college libraries in this country are those of Princeton, Yale and Harvard. There are but nineteen larger libraries of any kind.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN·WITH CORDS."

CHAPTER XXVII. (*concluded.*)

It was the name of Dacey—James Dacey; a man born of a good family, but with a deeided bent for the crooked and devious ways of the transgressor, and with a faculty for keeping elear of the law that much mystified many of his vietims. He had been married twice. The first time he had obtained an unjust divoree through the help of an unprincipled attorney who was like himself a high Mason. The second time he had beguiled a simple-hearted, pretty maiden into marrying him; then, after living with her for a while, denied the legality of the marriage, and left her, broken-hearted, in an equivocal position among strangers to support her two children as best she could. Mr. Dacey's regular profession it would have been hard to define. He never stayed very long in one place, and with every change of residence he turned his hand to something new in the line of rascality. At the time Jesse Dukes so unfortunately made his acquaintance he called himself a broker in real estate, though his methods of conducting business were somewhat peculiar. He was really the head of a bogus land company which operated under fictitious names, issuing worthless title deeds to confiding settlers in distant territories, but he sometimes did a stroke of sharp business nearer home, as in the case of Jesse Dukes. The simple mountaineer, utterly unused to trickery and fraud, bravely defended his title to his newly purchased homestead, and when he realized that the suit had actually gone against him he could scarcely be restrained from springing on his adversary in open court. He swore vengeanee as it was, and Dacey, whose forte was rather the smooth and graeeful villain than the bully, thought it prudent to decamp, having about eome to the end of his little game, rather than risk a charge of buckshot in his handsome person. He then became partner in a liquor saloon for a while. He operated a faro bank for a season. He dabbled in various lottery schemes, and indeed it would be difficult to name anything in the line of swindling and roguery to which he had not at one time or another given his attention. He was now agent for some worthless agrieultural patents, and in eonsequenee a very active grangeman. When the grange should discover, as it must before long, that it had been outrageously duped, he could rely on the close eonnection of that body with the Masonic lodge to clear him from the eonsequences.

Jesse Dukes sat for a long while with his eyes riveted on the paper. But this might be another James Dacey. Anyway he would find out, and if it *should* prove the one he sought, why—Mr. Dukes had no very clear idea of the form his vengeance was going to take, but he meant before he was through with Mr. Dacey to make him repent his action in that particular lawsuit which had broken up his happy home and reduced him to poverty.

At last with a fierce, determined look he rose to his feet, and not even stopping to put away his traps strewed over the floor, he left the cabin standing empty and desolate, and started forth on his quest for vengeance.

Before we proceed to tell how the quest came out, we have a word to say regarding the startling increase in our land of that form of lawless violence known as lynch law. In rude, semi-civilized communities it may be a deplorable necessity to dispense summary justice in this way, but when we find the papers filled with accounts of horrible lynching affairs, not perpetrated where the reign of law and order has not yet begun, but under the very shadow of our court houses, it is evident that there is something wrong in the working of our criminal laws. When a people know that swift and equal puuishment will be meted out to all wrong doers they are not generally disposed to take the execution thereof on themselves. But when the law has respect of persons, when it discriminates between the man who has robbed the State of a fortune and the poor boy who steals five dollars, because the one is a Mason and the other is not, is there room for wonder that they weary sometimes of the travestics of justice in our court rooms and become their own judges and executioners?

CHAPTER XXVIII.

"VENGEANCE IS MINE."

"I call this curious weather, Mr. Deming. Makes me feel kinder as though something was going to happen."

"Can't expect comfortable weather in dog days, Uncle Zeb," responded Mr. Deming, as he took a look around him at the horizon, which was curtained by a thin veil of elouds through which the sun shone with a strange, brassy radiance, while the very leaves on the trees seemed to fairly pant in the lifeless air.

"That's a fact," returned Uncle Zeb, as he seated himself in an easy attitude for conversation. "But human nater is dreadful onreasonable. When it's cold we want it hot, and when it's hot we want it cold. Makes me think a little of the weather we had that year Harrison was elected. I remember all about them 'Tippecanoe and Tyler too' times. Maybe you don't quite so well. You was a trifle younger."

"Parties have changed a good deal since then," sententiously remarked Mr. Deming, and Uncle Zeb went on.

"Well, politics is a good deal like a chessboard. It's a move here and a move there, and to them that don't understand the ins and outs, why, it's all gammon. That's the way I look at all this nominating, and canvassing, and stump-speaking. But the Prohibitionists now—they seem to be going on a different tack. I see there was a W. C. T. U. woman advertised to speak not a great ways from here, and I thought I'd chirk up and go and hear her. And if she wan't a master head for facts and figgers! Some of the things she told fairly made me cry like a baby. I've been all kinder stirred up ever senee a thinkin' on 'em over. It didn't sound a bit as though she was making a speech; she seemed to talk right from her heart as the Lord give her the words. I tell you, Mr. Deming, I've *about* made up my mind if I live till next fall to vote the Prohibition ticket and let both the old parties go—to grass."

Now Mr. Deming, it must be said, was a Republican, who had always prided himself on being sound in regard to all the great moral questions of the day, but he had never yet reached the point of leaving his party; and now to hear such an energetic expression from Uncle Zeb, a Demoerat of that easy-going type who take up naturally with the party whose platform presents the fewest troublesome issues, touched his conscience as with a vague reminder of the words of inspiration, "The first shall be last and the last first."

"Well, I am waiting to see who the Democrats will put up," he answered eautiously. "A good deal depends on that."

"I understand"—and Uncle Zeb chuekled, for he could not help uttering a joke even when it bore rather hard on himself—"you know we Democrats are the publieans and sinners. We ean turn about and enter the kingdom while you Republiean Pharisees are balancing on the fence. There's a kind of Scriptural illustration for ye, as you may say."

It was one, however, which Mr. Deming did not enjoy, for he felt that in this matter as in that of the grange, Uncle Zeb had the advantage. The latter had prudently abstained from making his usual facetious allusions to "the machine," since the unfortunate Masonic experiment recorded in a prior chapter, and Mr. Deming was so relieved by the truce that he could have thanked the O'Sullivan goat for its unwitting share in bringing it about, many times as he had voted the animal a nuisance and resolved to complain to the owner for not keeping it more strictly confined.

It is one of the laws of the grange that no political questions shall be discussed in its meetings, yet "the machine" is one emiuently adapted to gain office for the leaders; for who would suspect a society of simple farmers of engaging in political schemes and plottings? least of all those same innocent-minded farmers themselves? Fairfield Grange, though ostensibly devoted to advancing the peaceful art of agriculture, was really a hot-bed of partisanship, and Mr. Israel Deming had felt very perceptibly the pulling of certain wires; but whose hands manipulated them or the secret of their workings were hidden mysteries. Of the men for whom there was this invisible but strong pressure brought upon him to vote at the coming election, he knew literally nothing except that they were graugemen, who, he was assured, would use their official position to advance the farming interests. He was never told, however, that every one of these same seekers for political power were high degree Masons, who were using the simple grangers as the proverbial monkey used the too confiding grimalkin.

Dora was sitting in the open window, dressed in her light afternoon muslin—a most agreeable and pleasing object. She heard the conversation, but not to take any particular interest therein. Her father and Uncle Zeb were always talking politics nowadays, and lugging in that wearisome subject of prohibition. Of course she wanted rum-selling done

away with, but what was the use of making such a fuss about it? And as to these W. C. T. U. women she did not understand them in the least. She was sure *she* could never spend her life as they did, thinking and speaking and writing of nothing but temperance all the time. And then to go round gathering up all these terrible facts which made her feel sick even to read or hear about! It was perfectly incomprehensible. From this train of thought Dora's musings branched off in another direction. She began to think how hot it was, and recall to her mind some of the latest compliments Mr. Dacey had paid her, and wonder whether he really meant them. To the language of polite gallantry Dora was a stranger, and she never thought that a single glance of honest admiration from one of her young farmer suitors, even when it remained unsaid or was expressed in the most awkward and bungling fashion, had in it a thousand times more of real knightly chivalry.

Mr. Dacey on his part took every opportunity to foster her foolish fancy, for he was by no means oblivious of the fact that Mr. Deming was the richest farmer in Fairfield, and Dora an only child. But he had no idea of appearing as an open and honest wooer where he was sure of meeting opposition—especially from Mrs. Deming. There had existed a settled antagonism between them from the first. She was suspicious that all was not right in regard to the grange business, and feared that he was leading her easy-minded husband into trouble with those agricultural patents. The very suspicion that he had designs on Dora would have transformed her negative dislike to him into positive fury. But he was sure he could in time prevail on the latter to consent to a secret or runaway marriage, and in fact he had already laid his plans to this end by paying her many clandestine attentions which, if she had not been thoroughly bewitched by his flatteries, would have put her on her guard. For her's was a frank and open nature. The secrecy of the grange in itself had no charms for her. We do not bait a trap with poison, but with a harmless bit of cheese. Dora's girlish love of pleasure and admiration provided all the attraction needed.

It grew more strangely still and dark and oppressive. What little oxygen there was in the air seemed to die out of it. Even her father and Uncle Zeb grew silent as if it was too hot to talk. Mrs. Deming, however, had not succumbed to the weather. She did not believe in succumbing to anything, and now she said decidedly to Dora:

"Come, child, don't be so idle. If you are at work you won't mind the heat half so much."

Dora made a pretense of going on with her sewing, but the gate clicked just then and set her foolish little heart to beating with the thought that it might be Mr. Dacey, who had mentioned to her the day before, in one of those clandestine walks which he always contrived to plan in such a way that Dora never really suspected that he meant they should be clandestine, his intention of visiting her father the next day on business. It did not prove to be him, however, but the strangest, roughest looking figure Dora had ever seen. He must be a tramp of the most desperate description, she thought. How very fortunate that her father was at home! Of Uncle Zeb's valor in case of any sudden call upon it she had a pardonably low opinion.

We, however, have no trouble in recognizing our old friend, Jesse Dukes. Weariness and hunger and thirst he had hardly felt in the fierce heat of revengeful desire that consumed his soul. He asked for a drink and sat down on the doorstep, unloosing his knapsack as he did so and setting his rifle carefully up against the outside wall.

Dora brought him water in a tin dipper. Jesse Dukes looked up at her with something of the pleasure that one looks at a bright-hued flower or bird.

"Thank ye, daughter," he said, as he gave the dipper back.

But the hard, fierce, vindictive face only softened for an instant.

"I've got an account to settle with a man," he answered reticently, to Uncle Zeb's ready questionings, "and I've tramped a smart forty miles on purpose to settle it. So I'm feelin' a bit beat out."

There came a low rumble of distant thunder.

"I reckon there's goin' to be a shower," said Uncle Zeb in his slow way.

The gate clicked again. Jesse Dukes started up. He felt as by intuition the approach of his victim, yet Dacey was within a yard of him and his foot almost on the door-stone before he recognized the grim face of the trapper. Then he stopped, trembling. He had reason to tremble, remembering the look of wild-beast fury from which he had cowered in such miserable terror, when, helpless in the net of Masonic injustice, Jesse Dukes had turned upon him in the court-room ten years before. Now to be so suddenly confronted with it was almost like an apparition from the dead.

He attempted at first to ignore his enemy; then with a poor feigning of sudden recollection he held out his hand affably and tried to assume an air of old acquaintanceship.

Jesse Dukes took no notice of the motion but stood directly in his path, a grim and frowning barrier to his further progress.

"You ain't fit to step your foot over a decent man's threshold," he said in a low, fierce voice; "and I'll stop your doing it if I kin. Didn't you cheat me out of every cent I had in the world, all because you was a Mason and could count on a Masonic judge and jury to help? And when my wife lay a dyin', and I had only a cabin to shelter her, and no medicine, nor food of the right kind for her, she'd want me to read to her out of the Bible, but when I did my eyes would always be a lightin' on sich ar texts as these: 'He turneth the way of the wicked upside down.' 'On the wicked he shall reign snares. Fire and brimstone and an horrible tempest shall be the portion of their cup.' When the Lord comes to reckon with ye, ye miserable varmint, passing yourself off for an unmarried man when you've got a wife and two children—off, nobody knows where—ye'll find there's a court up above where they don't make much account of Masonic signs and grips."

Dora gave a low, quick cry, that nobody heard in the excitement of the moment. It was as if wrapped in a somnambulist's dream she had been standing on the sheer edge of a dreadful precipice, and Jesse Duke's terrible accusations against the man she was foolish enough to think she loved was the voice in her ears that had wakened and saved her.

(*To be continued.*)

General Grant on the Bible.—Several years ago, General Grant, over whose death our country is now mourning, uttered these earnest words about the Bible: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we look as our guide in the future."

The G. A. R. has developed into a national Sabbath breaker. On next year decoration day comes on the Sabbath, and this association, that boasts of peculiar loyalty to country, and such tender regard for the noble dead, has, in grand conclave assembled, resolved that the Sabbath, and not Saturday or Monday, shall be observed for the purposes of decoration at that time. This can but pain the hearts of the truest friends of our common country. Just as loyal souls as ever took the G. A. R. oath, the heroes of many a bloody field will by this act be excluded from this tribute to the nation's dead.—*Blanchard (Iowa) Record.*

CORRESPONDENCE.

IN THE REGION OF SLEEPY HOLLOW.

Medusa, N. Y., July 27, 1885.

Dear Cynosure:—We have been spending a few days in plain view of the "shadowy mountains," as Homer calls them, and to watch their various hues as they appear in the sunshine and in the shadow is a pleasure that does not grow old. Their perpetual blue as it appears in the clear sunshine or as it is seen through the rifts of the clouds that scud along below their summits is an unvarying source of delight.

The picturesque hills and stone walls that fence the whole country into small patches seem to a dweller upon the western plains rather objects of interest to the tourist than inducements to engage in agricultural pursuits. Many of the plowed fields even after stone enough has been taken from them to wall the land into fields of from one to ten acres, present the appearance of an Illinois gravel pit, yet pretty fair crops of potatoes, rye, oats, and Yankee corn are produced. It has been very dry here and the hay crop, which is perhaps the chief one, is light. This is the best fruit country we have been in. Apples, pears, plums, and the various small fruits are abundant.

In various matters pertaining to the progress of the race this is a sleepy old country, a quarter of a century behind the times. The temperance cause has not got beyond the Good Templar period. This little town, not large enough to support a Freemason or Odd-fellow lodge, has its Sunday-school, a large Good Templar's lodge, which furnished but a single prohibition voter last fall. When this one man sought to have the matter of prohibition discussed in their county convention, such discussion was not allowed and the reason assigned was that the discussion would divide the order. A widow lady told me that she did not feel worse when she laid her husband in the grave than when, years before, as he entered the army, he joined the Masons.

This is a great field for moral reform labors and there are no laborers, the Lord's prophets being all dumb on questions that might divide their flocks. The fields appear all white for the harvest, as was indicated by the interest shown by the large audience that came together to listen to Mrs. L. on temperance last night. O. F. Lumry.

THE RIGHT SENTIMENT GROWING.

Clearfield, Iowa.

Freemasonry has not grown any in Clearfield since it was puffed last winter. It was said that I made Masons. I wish to be true to my business, and as the lodge is weak and not increasing, I will try to give it a vigorous puffing with tracts.

Anti-secrecy is growing now in the United Brethren church. Loyal brethren are opening their eyes notwithstanding the effort being made to disguise the fact that the commission was formed in the interest of the lodge. Such men as Dr. Davis, Bishop Wright and a host of good men I might mention have "the earnest of the Spirit" and Satan can have no peace on the secrecy question in the U. B. church. We will not fellowship the unfruitful works of darkness to obtain peace. Jesus, in speaking of that kind of peace, said: "I came not to send peace on earth but a sword." He wants us to have no peace except that which is founded upon pure principles. May God bless the brethren with grace sufficient for their day and trial. May they calmly, meekly, lovingly stand for the truth.

Cyrus Smith.

SECRET TEMPERANCE LODGES.

Uxbridge, Ont.

Editor Cynosure:—Here in Canada we have a great many secret temperance orders. It would be a great help to the work if some reader of the *Cynosure* or else its editor, would write a short, pithy, conclusive article against these secret temperance lodges. Let the argument be sound, and as strong as possible—not forgetting the Scriptural standpoint. Now who will respond to this call and give us a hepling hand? Give facts and personal experience on this department of reform. *Who will help?* Who? WILL YOU?

Our own conviction and experience prove that such lodges are impediments rather than helps. In one place where we have been laboring, we found a Good Templars' lodge, the members of which seemed to look on us with much complacency until our "general rule," forbidding membership in a secret lodge, was read, and then there was a great stir. But for this rule it is probable several of them would have offered themselves for membership among us. We do not want them. Yours for purity, A. Sims.

Note.—Bro. Sims will find much that he needs on this subject in tract No. 15 and in Rev. R. T. Cross's sermon on "Secretism," as well as the pamphlet on Good Templarism. Several of the temperance orders have been most ably and thoroughly written up in the *Cynosure* during the last year or so. There is, however, much more to be said upon them. The *Cynosure* waits also for the one who shall say it best.

THE KIDNAPPING OF REV. JAMES SUGGS.

Beloit, Kans., July 17, 1885.

Editor Cynosure:—A few weeks ago I saw an item in your paper saying that Rev. James Suggs (colored) had been handcuffed and taken from a camp-ground in Kansas for having uttered words against Masonry. I have scanned closely every Anti-masonic paper coming into my hands since then to learn farther particulars, as I am well acquainted with Rev. Suggs, and have been for over twenty years, and was very much interested in the case. Last week I found in the Beloit *Courier*, one of our county papers, the following item, which may be a relief to some of the friends of Bro. Suggs:

> The colored preacher arrested in Marvin on a charge of murder in Ohio, and tried before the probate court here last week was released, the evidence not being sufficient to convict. Immediately upon his release the detective, Rhodes, who had made the arrest, was arrested on a warrant from Phillips county, charging him with kidnapping the colored man. Rhodes left here Saturday in charge of sheriff and his deputy from Phillips county.—*Osborne Farmer.*

I also learned from private sources that he was subjected to the grossest treatment after his arrest. Why do not some of our leading anti-secret papers give us the whole affair? Mrs. L. T. McKune.

TROUBLE IN A KANSAS CONFERENCE.

LECOMPTON, Kans., July 22, 1885.

EDITOR CYNOSURE:—I ask a little space in your worthy paper to state a few facts in reference to the arbitrary power assumed by a United Brethren presiding elder in a quarterly conference held in Lecompton on the 18th of July. I presented two resolutions for adoption by the conference, the first to the effect that we solemnly protest against the action of the late General Conference in creating a commission to formulate a new constitution and confession of faith as a usurpation of power unknown in the history of the church. The second was of an advisory character, appealing to the ministers of the Kansas Conference of the U. B. church to be careful as to who they elect to the office of presiding elder in said conference, choosing men who love the church better than the lodge. It was moved and seconded to adopt said resolutions.

The presiding elder took the floor and declared he would not entertain the resolutions, and they should not be voted upon while he occupied the chair. I then invited him to vacate the chair, which he refused to do. I then moved to vote him out of the chair, and then the conference to take action on the resolutions. A minister from whom we would have expected better things took the floor in opposition, and one who favored the resoultions attempted a reply. The elder sprang to his feet and stopped him upon the plea of correcting something he said, but instead of a correction he poured forth a volley of vindictive speech in a spirit that might be called tyrannical in the fullest sense of that word. Among other things he denounced those who favored the resolutions as traitors and rebels.

Thus the time passed and all went under. But I think it has accomplished at least two good things: first, it shows what the lodge power will do if it ever obtains full control of the United Brethren church. We will be gagged, anathematized, and, perhaps, some of us Morganized. You will please remember that this overbearing elder was a member of the late General Conference, and helped to demolish or open the way for the destruction of the time-honored principles of the fathers of the church. The other good thing it has accomplished is, he has certainly preached his own funeral sermon as regards the presiding eldership in the Kansas Annual Conference.

In concluding this article I will say a few things in my own defense against the charge of treason or rebellion. I entered the ministry of this church fifty-six years ago, and have give the church a large number of my best years and not less than $2,000 of my means, in order to plant and build up the U. B. church in the valley of the great Mississippi. I lived and labored twenty-seven years in Iowa, and received $523.37½ all told, but it will not be long until I will be out of gun shot of the devil or his servants, and where they will not be permitted to come. I remember what the Divine Master says, "When men shall persecute you and shall say all manner of evil things against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven." A. A. SELLERS.

DECISIONS OF THE GRAND LODGE OF CANADA.

WEST WINCHESTER, Ont., July 25, 1885.

EDITOR CYNOSURE:—In the Toronto *Globe*, of the 9th of July, 1885, appeared the following, under the heading: "A. F. and A. M. Opening of the Grand Lodge in Hamilton—The Grand Master's Decision:"

"Hamilton, July 8,—The Grand lodge of Ancient Free and Accepted Masons opened in the courthouse at 11 o'clock this morning, Grand Master Hugh Murray, presiding. Routine business was transacted and the Grand Master delivered his address. After recording the deaths, visitations, new lodges opened, appointment of representatives, he proceeded to announce these amongst other decisions:

"*Question.*—Can a Quaker, who does not take an oath or administer one, be made a Mason?

"*Ans.*—No. An affirmation in lieu of the oath or obligation of Masonry is not admissable.

"*Q.*—Candidates for Masonry, before initiation, require to declare their belief in a Supreme Being who has revealed his will to man. Is the Bible meant by that revealed will?

"*A.*—Certainly. God's Holy Book is his revealed will. It is one of the three great lights placed on the altar to rule and direct our faith.

"*Q.*—Can an agnostic who says, 'There may be a God, I do not deny it, but I do not know there is,' be made a Mason?

"*A.*—No. No person can be initiated who does not believe in the true God, the great Architect of the Universe, the Creator and Preserver of all things who has revealed his will to man, and who will punish vice and reward virtue.

"*Q.*—What should be done in the case of a Mason who is taking an active part in promoting and furthering the so-called Free-thought doctrine?

"*A.*—An atheist, who denies the existence of a God; a free-thinker, who discards revelation, or who expresses contempt for God or for religion, should be proceeded against according to the mode laid down in 'Masonic Trials.'

"*Q.*—Can an Indian, who is not enfranchised, be made a Mason?

"*A.*—Yes. Color, creed, or country, is no bar to initiation. The question of admitting a candidate is one of expediency, and is left to the judgment of the members of the lodge where such application is made."

On the 11th of July I wrote a note to the editor of the Toronto *Globe*, requesting the insertion of the following anonymous letter:

MASONIC QUESTIONS AND ANSWERS.

There are a few more questions that should have been asked. Such as: When it was replied, "Certainly, God's Holy Book is his revealed will," the following question should have been asked: Does that include the New Testament? If not, does it not follow that those professing the Jewish faith as well as the Mohommedan and some others cannot be eligible to Masonic fraternity and honors? If that does not follow what does the Christian Mason make of the words of Christ: "Ye believe in God believe also in me." "This is the work of God, that ye believe on him whom he hath sent." "Every man, therefore, that hath heard and hath learned of the Father cometh unto me." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." And the words of Peter: "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby ye must be saved."

The Christian religion, from the teaching of these quotations, is most exclusive outside of faith in Christ. How can the true Christian unite in a religious fraternity with those who are unbelievers in Christ, and aspire to a union with them hereafter in glory? If God's Holy Book includes the New Testament, the same questions are pertinent and require another set of answers.

The above letter was not inserted by the *Globe*, nor has any reply been made to a private letter of inquiry. What is the natural inference as regards this treatment of a constant reader of that paper for many years? Am I safe to conclude that the Toronto *Globe* fears the Masonic fraternity, and dares not publish anything to awaken honest enquiry as to the propriety of the existence of the dark institution? Or are the majority, or any of the editors or proprietors themselves Masons, and ashamed to come to the *light?*

I am more than ever convinced of the correctness of the position of the *Cynosure* on secret societies, and pray that the fearless advocacy of its principles may be attended with God's blessing to the pulling down of strongholds. W. B.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON VII, Aug. 16.—The Prophet of the Lord—1 Kings 18: 30-46.

GOLDEN TEXT.—The Lord, he *is* the God; the Lord, he *is* the God. 1 Kings 18: 39.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The first step in true religious reformation is towards simplicity of worship.* vs. 30–32. We note (1) that Elijah calls on the people to come near. False religions seek to keep the vulgar crowd aloof. True religion through the Spirit and the Bride says "Come." So now the lodge, the antetype of ancient Baalism, shrouds itself in pretended mystery from the multitude, while the Gospel reveals itself to babes. (2) He repairs the altar which was broken down. Reformers create no new truth, add no new statute or ordinance; they merely restore. (3) Elijah's altar is after the rude pattern of patriarchal times—of the most primitive constructure. Costly churches and elaborate rites are invariably a sign of religious decadence, and thus we find that in religious reformations the tendency is always to return to a simple form of worship. (4) He takes twelve stones—the number of the tribes of Israel. The act was symbolical of a great truth, which might have comforted Elijah had he remembered it when sitting under the juniper tree in Horeb—that God had still a faithful few in every tribe. So in times of the greatest spiritual degeneracy the twelve tribes of God's spiritual Israel have each their sealed ones (Rev. 7) who have never bowed the knee to the Baal of popular sin.

2 *The power af a living faith.* vs. 33–46. There shall be no suspicion of jugglery. Again and again the altar is flooded with water. Common earthly fire would be extinguished by it; not so with the fire from heaven. What may seem insuperable obstacles will be but fuel for the flame of God's Spirit when an Elijah prays. The first act by which the people ratify their returning allegiance to Jehovah is by becoming the executioners of his justice on the prophets of Baal. Not one of the guilty host escapes. They were the murderers of a nation. They ruined souls. Their altars were red with the blood of slaughtered innocents. Why should they live? The sentimentality which pities the criminal more than the victim of his crime is a wretched travesty of the divine grace of mercy. It is disguised cruelty. Our national need is righteous laws faithfully executed. The rum-sellers, the priests of the drink Baal, which is murdering our nation, ruining homes, killing and maiming women and children, and sending sixty thousand souls to eternal destruction every year are continually escaping their just deserts through a lax execution of the laws. As Jezebel and her court stood behind the heathenism Elijah was trying to overthrow and succeeded in crushing out the incipient reformation in its very beginning, so the Baal of Masonry stands behind the Baal of the saloon. But for one brief period the people are zealous for Jehovah. The intense faith of one solitary man has done it all. Entrenched evils are formidable. The liquor power and the secret empire are terrible foes; but Elijah is always stronger than Baal, faith is more powerful than unbelief, light more potent than darkness.

LIGHT FROM THE WORD.

Does God take pleasure in elaborate forms of worship? Isa. 1: 10–15. Is one with God always a majority? Ps. 118: 6; Rom. 8: 31.

DAILY READINGS.

The power of prayer. James 5: 13–20.
Preparing the sacrifice. Lev. 1: 1–9.
God answering by fire. Lev. 9: 23, 24; Judges 6: 19–21; 1 Chron. 21: 25, 27; 2 Chron. 7: 1, 2.
Fire of the Holy Spirit. Acts 2: 1–18.
False prophets to be punished. Deut. 13: 10.
God the giver of rain. Lev. 26, 1–20.
Sin keeps back God's blessing. Isa. 59.

PRACTICAL SUGGESTIONS.

[From the U. P. Bible Teacher.]

V. 30. There are many broken down altars in our homes which ought to be repaired. Is not one cause of so much spiritual dearth in the church the neglect of the closet and family worship? These are the springs and rills which feed the river of spiritual life which should course through the church; if they be not watered with heaven's showers, is it strange if the channel of the river be dry?

31. Schism is a sin. Though God permitted his people to be broken into two external kingdoms, he wanted the higher spiritual unity to be preserved. Even though organic unity be not practicable, nor even desirable, at present, we should never forget that we are brethren.

33. It is not new forms of worship, or new doctrines, that the church needs in order to subdue the world, but more of the life and power which Jesus is anxious to bestow.

36. Our addresses at the throne of grace should be made thoughtfully, intelligently and reverently. No one offers true prayer who does not realize the relation in which he stands to God. A study of the prayers recorded in the Bible shows that the most godly men always realized this relationship. If we would study carefully the terms in which they approach the throne of grace it would teach us our relation to him, and would certainly deepen the spirit of reverence, as well as strengthen our faith.

36. All men stand in a covenant relation to God; either in the relation of the covenant of works, or the relation of the covenant of grace.

37. The most comprehensive prayer is that which seeks the glory of God. God's highest glory is our greatest good.

38. How near God is to us at all times. While we pray he answers, according to his promises: "And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear" (Isa. 65: 24).

39. He expects us to confess him before men. Without this we have no reason to expect salvation (Rom. 10: 9).

40. We must put away sin if we expect his blessing.

41. He who knows God's gracious and faithful character rests assured of the fulfilment of his promises.

42. Elijah was brave before men because he was humble before God.

44. It is our duty both to pray for and expect, promised blessings.

46. "As thy day, so shall thy strength be." "They that wait upon the Lord shall renew their strength;" they shall mount up with wings as eagles: they shall run and not be weary; they shall walk and not faint."

THE CYCLONE AT HIGHMORE, DAKOTA.

DEATH OF E. B. THOMPSON.

The death of Bro. E. B. Thompson, a former member of the N. C. A. Board, in the cyclone at Highmore, is told in the following account from the Highmore *Herald* of July 23rd:

The weather on Wednesday, the 15th, was very hot and sultry. A strong wind had blown most of the day from the southeast which only seemed to make it more unbearable, from the clouds of dust which it carried into every nook and crevice.

Evening brought a change, the air was cooler and people were beginning to enjoy themselves, when their attention was attracted by the black cloud forming in the northwest, which was anxiously watched by many.

The cry of "a cyclone!" a little before seven o'clock, brought many to their doors to see the dreaded monster, from which many had been hiding in their cellars a long time back. The sight was truly grand. A cloud about seventy-five degrees in length and half as broad, laying about ten degrees above the horizon, the lower part of which was inky black and into which clouds were rolling from the north and south was sending to the earth a funnel shaped cloud or what appeared like a huge elephant's trunk. It appeared to stand still for some fifteen or twenty minutes, looking as if drawing to the bosom of the black cloud all witnin its reach.

The first slowly withdrew into the cloud and another was formed in about twenty minutes, which seemed to sway to and fro, creating great clouds of dust in its track.

Several others formed in different parts of the cloud, but only one at a time. Some came straight down, but others shot down in a slanting direction making them appear even more terrible. The last one that formed, about eight o'clock, though larger than the first, was of a lighter color and was still visible until it became too dark to distinguish objects at a distance.

All this time a hard wind was blowing from the southeast, directly opposite the course of the cyclone, and it was remarked by some who had witnessed the Grinnell cyclone, that the action was the same.

During the formation of the different funnels which occupied about one and a quarter hours some were coolly watching its course, others were running wildly around with clothing and valuables in their arms, looking for cellars and places of safety.

There was something so terribly grand as it slowly and surely marched toward this place which seemed doomed, that it fascinated the gaze.

The approach was watched by many until just before it struck the town, and by some even at the time. From the most reliable sources that can be found the storm struck this place about fifteen minutes after eight o'clock.

There was a sudden lull in the storm, during which the wind from the southeast stopped and then the town was struck from two directions. The one from the southwest struck the town first, demolishing the M. E. church, blowing in fronts of stores, filling them with mud and water, and when two thirds the way through the town turned east; from the north came the other striking the Hudson & Irwin's warehouse, throwing it from its foundation and turning over two box cars, the two forces meeting in the east edge of town picking up J. A. Patterson's, Mrs. Cook's and J. A. Olin's house, grinding them into small fragments, together with the other pieces from town were scattered for a mile to the east northeast, strewing the ground thick.

The first funnel struck the ground in 114-73 seven miles north aud one mile west of Holabird, on Mr. Foster's claim, and spent its furry in and near a large lake bed piling sod ten and twelve feet high, tearing shacks to pieces, etc. Its course was southeast to Holabird and then east to a point two or three miles east of Highmore, when it took a northeastern direction. The track of the storm was from two to three miles in width.

After the storm people were out looking for friends and relatives, and the glad cry went up "no one was killed or hurt."

A short time after the storm when all were rejoicing that none were hurt, William, youngest son of E. B. Thompson, two miles north of town, came into town bareheaded and barefooted, saying that their buildings were blown away and that all the family had been in the cellar except the father, and that he could not be found.

Vehicles were soon prepared and twenty or thirty citizens on their way to the farm. Arriving there search was at once commenced and in half an hour he was found forty rods northeast of the house with his neck broken and face driven three or four inches into the ground.

It seems that the family had gone into the cellar some time before, but the father and his son, William, staid up watching the storm. The father sat in a chair by a window looking to the northwest. The mother called and told them they had better come down, but he appeared not to hear the call. There was a lull for a moment in the storm, and having heard there was always a calm before the crash came, the son started for the cellar calling for his father to come. He got up from the chair but was too late, as the son only saved himself by jumping from the top stair, and even then was somewhat bruised.

The sad procession was formed, and town was reached about eleven o'clock. A hurried inquest was held and the body put in shape for burial.

All were ready to help the bereaved ones, and as it was thought best the burial took place on Thursday evening at six o'clock, Rev. Parsons officiating. The bereaved have the heartfelt sympathies of all.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Greeu county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowudes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowudes Co., Miss.
West Preston Baptist Church, Wayue Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregatioual Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohihition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness hy which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and helieving the foundation of a party based upon the fundamental principles of the Declaration of American Independence, hoth inevitahle and indispensahle:

We, therefore, a portion of the American people, helieving with our fathers that we have our rights and liberties, not from men or parties, but from God; helieving in the Christian marriage, and uot in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; helieving, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, uot in grace," and, therefore, that all have equal civil rights; while we ahhor the idea of enforcing religion or controlling conscience hy human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly helieve that atheism and priestcraft are twins and both alike foes to human liherty and welfare. We further most firmly helieve that a government without God has none hut lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We helieve in peace and in national arbitration as a means of perpetuating it; yet we as profoundly helieve that the hravery and blood of our soldiers have hought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised hy the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon he not only echoed by their voices, but sustained hy their votes.

We, therefore, solemnly adopt and present the following, as containing a hrief synopsis of the principles of our government, hy which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should he associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sahhath.

4. We demand the prohihition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted hy our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to henefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled hy arhitration.

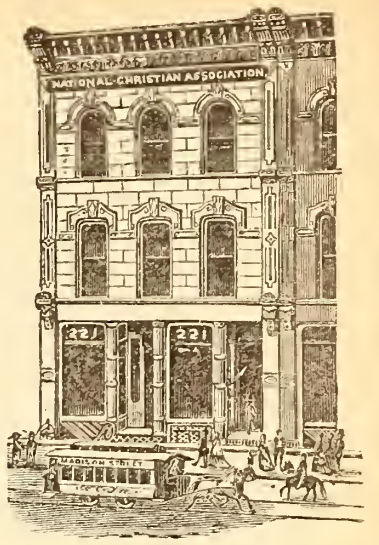
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should he immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N. Y.

Vice President—Rev. W. T. Meloy, D. D., Chicago.

Rec. Sec'y.—W. I. Phillips.

Cor. Sec'y and Geneal Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

Directors.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican goverument from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and heqneath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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West Virginia.—Pres., D. B. Turney; Sec. John Bosley, Grafton. Treas.., H B. Higgins, Petroleum.

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 6, 1885.

"The marriage of the Lamb" is the coming advent of Christ. This will be when "his wife (the church) hath made herself ready," "arrayed in fine linen, clean and white, which is the righteousness of saints." Christians are not now "ready" for Christ to come. —Rev. 19: 7.

"Good Templars' Day.—Mr. John B. Finch, R. W. G. T., will speak August 25th, at the Lake Bluff Convention."

We take the above from the *Lever*, the only allusion to Good Templarism in three or four numbers which we notice. It is a thousand pities that so able and eloquent a man as Mr. Finch should insist on crowding secretism into meetings like that at Lake Bluff. If every secret temperance lodge were dead to-day neither Gov. St. John, Bro. Van Vleet, nor Mary Allen West would turn a hand over to raise them to life. Why should such "dead flies" spoil good prohibition ointment?

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Rev. 12:15.) Prophecy is symbol, a solemn caricature, a material resemblance of spiritual forces. The serpent is the devil; the woman, star-crowned and sun-clothed, is the Christian religion, and the flood of waters from the serpent's mouth is a teaching-force; the clearest possible, material, pictorial resemblance of the deluge of secret societies, omitting Christ, yet promising salvation, temporal and eternal to men: not paganism, but drowning out Christianity in Christian lands. But the earth is to help the woman, and Satan is to be bound that he "deceive the nations no more till the thousand years are gone. May God hasten his suppression.

EDITORIAL CORRESPONDENCE.

ST. JOHN DEFENDED IN THE SARATOGA W. C. T. U. —INSTRUCTION IN THE DAILY PRAYER MEETING. —DANCING CHURCH MEMBERS.—CHEERING ENDORSEMENT.

Saratoga Springs, July 28, 1885.

Dear Cynosure:—Two successive Sabbaths plain, pointed testimonies have been given here, in the Congregational and Free Methodist churches, by Pres. C. A. Blanchard and the writer. Last Sabbath, (day before yesterday) at the W. C. T. U. meeting in the Town Hall, a stranger arose and said: "Gov. St. John has been represented here as guilty of most of the crimes condemned by the Decalogue. I understand a gentleman present has known him in his home, among his neighbors, in Kansas, and for one I should like to know what is his opinion of the Governor."

Thus called on, I said: "I have conversed with Governor St. John's neighbors who have lived by him in Olathe eighteen or twenty years, Republicans, Democrats, and Covenanters who do not vote, and so are without party prejudice; Presbyterians, Baptists, Congregationalists, and Wesleyans, without one single exception, gave him the highest character for integrity and uprightness. Dr. McMillan who has lived by him for eighteen years within a couple of stones cast from his door, who is pastor of the Covenanting church, and so is of neither political party, said, 'I consider John P. St. John an upright, downright, honest man. And when I say that of a politician, it means a good deal.'

"Why, then, some ask, was he defeated, and dropped by the Republicans?

"I answer: he was defeated by the money of brewers and distillers, dispensed by secret societies through the one hundred organized counties of Kansas. Even the poor, colored refuges, whom he, while Governor received in their Exodus, and fed and clothed them to keep them from starvation, even these refugees to whom he had been a guardian angel, numbers of them, sold their votes to the Democrats to obtain whiskey and tobacco. While leading Republicans, like Ingalls and others, who had nominated St. John, and adopted a State Prohibition platform, turned traitor to their own party and elected Gov. Glick, a Democrat, and open secessionist and rebel during the war.

"The secret societies which defeated St. John were liquor leagues, formed and named, like the Ku-klux, for a particular object. But, like the Ku-klux, they used the Masonic halls as their head-quarters, and were Masons under another name.

"Of the 150,000 votes given to St. John last fall, at least two-thirds of the whole number are in heart opposed to secret societies, and if they can be reached and enlightened in the next three years, political men will see that no party can carry the election in 1888 without the anti-secret vote. And so as in the slavery struggle, self-interest will complete what the fear of God begins,"

Tuesday, July 28. —To-day I attended the daily prayer meeting in the First Presbyterian church, led by an earnest, able minister, named Smith, who read of the rout of the Philistines by Jonathan and his armor-bearer. I spoke nearly as follows:

"The difference between the religion of those Philistines and their two assailants, was, that the Philistines' religion was invented by men, administered by priests and inhabited devils. While Jonathan's religion had a Saviour, a Messiah in it, which connected him with the true God. Of course the pagans were beaten as their gods were. Now, beloved brethren, the secret lodge system, which murdered Cavendish and Burke in Phœnix Park, Ireland; the same which attempted to blow up the Parliament houses in England; the German Socialists who attempt to carry political ends by assassination; the Nihilists of Russia, and the secret lodges of our own country, are one and the same system which seeks political ends by secret oaths and obligations and promises to some man without Christ!

"Mr. Moody, whom our brother, leading the meeting, cited, in his great meetings at Philadelphia and New York, has denounced these secret lodges as 'cages of unclean birds,' and warned Christians to 'come out and be separate' from them. We must imitate his methods if we would see men brought to Christ.

"At the hotel table this morning sat four educated and cultivated young ladies who said they were proud of the dance called 'waltz.' One of them was a Presbyterian, another a Methodist, the third was a Disciple, and the other a devout Jewess. They came from different States, and were fair repasentatives of the church sentiment where they belong. 'Yet the waltz,' which they and their young friends practice is denounced by some of the bishops of the Protestant Episcopal church, (a church not accused of being 'righteous over-much') as hostile to decency and to the health and morals of the young. In brief, the lax morals and Christless religion of the legion of secretists in our churches, have so obliterated the distinction between the church and the world, that Christians are no longer its *'light,'* and sinners stumble on in darkness.

"Dr. R. S. Storrs of Brooklyn said lately, 'The effort of the present church to convert the world, is like the attempt to push a steamship across the ocean with tepid water instead of steam.' "

The prayer meeting was large for a morning hour, and made up of ministers and prominent men and women from all parts of the country. Yet they listened to the above remarks with interest and respect. The utterances are given here for no special merit contained in them (the readers of the *Cynosure* are familiar with much better), but to show how an intellectual audience in Saratoga received them.

A fine old gentleman who said he had long been familiar with Saratoga, arose and said:—"I am extensively acquainted in this region from Albany to Lake George, and I know that this brother (the writer) has spoken the truth. And a Saratoga gentleman called the speaker's recollection to the fact that "this prayer meeting was started forty years ago, in a house where the Grand Union now stands, and you recollect, while we were praying, others were dancing in an adjoining room, and it was difficult to mix the comparatively decent dance of that day with our worship of God." The leader, Dr. Smith, in closing said, "It rejoiced" him to see "aged men, like those who have addressed us, carrying young hearts in their bosoms;" and he "believed fidelity to Christ was an antidote to growing old."

Thus in four different congregations, and for three successive Sabbaths, the lodge has been witnessed against in this watering place where wealth and intelligence "most do congregate;" not only with no sign of displeasure, but with apparent satisfaction. In short, the odious lodge-system in this country lives by silence and sufferance, on a slumbering volcano of piety and intelligence which will yet consume it by the lava of its burning indignation. J. B.

Republicans, in the east, bitterly denounced the St. John men, because they have no hope of ever winning them back. They dealt more gently with the mugwumps who forsook Blaine, because they do not despair of winning them back to their party.—*Dr. Potter of Saratoga.*

*INDUSTRIAL PROBLEMS.**

The most important contributions to the discussion of the questions that separate capital and labor are "The Precipice Ahead," by E. V. Smalley, a former editorial writer on the New York *Tribune*, in the *Library Magazine* and in the *North American Review* a conversation between the celebrated lawyer, David Dudley Field, and Henry George, the California labor agitator, whose original and forcible presentation of the evils of poverty and wealth and their remedy by land confiscation to the government, have made him the most celebrated writer on the economic questions of the day. Mr. Smalley writes powerfully of the discontent of the laboring classes, without suggesting how their demands may be granted with justice to society at large. He is unjust, we believe, to the mass of our American mechanics and operatives, in declaring that they are for the most part Rationalists or Materialists, wholly outside the influences of the Christian church. The authorities of Pittsburg thought otherwise in the great railroad strikes of 1877, which began so terribly in that city; for as a last resort they appealed to the Roman Catholic bishop to send his church members home; and the address of that official to the mob from the pilot of a locomotive will not soon be forgotten.

The *North American Review* article is one of the most satisfactory, so far as it goes. Its purpose is a simple exposition of the theories of Henry George; and under the cross-examination of Mr. Field they appear in a clearer, more reasonable and popular light than we have ever before seen them placed. Indeed, if the purpose is to refute them, the conversation is more likely to establish them in the minds of the readers. Mr. Field's questioning makes them plain to the dullest mind; and while he entirely disagrees with Mr. George in his remedy by land taxation, yet Mr. Field makes not an argument to refute them. In a recent conversation with a gentleman somewhat conversant with economic questions, as a legislator and prominent teacher in the Chicago schools, he remarked that he had made Henry George's views a most critical and careful study, from his own books and the numerous replies in this country and in England; and, although he could not say that he accepted the offered solution of our labor problems, yet he had failed to find a single reply that met the arguments of Mr. George, or that could show the fallacy or injustice of his scheme, which is, in brief, that, without changing the nominal ownership of land, every man holding his own title-deed, there should yet be a practical ownership by the State resulting from the collection of taxes from the soil, and the soil only. In doing so the soil is regarded as it came from the hands of the Creator, without anything that man has put upon it; all other property is to be acquired, enjoyed and transmitted as at present and not be taxable. The rate of annual taxation should be equal to the annual rental. The proceeds of taxation should be applied not only to the purposes of government, but to other purposes as legislatures may elect, even to a division among the people at so much a head.

Mr. Clark's little work, though hardly more than an essay, will be read with intense interest by every disciple of Henry George, but much more by those who reject his theories while unable to refute them. Without any claim for originality he modestly and honestly acknowledges that he simply presents the leading fundamental doctrine of another author in a popular form: and he has succeeded admirably, if a clear, forcible, and even elegant style could make the abstruse theories of political economy apparent to the masses. While bowing to Mr. George as the clearest of thinkers on these subjects, Mr. Clark shows that his theory is weak, not in being incorrect, but only incomplete. The doctrine held by Mr. Clark is fundamental, the *ne plus ultra*. "All nature," he says, "exists in some degree and variety of two forms: the conscious, including sentiency, and the unconscious, or what we usually comprise in matter. But matter—the unknowing, the unperceptive, the unliving—has no object, no existence for itself: it exists for the living, the perceptive, the knowing, which alone has the functions to utilize it. So matter is created in the relation of property: it is the estate and the birthright of the conscious." This theory makes man's birthright to be, not merely the land, as George argues, but Aristotle's whole "bounty of nature:" and by an easy calculation on the basis of fifty years for a generation, it appears that all property should pay an annual tax of two per cent, which can perhaps be used as Mr. George suggests.

Mr. Lyon, the author of "The Social Crisis," is a

*Man's Birthright; or, The Higher Law of Property. By Edward H. G. Clark. pp. 133. G. P. Putnam's Sons, New York.

The Social Crisis. By William H. Lyon, Attorney at Law, Chicago.

Chicago lawyer, who dedicates his book to the Philadelphian Literary Society of Monmouth College. He is the author also of the suggestion to the people of Dakota to make a radical departure in the legislative part of their constitution by making the legislature not an enacting, but a suggesting body, the laws proposed by them to be voted upon at a stated popular election. There is much merit in the suggestion. It is more feasible than the scheme proposed in his book; which is, in brief, state control and ownership of all kinds of property and investment in which labor is employed. He argues against competition with much skill and fairness, and as earnestly, though not so successfully, against co-operation. Communism is the ultimatum, and the blessings of this state of society are described in all their utopian and seductive colors. The chasm between our present condition and State ownership Mr. Lyon leaves to be bridged by the imagination, unless he means to infer that the culmination of the social crisis shall bring it about by another French Revolution.

The important social questions which are persented in these books and articles are occupying largely the attention of a multitude of secret orders to a greater of less degree. Some are absorbed by it and in their ignorance are led by their leaders into the greatest excess of imaginary revolution and prosperity; others, less occupied with its consideration, are drilling and arming in secret a force, that, while ostensibly for other purposes, yet if ever a crisis should come when the commuuist lodge should arise against society, these trained armies of secretism will be found ready for the play of anarchy and blood.

—The *Itinerant*, the pro-lodgery United Brethren monthly of Harrisburg, Pa., has now something to fight in the *Conservator* of Dayton, and devotes considerable space to Bishop Wright, the Richmond *Star* and the new paper.

—Bro. Isaac Bancroft makes some excellent suggestions to the lecturers on another page. He is himself coming on to the meeting on the 17th, doing the Lord's work as he goes. He had reached Seward, Ill., on the 31st ult., having visited 63 families, giving away 504 pages of tracts and traveling sixteen miles on the day before—the hot Thursday for the northwest—when the thermometer stood at 104 in the shade along his route. Bro. B. has lately secured a $50 subscription for Wisconsin State work.

—Mrs. McKune's letter about the colored brother Suggs in Kansas is the first clue we have found to learn the reasons and results of this matter. Rev. B. T. Roberts mentioned his seizure and concealment at the annual N. C. A. meeting, and as he left the city at noon on the day of the meeting no further particulars were learned. Bro. Suggs is a thorough Anti-mason, a seceder, we believe. A few years since he aroused much enthusiasm at the camp-meeting near St. Charles, Ill., for the cause of the freedmen.

PERSONAL.

—Bro. W. B. Stoddard reached Chicago from New York State Friday morning to attend the lecturers' convention. He is expecting to begin work in Ohio in a few weeks.

—The Birmingham, Iowa, *Free Press* reports an address by Pres. C. A. Blanchard in the park of that plade on Thursday evening, July 23d.

—Bro. A. D. Zaraphonithes of Andras, Greece, returned home in June from a trip to Smyrna and Constantinople. A letter reporting his observations will appear next week.

—Bro. C. W. Hunt of the Wesleyan church, Buckingham, called Monday on the *Cynosure* on his way to Iowa. He hopes to return in time to attend the lecturers' institute, August 17th. A communication from him to the *Wesleyan* on the proposed convention of churches, called out a strong endorsement from the editor, Bro. N. Wardner.

—Rev. Rufus Johnson, editor of the *Record* of Blanchard, Iowa, honored the *Cynosure* with a call last week on his way through Chicago to Indiana. Bro. Johnson is one of the few editors who have solved the difficult problem, how to sustain a true-hearted, Christian, reform, local paper in a small community. Southern Iowa has two such papers, the *Record*, and the *Free Press* of Birmingham. They should be generally supported.

—Bro. Phillip Kribs writes to know if lists of signers to the Washington Monument protest were received at this office from Samuel Bushey and A. J. Weaver, one of whom secured forty-one names, the other thirty. As no record was kept of the hundreds of lists sent in last winter, it being impossible to know who sent many of them, we connot say whether these particular lists came or not, but it is to be presumed that they did, and are now filed at Washington.

—Prof. L. N. Stratton, of Wheaton Theological Seminary, after attending the denominatioual board meetings at Syracuse in June, and visiting several of his old parishes, on the invitation of friends spent a time recruiting from fatiguing and heavy labors at Ocean Grove, N. Y.

—Oak Park, a populous and wealthy suburb west of Chicago, has been visited by the brethren Clark. Last week in a hired hall on a hot night the audience was small, but a day or two later at a private house "George Harris" had an overflowing meeting, and the enthusiastic people would hear nothing but that they should both come Saturday evening and hold an out-door meeting which should be greater than could get into any room in the place. Monday morning they started for Detroit expecting to stop at Battle Creek, Lansing and Brighton on the way.

REFORM NEWS.

LECTURERS' INSTITUTE.

All things considered, August 17th seems to be the time most favorable for opening the anti-secrecy lecture class at Wheaton. Several have reported favorably, expecting to attend, and others not yet heard from are expected. Remember, those who are contemplating entering the work for a time, and have the qualities which by experience will insure success, are guaranteed their railway fare and free entertainment while at the convention by vote of the N. C. A. Board. Any person thinking to attend this meeting should write me at once, so that special rates where possible may be secured on the railways and entertainment provided. The importance of this meeting cannot be over-estimated and prayer unceasing should go up to God for his blessing upon it.

J. P. Stoddard, *Sec'y N. C A.*

A WORD TO LECTURERS.

LET ALL SAY AMEN!

Martin, Wis., July 25, 1885.

I feel like saying a word through the *Cynosure* to all the agents of the N. C. A. I find in the *Cynosure* the names of thirty-three lecturers and only twelve are in the field permanently, that is, spending their whole time. Brethren, let us come up to Wheaton at the time appointed, every one of us, to lay ourselves out to the work and prepare for it as never before. If we can find at our homes or on the way others who are good men, filled with the Holy Ghost and willing to engage in this work, bring them along; and if God moves any one though not invited by any one to come, let them come. They will be welcome. Let us come and compare notes and be prepared as far as we can to do our work in future in the best manner possible. You had better all come, for I feel God has a work for us all to do *now*. I wish we had the means to use every one of these thirty-three lecturers. May be we will have; if not, it gives the N. C. A. a chance for a choice out of us all for as many as can be employed. I hope the notice of the time will be given as soon as possible, so that all may be ready. I am sure that God is opening the way for an advance all along the line. Let us be ready for it and enter in and take this whole land for Christ.

July 31st.—I came across a Mason near Winslow, Ill., who said that he lived in Sioux City, Dakota, that he had been secretary of the Masonic lodge there for fifteen years; that he was stopping with a friend near Winslow who was also a Mason, but not well posted. He thought if his friend was at home he would buy one of my books, "Freemasonry Illustrated," as if he had that he could post him up in a very short time.

I lectured Sabbath evening in a hall in Winslow, owned and lighted by a Mason. After I got through he came to me and stated that I misrepresented Masonry in that I stated that two men that were infidels belonged to a certain lodge. He said no infidel could belong to a Masonic lodge. I was told that two such belonged at that time to the lodge in Winslow.

I. Bancroft.

EDUCATIONAL.

Wheaton College annual catalogue reports a total attendance last college year of 227, a smaller total than had been expected, as more students were enrolled last winter term than for probably fifteen years. The class of students also is improving, there being forty-five in the college and seventy in the preparatory classes. Pres. C. A. Blanchard is assisted by a capable and earnest faculty of eleven members, who will be continued next year as last. Scientific instruments of great value have lately been purchased which will assist greatly in popularizing the studies of astronomy and natural history. The next term opens September 1st, 1885.

Augustana College and Theological Seminary, of which the venerable T. N. Hasselquist, D. D., is president, issues a full catalogue. This institution opened at Paxton, Ill., Sept. 1st, 1860, and was afterward removed to a beautiful location midway between the business centers of the cities of Moline and Rhode Island. A fine new building is now being erected which will nearly double the capacity of the institution in that respect. The total number of students in all departments last year was 211: 37 of whom are in the theological semiuary; 87 in the college and 82 in the preparatory departments, with five non-matriculated female students. As at Wheaton, this institution forbids all visiting of saloons, billiard rooms and similar places, and all kinds of gambling are forbidden; also all secret societies among students as well as active membership in secret societes in general.

Otterbein University, located at Westerville, Ohio, issues this year its quadrennial catalogue, twenty-four pages being filled with an individual record of all the graduates of the institutiou from 1857. The faculty numbers eleven, Rev. H. A. Thompson, D. D., a working prohibitiouist, being at the head. Two hundred students were enrolled last year, fifty-five being in the college classes. Among the alumni are found many names that have become prominent in the United Brethren church.

—Marietta College, Ohio, lately celebrated a semicentennial anniversary. Governor Hoadly, an infidel and high Mason, was among the chief speakers of the occasion.

—Miss Blauche Williams, of Brantford, Canada, who has just matriculated in the Uuiversity of Toronto, is the first colored girl ever admitted to the privileges of the university.

—The Morris Street School for colored children in Charleston, S. C., is the largest in the State, containing more than 1,400 pupils.

—In the colleges and universities of England, there is one student for each 5,080 population; in Germany one for each 2,134; in New Euglaud one for each 128; and iu Scotland one for each 616.

—Dr. I. L. Kephart, of California, has accepted the presidency of Westfield College. It is hoped that he will carry forward that college with courage for the reform truth held in honor by the United Brethren.

—Rev. C. G. Kephart not long since resigned the presideucy of Avalon College, on account of failing health. Prof. G. P. Macklin, late of Westfield College, has been chosen by the trustees to fill the position and his wife is to be lady principal. Prof. Macklin has made a favorable impression upon the Avalon people.

—Austria reports about 10,600 students in different universities under more than 900 teachers; 2,700 students in higher technical schools, 1,284 in commercial academics, 430 in art schools, 1,591 in theology, 75,565 in secondary schools, and about 2,506,000 in elementary schools.

—Out of thirty-two young men of New York City who were examined last week for West Point cadetships, ouly nine were accepted as physically souud. Such a note might well make the young men of our cities pause for a moment's thought. No man who violates the laws of health can long have a healthy body. How few there are who do not study fashion and humor appetite more than they do the laws that pertain to a healthful body. Beer, the cigarette, too much amusement, and the hidden vices, are making havoc with the physical manhood of all our towns and cities.

—In the report to the *Advance* of the ninety-first anniversary of Williams College the secret society receptions are described as "very brilliaut and social events." In this iustitution there was once a society of a very different character. It met behind a haystack and was the origin of the American Board for Foreign Missions. In 18— these secret societies had become so overbearing and arrogant that they became unbearable to the better class of students, and an anti-secret organization, the Delta Upsilon, was organized by ex-Governor William Bross of this city and others of his fellow student. The efforts of this society turned the scale in favor of the young men who were uuyoked in the secret ring.

The Home.

SOMETIME, SOMEWHERE.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail: is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—*Robert Browning.*

CONVERSATIONS WITH CHRIST.

If I were asked what is the thing which the devil, and the world, and the flesh try hardest to prevent Christians from getting, I should reply, "Conversations with Christ." I say this from my own experience, and from observation of other Christians. A quiet, unhurried speaking to Jesus alone and hearing his replies—this is what every Christian needs every day, and what many get only once a month—or more seldom still—or never.

When did you last so talk with Christ? Do stop and answer this question to yourself before you read on.

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really only talking and singing for other people and ourselves to hear! I tremble for people who only pray in churches, or at prayer-meetings or with other Christians present. Communion services are very blessed helps and means of grace, but they are not necessarily conversations with Christ; nor is preaching or teaching or working for him. You may be a most religious person—busy all day long about God's matters; you may give time, and money and thought, to him, and yet you may never converse with him. And the danger is, that if you do not converse with him alone each day, you will certainly get thoroughly on the wrong road, and wrong altogether, and that when you and he meet, you will see all your work crumble away and yourself left naked—suddenly waked up to the fact that you and your Saviour are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, because the solomn words, "Without Me ye can do nothing," had been forgotten by you.

He meant that you should have talked to him continually about everything you did, and everything you cared about, and should have been always conscious of his sympathy and oversight, and working. But instead of that, you talked only to men and women, and made shift with their sympathy, and advice and help. He meant you to have asked his counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told him your anxieties about your son, and he would have ended them; but you only consulted your friend, and matters got worse and worse. He meant you to have asked him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to him that secret sin, and he would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have committed to him that painful illness, and he would have been your physician; but you trusted your family doctor only and got no relief. He meant you to have asked him how much money you were to give away; but you settled that yourself, and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, or did after your own choosing, and all has been failure.

May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, and take Christ now as your personal friend and counsellor. A conversation with him each day will make all the difference. It may be that in a few months you will one day hear a loud, piercing, trumpet sound, and then in a moment your dream will be ended, for you will see Jesus of Nazareth in the air, and will know that your days of probation are over. Is He your intimate friend or not?—*Edward Clifford.*

WHY NO ENEMIES?

He hadn't an enemy in the world. This is getting to be a very common expression in our obituaries. Whether this is intended as a reproach on the Redeemer, who had so many enemies, I cannot tell. Just how any man, especially a minister of the Gospel, can pass through this world of sin without incurring the hatred of bad men is a mystery to me.

Christ said to his disciples; "And ye shall be hated of all men for my name's sake." Again, "I have chosen you out of the world, therefore the world hateth you." James tells us that, "Whosoever therefore will be a friend of the world, is an enemy of God." David often speaks of his enemies. Faithfulness to the Master cost Stephen his life; and Paul tells us in 2d Corinthians what his faithfulness cost him, and he tells Timothy, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." Deseribing the "perilous times" that shall come in the "last days," among other things he says, "Men shall be despisers of those that are good."

Good old George Whitefield, who probably had his full share of perseeution, in a sermon from the text, "Yea, and every one that will live godly in Christ Jesus shall suffer persecution," says, "Hence we may easily learn why so few suffer persecution; because so few live godly in Christ Jesus."

If ministers would say with good old Micaiah, "As the Lord liveth, what the Lord saith unto me, that will I speak," evil doers would soon cry out with wicked Ahab, "I hate them." But your compromising minister, who cries "Peace, peace, when there should be no peace," escapes all this hatred; they have nothing against him, for the very good reason that he has nothing against them. And the man that leaves this world without an enemy, will in all probability appear in the next without a friend. —*J. G. Mattoon.*

HARD ON INGERSOLL.

Dr. McAnnally, the venerable editor of the *St. Louis Christian Advocate*, paints Ingersoll in true colors in the following editorial, which recently appeared in that paper:

"You attended the lecture, did you, and heard all about the 'Mistakes of Moses?' It is easy to abuse Moses, now that he is dead and cannot talk back at you. A living ass can kick a dead lion. Moses when alive, and after he was eighty years old, commanded an army of six hundred thousand men for forty years, though encumbered with all their baggage, their wives and little ones, and gained splendid victories, emancipating, organizing and giving them laws which have stood the scrutiny and test of more than thirty centuries, and which now form the basis of the government under which we of this country live. It would be interesting to hear a man such as was Moses, on the mistakes of a colonel of cavalry, whose military exploits were confined to a single engagement, in which he was worsted and taken prisoner by a boy, and when exchanged, resigned his commission and turned his attention to the 'Mistakes of Moses.' Quite interesting. 'But he overturned the Bible.' Did he, indeed? Young man, listen: We have lived a considerable while, and during life have heard of the Bible being overturned, refuted and demolished many times. Every few years somebody starts up and overturns the Bible, and it is like turning over a huge rock that has been formed into a perfect cube, turn it as you will, it is always 'right side up with care.'

"Then when we read history, beginning away back at the time of Celsus, or earlier, and trace the history of Bible overturners down to the present, we find the work of every one of them has come to naught; and judging the future by a knowledge of the past, the works of such men will always come to naught. There are more Bibles in the world to-day, read and believed in by more people, than ever before since the world was, and the number increasing more rapidly.

"It might not be amiss for objectors to be a little less open-mouthed and less positive in their observations about the Bible; if for no other reason, than that of concealing their own ignorance."

"COMING! COMING!"

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take his nap. One dark, wet midnight, I knocked at his door, calling, "Gate! gate!"

"Coming," said the voice of the old man.

Then I knocked again, and once more the voice replied, "Coming."

This went on for some time, till at length I grew quite angry, and, jumping off my horse, opened the door and demanded why he cried "Coming" for twenty minutes, but never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes. "What d'ye want, sir?" Then awakening, "Bless yer, sir, and yer pardon; I was asleep. I get so used to hearing them knock that I answer 'coming' in my sleep, and take no more notice about it."

So it is with too many hearers of the Gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. Awake, O sleeper; for God "hath appointed a day in which he will judge the world in righteousness by that Man whom he hath appointed," and then your idle answers will be brought to light.

The Boston *Congregationalist* says truly: "Probably nothing has helped on the misuse of the Sabbath, the neglect of the house of God, and hindered the progress of the church and religious work so much as the Sunday newspaper." The *Christian Advocate* adds, "It is often the first step in the religious ruin of a family to let it in. Many have lost the whole life of piety by it. It means no Bible read, no religious conversation, no prayer or meditation."

BY THE STREAM.

Sweet tangled banks, where ox-eyed daisies grow
And scarlet poppies gleam;
Sweet changing lights, that ever come and go
Upon the quiet stream!

Once more I see the flash of splendid wings,
As dragon-flies flit by;
Once more for me the small sedge-warbler sings
Beneath a sapphire sky.

Once more I feel the simple, fresh content
I found in stream and soil
When golden summers slowly came and went,
And mine was all their spoil.

I find amid the honeysuckle flowers
And shy forget-me-not,
Old boyish memories of lonely hours
Passed in this silent spot.

O God of nature, how thy kindness keeps
Some changeless things on earth!
And he who roams far off, and toils and weeps,
Comes home to learn their worth.

Gay visions vanish, worldly schemes may fail,
Hope prove an idle dream,
But still the blossoms flourish, red and pale,
Beside my native stream.

—*Sunday Magazine.*

REMARKABLE MEMORIES.

There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order, without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost" without a mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line in every page of the particular edition which he had been accustomed to read before he became blind. One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggar-man at Sterling, known about fifty years ago as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that if a sentence was read to him, he could name the book, chapter and verse; or, if the book, chapter and verse were named, he could give the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the nine-

tieth verse of the seventh chapter of the book of Numbers. Alick, almost instantly replied, "There is no such verse. That chapter has only eighty-nine verses." Gassendi had acquired by heart six thousand Latin verses; and, in order to give his memory exercise, he was in the habit of daily reciting six hundred verses from different languages.—*Selected.*

BRAVERY.

Henry Maag was a factory boy in Cincinnati. The factory caught fire. Instead of running out to save himself, he ran up stairs to tell the girls on the fourth floor. The stairways were already filled with smoke, and in going down, after giving the alarm to the girls, he lost his way. Instead of leaving by the main floor, he went down into the cellar. Thence there was no escape. There his dead body was found the following day. It was in a kneeling posture, and his hands were clasped, as if in prayer. He was a brave boy.

A train on the Pennsylvania Railroad was running thirty or forty miles an hour. The fireman threw open the door of the furnace to throw in coal, and the flames burst out with a tremendous blaze and roar. They caught on the woodwork and enveloped the engineer. He could have jumped from the engine and saved his life. But if he had, the train would have rushed on, and the flames would have rushed back and burned the passengers. He would not desert his post. He seized the lever, reversed the engine, and stood still amid the flames until the train was stopped. The lives of all the passengers were saved, but he was so badly burned that he died in a few hours. He was a martyr to his duty. He was a brave man.

One night a fire broke out in a tenement house in New York city. A family who lived in the fourth story escaped to the street, but in the terror of the moment left the baby behind. The baby's older brother, a little boy of twelve, bravely mounted, through smoke and flame, the three flights of stairs not knowing whether he should be able to get back or not. He found the baby, caught it up in his arms, and brought it in safety down. He saved the baby, and was saved himself, but he was so badly burned that he had to be carried to the hospital to be nursed and taken care of. He was a brave boy. He was willing to suffer for the sake of his baby sister.

A little boy and girl were playing by a bonfire. The little girl was sitting before the fire when somehow her apron of cotton caught fire and began to blaze up about her. She screamed with terror. Her little brother did not scream nor run for help: he caught hold of the blazing apron and tore it off her, and threw it upon the ground and trampled the flames out. He carried the scar of the burns on his hands for many days. It took a brave boy to do that: a boy who was willing to suffer to save his sister.

At the time of the gold fever in California a man went from England to the diggings and after a while sent money for his wife and children to follow him. While on the voyage a fire broke out in the ship. With their utmost efforts the sailors could not extinguish it. The boats were got out; the strong pushed into them, the weak were left to their fate. As the last boat was moving off this mother pleaded for her boy. The sailors said there was not room for both; they would take one. The mother kissed her son, handed him over the side of the vessel, and gave him this message to deliver to his father: "Tell him," she said, "if you live to see him, that I died to save you." He escaped; she died. She was willing to die to save another. She was a brave woman.

This is the very spirit of Jesus Christ, who suffered that he might make others happy, and died that he might make others live. Be brave, boys. You cannot be like Christ unless you are brave; unless you are willing to suffer for the sake of others.

"In the world's broad field of battle
In the bivouac of life,
Be not like dumb, driven cattle;
Be a hero in the strife."

—*Christian Union.*

LEARN TO BE USEFUL.

Ruskin says, "It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; the two cannot be safely separated." Of all true education this is the key-note. The spending of long years in study is to better fit boys and girls for the duties that await them as the men and women of their day, and to teach them whatever will give best knowledge of the realities of life and the best methods of meeting the hardships that may come to them.

A woman likes to do dainty work, and pretty things grow naturally under her fingers; and the ability to give pleasure to eye and ear is greatly prized by her; but these accomplishments, attractive as they are, will always fail to fill a life. Of real practical knowledge of every-day work they cannot take the place. A girl may have a most thorough knowledge of music, may be able to charm all friends with sweet melodies, and yet her after life may be spent miles from a piano, where she will hear her only music in the humming of bees or the lowing of cattle, but if she know of the many curious effects of her simple housekeeping, and be able to see the beauty in her wild surroundings, and understand the changes or transformations nature carries on before her, she can make home full of happiness and joy, from which go out minds that will wield an influence in the world too great for measurement and of which the end shall not be told.—*Christian Secretary.*

TEMPERANCE.

TOBACCO.

A BRIEF SYNOPSIS OF GEORGE W. CLARK'S LECTURE ON THE TOBACCO MANIA, AT THE WESLEYAN METHODIST CHURCH IN WHEATON.

He said that the common use of tobacco, either chewing, smoking or snuffing, was an utter perversion of manhood, irrational and unphilosophical, and no valid reason or excuse could be given to justify the *fearful mania that everywhere prevails for its use.*

Tobacco contains no nutriment, supplies no waste or want of the physical system. It neither antidotes disease nor aids the intellectual powers. It is no friend to moral purity nor religious spirituality and on no rational theory can its use be excused. I do not say it is good for nothing, for it is an active poison, and may be used successfully as an exterminator of flies, moths, bugs, ticks, etc., and is an infallible remedy for lice on lousy cattle, and for killing fleas on dogs. Give it its due. Doctors administer it to prostrate the forces in men and animals and it does it most effectually. So poisonous is it that one dram of nicotine is equal to the same amount of prussic acid. The smallest drop it is possible to hold on the head of a pin when placed on the nose of a mouse will throw it into paralysis and kill it in less than no time. The refuse of a quid after the juice has all been extracted, if swallowed by the habitual user of the weed, would make him sicker than the whale was when he tossed Jonah on dry land. It contains the very breath of disease, and produces blindness, deafness, rheumatism, idiocy, apoplexy, paralysis and a thousand other ills. Cases of violent death from tobacco paralysis are becoming alarmingly frequent, and a large per cent of the sudden and awful deaths now occurring are attributable either directly or indirectly to the use of tobacco. Cancers on the lips and mouth are becoming more frequent every day from smoking, and terrible deaths the result: as Senator Hill and General Grant. The speaker himself had known many fatal cases of tobacco cancer and tobacco paralysis, and warned young men and boys against the vile and dangerous vice.

Many a poor sickly woman who is supposed to be dying of consumption is in reality pining away from the effects of inhaling her sweet husband's tobacco breath. Tobacco throws off two of the most deadly gases known, viz: carbonic oxide and carbonic acid gas, and few husbands and fathers realize how they are endangering the health and lives of their children and wives by filling their homes, their offices and stores with this vile smoke. Men on the street go puffing it into the face of the lady with whom they are riding or walking. What would they think of a lady who would be guilty of such a breach of manners?

Another evidence that it is not fit to use is that it makes every one deathly sick when they first begin using it. The speaker referred to his own experience and thanked God that he had been led to stop its use before it had become a confirmed habit. It creates a thirst for strong drink by exhausting the saliva which was placed in the mouth to assist digestion. Not every one who uses tobacco becomes addicted to strong drink, but many of them do. It is acknowledged that not many of our women die suddenly and not many of them use tobacco. The southern women have a most disgusting habit of "dipping," and one house in New York manufactures one hundred barrels of the strongest kind of Scotch snuff a month especially for this southern trade; but as a rule women do not use tobacco in any form. Why should our animal economy which naturally revolts at the use of it be subject to such violations. Man has no right to entail on his offspring the evil effects consequent on its use. We should never forget that inexorable law which says that the iniquity of the father shall be visited upon the children of the third and fourth generation. It brings young men and boys into bad company. Smoking, drinking, rowdyism, and crime are inseparable. Take a drink and take a cigar are synonymous terms. The wooden Indian with his handful of wooden cigars, and the bloated Bacchus grinning over his favorite glass go hand in hand and stand side by side on every business street. You seldom find a man who argues that the use of tobacco does any good. Nicotine feeds disease instead of healing it. It reduces its dupes to the most abject slavery. Alcohol victims are not more firmly bound. Many is the man who has endeavored to break off the habit and found it impossible. The speaker advised the boys to let it alone, and remarked that it was not necessary to caution the girls which showed that he was not as well posted about the girls as he was fifty years ago, for it is a fact that too many of the girls of to-day know the taste of cigarettes. The more's the shame, and the more's the pity, if 'tis true!

Mr. Clark closed by appealing to the young, and urging parents, ministers and teachers to expose and warn the people of this great and wide-spread evil.

VICTIMS OF DRINK.

William Drummond, an old gray-haired man, through whose rags and dirt might be traced an air of semi-respectability, stood before Justice Foote yesterday charged with stealing papers and letters from the lamp-post mail boxes for the stamps. Drummond is of a good family, learned, able—but a drunkard. He was not so long ago Chief Justice of the Territory of Utah. He graduated from one of the eastern law colleges early in life, and made a successful lawyer; later he graduated from the bar as a chronic whisky drinker, and when in luck, is no slouch at that either. Justice Foote sent him to the Bridewell on a $5 fine.—*Chicago Daily Paper.*

W. P. Potter, who gained some notoriety lately through causing the arrest of J. C. Calvert and who afterward refused to prosecute, was in custody himself yesterday. Potter's love for strong drink has been of the strongest character, and lately he has been doing his utmost to drink himself to death. His wife said they had been married fourteen years and had lived quite happily until a short time ago, when he drove her from the house and when she returned abused her. She wanted her husband sent to the Washingtonian Home, and Justice White fined Potter $30 and costs, the same to be served out in the drunkard's refuge.—*Chicago Daily.*

Sir W. Gull lately testified to a surprising case before the committee of the House of Lords on intemperance. A large, bloated man, who was suffering from difficulty of breathing and great distention of the venous system, died at Guy's Hospital. At the post mortem of the following day there was no sign of decomposition, and the body was believed to be distended with gas. "When punctures were made into the skin," said sir William, "and a lighed match applied, the gas which escaped burned with the ordinary flame of carburetted hydrogen. As many as a dozen of these small flames were burning at the same time.

There is no exaggeration when we say that throughout the United States 6,000,000 persons frequent saloons and indulge immoderately in all alcoholic drinks.

If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks to stay the evil. But, pshaw! it's only men that get drunk.—*Golden Era.*

Barnum once said he would give the highest prize he had ever paid for a curiosity, to see a drinking man who was ultimately successful in business. I think he might offer a like prize for a rum-seller's family "who turned out well."—*Selected.*

Among the regulations of a newly-formed church among the Zulus in South Africa was the following: "No member of this church shall be permitted to drink the white man's grog, or native beer, nor touch it with his lips."

The Philadelphia, Pa., liquor dealers are well organized, and propose to keep a record of every congressman, legislator, councilman, and judge, who favors laws or acts that affect their business unfavorably, and to seek to defeat the re-election of such individuals by all honorable means.

As a result of shutting up the drinking-places in Ireland on Sunday, there has been in the last five years a decrease of $27,500,000 spent for intoxicating liquors.

LITERATURE.

The Religions of the Ancient World, including Egypt, Assyria and Babylonia, Persia, India, Phœnicia, Etruria, Greece and Rome, by George Rawlinson. pp 180. Price 60 cents. John B. Alden, New York.

This is not the first American edition of this work, thongh none have appeared in so compact or popular a binding. In so brief a work the learned author makes no attempt at a critical or extended analysis or comparison of ancient religious systems. He says in brief that in his judgment the time is not yet come for the construction of a "Science of Religion," and so comprises in this work a collection of materials, facts, which may hereafter be used in a more extended treatise. We can only regret that this labor was not partially included at least. The conclusions of the author respecting the isolation of the Christian Scriptures and religion from those of the heathen surrounding the Hebrew tribes are of great interest: also the fact that the farther we trace these gentile systems to their origin we find them assimilating to the simple worship of one God begun by the progenitors of the race after they left Eden.

Footprints of Temperance Pioneers. Compiled by J. N. Stearns. 108 pages: paper. Price 25 cts. National Temperance Society, New York.

This valuable compilation is prepared in honor of the temperance centennial year, 1885, and very properly gives ample space to Dr. Benjamin Rush of Philadelphia, the pioneer. His entire essay on "The Effects of Ardent Spirits on the Human Body and Mind" is printed. Sketches from their writings in favor of temperance is given from some forty eminent divines, statesmen, and physicians. Such names as Lyman Beecher, Moses Stuart, Dr. Mussey, Dr. Jewett, Lebbeus Armstrong, Geo. B. Cheever, Francis Wayland, Albert Barnes, etc., add character to the volume.

"*Facts and Arguments on the Tobacco Question*" by Rev. J. T. Hobson of Medora, Ind., though not a remarkable, yet is a useful and practical addition to the literature of the anti-tobacco reform, and will be, perhaps, more valuable in the hands of many tobacco-users than an argument which could be understood only by a scientist or a scholar. The pamphlet will be mailed for 15 cents.

Third Party Prohibition and Policy Temperance Voting by Rev. O. M. Owen, Rochester, N. Y. While Bro. Owen's argument has special reference to his Free Methodist brethren, it is valuable reading for every Christian voter, thousands of whom would be profited by reading. Send 15 cents for a copy to the author.

Alden's Cyclopedia of Universal Literature. Part I. Abbot to Alcott. Paper bound; 160 pages. Price 15 cents. John B. Alden, New York.

The enterprising publisher for the people has begun in a most unpretentious way a work that will prove to be deservedly popular. It is designed to be not only a useful work of reference but a selection of entertaining reading also, and its scope is wider than any similar work of which we are acquainted, namely, "to present in a convenient form and at a very moderate cost, a complete survey of the written literature of all ages and of all peoples." The parts can be exchanged for bound volumes.

The English Illustrated Magazine for August is an entertaining number. Its illustrated papers are "The Crofters," those Highlanders of Scotland for whose trials from landlordism the sympathies of republicans have everywhere been drawn out; "A Pilgrim of the Thames" with historical allusion to portions of the famous valley; and a continuation of the illustrated poem, "The Sirens Three." It reveals much of the crushing poverty of the Crofters to observe that in the sketches of laborers upon the land only women are engaged.

"*The Literary Magazine* for August numbers among the authors: Manrice Thompson, Arthur and William T. Arnold, The Marquis of Lorne, Alfred H. Guernsey, Senator John Sherman, etc. "James Russell Lowell," "The Queen and her Family," "Socialism and Atheism," "On the Origin of the Higher Animals," "British Armies in India," "William E. Gladstone," and "John Ruskin and his Works" are among the titles that promise a rich reward to the reader.

The *Book of Knowledge* and *Gems of Song and Story* are among the attractive magazines for yonng readers issned by John B. Alden of New York. These with the *Story-Book* are issued monthly at the very nominal price of 25 cents per year.

"The Holy Catholic" church is one thing. Popery, which was five and a half centuries later, is another. Jesuitism, which now runs the church, being a thousand years later than Popery, is another still.

THE CHURCHES.

—Pres. J. Blanchard preached in the College Chapel, Wheaton, on Sabbath morning. The service was in part a memorial of Bro. E. B. Thompson late of Highmore, Dakota, who was for some thirty years a member of the College church.

—D. L. Moody, the evangelist, has been seriously ill at Newport, R. I., and has not yet recovered.

—The revival at Milledgeville, Ga., continues, and the various churches are being blessed by numerous accessions.

—It is announced that 1,000 new members have united with the Methodist churches at Chicago, Ill., during the last three months.

—Rev. H. W. Eklund, the popular pastor of the First Swedish Methodist church of this city, has been transferred to Stockholm, Sweden, and made pastor of the St. Paul's church in that city. He sails from New York Aug. 16.

—A Swedish translation of the Gospel of John is the first book printed in the language of the Congo. It was translated by the Swedish missionary Vestlind, who has labored for many years in Equatorial Africa.

—Rev. Henry Cogswell preached for the Tonica, Ill., church on the Sabbath, Rev. Mr. Wise, the pastor of that church for some two or three years, having removed to Huntley, Ill.

—By order of Bishop Kephart, of the United Brethren church, Rev. W. S. Spooner is appointed presiding elder of that part of Dakota Conference lying in Dakota, and attached to Elkhorn Conference.

—Bro. Alexander Thomson of the N. C. A. Board, addressed the Y. M. C. A. at Elgin, Ill., on Sabbath July 26, and made some useful and pointed comparisons of the lodges of to-day, the so-called "handmaids" of religion, with old Jezebel and her work in which the Sabbath-schools are now receiving instruction. Bro. Thomson preached in Bartlett last Sabbath.

—Rev. R. G. Wallace of Bellaire, Ohio, who was mentioned in last *Cynosure* as the author of the Wheeling memorial on the lodge to the United Presbyterian General Assembly, has just met with a terrible loss. A dispatch from Bellaire, July 20th, says that on the evening of that day "some boys started ont in a skiff from the Ohio shore to eross the river to the Riverside Steel works. Two men, Messrs. Hackett and Hughes, started after them to get the skiff. When about the middle of the river Jimmie Wallace, aged fourteen, jumped out. He began to sink, when his brother George, a boy of sixteen, jumped in after him. A death struggle ensned in which both boys were drowned. They were the only two sons of Rev. R. G. Wallace, the United Presbyterian preacher of this city, who is well known in Pittsburg and vicinity. The parents are about distracted." The bodies were not found at dark, but the search continuing, both were recovered next day. Mrs. Wallace, who was in poor health, is completely prostrated by the blow.

—A committee of prominent United Brethren lately issued the following call for a convention to meet during the present week: "At the request of many persons in the church of the United Brethren in Christ, both ministers and laymen, we hereby make a call for a constitutional convention, to be held at Hartsville, Bartholomew county, Indiana, Augnst 4th, 1885, 2 o'clock, P. M., to continue two days. The object of this meeting is to devise ways and means to maintain our confession of faith and our church constitution inviolate. To this convention all ministers and laymen in the church who are opposed to the church commission are cordially invited. All delegates to the General Conference who opposed the commission are expected to be present if possible. Let us come together, dear brethren, in the spirit of the Master."

—The out-door meetings which are held in Pittsburg and Allegheny City have thus far, says the *United Presbyterian*, been encouraging, both as to the number and character of those who attend them. The "Gospel Songs" are generally used in meetings where our pastors take part, a number of selections being printed on sheets, which are distributed among those present. The ministers of the cities are very largely taking part in conducting the meetings.

—The Rev. Thomas Spurgeon, son of the London preacher, is pastor of a flourishing Baptist congregation in Aukland. The last number of the *News* of that city contains the account of the opening of a new tabernacle capable of seating 2,000 persons.

—The conferences which have been held in Scotland by the Scottish Presbyterian Union Association, consisting of members of the three large Presbyterian churches in the country, have resulted in no practical suggestions, and the conferences are to be closed. The great obstacle is the prominence of the question of disestablishment, upon which the churches are divided, and which tends to separation rather than to union—the time for which has evidently not yet come.

—April 19th, 1859, a society to aid Evangelical Lutheran congregations in Russia, was organized, with headquarters at St. Petersburg. Within a little over twenty years this society has received and disbursed over $700,000. From its treasury 219 pastors have been assisted; 72 churches, 26 prayer-houses, and 54 school and prayer-houses have been erected. It also aids 108 parochial school teachers.

—The Presbyterian church has twelve physicians in China. Dr. Kerr has practiced thirty years in Canton. In 1883, he with his two assistants, treated 16,000 persons, and performed 2,000 operations.

—An American medical missionary, Dr. Allen, who settled some time ago in Seoul, the capital of the Corea, has commended his cause to the authorities so much by his skillful treatment of numerous officials who were wounded in the recent insurrection, he himself remaining at his post when all other foreigners had removed out of danger, that the government is now going to establish a hospital for him.

—The Chinaman in America is being more and more cared for. According to the New York *Tribune*, "twenty-two Chinese missions have been established in New York city and Brooklyn since 1878, and are in a flonrishing condition. What is more, a large proportion of the converts 'stick.'"

—Attention has been drawn of late to the peculiar work for Christ done in India by a famous fakir, named Gulab Shah, and his band of followers. Long reported a holy man, eleven years ago, he was converted and baptized by a missionary, and gradually won over his disciples. Since then, they have retained their hermit life in a cave at the foot of the Himalaya mountains, though making frequent expeditions to evangelize their countrymen. It is said they are sought out by thousands of Sikhs, and that their influence is very great.

BAPTIZED FOR SERVICE.

Two weeks since we reprinted from the *Independent* a brief account of the wonderful work of grace attending the very earliest labors of the devoted yonng missionaries from England, among whom were several students from Cambridge University, converted during Mr. Moody's last visit there. Another account says:

"These letters show that they began their missionary labors on shipboard, and that their whole journey was marked with the same earnest consecration that was so conspicuous from the beginning of their Christian life at Cambridge.

"On the streamer from Suez their labors were continuous and followed by most encouraging results. Holding Bible-readings every day and singing-meetings every evening on deck, with short addresses, at which the first-class passengers and officers of the ship would gather listening attentively, with special meetings and conversations among the second class passengers, their influence pervaded the vessel. The captain of an Indian steamer, who was a passenger, and who was notorious for his swearing, drunkenness, blasphemy, and atheism, through their fidelity was led to trust in Jesus and to testify thankfully and boldly of the new peace and joy he experieneed. Several of the stewards and crew and all the seeond-class passengers were converted, and backsliders were restored.

"At Colombo, Penang, Singapore, and Hong-Kong, where they landed, they held meetings, at which great good was done, and on terminating their jonrney at Shanghai they held a series of meetings for the English residents, at which the interest increased daily. One notable result was the conversion of the British chaplain in charge of the cathedral, who publicly confessed that for the first time he had committed his soul to the Saviour's care, and had a calm certainty that he was saved by the grace of God.

"Snch was the preparation for their work of these yonng men of great intellectual promise and social position, who have devoted themselves to the work of bringing the heathen to Christ, and in whom is centered the interest of many who were cheered to hear of their conversion, and who will follow their missionary labors with hope and prayer."

THE SECRET EMPIRE.

The Improved Order of Red Men which lately held its Great Council at Desmoines, Iowa, had for its officers a Great Sachem, Great Senior Sagamore, Great Prophet, Great Chief of Records, Great Keeper of Wampum, Great Saunap, Great Mishinewa, Great Guard of the Wigwam, and Great Guard of the Forest.

Among those who have acted as Grand Orators for the Grand Lodge of Iowa are eleven professional clergymen. Rob Morris acted three times in that capacity and Cornelius Moore twice. Gov. B. R. Sherman was the lodge spouter in 1876 and Hon. John A. Kasson in 1869.

—There are 457 Masonic lodges in Iowa enrolled, but 46 are extinct. The initiations numbered 712 last year, and 695 members took their demits.

NOTICES.

IOWA STATE CONVENTION.

The Annual Meeting of the Iowa Christian Association opposed to secret societies will be held in the Friend's meeting house at West Branch, August 25–27.

GEO. WARRINGTON, *President.*

KANSAS CONVENTION.

The Kansas State Christian Association will hold its Annual Meeting in the town of Willis, Brown county, convening in the Wesleyan church, Tuesday, September 2nd, at 7:30 P. M.

Revs. J. P. Stoddard, C. A. Blanchard and other able speakers are expected. No effort will be withheld to make our meeting one of interest and profit.

J. A. RICHARDS, *President.*
W. W. MCMILLAN, *Secretary.*

ELD. J. F. BROWNE, of Berea, Ky., will lecture a few times in Indiana or eastern Illinois, on his way to and from the Wheaton convention, if friends desire. Points situated on the "Kokomo," "Kankakee," or "Illinois Central" lines preferred. For such service a reasonable remuneration would be expected. Address him at once at Berea, Madison county, Ky.

WYOMING COUNTY PROHIBITION CONVENTION.

A county convention of third party Prohibitionists of Wyoming county, New York, will be held at F. W. Capwell's camp-house, on Pioneer Ground, Silver Lake, at 10 o'clock A. M, on Wednesday, Aug. 12th, 1885, to arrange plans for aggressive prohibition work at once in this county, to elect delegates to the Prohibition State Convention to be held in Syracuse, September 8, 9, 1885, and transact other business.

The rate of representation will be four delegates from each town. The town committee will see that caucuses are held in their respective towns at an early date. All friends of the cause are earnestly invited to attend.

F. W. CAPWELL, *Chairman.*
A. H. SLEEPER, *Sec'y County Com.*

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Do You Want Money for missionary, church or Sunday-school purposes? It is surprising how much the children will collect with the

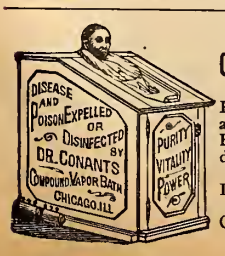
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Corn—No. 2	45⅝	46
Oats—No. 2		25¾
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Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@14 00
Mess pork per bbl		10 10
Butter, medium to best	10	@18
Cheese	05	@10
Beans	75	@1 20
Eggs		11½
Seeds—Timothy	1 40	@1 54
Flax		1 26
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@5 60
Common to good	2 25	@5 25
Hogs	4 00	@5 30
Sheep	1 60	@3 50

NEW YORK.

Flour	3 00	@6 15
Wheat—Winter	89	@1 00
Spring		92½
Corn	47	@53
Oats	38	@45
Mess Pork		11 75
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

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Hogs	3 70	@4 75
Sheep	1 50	@2 75

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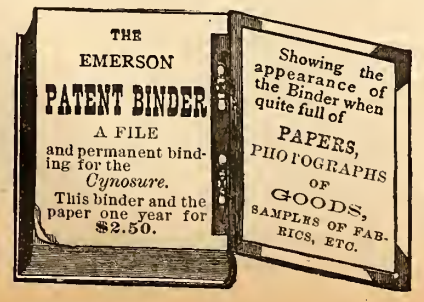
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FARM NOTES.

THE CHECK-REIN.

The check-rein is in nearly every case painful to the animal and useless to the driver. Because it fastens the head in an unnatural posture, and as the horse's shoulder and head fall together, cannot be of any real support in stumbling.

When from some defect in the animal the check-rein is used it must be slackened. Because in addition to the easier position of the neck, a greater portion of weight can be thrown into the collar, especially going up hill, thus saving a great expenditure of muscular power.

There is an important difference between a tight check-rein and a tightened rein, although not generally understood. The first is injurious, and cannot help the horse, while the latter is often useful. Because the latter is a steady support to the animal's head from a distinct and intelligent source—the driver; whereas the former is only the horse's head fastened to his own shoulders. That the check-rein is inconsistent with the action of the horse's head is clearly shown by the fact that when the horse falls it is always broken.

In contrast with the check-rein is the natural position of a horse's neck. Here nature's arching neck and curving lines are easily discovered and worthy of admiration. Why an intelligent animal like the horse should be disfigured, tortured and permanently injured, by the the use of an institution closely allied with ignorance is one of those conundrums that is continually forcing itself upon humanity, and one that is rarely answered in a common-sense way.

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Has oride of iron, or iron itself, an invigorating effect when applied to the wood of decrepit trees? This question is now being discussed by the rural papers in the State of New York. Two years ago, on a farm near Clyde, N. Y., several large rusty iron spikes were for some purpose driven into a very old, partially decayed apple-tree, that for years had been almost entirely barren, and that seemed to be fast exhausting what remained of its vitality. The spikes were left in the trunk and the result was that last year it bore a magnificent crop of fine, large apples, and this year gives promise of a repetition of the marvel. The owner believes the rusty spikes restored it to youthful vigor and fecundity. Of course he is experimenting on all the old apple-trees in his orchard.—*The Critic.*

Nest Eggs.—The bad eggs often left in nests for nest-eggs are wholly unfit for this purpose. The shell of the egg is so porous that bad odors from one rotten specimen speedily affect all the good ones. This is especially true in warm weather or when artificial heat is applied in setting. If eggs are looked over at the close of the first week those that will prove bad may be easily distinguished and removed, to the great advantage of the hen and the eggs remaining.

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Don't overfeed the hogs and let them eat sour feed or feed left over, but give them three times a day all they can eat and relish. Add to the corn diet, turnips, pumpkins, potatoes, apples, etc., as a relish. It will help them to eat and digest more corn.

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J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
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NEWS OF THE WEEK.

THE GRANT OBSEQUIES.

The family of General Grant decided, Tuesday, to inter his remains in Riverside Park on the Hudson just north of Central Park. It is probable the name will be changed to Grant Park.

President Cleveland on Thursday appointed pall-bearers for General Grant's funeral as follows: Generals Sherman and Sheridan, Admiral Porter, Vice Admiral Rowan, Generals Joseph E. Johnston and S. B. Buckner. Hamilton Fish, Geo. S. Boutwell. Geo. W. Childs, John A. Logan, George Jones and Oliver Hoyt.

At the Cabinet meeting Thursday it was decided that the President and all the members attend the Grant obsequies in New York.

Mrs. Grant requcsted President Cleveland that if he should select a prominent Union officer among the pall-bearers also to name a prominent Confederate.

A meeting of citizens at Washington Tuesday night protested against the interment of General Grant in Riverside Park and suggested the Soldiers' Home in Washington as the more fitting place.

A severe electric storm prevailed on Mount McGregor Thursday evening. One bolt followed the electric light wires into the Grant cottage and extinguished the lamp immediately over the casket of the dead and a portion of the plastering was torn away. Four persons were stunned by the severe shocks.

A Southern Senator now in Washington says he will introduce a bill next session giving Mrs. Grant a pension of $5,000 a year for life.

The last time General Grant signed his name was a few days before his death when he endorsed a check for $1,000 which he had received from the Century Publishing Company.

President Cleveland's friends at Albany say that immediately after the Grant obsequies he will start with two or three friends on a fishing and hunting excursion in Northern New York, to be absent a month, and that no official appointments will be made till October.

COUNTRY.

During a ball at Rogersville, Tenn., on Wednesday night a revolver dropped from the pocket of a young man and was discharged, the bullet passing through the heart of Miss Martha Brown, a beautiful girl, killing her instantly.

Near Leadville, Col., Friday night he engine and tender of a passenger train were wrecked by the explosion of a dynamite cartridge which unknown parties placed on the track. The passengers escaped unhurt.

A washout caused a wreck near St. Johnsbury, Vt., Friday night, two locomotives and six cars tumbling over an embankment. Three men were badly injured, and two missing were supposed to be under one of the engines.

Natural gas was struck Tuesday in the center of Ithaca, N. Y., and oil operators declare that petroleum will also be found.

A drove of cattle wrecked a train near Delphi, Ind., Wednesday morning, the engine and baggage-car tumbling down an embankment. The fifty passengers escaped unhurt, but the baggage-master was severely injured.

The walls of a rolling mill at South Wilmington, Del., fell Wednesday morning, killing two men and wounding half a dozen others, some of them mortally.

Strikers armed with clubs assembled in the vicinity of the mills at Cleveland early Tuesday morning, and set upon two yard employes, whom they beat in a brutal manner. The police quickly made their appearauce and the mob dispersed.

In a sham battle between Pennsylvania troops at Conneaut Lake, Thursday, the men became so excited that they believed they were engaged in a. real conflict. Wads from cannon seriously injured four men, and the colors of one company were blown to pieces. Two of the wounded are believed to be disfigured for life.

The wheat crop of Minnesota has suffered 10 per cent by recent storms, but in Dakota the harvest is turning out well. The statistical agent for Nebraska states that the crop will exceed previous estimates and places the total at 16,000,000 bushels. The department at Washington thinks the yield in Nebraska will reach 29,000,000 bushels.

For tearing up a lithograph of Gen. Grant, Wm. Monaghan was fined $25 in a justice court in this city last week. He told the justice that he revered the memory of the dead hero, and offered drunkness as an excuse for his actions. The court told him the fine would have been $100 had he been sober.

FOREIGN.

Dispatches from Aries on the Rhone state that a terrible explosion occurred there July 21. A large gunpowder and petroleum warehouse was blown to atoms and a number of people killed.

M. DeLesseps, in his report on the Panama Canal Company, maintains that the canal will be completed in 1888. Two new contractors have undertaken to complete the work for 19,200,000 francs. The total cost of piercing will be 28,000,000 francs, to which must be added the interest on capital, etc.

The committee having in charge the investigation of the statements of the *Pall Mall Gazette* in regard to vice in London, made a report Wednesday substantially affirming the charges.

The Ameer of Afghanistan has advised his people to cultivate the friendship of England, as it would be a bad day for them if they ever came under the tyrannical rule of Russia. But it is stated that the report that the Ameer had assented to the establishment of a British cantonment at Candahar is absolutely untrue.

In the whole of Spain, on Thursday, there were reported 3,168 new cases of cholera and 1,252 deaths.

The subscriptions to the new loan of $45,000,000 for the relief of the Egyptian government closed in London Thursday, the amount offered aggregating four times that required.

A memorial services to be held for Gen. Grant Tuesday in Westminster Abbey will be the first ceremony ever held in that notable edifice in honor of an American soldier.

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HON. SAMUEL PLUMB whose death, two years ago, was so widely lamented by the friends of every leading Christian reform—for all found a place in his generous and great-hearted sympathy and warm co-operation—will be the subject for our next biographical sketch and portrait. This we hope to publish next week. Mrs. Plumb kindly furnishes the portrait, which is an excellent one; and Pres. C. A. Blanchard, who was one of the most intimate friends of Mr. Plumb, will write the sketch. Our readers may confidently expect a valuable number. A temperance centennial number is in preparation for September. An excellent portrait of the celebrated Dr. Benjamin Rush, believed to be the only one in the country, outside of expensive biographical volumes, is ready, and material for the accompanying sketch is being prepared with some expense and research. The editors and publisher will make every effort to increase the value of the *Cynosure* to every one of its readers.

The burial of General Grant last Saturday was an occasion worthy to be observed throughout the country in a manner suitable to the character of the man whom both friend and foe have learned to esteem and honor. Simple and unostentatious in his habits, republican in his tastes, without personal ambition or delight in the gewgaws and finery with which despots dazzle the sight of their serfs, the *nation* did him little honor when it stood gaping on the streets to see the lodges marching by in solemn mockery of the dead. Funeral parades largely made up of secret lodges, such as draggled through the rain and mud of Chicago Saturday were as much out of place and character as the heathen performance at the Washington monument last February, or the Masonic "monkeying" over a court house corner-stone. The people have become so accustomed to the sight of some lodge performance on such occasions,—seized upon for the purpose of an advertisement—that they no longer wonder but look on with simple stupidity. And at the tomb, too, the sacred rites of the church were strangely elbowed into a corner to allow the Grand Army lodge to perform its ceremony, in spite of protest and unfitness. But the real fame of General Grant will outlive these fly-blows of the lodge, and the great lessons of his career will yet be quoted for their overthrow.

The Mexican editors who have been traveling about a month through the chief cities of the United States have just closed their tour at St. Louis. As an evidence of the work done by one of our American ministers who established a number of Masonic lodges in that country, it is reported by Masonic journals that nine of the company are Freemasons, among them, of course, the president and secretary of the excursion.

The late street car strike in this city was a proof of the union that exists between the various secret lodges which may at any time develop into a power dark and threatening to every lawful interest of the people. A combination of the bricklayers and stonemasons lodges has just been formed here, with the stone-cutters, to refuse to lay any building stone dressed outside the city. If such material is brought to a building the contractor will have to lay it himself. How exactly do these men in their secret machinations fulfill the Revelator's vision: "That no man might buy or sell, save he that had the mark or the name of the beast" in his right hand or in his forehead!

The Knights of Labor lodges have gone even beyond boycotting in the support of the strikers on the Wabash railway. That line being now in the hands of a receiver appointed by the United States court, and so virtually controlled by the court was a dangerous affair to meddle with; but in the blindness of their folly and confidence in the superior power of their lodge combinations they assailed the men employed by the receiver to run the road, and attempted to prevent them from so doing. Judge Treat, with something of the servity of Washington police justice the other day, promptly committed the bold lodge-men to jail for contempt of court. In this he was clearly right, since the strikers were preventing the carrying out of the decree of court, and so guilty of contempt, for which imprisonment is a perfectly legitimate punishment. But such was the amazing audacity of the lodge that a deputation was posted off to Washington to get the President to interfere and override the decision of a United States circuit court. They had their labor for their pains and returned a much chop-fallen company of Knights.

The French Chambers, in a late discussion of the Madagascar invasion, has voted a credit for further hostilities in that country. It is to be regretted that De Freycinet, who has been widely esteemed as one of the few French statesmen whose moderate and sound republican views would help to direct the national life into healthy and useful channels, took an active part in securing this vote. The wretched policy of France in her foreign aggressions may be in part explained by the following from a speech in London recently by M. Reveillaud, the eloquent young convert whose labors for Protestantism have already been felt throughout the republic: He said: "To-day France is a *tabula rasa*—a nation without a religion. In that fallow ground, it is true, weeds grow. Frivolity and licentiousness abound, especially in Paris and in some other districts. But foreigners, who have themselves contributed to make Paris what it is, must not judge of all France by Paris. And the day of grace for France has not passed yet. She has given more martyrs than any country in Europe. The sowing time in France has been a time of weeping. It is often so, as the sower thinks of the risks that intervene between sowing and reaping. But in this case the harvest is certain, for God is faithful."

Through the kindness of Rev. John Boyes we have received a copy of the report of the secret commission of the London *Pall Mall Gazette*, containing the evidence just laid before the special committee of examination, who have reported the fearful exposition sustained by the evidence. The *Gazette* devotes the profits from the sale of this publication to a special fund for carrying on the work of investigation, prevention, and rescue. The Salvation Army, it seems, first suggested the investigation and has supplied much information which would naturally come from its relations to the criminal classes in large cities. General Booth, the commander, has been active in the effort to secure a law to prevent this commerce in the virtue of young women, and secured in a few days a petition from a half million signers. This immense petition, a mile and a half long, was borne in a special carriage to Parliament, accompanied by a large procession which attracted enormous crowds of people. Mr. James Stuart, a radical member, and long distinguished as an educational philanthropist and champion of educational privileges for women, was entrusted with its presentation. The agitation of this matter met a favorable response from the public and has resulted already in the terrible punishment of Sir Charles Dilke, one of the leading members of the late Gladstone cabinet, the exposure of whose unlawful relations with the wife of a London gentleman has driven him into temporary exile, if it has not forever ruined his influence as a public man in England.

The state of the public mind in England appears in this whole matter to be far in advance of that in America. The stories connected with the private life of President Cleveland which were vouched for by the Republican press of the country, if true, should have forever sunk him out of sight of the position he now holds. But they are now as little thought of as are the vices attributed to the gods of Olympus. Nay, the very force and apparent truth of those reports, now that their hero sits in the White House, has reacted fearfully upon the virtue of the whole nation. No doubt a state of things almost equally as bad as London might be unearthed in any of our great cities. But their exposure, alas! we fear would have no such effect here. Our Chicago authorities, it is true, under pressure from the Society for the Suppression of Vice, have prevented the sale of reprints of the London exposure, except in the Chicago *Tribune*. They can have little use here except to pander to the most degrading vices.

BATTLING AND BUILDING.

BY REV. WILLIAM MOERDYK.

When the Jews, after returning from captivity, began to rebuild the ruined temple and holy city, they met with strong opposition. Their enemies reproached and ridiculed them, and when that failed, they formed a bloody design against them to hinder the good work by force of arms.

Over against this opposition Nehemiah took refuge in prayer to God. But that was not all. He set a watch against the enemies, thus uniting watching and prayer. Besides posting guards, he armed all the builders with weapons. So they builded on the wall, "Every one with one of his hands wrought in the work, and with the other hand held a weapon." The Jews builded and battled alternately or simultaneously.

All Christians, like these Jews, are, or ought to be, engaged in building, enlarging, strengthening, and beautifying the church of God. Now, as then, the extension and prosperity of the church are the grief and vexation of its enemies, and the builders meet with opposition. In this emergency Christians, like Nehemiah, must "make prayer unto our God." But it is a mistake to think, as some Christians seem to think, that when we pray for the growth and purity of the church we have performed our whole duty. By prayer alone, the temple and the walls of Jerusalem would never have been rebuilt. Prayer alone is a mockery. God will not work miracles, when human agency can do the work. Christ would raise Lazarus, but the by-standers must "take away the stone." So we must take away the stones, the obstacles. Like Samson, we must not only pray, but at the same time lay hold of the pillars, exerting all our might to pull down the strongholds of the enemy; or, to stick to the text, we must *battle* and *build* at the same time.

Christians are compared in Scripture to soldiers as well as builders. A Bible Christian is a battling Christian. No matter how peaceable a Christian may be, he must fight; he can't help himself. Every Christian knows by experience that building the temple, whether it be applied to the upbuilding of one's personal Christian character, or to the establishment and maintenance of a local church, or to the extension of Christ's kingdom on the earth, meets with opposition. We cannot build without battling the enemies.

Just now the battle rages all along the line. The Christian pulpit, press and people, are waging war against infidelity, intemperance, impure literature, Sabbath desecration, and a host of enemies which unite in opposition to the upbuilding and extension of God's kingdom. Not to fight against such enemies would be treason to the Captain of our salvation.

To this point all Christians are agreed. All the above-named are acknowledged to be the enemies of truth and vital godliness. But when in the list of enemies we include secret societies, many dissent and protest; they cannot bear to hear anything said against the lodge. They refuse not only to join us, but they try to dissuade us from fighting secret societies; they say we are fighting our friends; they say we are disturbing the peace of the church and creating schism in the ranks of the Christian army. All will assent that those who preach and work against infidelity, intemperance and Sabbath desecration are doing a noble service to the cause of Christ.

But suppose some church members should object to our warfare against intemperance or the profanation of the Lord's day, ought we therefore to cease battling and let these enemies break down the walls and ruin the church of Christ? But some say, "These are real enemies." So say we with equal right of oath-bound secret societies.

England, Germany, Russia and America all testify that secret societies are dangerous to civil and social life. Organized secrecy, both in church and state, has wrought nothing but evil. It stands *self-condemned*. One wonders that while this tree is so well known by it fruits, one Christian can yet be found to help plant and cultivate it; we should expect that all would unite in cutting it down and casting it into the fire, where it belongs.

Secret societies require oaths from their members without being authorized thereto by civil or divine power. Hence he who joins them takes the name of the Lord his God in vain; and they who require these oaths are guilty of greater sin. Freemasonry mutilates the Scriptures; its ceremonies are mockeries of sacred things and degrading to manhood; the pompous titles of its officers are blasphemous; its prayers are Christless, unless the name of Christ is permitted by common consent for the sake of expediency; in the lodge the minister of Christ is the "brother" of the Jew and the infidel and the saloonkeeper and the drinker and the gambler, so being "unequally yoked together with unbelievers," and by his membership and attendance "helping the ungodly." The *lodge-room* is the ante-room, the nursery, of the saloon; its members steal time which ought to be spent in the family or in promoting the welfare of the churches to which they belong; they steal money which ought to go into the Lord's treasury.

Who dare say that such a society is not an enemy to the cause of Christ against which all Christians ought to battle? Would that all the tribes of Israel might arise in their might and unitedly come to the help of the Lord against the mighty.

THE UNHONORED PROPHETS ARE THE LIVING.

BY REV. LEVI KELLY.

I met a man a few days ago who is a Freemason, but said he had left them never to meet with them again, because he was in danger of being led into the habit of social drinking. He said that almost every time the lodge closed he was invited to some drinking place to partake with them. It seems that in almost every testimony against the lodge this is the case. The lodges must be the great patrons of the rum power.

This man, however, thought it would not be required of him to say anything against them as far as his obligations were concerned. I told him that the Lord might think otherwise about it, and that he might be called to warn others. He did not deny, however, but what such penalties as I mentioned to him, were fixed on every one of the members. I can not conceive how any man of intelligence can take such obligations and not find his manhood degraded.

Besides this case I met two others, one had been minister of the M. E. church, and member of the Troy Conference, New York. He is not now in the active work. He told me that the expose of Morgan was correct. He trembles a little, and would tremble more if I should tell his name. What a power secretism must exert over its dupes!

The other man has been for years a leader in that church, but who never testifies against the lodge only to say he found something better. If he has found something better, he ought to tell in what the difference consists. It seems to me a man is not justified before God unless he has something to say against such a binding, blinding and enslaving order. There is a fearful day of revelation coming. God knows the lodges.

Another matter came to my mind. The more a church backslides from her original position the more she uses in connection with her institutions the names of the founders. The Roman Catholic church has everything holy and sainted. She puts on all the the paint of saintship. That church is largely filled with the worst element in this country, and yet, if her profession is true, every member must be holy, since she is holy as a church. She is traditionally holy, not personally. What a sham!

Just as other churches become formal they do the same thing. The men who founded those churches would not be allowed to preach in their pulpits, and yet they glorify their names and use them to make a profession of sanctity.

It may be said of them as Jesus said of the Pharisees: "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'"

The men of to-day who take the same stand, as the men did whom these fallen churches almost worship, they spit on them their foul names and brand them as disturbers of their peace. The reason why they do not murder them is because they *dare* not.

I read in a very lengthy article in the New York *Christian Advocate*, written by one of the M. E. bishops, what great work some of the Roman Catholic bishops are doing for temperance among their people, and it commends their work to the Protestant preachers as examples to follow. I was astonished to see how easily Episcopalianism plays in harmony, where farther down blending would be declared heterodox. How any man much less a bishop, can see virtue in such actions is more than I can understand.

Think of a church—any church, if you please, urging its members to sign temperance pledges, or urging them to abstain from rum! What a condition of morality! Yet that same church will absolve its members from all sin if they confess, though they never forsake. The rum-sellers by thousands are members of that church, held in its communion and patronized. If the testimony of its ex-priests is true, then the greater portion of her clergy drink.

If the churches of this land would endorse and support prohibition, we could carry the country against saloons in favor of homes, but such godless playing into the hands of political double-leaders will kill temperance.

Is prohibition dangerous? Is it certain to increase taxation? Will it ruin our young men? Will it destroy the happiness of home? Will it make sober men drunk? Will it beat wives and children? Will it empty our churches? Fill our prisons? In the name of God and humanity why will you not vote for and promote it?

That Americans—a new order among the nations of the earth—should perpetuate the aristocratic class distinctions of the medieval ages is altogether too ridiculous: yet we meet those who appear to think that they shed some luster upon or add some glory to simple Americanism by their union with societies organized obstensibly for this very purpose. We meet those who dangle on their fob-chain, or wear about their persons the Maltese cross, who know no more about Malta or its history than the "man in the moon." But they claim to be "Knights of Malta," and so on, through a long line of imaginary dignification; and this because they have passed through a "hocus-pocus" operation, of which our modesty prevents us giving a description. If true chivalry could be rubbed into a man, and true Christian knighthood" could be instilled through the tomfoolery of encampment process there might be some tolerance given to these pretensions. But when a man pays his money, degrades his manhood, discounts his simple American citizenship, and gets nothing in return but the conceit that he has become thereby something better than his unmanipulated neighbors, then a swindle has been imposed upon him; if he is too simple to realise it he ought to become the ward of the commonwealth. Men who yearn after this kind of addenda to their Christianity, or their American citizenship, must certainly have a very low grade of the former, and do not sufficiently esteem the character and dignity of the latter to be worthy of it. —*Free Methodist.*

LETTER FROM GREECE.

ANDROS, Greece, via Syra, July 10, 1885.

DEAR BROTHER:—I take the opportunity to write to you and tell you about my trip to Smyrna and Constantinople.

About a month ago I reached home and began to build a small house, the stone of which we had already prepared. As we see now, it will cost double the amount which we had calculated and we shall not be able to plaster it inside; but we believe that the Lord will provide. If we had to rent a house, the rent is so high and what is still worse, there are no houses to rent. A friend of ours rented us his house for six months but he wants it now.

I must say a few things in regard to Smyrna and Constantinople. You know the history and how long it is since the American Board began work in Turkey. It was the only Board which sent missionaries to that part of Europe and Asia. Now you will find several different denominations in Constantinople. And I was surprised still more to see that even the Mormons have a missionary there: and with the multiplication of denominations there, trouble has come. I suppose you saw some of the complaints which the American Board made against the Baptists there in regard to the field; that the Baptists had no right to send missionaries there and that there was an agreement as to the division of the field between the American Board and the Baptists; that is, that where one Board will send missionaries the other Board will not send. The press of the Baptists took the matter up and say that there never was such an agreement. And we ask the question, if they had a right to make such an agreement with the Baptists, if there was such an agreement? Christ said, "Go ye into all the world and preach the Gospel to every creature." And what right has one Christian to make a castle and shut out another Christian if Christ gave him such liberty?

A very queer thing took place between the Church of the Disciples and the missionaries of the American Board. A missionary, or preacher, of the Disciples baptized a Turkish lady. The American Board missionaries told her that the baptism was not good and so she was convinced and rebaptized by the latter. I met the missionary of the Disciples, Mr. Shismanian, and had a good talk with him. He was very much angered against the missionaries and asked me if such a thing was ever heard of elsewhere. I told him that they must have charity with each other and Christian love in their hearts or their history will be like the history of the Greeks and Catholics in the past. They began quarreling with each other and left off sending the Gospel to heathen nations.

It seems that different denominations are not only found in Constantinople but are spreading out into different parts of Asia and European Turkey, and most of the members of the other denominations are taken from the churches of the American Board and are not new converts. In Smyrna there are twenty-five members of the Church of the Disciples, as their preacher says, and all of them were members and attendants of the Congregational church there.

I asked some of the natives in Constantinople what is the reason that so many denominations came pouring in now all at once. They answered me in this way, that the missionaries for the past thirty years have taken entirely new steps in regard to the education of the natives, forbidding any young man going to America. If any young man managed to escape and go to America, he was persecuted from one school to another and they had been so irritated for so long that they were ready to be anything but Congregationalists.

Some of the young men went to America, some to England, and some to other parts of Europe, and to-day they are coming back bringing every one of them a new denomination with them. I asked them if these different denominations are good for this part of the world for the present; they say no! For the people of this part of the world are not ready yet for so much liberty. This may do for America, England and other parts of the world, but not for Turkey.

Now what is the remedy? There is no remedy for this, for the other denominations came in and no one can put them out, only the American Board and her missionaries have to learn to treat their native churches differently from what they have done in the past, to have better schools than they have now,

to give a better education to the native ministers' and to treat them as Christians and as brethren.

I was very glad to meet Rev. Mr. Filian, the missionary ordained at Wheaton, and hear him preach in the Bible House and of whom I expect to say something in my next letter. Your brother in Christ.

A. D. Zarapiionithes.

FREEMASONRY ANALYZED.

The Jews rated all religions but their own as heathen and idolatrous. The pagan mysteries, from which the modern trace their descent, therefore belonged to this class. But as no religion at that time was confined to or incorporated with a mechanical calling, figurative or real, none of the ancients were Freemasons. On the other hand, as the guilds of stone masons of the Middle Ages, from which the sect also claim descent, were not religious bodies, and as historians say that pagan religions had long since been extirpated from Christian countries, neither can these be identified with the modern association. Consequently speculative Freemasonry could not have existed until these two ingredients were united in 1717, and the combination is therefore a modern institution formed by the union of ancient idolatry and a guild of operative Masons extended to embraec other favored classes.

Speculative Freemasonry never engages as such in the occupation of a stone mason, for the corner-stone layings and dedications are religious rites, and the name is therefore a blind counterfeit and fraud. On the other hand, as they perform its offices, Freemasonry must be a religion, and is therefore simply and wholly ancient idolatry, disguised in the garments of a handicraft.

History is full of the depravities of ancient morals and religion, and it is the boast of Christianity that their viees and enormities were swept away by the superior precepts of Christ. Consequently, if the ancient religions exist at the present time, they are the enemies of and at war with Christian institutions and ethics—modern marriage, the golden rule, etc. This is a subject for the investigation of the legislator. *

WHY WOMEN CANNOT BECOME MASONS.

Let a careful comparison be made of the two answers given below, the first from the *Freemason*, of Detroit; the other from the *Record*, of Blanchard, Iowa. Notice the silly hypocrisy and insult to woman in the one: weigh well the candid reasoning of the other.

THE MASONIC REASON.

The question is often asked, why cannot women be Freemasons? A Nevada orator recently undertook to answer it as follows:

Women sometimes complain that they are not permitted to enter the lodge and work with the craft in their labors, and learn all there is to be learned in this institution. We will explain the reason. We learn that before the Almighty had finished his work, he was in doubt about creating Eve. The creation of the living and creeping things had been accomplished, and the Almighty had made Adam, who was the first Mason, and created for him the finest lodge is the world, and called it Paradise No. 1. He then called all the beasts of the field and fowls of the air to pass before Adam, for him to name them, which was a piece of work he had to do alone that no confusion might thereafter arise from Eve, who he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam being fatigued with his first task fell asleep, and when he awoke found Eve in the lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the south, and they received their instruetions from the Grand Master in the east, and when finished, she immediately called the craft from labor to refreshment. Instead of attending to the duties of her offiee as she ought, she left her station, violated her obligation, and let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge with several others some time before. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let one in whom he had expelled, the Grand Master closed the Lodge and turned them out, setting a faithful tiler to guard the door with a flaming sword. Adam repented of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve! She got angry about it and commenced raising Cain. Adam on account of his reformation, was permitted to establish lodges and work in the degrees, and while Eve was allowed to join him in his works of charity on the outside, she was never again permitted to assist in the regular work of the craft. Hence the reason why a woman cannot become an inside Mason.

THE ANTI-MASONIC REASON.

1. A woman can't be a Mason because Masons do not want her to sit with them in the lodge. She—they say—is not a good secret keeper, and if a brother Mason should commit an outrage against common decency, or the civil law, or the great moral law, she would not consent to conceal and never reveal the secrets of such a desperado.

2. Woman hates intrigues. She despises wire-pulling in polities and the every-day affairs of the home. If women were Masons there could be no caucuses held after the respectable members had gone home, because the wives and daughters of the caucus members would require their attendance home. Woman would persist in staying to see the lodge out. Therefore, she can't be a Mason.

3. A woman can't be a Mason because she is the tireless foe of the rum power. And the rum power is hid behind, and gets its strength from Masonry in particular and secret societies in general. The temperance people may rightfully charge home to secrecy all of the woe and misery upon women and children by the liquor traffic.

4. A woman can't be a Mason because she seeks the right of the ballot. If she were a citizen she would vote out of existence every saloon in the land. Then there would be no more bacchanalian Masonic feasts, no more midnight Masonic drunken revels.

5. A woman can't be a Mason because she could not be duly prepared for initiation. She could not go into an ante-room and be divested of her outer garments. She could not go into the lodge room with bared breast and knee and unshodden foot. She could not go into the lodge room hoodwinked and cabletowed. She could not thus be led around the long room, and she could not take the oath even of an entered apprentice, in which occurs the awful sentence:

"I, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge erected to him and dedicated to the Saint John do * * * most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secrets, arts, parts, or points of the hidden mysteries.

DEMOCRACY IN EUROPE.

The farther we traveled last summer the more we were disposed to soften down our prejudices about the tyranny and injustice of the ruling classes in monarchial countries. In extensive journeying through Great Britain and on the Continent, we failed to remark the wretchedness which we had been taught to expect.

Among the rural districts of England we were constantly struck with the air of content upon the faces of the working classes. To be sure, we saw women weeding the turnip-patches, hoeing the potatoes and beets, and making hay side by side with the men. Never in all our lives in the South did we see so many women at work in the fields, but they had no overburdened look, and as we watched their children, often scampering about them, it did not seem to us worth while to waste pity on them.

In Scotland we saw nothing among the lower classes that gave us any heart-wrench whatever. Plenty of poverty we did see, but it was that decent poverty for which one always has a profound respect; and the clean and careful thrift of which we were constant witnesses made us ashamed of the reckless waste which characterizes the poorer people in our country. From the Duke of Devonshire, of whose thrift we had some curious experience at Chatsworth, down to the pretty laundry-maid near London, there seemed to be absolutely not a penny's waste.

The only places where we met barefooted children were in the old High Street, Edinburgh; in Liverpool, and, of all places, in Hyde Park in the height of "the season." On the Continent, the wooden *sabot* is so universal that you never see a child of the people without them. Raggedness was very uncommon; we saw more between Philadelphia and Baltimore, on our return home, than during the whole of our foreign travel.

In France we were struck with the happy, contented look of the common people, and with the thorough zest which they threw into their enjoyments—a zest our lower classes never know. They did not seem the sort of people out of which communists could be made. At Dijon, a town founded by Julius Cæsar, we were struck with the serene contentment of the men in blue blouses, and the bonnetless women, in short petticoats, who thronged the old streets.

In Germany the ruling hand is more obvious, and stolid faces were common. Our Americanism rose triumphant when we saw women and dogs yoked together pulling carts, heavy laden, through the streets. Along the Rhine we saw poverty enough, but still it was not painful poverty, and seemed to have no element of wretchedness mixed with it. Perhaps in Cologne we saw more to move our pity among the hundreds of poor market-women than anywhere else in Germany. In Holland and Belgium, the uncommon thrift and industry of the laboring classes give an air of brightness to everything, and we saw no sign of suffering in either country.

Switzerland has nothing but its inheritance of sublimity and beauty; and as we traveled through its entire length, its pathetic poverty was a constant oppression. But the meagre possibilities of the country accounted for this. There is no tyranny to hold down its people; its government is as free as our own, and is administered so economically that its taxes are not burdensome. Yet the poverty is piteous and appealing. The barest necessaries of life are all that the dwellers in the little Swiss hamlets ever hope for. Their faces wear a look of sad resignation, and the children seem never to laugh. Nowhere did we see women made such use of—they are not only wives and mothers, but beasts of burden like horses or donkeys.

There were other features in the positions of the foreign democracy for which we were not prepared.

On the Continent we remarked the same wide margin for out-door enjoyment allowed to the poorest people. Driving in the Bois de Boulogne at Paris, we would come upon groups of the poor, sitting upon the benches with their children all about them, eating their dinners, while a big basket near contained the family mending. We observed this in the parks everywhere, in Brussels, in Antwerp, at the Hague, and in many of the German cities. One might have supposed that the beautifully kept public grounds, with their gravelled walks and velvet swards, and embowering trees, and lovely flowers, and fountains, and interminable iron benches and chairs and tables, were intended mainly for the lower orders of the populations.

Upon the whole, we returned to our own land with a heart considerably lightened as to the hardships and oppression of the laboring classes abroad. When we talked with our guide in Edinburgh about the misery that we occasionally saw in the Closes and Wynds, he said, "These people are wretched because they are wicked. If they would behave themselves, leave off drink, and do work they can always get to do, there need not be any such suffering."—*Mrs. M. J. Preston, in N. Y. Evangelist.*

The Anti-Catholic Secret Society.—The American Protestant Association, the anti-Catholic secret society, held last month its thirty-sixth annual meeting in Pittsburg. Delegates were present from Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Missouri, Kentucky and Mississippi. The order is not very extensive, and is, as a secret society, the fruit of the same darkness from which Popery sprung.—*Lutheran Witness.*

Some people are so utterly benevolent in principle, if not in practice, that they are horrified at any word expressed in restraint of charity. They will not listen to the suggestion that a gift, blindly bestowed, may prove an evil rather than a blessing. But such is surely true, and often happens to be so when the recipient of charity is a poor and not vicious person. That which discourages honest industry is bad. The woman who earns a dollar a day over the wash-tub is not encouraged to continue the struggle by finding that her neighbor gets the same sum by simply applying to the relief society. The day-laborer feels like knocking off hard work when he finds that some other fellow, fully as strong as he, gets a better living off the generosity of citizens who are making reputations for liberality. We say that benevolence should be wisely exercised. The notion that it is better to assist ninety-nine idle tramps than refuse one worthy person is erroneous. People should not be encouraged to lie, cringe, and beg when it is possible for them to earn an independent living. We believe in generosity; we believe in the poor girl, or poor boy, or poor woman or man being richly rewarded for industry. We believe in charity too, and think the cry of distress cannot receive too prompt a response. But what we mean has already been plainly expressed—that the begging business by lazy people cannot be too severely frowned upon.—*The Present.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXVIII. (*concluded.*)

Dacey would have run away, but aside from the lack of dignity in such a proceeding it would have been about as safe to attempt flight with the fangs of a bull-dog already fastened in his coat. As a last resort he appealed to the group in the doorway.

"This fellow, you must see, is insane, Mr. Deming. How can you allow him to insult and abuse me with sueh a paek of lies. Uncle Zeb, as a brother Mason"—

Here Uncle Zeb rose up in mighty wrath.

"You needn't 'brother' me. I was green enough once to jine the lodge, and I've made a kind of a joke of it when it was a sin I'd oughter have repented of. And if a thousandth part of what I've he'erd jest now is true, I'd advise you to be repenting, and in a mighty hurry."

"This is prolonging a most unprofitable interview," said Daeey, taking refuge in the eoolest effrontery he could muster to hide his inward seare. "Here is a man ready to take my life, and not one of you stirs a finger."

But Mr. Deming had enough of the Anglo-Saxon sense of justice not to interfere till really obliged to do so. He knew very well that but for these revelations now so strangely made by this unknown man he might in the next hour have been in Dacey's power—how deeply and inextricably he trembled to think. Such a villain ought to be in state's prison, and though a good fright would go but a small way towards paying him his deserts, it was better than nothing.

So pre-occupied were the group that no one saw the blaek curiously-shaped eloud with lurid greenish edges so swiftly approaching from the southwest, bearing desolation and death in its track. Yet the very birds had felt the awful shadow of its coming and flown away in terror.

"Ye sneakin' varmint!"—and with the old panther fury blazing in his eyes Jesse Dukes would have sprung on his adversary, but a Hand parted them.

Those in the house heard a dull, distant roar, but there was no time for flight before, eutting for itself a path even and clean as if done by a mower's seythe, the tornado swept past, wrecking farm and outbuildings, felling trees, and filling the air with the flying dust and debris.

The storm demon did his work of destruction in that one brief, dreadful instant. Dora had shut her eyes in shuddering terror when the blow came on. She opened them to find herself, rather to her own surprise, still a denizen of this world. Uncle Zeb was groaning and praying like an old-fashioned Methodist. Not one of the group had been injured by even a scratch.

But assailer and assailed!—where were they?

Jesse Dukes had really no intention of taking Dacey's life. He meant to chastise him soundly and show him up for the unprincipled villain that he was. The justice Masonie courts refuscd to give him he meant to administer for himself according to the rude ideas of justice prevailing among his primitive mountain race. But Dacey's insulting words had heated the furnace of the trapper's wrath seven times hotter. There was murder in his soul, murder in the fierce grip with which he beld his enemy till wrenched apart by that terrible Power.

* * * * * * * * * *

He knew nothing more till one flash of vivid lightning rent the gloom, followed instantly by the reverberating erash of the swiftly descending thunderbolt. The rain deseended in sheets, in cataracts. Jesse Dukes raised himself from the sodden earth and suddenly realized that he was alone—that the form stretched lifeless on the ground a dozen yards away was that of James Dacey. God had avenged him of his adversary, and saved him from bloodguiltiness.

He staggered to his feet, gave one dazed glance around and covered his face with his hands, moaning, "O Lord, I'm a poor sinner!"

CHAPTER XXIX.

GOING DOWN INTO EGYPT.

The political contest had assumed new features, and as usual the saloon and the lodge were both active. By this means some curious complications were preparing which would be a surprise to many who never thought while so confidently predicting results to make allowance for these two important factors—particularly the latter. "The way of a serpent upon a rock" is about as easy to trace as the way of the lodge in polities, but we will essay the task, first giving the reader a map of the political situation that he may better understand what follows.

The Republicans nominated as their choice for Governor Judge Dyer, a Christian man of strong temperance prineiples—in all respects an irreproaehable candidate. The determined stand made by the Prohibitionists at the previous election had forced this concession from the unwilling party leaders. To nominate again a demagogue like Gen. Putney, even at the bidding of the Grand Army, would be too mueh of a risk. On the other hand the Democrats nominated as before an ex-confederate who stood high in favor with the saloonists. Had the Republican choice been less worthy the Prohibition ranks would have stood firm, but when to its nominee's unquestioned charaeter for integrity and patriotism were added vague promises of submitting a prohibitory amendment to the people, even the staunehest third party men wavered. Stephen Howland himself, after a little inward struggle, left the Prohibition Moses and joined the rest who flocked to Judge Dyer's standard in the sanguine belief that they already saw the dawn of a new day.

But Martin Treworthy was not so hopefully inclined, though if he could have conscientiously cast his vote once more with the party of his first affections, so inseparably assoeiated with the memory of his old battles for human freedom and the name of his mourned and martyred chief, it would have rejoiced him from his heart.

"Mr. Treworthy, what do you think of voting for Judge Dyer," asked Nelson, who was now in his new position of foreman at the works.

He was tolerably sure of keeping it, and could speak lightly of his own losses to Stephen Howland as compared with others whose all had been swallowed up in the bank's failure. At the same time to have to begin over again the task so nearly accomplished of earning a home for himself and Martha was not a very inspiriting outlook. Besides this there were disagreeable things connected with his new position, for while the majority of the men liked him, he knew there existed an unfriendly element which made itself felt in various ways, and which would not only have gladly ousted him from the situation, but would doubtless have suceeeded in doing so with an employer of less stubborn make or less firmly his friend than Matthew Densler, who turned a deaf ear to all complaints, grimly assuring the fault finders that he was boss over his own eoncerns, and if they didn't like the new foreman they might leave and welcome—the sooner the better.

Martin leaned forward in his leathern arm-chair, and was silent a moment before replying. Then he said:

"Judge Dyer is a fine sort of a man. He's clear of the lodge; I've taken the pains to find out that. And once, at least, he's wrote or said something against it. And he's got a good clean temperance reeord, but then I don't know —"

"Whether it is best to vote for him?" inquired Nelson, as Martin seemed to go off in a deep reverie, leaving the unfinished sentenced suspended on his lips. "I don't see as there is any other alternative. I have said I would never go again with the Republican party, but I think I shall vote for Judge Dyer."

"'Woe unto them that go down to Egypt for help,'" repeated Martin slowly and solemnly to this declaration; "'to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt. Therefore, shall the strength of Pharaoh be your shame and the trust in the shadow of Egypt your confusion.'"

But Nelson could not see that this Old Testament prophecy had the slightest bearing on the subject, and answered wonderingly:

"What do you mean, Mr. Treworthy?"

"Didn't the Jews go for help to a nation eaten up by false worships? And ain't that just what the prohibition Israel is doing to-day?—seeking help from a party given over to the heathenism of the Masonic lodge?"

"Not more than the Democratic party, surely."

"That ain't the question. Masonry controls 'em both. Do you think I want the Democrats to win? Don't I remember their rule thirty years ago under Pierce and Buchanan, when I was whipped and put in prison and chased by bloodhounds? But that is all over and done with. I don't owe the Democratic party anything now, or they me."

"Then why not vote for Judge Dyer? such an exceptionable candidate—I really can't see."

"No, you can't see," retorted Martin, with quiet sareasm; "but may the Lord open your blind eyes. Here you be, you and other Prohibitionists, and you ean't see that a vote for either of the old parties is a vote for the lodge, and a vote for the lodge is a vote for the saloon."

Martin Treworthy shut his lips and said no more.

But it was a very cheerful going down into Egypt. The Republieans were confident of victory now they had captured the Prohibition vote; the Prohibitionists equally so now that the Republicans had seemingly acceded to their demands. And though there were some like Martin Treworthy to feel suspicious of this era of peaee and good will, they were in too small a minority for their votes to be missed.

(*To be continued.*)

BEARDING THE LION IN HIS DEN.

He has little eonception of true moral courage who does not see a rare Christian heroism in the Memphis ministers who have begun the work of separating the secret lodge infamy from the ehurches of Jesus Christ. We print below the summons sent by the lodge to Rev. R. N. Countee, who had renounced and publicly pointed out its dangers, and warned his people in the name of Jesus Christ, the Head of the chureh, to be separate from its contaminating influences. The charges preferred against him and his reply, as published in his paper, the *Living Way*, appear below, also the report of a debate. Read, too, his letter on page 6th:

PERSECUTION FOR CHRIST'S SAKE.

Rev. R. N. Countee summoned to meet before a body of ungodly men for inviting Christians to come out from among the wicked, and be not yoked with unbelievers.

Memphis, Tenn., July 28, 1885.

Bro. R. N. Countee, *Dear Sir and Bro.:* You are hereby notified to appear at Odd-fellow's Hall, corner of Union and Second streets, August the 5th, 1885, at 7½ o'clock P. M. sharp, to answer a charge now pending against you in Tennessee Union Lodge 1623, G. U. O. of O. F. Yours in F. L. & T.

R. H. Rideout, *Advocate.*

To Tennessee Union Lodge No. 1623, G. U. O. of O. F.:

The undersigned, Edward Duncan, C. W. Govan, and W. H. Herron, of Tenn. Union Lodge No. 1623, do hereby charge Bro. R. N. Countee of your lodge with conduct unbecoming an Odd-fellow, that is to say the said brother did on or about the 11th day of June A. D. 1885, and has since so continued to do, violated every obligation taken by him with the order by a heteroclitical set of false lectures in which he has falsely misrepresented, slandered and defamed the order, and also used his influence to prevent the increase of its membership, also to induce persons now members to quit the order. Yours in F. L. & T.

Edward Duncan,
C. W. Govan,
W. H. Herron.

Witness, Bros. B. F. Meaddows, 63 Clay; London Gorman, 123 Elliot; Joseph Davis, McKinley av.; Dan Johnson 316 Washington; Frank Hawkins, 316 Washington; and Samuel Thomas, 105 De Soto sts. P. H. Hill, John R. Moore, Al. Peeler, Memphis, Tenn., July 27, 1885.

Signed R. H. Rideout, *Advocate.*

Mr. Countee first called the attention of the public to the Odd-fellows' picnic as a place unfit for respectable people, ladies and gentlemen, to go, for they were filled with the most disreputable characters in the city, who took charge of the amusements to the exclusion of all others. This has been the course of the O. F.s for years, and has grown worse and worse, and for this cause, with many others which cannot be denied, Mr. Countee had occasion to call the attention of the members of his ehurch to the unchristian and demoralizing condition of these organizations, and upon the authority of God's word has renounced his alliance with them and invited, yea, urged every Christian to come out from them. "Be ye not unequally yoked together with unbelievers. . . . . Wherefore come out from among them and be ye separated, saith the Lord." 2 Cor. 6: 14–17.

He has further stated that these institutions had themselves denounced the moral teaching of their rituals, and not only so; but that they had obliterated from them the name of the Lord Jesus Christ in order that they might initiate into their ranks all classes and creeds, Jew and Gentile; and the name of Jesus cannot be found in their ceremonies, and no Christian can or has any business in an organization that drives Jesus out of doors. I now repeat the assertion, and say to every Christian man, Jesus Christ your Saviour says, "Come out from among them."

They have again deseended the high point of morality that they held out in this city ten years ago. Character cuts no figure regarding your admittance to the order, but the money is all with whom I was once allied. God says to me in his word, Come out, and I must rather obey God than

man. I shall meet no committee whatever. I have severed my connection with all ungodly organizations, and say to all Christians, "Come out from them and obey your God. Surely we are having some things new under the sun.

Here a set of men have the audacity to call a man to account for preaching God's word. All that I have said can be easily proved, and if proof is demanded we will have no corner work about it, but we can have it outside where the world shall judge, and know if I have spoken the truth. If you desire, we can have all the evidence through the columns of the *Living Way*. So you can send all your testimony to this office and I will cheerfully publish your statements and reply. No more corner work, wide open work, come out with your evidence and we will meet you. Yours for truth,

R. N. Countee.

P. S. P. H. Hill and Joseph Davis inform us that they did not authorize any one to put their names to the above document. A lie out.

DISCUSSION RARE.

The following resolution was opened for discussion on Friday night last by our B. M., Rev. R. N. Countee:

Resolved, That societies, as conducted in Memphis, retard rather than advance the moral status of our race.

Mr. Countee, in opening, spoke earnestly and fervently and endeavored to show that they were detrimental to our moral interest, in proof of which he noticed. First, the meetings of the lady department keeping women away from their husbands and children until midnight and sending them home alone. Second, the picnic feature which is demoralization itself. Men and women thrown indiscriminately together, all kinds of clans, cliques, and classes, indulging in dancing and beer drinking, equalled only by the description Dr. Talmage gives us of the low dives and dens of New York in his book, "The Mask Torn Off." He then spoke of the financial feature and showed where thousands of dollars are thrown away every year, and for which the people received nothing as an equivalent, and finished by asserting that they were demoralizing to the highest and grandest interest of the nation, the Christian religion.

He was followed by Mr. Dan Johnson of Mississippi, who made an excellent speech showing the benefits to be derived from being a Mason or an Odd-fellow; and descended below the part of decent and gentlemanly discussion by making an uncalled-for allusion to Mr. C., and his object of endeavoring to get the Christians to sever their alliance from all societies and take their stand on the Lord s *side*. Mr. Johnson ridiculed this idea by saying that Mr. C. wanted to be the Grand cyclops, and branded the idea of such a thing as a fact of Christians being moral cowards and afraid to mix up with sinners. He lauded the Masons of Mississippi, and told the amount of money paid out there by them to widows, and now they were ready to marry more Masons. He also informed the audience that a Mason brother would be helped along in his travels to the lodge, but not so the churches; and if a brother was even to stop at the Taberanacle Baptist it would always be the day to take up the pastor's collection—another unkind and impolitic assertion, and unbecoming in debate. It took, inuendos always do with a class. He did not refer once or show by any argument that societies, as they are conducted in Memphis, were beneficial to the moral interest of our race. He closed his argument, if it was such, brilliantly by saying, "Be good, honest and true to your obligations, and when time should be no more we should lay our regalia by and enter the Grand Lodge above, and our password would be Redeemed." The discussion will be continued to-morrow night.

—There is in progress at Brookville, Ky., a revival conducted by Mrs. Vonholz and her daughter, of the M. E. church, which during the last month has resulted in the conversion of five hundred and ten souls. That is marvelous work indeed, and it would be a grand thing if this revival could be kept up until it had reached to the utmost boundry of our nation. But when it is announced in the same paragraph of the *Western Christian Advocate* that one hundred and forty souls have been sanctified, it seems a little incredulous. Nevertheless, even this "is a consummation devoutly to be wished." For we are sure that less than one hundred and forty in every five hundred and ten of those professing to be converted in other churches, are sanctified. And some of them have been converted a long time. But a revival with two objects is a good thing, and carried on successfully must result in good to the world and and the church. And what does the world need more than conversion, and the church than sanctification.—*Christian Nation.*

AN OBITUARY OF MR. ELMER B. THOMPSON.

FROM A SERMON BY THE SENIOR EDITOR, IN WHEATON COLLEGE CHAPEL, AUG. 2, 1885.

Elmer B. Thompson was born in Stoddard, N. H., Oct. 8. 1818, and so was just the age of the State of Illinois. At ten years of age he went to Southboro, Mass., where he grew to manhood, experienced a change of heart, and united with the Congregational church of that place; in which profession of faith he continued till he died, killed by a most fearful cyclone at Highmore, Dakota, on the 15th of July last. The remainder of his family escaped by descending into the cellar. The house was instantly demolished, blown into a thousand fragments, and some of the contents blown twelve miles. Mr. Thompson himself was borne forty rods, striking on his head; his neck broken and life extinguished in an instant. He had resided in Wheaton some thirty years, and last year had purchased property in Dakota where he was to close his life. The storm which killed him is described as unutterably fearful; consisting of a succession of seven funnels, descending, bursting, and again forming, till the seventh had completed the terrible havoc of its march. The press generally has described the desolation of its track, and appealed to the charitable to relieve the fearful destitution of the survivors: and the friends of Mrs. Thompson, who was known and respected by a large circle of Christian friends, are already moving to restore some portion of the comforts which the united industry of the family had gathered, and of which they have been in a moment bereft. It is hoped that multitudes will hasten to share in this blessed work of relief, which all may sometime need.

The Bible everywhere treats convulsions of nature as messengers of God; and none more so than "stormy wind fulfilling his word." Ps. 148: 8. But it is a great error to suppose they are sent only upon wicked men. Job was a "perfect man and upright," who had "not his like on earth," yet "a great wind from the wilderness smote the four corners of the house" where his children feasted, and killed them every one.

It is so with the storms and plagues and earthquakes which are to precede and presage the coming of Christ. The anger of the elements doubtless reflects the anger of God; and Cowper was justified by the Scriptures in holding that the wholesale murders, vices and crimes of the West Indies, wet with the blood of slaves, called down tempests which reflected the frowns of God:

> "Who foreseeing what vexations
> Afric's sons should undergo,
> Fixed their tyrants' habitations
> Where his whirlwinds answered, No!"

So, throughout the Bible, Sabbath-breaking, blasphemies and like defiance of God, and violations of his beneficent laws, attract God's displeasure as steel draws lightning. But the very whirlwind which the sins of men occasion, may bear his beloved Elijahs to heaven: and though Christians may die amid tempests which sin has kindled and called down; yet, "precious in the sight of the Lord is the death of his saints."

Mr. Thompson was no ordinary man. His mind reflected the law of God, as a mirror reflects material objects. When he saw men paying more money for cancer-producing tobacco than would support the pauper lists and school lists of the world, his mind, from possessing that one fearful fact, came to be possessed by it. Slavery, and the lodge which brewed the slavery rebellion, seemed to him *before*, as they seemed to others *after* they had reddened our soil with blood and ridged it with graves. He loved property, and toiled unremittingly to accumulate; but he poured out his money like water to promote reform, and he has quit his business and traveled all the way to the Atlantic seaboard, to make one in conventions which were seeking to open the eyes of the American people to the impending lodge-curse. And though at times he had the asperity of a Hebrew prophet, his heart was gentle at bottom, and his manner softened as he drew near life's farther gate. He was a respected trustee of Wheaton College through the furnace-heat of its trials; and thousands who hated his earnest opinions, now that he is gone will find the wish rising in their bosoms that the records which they leave may be like his.

The church will miss his testimony, and the college which he loved will honor his worth. His means were every ready in its early struggles; and when Satan put us into his seven-times heated furnace, this brother stood calmly and bravely in the blaze of its blast. Few indeed are the men who have achieved as much as he did with the advantages which he possessed. His life has been one strenuous, unwearied endeavor to do good. Like Elijah he cheerfully bore the reproach of being a "troubler of Israel;" and like that prophet, he has passed "by a whirlwind into heaven."

CORRESPONDENCE.

VACATION RAMBLES.

Washington, D. C., July 21, 1885.

Dear Cynosure:—Our long cherished desire to see the nation's capital has at length been granted. Rather more than a vacation day's journey from near the Catskill mountains, twenty miles by stage to Catskill, thence by rail to New York, and after a fine ride on one of the fine ferry boats that run in every direction about the metropolis to Jersey City, and thence by rail, brought us to our pleasant temporary home in this city.

Our first view of the city from a hotel window, at a time when rosy-fingered Aurora puts aside the curtains of the night and ushers in the dawn, revealed the Washington monument shrunken as it seemed to us to one half its real height as given in figures and realized in the fact that it is said to take ten minutes to reach its giddy summit by the elevator. One's first impression, that grows into a conviction on further acquaintance, is that the mind that planned these broad and beautiful streets and avenues with their ever-recurring parks, adorned or to be adorned with statues commemorating the nation's heroes or great events, had some presentiment of the coming greatness and of the needs of the capital of a mighty people. The capital itself, saving the impression of want of height, which its vast proportions give, now that its two wings have been completed, is a truly grand and imposing structure. This one defect is to be remedied, not as in case of most buildings, by adding to the top, but by taking off something from the top of Capitol hill and improving its foundations.

A visit to the base of the monument gave us a more realizing sense of the vast elevation of that wonderous shaft than we could possibly get from a distant view. Five hundred and fifty-five feet heavenward is indeed a dizzy height. The base is yet altogether unfinished and, as we were informed, not even planned, yet the work seems to be going on slowly. We visited most of the departments and may say something about them hereafter.

We found Bro. Hinman at work as usual, though rather feeble in health and in doubt whether he is able to enter upon the Southern work at all. He certainly could not during the intense heat. Prof. Bailey, in addition to editorial and official duties, is doing an excellent work in the new Central Mission, having charge of the Sunday evening meetings and often taking an active part in the street and other evening meetings. We attended several meetings at the mission and rejoiced greatly to hear the testimonies of many who had been recently rescued from lives of shame and sin, and were now praising God and actively engaged in rescuing their fellows from the ways of the destroyer.

We shook hands with the Chief Magistrate of the nation and were not a little charmed at the severe republican simplicity everywhere manifest. The President, unlike some if not all of his predecessors, makes himself very accessible to the people of all conditions and color. Every afternoon at 1:15 o'clock the east room is thrown open and the President shakes hands with every one that comes. He is particularly attentive to little children. He wears at these receptions simply a business suit, with no gloves. As fine a carriage and team as that in which he takes his daily drives may be found in any livery stable.

The White House itself, although a respectable mansion, situated as it is between two immense buildings, one for the Treasury which extends across three blocks and the other for the departments of State, Army and Navy, which, I think, when completed will be still larger, seems quite inferior. The grounds are beautiful, having a beautiful circular walk and drive with a fine park and fountain in front, and a fine park in the rear sloping down to the Potomac; with extensive green-houses on one flank, and on the other a flower garden.

Aug. 5th.—At this present writing I am seated at a window at West New Brighton on Staten Island, within a stone's throw of which large ferry boats from New York pass every few minutes. At Bergen Point, just east and in sight are the vast works and dockage of the New Jersey Standard Oil Company. This island which is fourteen miles long and seven miles wide is to be one immense delightful suburb of the great city. A new railroad is to be built entirely around the border of the island, each train to connect by rapid boats with New York from the nearest point, which is seven miles from the city.

Yesterday after our arrival we rode in the grip-cars over Brooklyn bridge, went to Brighton Beach, and on our return walked over the bridge. This morning we are off for a ride on the bay and a day in Central Park. Judging by its appearance, the base of the Bartholdi statue must be near completion.

O. F. LUMRY.

A PRESSING APPEAL FROM THE SOUTH.

WHAT SHALL THE N. C. A. DO FOR MEMPHIS?

MEMPHIS, Tenn., July 31, 1885.

A few weeks since I learned of your paper, the *Cynosure*, as being an exponent of the evils of secretism and its opposition to the Christian religion. I wrote and received a copy. I am unable to subscribe for it, nor do I ask you to give it to me; but I have a request to make of your Association: I am trying to raise my race, the Africo-American, in my city, from under the servitude of these miserable, deceptive institutions. I have been a member in good standing in the Masonic, Odd-fellows, Knights of Pythias and one or two others, and am financial in some of them until January, 1886. I have openly denounced them and severed my connection and invited the members of the church of which I am pastor to do the same thing: more than half of whom have done so.

I want about six hundred of your tracts or pamphlets: three hundred of the one called "Thirteen Reasons why a Christian should not be a Freemason, and three hundred of "Sermon on Odd-fellowship," by Rev. J. Sarver. We are unable to buy all of these works, and I am informed that your Association would help us in this matter. We can pay some and would like to know what they will cost us. Our poor people here are just fleeced out of their hard earnings by these ungodly organizations. I forward you a copy of the *Living Way* and would be pleased to have you exchange with us. It is a company work, owned and controlled by the colored Baptists, and we are trying to storm this citadel of destruction. Respectfully yours,

R. N. COUNTEE.

A LITERAL LODGE MISSIONARY.

NEW IBERIA, La., August 4, 1885.

The following is the card of a man who claims to be a minister of the Gospel of Christ:

H. McCRAY.
MISSIONARY.
19 Ann Street, New Orleans, La.

Richmond Lodge, No. 1, F.·.A.·.A.·.Y.·.M.·.
Ezra R.·.A.·.C.·.No. 4.
Bethany Commandery, K. T. No. 4.
P. N. F. Pride of Jefferson, No, 1569, G. U. O. O. F.
Pride of La. Lodge, 3, K. of P., P. G. K. R. & S.
P. D. G. W. S., B. & S of L. & C.
P. F. S. I. O. of G. S. D. of S.

He is a representative of all the lodges hereon mentioned and is an officer in most of them. Add to this long string of titles those of Rev., B. D., D. D., LL. D., and they would not be sufficient to convince any man that he is a minister of the Gospel. The titles of lodgery outnumber those of the greatest preacher the world has ever known, and, of course, they ought to have the preference in determining his calling. Please send him a sample copy of the *Cynosure*. Yours truly, A. B.

NOTE.—The interpretation of some of these cabalistic capitals is thus: Free and Accepted Ancient York Masons,—Royal Arch Chapter—Knight Templar—Grand United Order of Oddfellows—Knights of Pythias, Past Grand Keeper of Records and Seals. The last two represent offices in some colored order. What place is left in a mind so filled with Satan's follies, for Christ and his work?

PITH AND POINT.

THE ILLINOIS STATE CONVENTION.

I think that Galva would be a good place to hold the N. C. A. convention. If Mr. Stoddard or some other suitable person could go to Elmira and stir up the United Presbyterian and Gaelic congregations there, we might get many additions to our membership. The Lord who ordained this reform will not suffer it to perish for want of a place or seeming lack of human instrumentality to it forward.—MRS. WEED, *Monmouth. Ill.*

ABOLISH THE TITLES.

I have said in the past that I would keep my pencil sharp to note the folly, to my mind, of your fallacious titles of honor, "Rev." and "Doctor of Divinity"—unconstitutional, unauthorized in the divine law of him whom we love. "'Tis folly worse confounded," my brethren, for us to assail Masons for their human titles when we are also guilty. I heartily wish that Masonry, with the many other secret societies were abated by law. I am ready to lecture or work in any legitimate way for their overthrow, if I can do so consistently. I have voluntarily lectured against them with good effect in the past, and would resume if arrangements could be made to suit.—JAMES SPRINGER, *Springerton, Ill.*

COUNT THE COST.

I feel moved by the hand of God for humanity's sake to take a bold stand and to cry out against the lodge. It may be asked, what has renouncing and exposing Masonry done for me? In the first place, it has turned father against son, brother against brother, and those that were once my friends are now my foes. It has ruined my business prospects as far as human aid is concerned; that is to say as far as Masonic influence can reach; and that influence reaches far outside the lodge. When in good Masonic standing there were friends all around, ready to stretch forth their hands to help. To day those very ones are doing all they can to destroy me, though financially better able to cope with the world than a few years ago. That is Masonic charity. How I praise God that he has power to save from this fearful demon. His cleansing blood saves me. Praise his holy name.—D. BENJAMIN, *Seymour Lake.*

WHAT THE CYNOSURE IS WORTH TO A TOWN.

Do send us your paper for our reading rooms, as it is of so much incalculable value to the people of our town. It is setting so many on the right track.—(Rev.) A. L. RUSE, *Berwick City, La.*

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON VIII, Aug. 23, 1885.—Elijah at Horeb.—1 Kings 19: 1-18.

GOLDEN TEXT.—And after the fire a still small voice. 1 Kings 19: 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Fear of man is caused by a failure in our faith in* God. vs. 1-3. It is very possible that Jezebel threatened simply because in the then excited state of the public mind she did not dare to do more. Wickedness is cowardly, and generally resorts to threats for the reason that it dares not employ actual violence against a good man, knowing that the general sentiment of the community will be on his side. But even were there every reason to suppose that Jezebel, had he remained, would have found some means to compass his death, why not as when he prophesied before Ahab of the coming famine, wait the Lord's word? Better the brook Cherith and the widow's meal barrel than the juniper tree and the cave in Horeb. Men fear the lodge, rulers bow at its bidding, and pulpit and press are muzzled, simply because, like Jezebel, it can threaten. Loss of office, deranged business, divided churches, and diminished salaries are not comfortable threats to face. Yet whenever they *are* faced, boldly in the name of the Lord, it will be found that he is abundantly able to preserve his own.

2. *The Lord is pitiful of his servants' physical weakness.* vs.4-8. That Elijah's prayer for death was owing, at least partly, to an exhausted physical frame seems probable from the peculiar form which the answer took. He is not reproved or reasoned with, but miraculously fed by an angel. But it is certainly noteworthy that the lion-hearted prophet who in a moment of weakness fled from a wicked woman to save his life now finds that life so valueless that he prays for death. The whole lesson contains no more important point than this: That life is worth living just in proportion to the courage and faith with which we front its trials and tasks. Death may come to "a brave man doing his duty," but he will never weakly pray for death—still less seek it.

3. *God's deepest revelations to men are made by the still small voice of the Spirit.* vs. 9-18. Elijah had pressing business in Israel—none in his lonely cave on Horeb. A great reformation had been inaugurated, but at the most critical moment his faith had failed. He himself needed a closer and more personal revelation of God. A great wind rends the mountains, earthquake tears the rocks, fire leaps forth, but God is not in wind, earthquake, or fire, but in the still small voice asking the solemn question, "What doest thou here, Elijah?" It is in the round of daily experience rather than the rush of great events that God speaks to us. The reform is not to stop because Elijah has grown weary and faint-hearted but he is sent to anoint Elisha in his room. However useful or valuable our lives may be, worthy successors are waiting to wear our mantle. "God buries the worker but carries on the work."

LIGHT FROM THE WORD.

Does the Lord pity our physical weakness? Ps. 103: 13. How does Elijah's prayer for death illustrate a saying of our Saviour's? Luke 17: 33.

"Then Jezebel sent a messenger unto Elijah." Either she sent this messenger privately, unknown to King Ahab, or if he knew it, he was too vascillating and too much under her influence to prevent it. Away from her, he might have been half convinced of the truth. Only a strong character, thoroughly convinced and decided to do right, could, when under the positive influence of such a character as Jezebel, withstand its power. Positive, strong, undoubting convictions are a mighty power for good or evil.—*Pel.*

It is evident that for the moment Elijah had lost faith in God, otherwise he would certainly have waited for the "Word of the Lord," which had hitherto invariably guided his movements. (1 Kings 17: 2, 8; 18: 1).—*Pulpit Com.* He who had experienced the sufficiency of the Lord's protection from prince, prophets, and people, now shrinks at last, at the crisis of his highest duty, from the face of a woman, whom his Master could, if he had seen fit, have cut off in a moment. He fled; and, lacking their great guide, and the prime leader in this auspicious movement, the people became discouraged, and the impression made upon the king's mind rapidly cooled down, both relapsing into nearly their former state. Truly in this did Elijah show himself "a man of like passions as we are."—*Kitto.* The removal from Jezreel into the wilderness should not, as is so often done, be looked on as properly a "flight," a lack of faith, courage and firmness. He recognized in the threat of Jezebel a providential admonition, which, however dark and hard it might appear to him, he did not believe himself at liberty to resist, since no higher direction to remain had come to him. For him, the strong man, firm as a rock, heroic in temper, it was an infinitely more difficult and humiliating duty to give up to the anger of a godless, wicked woman, than to bid her defiance, and make trial of the Lord. He bowed beneath the inscrutable decree, as becomes a true servant of God; and so his going away was an act of faith no less than his appearing before the persecuting Ahab. (18: 15 *sq.*)—*Lange.*

"He himself went a day's journey into the wilderness." Elijah did not feel himself safe till he was beyond the territory of Judah, for Ahab might demand him of Jehoshephat (1 Kings 18: 10), with whom he was on terms of close alliance (1 Kings 22: 4). He therefore proceeds southward into the desert, perhaps not yet with any place in view, but simply to be out of reach of his enemies.—*Cook.*

"I am no better than my fathers." That is to say, "I am a mere weak man, no better nor stronger than those who have gone before me, no more able to revolutionize the world than they."—*Cook.* These words clearly reveal the great hopes Elijah had formed as to the result of his mission, and his terrible disappointment.—*Spence.*

He was off his guard, after his glorious and heroic work. "It has been observed of the holy men in Scripture that their most signal failures took place in those points of character for which they were remarkable in excellence. Moses, the meekest of men, 'spake unadvisedly with his lips.' John, apostle of charity, sinned in intolerance; Peter, the brave, in cowardice. If there is anything for which Elijah is remarkable, it is superiority to human weakness. It was this man, so stern, so iron, so independent, that in his hour of trial gave way to a fit of petulance and querulous despondency."—(*Robertson*)

Observe also how God prepares a table in the wilderness. It is not the first time he has given angel's food in the desert (Ps. 78: 25; Neh. 9: 21; Deut. 8:16).—*Rowland.* For us, too, and for our hours of lack of faith and despair, God has prepared bread and water which will nourish and quicken the soul. This bread, this water, is his Word, the everlasting Word of God, which is the life of God and strength of God (Matt. 4: 4)—*Wirth.*

There is a physical basis for our spiritual work. Our bodies are temples of the Holy Ghost, and we must keep those temples in repair. Our life is like a tree which "grows more from heaven than earth," and yet must be well rooted in the ground if it would bear good fruit. This is not the whole cure; the spirit can triumph over the body, and much more is needed than a healthy body. But the wise man never neglects or despises this part of the cure.—*Pel.*

What dost thou here, Elijah? The inquiry should pursue others who have fled to caves in which they would fain hide themselves from responsibility. (1) It comes to the impenitent in the cave of concealment of their sin. (2) It comes to the penitent in the cave of despondency. (3) It comes to the indolent in the cave of sloth. (4) It comes to the sorrowful in the cave of murmuring.

Go forth, and stand upon the mount. That is, just outside of the cave. This was not fully done till after the still small voice. He began to go forth, went towards the opening so as to see the storm and fire, but not so far as to feel their effects. When he heard the voice he went out of the cave (v 13) and stood in front of it in the open light. The design was that he should receive, as Moses did (Ex 33: 18-34: 7), a revelation of the real nature and character of God through the language of outward symbols and manifestations.—*Todd.*

"The Lord was not in the wind." This was not his marked and peculiar manifestation. The Lord in one sense is everwhere, but these wild, devastating powers are not the best symbol of his nature nor the greatest expression of his power.

"And he said," etc. The words are the same as in ver. 10, but probably they were spoken in a different tone, and with a different spirit.

"And it shall come to pass," etc. Hazael and Jehu each was God's instrument to punish; each was like the sweeping storm and the devouring fire; each was an engine of destruction; but by neither of these were the hearts of men turned to the Lord. It was the sword of Elisha, the sword of his mouth (cf. Isa. 11: 4; 49: 2; Rev. 1: 16; 2: 16), should constrain men to hide their faces and humble themselves before God.—*Pulpit Com.*

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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* by his wife. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. Price, fifteen cents. *Ten for a dollar*

A Wonderful Woman, A Wonderful Life, AND A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Elizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

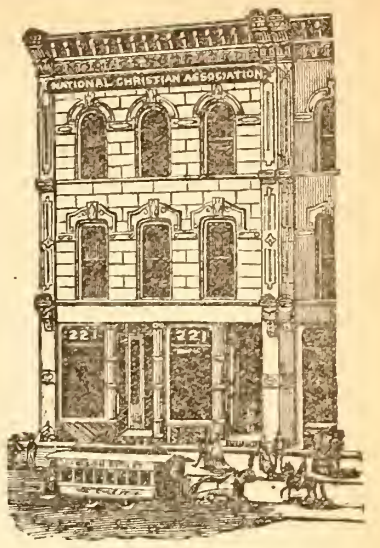
ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 13, 1885.

"PRAYER AND FASTING" are necessary to make our supplications "effectual" and "fervent." We rejoice that the Lecturers' Convention, appointed to meet at Wheaton, Aug. 17th, is to open with an earnest compliance with Christ's instruction for the casting out of evil spirits, who have been "long time" entrenched in the souls of their victims.

THE CYNOSURE begins to despair of the *Telescope* and United Brethren printing house. When Bishop Wright was reappointed, and his *Star* and the Chambersburg paper merged in the new paper at Dayton, we had hoped the Dayton brethren had seen that the lodge must fall, and so would befriend those who were seeking its destruction, But the *Telescope* gives a decidedly unfriendly notice of the new *Conservator*; and, having started a *Commission* to tinker constitution and creed, to divert attention for three years from the lodge-serpent coiling around and poisoning with its fangs the heart of the church, it accuses the *Conservator* of falling into the snare. We shall see.

REV. DR. C. L. GOODELL, of St. Louis, addressed the annual convention of the American Home Missionary Society at Saratoga, June 3d last, at its opening. His speech was fervid and earnest. He dwelt on the "many adversaries" to Christ's reign on the American continent. Among these he enumerated "the growing heathenism of our great cities," "subtle skepticism among cultivated, and blatant infidelity among all men who have lost their faith and their brains," "strong drink among all ranks," "Socialism," "Sabbath-breaking," "conflict between labor and capital, and the wave of ungodliness and general worldliness induced by wealth," etc. But he failed to mention the net-work of secret orders which either originates or aggravates every one of the perils which he named. We have not the lodge statistics of St. Louis, but up the Ohio river, at Louisville, the colored people alone have eighty secret societies, in which the most moral "brother" with the most immoral classes. These night orders consume more time and money, destroy more virtue, hatch more strikes, and breed more infidelity, "subtle, and "blatant," than all the causes enumerated by Dr. Goodell put together. And they not only produce but *are* "the heathenism of our great cities." They are religious without Christ, and that is "heathenism," and the prolific mother of heathenism.

THE UNITED BRETHREN STRUGGLE.

On Monday last a "Constitutional" United Brethren convention was to meet in Hartsville, Ind. It was called by Halleck Floyd, L. Davis, David Shuck, H. T Barnaby, Wm. Dillon, and Wm H. Clay We shall report their proceedings.

The *Cynosure* loves these excellent brethren and bids them Godspeed. The constitution of their church is with them. Before the time when Otterbein left Germany for the United States, which was 1752, Rebold's "History of Freemasonry in Europe," a work dedicated to all the lodges in Europe and America, on page 54, tells us that,

"*The Reformation led by Luther * * * gave the death blow to the Masonic corporations in every portion of the European Continent*"

Otterbein and Behm founded and became bishops of the United Brethren church in 1775. This was fifty-one years before the Morgan murder and excitement. This explains the universal loathing of the secret lodge by German Lutherans. The Brethren church excluded Freemasons from its membership, and declared by its constitution that "joining a Masonic lodge excludes a man from our church." There was no need of trial or process; only to ask if the brother had joined the lodge.

The lodges snaked their way into this church, as Satan into Eden. Then arose the agony which still agitates that communion, and will agitate it till it is all secret or all open, or until it is split; and then there will be war between the pieces, as there would have been between the States if the Union had been divided.

The fight brought to the surface three classes of men: (1.) Those opposed to the lodge leprosy; (2.) Those who would save the church; and (3.) Those who loved the "leeks and garlics" of the secret lodge system. Our Saviour called the church-leaders of his day, who preferred the revenues and success of their church to the "kingdom of heaven" which he preached, "serpents and generation of vipers." Bishops Weaver and Glosbrenner, Drs. Warner and others avowed their motive in seeking a change to be to gain church wealth and popularity, especially in cities: and, while proclaiming their wish to make their church popular in cities where society is governed by the lodge, they had the assurance to declare that they were opposed to secret societies! The Saviour called such church-leaders "hypocrites" and "vipers," and asked them how they expected to "escape the damnation of hell" (Matt. 23: 33): and that, while they "outwardly appeared righteous unto men." For this they crucified him.

The issue between Christ and the "Scribes and Pharisees," was identical with that in this terrible struggle. Like the lodges of the present day, they had a religion without Christ. They would not have him to reign over them. They left him out and took "traditions."

Now it is to be regretted that the friends of Christ in the Brethren church have allowed his contemners to change the issue in debate from simple Christ vs. anti-Christ, to a question of human words and constitutions. The lodge contains neither Father, Son, nor Holy Ghost, and yet promises to restore fallen man to God; not the God of the Bible, but to the Grand Architect or "god of this world." At Fostoria, last May, a majority dropped the real issue between Christ and Satan, and set up a commission of twenty-seven to so revise the constitution and confession of faith as to *give peace to the church*, WITH FREEMASONRY IN IT! If the secretists were out of the church there was no trouble with the constitution. The reformers (alas!) have accepted this false issue, and the result threatens to be a wordy debate, confusing instead of clearing the minds of men and the discipline of the church. The lodge-sympathizers do not deny that Otterbein, Behm, Geeting, etc., loathed and disfellowshipped the lodge. The *Itinerant* says of Bishop Wright's Richmond *Star*, which has been consolidated with the *Conservator*: "Thus has passed into oblivion another shining light of the radicals." If the *Conservator* shall allow the "hypocrites" to change the discussion to this or that form of words, the bugle-blast of the *Itinerant* is not blown in vain. But if they shall dare to follow Christ into his temple—with his "scourge of small cords," upsetting the "tables of the money changers," who prefer "gain to godliness," Christ will cleanse his temple as he would have done eighteen centuries ago, if he had had faithful and fearless followers at his back. The lodge, and Satan, its god, are cowards:

> "And Satan trembles when he sees
> The weakest saint upon his knees."

Let prayer be offered by the church continually, And let brethren be appointed who shall take and print in the *Conservator* the census of the Masons and other secretists in the Brethren churches. When slavery had chloroformed the Society of Friends, Benjamin Lay seized the young child of a Pennsylvania slave-holding family, slung the child over his shoulders and fled to the woods. When the whole neighborhood, roused by the weeping parents, had followed him to rescue the child, they found him at the house, returned by another route. Thus he taught slave-holding Quakers how their slaves felt to have their children taken from them, however well they might be treated. After that, the Maryland general meeting of Friends lost but a single member in enforcing the emancipation of their slaves, and Benjamin Lay is now a patron saint. The Benjamin Lays are not all dead. Let some of them be sent to canvas the United Brethren church.

SECTS AND SCHISMS.

"The withering condemnation of sectarianism by the apostle must be heeded and obeyed before the church recovers her purity and spiritual power.—*J. Blanchard, in Christian Cynosure.*

Since sectarianism consists in "adherence to a separate religious denomination," (according to Webster.) therefore the way to get rid of sectarianism is to break off such adherence—leave the sects.—*J. F. B.*

This is mere destruction.—*J. Blanchard.*

What reasoning!—*Berea Evangelist.*

We so love Bro. Fee, and so hate sectarianism, that we reluctantly dissent from what comes in his paper. But if calling on all the Christians in the United States to withdraw from their respective communion tables, without giving them any other, is not "mere destruction," we know not the meaning of words. To form a new sect whose creed is that there shall be no sects, is an absurdity. The land is full of sects who call to us: "Come all and join us, and then there'll be no sect or schism!"

All the present sects, or nearly all, now recognize each others' baptisms, and accept each other's members if they can get them. But few insist on their particular shibboleths and rites, as pre-requisite to admitting decent professors of other communions. The English State Church calls dissenters "brethren;" and even popery begins to concede salvation outside its pale: and this is approaching the oneness in Christ which he prayed for. But if all Christians should to-day unite under one name, and in one organization, local societies would still be rivals and envious as now.

The cure for the divisions of Protestantism is not organization or come-outism, but salvation from sin and error. "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

In the long agony with slavery we held a convention with Friend Joseph Dugdale at Green Plains, Ohio. There was no village. We let the women occupy the houses, and Friend Joseph put seventy-five men to sleep in a barn loft, on carpets spread on hay. In that long row of sleepers lay Salmon P. Chase, afterwards Governor, Senator, Secretary and Chief-Justice, an Episcopalian; Thomas Morris, then United States Senator; Samuel Lewis, Episcopal Methodist, and other distinguished men. A Baptist preacher lay on one side of the writer, who was then a Presbyterian pastor in Cincinnati, and a Quaker preacher on the other; and no sectarians! The lodge has more money, more men, and more devils than slavery had, and before its myrmidons and janizaries are routed from the church of God, sectarianism will take a Turkish-bath sweat; and a sect-name means no more than "the church of Smyrna," "Sardis," or "Berea." Meantime let Bro. Fee's *Evangelist* "have free course;" and when he is driven to sleep in a stable-loft, on carpets spread on hay, he will find plenty to come and sleep by his side.

If the Anti-masons were a separate sect to-day, that sect would not be sin-tight; and when we should discipline and exclude offenders, as we must, they would form a new sect. It would greatly help the lodge, to change our issue from assault on idolatry to a war on sects.

THE MISSION SWEDES.

We give below a paragraph from Dr. Hasselquist, President of the Augustana (Swedish) College, Rock Island, Ill. It is to be hoped that Dr. Waldenstrom, the recognized leader of the 100,000 Swedes who have broken loose from the Lutheran State Church in Sweden, is either misunderstood, or else that he himself misunderstands the nature of the lodge which Christians are commanded to disfellowship (See Eph. 5:11). We are also forbidden even to *eat* with a Christian professor who is an *idolator*" (1 Cor. 5: 11): and Freemasonry is idolatry; being religious worship without Christ; not commanded by "the Divine Word," and so forbidden by the second commandment, as expounded by the Westminster catechism.

It is mischievous error to hold that a man who has given satisfactory evidence of regeneration must be received or retained in the church after falling into open sin: and idolatry is sin as much as incest.

WALDENSTROM VS. SECRET SOCIETIES.

Recently Ph. Dr. Waldenstrom in Sweden was questioned in regard to the reception of secret-society members into the churches. His answer, published in the magazines, was to the effect that he did not himself belong to any secret society, and dissuaded brethren from uniting; but that a member of a secret society, if a Christian, could not be denied membership in a Christian congregation, and a congregation that refused such a person membership acted in an unchristian manner and made itself unchristian. Is not Mr. W. even in this respect very much like our Congregational friends? H.

THE TENNESSEE CHURCHES RALLYING AGAINST THE LODGE.

Rev. H. Woodsmall, an esteemed Baptist minister whom the Holy Spirit led out of Masonry years ago, wrote in these columns, June 18th last, that light was breaking upon the minds of many of the colored pastors of the South, and by God's grace they were beginning an open and courageous war upon the lodge in their churches. A letter, July 30th, from Rev. B. A. Imes, pastor of the Congregational church in Memphis, Tenn., told us also of a most interesting revival of honest and open dealing against the secret society system in that city. The *Living Way* of the same date (July 30th), a Baptist paper of Memphis, reveals something of the history of a remarkable movement now progressing among the colored churches of that city. On other pages appear the summons of a lodge addressed to R. N. Countee and the bill of charges against him, followed by a brief explanation and defense; also the report of a debate in the "Memphis Lyceum," between Bro. Countee and a lodge champion from Mis-

sissippi. Both articles are from the *Living Way*, of which Mr. Countee is business manager, being at the same time pastor of the Tabernacle Baptist church on Turley street in that city. The same number contains an earnest appeal to Christians to choose between the lodge and Christ, and the third of a series of articles by Bro. Imes,

Bro. Countee's letter and request for documents on the 6th page proves that this remarkable movement in Tennessee is going on, and we who have long known the unholy influence and ferocious nature of lodgery most warmly sympathize with him in this battle for Christ which he is waging, and can speak for the National Association that every practicable material aid that can be rendered shall be ready. We shall mark with the deepest interest every step in this struggle in Tennessee and report to our readers, whose prayers and sympathies we ask for these brethren who are, in the name of Christ, casting out this lodge demon.

—Our missionary brother and correspondent in South Africa, William Hazenburg, has not been sowing the good seed of truth in vain in that remote region. The other day an order came from E. J. du Goit, Paarl, South Africa, for books with a request for circulars for distribution. Let the light go abroad to the uttermost parts of the earth.

—Rev. C. F. Hawley, the well-known Wesleyan evangelist, has returned home to attend the lecturers' convention and enter the lecture work—where we have not yet learned, but the Minnesota friends have been in correspondence with him. Any State Association might be thankful to secure his services.

—Bro. E. Mathews is ready for work until the court takes up his case in September. He goes to western New York first, and will speak at Ransomville, Niagara county, August 29th and 30th in the Free Methodist church. He will make his home with Bro. Peter D. Miller, Wright's Corners, Niagara county, until Sept. 6th, and will speak at other appointments. As the expense of his trial will be considerable he reasonably looks to his Anti-mason friends to assist him in this way. Let him be kept busy until he must go into court, and pay him well for his work, too. He will speak on the lodge, on temperance, or on labor topics. The never-failing remedy for these evils will be always a part of his lectures. Those who wish to hear him should be prompt in writing him at Wright's Corners, N. Y., and remember he can speak out doors or in, as may be necessary, and never fails to draw the people.

—The Lecturer's Institute, to open next Monday evening, promises to be a meeting of the greatest profit to all who attend, and we therefore hail the invitation of Secretary Stoddard to all who wish to participate in the meetings. Those who do not propose to enter the lecture work can yet attend at their own expense and secure the great advantages of this meeting. Among those whom we expect will make addresses is Mrs. Laura G. Haviland, whose labors in the abolition reform and for the suffering in the war deserve an imperishable monument in the hearts of the American people. The institute will close with a county convention.

—The United Brethren convention at Hartsville, Ind., last week, took the initiatory step toward a national convention which should be the best and greatest our reform has yet known, a convention which should speak to the churches with a voice as potent as that of Elijah to the wavering Hebrews, to call them to a decision and to put away the strange gods they have so long held in unholy embrace in their communion. Such a meeting must come—how long it will be delayed depends much on how we pray. The Arm that overthrew sun worship in Israel in a day, though old Jezebel supported it, can do as much for sun worship in the United States. The power that moves that arm is prayer.

—It was one of the gravest criticisms of Henry Stanley, the African explorer, that he so far exceeded the caution of an explorer as to engage in real battle with the native tribes, whom he slaughtered with impunity with his modern arms. The London *Herald of Peace* says that recently Mr. Joseph Thomson appeared before the Royal Geographical Society and gave an account of his latest African explorations. He possesses the satisfaction of having accomplished a march of three thousand miles, without losing a single man of his company by violence; nor did he interfere with a single native. Twelve hundred miles of it was new ground, and the information he has brought back is of a very valuable character. His mission ended when he reached the waters of Victoria Nyanza—his starting point being Zanzibar.

AN IMPORTANT DAY.

The anti-secrecy lecturers training class will meet in the President's office in the college at Wheaton, Monday, Aug. 17th, at 7:30 P. M., for organization, consultation and prayer. Tuesday, the 18th, will be observed as a day of fasting and prayer for the blessing of God on our lecturers, agents and agencies, and for the overthrow of the lodges, dram-shops and all forms of evil, and the coming of Christ's kingdom and the doing of his will "on earth as it is in heaven." All Christians and especially all the friends of the N. C. A. work are earnestly requested to join in this specially important service.

"Though sundered far, by faith we meet
Around one common mercy seat."

The meeting will hold sessions for one week or more, each day and evening; class exercises will be held each day at 9 A. M., and 3 P. M. in the President's room at the college. The evening sessions will be of a more general character, consisting of addresses by members of the class and others. The local public and all friends from abroad are cordially invited to attend such sessions as may suit their convenience and we can assure our friends and opponents who favor us with their presence, that no grim tyler with drawn sword will met them at the door to dispute their entrance. We have accepted Christ, who "ever spake openly to the world," as our pattern, and as to the Gospel feast so to the sessions of this meeting "whosoever will may come," without money and without price. Pres. J. Blanchard, Pres C. A. Blanchard, Rev. J. Travis, Elder J. F. Browne and Elder J. L. Barlow are among the leading spirits who have promised their presence and the benefit of their instruction at this gathering, which with the Saviour's blessing is sufficient of itself to assure a lasting and happy effect. J. P. Stoddard.

THE NATIONAL CONVENTION OF ANTI-LODGE CHUCHES.

THE UNITED BRETHREN CONVENTION FIRST TO MOVE.

Dublin, Ind., July 8, 1885.

Editor Christian Cynosure,

Dear Bro:—The Constitutional Convention of United Brethren ministers and laymen in their late sitting took the following action:

Preparatory to a call for a general convention of anti-secret churches for the purpose of cultivating closer fraternal relations and of harmonizing more fully in the work of our common Lord and Master, Rev. Halleck Floyd, of Dublin, Ind.; Rev. L. Davis, D. D., of Dayton, Ohio; and Rev. Z. McNew, of Indianapolis, Ind, were constituted a committee to confer with committees which may be appointed by other denominations.

It is desired that the *Cynosure* give this initial step such notice as may be necessary to bring the matter before its readers, as also all other journals favoring the movement. We had a very successful convention. Yours fraternally,

Halleck Floyd.

FROM THE GENERAL AGENT.

Itasca, Ill, Aug. 10, 1885.

This is an enterprising little town twenty-one miles from Chicago, on the C. M. & St. P. R. R. The principal business is butter and cheese; and, in addition, there is quite a quantity of milk shipped to the city. Dr. E. Smith, now the principal land owner in the town, settled on the wild prairie in 1841, and has lived to see this region filled up with a thrifty population. He is, with his excellent and devoted wife, hale and hearty, enjoying the esteem of his neighbors, a competency of this world's goods and practices to a limited extent among his old patrons and friends. Until recently the town was without a place devoted to religious services. The school house was occupied for a Sabbath-school and occasional meetings, until it came under influences adverse to religion, when both meeting and school had to be abandoned. A house of worship, a very neat and commodious structure, with a capacity equal to the present needs of the village, is now erected. E. O. Nichols, Esq., has been the active spirit in the movement while others have not been wanting in co-operation. Mr. Nichols is a conductor on the C. M. & St. P. R. R., and when the church building was in process of erection procured the use of a car in which to hold religious services on Sabbath. The managers of this road are deserving the commendation of the Christian public for this action, and it should be placed to their credit, and Bro. Nichols merits the thanks of the road and all good people for the course he has taken. Dr. Smith gave the lots on which the church stands, the most sightly and desirable location in town. In addition to this donation he added one-fourth of the entire cost of the building, and he bears the same proportion of the incidental expenses and the support of the minister. With this estimable brother and his energetic companion I passed a most delightful Sabbath and in the absence of their usual supply, Bro. E. R. Worrell, I occupied the pulpit. The evening congregation was full and especially attentive. May God bless and reward and prosper these good and true and faithful workers and liberal givers.

Bartlett.—A few minutes here with Bro. Alex. Thompson, a handshake with Dr. Guild and Rev. Mr. Monroe were an inspiration. I was compelled to forego for want of time the pleasure of meeting Bro. Hench and his companion.

Elgin.—I determined to push on to this place where I could meet the fast train for the city. It was well, for I fell in with Bro. W. Northrop, of Bloomingdale, and besides an agreeable conference, I received his subscription to the *Cynosure*, to put along with Bro. Elijah Smith's, who is constitutionally opposed to all secret societies and heartily favors Wheaton College, to which he has contributed from time to time. A few minutes at Elgin gave me an opportunity to call on the president of the Y. M. C. A., who gave me a most cordial greeting and will attend a part of the time at the training school at Wheaton next week. My heart was strongly knit to the heart of this earnest young Christian brother as we talked for a few moments of our experience and respective fields of labor. Bro. Weeks will in future be an interested reader of the *Cynosure*.

Bro. and sister Smith, Bro. Northrop, and Bro. Thompson, expect to attend the Du Page county convention on the 25th inst. Rev. Mr Monroe and Dr. Guild each favor and will attend if practicable.

J. P. Stoddard.

FROM KANSAS.

Clifton, Kans., July 25, 1885.

Editor Cynosure:—It has been harvest time here during the last month; money is scarce and the people weary. But it is encouraging to find them so ready to turn out to appointments at the country school-houses. I have spoken at five and missed two on account of rain. The attendance was fair and the people very attentive. I have evidence that the truth was favorably received, and a desire expressed at every place, that when the busy season is over and the nights longer, they might hear more on the subject. The way is opening, and prospect encouraging, but how vast the field! Let us pray the Lord of the harvest to send more faithful laborers into every department of his vineyard.

R. Loggan.

The *Catholic Examiner* boastingly says: "Catholic mothers are training the future rulers of this country." It lets the cat out of the bag by further boasting that "upward of ten thousand Protestant children are attending Catholic Educational Institutions in the United States." This is the kind of food that will choke the silly Protestants who are thus giving ground for more insolent bragging in the assertion that "it is now apparent that at the present rate, very few Protestant churches will be open in a decade or two." It is time for Protestants to heed the admonition thus given, and at the opening of the school year, rescue these ten thousand of their children from such a doom.—*St. Louis Evangelist.*

A gentleman who has had not a little to do with the education of the colored people of the South remarks that one great difficulty is the pernicious influence of a sort of cheap, pictorial literature. In some cabins the walls are papered with portions of the *Police Gazette* and other such vile publications, and the minds of the young early become accustomed to the hateful images thus thrust upon them. It were well if the example of Texas, South Carolina, Virginia and West Virginia were followed in all the South, as well as in many more States of the North, and the sale of the meretricious literature were vigorously prohibited.

—Miss Caroline F. Whiting, principal of Grammar School No. 14, New York City, celebrated the fiftieth year of her service as a teacher, June 6. The room was decorated with flowers and her desk covered with bouquets. She has had as many as 10,000 pupils under her care. Some of the grandchildren of her first pupils are now attending her school. Mrs. Abram S. Hewitt had charge of the celebration. A letter was read from Whittier, regretting his inability to be present. The sum of $1,000 was presented to her, which will, at her request, go to the founding of a hospital library. Peter Cooper and Lindley Murray were members of the Board of Education when she began teaching. Letters and telegrams of congratulation were received from all over the world.

The Home.

AFTERWARDS.

Hebrews 12: 11.

Not now, but "afterward" will be revealed
The precious fruit of peace and righteousness,
The bud, the flower, in God's hand lie concealed,
The hand that smites and chastens but to bless.
And while beneath the storm we bow the trembling head,
The stricken heart is dumb, and every hope seems dead,
E'en then is ripening, 'mid chilling darkness drear,
The sweet fruit we shall gather, but not now, not here!

John 13: 7.

Not now, hereafter only shall we understand
Those things which now we gaze on in surprise,
Mysterious dealings of His mighty hand,
Which to our feeble and sin-blinded eyes,
Seem passing strange, oft hard, and oft call forth the cry,
"What dost thou, O Master? Why is this and why
May I not understand?" While Jesus whispers low:
"To-day, trust me, my child—hereafter thou shalt know."

John 16: 12, 13.

Another time—not now—will Jesus speak
Those wondrous words he hath for us in store,
Things which to bear our spirits are too weak,
And which would crush us with their heavenly power;
But when to list'ning saints the Spirit doth reveal
The secret of the Lord, then, yes then shall we feel
That his own time was best, that hearts need to be taught
Before they can receive the truth which he has brought.

1 John 3: 2.

And then! ah, *then* shall we at last behold
Our Saviour's face—no longer veiled and dim,
But radiant, glorious, brighter than fine gold,
Himself, just as he is—and face to face with him,
While lost in love and wonder we adore
The One who lives and reigns for evermore,
Behold! ourselves transformed, we'll stand before his throne,
Seeing him, be like him, and know as we are known!

Am. Messenger.

A WASTED LIFE.

Down on the Jersey coast the pastor of a small church died the other day. His church was a little brown shanty, set down on the marshes, his flock a few poor fishermen and crabbers, with their wives and barefoot children. Naturally, there was but very little stir in the world when the old Dominie went out of it, and yet there had once been strange lights and promise shining into his life. When Amos Dunn was graduated, some fifty years ago, Harvard College waited expectant, ready to write him down one of her successful sons. He began to practice law in New York with remarkable good fortune. Four years later he was "converted." The whole flood of his energy and enthusiasm turned into a new direction. In spite of the protests of his friends he gave up his profession and studied for the ministry.

"I must serve God. I must do what good I can," he urged. "Why else am I here?" His father was a man of large political and social influence. The trumpets were blown loudly before young Dunn. When he began to preach the church was crowded. He had exceptional learning and a certain fiery eloquence which swept his hearers with him almost against their will. He married a girl whom he dearly loved, a gentlewoman, without a penny. Children came fast. His father died insolvent, to the amazement of the town. But what were riches? He had his work for God in hand, and his salary would support wife and children.

Down in some prison or slum, doing his work, he contracted a low fever, which left him at the verge of death. His congregation gave him a year s vacation. But at the end of the year he was still unable to preach. His voice had sunk to a hoarse whisper, and his sight was almost gone. They were very patient and kind. But the powerful pulpit orator was gone, of whom they had been so proud, and in his place was a feeble, broken invalid. He resigned and gradually sank out of notice. For a few years he tried clerical work, then teaching, and at last, his voice coming partially back to him, accepted a call to this church on the Jersey beach. "We may want the necessaries of life," he said to his wife, "but life itself—work for God, remains."

For forty years the man did his work faithfully. But when life was nearly over, and the old Dominie, as they called him, summed it up, he could lay his hand on no results. He had been a man of learning, feeling, and fine poetic fancy. This man his parishioners did not and never could know. They were illiterate and coarse grained. Their thoughts ran in low, muddy channels. They wanted from him on Sundays a discourse on some dogma, in which all sects that differed from them "got some hard whacks." For the rest, he was to marry them and bury their dead. They paid him just as they paid for the wedding-cake or the coffin. "And dog-goned easy he earns his money," observed his principal deacon.

He could not always keep the man he was at soul buried out of sight. Sometimes the surge of feeling within broke into words, and they had a glimpse of his pasionate love of nature, his devotion, his rapture of faith. They listened with gaping amazement and contempt, and set him down as "craeked," as the canny Scotch did Irving. When he drew near to death they were kind, for they are a warm-hearted folk. But they were secretly relieved that they were done with the queer old man, and would get "a real rantin', tearin' man of God that could wrestle with the Methodists tooth and nail."

Old Amos used to creep to the beach this summer and sit for hours looking at the great gray plain of the sea with its eternal plash, plash upon the shore, wondering what good his work had done the people? Or his children? He had educated his two sons and sent them out into the world. They had not inherited his talents nor his temperament. They were sharp, practical makers of money—nothing more. Early in childhood they recognized their errand into life and they never turned from it since. They were both well-to-do, pushing business men in the far West. As for self-sacrifice, or tender affection, or working to make the world better or purer, these words were idle to them as the crackling of thorns. They had a half-contemptuous pity for their visionary, unpractical father, measuring the success of his life by his $400 salary.

The old man did not see he had sacrificed his life to give lesser men than himself a place in the world. But he knew that his work had been wasted on them. All his life's work had gone for nothing, like this eternal cry, cry of the sea to the hard shore. The answer had never come. So one day, with the cheerless cry still in his ears, he died.

A few days later two strangers came down to this lonely bit of coast, one a man who stands high in the respect and love of the nation, a man who, again and again, has helped to keep the country on the side of justice and humanity. "I brought you here," he said to his friends, "to see this old man who is dead. I spent a summer here years ago. It was a critical time of my life. He was my salvation. His humility, his patience, his lofty faith moved me as the sight of the old martyrs must have done the heathen. If I have done anything to help the world it is to him I owe it. I often meant to write and tell him so. But I never did."

But the old Dominie had gone to the land where he knows the answer to all lives, and knows that no good work in God's just world is lost.—*Philadelphia Press.*

THE AGED AND THEIR SORROWS.

It is a mournful fact that as age advances on a man, he is less able, unless God shall help him, to bear the sorrows, disappointments, anxieties, and cares of life, than he was in his halcyon days. And then it often happens that these various ills multiply as he descends the declivity of his pilgrimage, so that some of the most pitiable sights we ever behold are some of these old men on whom these varied ills have accumulated to the last degree, with no corresponding strength to bear them. Alas, in how many cases does the "silver chord" snap under this terrible pressure! How many worthy men have we known who might have lived many years, judging after the manner of men, but who gave way under the tenfold power as the infirmities of age came upon them! Dear reader, these "days of darkness will come and they shall be many!" Prepare to meet them. You will need all the resources which your faith, and courage, and patience can store away in your multiform experience to meet with a manly spirit the days of adversity that lie between you and the final goal. Think! it is far easier to do the will of God, than to suffer his will. Hence more stress is laid upon suffering than doing. The brightest types of piety that have ever gone from earth to heaven, have literally gone through floods and flames. Even in this world, we always measure true heroism by the intervening embarrassments, obstacles, trials, it overcomes to compass its purpose; for so soon as these opposing forces cease, the man ceases to be a hero. And is it not much more so as viewed from the heavenly world? Will not that saint be accounted worthy of double honor who not only meets with fidelity the ordinary duties of his calling, but who confronts with an unfaltering faith the darkest clouds, and endures with unmurmuring patience the most crushing calamities? Deal tenderly with, speak gently to, the old man, bowed down, not only under the weight of years, but of calamities of which you little dream! You may be ministering to one who shall stand, ere you meet him again, on the sea of fire among the white vested throng! You may be cheering the heart and steadying the footsteps of one who is just on the eve of passing up to the sun-bright clime where "there shall be no more death, neither sorrow nor crying," and when the former things shall give place to the fruitions of glory!—*Christian Index.*

ARE WE TO WAIT FOR THE SPIRIT?

The command of the risen Lord to his disciples was, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Is this command appropriate to *us?* It was uttered at a time when "the Holy Ghost was not yet given, for Jesus was not yet glorified." The first disciples were to "*wait* for the promise of the Father." They were to tarry until they were endued with power from on high. But is the church of Christ *still waiting* for that promise? Has it not long ago been fulfilled? Has not the Comforter come, and made his abode in the church, to depart thence no more? If this be the case, then there is no command for the church to await the coming of the Comforter who is already here; nor to *tarry* for the outpouring of that Spirit, which long ago was poured "*upon all flesh.*"

The presence of the Holy Spirit is to be recognized in the earliest dawnings of conviction for sin; for he convinces "of sin, of righteousness, and of judgment." And those who are truly thus convinced, and are converted, have felt the power of the Holy Ghost; for "No man can say that Jesus is the Lord, but *by the Holy Ghost.*" Hence those who really confess him as their Lord, do it under the power and direction of the Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God." This guidance of the Holy Spirit is one of the marks of sonship and heirship. "The love of God is shed abroad in our hearts by the Holy Ghost;" and if we are destitute of that indwelling love, we are unsaved; for "If any man have not the Spirit of Christ he is none of his." Hence to deny the presence of the Holy Ghost in our hearts is to confess ourselves "none of his."

Surely, then, no Christian is justified in *waiting* for the coming of the Holy Spirit. Persons who have not been converted, whether in the church or out, should seek the Lord, and wait for the Holy Ghost; but Christians have something else to do. A better understanding of the word of God should teach Christians to "quench not the Spirit" which so often prompts to service which they refuse to perform; and to "grieve not the Holy Spirit of God," by which they are sealed unto the day of redemption, and who, doubtless, is often grieved by worldliness, frivolity, vanity and sin. There is no need to *wait* for the coming of some new, strange power. It is for us to confess our sins and shortcomings, and honestly seek, as in his own presence, to know and do the will of God.

The Holy Spirit is *here!* It is only because our eyes are blind, and our ears are dull of hearing, that we fail to catch the impulse of his ever-present power, and to be humbly led in obedience to Divine control. And if men, instead of crying to God to *send the Holy Ghost*—as if he had forgotten to be gracious and failed to fulfill his promises—would turn from the forbidden paths which they tread, and from the worldliness in which they are absorbed, they would find that God is not very far from every one of them; and that the Holy Ghost, ever present in that church which is "builded together for an habitation of God through the Spirit," still helpeth the infirmities of the people of God, and guides, and keeps, and sanctifies his saints.—*The Christian.*

"None of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orbit of day still floods the earth with undimmed luster; but we can shut ourselves away from his beams, in caves and holes of the earth. So we may shut ourselves away from that Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious than he is; but we can stand apart from that love, that mercy, that grace. 'Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated—are separating—between you and your God, and your sins have hid his face from you, that he will not hear.' Would you have the Sun shine on you? Tear down the wall and roof of separation which you have built between you and him."—*S. S. Times.*

There is a foolish corner even in the brain of the sage.—*Aristotle.*

THE BAREFOOT BOY.

Blessings on thee, little man,
Barefoot boy with cheek of tan!
With thy turned-up pantaloons,
And thy merry-whistled tunes:
With thy red lip, redder still,
Kissed by strawberries on the hill,
With the sunshine on thy face,
Through thy torn brim's jaunty grace;
From my heart I give thee joy!—
I was once a barefoot boy!—
Prince thou art—the grown-up man
Only is republican.
Let the million-dollared ride!
Barefoot trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye,—
Outward sunshine, inward joy;
Blessings on thee, barefoot boy!

* * * * * * * *

Cheerily then, my little man,
Laugh and live as boyhood can!
Though the flinty slopes be hard,
Stubble speared the new-mown sward,
Every morn shall lead thee through
Fresh baptisms of the dew;
Every evening from thy feet
Shall the cool wind kiss the heat;
All too soon these feet must hide
In the prison cells of pride,
Lose the freedom of the sod,
Like a colt's for work be shod,
Made to tread the mills of toil,
Up and down the ceaseless moil,
Happy if their track be found,
Never on forbidden ground;
Happy if they sink not in
Quick and treacherous sands of sin.
Ah! that thou could'st know thy joy,
Ere it passes, barefoot boy.

—*J. G. Whittier.*

EMPEROR AND PRISONER.

In the gray of an early morning, during the reign of good Joseph II. of Austria, a strange scene occured in one of the streets of the old city of Presburg. We can forgive history much of its dry detail and stiff formality when it also records for us heart-touching incidents of real life like this that we have here to tell.

The nearly silent street, flanked by its two rows of tall houses, most of the blinds and shutters still closing the windows at that early hour, was being swept by a gang of convicts, brought each morning through the prison gates for the purpose. In the line of prisoners was an old man whose hair and beard were white as silver, and whose ugly uniform did not wholly hide a certain stateliness of bearing, which he, however, did not allow to hinder his work. But in spite of his prepossessing look and manner, it was to be noticed that only he of all his wretched companions dragged at his leg a chain, weighted by a heavy bullet. Yet it seemed impossible to believe that he excelled in crime the repulsive-looking wretches about him.

As the work of cleaning the streets progressed, the thoroughfare, in spite of the early hour, came at last to have one passer-by. A tall, elderly man, very plainly dressed, but wearing a kind of uniform, advanced along one of the pavements, and as he looked at the gang of sweepers his eye quickly singled out the old prisoner. This observer seemed soon to notice that although the white-haired, aged man, in spite of having the chain and ball to drag, managed by sheer exertion to keep up with the others in his work, the overseer was nearly always shouting at him in anger, and finding fault without cause. The spectator stepped into the road to the old man's side.

"What," he asked, "is your crime, that you are treated in this way?"

The old prisoner at the sound of a voice which had in it a tone of pity, looked up and stood still, resting his broom upon the stones. It was a terrible story of persecution and cruelty he had to tell. He belonged to a distant province, and his position there answered to the class in England called "yeoman;" he having been owner of a small property of his own. But, most unfortunately for him, the farm lay on the skirt of the great estate of Count ——, and this nobleman had fixed an envious eye upon its scanty fields, as King Ahab did long before on Naboth's vineyard. Their owner, prizing the spot as having been the home of his forefathers, refused to sell it to the Count. From that hour began his persecution. One legal process was served upon him after another, costs being run up at every stage. In the end he was fairly ruined, and was forced to agree to sell the farm to the rapacious nobleman, but he bar gained that he was to remain in the house for one year more. One day soon after this he was standing at his gate, deep in grief at the prospect. A wounded hare unexpectedly ran by, and without thinking what he was doing, he instinctively raised his stick and put the poor creature out of his pain. At that moment the Count's servants came up and arrested him on the spot, and although he had not laid a finger upon the hare he was taken to prison. There he lay for six months before he was tried, and when he was placed before the judge the influence of the wicked Count secured his being sentenced to two years' imprisonment. In the meantime his wife and children were turned out of the house and plunged into utter poverty.

"That, sir," concluded the aged prisoner, "is my history."

"But can this persecution be possible?" asked his sympathizing listener; "why is your emperor not informed of it?"

"Oh," sighed the old man, getting his broom again in motion, "the emperor is far away; and besides, in a quarrel with a nobleman a poor man like myself must be in the wrong."

"I will see the governor of your prison," was the next remark.

"Nay, nay, sir," the prisoner hastened to say, in a trembling voice; "pray do not try to intefere in my favor. A person once did so, and as the result, I suffered fifty lashes, and have had to drag this heavy chain. Do not speak for me, or I shall suffer for it."

Another voice now broke in, speaking in loud, harsh tones. "There you are again, you lazy fellow, chattering away your time instead of working. Have you found another soft-hearted fool to listen to your whining? Do you wish another fifty lashes, and a chain and bullet for your other leg?"

The brutal speaker was the overseer, and he raised his stick to strike the old man. But the gentleman parried the blow with his walking-cane, sending the truncheon flying.

"Sirrah," exclaimed the furious overseer, "I will arrest you for daring to interfere with an official. You are a prisoner, sirrah!"

Leisurely the stranger unbuttoned his surtout, disclosing to view a glittering star upon his breast. It was the Emperor Joseph himself. He was accustomed, when traveling, to walk out alone, early and late, seeing things with his own eyes.

"Mercy! mercy!" cried the terror-stricken overseer, falling upon his knees.

"Away!" replied the emperor. "Lead me this moment to the governor."

The governor sank into a panic still worse than that of the overseer on hearing that the emperor had entered the jail. He, however, stammered out that the blame rested with the judge, who was a great friend of the count.

"O great God above, what villainy!" exclaimed the emperor. "But woe be to him who now injures a hair of that old man."

Hurrying back to his castle, the emperor ordered the judge to be summoned before him. The result was that the judge was put into prison, where he first of all received fifty lashes, answering to those he had, by his unjust sentence, inflicted on the old man; next the chain and cannon ball was transferred from the innocent prisoner's leg to his own, after which he was made to clean the streets of Presburg like other convicts. And among his companions in this task he soon found out the ex-governor and the ex-overseer; the latter of whom now found the stick he had so mercilessly ill-used often coming down upon his own back.

Nor did the good emperor stop here in doing justice; he sent for the liberated old man, and thus addressed him:

"I will make you the governor of the jail, believing that you, who have suffered the barbarous cruelties of persecution, will show humanity to the prisoners under you. Farewell! Collect your family around you, and may God bless you!"

Before the amazed old man could thank the just, God-fearing emperor, the door of the apartment had closed upon him.—*Day and Rest.*

—Mexico supplies a notable instance of the immense influence of which the printed Gospel is capable. A missionary of the Presbyterian Board writes, that in a certain neighborhood where for six years the press had preceded him with its thorough, though silent work, within a radius of thirty-five miles, he has been able to gather sixteen congregations, with a membership of nearly four thousand persons.

The publisher of the *East Oregonian* had a subscriber who repudiated $1.56, claimed to be due for the paper. The delinquent was saucy and the newspaper men got upon their mettle and sued the aforesaid delinquent. The case was fought by nine lawyers for the defense and two for the prosecution. The plaintiffs got a verdict for the amount claimed, and the defendant had to foot a cost bill amounting to $74, besides the fees of nine lawyers. The moral of this case is that those indebted to newspapers for subscription will find it more economical to call and settle than to attempt repudiation.—*Ex.*

TEMPERANCE.

PROHIBITION IN IOWA.

A correspondent of the *Inter-Ocean* at Anamosa, Iowa, writes of the success of the new law against liquor: "In nearly all the small towns the new law is rigidly enforced, as in Jones county. There is not an open saloon that sells liquor over the bar in Jones county, as but a few years ago Anamosa had four, Monticello four or five, and other towns in like proportion, while to-day they are all closed. To be sure, we receive no revenue. But look! only a few short years ago, liquor cost Jones county thousands of dollars in prosecuting a murder suit, and finally one of the murderers got clear.

"In Buena Vista county there is a decrease in saloons, drunkenness and crime. The law is as well enforced now as at first. The Republicans as a rule are well satisfied with it. Whiskey, beer, etc., can not be obtained easily. In some places the law is not so rigidly enforced, however, as it might be, yet among several thousand people present at Storm Lake on the Fourth of July, not one was seen under the influence of liquor.

"In Dubuque county the law is enforced in, we might say, all the cities and towns save Dubuque. In Jackson and Clinton counties the law is well enforced, save in the instance of the cities on the river, and even there it is not sold openly.

"In Linn, Osceola, Allamakee, and Calhoun counties the law is a perfect success, as in the remaining counties. The following report of the success of prohibition in Ringgold county is taken from the Cedar Rapids *Gazette* of July 24th:

"Mount Ayr, July 23.—The law is a complete success in our county. The comparison in regard to saloons is that before the new law we had saloons in every town and city in the county, whereas under the new law there is not one saloon in the county. They have all left. Several drug stores that sold intoxicants have closed and left the State. There is one indictment under the new law to twelve before. The law is equally as well enforced now as at first. Republicans are well satisfied with the law, and also a good many Democrats. Whiskey and beer cannot be bought in the county except on prescription; crime is on the decrease largely; our sheriff hunted two men that had committed murder in this county eighteen years ago, to have cases enough to have a district court at the usual time.

"As to the most prominent candidate for governor, Wm. Larabee seems to be ahead in the minds of the politicians here. The Democrats talk Dan Stubbs, but they are very quiet.

"Forest City, July 22.—The prohibitory law works well, better than we had expected at first. It was not closely observed for a time, but last winter a whiskey revolution took place here in Forest City. Two druggists and one saloon-keeper were sued; the intoxicating liquors were turned out of their casks upon the street by our sheriff. There is not much intoxication here at present; no saloons where such can be obtained at present, though it is smuggled slightly by private citizens. No drunkenness on the 4th, and I have only seen one drunk since. This place and county used to be notorious for drinking people, but I believe it was the banner county of the State in voting for prohibition. The Republicans as a rule, I believe, are very well satisfied with it. Lake Mills (300 inhabitants perhaps) was a very bad place years ago; now it is very fair, not, however, as good as the county seat. The reports from the country are that no liquor is being sold. If any is obtained it is purchased in the towns. In short, prohibition works well.

"We might go on and give a list of all the counties in the State, but it is not necessary to prove that on the whole prohibition is a grand success."

In five years Iowa has gained 606,000 in population. We shall see whether the people are going to refuse to move to Iowa and raise their children because whiskey is not free, and "personal rights" to raise paupers is refused by the law. Prophecies of evil have been freely made by the prostration to business resulting from what are called its "sumptuary laws," but bad effects are nowhere apparent. If the cause of temperance could be kept separate from the domain of party politics, and the people of all parties unite in protecting themselves and their children from the rule and ruin of the saloon, no one can doubt the result to the State.—*Inter-Ocean.*

The Churches.

—Secretary Stoddard preached on the Sabbath in the Presbyterian church at Itasca, a suburban town northwest of Chicago.

—Elder Isaac Hiatt rejoices in another cheering accession to his church in Gilford Village, N. H. "Six," he writes, "were baptized, making eighteen who have been baptized and received into the church since the first Sabbath in last June. We humbly ask the people of the Lord to praise him and continue to pray earnestly for us."

—Rev. David W. Fall of the Chambers Street Reformed Presbyterian church, Boston, is, with his family, spending a vacation in Somerset, Nova Scotia.

—Rev. H. Woodsmall, formerly of Selma, Alabama, has for some time been engaged in missionary work among the colored churches. He is to attend the Baptist State Convention at Brinkley, Arkansas, August, 19th, and he is to spend a considerable portion of his time in that State. His home for the year is at Iuka, Miss.

—Dr. Samuel Collins, president of the N. C. A. National Convention, is now at Ocean Grove, N. J. Revs., James Harper, of Philadelphia, and R. W. Kidd, of New York, are with him.

—Pres. J. B. McMichael, of Monmouth College, is preaching regularly for a season at Keokuk, Iowa.

—The labors of Friends have reached, and the Gospel has been preached, to a greater or less extent, to the following tribes and portions of tribes: Shawnees, Quapaws, Kaws, Cherokees, Osages, Sacs and Foxes, Iowas, Modocs, Cheyennes, Senecas, Arrapahoes, Wyandotts, Ottawas, Potawattomies, Tonkowas and Mexican, Kickapoos, Kiowas and Comanches. There are now fifty-four Friends who are carrying on this work.

—Prof. Wm. G. Frost, of Oberlin, the Prohibition candidate for Lieutenant Governor of Ohio, is supplying the pulpit of Plymouth church, Milwaukee, during the pastor's vacation.

—The family of Rev. Geo. S. Bascom, of Vermillion, Dakota, have just been called to mourn the loss of the only remaining daughter, who died July 22d, of malarial fever. She was a child whose amiability, intelligence and piety had greatly endeared her to her friends.

—The Rev. A. C. George, pastor of the Langley Avenue Methodist church, Chicago, died at the residence of his son-in-law at Englewood, Friday morning. His death takes from the Methodist ministry one of the leading preachers of that denomination.

—The Rochester, N. Y., barbers have voted to close their establishments on the Sabbath.

—There are seventy-one Lutheran ministers working in Dakota Territory, serving over two hundred congregations.

—The second Presbyterian church of Cincinnati has extended a call to Dr. Geo. P. Hays, of Denver, Col., to become their pastor.

—A clergyman of Burlington, N. J., declares that hereafter he will not marry a man whom he knows to be intemperate.

—The Rev. Geo. F. Pentecost, of Brooklyn, has been preaching in the United church at New Haven. He was accompanied by Mr. and Mrs. Stebbins, the celebrated Gospel singers. Sixteen hundred people attended services in the evening. It is with deep regret that the people of New Haven part with Mr. Pentecost, who now goes to his summer home at Northfield, Mass.

—Lord Salisbury will not listen to proposals to disestablish the Scottish church, and it is said the Queen approves his conduct.

—A Young Men's Christian Association has been started in Madrid, Spain, and is much needed to save young men amid temptations that are numerous and powerful.

—In Petersburg, Va., there are now fifteen colored men seeking admission to the ministry of the Episcopal church, and undergoing a course of theological training under the charge of a teacher appointed and supervised by the trustees of the Theological Seminary of Virginia.

—A series of Gospel meetings is being held in Boston under the auspices of the Massachusetts Home Missionary Society, the Boston Y. M. C. A., and some of the local churches. A tent has been pitched on a vacant lot on Union Park street, and there meetings are to be held every night except Saturday. The Rev. E. W. Bliss, the evangelist has charge of the enterprise, and is assisted by prominent clergymen of different denominations. The opening services, July 19, were well attended.

—The *Church Missionary Gleaner* reports that several notable conversions from Mohammedanism have occurred within the past year: one, a famous preacher against Christianity, at Calcutta; another, a medical man in Punjab; third, a medical man from Bombay; fourth, a hitherto bigoted Afghan lad at Peshawai; a fifth from Madras; three in Kashmere. These are only the prominent converts among many others. The statement so often repeated that no converts are made from Mohammedanism is a thing of the past. The coming years are to witness their reception into the Christian church in increasing numbers.

—In the midst of hopeful religious progress among the Telugus there is, on the part of opposers of the Christian faith, a new enthusiasm. Mr. Thomssen reports in the Baptist *Missionary Magazine*, that during the last few months many houses have been burned by the heathen, and in almost every village among the Telugus people appear bearing idol-houses on bamboos, with drums and shouts, seeking to arouse the people to a defense of their ancient faith. The Christians are severely treated, and yet on the whole they are standing firm. It is said that there has not been such a revival of idolatry in the land for forty years.

—Rev. S. M. Jefferson, appointed by the Christian Foreign Mission Society as a pioneer missionary to Congo, visited Mr. Stanley and others in London, for the purpose of obtaining information in regard to establishing a mission. He obtained the following facts: That the best locality for a mission is on the Upper Congo. The climate is healthful, the soil fertile, and the people willing to receive the truth. But in order to carry on a mission three stations must be established at a cost of ten thousand per annum. A steamer at a cost of $15,000 on the Upper Congo would be necessary, besides a thousand dollars per annum for current expenses. Mr. Jefferson disposed of his outfit and returned home, deeming it wise not to attempt a new mission at such a cost while there are so many other places easy of access as much in need of the Gospel.

—Meetings for the consideration of the second coming of Christ have been held in Neufchatel, Switzerland, recently. The eager attendance of the public and its sustained attention, prove how largely this subject is occupying the thoughts of many Christians. Professor Godet expounded the subject with extreme lucidity, completeness, and soberness. He was careful not to construct an anticipatory history of the future, lest we should fall into the error of the Jews, who had formed so complete a picture of the Messiah's appearance that they were unable to recognize in the person and work of Jesus the execution of the expected programme. Professor Godet thinks the saints will not escape the privilege of bearing witness in the fierce persecution of Antichrist.—*Journal Religieuz.*

BOSTON FREE SPEECH.

The "Preaching on the Common" case has been advanced another round on the court ladder. Judge Aldrich, before whom the cases came in the Superior Court. must have concluded that he was looking down on a singular scene. There were decorous preachers of the Gospel arrayed as for a grave offense. There were the zealous Salvationists in their fiery uniform. The Judge declared that the city, in the interests of order, had a right to pass an ordinance requiring preachers to obtain a license. The ordinance, he said, did not concern preaching alone, but provides that no person shall without permission deliver a sermon, lecture, address or discourse on the Common. The judge was somewhat sarcastic and thought every citizen, and every Christian citizen especially, ought to obey the law. A good citizen should obey the government and not set up a government within a government. These pious but naughty law-breakers, not having the opinion of the Judge on their side, were overshadowed with that terrible word, "Guilty." The various cases before the courts have been variously settled, by fine and by compromise, while the case of H. L. Hastings was "continued." W. F. Davis "appealed." The grave fathers on the bench of the Supreme Court will now bend their wigs down to this subject and examine it. If the city ordinance requiring a "permit" that one may stand on the Common and speak of Christ, be pronounced constitutional, then there should be no obstructions in the preacher's path to the possession of his "license." After the squabble in the papers and the courts, there is no more difficulty to-day, in obtaining this license than a permit to sell whiskey. It is reported though, that the Y. M. C. A. has not hitherto found it easy to obtain permission to hold religious open-air services. Are beer-saloons to be licensed more readily than the Gospel of Jesus Christ?—*Christian Intelligencer.*

THE SECRET EMPIRE.

—The United Order of Bricklayers and Masons held a meeting a few days since in Chicago at which it was announced that the Treasurer, William Star, had decamped with funds of the association in his possession to the amount of $4,107.83. Some kind of "broken reed" it is that every lodge member will find himself leaning upon.

—The window-glass workers' convention met lately at Pittsburg and perfected a federation of all the window-glass workers in the world. James Campbell of Pittsburg was elected president of the universal organization, the office of which will be at Charleroi, Belgium.

—The Miners' Union of Pennsylvania met on the 22d ult in Pittsburg. President Harris stated that since last October he has increased the membership in the anthracite regions nearly 15,000. Some of the Pittsburg delegates favored annexation with the Knights of Labor, but the eastern delegates were strongly opposed to such action.

—Judge J. G. Rogers of the Superior Court in this city, is an Odd-fellow and a Past Grand Master. E B. Sherman, another Past Grand, is Master is Chancery in the United States Court in Chicago.

—Ex Governor Hamilton of Illinois has lately been helping form Knights of Pythias lodges.

—It is announced that the Masonic Grand Lodge of Canada, which was in session lately at Hamilton, has decided that a Quaker cannot be a Mason; also that no person can be initiated who does not believe in God. An Indian not franchised can be admitted into the order.

—On St. John's Day at Iowa Falls, Iowa, Past Grand Master E. A. Guilbert, of Dubuque delivered an address. A local paper says: "It was a masterly and searching history of the idea of organization as exemplified in Masonry from its inception in the remote ages of the past. He dwelt at some length on the miraculous birth, meteoric career, and noble life and martyrdom of St. John the Baptist. It was an able exposition of some of the teachings of this most ancient and honorable order." This P. G. M. would do well to patronize the Grand Lodge library and confer with Grand Secretary Parvin about Masonry in the remote past.

—A correspondent of the *Inter Ocean* tells some family secrets of the Knights of Pythias, which will not exalt that order in the minds of outsiders: "There is no thinking member of the order of Knights of Pythias in this State but has long since come to the conclusion that, in the conduct of our Grand Lodge, our system is sadly out of gear. Some years ago, under circumstances of which the least said the better, the very pernicious system of 'turning the crank' and moving each officer, from the door to the chair, up one notch, was begun—the politician got into our body, and as a result the availability, and not the capacity of the aspirant was canvassed. It was found that by advocating rotation all the holders of office supported the party who favored the elevator system; hence, to be otherwise brought one face to face with a solid opposition from the element in office, and with them their friends. The advocates of the theory have since, many a time and oft, had to sugar-coat their prescription, and scramble for the outer door.

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NOTICES.

IOWA STATE CONVENTION.

The Annual Meeting of the Iowa Christian Anti-secret Association will be held in the Friend's meeting house at West Branch, Cedar county, on the 25th, 26th and 27th of the eighth month (August), 1885. The place is reached by the B., C. R. & N. R. R. The full list of speakers has not been made out, but the General Secretary of the Association, J. P. Stoddard, the editor of the *Free Methodist*, J. Travis, and others, have promised to be present and make addresscs.

Geo. Warrington, *President.*
A. W. Hall, *Sec'y.*

KANSAS STATE MEETING.

The annual State Christian Association for Kansas will convenc, D. V., at Willis, Brown county, Kansas, twenty-five miles from Atchison on the Missouri Pacific, in the Wesleyan Methodist church, September 1, 1885. In view of the great work we are engaged in as reformers in defense of truth and against error—the anti-Christ—let every true Christian and lover of truth be present to help and encourage this much needed reform in Kansas.

We expect Rev. J. P. Stoddard, Secretary of the N. C. A.; Pres, C. A. Blanchard, of Wheaton; Rev. J. S. T. Milligan; Rev. B. F. Worrell, and other able speakers to adddress the convention.

Ample provisions will be made for all who attend. We cordially invite the co-operation of all in this effort to bring before the people "wiles" which threaten the peace and well-being of our civil and religious institutions, and to secure under the blessing of God the glorious remedy provided through our Lord Jesus Christ in the Gospel.

The convention will commence at 2 P. M. Tuesday, September 1. Let there be a grand rally! Address letters to Rev. G. H. Heminway, Willis, Kan.

J. A. Richards, *Pres.*
W. W. McMillan, *Sec'y.*

ELD. J. F. BROWNE, of Berea, Ky., will lecture a few times in Indiana or eastern Illinois, on his way to and from the Wheaton convention, if friends desire. Points situated on the "Kokomo," "Kankakee," or "Illinois Central" lines preferred For such service a reasonable remuneration would be expected. Address him at once at Berea, Madison county, Ky.

The DuPage County Christian Association opposed to secret societies will hold a convention at Wheaton, Ill., on Tuesday, August 25th. See announcement of programme in the next issue of the *Cynosure*.

We call the attention of our readers to the advertisement of Lake Geneva Seminary which appears in this issue of the *Cynosure*. The Seminary opens September 23d. Send for a catalogue.

Iowa's new census, just completed, shows a total population of 2,200,000, against 1,624,615 in 1880.

The New York *Daily Bulletin* estimates the fire losses in the United States and Canada during July at $9,000,000, an increase of one-third over the average for the past ten years. For seven months of the present year the loss has been $60,000,000.

As a result of prohibition in Iowa, the State Temperance Alliance has received letters from 340 townships, ranging through eighty counties, showing a decrease of 590 saloons since July 4, 1884.



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Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@13 00
Mess pork per bbl		10 10
Butter, medium to best	10	@20
Cheese	05	@10
Beans	75	@1 20
Eggs		11½
Seeds—Timothy	1 40	@1 74
Flax		1 24
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@5 90
Common to good	2 25	@5 25
Hogs	4 00	@5 00
Sheep	1 60	@4 25

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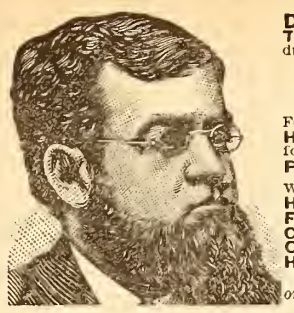
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FARM NOTES.

The butter globules in milk from farrow cows and cows nearly dry are smaller than from cows in flush of milk, and, in order to obtain all the butter, the cream from the former should be churned together, and the same of new milk cows.

In England beef growing is never carried on singly, but milk is counted on as carefully as the meat; and, after a century of selection for the large milk dairies near London, and near other large towns, the high-cross, Short-horn cow is used as the milk producer. This blood is there found satisfactory in milk production, as it is everywhere for meat production.

Cows giving milk should not be allowed to fall off in quantity from insufficient feed. It is more difficult to increase the flow of milk after a shrinkage from lack of full feed than to keep up a high activity of the secretion by artificial feed. When the habit of diminished milk secretion at a particular time of year is established, as it will be by repetition, it is not always easy to prevent it entirely by liberal feeding. The habit will also be transmitted to the offspring as a family characteristic that will diminish the value of the animal as a producer of milk. Give the cows extra feed so soon as the pasture begins to get short.

Prof. Arnold says: "The assertion is often made, and many people believe, that water washes out the flavor of the butter; but it only cleanses the butter of the buttermilk, sugar and milk acid which may adhere to it, just as clarifying sugar removes from it the foreign matters which modify its true flavor. The flavor of butter consists of fatty matter, which do not combine with water, therefore cannot be washed away by it. The effect of washing upon the keeping quality of the butter depends upon the purity of the water with which the washing is done. If the water contains no foreign matter that will affect the butter, it will keep better for washing the buttermilk out than by kneading it out."

A correspondent of the New York Tribune says: "As a rule, by letting the calf suck two or three days and milking at the same time, and with patience and gentleness, heifers will become docile to the milker, and stand even quietly untied in the open yard to be milked. Occasionally comes the exception. In that case I loop a rope around the near hind leg above the ankle, and draw it back till it becomes impossible to bring it near the pail or to disquiet the milker milking with both hands. At first the animal kicks ferociously, but daily it becomes less till 'all is quiet on the Potomac,' and it will do to make trial of the heifer without the rope. This is a humane and sovereign remedy for kicking heifers, also for those nervous cows that will kick on yearly farrowing."

SAVE THE STRIPPINGS.

The last milk drawn from the cow at each milking is much the richest part of the mess. The reason is the same that the top of a pan of milk which has stood awhile is the richest part of it. The cream, being the lightest part of the milk, rises or remains at the top of the udder, while the heavier, watery portion settles to the bottom, similarly, though not as perfectly, as when set in a pan. This richer portion of the milk being of greater consistency settles to the bottom of the udder but slowly as the milk is drawn off. Hence, after the first flow of milk has ceased, after the lapse of a few minutes or while the milker is drawing from the other half of the udder, a new accumulation is found in the part first drawn from. This will be found nearly all cream, and when the object is butter-making this can be drawn into a small vessel by itself and strained directly into the cream pot and thoroughly mixed with the cream. The cream from the main bulk of the milk will rise more readily and the separation being more complete for being relieved of so much of the cream in the start, the part thus taken away will not be exposed to the deteriorating influence of the milk as it gets sour or old, and the general result will be better butter and more of it. A half pint or so from each cow of the very last you can get is generally enough to save out.

Some people milk in such a hurry that they never get the strippings at all, and thus not only lose the best part of the milk, but soon spoil the cow. Whether you keep them separated or not be sure you save the strippings. Milk rapidly, but don't quit till you get the strippings. —*Western Rural.*

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NEWS OF THE WEEK.

THE GRANT OBSEQUIES.

Monday night the family of General Grant, in a group and alone, took their final farewell of the remains, and on next day General Hancock assumed charge of the funeral. At 10 o'clock services were held at the cottage in the presence of over a thousand persons. The sermon was by Rev. Dr. Newman and occupied about an hour and a half in delivery. The funeral train reached Saratoga at 1:50. At Albany the remains lay in state till Wednesday noon, when the departure was made for New York, arriving there at 5:20. All day Thursday the remains lay in state at the City Hall, and up to 1 o'clock Friday morning it was estimated that 180,000 to 190,000 people filed past the casket. On Saturday, with an immense procession of military and civic societies the body was placed in the temporary vault at Riverside Park.

A large crowd from Appomattox Court House on Thursday draped in mourning the house in which Generals Grant and Lee signed the terms of surrender. The drapery will remain thirty days.

WASHINGTON.

The State Department is in receipt of advices from Mr. Lee, Secretary of the American Legation at Vienna, saying that the Austrian government had positively refused to receive Mr. Keiley as United States Minister.

Commissioner Miller estimates that the total receipts from all sources of internal revenue for the fiscal year will be about $115,000,000.

A Washington dispatch says it is understood that Mr. Keiley will soon resign as Minister to Austria, and that he will not be appointed to another foreign mission.

COUNTRY.

A terrible cyclone passed down Loup Valley, Nebraska, Wednesday evening. It lasted only twenty minutes, and nearly wrecked the town of Ord. Much damage was done to buildings, and all glass exposed to the direction which the storm came was broken out. Tin roofs were torn up, weak buildings blown down, and crops demolished. The damage around Ord was $20,000.

John Jones, a farm hand employed by Charles Merwin, near Allianee, Ohio, being twice prevented from suicide by Mrs. Merwin, became exasperated Wednesday and shot her five times with a revolver, producing dangerous wounds. He then placed the pistol to his left temple, sent a bullet in his brain, and fell dead.

James Barnett, living near Hallsville, Ill., while boring for water a day or two ago, struck a vein of natural gas yielding a pressure of thirty pounds to the square inch, which is being utilized for heating and lighting purposes.

An incendiary fire at Mount Auburn, Ill., Thursday, destroyed all the business houses of that town with the exception of the postoffice.

An explosion of gasoline occurred in a provision store at Germantown, Pa., Wednesday afternoon, and three men named Rief, Rieber, and Gauzert received burns from which they died Thursday, while the case of a fourth victim, Kratz, aged 74, is hopeless.

Forty shots were fired at a disturbance at Prestonburg, Ky., Tuesday evening, during which Proctor Arnett was killed, Lee Patrick fatally wounded, and two others injured. All the parties were colored.

William Gagle, a tinner at LaSalle, Ill., committed suicide Thursday morning by driving an iron spike into his brain with a hammer.

Thursday afternoon Mrs. McElroy, walking along the track near St. Clairsville Junction, Va.. with her two little boys, was struck by a Baltimore and Ohio passenger train and instantly killed, while the boys were fatally hurt.

A cyclone passed over Philadelphia, Monday, wrecking two steamers, and destroying an immense amount of property. Several lives were lost. The storm then passed to the Jersey side. In its ravages in Camden scores of dwelling houses were unroofed, and damage to business property along the river front was enormous Crossing to Delaware it cut a swarth three hundred yards wide, near Smyrna, and miles of property were destroyed.

FOREIGN.

President Grevy issued a decree Friday ordering that the general elections in France take place Oct. 4.

A dispatch received in London from the Afghan frontier says a collision between the Afghans and Russians is not improbable. The work of fortifying Herat against a possible Russian advance is making rapid progress.

A man named Dempsey, of Hamilton, Ont., accompanied by Mrs. Sanders, his sister, and her 6-year-old son, were crossing the London and Port Stanley track at St. Thomas, Friday, when the train struck the buggy in which they were riding, demolishing it. Mrs. Sander's body was found twenty yards away, with the head severed from the body. The other two occupants were killed.

An earthquake shock in Tashkend, Asiatic Russia, ruined several cities. In Belvoodsk a church was shaken to fragments while it was crowded with worshipers, a large number of whom were killed.

The custom-house at Antofagasta, Bolivia, was destroyed by fire Sunday morning, which with other buildings, entailed a loss of about $1,000,000.

A dispatch from Vienna states that Austria has formally notified the United States Government that Mr. Keily is not acceptable as American Minister to Austria, and has expressed the hope that he will be recalled and another appointment be made.

Throughout Spain, Wednesday, 4,282 new cases of Cholera were reported and 1,570 deaths.

The panic caused by the rapid spread of cholera in the country, in Spain, is increasing. Entire villages have been deserted by their inhabitants, who have fled from the dread disease. In many cases doctors and municipal authorities have been attacked by the disease, and the sick have been abandoned and the dead left unburied. Reports from several places state that it is impossible to obtain provisions or medicines. The misery over the entire country is great.

Half a mile along the water-front of Toronto, occupied by boat-houses, lumber-yards, elevators, and manufacturing establishments was destroyed by fire on Monday night. Scores of vessels were burned, among them a fleet of ferry-steamers. Henry Wort, a private watchman, perished in the flames, and a number of sailors were scorched.

Coal and iron miners in Derbyshire, in England, were engaged in a riot many hours Thursday. In one of the battles with the police nine miners were dangerously wounded.

There were 4,382 cases of cholera in Spain Saturday and 1,639 deaths.

The bursting of an embankment at Tamkong, fourteen miles from Canton, China, flooded an immense territory and caused the loss of 10,000.

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Secretary of the Navy Whitney has agreed, it is said, to accept the dispatch boat *Dolphin* from the assignees of John Roach. This vessel with others was ordered by a Republican administration, built according to minute plans provided by the Government, and once approved by an examining committee. But Mr. Whitney having come into power required another examination, and on some technical ground refused to accept or pay for the vessel, and an opinion from Attorney General Garland gave him a like privilege with several other contracts. This decision drove Mr. Roach into bankruptcy, though his manufacturing property is worth some $2,000,000 more than his debts. Mr. Whitney's change of mind leads to a natural inquiry for the reason, and we have it in the fact that changes will be made in the *Dolphin* to comply with the last examination. These changes are estimated to cost the immense sum of $325! The verdict of common sense upon this business must be that the vessel was built according to contract and the Secretary now confesses it, and that the quibble of Mr. Whitney was only a dishonorable way to destroy the last Republican ship-builder of note in the country.

Monuments for General Grant are projected in every quarter. Chicago has raised $40,000; New York talks of $1,000,000; St. Louis is raising a fund; Texas, Illinois, and other States have opened subscription books; the Grand Army of the Republic has orders to gather a fund; and a demand is being made that the Government shall appropriate a vast sum for the same purpose. Much of this enthusiasm will bear revision after a "sober second thought;" and it is the ordinary experience of such monuments, that they are not so much needed after the lapse of a year or two. The Garfield monument waits for $75,000 to be raised, and more than three-fourths of a century passed before the great national monument to Washington was completed. There is a lesson which the managers of such funds would do well to heed, so long as they expect the bulk of the money to come from practical, hard-working people, who have half a dozen ways to spend every dollar that comes in. Instead of some great pile of stone or statue of bronze, set up to be wasted by the elements, why should not philanthropy and utility be joined with the desire to memorize a great name, and a hospital or school, or some work of public utility as a great bridge, be chosen as the form of monument. Grant gained his reputation in war, let his name be remembered in connection with a well founded technical school in which our youth may learn the arts of peaceful life.



SAMUEL PLUMB.

[See 9th page.]

If the public interest in canals and ship-railways connecting the Atlantic and Pacific lags, it is promptly revived every few months by an appeal for funds. Captain Eads has asked our government to guarantee a net revenue from his ship-railway at Tehuantepec, of $2,500,000; or in other words to duplicate the Mexican guarantee of one half that amount. In France DeLesseps is urging the government by every consideration to legalize a lottery by which he can raise six hundred million francs, or $120,000,000, for his Panama ditch. The extraordinary and demoralizing means proposed for raising this loan is neither a compliment to French morals nor prophetic of success to the enterprise. It indicates that confidence in the hero of Suez is waning in proportion as the $150,000,000 already loaned him by the people is vanishing. He first wanted $125,000,000, but now that six years have passed, and careful estimates make the probable cost $530,000,000 and postpone the completion till 1892, the hazard of the enterprise becomes almost fearful. To abandon the work would be as fatal to De Lesseps as the chances of continuing. His backers in this country are probably few; and since the opinion is growing that the Nicaragua scheme, though supported by the powerful influence of General Grant, is not practicable, more attention is being given to the railway plan, which has been carefully estimated in every detail, is liberally supported by the Mexican government so that there are no international questions of ownership, and can be completed in a reasonable time at an estimated cost of $75,000,000. But with the present administration Captain Eads will find its watchwords of economy picketing every approach to the treasury.

Riel, the leader in the rebellion in the Saskatchewan region of British America, has been compared to Guiteau in his persistence that he was led of God in his war against the Canadian government, and stoutly maintained his sanity, though the testimony of physicians and others was almost positive against him. He has been condemned to death, though his efforts have accomplished much good for Canada. The New York *Witness* says of the effect of the rebellion: "The Tory party lived and breathed for the double purpose of protection of manufactures and carrying through the Pacific Railroad. The protection has led to, or at all events, has not hindered, a very severe prostration of business, and the railroad has strained all the power of the country to raise money for its completion with its numerous feeders. The methods resorted to for carrying on the railroad and the neglect of the claims of the natives and new settlers were the main causes of Reil's rebellion, and it is a mercy that these new settlers and railroad men were not massacred by the angry Indians and half-breeds. Much more attention to the general welfare of the country may be expected to grow out of this severe lesson. Sir John A. MacDonald, who is practically the autocrat of Canada, will probably retire gracefully to the Bench, and a new generation of statesmen, more suited for the times, take the places of him and his Cabinet.

FELLOWSHIP, ITS NATURE, IMPORTANCE, AND LIMITATIONS.

BY ELDER NATHAN CALLENDER.

1. Real fellowship is sympathy, harmony, identity with persons and principles. See 1 John 1: 3; Acts 2: 42; 1 Cor. 1: 9; 2 Cor. 6: 14; Eph 5: 11. Many other passages show this to be the sense of the Word. We cannot fellowship a principle or a person and not become one with such principle or person in part or in full. If we fellowship the Father, Son, and Holy Spirit, this fact secures our sympathy, harmony, and identity with the Triune One. Nothing but such soul-union, communion with God, can possibly avail or in any wise benefit us. This away, and all ordinances and rites combined, with the sacrifice of our bodies to be burned, will not benefit us in the least measure. Let it be also noted as we pass that if we are in real fellowship with Anti-christ we cannot be in fellowship with the Lord Jesus Christ.

2. Let us next notice the importance of fellowship. Nothing is more important. Our mental and moral being is composed of our fellowships,—largely with men and principles, mainly with our attitude toward the triune God. Fellowship with evil makes us evil, fellowship with demons makes human fiends, with which our world is filled. A good reason for Paul's words: "I would not that ye should have fellowship with devils." By perpetual contact with evil, men assimilate to evil fellowships, and there is only one way to prevent this bad result. That way is, to convert the unavoidable contact with surrounding evils into eternal, vigilant conflict. So did the "Captain of our salvation." To us this is the only possible way to escape the contaminating contagion of sin. Since every volition and every choice we make involves us in evil or in good, how supremely important that our fellowship be established with the "Father and his Son!" This fellowship identifies us with all the good in the wide moral domain of the King eternal.

3. The limitations of fellowship claim careful attention.

Who has the right to dictate and direct us in our choice of fellows, so to speak? Who and what should be our companions? Who has the right to legislate for us on so vital a subject? He who sees and knows as no creature can. He to whom all souls belong, and who has man's wellbeing deeper at heart than man or angels can have. He who prayed "sanctify (separate) them through thy truth." "For their sake I sanctify myself." He would not have his chosen, out of the world, contaminated by criminally mixing with it. "Be ye separate, saith the Lord, and I will receive you." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Take the last text here quoted. This is God's law on a vital subject. *No fellowship. Reprove* them. Let this law be written in letters of fire across the skies to convert the midnight of the so-called Christian bodies into the dawn of day. Let the lightnings write it, the thunders speak it, earthquakes inscribe it on every mountain top, from Sinai to the ends of the earth, for all time.

In this crisis hour when three-fourths of the churches are ready to trail the banner of Christ in the filth of the lodge, and some others which have hitherto borne testimony against it, are "toning down" and are getting down on their knees to this prince of Anti-christs, no place below heaven itself is so sacred as the Christian altar,—this "heavenly place in Christ Jesus," "this temple of the Holy Spirit;" shall the sworn Anti-christ of the lodge, which excludes Christ by law, be invited to nestle in the bosom of the bride of Christ? How shall you condemn as a harlot her whom you receive to your bed and board? Once get the minions of the lodge into the Christian's "holy of holies," commingling with the "sacramental host of God's elect," and you concede all the devil himself would have a face to ask of any church. He sought no more when he asked the Son of God to fall down and worship him. Shall the body of Christ, the church, in this nineteenth century fall before this "Baal Peor," this Moloch of the lodge and worship? God's law says, No. Reprove him.

The whole question of lodgery hinges on *fellowship* in church and state. Worship and vote *with* and *for* the lodge, and all the legions of the lodge gods will rise up and call you blessed; while Satan with ecstacy of joy responds, "So mote it be." Thus he transports his war upon the saints even to heaven. Rev. 12: 7. Verily there *is* war in heaven, and will be till the lodge dragon shall be cast out from the "heavenly places in Christ." Till about 1870 I got along, though with frequent misgivings and a feeling of self-degradation, with lodgery, more or less, in the churches I served as pastor. About that time the "secret empire," knowing my disrelish, combined its minions to subjugate my ministry to its dominion. My only alternative was to fall down and worship the dragon, run away, or fight. Going to God on my knees I besought him to guide me. He taught me to fight. As a people, we planted our battle flag on the *only tenable spot to be found*—the rock of "*no fellowship*" for lodgery, and won the battle.

No quarter at the communion table and none at the polls is inscribed on our battle flag; and this is the line on which we purpose to fight it out if it takes our life time. Had the people of God persisted in fellowshiping slavery it would have been on us to-day. They refused to worship with it, and to vote for it. It was its death knell. Had they done this long years before it might have saved a million of our countrymen and billions of treasure. Will the people of God fellowship lodgery, till in its arrogance and self-righteousness it claims the right to precipitate another rebellion upon us, tenfold more cruel and bloody than that of the slaveholders?

That the so-called church is in a moral plight to make it necessary even to discuss the question of the expediency of fellowshiping the lodge, speaks in tones of thunder to warn us of our danger. What! The church, the bride, "the Lamb's wife," fellowship an oath-bound secret conclave, with every element of crime forbidden in the decalogue in its organic law, antagonizing the Son of God in every single point of contact? We can comprehend why the arch enemy seeks to entrench himself in the citadel of social compacts "the city of God," but we cannot see why the church should ever and anon open wide its portals to the wily fiend. Must this "mystery of iniquity," this "man of sin," this "son of perdition," nestle in the church by her consent and communion, as the papacy intruded itself into the primitive church? Will the "Masonic conspiracy," like that of Rome, pollute the temple of God through centuries yet to come? God gives laws to us on the right and duty of fellowship, as specific as any law stated in the Bible. "He careth for us," and would not that we should get our moral blood poisoned by putrid contacts. He restricts us, warns us, "touch not, taste not, handle not the unclean thing, *and I will receive you.*" Is not our Zion languishing today, with a thousand ailments contracted by "blood poisons," resulting from unholy, forbidden fellowships? Her life blood, her vitality, is turned into corruption till she is full of "wounds, bruises, and putrifying sores." If she does not speedily turn away from the rancid mass of lodgery she will be worse off than old Job. We hope God has restricted the devil as in Job's case. But she must escape from bad fellowship if she would live.

Can the churches discriminate and so select some of those oath-bound clans for their fellowship? As well select healthy meat from a putrid carcass. Lodgery is lodgery the world over; just as whisky is whisky and carrion is carrion. They may differ in "*degrees*" of strength and putridity and in results on the *patient*. Some, *many*, will throw off and get away from the lodge, and so escape, as we hope the 54,292 of the G. A. R. (in one year) concluded to do. Were all the hosts of duped and victimized lodge men, who have in many ways slipped the "cable-tow," put into one army, we are inclined to the opinion that they would outnumber the adhering members to-day, and would compose a much *grander* army than the G. A. R. can boast. The process may be unpleasant, but, nevertheless, the more severe the better alternative. "Come out from among them."—*Paul.* "Separation, separation!"—*Moody.*

THE D. D. AND M. D.

There are many persons after whose names the above capitals are written. The word doctor is derived from a Latin verb of the second conjugation, *doceo*, to teach. The title, Doctor of Medicine, is conferred by medical colleges, and Doctor of Divinity, by the theological. It is silly and unchristian in both instances to cherish an undue vanity because of these titled distinctions. They are not in every case worthily bestowed. They may be in some instances an opprobrium. Some one has compared them to a quirl in a small dog's tail. This is extreme. A mule-driver once assumed the M. D., and the late Thos. Benton pronounced an individual a dirty dog who bore the D. D. The notorious Dr. Thompson, the steamer, called the acquirements of the M. D. "learned ignorance." A young disciple of his starting out professionally was over-elated. He sang out, "Hail Columbia, happy land. If I ain't a doctor I'll be———."

There are a great variety of M. D. schools. Many patients recover from their maladies under treatment quite diverse. Sometimes there may be more or less aid in the differing forms of treatment. Again the malady would run its course and terminate favorably without a doctor at all. In all cases there is in the system a force called technically, *vis medicatrix naturæ*, which if not overpowered, operates greatly in the patient's favor. In addition to this force often but little treatment is necessary. Patients often get too much at the hands of the M. D. His friends and sympathizers think, like protracted meeting conductors in dog days, if a little does good, a great deal will do more. A purgative diaphoretic, sudorific, blister, warm bath, etc., may, timely and judiciously used, turn the scale favorably. The M. D. is jealous of his own plan of healing. A flame may be extinguished by blowing, smothering, deluging, and other ways. So with disease.

The schools of the D. D. are also sectarian and diverse. Their handling of divine things may not be entirely similar. The sick in body and the sin-sick are seldom judges of what is best, but more commonly are subjects of bias. We must concede, in charity, that recoveries sometimes take place under differing treatment. Here is also a force, a spiritual *vis*, procceding from the Father and the Son, an anointing which is truth and no lie. Like the *vis medicatrix naturæ*, it should be well guarded. What could the doctors do without these forces in their aid?

Are the doctors then necessary? Yes. Some would say a necessary evil. Although differing, they may direct in some things which tend to salvation. The Spirit heals. Christ has opened a door of reconciliation and become intercessor. Freemasonry rejects that provision. Yet this order, and Odd-fellowship pretend to the rank and function of doctor. They pretend to teach saving truth, but dishonor him who is the Truth, the Way, the Life. They are, therefore, of their father the devil, else natural religion is saving and not revealed. If an M. D. had no saving qualification he would be execrable; If a D. D. had none he would be a pagan or a heathen. If a Mason, Odd-fellow or Mormon, has none he will be evidently, as the young steam doctor said, "damned." If this word is properly used any where, would it not apply here? QUAKER BOY.

I am well pleased with our position on the secret society question. Any organization that will ignore the name of Jesus in their lodge-prayer should make no claim to the Christian church. "He that denieth me before men, him will I deny before my Father and before his angels." I have been free from a desire to unite with any secret, oath-bound order since the abduction and murder of William Morgan in 1826, and was much confirmed in my freedom by the mysterious disappearing of Rev. Ensign P. Hill from the itinerant ranks of our annual conference. He had been a Mason of three degrees, and being convinced of the evils of Masonry, seceded, wrote a revelation of Masonry as far as he had gone in it; then took his manuscript, his horse and buggy, and left his family to go a few miles to make arrangements to have it published, and was never heard of afterwards, neither by his family nor by the Alleghenny annual conference. I heard his name called two successive years at the roll call of the conference; but no answer and no information, either from the members of the conference or his bereaved family. What is the rational conclusion?

This secret, with all others of like character, shall be fully revealed when God shall judge the secrets of men, by him whose name has been ignored in the lodge-prayer.—*Thomas W. Stephens in Wesleyan Methodist.*

MASONIC PROGRESS.

The committee on correspondence for the Masonic General Lodge of Rhode Island, refer "to non-affiliation," "as a great and alarming evil." If Masonry is a good institution, this is surely so, for at least four-fifths of those initiated, demit from the lodge. They say that "in former days the social element prevailed throughout the lodges and the heathen were thereby drawn to the lodge-room at every communication.

It is suggested that "each lodge hold three or four meetings each year at which the members with their families and some invited guests may be present. Let these meetings be provided with music, reading and if possible, speaking, with some slight refreshment at the expense of the lodge." "When this is done there will be created an influence for the lodge in the home circle."

So it is the influence of the "home circle" that takes Masons out of the lodge, and is the cause of this "great and alarming evil." The suggestion is certainly in the right direction if it only goes far enough. As a well-wisher to all Masons, I want to add: Let the proposed meetings be the *only* ones, and let the invitations be liberal in extent. We promise our Masonic friends that they shall not lack for speakers if they will invite some of the agents of the National Association. Why not have open and free discussion? H.

A CONVENTION OF CHURCHES.

[From the Wesleyan Methodist.]

A convention of the churches opposed to secret societies has been suggested, and we have received an able article written by Rev. C. R. Hunt, bearing upon the question of such a convention, and favoring the call. While all professedly Christian churches —to be true to the examples and teachings of Christ, whose followers they profess to be—should stand not only in relation of non-fellowship toward the whole lodge-system, but in pronounced Gospel antagonism in word and deed to the principle of secret darkness; it is a sad truth that many churches are ready to fellowship and sanction almost, if not quite, anything which may propose to identify itself with them, which can count on the list of names, or figure a few dollars in matters of finance. By this compromising course as practiced to-day, and as written on the stained pages of past church-history, the church of Christ has been stabbed again and again, to the very heart, in the house and at the altars of professed friendship. If Christ was here in person speaking his fearless words of truth, he would have occasion to make the ears of many of the popular churches of the day tingle with the reiteration of his burning words of rebuke: "It is written, my house shall be called a house of prayer, but ye have made it a den of theives." This possesses fearful truth as against the churches on whose altars are the blood spots of oppression still unwashed by tears of bitter heart-repentance.

There are many churches that have something like a just apprehension as to the paternity and character of organized secrecy. Fifteen or more denominations are committed against the lodge, with many individual churches in other denominations, and many churches that maintain no denominational relation. We see no reason why all these churches, seeing eye to eye on this vital issue which is coming more and more into prominence, cannot consistently and profitably meet, by their respective delegates, in one united season of prayer and counsel, as to the best means of ridding our lodge-ridden churches and our lodge-ridden land of the curse that threatens the subversion of every interest dear to us as citizens and Christians. Such a convention would serve to stimulate each other, and quicken zeal in the common war against the corrupt and corrupting secret counsels of the wicked, into whose associations as subservient to their aims and purposes so many very honest and well-intentioned people are ensnared. Should such a general council of churches be held, the Wesleyan Methodist connection should be fitly represented. While it is not to be expected that the anti-secret churches are to be harmonized in their

widely divergent doctrines, or that these differences are to be discussed, there is common ground of Gospel antagonism to organized secrecy on which all can stand and lock shields in a war of extermination against these unscriptural and anti-christian orders. It is time for the arousing of new zeal and courage in this conflict. Satan's commissioned lodge emissaries are busy strengthening as far as possible the legion of orders already born of darkness, and in bringing into being more as fast as some plausible pretext for their creation can be discovered. This Satan must of course come forth, transformed as some wonderful angel of light, in order to deceive, if possible the very elect. Out on this whole secret business at once and forever. Count us, and the people we represent, as on the advanced skirmish line of this reform, until the last secret den of darkness is opened out to the full sunlight of God's high noon of truth and salvation.

THE NATION NEEDS HER SONS.

Think not the days are over
When the nation needs her sons,
Tho' the fields are fair with clover
Where rusting lie the guns,
Tho' the bluebird twitters proudest,
O'er her nest in the cannon's mouth,
Where the din of war was loudest,
In the fair and suffering South.

While the mad'ning cup is lifted
To the lips of our cherished ones,
While it dooms the brave, the gifted,
The nation needs her sons.
While Utah's crime, inhuman,
Its course unheeded runs
O'er the breaking heart of woman,
The nation needs her sons.

While the whole world gazing on her,
Can see on her burnished shield
One stain on her sacred honor,
By our noonday glare revealed;
While she can pause, or falter,
While one brave deed she shuns,
From every hearth and altar
The nation calls her sons.

Tho' she smiles in pride and beauty,
Tho' great and fair she stands,
We still must pledge our duty,
True hearts and good right hands
The toils of peace must find us
As stanch as the shock of wars;
The sunshine must not blind us
To the glory of our stars.

—*American Reformer.*

THE G. A. R. AND THE CATHOLIC CHURCH.

[From the Catholic Review.]

In reference to the position of the Grand Army of the Republic, a Western correspondent sends us the following extract from the *Church Progress*, which shows the light in which Bishop Baltes regards it. It naturally suggests the question, Did General Rosecrans know of all the books of the Grand Army and did he submit them all to the Bishop whom he consulted, or are these books shown to Bishop Baltes wholly unauthorized? Are there two sets of books, one for the public and the other for the initiates?

"A member of the Grand Army of the Republic, some time ago, sent his books to the Right Rev. Bishop, doubts having risen if Catholics might be members of said society. The Right Rev. Bishop examined the books and wrote to him as follows: 'I do not believe that a man can be a good Catholic and a member of that society at the same time; that is, if he understands that the church forbids what that society asks of him. That society makes use of a Protestant Bible, which being the adulterated word of God is forbidden to Catholics. The society has a chaplain who recites prayers and performs other religious exercises; he is a layman and probably a Protestant. The Catholic church acknowledges no one as chaplain unless he be a priest and appointed by the bishop. One may as well assist at the religious exercises of a Protestant chaplain in the army or at a Protestant church, as at those performed by this chaplain. The society has a funeral service of its own performed by its chaplain. The Catholic church condemns such, unless it be performed by a priest approved by his bishop. The society has secrets, and every member has to call God to witness that he will keep these secrets, even when the member does not know what these secrets may be. Now, to call God to witness that you have done, or intend to do, something, whatever it may be, is taking an oath. The member, therefore, has to take an oath that he will keep secrets with the nature of which he is not acquainted. The Catholic church forbids this. In a form of goverment like ours especially, such a society is out of place altogether. No American freeman can, without degrading himself, swear off his liberty to use his judgment as he may see fit and swear it off to men whom he does not know, and whom God has never placed over him to be his guide. Such are some of the points I have fished out of these books, and they are, in my opinion, sufficient to keep all away from such societies.'"

CHEVALIER RAMSAY.

THE EASY ORIGIN OF MASONIC ANTIQUITY AND HIGHER DEGREES.

The Chevalier Ramsay was born at Ayr, in Scotland, in 1680, and in early life went to France, where he became the intimate friend and associate of the celebrated Fenelon. He is said to have been a man of most extensive erudition, and to have cultivated most of the known sciences. Being of a restless and ambitious disposition, he engaged in political intrigues, and particularly devoted himself to the cause of the exiled princes of the house of Stewart, and conceived the idea of making use of the Masonic association to subserve the interests of their party. With this end in view he endeavored to obviate the objections of the French noblesse to the mechanical origin of the institution, at which their pride revolted, by asserting that it arose in the Holy Land during the crusades as an act of chivalry. His theory was that the first Freemasons were a society of Knights, whose business it was to rebuild the churches which had been destroyed by the Saracens; that the infidels, with the view of preventing the execution of this pious design, sent emissaries among them, who, disguised as Christians, became confounded with the builders and paralyzed their efforts; that the Knights having discovered the existence of these spies, became in the future more careful, and instituted signs and words for the purpose of detection; that as many of their workmen were newly-converted Christians, they adopted symbolic ceremonies with the view of instructing their proselytes more readily in the new religion. Finally, the Saracens gaining the upper hand, the Knight-masons were compelled to abandon their original occupation; but being invited by the King of England to remove to his dominions, they had accepted the offer, and in this secure retreat devoted themselves to the cultivation and encouragement of architecture, sculpture, painting and music.

Ramsay, in 1728, tried to lay the foundation of this new, and, according to his idea, improved system of Masonry, and proposed to the Grand Lodge of England to substitute for the three ancient degrees, others of his own invention, but which he asserted had been practiced from time immemorial in the Lodge of St. Andrew at Edinborough. His views being rejected in London, he carried them to Paris, where his degrees were adopted, not indeed as a substitute for, but as an addition to, ancient Craft Masonry. These degrees became popular, and in a short time gave birth to numerous others on the continent of Europe, the splendor of the decorations, and the gorgeous manner in which the ceremonials were conducted, captivating the senses of the French.—*Hebrew Leader.*

LODGE AND LIQUOR AT ODDS.

Washington, July 31.—A singular contest is developing in this city between the liquor dealers and the Labor League. Several months ago the agents of the Knights of Labor followed the wagons of a large brewer named Henrich and carefully noted all saloons and restaurants that were served by Henrich with beer. A list of Henrich's customers thus secured was furnished the Labor Leagues and orders were issued to boycott all dealers who sell Henrich's beer. The opposition from the Labor League arises from the fact that Mr. Henrich purchased three kitchen stoves from a firm which does not employ union men, and placed them in new houses which are in course of construction. Henrich employs himself none but union men in his brewery. The liquor dealers having suffered some of this boycotting appealed to their association, which resulted in a conference of the two organizations. The Labor League demanded from Henrich the payment of $200 cash and a bond of $1,000 as security against any future patronage of persons boycotted by the League. A similar demand for cash and indemnity was demanded from the Liquor Dealers' Association. These demands were rejected, and now the liquor dealers are said to be arranging to boycott the Knights of Labor, the plan of operation being to stop handling liquors, cigars, and other articles sold in saloons and restaurants that are manufactured by firms employing union men.—*Inter Ocean.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXX.

LODGE AND SALOON.

"The politicians of late years have been playing a game of chess intent wholly upon the board, but never giving a thought to the table under the board. But the table was alive, the back of a people which began to stir, and in the twinkling of an eye chessboard and men went to the devil."

This vigorous paragraph from St. Beuve on the French Provisional government of 1848 is quoted partly because it contains a warning which American politicians would do well to heed, and partly because the last clause describes very exactly the feelings of many good people when Judge Dyer was ignominiously defeated and his Democratic rival elected to the gubernatorial chair.

The old nursery rhyme of Cock Robin is founded on a deep-seated principle of human nature. If even a pan of milk is overturned it is always consoling to know exactly who or what did the mischief. In obedience to this philosophic instinct of humanity we will now resolve ourselves into a coroner's jury and inquire into the cause of Judge Dyer's untimely political death.

Masonry never forgets or forgives. On one single occasion, years before, he had written a letter condemning the lodge. Lodge leaders remembered it, and silently and secretly they combined together to prevent his election. How did they do it? The answer is easy. They united with the liquor men, and on some slight pretext "bolted" to the Democratic side in just sufficient numbers to turn the scale. But even Judge Dyer never suspected the hidden hand of Masonry. His defeat was ascribed to liquor bribery, to the defection in the German vote, to any and every cause but the true one.

The lodge leaders took care that the blame should be thrown on the shoulders of the prohibitionists, and their ideas were reflected in leading Republican papers by such paragraphs as the following: "The utter uselessness of making concessions to prohibition fanaticism has been proved once more. As usual it has been a disturbing and disintegrating factor which has not strengthened the party but only brought upon it defeat and loss. It is too costly a folly to be again repeated."

The liquor men were of course jubilant, and with astonishing unanimity the very saloonists who were such strong Republicans at the previous election, now that victory had perched on the Democratic banners, made haste to doff their new political livery and veer round to the winning side: while behind them stood the lodge Judas smiling complacently at the clever way in which it had tricked the simple temperance folks, betraying them wholesale to their ancient enemy.

But out of the dead lion came forth honey. The W. C. T. U. had no idea of giving up the battle for a change of parties. The prohibitionists, sadder and wiser, fell into line and the work went on to the mingled anger and consternation of the saloon men who had reckoned securely on having things their own way. And now to have the cup of triumph dashed from their lips, as seemed eminently probable if the bill for submitting a prohibitory amendment to the people could be made to pass the Senate by a non-partisan vote the following winter, was certainly enough to warrant them in declaring, with many unnecessary expletives, that "these W. C. T. U. women never knew when they were beat."

Martin Treworthy heard the result of the election in grim silence, and did not even say to Nelson, "I told you so."

Stephen Howland, on his part, was astonished. He had been very sanguine regarding Judge Dyer's election, but he felt that the two old parties were coming closer and closer together every year. To be sure the Republicans retained something of their former moral superiority—the momentum generated by the sacrifices and sufferings of their early leaders. Corrupt and self-seeking as was the average politician of that party, now and then they put up a pure candidate, nor had the rank and file quite lost the memory of their first baptism in blood and tears as the party of liberty and moral progress.

Altogether it was a far more promising instrument to the lodge to make use of for the betrayal of the temperance cause than its Democratic rival, of whose reform promises, though it should charm never so wisely, all true reformers would ever remain reasonably shy.

Stephen Howland, about a week before the election, was much surprised to hear the Good Templar acquaintance previously mentioned allude in a doubtful way to the result of the contest, and remark that "he was sorry the Republicans had not put up a stronger ticket."

"It is a thousand times stronger in all that constitutes real strength than the ticket put up last year," responded Stephen, warmly. "Judge Dyer has got no tricks of the demagogue about him. He is a plain, honest man, and as such he ought to command the people's vote."

"Well, Col. Morrison said to me only yesterday—you know he is Republican and enough in politics to get an inside view of the way things are going—that Judge Dyer would never be elected. And he went on to tell how it was perilling the German vote; 'and besides,' says he, 'Dyer isn't personally a popular man.'"

Col. Morrison was one of the "bolters," willing to betray his party for the sake of the lodge, and the above is a very good specimen of the way in which he and other Masonic politicians worked against Judge Dyer—less by downright falsehoods than by vague insinuations which carried all the sting of positive charges. But it must not be supposed that Masonry defeated him under her own name. She hid behind the secret liquor leagues, but lent them her halls, animated their counsels, and did for them in brief precisely what she formerly did for the Southern Ku-Klux who hid their disguises in Masonic lodge-rooms, and whose exploits in burning school houses and killing defenseless negroes were really nothing but Masonic masquerades.

It has been computed that every saloon in the country must control on an average ten votes, which gives us two million saloon voters. Add to this the dark, silent, invisible factor of the secret lodge, and is it any wonder that pure men should be defeated at the polls and demagogism thrive as in a hot-bed? Yet many good people stand aghast at the idea of joining religion and politics, as if it might be like those chemical unions in which the composing elements are harmless enough when kept separate, but as soon as they come together develop explosive properties.

But is the union of the saloon and politics, or Masonry and politics, any less dangerous? Can the pulpit afford to keep silent regarding questions on which all the dramshops and gambling hells and secret lodges have their freely-expressed opinion?

CHAPTER XXXI.

A LIQUOR MOB.

The Jacksonville Legion was not a military company, as the reader may innocently imagine, but the name under which the liquor sellers of that city had banded together to prevent the passing of temperance laws and the execution of those already on the statute book. It was really a branch of a secret saloon association that could bribe and cajole and threaten and flatter the candidates of both parties; that always had delegates at the primaries and caucuses, and plenty of funds with which to corrupt public officials and defeat and betray prohibition measures. In fact the Legion was a power with capacities for mischief that far transcended the Order of the Red Mark.

Stephen Howland still continued to worry the liquor men and be the recipient of curses that he did not hear, and which would not have much troubled him if he had. But little as he suspected it his most formidable enemies were among his former Odd-fellow brethren. His defection was an unpardonable offense, an insult to the order. And considered in this light it is not strange that a very active desire to punish him for it in some way was developed in the breasts of many of the members? And what easier way to do this than through a Masonic understanding with his saloon foes?

The Jacksonville Legion was freely sprinkled with Masons and Odd-fellows of the Van Gilder type who had never borne very friendly feelings to the young lawyer, and now rather enjoyed the opportunity of hitting him in the dark. Stephen did not even know of the existence of the Jacksonville Legion, but he was soon to learn by disagreeable experience that liquor malevolence with the spur of lodge malice behind it is capable of desperate things.

Stephen was announced to speak one night on the pending Constitutional Amendment in the First Presbyterian church in Jacksonville. This church was very unpopular with the rum party for the advanced ground which its members took on prohibition, and also as being a gathering place for the W. C. T. U. So the trustees, shortly after the announcement, received an anonymous note from the Jacksonville Legion which read as follows:

SIRS:—*This is to inform you that if you let your church be used by that lying blatherskite of a temperance lawyer, Stephen Howland, to spout his injurious nonsense and defame better men than himself, we shall find ways and means to destroy the building.*

BY ORDER OF THE JACKSONVILLE LEGION.

The trustees quaked in their shoes, and with some reason, for it was not long since an attempt had been made to dynamite a temperance hotel. It would be just as easy to dynamite a church, and it was finally decided to hold the meeting in a public hall.

Stephen was not without a goodly share of phyical courage, but when he found on entering the place a crowd of irate whisky men filling up all the front seats next to the platform, he felt glad that the measure on which he was going to speak was such a one as to make it not incongruous, but on the contrary highly reasonable and proper that he should open his address with prayer.

The meeting was not entirely in the hands of the mob, and it was a positive inspiration to catch sight of Martin Treworthy in the audience—grim old hero of a hundred by-gone battles; and to meet Nelson Newhall's flashing eyes, that Stephen always said to himself had in them the look of a born leader; and see the calm, earnest faces of women that would any day dare a mob for the protection of their homes. But Stephen had put far from him the pride of fleshly confidence when he turned away from "the unfruitful works of darkness" at the call of the converted rumseller, Peter Snyder, and in an hour like this he felt that the eternal Jehovah himself must be his stronghold.

His prayer was audible to but few, the mob in front keeping up a perfect Babel of groans and hisses.

(*To be continued.*)

WAR HORRORS AT KHARTOUM.

The military correspondent of the *Daily News* at Dongola, sends another story of Gordon's death, told him by a Greek merchant:—

"My name is Rosti Penago. I kept some stores in Khartoum. I have lost all. The only reason the Mahdi's power is on the wane is because the people see that he, or rather his dervishes, spoil and plunder and carry off the women of the tribes. He will have difficulty in getting the tribes to follow him again.

"Gordon only went about the town of Khartoum on Friday. Stewart used to live in the old house in the square that Hicks lived in when he first arrived. No one lived in it when I left, nor did any one live in the Palace. The stench is too great. There are dead bodies in it; none were cleared away. Gordon's Coptic clerks were killed and left there. A fearful stench of putrid corpses pervades the whole atmosphere of Khartoum. The house you dwelt in, with other officers, over the postoffice, where are the drawings on the walls—your dining saloon—that now presents a horrible sight. It is strewed with corpses. For, you remember, there was a guard there over the stores. The guard ran from the gate after closing it, up to your dining-room. They were all massacred there. That poor old man, the Italian postmaster, was slain below.

"I was not at my house. I was with some Greeks—eight in all—near the mosque, when we heard a hideous uproar, as of men shouting and yelling, and of women wailing around about them on all sides. Nearer and nearer did this long-continued roar approach, swelling as it were. and now bursting close on our ears. Men with frightful gashes on their faces and limbs came flying by, and towards us women with torn garments and dishevelled hair, shrieking, screaming. I shall not forget that horrible din to the day of my death. 'We are lost! We are lost!' we cried. 'The place is taken!' But no one would tell us exactly what was the matter. We ran up to the top of the mosque and saw that the town was given up to massacre and bloodshed. We ran to a house, barricaded the doors and windows, went upstairs, shut ourselves in a room, and determined never to surrender, but die like Greeks; for we, mindful of our ancestors, fight to the last.

"Have you not asked me where Gordon Pasha was slain? You say everybody has said he was either killed on the court-yard steps of the palace, or outside, going to the Austrian Consul's house. They all lie! If you choose to believe them you may, it matters not to me. I am a respectable Greek merchant, not an Arab. You want the truth; I tell it to you. True, I did not see Gordon slain; but everybody in Khartoum knows where the event happened. An Arab rushed up stairs and shot him with a gun as he was reading the Bible. Another Arab cut off his head and put it on a spear; and so went forth into the city, carrying it and brandishing it on high. The Copts in the Palace, in the rooms below, were slaughtered at the same time.

"The Arabs came pouring in; they slew every man they could find; no mercy was shown to any one. There was no resistance. I don't think a hundred shots were fired by Egyptains or blacks. Men ran in and shut themselves up in houses; but doors were burst open, and spearing, cutting and slashing went on bravely in the streets, in the Market Square, in the bazaars. It was a horrible scene, this bazaar, afterwards. I went through it. Gay curtains, crimson curtains, and orange-stripped, golden-edged satins, silks, and muslins, lay smeared and splashed with blood; everything was upset and strewed about and trampled on. Everywhere was the wildest disorder. You know how narrow it was and how it winds. One corner was so full of corpses and dying that we could not get by. I had my hands tied, and I fell several times in the road slippery with blood. The havoc went on till eight o'clock. Then Mahomet Achmet sent over word from Omdurman that Allah had revealed to him that the slaughter must cease. We were told this. It was shouted about the streets, and those that were still hidden were bidden to come forth. Of forty-two Greeks only eight escaped. There were ten Jews; these were killed, I think.

"Gordon's head I saw on a spear. It was taken over to Omdurman, and shown to Mahomet Achmet. It was laid before him. A grim, savage smile passed over his face. He gazed long at the countenance of his late enemy. 'God be praised!' he cried, can 'this be his?' He did not express anger at Gordon's death, as you say has been reported—he made merry at his death when it was told him. The head was then borne away, and men plucked the hair out of his head and beard, and spat in his face. His body was cut up into little pieces. This was his end!"

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which summed up is a fashionable church.—*M. E. Bishop, R. S. Foster.*

—A revised version of the Scriptures in French is now in course of publication at Neuchatel. The work is under the direction of a committee presided over by Professor Godet the eminent commentator.

—The London *Christian World* says: "A goodly number of Mr. Moody's English friends will visit Northfield, the evangelist's home in America, in order to be present at the ten days' conference, to be held there during the month of August."

—Some unknown friend of the American Bible Society has recently shown his interest in its work by sending to its correspondent at St. Petersburg, an envelope bearing simply the address: "To the American Bible Society, God bless its work!" which contained seventy-five rubles, or an equivalent of $37.50.

REFORM NEWS.

MISSOURI'S MISERY.

VERNON, WIS.

While attending the United Presbyterian General Assembly at Topeka, I had a kind invitation to visit an old-time friend at Kingsville, Mo. On my arrival I learned that the Rev. Dr. Wood of Kansas City, presiding elder of the M. E. church South, etc., was billed for a lecture in the place that very night: subject, "Freemasonry," I gladly accepted a free seat in the Christian church, which was opened for aforesaid purpose. In due time our lecturer appeared, a fine-looking, oily-tongued gentleman.

To the readers of the *Cynosure* it is hardly necessary to review his eulogy. It was the same old story "of injured innocence and intolerant enemies; of no antagonism to Christianity, but rather an unfolding of its highest principles of universal brotherhood," etc. He did not deny, as some do, that it is a religion; but on the contrary emphasized the fact. He also made special efforts to mystify his hearers with regard to its anti-Christian character, by quoting the

blasphemous mimicry of the third degree where the words, "lion of the tribe of Judah" occur, to prove that Christ is not excluded.

He also referred, with a wondrous show of wisdom to the symbolic number *three*, which is so prominent in Masonry, and with evident feeling of triumph, said, "Here is a plain acknowledgement of the Trinity." He was equally bland and subtle on other points, saying, e. g., that "the Jew could and does refer all this to their *coming Messiah*."

In the mean time I had agreed to preach in the U. P., church on the coming Sabbath. I now determined to use the evening service in refuting, to the best of my ability, this man of two religions. The next day announcement was made accordingly. When the time came I was greeted with a good audience, some of them Masons, no doubt curious to know what could be said against such a fair showing. I had the best of attention for about an hour and a half, during which I endeavored to probe the sophistry and unveil the monster, which the speaker had used every art to conceal.

Now for a few reflections:

1. It is a most sorry sight to see a minister of the Gospel turn aside from the work to which he has been set apart, to laud and proclaim another gospel which is uot another.

If Masonry is a religion, it is either Christian or anti-christian. If it is Christian, then every man, woman and child has a right to all its mysteries and blessings without the bar of secrecy. If it is anti-christian, (and there is no question as to that) then not only every Christian, but every lover of the common principles of morality, should arise, and with one heart and one mind oppose this godless, because Christless, system to the death.

2. No doubt this D. D. has often been just as elequent in defence of Christianity, as he was ou this occasion of Masonry. But how are his hoodwinked hearers to know which of these rival systems he has been commissioned to advocate, and if Masonry is equal, or superior to Christianity, as would seem from his lecture, what becomes of the "one Lord and the one faith?" Christ and Christianity admit of no rivals. When the trumpet thus gives an uncertain sound, why should it be thought strange that the churches are asleep, and that infidelity holds high carnival in the land.

3. Just here lies the secret of the imbecility of Christendom; it is divided not only outwardly but inwardly. We do not all speak the same thing. Two ministers meet at Kiugsville, and one is constrained to spend the greater part of his time there in confuting what the other has said. "Bah!" says the skeptic, "these men cannot both be led by the Spirit; it will be time enough for us to consider the question of salvation when Christians can agree." Although this reasoning is false, yet who will not say, that in this way untold evil is done, and untold power wasted. And is there no remedy for all this unutterable coufusiou in church and State?

There is only one hope, but that is blessed and all-sufficient. "The Lord Jesus shall be revealed from heaven iu flaming fire taking vengeance on all them that kuow not God and who obey not the Gospel." Only the day of the Lord will bring about the restitution of all things, and usher in the dispensation of the fulness of times. J. B. Galloway.

A GOOD MEETING IN MISSISSIPPI.

Columbus, Miss., Aug. 10, 1885.

The Convention of the Associated Churches of Christ which met at the Brownlee Chapel, July 31st was one of deep interest. The addressess were decided, pointed, and of such variety as commanded attention. It was very gratifying to hear one after another relate how he had been solicited to join secret societies but had refused and why he was opposed to them. A marked increase in the knowledge of the evils of secret orders and determination to stand up against them and trust in the overruling and protecting hand of Providence, was observable during the discussion. One of the speakers graphically illustrated the power of God by relating how he and a number of others had been protected when his house was blown from over them and the timbers hurled in every direction around them, leaving them all unhurt. He showed very forcibly the folly of trusting in secret orders for support and aid when we have such a God in whom we may trust. He alluded to the promise, "Trust in the Lord, and do good and verily thou shalt be fed," and proved that there is no necessity for trusting in secret orders for support for the short time we have to stay in this world: but to be ready for the long, long eternity is our chief concern. Another speaker asserted his belief that the Lord would blow away the secret orders as chaff before the wind.

A sketch was given by another of his knowledge of a colored preacher who wanted money and organized several secret societies in order to replenish his pocket-book. He charged one dollar for initiation and took in ten dollars in one night at one place, $50 at another, and $40 at another. During the ceremong of initiation at one place, a boy became frightcned and called on the Lord for help. The leader told him the Lord had nothing to do with it; that he run that concern himself; and afterwards that boy or another one, was killed at the time of a general fright. This preacher went on swindling the people in diffcrent States through secret orders, until he was tried for embezzling their money entrusted to his care and sent to the penitentiary.

The following preamble and resolutions were adopted by the convention:

Whereas, There is great effort made by seeret orders to rule the people of the South; and

Whereas, Many have not had the opportunity to inform themselves of their evil tendencies; and

Whereas, Secret orders are receiving from many the love, the time and the money which should be given to the church of God, therefore

Resolved, That we the Convention of the Associated Churches of Christ do heartily approve of the efforts made by the National Christian Association to extend the reform work throughout the country and in particular to send a special lecturer south.

Resolved, That we bid God-speed to all the workers in the anti-secret reform and ask their prayers for a blessing upon the work of the Associated Churches of Christ.

M. A. F. Tapley.

CORRESPONDENCE.

THE MEMPHIS COLORED KU-KLUX.

Washington, D. C.

Memphis, Tenn., August 5.—No. 12 Dean avenue, the residence of the Rev. R. N. Countee, colored, pastor of the Tabernable Baptist church and manager of *The Living Way*, was suddenly surrounded yesterday by about two hundred masked negroes, who fired volley after volley of bullets into the building. Loud calls were made for the presence of Mr. Countee, but he failed to appear. The negro porter fired his pistol at the mob and managed to escape. Countee has been a member of one of the colored secret societies, but resigned and began denouncing them. The members of these societies take an oath not to divulge the secrets on penalty of having their scalps removed and their brains exposed to the eye of the scorching sun. Countee is said to have made himself liable to this rule.—*Dispatch to Washington Star.*

The murderous despotism of the secret orders is well illustrated by the above. Those of the colored people are no exception, nor is there any class that has been so thoroughly demoralized and defrauded by them. Nor is it strange that a people but just emerged from the bondage of slavery and still bound by the fetters of ignorance should follow the example of so many who claim to be "the superior race." If secret societies were good for the white man they could not, it was believed, be bad for the negro, and if this superior race had devised societies with death penalties, it was surely not improper for colored men to have societies with like penalties and that such penalties should be inflicted. What wonder that ignorant people should thus reason, and be astonished to find that they had committed a crime in executing the penealties of an institution "founded by King Solomon, patronized by the Saints John, and the great and good of all ages." The intelligent men, and especially the ministers of religion, who have lent their influence to this system of wickedness, are the men who of all others are responsible for this and similar outrages against personal rights and public decency.

There are professed Christian ministers in this city who have, like this colored pastor, sworn to conceal the crimes of their brother Masons under penalty of having "their skulls smote off and their brains exposed to the scorching rays of the sun." They, too, like this brave colored brother, have discovered the folly and sin of their unholy covenants, but unlike him they lack the courage of their convictions and fear men more than their Maker whom they profess to serve. Nay more; they "hate him that rebuketh in the gate. They abhor him that speaketh uprightly." They plead their "covenant with death and their argument with hell," as their justification for silence, if not of active co-operation in wickedness; and thus "judgment is turned away backwards, and justice standeth afar off, for truth is fallen in the street and equity cannot enter. Yea, truth faileth, and he that departeth from evil worketh himself a prey." And the Lord sees it now, as he saw it then, and it displeases him.

H. H. Hinman.

ACKNOWLEDGMENT FROM MISSISSIPPI.

Columbus, Miss.

Editor Cynosure:—The donations from the North have been a substantial aid to our work. Our thanks are especially due just now to Sisters Cook and Cheeney and the Chicago Anti-secrecy Christian Band of Hope for recent donations. To them and to all others who have aided us, I would say we are very grateful to you. The Bibles, hymn books, and reform literature were gladly received. The wall tents were especially acceptable. The dry goods always find a place. Our hands are full to overflowing with work and the fields are white to the harvest. I ask an interest in the prayers of all God's people for us, our families, and our work. I believe that God has great blessings in store for this part of his vineyard, but pray that he may send those blessings now. We are in a field where there is great need of work, and we love God's work and the spirit is still willing. Our hope is in God. M. A. F. Tapley.

MISSION WORK IN KENTUCKY.

A LETTER FROM JOHN G. FEE TO A FRIEND.

Dear Bro:—I make to your letter a public reply, because it is a representative letter—represeuts the attitude of many, even good men, who are ready to help on certain conditions.

You say, "If the school and church at Camp Nelson is to be on such a basis that it cannot receive aid from, and be under the care of the American Missionary Association, as long as that may be needed, I should not feel free to work to secure funds for it, gladly as I will do so, if it is not so restricted. At least it should not be tied up in its charter any more than is Berea College."

In reply let me say:

1. Your kind manner led me to hope that you would be ready to help in any confessedly good work, even if in the work, we did not cast out devils in your name—I mean in the name of your association,

2. The charter of the academy at Camp Nelson is not "tied up," any more than the charter of Berea College is; it is exactly like it; the one was taken from the other. One of the by-laws of Berea College declares, "This institution shall be under an influence strictly Christian; and as such opposed to sectarianism, slave-holding, caste, and every other wrong institution or practice."

An explanatory note, passed as a resolution by the convention that adopted the constitution and by-laws of Berea College, declares that "to be anti-sectarian is to oppose every thing that causes schism in the body of Christ." Thus Berea College and Camp Nelson Academy are not only alike in their charters, but both as thorouhgly committed against sectarianism as against slave-holding or caste.

Also, each school in official acts, has declared itself not only anti-sectarian, but also "undenominational:" not only opposed to that which divides the body of Christ, but also to names that mark divisions, and serve as reminders of these divisions.

3. The church and school, both at Berea and Camp Nelson, were planted before the American Missionary Association did any educational work; and before that Association took its "uew departure"—became the organ of a denomination.

Before the war that Association was not the organ of any denomination, but was simply the agency of funds given for certain righteous ends. Since the war the Association has, avowedly, become the organ of the Congregational denomination, pushing in the South the particular polity of that denomination.

That polity may be as good or better than some other polities; but we do not care to make a party on any polity or doctrine, but simply to gather together those who are in Christ.

Also, the school at Camp Nelson has its constitution, its board of trustees, and a charter from the State Legislature. Why, then, should it be under the "care" of the American Missionary Association, or under the care of the Mission Board of any denomination. Also, if the school at Camp Nelson shall adhere to its original protest against denominationalism, and refuse to bid Godspeed to the denominational work of the American Missionary Association, or the denominational work of any other association, who has any cause to complain?

Many generous-hearted men, contribute to our work, and do not demand that as a condition of their aid we work under the "care" of the mission boards of their denominations, and you ought not so to demand. If we can, with the aid of liberal-minded men, build up schools and churches in this feeble and distracted South, which schools and churches shall be undenominational, the common home of all true Christians in the locality, who should complain or withhold necessary means?

We need help—sorely need help—but cannot take it at the price of being regarded as the child of or under the care of any denomination. Two hundred dollars, added to what is now pledged, would enable us now to complete an important building for school purposes, in Camp Nelson, Ky. The building is enclosed but not completed. We will not go in debt even two hundred dollars, unpledged. The building, then, much as we need it, must stand, for a time, by

its uncompleted state a testimony against denominational folly—the folly that refuses help unless "you adopt our pattern," "our faith and order," "cast out devils in our name." John G. Fee.

LOCATING AN INDIAN MISSION.

Twin Brooks, Dakota.

Editor Christian Cynosure:—On the morning of August 7th, as I came from the P. O., Rev. L. J. Hauge proposed that we take a trip over to the Yellow Banks, a small stream in Stockholm township, called by the Indians, "Brown Earth," and look up a locality for the prospective Indian Mission School and Home which the Young People's Missionary Association contemplates founding.

Accompanied by W. E. Early, a medical student, we started out on foot, it being impossible to get a team in the harvest time, and going directly south one and a half miles we came to Judge Abbott's spring where we refreshed ourselves by drinking of the best water in eastern Dakota, and then on over the beautiful prairies, until we met Bro. Fred Case, who kindly gave us a quantity of delicious cherries which we disposed of while enjoying a rest.

On again over some rugged hills (our route lay along the eastern slope of the coteaux), and occasionally gazing off to the east where we could see across the most beautiful valley to be found anywhere in the West, until we reached the Yellow Banks creek, which runs rapidly through a beautiful strip of timber comprising ash, oak, elm, bass-wood, cotton-wood, etc., and then climbing a very steep hill, we arrived at the house of Rev. O. S. Case, where we were soon gathered around a table bounteously spread with the good things of God's earth, and the dinner hour was spent very pleasantly indeed, with wholesome conversation on missionary work among the Indians.

Dinner over, Bro. Case accompanied us about one mile to show us a farm owned by Mr. John Soule, an Indian of the Sioux nation, which we rambled over until we reached the Yellow Banks again, where we seated ourselves on a bank about seventy-five feet high, where we talked over the prospect of obtaining the land we were looking over, and also the probable good that might be expected from such a school and home as is talked of being established here. We did not see Mr. Soule, but Bro. Case assured us of getting the land, if we concluded to locate the mission here, where there are many advantages.

We went down to the creek where we found a beautiful spring whose waters are made peculiar in taste by the mixture of sulphate of iron, as Bro. Hauge decided. After reviewing the situation we were satisfied that we need look no farther. Yours, in the cause of missions, C. E. Walker,
(*Pastor U. B. church.*)

WHERE ARE WE DRIFTING?

A hundred years ago human slavery was considered a divine institution. Fifty years ago the civilized world said that it was doubtful. Twenty-five years ago it was considered unendurable and was banished from our land by the blood and treasure of our beloved sons. The prince and power of the air having failed in making this "land of the free and home of the brave" the home of human slavery, he has been enabled to set in motion a plan as much more destructive as the brightest mind in the land can picture: as much worse as soul-slavery is worse than human slavery. Now for the church, the country, and for our soul's sake *we must consider* the soul-bondage of the present day. Satan has got some of our choicest citizens to bow the knee to Baal, or in other words forswear themselves, thereby getting the poison of asps under their tongues as taught in Rom. 3: 13: doing what King Ahab wanted Naboth to do; or what a Jewish servant who preferred to remain with his former master, he must have his ears bored through, thus reminding us of the man who violates our Saviour's command, "Thou shalt not forswear thyself." This person has his conscience as certainly bored as the other his ear, by his violation of God's law.

Hence we see why some of our respectable townsmen can tell a lie and hold themselves in readiness to swear to it; as, for instance, Esq. Minard. of Kirkland, last spring declared that he would make oath that the reason why I opposed the Masons was because I undertook to join them and they blackballed me. The statement being so often made by others of that clan in other places, I had to quash it by tendering them $25 for the affidavits to prove the story. They then changed their course, as vipers generally do when drawn out of their holes, as demonstrated by their threats respecting my life if out after dark.

May God help in showing forth the man of sin until our land is rid of this rule, which is neither in justice, mercy or truth. M. L. Worcester.

PITH AND POINT.

A LIST COMING FROM KANSAS.

"The Lord is my Shepherd I shall not want." Praise his name. He gives me grace to endure all things; and that includes the power of the secret empire. The Lord gives me power to oppose it with all my might, as I think it is of the devil, who is the enemy of our souls and the opposer of all true religion. I know the *Cynosure* is of the Lord and I love it, and hand it to my neighbors to read. I expect to do all I can for its advancement and circulation. I think I will send you a list of subscribers soon. I will also say to all the pilgrims, here is a good place to get cheap homes. We want this country filled up with good, solid Christian men and women. I will give any information desired.—M. R. Becktel, *Macksville, Stafford county, Kansas.*

THEY ARE NOT THERE.

I want to say to Elder Nathan Callender, that God's children *do not* "chew the cud," as he seems to intimate in his last article in the *Cynosure*; nor do they "burn incense" to Baal, and thus poison God's free air with the fumes of tobacco; neither are they found in the secret lodges; for the light that shines makes manifest, so that it is impossible for any one to fellowship darkness and yet remain a Bible-Christian; nor can they be found in churches where evil and wickedness is practiced, winked at an covered up. Branches in the living Vine *cannot do such things.*—R. Canning, *Galva, Ill.*

ILL-FITTING LODGE YOKE.

I have been receiving your paper and with pleasure reading its columns. I am certainly in full sympathy with the object of your publication and gratetul for the privilege of having it in my family. My wife last night spoke of its value and wished each copy might be preserved and bound. Surely it would make a volume of valuable reading. I never felt at liberty to join the Masonic order, though often requested to do so, but believed that it was no place for me as a Christian, and while being initiated into the temperance organizations, and wearing their regalia I have felt condemned and ashamed. You have my full sympathy in your work and prayers that good—as I believe it will—may result from your labors.—F. G. Cortland, *High Point, N. C.*

Bible Lessons.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON IX, Aug. 30, 1885.—The story of Naboth. 1 Kings 21: 4-19.

GOLDEN TEXT.—Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings 21: 20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Highhanded wrong is never permitted without a purpose of ultimate good, though we may not discern it at the time.* vs. 4–14. The childish weakness of Ahab and Jezebel's strength of wickedness are here so dramatically contrasted that a reader of Shakespeare is at once reminded of Lady Macbeth urging on her weak husband to the deed of blood from which his better nature revolts. Ahab does not inquire how she is going to fulfil her promise, though he knows very well there can be but one way. She writes letters in his name and seals them with his seal, but Ahab flatters himself that because he is only a silent partner in the crime he can escape the guilt of it. So a man who leases his premises to a saloonist may imagine that as he does not directly participate in the traffic he is innocent of the blood of its victims. Yet the man who stands behind the bar and actually sells the rum may be less guilty in the sight of heaven than he. Jezebel's command is obeyed to the letter. Not one of the Israelitish nobles charged with this nefarious business has the manliness or the courage to protest. Here we see Baal worship bringing forth its natural fruits—cruelty, treachery, murder. It has sapped all public and private honor, all sense of official integrity. To all this is added hypocrisy. The foul deed is done in the name of religion and under the guise of a solemn fast. False worships often simulate the true, but it is always for the purpose of compassing their own vile ends. The crime of Ahab and Jezebel overthrew their dynasty in the succeeding generation. Wickedness works its own ruin. The vices and wickedness of kings hasten the day of republican freedom. It was the crimes of the Romish hierarchy that inspired Luther and Savanarola. The murder of Morgan has worked infinite good by disclosing the real nature of Freemasonry. The outrages of the liquor party strengthen the hands of temperance advocates, and every outburst of evil shortens the reign of iniquity.

2. *The wrongdoer must meet the Elijah of his own accusing conscience.* vs. 15–20. Capitalists who give starvation wages, speculators who make "corners" in the necessaries of life, rumsellers who take the drunkard's money and give him poison and death, lodge leaders who take three dollars and give back one—these are all Ahabs who want Naboth's vineyard, and get it. The world does not see the Nemesis waiting at their gates. Elijah does not mention Jezebel. The whole guilt of the transaction he lays on Ahab's shoulders. This is just. He was king and might have prevented the deed if he would. A Jezebel may incite and stir up the evil passions of an Ahab, but she is powerless to create an Ahab. "Thou hast sold thyself." A sinner's bondage is voluntary. When sold to the devil we are always self-sold.

LIGHT FROM THE WORD.

To what state does Baal worship bring men? Rom. 1: 29–31. Why are we commanded not to fret because of evil doers? Ps. 68: 5.; Rom. 12: 19; Rev. 19: 11. Does the Bible everywhere represent the sinner as selling himself to do evil? Isa. 50: 1; Rev. 7: 14.

After the events of the last lesson, Elijah seems to have retired from public notice in Israel for several years. Perhaps the king and queen thought they were rid of him forever. But their expectation was vain. Ahab, king of Israel, having successfully resisted two invasions of his land by the king of Syria, employed the interval of peace which followed in attending to affairs at home. Among other projects, he conceived the idea of enlarging the grounds of his royal palace at Jezreel, by purchasing a vineyard which adjoined them on the east, and turning it into a garden. This incident, unimportant in itself, is narrated because it was the immediate cause of the fall of the house of Ahab, and the great political and religious revolution which followed.—*Todd.*

Naboth refused to sell the vineyard because it was the "inheritance of his fathers." He refused (1) because he had as good a right to what he possessed as any king. (2) On religious grounds, because the sale of a paternal inheritance was forbidden in the law (Lev. 25: 23–28; Num. 36: 7 *seq.*) *i. e.*, he was forbidden to sell it permanently out of the family. He was, therefore, not merely at liberty as a personal right to refuse the king's proposal, but bound by the commandment of God.—*Keil.*

"And he laid him down upon his bed." Such an open manifestation of ill-temper is thoroughly characteristic of an Oriental king.—*Cook.* It accords with Homers' representation even of the Grcek heroes. They cry like children when they are in trouble; they rend their garments, and roll themselves in the dust in a way that we would deem utterly extravagant.—*Taylor Lewis.*

"Proclaim a fast." As was customary in the event of national calamities (Joel 1: 14), after great sins (1 Sam. 7: 6; Joel 2: 12), or for the turning away of apprehended misfortune (2 Chron. 20: 3). It was not merely to furnish occasion for the procedure against Naboth (Thenius) but rather "to publish the fact that a grievous fault was resting upon the city, which must be expiated."—*Keil.*

"Set Naboth on high."—Bring him before the people for trial. Put him in a conspicuous place, as a criminal is placed before the court.

'And set two men." They were to find two men who were willing to perjure themselves. According to Deut. 17: 6 and 19: 15, every crime punishable by death must be testified to by at least two witnesses, who also must at the stoning make the beginning.—*Lange.*

"Sons of Belial." Belial is not to be regarded as a proper name in the Old Testament. Its meaning is worthlessness, recklessness. "Sons of Belial" means simply worthless, lawless fellows. In the New Testament, Belial stands for Satan.—*Smith's Bible Dict.*

"Thou didst blaspheme God." Jezebel did not believe in God, but Naboth did, and was an acknowledged servant of God (see under verse 4), and the people were nominally living under the law of Jehovah. Jezebel made use of this fact, and would seem unusually favorable to the God of Israel in executing the law against those who spoke evil of the true God.

"That he may die." It appears from 2 Kings 9: 26, that Naboth's sons were put to death at the same time. This was forbidden by the law (Deut. 24: 16); but the practice of all the surrounding nations, however, was the very opposite of this, and Jezebel availed herself of the fact, in order to remove Naboth's heirs out of the way. According to still prevailing Oriental usage, the property of a criminal reverts to the crown, certain portions excepted, which are the perquisites of the executioner; and this is easier done when the law of inheritance has no chance to come into play.—*Van Lennep.*

"Which he refused to give thee for money." There is a proud, malicious triumph in these words. "He refused, simple fool, to sell it. Now thou canst have it for nothing. I have discovered a better plan than buying it."—*Pulpit Com.*

"In the place where dogs licked the blood of Naboth shall dogs lick thy blood." The repentance of Ahab having secured him immunity from this sentence, his subsequent folly and sin (chap. 22: 27) nevertheless brought down upon him a judgment of God strikingly similar, as we might expect it would be, to that originally denounced against him, which was now reserved for his son. In other words, the prophecy was fulfilled to the letter in the person of his son, but it had a secondary fulfilment in its spirit on himself.—*Pulpit Com.* The same retribution also fell on Jezebel (2 Kings 9: 30–35), for her crime was greater even than Ahab's. At her door lies the real sin of the murder. The hands that accomplished it were not so guilty as the heart that suggested it and the mind that planned it. Ahab broke the tenth, Jezebel the sixth, eighth, ninth and tenth commandments. Covetousness, false witness, murder, confiscation, she stands convicted of them all.—*Pulpit Com.*

A WARM COMMENDATION

from a Southern minister, Rev. Wm. Riedel, publisher of the *Investigator*, Stewartsville, Missouri:

We were exceeding glad to see the *Christian Cynosure* again. We well remember the time when the office of the brave little *Cynosure*, under Messrs. E. A. Cook & Co., as publishers, was destroyed by the great fire in Chicago, on Sunday night and Monday, the 9th of October, 1871. At that time the entire office material of the *Cynosure* and almost the entire stock of valuable books was gone, and nothing was left but God and his truth, and the confidence of the publishers, first of all in the Almighty, and then in thousands of earnest men and women, who had stood by the *Cynosure* in its struggling infancy, and who no doubt stand by it still in the good and great work which it is doing up to this day and which it will continue to do as long as it will have to be done.

To-day the *Christian Cynosure* again comes to us as a large and greatly improved sixteen-page weekly. It has now nearly completed its seventeenth year. We will take this opportunity to call the attention of all our readers to it, the members of the Masonic fraternity not excepted. The *Christian Cynosure* is the national representative of the movement to "withstand, expose and remove" the secret lodges. As such it is able to present a most attractive list of contributors, embracing some of the ablest writers on Christian reform topics in over twenty denominations. The *Cynosure* has been known for over sixteen years as one of the most radical and uncompromising defenders of Christianity against the error of false religious systems, especially those now organized and powerful in the secret lodges of America.

The *Cynosure* is a welcome family paper in thousands of homes, having a choice family department, temperance, religious and secular news, farm notes, editorial notes on current events, literary reviews etc.

The editors are ably assisted by the lecturers and agents of the National Christian Association and its auxiliaries. They are doing a good work. Their paper ought to be well patronized. Besides the thoroughly evangelical tone and spirit of the *Cynosure* commend it to the respect and sympathy of every true friend and lover of our common Zion. The subscription price for the paper is $2 per year; if paid strictly in advance, only $1.50. Send for it by addressing the *Christian Cynosure*, No. 221 West Madison street, Chicago, Ill.

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BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

Other Local Churches

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mohile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
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Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

Presidental candidates:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

Adopted at Chicago, June 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

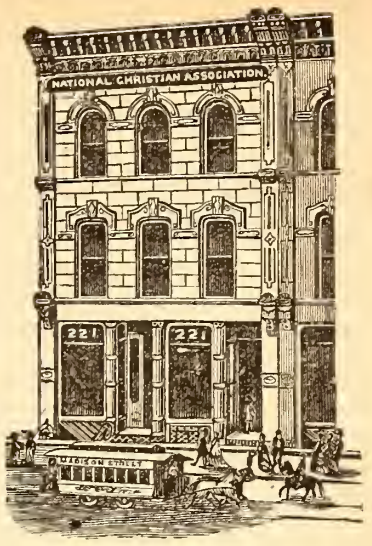
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

The National Convention.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 20, 1885.

A GENERAL EVANGELICAL CONVENTION.

We hope no reader failed to read and reflect on Rev. Halleck Floyd's letter in the last *Cynosure*, nor omit the excellent editorial from the *Wesleyan* on another page.

The National Board of Directors recommended a General Convention of churches, and at Hartsville, Ind., an able committee: Rev. Halleck Floyd, Dr. L. Davis, and Rev. Z. McNew, to consult with like committees on the subject.

Will our readers take this subject under consideration at once? Autumn, with its long evenings, will soon be here, and the proposed convention should be held as early as possible. Where and what shall it be? The *Cynosure* is open for answers. A convention at Chicago in 1851, "to divorce American missions from American slavery," accomplished its work so well that in three years scarce a slaveholding church in the whole South received aid from the American Home Missionary Society, and the national Republican party was organized five years later, and soon put all other political parties into a dead minority. Two-thirds of the entire American people are in heart opposed to secret socicties. Once enlightened on the subject the masses will never go back, the whole weight of argument being against the organized deism and despotism of the secret orders.

KU-KLUX RAID IN MEMPHIS.

One week after the colored Odd-fellows of Memphis, Tennessee, had summoned Rev. R. N. Countee, pastor of the Tabernacle Baptist church and managing editor of the *Living Way*, to trial for denouncing their immoralities, they attempted his assassination. Last week we printed the charges and Mr. Countee's reply. They were dated Tuesday, July 28th; on the ncxt Tuesday night the assault was made, which is described in the following dispatch, slightly abridged, to the St. Louis *Globe-Democrat:*

Memphis, Aug. 4.—At three o'clock this morning a body of masked and disguised men went to the residence of R. N. Countee, the colored pastor of the Tabernacle Baptist church on Dean Avenue, and surrounded the house. The crowd were negroes, and they demanded that he should "Come out o' dat house, you miserable sinner; you'se wanted by your betters." Countee heard the command but did not obey. Instead, he opened fire with a six-shooter. The shooting from within was returned by the party on the outside, who numbered about thirty and were armed with shotguns and pistols. During the firing Countee rushed from the front entrance of his house, broke through the few assailants there and ran down the street. He was fired upon but escaped unhurt. The masked mob then left, and when the police reached the place there was nothing to indicate any disturbance but the perforated dwelling of the minister. The cause of all this was the action of Countee who was formerly a member of the Grand United Order of Odd-fellows. He recently spoke against that and all other secret societies, and last Sunday announced his intention to reveal the secrets of the order. He was abetted by W. A. Brinkley and B. A. Imes, two other colored ministers, Baptist and Congregational. The threats of the lodge led to a postponement, as the pastors feared a bloody riot had the meeting proceeded. The colored population is all worked up against the three ministers, and there is no doubt but what they will be compelled to leave Memphis.

A distinguished and learned gentleman who has not spoken publicly against the lodge, said lately: "The grand difficulty is to get the minds of the American people turned towards it." One almost wishes that "the Lord would permit the Masons to do some dreadful things," as he did the slave holders. Thirty masked men, armed with shotguns and revolvers, attacking and riddling a minister's house because he leaves and speaks against secret orders, may pass for "a dreadful thing" in the absence of worse. But there will be worse. "The system includes the spirit of murder and every crime this side," said Dr. Norris of Birmingham, Iowa; and thanks be to God, colored people are now reckoned and vote as men.

THE DEVIL'S MASTERPIECE.

CORRUPTIO OPTIMI PESSIMA.

"Thus all things prove the adage just,
A good thing spoiled corrupts to worst."

We have received for notice a wonderful book, a volume of 832 pages, entitled "Fifty Years in the Church of Rome," by Rev. Charles Chiniquy, St. Anne, Kankakee county, Illinois. The author is the well known ex-Catholic priest, lecturer, leader of a colony of French Canadian Catholics, settled years ago and now prospering in Kankakee county.

Mr. Chiniquy writes with uncommon force, and gives the names of persons, and the dates and circumstances of his facts; so that his narrative can be overthrown if untrue. He claims to prove that popery is a conspiracy against American principles and institutions, and that Romish priests aided and abetted the slavery rebellion and were the real assassins of President Lincoln, and sustains his theory by a formidable array of facts and quotations which cannot fail to make a profound impression where his book is read, which it is likely to be extensively.

He states that Mr. Lincoln was his lawyer, and cleared him in Urbana, Ill., in 1856, from a malicious prosecution set on by Romish priests because he had forsaken and opposed the Romish church.

Of course such facts can be disproved or confirmed by court records, and his narrative is full of such, giving it the air of a horrible drama proved true by names and dates, in which President Lincoln bears a prominent part and is claimed as a chief authority, and Booth, Surrat, Wirtz, etc., figure conspicuously.

But the book is written more in the style of romance than reality, especially the chapter on the confessional: and, singularly enough, it is dedicated to Freemasons, Romish priests, and others, and Mr. Chiniquy warmly defends secret lodges as his champions against the pope, which we can only account for by the mental confusion caused by his twenty-five years administration of a system, once a holy church, but corrupted into the "prolific" mother of abominations.

We have conversed and corresponded much with Romish priests, and pondered earnestly on the papacy. We shall endeavor to give Mr. Chiniquy's book a thorough review, and the whole subject of the relations of lodgery and popery a sifting and historic investigation.

TWO SIDES TO THE CHINESE QUESTION.

It is not revealed from God that the United States must "receive all that come," like the sea and the gallows; but it is revealed that oaths must be only by his name. To swear a Chinaman by a Christian oath when he does not believe in the God he swears by, is to make the oath a farce and justice impossible.

The San Francisco *Daily Report* gives in full the statistics of California Chinese. It is a report of the Supervisor's special committee, an exceedingly able decument. In the twelve blocks in San Francisco called "Chinatown," there are 15,180 bunks in which 30,360 Chinese sleep. Scrofula and leprosy result from promiscuous cohabitation in these close quarters. In Honolulu, Sandwich Islands, there are 400 lepers in a population of 20,000; and an island, six hours away is kept by the government as an exclusive abode of lepers, whose noses, fingers and toes are slowly rotting off. The leprosy was not known in the Sandwich Islands, before Captain Cook went there in 1779.

The people of San Francisco, familiar with these facts concerning their island neighbors, shrink from contact with Chinatown. None but Chinese will rent next to Chinese, and hence Chinatown is spreading over the city, and the taking of San Francisco by the disgusting causes now in operation, would seem to be only a question of time. The Chinese are already a full sixth or seventh of the people of the State; and, as vice has no nationality, drunkenness by liquor and opium, and whoredom bring the white and yellow population into contact, and the city into contagion with the desolating scourge of God: and the supply is unlimited if immigration is free. Besides all this, the Chinese have, like the Masons and Mormons, a government by secret societies, which contravene the decrees of courts, and defy all government but their own. Mr. James H. Purdy. a prominent citizen of Ohio, and editor of the Xenia *Free Press* during the slavery struggle, wrote the editor of the *Cynosure* a while before he died, from his hotel in San Francisco: "Within a few weeks two witnesses in courts in this city lately refused to testify because they were Masons and their Masonic obligations forbid them to swear against members of the craft. One of them, an Irishman, said, with a shrug, 'Yer honor knows how the thing is yerself.' One of them was imprisoned for contempt of court, but neither of them testified."

How long will it take, if Mormons, Masons and Chinesc are allowed to maintain their respective secret oaths and governments, to subvert entirely all American institutions. The first American or majority constitution ever written, was drawn up and signed on board the *Mayflower*, off Cape Cod, December, 1620, beginning "In the name of God, and for the advancement of the Christian faith." Every deed, bill of rights, and even indictment for crime, contained a recognition of the God of the Bible, and every family rested on and sprung from Christ's law of marriage; which Masons, Mormons and Chinese ignore or set aside: the Mormon by polygamy, the Mason by his obligation to respect the chastity of the female relatives of Masons; and the Chinaman by organic and general prostitution.

Rev. Otis Gibson, who had lived in China ten years, testified before the Legislative Committee, 1877: "The women as a general thing are slaves, bought or stolen in China and brought here." And Mr. Gibson gave the article of prostitution under which the girl is bought!

The Supervisor's Committee says, "In one house alone on Sullivan's Alley, your committee found the inmates to be nineteen prostitutes and sixteen children." And in all Chinatown their report sums up: "Women living in families, 57;" "Professional prostitutes, 567."

If this report is reliable, and it seems to be, there are two valid objections to the unrestricted admission of such a population: slavery and heathenism; both of which subvert the very grounds of our national existence.

Then prosecuting attorneys, chiefs of police, and judges of police courts of respectability and standing testified to the Supervisor's Committee that the Chinese have "*secret tribunals*" formed by the several Chinese companies or guilds." They say, "The records of these tribunals have been discovered, and are found to be antagonistic to our legal system." They testified that two interpreters in the courts were killed by the agents of these secret tribunals. Ah Quong went out of court and was brought back in half an hour, "shot in the back and terribly mutilated with a hatchet. This was in broad daylight, about 11 o'clock in the morning, on Third and I streets, one of the most public places in Sacramento." (*Testimony of Chas. T. Jones, District Attorney of Sacramento county.*)

REMARKS.

1. To admit a million of Chinese to control by their ballots our Pacific States, with the hope of converting them, would be like admitting savages to enter and control the mission-houses and govern the missionaries.

2. To send Masons to suppress Mormon-polygamy, without suppressing the Mason-lodges, will end in failure.

3. The only effectual remedy for these monstrous evils is to adopt and carry out the American platform.

—The Lecturer's Institute has a well planned programme this week and closes next Tuesday with a convention in which Rev. Dr. J. E. Roy, of this city, Pres. C. A. Blanchard, Mrs. Laura A. Haviland, and possibly ex-President Smith, of Northwestern College, and the president of Elmhurst Seminary, will be the speakers, and which will be well attended from all parts of the county.

—The first notice of the Kansas State Convention gave a wrong date. It will be read correctly on the 13th page in the Notice column. The Kansas friends are moving with energy. They have already sent Bro. Loggan to the training school, and his work will be enough more effective to warrant the expense.

—President Warrington of the Iowa Association adds to the notice that may be read elsewhere that the convention will assemble at 10 o'clock on the morning of Tuesday, August 25th. To reach West Branch trains leave Burlington at 5:20 A. M. and 2 P. M. The Chicago express passes West Branch at 7 P. M. and a train from the north at 7:30 P. M. It gives us great pleasure to see the name of Lawrie Tatum on the programme, a friend well known and widely esteemed for his philanthropic labors among the Indians. It is expected in addition to the list of names in the programme on page 13, that brethren Robert Loggan of Kansas and C. F. Hawley of Wheaton will be present and speak at this meeting.

—The story of Rev. R. N. Countee's attack in Memphis has been reported in many Northern papers as in Bro. Hinman's Washington letter elsewhere. His own paper, the *Living Way*, shows the effect upon Bro. Countee's mind in its cautious account of the night visit. But he will maintain his ground supported by other brethren in the city. It is significant, and shows the hand of the lodge, that the reports throw the blame of all the trouble upon Bro. Countee and not upon the actual assailants; and his unpopularity and the probability that he will have to leave his church is but the wish of all the lodges re-echoed. We hope, however, that there remain enough sober minds in his congregation to hold their ground until better counsels prevail.

—Of 202 schools established by the American Sunday School Union in Michigan, sixty-six have grown into churches

SAMUEL PLUMB.

BY PRES. C. A. BLANCHARD.

The story of a good man's life is a possession for all ages, for every clime. The weakness of philosophic substitutes for the Christian religion is that they have no illustrations in human character which commend them to the judgment of thoughtful men. The strength of Christianity is the divine in human life which, perfectly exemplified in our Saviour, is also approximated in the persons of his disciples. The common sense of honest men who strnggle often unavailingly against sinfulness within and temptations without, teaches them that there is no hope for man unless God comes down to him; and conversely, that if the Creator be really and truly present he will lift men out of the bogs and miasms of mere humanitarianism to walk the delectable mountains and breathe the airs of heaven.

Another fact that we do well to recall, is that the power of Christ to transform human character suffers no diminution as days go by. We are accustomed to exalt the past and there is no objection to so doing if we do not as a result dwarf unjustly the present. Our cotemporaries are apt to seem to us pigmies, while to those who look back upon them through the long vista of years some of them will appear as they really are, Titans warring, not against heaven, but for it. There are to-day preachers as powerful as Paul; converts as honest in their use of property as Zaccheus; disciples as gentle, as eagle-eyed as John; women as loving as Mary, as helpful as Dorcas, as courageous as Deborah, as pious as the mother of Samuel. Instead of apologizing to ourselves for our halting service, imperfect consecration and multiplied failures with the thought that the golden age of Christianity immediately succeeded the night of heathenism, we ought to pray that our eyes may be opened to see the heroic soldiers of the cross who trample down the world, the flesh, and the devil, here, and now.

These reflections and many others crowd upon me as I attempt to portray the sterling integrity, the lofty patriotism, the tender affection, and the joyous Christianity of

SAMUEL PLUMB.

He was born in Western New York, now a garden spot filled with beautiful homes, large barns, grain fields, orchards, lakes, groves, and thriving cities and towns. Then it was a vast wooded plain, where the early settlers' cabins were surrounded by silent forests, and the rivers heard no sound

"Save their own dashing."

The red men's trails still threaded the hills and valleys. There was not a mile of railroad or telegraph wire in the world. No steamship ploughed the ocean. Men gathered their grain with arm and sickle, ploughed their fields with wooden mold-board plows, made journeys on horseback and depended on neighbors for news.

His father was a man of generous emotions, but poor business faculty. His mother pious, energetic, capable, the thousandth woman whom Solomon songht bnt could not find. The father's trade was shoemaking, and to this occupation Mr. Plumb, while yet a mere boy, was trained and when only fifteen years of age his business mind, inherited from his mother, saw that all his toil at home was simply earning money to put it into "a bag with holes." An amicable arrangement being made with his father, he began life for himself, and on a contract to make sixty pairs of boots for one dollar a pair, he labored so hard as to complete them in thirty-six days, his right side being partially paralyzed as the result of the task.

He turned the money into leather which he made up on his own account. The boots and shoes he traded for dried apples, and the dried apples he peddled from a wagon which he bought. Borne on the crest of the wave of western emigration he went to Ohio while it also was almost unbroken forest. Here he clerked in a store, drove stage, began business for himself, failed in the crash of 1837, and afterward slowly struggled to his feet, accumulated property, paid off his creditors and went on as other honest men did.

A little time before the war he established a bank in Oberlin. Here after the war began he kept the accounts of over two hundred soldiers, whose families he cared for, until the struggle for liberty was ended. During the fifteen years of his banking in Oberlin, he did not lose a dollar by bad loans, avoiding loss because he made investments with care on sound business principles. His rule was never to loan money to a man who ought not to borrow. A single case will illustrate his plan and its working.

A gentleman came into his bank to borrow three thousand dollars, offering as security a mortgage on a lot and a fine brick house.

"What do you want to do with the money?" said Mr. Plumb.

"I want to refurnish my house," was the reply.

"Why," said Mr. Plumb, "Yon ought not to do that. Yonr house is too large for you and your wife anyway. Sell it, bny a smaller place and loan the balance."

The gentleman was quite indignant, said he came after a loan not advice, wanted to know if the security was not sufficient, etc.

"Yes," said Mr. Plumb, "the security is ample but you can't afford to borrow the money and I can't afford to lend it to you because of that fact."

Going away angry the gentleman thought it over, went and did as advised, came and *deposited* three thousand dollars, and thanked his friend for his counsel.

The career of Mr. Plumb is typical, and clearly illustrates the folly of those who desire to make people rich by law without labor or economy. One of these complainers said to him on the street one day: "What would you say if your child was barefoot and you had not money to buy shoes?"

"I would say it was good for him," said he. I remember well the time when there were eight children in my father's house without shoes, and the struggle we had to get them made us men."

No man can be poorer than he was, yet he earned a livelihood, assisted his relatives, from father and mother to nephews and nieces, gave away nearly or quite a hundred thousand dollars and left an ample fortune for the needs of those who survive him.

His religious history was quite as interesting as the story of his business life. In the days of his boyhood prayer-meetings were held all through the Western Reserve. In those days to mention slavery in a pulpit or church prayer-meeting, was to be reproached as a disturber of the peace. Mr. Plumb's father was a Mason and a Universalist, but a lover of freedom. I have many times heard Mr. Plumb tell how his father received the news of Morgan's murder. A Masonic deacon came into the shop and, disregarding the presence of the little lad who sat over his cobbling, said to the father: "Brother Plnmb, have you heard from Batavia?"

"Yes, I have."

"What do you think of it?"

"I don't like it."

"Well, it is hard; but what else could our men do?"

"I don't like it."

"Well, brother Plumb, if he was revealing and they killed him, divine justice will bear them out in it."

"I don't like it," again replied he, and from that day he abandoned the lodge; shortly after he left the Universalist church.

But even before the murder of Morgan he attended anti-slavery prayer-meetings and in one of these gatherings Samuel Plumb was converted. As was natural he was a life-long enemy to all systems of oppression, and by voice, vote and purse antagonized American slavery until its overthrow. His was the last station before reaching Lake Erie on the underground railway, and he told me that he never knew a ship's captain to refuse a fugitive. Even the most ungodly men would convey them across the lake to the land of liberty. This, while Princeton theologians were assisting in riveting the chains of the slave; were justifying a system which whipped women and sold babies!

Nor did he, as many do, lose the fire of his enthusiasm with the end of that contest. He threw himself as boldly and unreservedly into the war on the lodge and the saloon as he did into that on slavery. His interest in WHEATON COLLEGE arose from the fact that he saw it contending against heavy odds for what he believed to be truth. When the name of President J. Blanchard was dropped from the list of vice presidents of one of our benevolent societies, he wrote to the secretaries to know why this was done, and though deeply interested in that work told them that he would never put another dollar into their hands until that name went back. He said to those soliciting funds for various enterprises: "I think it is my business to help those who struggle for the unpopular truths. There are plenty to help those who preach what nobody objects to."

Along with this utterly immoveable adhesion to the cause of God was a mild aud genial temper, such as is rarely found in man. He was a capital story-teller and knew how to select the story which illustrated his point: he drew *the* arrow that was fit for the mark. In his home, in the prayer-meeting and on the street, he was the same unpretending, genuine man. He had also that flaming indignation against meanness which is a quality of the finest minds. In a letter written after a most lying and malicions assault on a society in which he was interested he began a letter to the writer thus: "We have met the enemy and they are the d——l's." This to some will seem almost profane, but with him it was a simple statement of the fact in the case and the only one which was at all adequate. But at the same time that he would feel and speak thus respecting wrongs which blinded men did, there was not one of them to whom he would not offer his hand, for whom he would not do any kindly service within his power. I knew him to say to a business man with whom he had at times intimate relations: "Mr. ——, I consider you by all means the worst man in this town. You make young men drunk while you keep your feet. You teach them to gamble while you only play cards; you have ruined a number, and unless you stop you will ruin more."

"Well," said the one addressed, "that is pretty plain talk."

"I mean to make it plain," said he. "You can't afford to meet the record you are making, and I want you to change."

Earth was more desolate and heaven more full of joy and hope when that brave, loving spirit took its flight. What labors he now undertakes, what joys he shares we cannot fully know, but our hearts reach out blindly, longingly for these soul companions, and we are sure that it is well with them and that after a little time we shall with them break bread in the kingdom of heaven and enter on a communion of service and reward that shall never be broken.

Our Illinois militia have just come in from a camping-out. To inspire their souls, weary with the monotonous drill and every-day round of the camp, a sham battle was ordered; and becoming quite too much like a real one, it is a satisfaction that officers and men have had enough of this war mimicry with its bad blood, powder-blasted faces and injured limbs. Next year there will be no powder wasted in such folly. The only earthly use for militia is to suppliment a local police force. A sham battle means war, and who wants a war?

A peddler of Ingersoll's lectures was remanded before the Chicago authorities last week for an attempt to sell a republication of the Pall Mall *Gazette's* exposures of London's infamy. He was quite disappointed that he could not comfort the vicious and depraved of our city with his pamphlet. On the other hand the *Inter-Ocean* in a calm, dispassionate appeal to the philanthropic urges a revision of our State laws, making more sure the protection of young girls from the assaults of the villians who haunt their steps. A few days since two men and a married woman were held for trial for abducting a young girl whom they forced to submit to their infamous desires. Last year a society was organized in Chicago for the purpose of bringing such villains to just punishment, but went no fnrther than organization. As with every other reform public indifference is the greatest obstacle, and not until men begin to fear an Emma Bond case at their own doors will they arouse to suppress an evil which shonld have been throttled in its cradle.

In England the agitation goes on and is assuming more of a political character: the radicals urging the proposed revised statute; the Tories indifferent or n opposition. It is said the Pall Mall *Gazette* withheld the worst part of this chapter of horrors, but submitted it privately to government officials, with the effect of strengthening their courage in favor of the Criminal Amendment bill. A great demonstration is preparing for Saturday, the 22nd, and the following bill has been circulated by the hundred thousand:

"The Hyde Park demonstration for the protection of girls; six reasons why it is wanted: First. To show that the women of London are not indifferent to the horrors perpetrated in their midst, against which every other town in the land has already protested in indignation and with shame. Second. To evoke that 'vigorons, constant, loud and sternly fierce public opinion' without which, as Lord Shaftesbury says, the most stringent law is impotent. Third. To protest against the conspiracy of silence, by which virtue itself is made an unwilling accomplice of vice. Fourth. To demand a vigorous execution of the Criminal law Amendment Act, both on the part of the authorities and the public, without which it is certain to be a dead letter. Fifth. To insist on equal justice between the sexes, and to protest against the doctrine that what is lawful for man is criminal for woman. Sixth. To make use of the present moral crisis in the history of our nation to enlist the hearty support of all good citizens in a campaign against the criminal vice of London and the evils, moral and social, in which it has its roots."

—The British branch of the Evangelical Alliance holds a three days' session in Glasgow in October.

THE HOME.

"HOW CAN THEY BEAR IT UP IN HEAVEN?"

How can they bear it up in heaven,
They who so loved and love us yet,
If they can see us still, and know
The heavy hours that come and go,
The fears that sting, the cares that fret,
The hopes belied, the helps ungiven?

Can they sit watching us all day,
Measure our tears, and count our sighs,
And mark each throb and stab of pain,
The ungranted wish, the longing vain,
And still smile on with happy eyes,
Content on golden harps to play?

Ah, no! we will not so them wrong!
When mothers hear their babies cry
For broken toy or trivial woe,
They smile, for all their love—they know
Laughter shall follow presently,
And sighing turn to merry song.

They are not cruel that they smile;
Their eyes, grown old, can farther see,
Weighing the large thing and the less
With wise, experienced tenderness—
The moment's grief with joy to be
In such a little, little while.

Just so the angels, starry-eyed,
With vision clear and made all-wise,
Look past the storm-rack and the rain
And shifting mists of mortal pain
To where the steadfast sunshine lies,
And everlasting summertide.

They see, beyond the pang, the strife,
(To us how long, to them how brief!)
The compensation and the balm,
The victor's wreath, the conqueror's palm—
They see the healing laid to grief,
They see unfold the perfect life.

For all our blind, impatient pain,
Our desolate and sore estate,
They see the door that open is
Of heaven's abundant treasuries,
The comforts and the cures that wait
The bow of promise in the rain.

And even as they watch, they smile,
With eyes of love, as mothers may,
Nor grieve too much, although we cry,
Because joy comes presently,
And sunshine, and the fair new day,
When we have wept a little while.

—*Susan Coolidge, in Christian Union.*

SANCTIFICATION.

Jacob and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which were quick and strong perceptions which gave them a talent for making money; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. The face of each projected over the eyes like the cornice of a house. But whether they were alike in the higher organs of the brain, where the conscience is supposed to dwell, I cannot tell. Theodore, who was two years the elder, often said to his brother, "Come on, Jackey, what if mother did forbid it, she will never know it; it is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief for which he lay sleepless and weeping at night until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light to confess faults to his mother, of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who from his peculiar constitution, expected every good thing and every advantage for himself, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflecting on the particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by the general idea that he was a sinner and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning, he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

* * * * * * *

Jacob Schoonerhoven was asked to give his views of "Sanctification." The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion he professed sanctification, and urged me seek for it. I considered the subject. Theodore after being sanctified was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation; taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still binding his judgment, and causing himself to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall. He has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who knew not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a lifetime; agreement, union, harmony with God, self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five days in the year, in all places, at home or abroad, in the sanctuary, at the mill, or at the market; in all business, laboring, buying, or selling.

I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love my will, my law, and my government, with all thy heart?' I said, 'I do Lord;' and the Lord said, 'Dost thou love thy neighbor as thyself?' I answered, 'I do, Lord.' The Lord said, 'Very well, and now Jacob, prove thy word in thy life.'

I went to my house in a happy frame, singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said, 'Jacob, remember thy word.' I saw my ambition was self. I dropped the book and never took it up again.

I had made an arrangement to join a lodge of Masons, and was on my way, riding fast, when the Lord said, 'Jacob, remember thy word.' I saw that my desire to be a Mason was self. I turned and rode home.

I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner not knowing their value would sell them low. I was on my way to buy them. The Lord said, 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself. I went on and said, 'Peter, keep your colts, they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable, but I believe you, for you and your brother know more about horses than any men I ever saw. I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said, 'Jacob, remember thy word.' I said, 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes, which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, justice and humanity; my perception became keen to understand what was consistent with my loving my neighbor as myself, and to understand what it was to do to others as I would be done by.

One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and coming from my lodging room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant or come to trial.

I remembered my word, stood my trial and was excluded. To be separated from the church of my early choice tore my heart. The Lord said, 'Jacob, lovest thou me more than these?' I answered 'Yea, Lord, I love thee more than all.' The cause of temperance, long before, cost me a similar trial.

I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stepped into my barn and cried, 'Speak, Lord, for thy servant heareth.' The Lord said, 'Jacob, art thou ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all thou gavest, and if thou takest all away, blessed be thy name.'

I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey my laws or the laws of man?' I answered, 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled. My peace is like a river, and my treasure in heaven."

"I believe, Brother Schoonerhoven, that you do not profess sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother, Theodore, is often referred to as a model, sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation. He has always sought popular favor and civil office; has ever remained pro-slavery; opposed to the Maine law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volition, motives, purposes, and designs; in our affections, in our temper and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement and enthusiasm, and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.—*The Signs of the Times.*

"I'VE NO PLACE."

"I've no place to pray," said a little girl, in a pitiful voice, one day, as her teacher was talking to her about prayer. She lived in a lodging house, in three little rooms, with her father and mother, and six brothers and sisters. There was little chance for her to get away alone.

But her teacher told her she could sometimes slip away into one of the little bed rooms and shut the door. There she could be alone with God, and the rest of the family wouldn't miss her for a few minutes. Minnie promised to try it.

Almost everbody can find a lone corner for prayer if they want to. I once hear of a man who worked in a large machine shop, who, after eating his lunch at noon, used to go inside an old boiler to pray. One of his companions found it out, and asked if he might come, to. Then others came, and after awhile they had quite a little prayer meeting in the old boiler, and souls were saved there.

I knew a man who lived in a small house, and always went out in the barn to pray. I also knew a

young girl who could not get a chance for secret prayer till all the day's work of a large family was done, and then she had to go down into the cellar to be alone. But what sweet seasons of prayer she had down there in the dark.

We read in Acts 10: 9, that Peter, when in Joppa, "went up into the house-top to pray about the sixth hour."

God is everywhere. If we cannot be alone, we can pray to him in our hearts. He can hear even a thought-prayer."—*Exchange.*

MONKEYS AT BREAKFAST.

An Englishman who lived in India during his early life tells an amusing story of some pranks played by monkeys. They were almost as tame and playful as kittens about his home and there were a great number of them. He says:

I was married in India, and engaged for our home a house fourteen miles or so from any other habitation of white men. On the morning of our arrival my wife went to change her traveling dress, while the servants laid breakfast on the veranda, overlooking the river. At the clatter of the plates there began to come down from the big tree that overshadowed the house, and up the trees that grew in the ravine behind it, from the house roof itself, from everywhere, a multitude of solemn monkeys. They came up singly and in couples and in families, and took their places without noise or fuss on the veranda, and sat there like an audience waiting for an entertainment to commence. And when everything was ready, the breakfast all laid, the monkeys all seated, I went in to call my wife.

"Breakfast is ready, and they are all waiting," said I.

"Who are waiting," she asked in dismay. "I thought we were going to be alone, and I was just coming out in my dressing gown."

"Never mind," I said. "The people about here are not very fashionably dressed themselves. They wear pretty much the same things all the year round."

And so my wife came out. Imagine then her astonishment!

In the middle of the veranda stood our breakfast table; and all the rest of the space, as well as the railings and the steps, were covered with an immense company of monkeys, as grave as possible and as motionless and silent as if they were stuffed. Only their eyes kept blinking, and their little round ears kept twitching. Laughing heartily, at which the monkeys looked all the graver, my wife sat down.

"Will they eat anything?" asked she.

"Try them," I said.

She then picked up a biscuit and threw it among the company.

Three hundred monkeys jumped up in the air as one, and just for one instant there was a riot that defied description. The next instant every monkey was sitting in its place as solemn and serious as if it had never moved. Only their eyes winked and their ears twitched.

My wife threw them another biscuit and again the riot, and then another and another. But, at length we had given away all that we had to give, and got up to go. The monkeys at once rose, every monkey on the veranda, and advancing gravely to the steps walked down them in a solemn procession, old and young together, and dispersed for the day's occupation.—*S. W. Presbyterian.*

BE THOROUGH.

The Hon. Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer in Portsmouth. The fee promised was only $20. Yet, to do his clients full justice Webster found he must journey to Boston and consult the law library. This involved an expense of above the amount of his fee, but after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case.

Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," said he, "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers he consented. It was his old twenty-dollar case over again, and having a remarkable memory, he had all the authorities in his mind, and won the suit. The court knew he had no time for preparation, and were astonished at the skill with which he handled the case.

"So you see," said Webster, as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston;" and the moral is that good work is rewarded in the end.—*Selected.*

TEMPERANCE.

NINE-TENTHS OFF IN KANSAS.

From the Rev. H. W. George, pastor of the First Presbyterian church of Topeka, and chairman of the permanent committee on temperance in the synod of Kansas, comes this report: "That there is less drunkenness in Kansas than in the surrounding States is universally conceded by travelers. If the statistics of the Temperance Union are correct, not one-tenth as much liquor is sold and drank to-day as there was before the adoption of the prohibitory amendment. * * * The county attorney of Saline county was ousted by a jury of the supreme court for neglect of duty. He appealed to the supreme court of the United States, and it affirmed the decision of the State court, and also the constitutionality of the law. Our city has always been the stronghold of 'whisky men.' To-day we have a temperance (prohibition) mayor and a temperance governor. * * * In every sense of the term, public sentiment has increased, and just in proportion to the advance of public opinion has been the work accomplished. The Presbyterians are true blue, old school Calvinist on the temperance question. The Presbyterians of Kansas are natural born prohibitionists. If not, they are soon converted after coming here."—*Union Signal.*

PROHIBITION IN KANSAS.

Dr. J. E. Westervelt, of Fort Scott, Kan., and a prominent Prohibitionist, is spending the summer at Lake Bluff, being domiciled at the Hotel Irving. Speaking of prohibition in his State, he said: "Prohibition in Kansas is a pronounced success. Of course the law is not everywhere strictly enforced. In Leavenworth, for instance, there is no enforcement of the law, while in Topeka it is observed in the most careless manner possible. Yet in nine out of ten of the towns of the State it is the order of the hour, and the general tendency is toward the universal enforcement of it. The saloons are on the defensive, but if a vote were taken in the State to-day on prohibition I have no doubt that the vote for it would be very much larger than ever before. I think that about one-tenth of the Democrats and about three-fourths of the Republicans of the State are prohibitionists. It is but just to say that the majority of the Kansas prohibitionists are opposed to the formation of a third party in national politics. St. John is still very strong in the State, but he has lost some of his popularity. Nearly all the drug stores evade the law, though they do not sell liquor without a prescription. The physicians give everybody an order who asks for it."

NO COMPROMISE WITH BEER.

In the official Bulletin of the Catholic Total Abstinence Union of America, signed by Philip A. Nolan, General Secretary, the following language occurs:

"We must open our eyes to the magnitude of the work before us, and to the terrible power which the liquor interest have gained in America. The recent Convention in New York City of the United Brewers' Association represented a production of 17,000,000 barrels of beer, and an invested capital of over $100,000,000. No wonder that it commanded a warm address of welcome from the Mayor of New York! It is powerful enough to influence legislation in most of the United States, to control nearly every large city in America, and to prevent representatives in Legislatures from even placing wholesale restrictions around the liquor traffic. The cool assurance of the beer men in their convention that 'beer is a preventive of drunkenness' in the face of the frightful extent of drunkenness now existing after years of beer-drinking, shows the necessity of greater vigilance and exertion on the part of total abstainers, especially in combating and exposing the fallacy that the general use of beer instead of spirituous liquors promotes temperance. This fallacy has deluded thousands of our people, and sent them, ruined in soul and body, into drunkards' graves."

HOW BREWERIES HELP A CITY.

The Milwaukee *Sentinel* shows how the manufacture of beer has benefited that city as follows:

At least six new school buildings are immediately necessary, but because there are so many saloons the taxpayers must support police and courts and jails and charitable institutions with their money. There are hundreds of children of school age in the city who are denied school privileges because we cannot afford to put up more school buildings.

Referring to the 13,000 saloons it says they render it necessary to sustain a large police force to preserve order in the city. They compel the city and the county to support courts and all the machinery of the law to take care of offenders whose offenses grow out of liquor. They make us support a house of correction for the seclusion of drunkards and criminals who have been developed by the saloons, at an enormous cost. They lay upon the city and county the burden of supporting almshouses, for the care of persons reduced to pauperism by drunkenness; hospitals for the medical treatment of chronic invalids whose disease can be traced to whiskey; insane asylums toward the filling of which intemperance contributes a large share. The taxpayers bear the greater part of these burdens rendered necessary by the saloons.

SALOONKEEPERS ON THE WARPATH.

A case against a liquor house which holds a permit was decided July 26th, by Justice Milligan at Afton, Iowa. The liquor was ordered spilled, and 100 kegs of beer were destroyed to-day. Five saloon men enraged at the defeat went on the warpath, and attacked the prominent prosecuting witness, Dr. Graves, abused another, and called at Prosecuting Attorney Spurrie's to mob him. He was absent, and they called on Henry Bauer, a florist and promiuent prosecuting witness, with a rope. But he was also absent. They left a threateniug word with his wife. Two saloon men were arrested and fined this morning. There is great excitement over the matter, aud further trouble is feared.

By unanimous vote in the lower House, Massachusetts passed the bill for scientific temperance instruction. Ten States have this year passed similar bills that the children in the schools may know that alcohol is a poison. But it is said that the Massachusetts Legislature neglected to fix a penalty, in case the law is not complied with. It is hoped, however, that generally the provisions of the law will be carried out.

Labor has improved 100 per cent in the counties in Georgia where prohibition has been adopted. The business men are fast becoming Prohibitionists, as a matter of business, and now wonder why they could not see before that the money spent in saloons belongs to those doing legitimate business, and giving value received in return for cash. Men are now saving money, and looking forward to the day when they shall own houses and lands for themselves.

LITERATURE.

Did Jesus Rise? By James H. Brookes. Pp. 157. Price, paper, 30 cents; cloth, 60 cents. Charles B. Cox, publisher, St. Louis, Mo.

Like all the excellent works of Dr. Brookes, this is designed to open the Scriptures upon some great principle of Christian history, or faith, or life. The doctrine of the resurrection is fundamental (1 Cor. 15: 13, 14) ,and is, moreover, the ground of most precious Christian hope, through which we may with Paul shout, "O grave, where is thy victory? O death, where is thy sting?" If Jesus did not rise from the grave, the Christian's faith rests upon a fable, and the Christian's hope is a delusion. But on the other hand, if he did really rise, no further argument can be demanded to establish his claim, as the Son of God, upon our confidence and obedience; no other evidence is needed to prove that he is the only Saviour of men. To the consideration of this question, this book is devoted, with the one desire that it may be helpful to souls struggling amid doubts and difficulties, and may be the means of saving some to the praise of our risen and coming Lord. Desponding and doubting Christiaus will do well to read this volume. It will help open their eyes to behold "wondrous things" in the plan of redemption, which to see is to banish fear.

Egypt and Babylon, from Sacred and Profane Sources. By George Rawlinson, author of "The Seven Great Monarchies of the Ancient Eastern World," etc. Large 12mo., pp. 228. Price 60 cents. John B. Alden, publisher, New York.

There can be but one opinion among thoughtful readers of Biblical and political history regarding the practical value of this work of the learned Canon Rawlinson.

This is in some respects one of the most useful of his works, for it cannot fail, as it becomes known, to be a most valuable assistant to every Bible student. The plan of the work is to take up in order every historical notice in the Old Testament, first of Babylon, then of Egypt. Upon every important passage a flood of light is thrown from the records of the earliest historians and geographers, but more especially from the researches of modern explorers in the ruins of Nineveh and the mounds upon the Euphrates plain, which alone betray the vast size and glory of Babylon; or, in the case of Egypt, the records that are frequently discovered in the tombs. From Babylon and Egypt the Masonic lodge traces its traditions and derives its religion. This book will, therefore, indirectly assist the student of Masonic history also.

The August *Century* is the Midsummer Holiday number and is profusely illustrated, opening with an account of life at "Camp Grindstone," a summer meeting place of the American Canoe Association in the Thousand Islands. "Typical Dogs" and "The Glory of the Year" are other finely illustrated papers. A portrait of William Lloyd Garrison, engraved by T. Johnson from a life-size photograph in the possession of the Garrison family, is the frontispiece of the number; there is also an interesting group portrait of Garrison, Wendell Phillips, and George Thompson. His birthplace and other places of interest are shown in the pictures which accompany the text. His son, Wendell Phillips Garrison, describes the origin of the great anti-slavery advocate, and his son, Francis Jackson Garrison, recounts his boyhood. These papers are introduced by Thomas Wentworth Higginson, who characterizes the agitation which preceded the Civil War, and gives his views of Garrison's personal qualities. Mr. Higginson repeats the popular mistake of describing Garrison dragged through the streets of Boston with a rope. Samuel D. Greene, author of the "Broken Seal," was at Garrison's side during the mob and helped get him away, and is authority for saying that the crowd had a rope but never got it so close to the great Abolitionist as popularly reported. The War Series, besides Mrs. Burton Harrison s recollections of "A Virginia Girl in the First Year of the War," which has a story interest also in its picture of Southern ways, and its amusing anecdotes of civilian life in camp, contains papers by General Fitz John Porter on Malvern Hill—"The Last of the Seven Days' Battles," and another chapter from the "Recollections of a Private;" both being illustrated.

St. Nicholas is always in holiday attire, but the August number is better than usual. The detached illustrations of a drinking lion, puss and her kittens, and children on the beach, are beautiful both in subject and execution; while the papers on Pisa and Rome, the illustrated description of a Texas "norther," E. P. Roe's story, the papers on Beethoven, on "Choosing an Occupation," recollection of the United States Senate, and the Eskimo boys supply an amount of instructive and entertaining reading which it would be hard to find in other publications of like character.

"Third Party Prohibition."—I am filling orders for this little pamphlet, and yet desiring to give it a wider circulation I hereby reduce the price. Hereafter I will mail copies as follows, *postpaid:* Single copies 10c.; 3 copies, 25 c.; one dozen, 80 c. Stamps taken on order for six copies or less. On dozen orders, send postal note or order instead of stamps when possible. Address

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The Churches.

—Bishop Millon Wright attended last week a conferance at Lincolnville, Ind., and on Monday expected to start to the Pacific coast to enter upon the work of his district. His first conference will be the Walla Walla, which meets on the 3d of September.

—Rev. Geo. P. Hays, of Denver, Col., is to spend ten days in Iowa, speaking in the interests of home missions, beginning September 15th. It is expected he will reach six of the principal cities, besides addressing five of the eight presbyteries. He makes his tour by special request, in the interests of the Presbyterian board.

—The college at Mendota, Ill., of the German Lutheran Iowa Synod, has been definitely removed to Waverly, Iowa. In connection with the college will also be a Parochial School Teachers' Seminary. The theological seminary, however, will remain at Mendota.

—It is now six weeks since the revival meetings commenced at Chicago Avenue church, and they are still in progress with a constantly increasing interest. Without excitement or undue demonstration of religious fervor, the meetings have been largely attended, even in the hottest weather. Major Whittle is giving his time and energies to the work.

—Miss Louise S. Baker has been regularly ordained to the ministry of the Congregational church of Nantucket. She is the second woman to be ordained by that denomination, and the first for many years; the only woman preceding her and, until this year, the only woman ordained by any orthodox denomination being the Rev. Antoinette Brown Blackwell, who was ordained something over thirty years ago.

—According to the report of the Connecticut Bible Society there are 16,975 Protestant families in the State not represented in any church or Sunday-school.

—The average Sunday plate collection in the Rev. Newman Hall's church, London, is $175; and in the Rev. C. H. Spurgeon's congregation, in the great tabernacle, $345.

—The International Missionary Conference at Niagara Falls, Ontario, beginning July 29 and continuing until Aug. 7, was largely attended by missionaries from all parts of the globe.

—Rev. E. B. Graham, author of "In the Coils," was elected to preside at the late State Prohibition Conference of Nebraska held at Lincoln. The convention was large, harmonious and enthusiastic. Measures were taken to reach the large foreign population of the State and instruct them in the evils of intemperance.

—Now that France has ceased its aggressive war on China, during which the successful Christian work of the Canada Presbyterian mission on the island of Formosa was broken up, the missionaries have returned to their field.

—To Sweden has fallen the honor of printing the first book in the language of the Congo. Its title is *Nsamu Wambote a Yoane*, and it is a translation of the Gospel of John. It is the work of the Swedish Missionary Vestlind, who has labored for many years in Equatorial Africa, under the Swedish Missionary Society.

—The First Chinese church of San Francisco celebrated the sacraments of baptism and the Lord's Supper on Sabbath evening, the 19th of July. Five were baptized and received into full communion. One of them was a young man who casually heard the Gospel for the first time about six years ago in the streets of Hong Kong. He says he immediately threw away the idols he had worshiped, and the seed of truth seems to have been growing in his heart ever since. The other four were from San Jose, where they had been members of the school which is taught by Mrs. Carey. They had been instructed in the Gospel in Chinese by one of the native assistants of the mission. One of them is a man fifty-two years of age; but his trust in Christ seems to be like that of a little child.

—Arrangements are progressing for the establishment of a new Presbyterian College for colored people in Atlanta, which include the purchase of a site of five acres on the Boulevard, one of the fine avenues of the city.

—Ten converts were immersed in the Harlem River above High Bridge on Sunday by Bishop McNamara, of the Independent Roman Catholic church. The ceremony was under police protection, and was not interfered with by the rowdies who infest that locality.

—It is estimated that within the past twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides many thousands among Greek residents in Turkey. The government permits the free dissemination of the Scriptures, and affords protection to colporteurs against the opposition of the clerics in the Greek church. The four Gospels are used as a reading book in the high classes of the primary schools throughout Greece.

—Dr. Gideon Draper writes the *Christian Advocate* that the Lutheran jubilee year has created a fresh religious enthusiasm in Germany. The common people hunger for the bread of life; religious literature commands attention. The "inner mission" has received a new impulse. Evangelists are being raised up for the provinces and the cities. Laymen are educated for this work, not without jealousy on the part of the State church. Bonn, on the Rhine, is a center for this training and effort. A "Johanneum" has been purchased, a house for evangelists and a place of preparation for future activity. The well-known Prof. Christlieb is at its head.

THE UNITED BRETHREN CONSTITUTIONAL CONVENTION.

[Correspondence of the Inter Ocean.]

Elwin, Ill., Aug. 14.—A constitutional convention of the ministers and laymen of the United Brethren in Christ was called and convened in the college chapel in Hartsville, Ind., on the 4th to the 6th of August, 1885, to consider the unconstitutional measures adopted by the late general conference of said church, held in Fostoria, Ohio, in May, 1885, in creating an unlawful commission to revise the constitution and confession of faith of the church, and in enacting an unconstitutional law on secret societies. Also to take preparatory steps to oppose and defeat all illegal enactments.

The convention was permanently organized by the election of the Rev. William Dillon, of Auglaize Conference, president, and the Rev. H. J. Becker, of California Conference, secretary. Eighty delegates were enrolled, representing the church from Pennsylvania to California. About twenty-eight to thirty conferences were represented either by delegates or letters addressed to the convention, all of which expressed in the most definite terms the one purpose, viz.: "Non-submission to unconstitutional legislation." Nearly 5,000 indorsements of the protest against the illegal proceedings of the general conference were reported to the convention, more than twice the number of any petition previously presented to this church on any subject. Considering the limited time given to the circulation of the protest, and also the limited notice given of the convention, the attendance, and the magnitude of the protest far exceeded the expectation of the most sanguine "radicals," and indicates the enthusiasm of the membership in behalf of the life-long principles of the church. It was a vain delusion when the "liberals" supposed that the law element would quietly submit to their ruthless attacks upon the fundamental principles of the church. Non-submission was the watchword of the convention from first to last.

A prominent feature in all the proceedings was the avoidance of any steps whatever that might in any way be construed as recognizing the commission or its work. The board of missions under the control of "liberals" had broken faith with the people, in that the said board in May, 1882, made an assessment to the annual conferences to secure $26,000 to liquidate the missionary debt, under a solemn pledge that the money thus secured should be applied directly to that purpose. But to the astonishment and mortification of the church, a large proportion, if not all the money thus secured, was applied to the general missionary work. And now the missionary debt is $31,000 instead of $26,000 as in 1882. The convention definitely decided, and also advised the law element of the church to withhold their means from the general interests of the church. It is claimed, however, that the misapplication of the above named fund was simply a loan from the debt fund to the general fund, and that it will be replaced in due time. But it must be remembered that the assessments for the debt fund were entirely distinct from the assessments and contributions to the general fund, hence if the general fund be inadequate to the demand, whence can the board hope for a surplus from which to refund the debt loan? From this and other transactions of questionable character on the part of "liberal" officials, the convention resolved upon the plan of withholding support from the general interests of the church, especially through the authorized officials. The convention decided to hold another convention at such time and place as may be designated by the Executive Committee, to consist of delegates elected by the annual conferences.

Another potent means for the defense of the constitution and laws of the church is the establishment of a paper to be devoted to that end, and also to general church news and religious literature. The paper is entitled the *Christian Conservator*. It is destined to be a first-class family paper. The Rev. William Dillon was elected editor and publisher, and the Rev. Halleck Floyd corresponding editor. Publishing headquarters are at Dayton, Ohio. A publishing committee of five was elected, also an executive committee of nine, and a committee of inquiry and co-operation consisting of one member from each annual conference. Thus the constitutional forces of the church stand thoroughly organized. A committee of three was elected to secure, if possible, the highest legal counsel respecting the situation and the best method of maintaining the constitution and distinctive principles of the church against all unconstitutional measures pointing to change. The convention by resolution unanimously declared the law of 1877 on secret societies to be the law now in force.

W. W. Knipple.

OBITUARY.

DANIEL CARPENTER was born in Dryden Thompkins county, New York, January 18, 1811; died July 23, 1785, aged 74 years, 6 months and five days.

We have the fact left us that he lived a life devoted to the cause of his Master and died in the glorious hope of eternal life in the kingdom of God when the great Life-Giver shall make up his jewels. We who have learned to love the Savior find it a source of great comfort to know that father was faithful to the end; that he could say, "I have kept *the* faith; henceforth there is a crown of righteousness laid up for me in that day."

S. A. C.

NOTICES.

IOWA—WHO NEXT?

Dr. J. N. Norris subscribes $10 for the Iowa State lecturer for the next year. What will you give?

IOWA STATE CONVENTION.

The Annual Meeting of the Iowa Christian Anti-secret Association will be held in the Friend's meeting house at West Branch, Cedar county, on the 25th, 26th and 27th of the eighth month (August), 1885. The place is reached by the B., C. R. & N. R. R. The full list of speakers has not been made out, but the General Secretary of the Association, J. P. Stoddard, the editor of the *Free Methodist*, J. Travis, and others, have promised to be present and make addresses.

GEO. WARRINGTON, *President.*
A. W. HALL, *Sec'y.*

PROGRAMME.

Morning of third day, 10 A. M. Address of Welcome by Lawrie Tatum. Response by one of the officers of the Association.

Business.

2:30 P. M. Address by T. C. Maughlin, of Washington.—"Freemasonry Antagonistic to a Just and Free Government."

7:30 P. M. Address.

Fourth Day.

10 A. M. Address by J. P. Stoddard, General Agent.

2:30 P. M. Address.

3:30 P. M. Address by C. A. Blanchard, President of Wheaton College, subject: "The Lodge's Defense."

7:30 P. M. Address by Rev. J. Travis, editor of the *Free Methodist.*

Fifth Day.

10 A. M. Final address.

Adjournment about 11 A. M., to allow of a meeting of the American party.

KANSAS STATE MEETING.

The annual State Christian Association for Kansas will convene, D. V., at Willis, Brown county, Kansas, twenty-five miles from Atchison on the Missouri Pacific, in the Wesleyan Methodist church, September 1, 1885. In view of the great work we are engaged in as reformers in defense of truth and against error—the anti-Christ—let every true Christian and lover of truth be present to help and encourage this much needed reform in Kansas.

We expect Rev. J. P. Stoddard, Secretary of the N. C. A.; Pres, C. A. Blanchard, of Wheaton; Rev. J. S. T. Milligan; Rev. B. F. Worrell, and other able speakers to adddress the convention.

Ample provisions will be made for all who attend. We cordially invite the cooperation of all in this effort to bring before the people "wiles" which threaten the peace and well-being of our civil and religious institutions, and to secure under the blessing of God the glorious remedy provided through our Lord Jesus Christ in the Gospel.

The convention will commence at 2 P. M. Tuesday, September 1. Let there be a grand rally! Address letters to Rev. G. H. Heminway, Willis, Kan.

J. A. RICHARDS, *Pres.*
W. W. MCMILLAN, *Sec'y.*

COUNTY CONVENTION.

The DuPage County Christian Association opposed to secret societies will meet in the Court House at Wheaton on Tuesday, August 25, at 9 A. M. in convention. The morning session will be devoted to business and brief addresses. At 10:30 Rev. Geo. T. Dissette will give his experience as a renouncing Mason of seven degrees. Laura S. Haviland will speak at 3 P. M. on her experience in emancipating slaves via the "Under Ground R. R.," her life among the soldiers during the war and her personal acquaintance with the Freedmen in Kansas. At 7:30 P. M. Rev. Jos. E. Roy, D. D., Western Secretary of the American Missionary Association, will speak on Secret Societies and the A. M. A. work in the South. Pres. C. A. Blanchard will make the closing address.

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Christian Statesman (Phila.)	3 50
The Interior	3 85
The Independent	4 25
The S. S. Times	3 50
Gospel in all Lands	3 50
The Nation	4 50
New York Tribune, Weekly	2 50
Chicago Tribune, Weekly	2 50
Chicago Inter Ocean, Weekly	2 50
Harper's Magazine	4 75
North American Review	5 75
The Century	5 25
Scientific American	4 25
Buds and Blossoms	2 10
Pansy	2 35
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We call the attention of our readers to the advertisement of Todd's Seminary in this issue of the *Cynosure*. Parties desiring to send boys to school should write for a catalogue.

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MARKET REPORTS.

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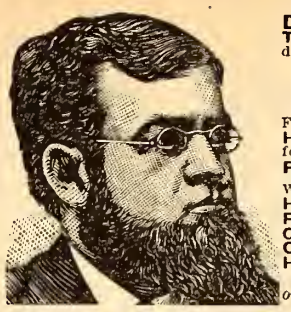
Wheat—No. 2		@83
No. 3		@76
Winter No 2		@90½
Corn—No. 2		45⅞
Oats—No. 2	25¼	26
Rye—No. 2		58½
Bran per ton	11 75	12 25
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		9 25
Butter, medium to best	10	@20
Cheese	05	@10
Beans	75	@1 20
Eggs		11½
Seeds—Timothy	1 40	@1 74
Flax		1 24
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@6 00
Common to good	2 25	@5 25
Hogs	2 50	@4 85
Sheep	1 00	@4 25

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Flour	3 00	@5 50
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Corn	52	@54
Oats	33	@42
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Eggs		13½
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Wool	13	@37

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Cattle	2 50	@5 40
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Sheep	1 50	@3 00



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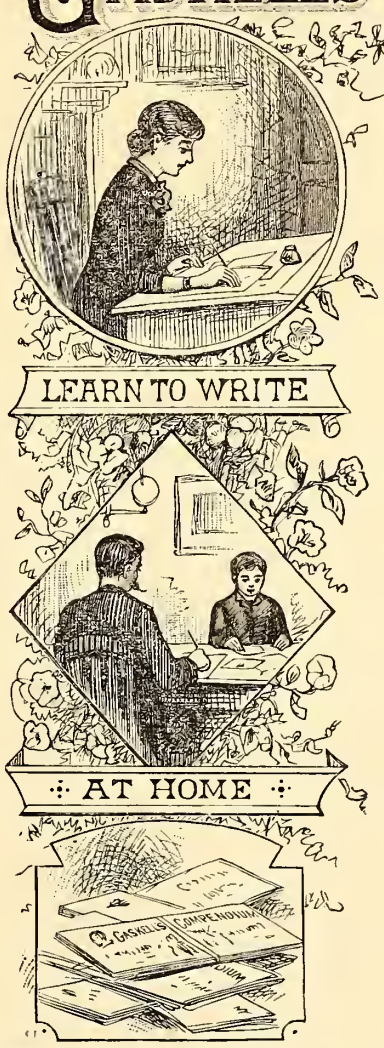
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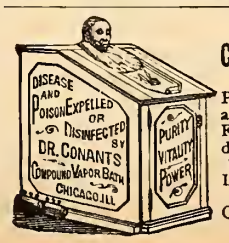
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HOME HINTS.

PLAIN BABY CLOTHES.

Custom is indeed relentless, says Mrs. L. A. France in *Good Housekeeping*. No less power could enforce a manner of living so little conducive in manner to health, comfort and convenience as that often seen. Women with many cares, young children, slender purses, at best but one servant, often none, yet wishing to be bright, cheerful, and companionable secretly sigh for the time to rest, think, and read in order not to become household drudges. They must save time—it cannot be bought. I wonder to how many weary mothers it has occurred to gain time and means by dressing baby plainly. Baby, with her smiling face, hardly needs the aid of tucks and ruffles to make her attractive. The principal requisite is to keep her warm and clean. Then let there be plenty of soft flannels and little dresses. But why should the former be embroidered and the latter a mass of tucks and lace? It takes six times as long to put six tucks into a little dress as it does to make the plain wide hem and the weary heap of sewing (for the easy-running machine deludes the mother) is made endless. Baby will smile just as sweetly in a plain white dress—cut a dainty Mother Hubbard, if you like—and finished with a bit of lace at neck and sleeves. Every mother knows that the cost of handsome little dresses is no small drain on the family purse, and baby upsets the ink-bottle on her embroideries as calmly as on a plain dress.

Bridget, too, has her trials with the little dresses. In summer the ironing is long and hot, and in winter the drying is vexatious, oftentimes making washing meet washing. Make the dresses perfectly plain and you will realize that a willing kitchen maid is better than ruffles and temper therewith. And why should baby's two-a-day dresses be starched? They look better when fresh, perhaps, but with a young child they will keep spotless hardly fifteen minutes longer, which is a small gain contrasted with the time taken in ironing.

This may seem to be more a comfort for the servant than for the mother, but this is only the outside aspect. With work lighter Bridget's temper is sweeter, the order to watch the baby for a little is less liable to meet with sullen acquiescence, and the child's hour with her is all the merrier. After many hours of patient care and labor how welcome this little rest and change to the mother! Welcome, doubtless, to baby, too, who has felt grieved in her baby fashion with the impatience which will come, but which expresses fatigue rather than the lessening of the mother-love.

A rest in a two-fold way to the mother, an equally clean, perhaps happier baby, a pleasanter servant, and a calmer home. Are not these objects worth the sacrifice? If the mother is willing to bear the extra burden of sewing ungrudgingly for the sake of having her pet "look like other children," she should remember that it is not so well for the child. Nothing can compensate to the little one for the loss of that calm and equable government, which can only come with sound body and unworn nerves.

TIGHT LACING.

The circumference of the waist in a woman of medium height and dimensions measures, on an average, when not cramped and distorted, about thirty inches; but in those who have adopted tight-lacing it may measure no more than twenty inches, and some times even much less. Now what becomes, in those latter cases, of the several organs contained within the chest and abdomen? They are, of course, compressed and pushed and squeezed out of their natural shapes, and caused to protrude in places where they have no business, because never meant to occupy such places. There are few natural diseases, indeed, which so thoroughly displace and jam and wedge together so great a number of the internal organs, and so generally disseminate among them incapacity for the discharge of their multifarious duties, as does this positively sinful practice of tight-lacing. Shortness of breath, congestion, and even inflammation of the lungs, congestion of the livers, kidneys, etc.; palpitation and subsequent diseases of the heart; faintings, bronchitis, indigestion, jaundice, obstruction of the bowels, rupture, prolapsus, etc., are only a few of the many evils arising from the customs which are so emphatically condemning—a list, one would think, quite formidable enough to cause the most thoughtless and the most fashion-be-ridden subject to immediately renounce all allegiance to a practice so fraught with mischief; and one, moreover, which has not a single redeeming point, even in the occasionally foolish eyes of the sterner sex, in its favor.—*Good Words.*

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Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper. 35 cents; per dozen, $3.50.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 35c. per doz. $3 25. Paper cover. 15c. Per doz. $1.25.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

ON FREEMASONRY.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

Hand-Book of Freemasonry, by R. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge, and proves that Modern Masonry is identical with the "Ancient Mysteries" of Paganism. Bound in fine cloth, 420 pp.....75 cts.

Freemasonry at a Glance illustrates every sign, grip and ceremony of the first three degrees. Paper cover, 32 pages. Single copy, six cents.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00 per dozen, $9.00. Paper covers, 75 cents; per dozen, $7.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.50. Paper cover, 40 cents; per dozen, $4.00. ☞ The Masonic quotations are worth the price of this book.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a Glance. Bound in one volume. This makes one of the most complete books of information on the workings and symbolism of Freemasonry extant. Well bound in cloth, 589 pp.....$1.00

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Free Masonry, by Thomas Lowe; comprising the degree of Jephtha's Daughter, Ruth, Esther, Martha and Electa, and known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. 20 cents each; per dozen, $1.75.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50cts; $4.00 per dozen.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen. $1.25.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Stearns' Inquiry into the Nature and TENDENCY OF FREEMASONRY. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers; price, 20 cents each; per dozen, $2.00.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Oaths and Penalties of the 33 Degrees OF FREEMASONRY. To get these thirty-three degrees or Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen. 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

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Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen. 50 cents.

Prof. J. G. Carson, D. D., on Secret SOCIETIES. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1 25.

Sermon on Masonry, By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages.

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

A dispatch from Saratoga says Col. Fred Grant has accepted the positiou of engineer of a railroad company which is backed by the Baltimore & Ohio and Wisconsin Central for the purpose of making a new entrance into Chieago.

The population of Massaehusetts, based on returns received for the census of 1885, is 1,940,000, a gain of 160,000 since 1880.

The family of Daniel Abagh, Jr., near New Philadelphia, Ohio, were poisoned Wednesday by eating toad-stools. One boy died and four other persons are in a critical condition.

Wednesday morning strikers forcibly shut down the salt block of Carrier, Heath & Co., at Essexville, a mile from Bay City. Sheriff Brennan went to the scene with a posse and a fight ensued, the mob using stones and clubs and the officers revolvers. The Sheriff was shot in the forehead by an unknown man, the ball grazing the brain. Nine of the mob were arrested, two of whom were wounded.

Bridgeport, Pa, a mining village, is afflicted with a dysentary epidemic, thirty cases occurring Tuesday, with five deaths, The town physician is down with the disease. Owing to the slackness of work at the surrounding coke works, and the large number out of employment starvation is another danger which is threatened.

An explosion of gas occurred at the Mocanaqua, Pa., coal mines Tuesday morning, by which a number of miners lost their lives. The engine which supplied the mine with fresh air broke, and the men who went to the assistance of the imprisoned ones made their escape with difficulty, many being overcome with the gas, among whom was the superintendent.

Thursday night a waterspout struck Lone Tree creek, a small tributary entering into White river, nearly north from Chadron, flooding the valley, drowning four men, two children, and a number of horses, besides washing away several hundred yards in length of newly finished railroad grade. The track of the flood was found strewn with dead horses, harness and grading tools, while here and there was found the body of some poor unfortunate grade.

C. P. Judd, appointed by the President to be Special Agent of the Northwestern Labor Bureau for Nevada and the Territories, was placed in jail at Denver, Col., Wednesday, on a charge of horse stealing. Judd admitted his guilt and says he has served terms in the penitentiaries of Kansas and Colorado for a similar offense.

A child, Lillie Schaffer, was stolen in broad daylight, in this city, some eight weeks since. No trace of her has been found. A wealthy citizen, Edward Partridge, has offered a reward of $500, and the *Evening Mail*, a newspaper, $100 for her recovery. The authorities are charged with gross indifference in the matter.

Miss Adrianna P. Brinckle was relcased Friday from the Pennsylvania Lunatic Asylum at Harrisburg, where she had been confined for twenty-seven years on the charge of "extravagance and eccentricity." She is now sixty years of age.

John Roach's schedule, filed in New York Friday, shows liabilities of $2,222,877.81, while the nominal assests are $5,108,098.87, and the actual assests $4,481,478.23.

The Prohibition party of Massachusetts will place a State ticket in the field the coming election and will hold its State Convention at Worcester, Sept. 10. Governor St. John, of Kansas, will be present and address the convention.

A marauding band of twenty Piegan Indians, with seventy-five stolen horses in their possession, were overtaken between Razor and Half-breed creeks, Montana, Thursday, by a party of cattlemen, and during the battle that ensued all of the Indians were killed and the horses recovered.

As Hine and Stewart Pond, brothers, were leading a Holstein bull to their farm near St. Paul, the bull became unmanageable and attacked the men. Both were killed almost instantly. Both were unmarried. The two were sons of the late Elder Pond, ex-Indian Commissioner, one of the oldest aud best-known men in Minnesota.

The Chieago common eouncil reeently passed an ordinance fixing beer brewers' lieeses at the uniform rate of $500 a year, also ordiuances requiring druggists to pay $1 for an anuual license or permit, and to require them to register all sales of alcoholie liquors.

Chieago has again been selected as the place for holding the Illinois State fair, September 14 to 19. All the railway lines give reduced fare.

Early Sunday morning au attempt was made to assassinate the family of Hugh Kinney, residing at Shawnee, Ohio. A handgrenade or bomb was thrown into the sleeping chamber, wreeking the house and seriously wounding Mr. and Mrs. Kinney.

A cyclone in Norwood, St. Lawrence county, N. Y., Aug. 12, destroyed several houses and buildings and the Ogdensburg and Lake Champlain Railroad bridge. It is reported that eight persons were killed and several fatally injured by the cyclone. All the church steeples were blown down and one church was demolished. Hailstones as large as a man's fist completely demolished the growing crops.

An attempt was made to destroy the county property at Columbus, Kans., Wednesday night, by an explosion of dynamite. A quantity of the explosive was dropped through an air-hole in the vault containing the records and discharged. Seven large volumes were ruined and some other books damaged.

FOREIGN.

The Afghan boundary commission are nine miles west of Herat, buying mules and camels. A letter from Askabad says: "The Russian railway to this place will be completed by Oct. 1. Since the conquest of the Akhaltekke territory 4,000 Russians have died from the effects of the climate upon them."

Major Chermside telegraphs that the rebels in July attacked Algeden, fifty miles east of Kassala in the Soudan, and were repulsed with the loss of seven sheiks and 370 men. The Kassala garrison is famishing.

The Madrid *Gazette* of the 12th, says that in the past twenty-four hours 6,464 new cases of cholera and 2,109 deaths have been reported from 576 towns in 36 provinces iu Spain. This is the highest number of victims yet reported. The King and Queen have sent large donations to Sanragossa and Granada. The epidemic is visiting all the fashionable sea-side resorts. At each place visited a panic ensues and the place is deserted in forty-eight hours.

Information has been received that a civil war has broken out at Khartoum, that the treasury has been sacked, aud that the Mahdi's successor and other official have been killed.

Col. Ridgway and 3,000 Afghans are busily engaged in strengtheniug the fortifications at Herat. Troubles are brewing on the northeastern frontier of Persia.

Gen. Booth of the Salvation Army is solieiting subscriptions for the establishment in London of houses of refuge for female minors who have been betrayed into an immoral life, and has raised $2,000 contributed entirely by Liberals.

A new phase in British politics is the stand taken by Jesse Collings, Henry Labouchere, Richard Dillwyn, and other radical members of Parliament, to make church disestablishment the main plank in their platform, with the application of church funds to educational purposes.

A dispatch from Suakim states that Osman Digna has forsakeu his followers and fled to Kardofan. The result is that many sheikhs are going into Suakim and offering submission to the British commander.

The Catholic Bishop of Quinhon in Tonquin, reports that five missionaries and many Christians have been massacred in the provinces of Biendinh and Phyyen, and that 8,000 Christians have sought refuge in Quinhon, which is occupied by the French.

News from Guayaquil, Ecuador, to July 32, is to the effect that the volcano at Cotopaxi is again in a state of eruption It emitted a series of sounds resembling heavy cannonading. Intelligence from Chimbo, situated at the base of the mountain, is to the effect that the lava has done much damage. One hundred houses have been destroyed. The loss of life is not known.

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PUBLISHER'S DEPARTMENT.

Below will be found a statement of amounts donated since June 1 to the *Cynosure* Fund. Rev. Mr. Woodsmall has written inquiring if there is any way of supplying the hundred Baptist ministers of Arkansas with the *Cynosure*. He has lately traveled through the State and finds secret societies a great evil in the churches.

The following letter just received from a Congregational pastor in Georgia shows the good work done by the gift of the *Cynosure* to him last year:

"RUTLAND, Ga., Aug. 8, 1885.

"DEAR SIR: I am sorry that my subscription to the *Christian Cynosure* will soon expire. Owing to financial circumstances I cannot pay for the paper. I must acknowledge that the reading of it has done me much good, and I welcomed its weekly visits with much pleasure. The good it has done me can't be told. It caused me to abandon secret organizations. I agree with you as to the harm said organizations have done and are doing. Yours, (Rev.) N. B. JAMES.

Means for carrying on the good work of last year are coming in and will be reported from week to week in the *Cynosure*.

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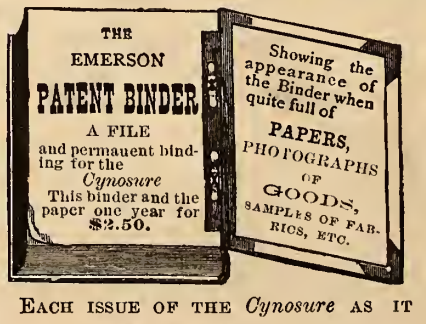
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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One of the Chicago street car companies has begun a much needed reform in the determination to break up the practice of promiscuous smoking in the night cars. A well-known saloon-keeper was forcibly ejected from a car lately for refusing to comply with the company's rule. Who more likely to violate so sensible an order? If a street car line can succeed in this matter much more can our powerful railway lines. Let them begin the good work of purifying travel by banishing the smoking car.

The temperance wave is becoming tidal. It is sweeping round the globe. A great international Congress, to oppose intemperance, will be held at Antwerp, Holland, September 11th and 12th. The mayor of the city will preside and the nations of Europe will probably be represented. It does not appear that America has been invited. We are coming to the prohibitory mark too fast, perhaps for our old county friends. The subjects to be discussed are: 1. The application and results of laws on drunkenness; 2. The effect produced on the ravages of alcohol by a policy of taxation; 3. The influence of temperance societies on the consumption of alcohol, on criminality, and on mortality; 4. The results of the coffee-house movement in England, and lastly, the results produced by homes for inebriates.

New Hampshire has now a law which would be a blessing if everywhere adopted and enforced. It is for the prohibition of impure and corrupting literature (not drinks), and provides for the fining or imprisonment or both of any person who shall knowingly print, publish, show, or in any way dispose to any other person any book, newspaper, or other printed matter devoted to the publication or illustration of stories of bloodshed, lust, or crime, or principally made up of police reports and criminal news; or circulate, display, or post anything advertising such publications; or give any information where any such literature can be found. The employing or permitting children of minor age to engage in this business is also to be punished. Such a law will interfere with many publishing houses and news companies, but it is a blessed prohibition.

The Pittsburg *Commercial-Gazette* of the 30th ult., a few days before the Memphis colored Ku-Klux raid, says with great force and truth: "Colored secret societies in the South are determined that their secrets shall not be divulged even if they have to Morganize the preacher. There is great folly in making death the penalty of divulging the secrets of any association. If it be enforced the executioner would be guilty of murder, as no man can alienate his life under any civilized form of government. There is no more right to take a man's life for violating such an obligation than if he should foolishly pledge his life for the payment of a debt and fail to pay it." Every rational mind sympathizes with Shakespeare in making the character of a Shylock hideous. And had Shakespeare written on Masonic oaths their horrible nature would have been instantly revealed as by Ithuriel's spear.

A Washington correspondent has learned that the Government Bureau of Printing and Engraving, formerly in the charge of Hon. Edward McPherson, long clerk of the House, has fallen into the hands of a Jesuitical ring. This establishment, where all the greenbacks and revenue stamps are executed, has for some time been filling up with Romanists, through the artful manipulations of Catholics in power. Protestants have been removed to make room for the subjects of the priest, and this institution is likely to become so Catholicized as to shut out any other influence. The District Fire Department is said to be in the same case. This information will startle and arouse many readers, and it is well it should; but suppose the same information was sent of the lodge management, how that not only single establishments but whole departments and the government itself were in danger of falling into the hands of an alien order!

An open ground south of the Chicago Exposition building has been used every Sabbath while weather permitted for communistic speeches. Upon the crowd of sympathizers and loungers has been poured out week after week the most obnoxious theories of the International. One of the speakers the other day said the crowd ought to seize and divide the grain in the Chicago elevators and the clothing in wholesale stores so that every tramp might eat his fill and go about for a day or two well dressed. Universal ownership was the doctrine. "This watch," he continued, drawing out an elegant gold time-piece, "belongs as much to any one of you as to me." "Hand it over, then," called out a voice. "No, sir," was replied, "that watch cost me hard-earned money. You hod carriers don't get anything like it." Such is all the consolation the dupes of these anarchists will ever get from them or their theories. At another of these meetings a plucky, level-headed Irishman said there was no cause for all the trouble between capital and labor, and that a man could live on a dollar a day if he did not spend his money for beer and whiskey. He was jeered and knocked down several times and finally had to be rescued from these champions of equality and free speech by the police.

The inconsiderate and almost universal eulogy of General Grant as a Christian man is thus rebuked justly and forcibly in an editorial note in the last *Independent*:

Dr. Newman, in his funeral address on General Grant, delivered at Mt. McGregor, says that, after the General had recovered from his seemingly fatal collapse in April last, he asked him the following question: "What was the supreme thought in your mind when eternity seemed so near?" The answer, as stated by Dr. Newman, was in these words: "The comfort of the consciousness that I had tried to live a good and honorable life." How much General Grant meant by this answer, supposing it to be reported precisely as given, we do not know, and shall not assume that he intended to set up for himself a scheme of self-righteousness, and make that the basis of his comfort and hope for the future world. Such an assumption would not correspond with the antecedents of his religious education, or with several other expressions which are reported as having fallen from his lips. The honest effort "to live a good and honorable life" may well be a source of comfort at any time, and especially so in the hour and article of death; and we see no impropriety in referring to it as such. But it would be a great mistake to make such an effort, or such a life, even though the best that any man lived, the basis on which sinners are to rest for their peace with God and their hope of salvation. Sinners are saved, if at all, through grace, and by the suffering and death of Christ, and upon the condition of their repentance toward God and faith in the Lord Jesus Christ. This is the Gospel plan of salvation as Christ himself taught it and the apostles preached it. There is no other plan known to the Bible. Great men and small men, viewed simply as men, as subjects of the moral government of God, and as sinners, stand at a common level in respect to their wants and the method of their relief; and they must alike build their hopes on Christ and his work, accepting him by faith, or they will build in vain. "A good and honorable life" is no substitute for Christ, and does not dispense with the necessity of looking to him for salvation. The illustrious soldier, whom the whole country delights to honor, and has just buried in sorrow, met his God, not as General Grant, but as a man and a sinner, and like any other man, needing the salvation of Christ as his only ground of hope. Let not our great men, whether great in war or peace, forget their wants as men and sinners.

LIMITATIONS OF CONGREGATIONAL FELLOWSHIP.

BY REV. HENRY AVERY.

[The pastor of an old and influential congregational church replies to an editorial in the *Advance* reading out of denominational fellowship churches which forbid the lodge.—ED.]

The position seems to be assumed that no Christian must be refused and that no test which is not found in Scripture should be applied. Let us see. There are many, who in the judgment of charity are Christians, who use intoxicating liquors as a beverage, and advocate the right to do so. Very few of our churches would admit such an advocate of evil, especially in these times of open warfare in several of the States, yet we have no specific command; we use ordinary precaution.

Thirty years ago many churches and ministers were in sympathy with the great sin of slavery. These church members and ministers were earnest Christians, but they were in serious error, and advocated pernicious principles, therefore many anti-slavery churches adopted a rule against admitting such to membership. Some put an anti-slavery plank into their confession of faith, yet they had only general principles of Scripture and common-sense for this course, and now they are regarded as pioneers in the great reform.

There may be many earnest Christians among the Universalists, and some among the Roman Catholics, but these would not be received into our evangelical churches. In all these cases we take the principles of Scripture and use the sense God has given us in their application.

In like manner some Congregational churches believe that organized secrecy is "wrong in principle and corrupting in practice," and they do not admit the members of such orders. Their right to take this position cannot be denied and why should they be threatened with disfellowship for this, more than for their position respecting the other evils mentioned above?

It is idle to argue that we know nothing of these secret societies and therefore have no right to oppose them. Their evil influence and blighting effects are seen and felt. They all have the essential characteristics of a "ring," which of itself is enough to condemn them, especially in the eyes of Congregationalists. Freemasonry is the prolific mother of most of the other secret orders, and this is the one we propose to examine that we may know whether we ought to oppose it. Besides the practical results of the order there are two ways by which we may judge it: First, by what its leading authors tell us; and, second, by what seceding Masons tell us.

1. Mackey says (*Lexicon, Art. Religion*): "The religion of Masonry is pure theism." Also, (*p. 369,*) "Masonry is a religious institution." Again, (*Juris. p. 33,*) "I say advisedly *a* book of the law, because it is not absolutely required that everywhere the Old

and New Testament shall be used. In Mohammedan countries the Koran might be substituted." Sickels says, (*Mon. p. 97,*) "We now behold man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more, which the soul of man requires."

2. Benard and Finney, seceding Masons and faithful, conscientious men of God, have endorsed Morgan's revelation of the first three degrees, and have pointed out the glaring inconsistencies between Freemasonry and Christianity. Freemasonry has its creed, ritual, Scripture readings, prayers, hymns, burial service and mode of regeneration. Surely it is a religion; but it is a false religion, since it proposes to save men by obligations to a ritual and a foolish drama and not through Christ. Hear Chase: (*Digest p. 208.*) "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry, it would be something else." It has again and again been decided that it is "unmasonic" to use the name of Christ in prayer in the lodge, and the Scripture readings are carefully garbled lest any Jew or infidel should be offended.

We thus see that Freemasonry is a false religion, and so it must be dangerous to the church. We will now show that it is dangerous to the State.

1. It sets up a government with pretended jurisdiction over the lives of men, binding its members to obedience by the death penalty.

2. It encourages crime. What must be thought of an obligation like this: "That I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to me and received by me as such, murder and treason excepted, and them only at my own option." Who have such wonderful secrets to keep? Who but criminals? But, as if to place the matter beyond controversy, murder and treason are here excepted, but when the candidate has progressed till he is entering the portals of the Royal Arch Degree, it is "murder and treason not excepted;" or, as it is sometimes worded, "without exception." What must be the verdict of an honest mind on this: "Furthermore do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong"? Here we reach the "true inwardness" of the institution—crime concealed and the criminal aided to escape. Is it not inimical to the state.

But are these obligations ever obeyed? Ask scores of witnesses who lived in New York fifty years ago. Hundreds have testified that justice could not be administered. There was proof enough that Morgan was abducted, but courts, sheriffs, juries, newspapers all were under bondage to the overawing order. Inquire how these obligations worked some twenty-four years ago, in the case of S. L. Keith, of Belvidere, Ill. Seduction, procuring abortion resulting in the death of his victim,—these crimes were well-known, proof was abundant, but *no indictment was found.* Why? Several Masons were on the Grand Jury. Judge D. H. Whitney was a brother Mason, but proposed to observe his judicial oath. He earnestly endeavored to bring the criminal to justice, and spoke with just severity against certain Masons who would not assist him, but did assist the criminal. For these Masonic offenses (endeavoring to bring a criminal to trial, and characterizing the conduct of those who defrauded justice) he was called to account by the Grand Lodge of Illinois. He finally renounced Masonry, giving twenty-two reasons, some of which were "that no Mason has a right to expose a brother Mason's crime, and that a Masonic lodge has the power of life and death over its members."

But these are only samples of what has repeatedly transpired on a smaller scale in different parts of our land. Justice turned aside, criminals screened, crime concealed, law over-ridden! Is not this order inimical to the state?

Admit what has been said and every honest mind can see that the adhering Mason is unfitted for acting as judge, juror, sheriff, or witness, in any case where the issue is between a Mason and a freeman.

Still further, Freemasonry is a foe to the family relation. It attempts to establish a closer relation than marriage. A criminal's secrets are to be scrupulously kept from the wife. Many hours each week are to be spent with a mixed throng among whom sometimes are found acknowledged libertines and adulterers, and the husband is under obligation to "meet on the level and part on the square" with these. Are these the obligations that cement two hearts at home till they shall beat as one?

Then Masonry is an order that has crept into the churches, especially into the metropolitan churches, and to some extent controls and restricts them. When we examine it we find it an enemy to the church, the state and the family, the three organizations of God. Can it be a question whether the churches should actively oppose it?

In former years church associations spoke freely against this enemy. I have a copy of the repeated action of the Illinois State Association. I helped to pass a strong resolution in the Ohio Conference. The Association of Iowa has also been heard. But since the war, Intemperance, Freemasonry and Speculation have been three demons loosed for a little time.

It is willingly conceded that some of the secret orders have not all these objectionable features, yet they are founded on the wrong principle, and are stepping-stones to Masonry. Even the church needs the scrutiny of public observance, or it will become corrupt. Secrecy is the great element of power and corruption in the Church of Rome. The history of the order of Jesuits is a standing argument against secrecy.

But why not let it alone until it dies? Because by that policy the church will die first. In this world the tares grow by being let alone, the good seed is choked. Inaction is the bane of the church. The slave power asked only to be let alone. Intemperance, licentiousness and corruption in office ask the same. Somewhere I have read the following words. May they be heeded by the *Advance*: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

College Springs, Iowa.

THE STRENGTH OF THE MODERN GOLIATH.

BY REV. H. H. HINMAN.

Is Masonry stronger than the government? It would seem so and that the claim put forth for it in 1825 is equally true to-day. We, too, may say, "It is powerful. It comprises men of wealth, rank, office, and talent, in power and out of power, and that in almost every place where power is of any importance." Changes of administration, however desirable, do not affect it. In certain respects the laws may be better enforced, but when the interests of the fraternity are concerned there is reason to think they are paramount. Some of the gross scandals of this city and District, which were rampant during the last two or three years, have been scared into obscurity by the change of administration. In others the change of rulers makes no change in the tolerance of evil. Of the enormous frauds of Captain Howgate the people of this city and of the country generally are familiar. There has probably never been a time since his first arrest when he might not have been duly tried and punished had there been any disposition to enforce the law. It was well known that he was in the District or near at hand, and he gave himself no trouble about the matter. It was thought that a change of administration might make his stay here unpleasant, and it is said he moved to East Tennessee, His fears, if he had any, were groundless. The higher law of Masonic fellowship protects him equally under Republican and Democratic administration. So, too, with the houses of prostitution in this city. There is thrown over them a veil of secrecy and official protection that nothing but the peculiar institution could secure. Investigation goes on where it can be used for party capital, but punishment is not inflicted.

The following gives a little inside view into some of the many forms of peculation and vice that are prevalent here:

Judge Chenoweth says the committee from the Treasury have got well along with their investigation of the coast survey office, and will probably have their report made out in three or four days.

It is alleged that an officer of the bureau who was dispatched some time ago with some $4,000 to do some work on the Atlantic coast, instead of having the work done, disappeared for some months and spent the money in a drunken spree. It is alleged that he sent in a false report and false pay-rolls, and that he was thereafter charged with forgery, embezzlement, drunkenness and theft; that the discovery of the embezzlement made restitution necessary, and to facilitate restitution the embezzler had his salary increased, and that he is still in the service of the bureau, enjoying a larger salary on account of his drunken spree.

It is alleged that Mr Sagemulier, one of the officials recently removed as chief of the instrument division, had the ordering of the instruments used in the service practically under his control, and that Fauth & Co., a firm of instrument makers of which he was a member, made very large profits out of government orders.

It is alleged that gold chronometers purchased years ago for scientific use in the survey field, at a cost of from $100 to $300 a piece, have fallen into disuse of late in the bureau and have been appropriated to the private and personal service of some of the officials.

Calling attention to such practices may be better than silence, but what the people need is a government that shall *impartially enforce the law.* Such cyclones of slander as have recently come upon London and before which some of the so-called great have fallen, may be deplorable in their immediate results, but it is hoped they have a purer atmosphere in their wake. It is to be hoped that the breath of heaven may sweep through this city. Nor is the hope altogether vain. The good work at the Central Mission goes on. Souls are being converted: average Christians, who under ordinary circumstances turn away their ear from hearing anything in reference to the anti-secrecy reform, become calmer and more candid when their hearts are softened by Christian love. When men see their need of a higher, holier life they correspondingly loose faith in human substitutes, and in selfish brotherhoods. We count a decided gain to the anti-secrecy sentiment as a result of the mission work in this city.

Washington, D. C.

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mouldering spoils of earth-born treasure;
Not to build a vaunting name,
Not to dwell in tents of pleasure;
Dream not that the way is smoothe,
Hope not that the thorns are roses,
Turn no wistful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do.
Hosts to cut thy passage through;
Close behind thee gulfs are burning,—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking.
Sleep as on the battle-field,
Girded—grasping sword and shield;
Foes thou canst not name or number,
Steel upon thy broken slumber.

Soldier, rise—the war is done:
Lo! the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise!
These proclaim the victor's story.
Soldier, lay the weapons down,
Quit the sword and take the crown;
Triumph! all thy foes are banished,
Death is slain and earth has vanished.

—*Charlotte Elizabeth Tonna, 1790-1846.*

THE STORM OF 1826.

The celebrated speech of Rob. Morris before the Grand Lodge of Iowa, in which he declared the decadence of Masonry under the Morgan discussion, is printed in the report of the proceedings of that body in 1858. We quote the title and an interesting passage below:

"AN ORATION

delivered before the Most Worshipful Grand □ of Iowa, June 3, 1858.

By Right Worshipful Brother Rob. Morris, Deputy Grand Master of the Grand Lodge of Kentucky."

"It is a sad episode in human history—the period commencing in 1826—which witnessed the contest between Masonry and Anti-masonry. . . . It is *God's truth* that the Masonic generation of 1826, violated every principle of honor and rectitude; changed the truth of their sacred profession into a lie; committed treason against the purest of causes, deserted the ranks in which a Washington and a Franklin had died; in which a Clinton and a Livingston were yet striving; joined hands with such traitors as ——— and —— and ——, and for the sake of temporary quiet, or the base rewards of partisanship, repudiated the most solemn vows humanity ever assumed! It was a moral epidemic! Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand. The songs of the temple builders ceased. Grass grew in the quarries. No longer was the stone-cutter required to draw the mystic characters of Masonry upon the headstones. . . . . The sword of the Masonic crusader, two-edged and cross-hilted, was returned to its sheath. Mount Moriah became a desert to Masonic enterprise. A pseudo-Masonic affiliation sprung up, wearing borrowed plumes and noisy with false professions, which led captive many silly men under the pretense of an expurgated Freemasonry. Upon these walls erected with 'untempered mortar,' now a hideous waste of ruins, through which the jackal and hyena of Anti-masonry prowled and laughed, the eye of woman looked aghast."

CHINESE MASONRY.

THE SECRET TRIBUNALS OF CHINESE LODGERY.

[From the report of the Special Committee of the Supervisors, printed by the San Francisco *Daily Report.*]

This brings before your committee the subject of "unpunished crime" in Chinatown, upon which it is proper that such facts as have come to our knowledge should be laid before you.

Not only does the cunning and utter unscrupulousness of Chinamen enable them to evade our laws, but the evidence is conclusive that they have well organized tribunals of their own which punish offenders against themselves when it is their interest to punish, but which never punish those who violate the laws of the city or the State.

It has been said of them, with great force and truth, that they "are not only not amenable to law, but they are governed by secret tribunals unrecognized and unauthorized by law. The records of these tribunals have been discovered, and are found to be antagonistic to our legal system."

IMPERIUM IN IMPERIO.

"These tribunals are formed by the several Chinese companies or guilds, and are recognized as legitimate authorities by the Chinese population. They levy taxes, command masses of men, intimidate interpreters and witnesses, enforce perjury, regulate trade, punish the refractory, remove witnesses beyond the reach of our courts, control liberty of action, and prevent the return of Chinese to their home in China without their consent. In short, they exercise a despotic sway over one seventh of the population of the State of California.

"They invoke the process of law only to punish the independent action of their subjects, and it is claimed that they exercise the death penalty upon those who refuse obedience to their decrees.

"We are disposed to acquit these companies and secret tribunals of the charge of deliberate intent to supersede the authority of the State. The system is inherent and part of the fibre of the Chinese mind, and exists because the Chinese are thoroughly and permanently alien to us in language and interests. It is nevertheless a fact that these companies or tribunals do nullify and supersede the State and national authorities. And the fact remains that they constitute a foreign government within the boundaries of the Republic."

SOME STRIKING ILLUSTRATIONS.

Such were the conclusions arrived at by the Legislative Committee in 1876. And they fairly justified their conclusions by the proofs which they elicited in the course of their investigations. We cannot better illustrate this than to quote from them at length. They say:

"That we have not overstated the facts, we beg to refer briefly to some of the testimony of reputable witnesses, given under the sanction of an oath, before this committee.

"James R. Rogers, a San Francisco officer, of intelligence and experience, testifies as follows (see volume of testimony herewith transmitted, p. 61):

A. "I do not know of my own knowledge that such a tribunal exists (secret Chinese tribunal). I only know that when a Chinaman swears differently from what they want him to his life is in danger. They sometimes use our courts to enforce their orders, just as policy may direct. They have no regard for our laws, and obey them, so far as they do, only through fear.

A DISTRICT ATTORNEY'S EXPERIENCE.

D. J. Murphy, District Attorney of the City and County of San Francisco, and one of the ablest and most experienced criminal lawyers in the State, testifies as follows (evidence, pp. 82 and 83):

Q. "In your official capacity have you been brought into contact with Chinese?"

A. "Yes, sir; I have looked on my docket for two years, and I find that of 700 cases that I examined before the Grand Jury 120 were Chinese, principally burglaries, grand larcenies and murders—chiefly burglary. They are very adroit and expert thieves. I have not had time to examine for the last two and a half years, but the proportion has largely increased during that time."

Q. "Do you find any difficulty in the administration of justice where they are concerned?"

A. "Yes, sir. In capital cases, particularly, we are met with perjury. I have no doubt but that they act under the direction of superiors, and swear as ordered. In many cases witnesses are spirited away, or alibis are proven. They can produce so many witnesses as to create a doubt in the minds of jurymen, and thus escape justice. In cases where I have four or five witnesses for the prosecution they will bring in ten or fifteen on the part of the defense. They seem to think that numbers must succeed, and it very frequently so happens. It frequently occurs that before the Grand Jury, or on preliminary examination, witnesses swear so as to convict, but on the trial they turn square around and swear the other way. I have heard it said that they have secret tribunals where they settle all these things, but I know nothing of that. It is my impression that something of the kind exists, and I think they sometimes use our courts to enforce their decrees. I have had to appeal to Executive clemency for pardon for Chinamen sent to the State Prison by false swearing, under circumstances which led me to believe them to have been the victims of some organization of that kind."

INNOCENT MEN CONVICTED.

Q. "Innocent men can be convicted?"

A. "Yes; and I have no doubt that innocent men are convicted through the medium of perjury and 'jobs' fixed up on them. I have had doubts, during the last three months, in cases of magnitude, involving long terms of imprisonment."

Q. "Among reputable lawyers of this city, who have had experience with Chinese testimony in the courts, what value has that testimony, standing by itself?"

A. "By itself, and without being corroborated by intrinsic facts or white testimony, it is very unreliable."

Mr. Ellis, Chief of Police of the City of San Francisco, and who has been attached to the police force of that city for twenty years, testifies as follows (evidence, p. 112): "That it is generally believed that the Chinese have a court where differences are settled; and that, if, in secret, it determines to convict or acquit a Chinaman (on trial before our courts) that judgment is carried out. In a great many cases I believe they have convicted innocent men upon perjured evidence."

WHOLESALE PERJURY.

Mr. Charles T. Jones, who for several years past has been the able and efficient District Attorney of Sacramento county (the county in which is located our State Capitol), testifies as follows (evidence, pp. 124 and 125):

A. "During my term of office I have had considerable to do with Chinese criminals, and always have great difficulty in convicting them of any crime. I remember well the case of Ah Quong, spoken of a few minutes ago by Ah Dan. At the time I was defending three parties charged with kidnapping, and I had Ah Quong as interpreter, knowing him to be honest and capable. The circumstances of the case were these: A Chinaman wanted to marry a woman then in a house of prostitution. She desired to marry him, and he went with two of his friends to the house. She went with them. They drove out of town to get married, when the Chinaman who owned her heard of it and started some officers after her. She was arrested and surrendered to these Chinamen, with instructions to bring her into court next day. I had this man to interpret for me, being well satisfied that she would swear that she was not being kidnapped. The next day the owners brought into court a woman whom the defendants informed me was not the one at all, but another. The attorneys for the other side insisted that it was, believing the statements of their Chinamen to that effect. The case was postponed for two or three days, when it was shown that the woman offered was not the one taken away.

AN INTERPRETER MURDERED.

"This interpreter told me that they would kill him as sure as these defendents were not convicted. We went out of the court room, and he told me he was afraid to go on I street. I told him not to go then, but I did not think they would trouble him. Half an hour afterwards he was brought back, shot in the back, and a hatchet having been used on him, mutilating him terribly. This was in broad daylight, about 11 o'clock in the morning, on Third and I streets, one of the most public places in the city of Sacramento. There were hundreds of Chinese around there at the time, but it was difficult, in the prosecution of the case, to get any Chinese testimony at all. It happened that there were a few white men passing at the time, and we were enabled to identify two men, and they were convicted and sent to the State Prison for life, after three trials. They attempted to prove an alibi, and after swearing a large lot of Chinamen they said they had twenty more. The Chinese use the courts to gain possession of women. Sometimes it happens that where a man is married to a woman they get out a warrant for his arrest, and before he can get bail they have stolen the woman and carried her off to some distant place. I have had Chinamen come to me to find out how many witnesses I had in cases. If they found out they would get sufficient testimony to override me. Before I was District Attorney I have had Chinese come to me to defend them, and ask me how many witnesses I wanted, and what was necessary to prove in order to acquit."

Q. "Do you often find that upon preliminary examinations and before the Grand Jury there is enough testimony to warrant conviction, but on the trial these same witnesses swear to an exactly opposite state of facts?"

A. "Very frequently."

Q. "To what do you attribute that?"

REWARDS FOR ASSASSINATION.

A. "I attribute that to the fact that they had tried the case in Chinese courts, where it had been finally settled. I have records in my office of a Chinese tribunal of that kind, where they tried offenders according to their own rules, meted out what punishment they thought proper, etc. These records were captured in a room on I street, between Fourth and Fifth. I had them translated by an interpreter from San Francisco, and used them on the trial of the robbery cases. The records recite that the members enter into a solemn compact not to enter into a copartnership with a foreigner; that a certain man did so, and the company offers so many round dollars to the man who will kill him. They promise to furnish a man to assist the murderer, and they promise, if he is arrested, they will employ able counsel to defend him. If convicted, he should receive, I think, three dollars for every day he would be confined, and, in case he died, certain money would be sent to his relatives. These records appeared in evidence and were admitted; also a poster that was taken from a house, offering a reward for the killing of this man. This poster was placed on a house in a public street. Being written in Chinese, of course they alone knew its contents and informed us of them."

Mat. Karcher, for many years past Chief of Police for the city of Sacramento, testifies as follows (evidence, pp. 128 and 129):

Q. "Do you know anything about their putting up offers of rewards upon walls and street corners, written in Chinese, for the murder or assassination of given Chinamen?"

ANOTHER CASE IN POINT.

A. "Yes. Of course I could not read Chinese, but I secured some of these posters and had an interpreter from San Francisco come up here and interpret them. They were rewards for the murder of some Chinaman who did something contrary to their laws. They have their own tribunals, where they try Chinamen, and their own laws to govern them. In this way the administration of justice is often defeated entirely, or, at least, to a very great extent. I know this, because I was present at a meeting of one of their tribunals about seven years ago. There were some thirty or forty Chinamen there, one appearing to act as judge. Finally the fellow on trial was convicted, and had to pay so much money as a fine for the commision of the offense with which he was charged. Generally their punishments are in the nature of fines, but sometimes they sentence the defendant to death. In cases in the police court we have often found it difficult to make interpreters act. They would tell us that they would be killed if they spoke the truth; that their tribunals would sentence them to death and pay assassins to dispatch them. About two years and a half or three years ago Ah Quong was killed. During the trial, at which he was interpreter, there was a great many Chinamen. I stationed officers at the doors, and then caused each one to be searched as he came out of the room, the interpreter having told me that he feared they would murder him. Upon those Chinamen I found all sorts of weapons—hatchets, pistols, bowie-knives, Chinese swords, and many others. There were forty-five weapons in all, I think, concealed about their persons in all kinds of ways. The interpreter testified in that case, and half an hour after leaving the court room he was brought back, shot and cut with hatchets. He was terribly mutilated and lived only a few moments after being brought to the station-house. The murderers were arrested but attempted to prove an alibi, and had a host of Chinese witnesses present for that purpose. Although there were some hundreds of Chinese present at the time of the murder, the prosecution was forced to rely upon the evidence of a few white men who chanced to see the deed committed. We were opposed at every turn by the Chinamen and the Chinese companies. As a general thing it was utterly impossible to enforce the laws with any certainty against those people, while they will them-

selves use our laws to perseeute innoeent men who have gained their enmity. They seem to have no idea eoncerning the moral obligation of an oath, and carc not for our form of swearing.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXXI. (*concluded.*)

St. George had met the dragon!

If Stephen's heart had been a trifle lifted up with his popularity—and it was natural that it should be, for he was young, and flattering voices had not beeu wanting to prophesy for him a brilliant political future when the new party of Prohibition should take the helm—it was strangely humble when he faced once more the riotous crowd. That reverent bowing of the head, that brief, simple petition had been altogether unpremeditated. It was a sudden impulse, the feeling of his own weakness coupled with such an inrushing sense of the divine power to uphold that he did it without a thought of anything singular in the action.

It was the first time he had ever fronted such an assemblage. But he had that crowning gift of the orator, a fine, sonorous voiee, and was not easily put down.

At one point in his speech a few rotten eggs were hurled, bespattering a brand new suit. This was disagreeable as it was a nice one, and his funds would not at present warrant him in getting another.

"I am glad to meet some of our saloon friends in argument," he responded as eoolly as if it had been a bouquet of roses, at whieh there was laughter and applause mingled with other demonstrations not so flattering. "I object to the style of the argument, but I will put up with it if it is the best they can muster. I am not here to-night in the interests of any man or any faction."

Jeering cries interrupted him, but he went on with perfeet good nature.

"You distrust what I say—that I am not a demagogue swayed by selfish or at best class interests. A man has no right to pronounce an opinion in public on any great question who has not first examined it carefully on both sides, and eonsidered it intelligently and its relations to all classes in the community. If women should have the right to preserve the peace and virtue of their homes intaet; if business men and artisans have the right to pursue their several callings unburdened by enormous and unnecessary taxation, liquor sellers have also their rights which I now propose to spend a few moments in considering."

There was silence now. Even his foes were a little curious to see how Stephen would handle this novel subject. He went on.

"The saloonist thinks that if he pays fifty or a hundred or five hundred dollars to the State or the city for a license to scll liquor, he has a right clear and incontestable to sell it. Certainly so far as it goes he has the best of the argument. The distiller, if he pays ninety per cent tax to the government, thinks he has a right to carry on his business without let or hindranee, and so far as human law can give it to him has he not that right? This is not a subject which we consider sufficiently. Of those who denounce the liquor seller, nine out of ten have never thought of putting themselves in his place, or reflected that he has rights like other men—the right that the government under which he lives should deal fairly by him, and, if his be as legitimate a business as shoeing horses or selling tea and sugar, should impose no more restrictions on him than it does on the blacksmith or the merchant. Now there is no middle line between an honest and a dishonest business, between one that injures and one that benefits society; and the Government in taxing liquorselling so utterly out of proportion to other trades is either guilty of the most high-handed oppression or the basest partnership in crime.

"Yet to-day our nation halts between two opinions. Shame on such cowardly vacillation! Either the business is a legitimate one and should not be taxed at all, or else it is the contrary and should be prohibited forever. Better that our law-givers openly proclaim the rule of the Drink Moloeh than to worship him in secret. Better they should fling wide open the doors of the saloon and force the question to an issue. In the name of justice, of common sense, of patriotism; in the name of ruined homes, of delicate women suffering nameless atrocities, of children crying themselves to sleep with cold and hunger, of the thousands who fill our asylums and poor-houses—sacrificed between the two millstones of national and individual greed, give the liquor seller his rights!"

Stephen stood erect and defiant. He felt as if he would not have minded a pistol at his head. He had reached that height of spiritual exaltation where walk the souls of martyrs palm-crowned. He would have gladly thrown his own life a sacrifice into the chasm of this awful wrong.

In the beginning of the disturbance some of the most determined among the temperance men fearing personal violence to the young speaker, had forced their way through the mob to the platform and made a kind of body guard around him, while one or two of the more timid had quietly slipped out and applied to the Mayor for police to quell the disturbance. The mob were composed mainly of barroom loafers, convenient tools for the saloon and the lodge; but they quailed before these evidences of a determination to preserve order, and Stephen finished his address in comparative quiet.

As may be imagined, he did not find the evening's exciting scenes a good preparation for sleep. He still oecupied the same office, though it did not now look so bare and cell-like as when we first showed it to the reader. He had indulged himself in a student's lamp of neat and chaste design, a set of new law books, and an easy chair which happened to take his fancy at an auction sale because it was so like one whieh at home always occupied a certain corner of the family sitting-room, and had been his favorite refuge in many a childish trouble. Instead of direetly seeking his couch he threw himself into its capaeious arms, thinking that he would sit there a few moments and enjoy the darkness, and silence, and solitude. A soothed, comforted, restful feeling began to creep over him. The scowling, derisive faees ceased to float before his eyes, the tremor of his nerves grew still, and Stephen at last fell into a sound slumber, from whieh he was suddenly roused with a feeling that he had been repeating an old adventure of his boyhood, when one night in driving the cows home from pasture he was caught out in a thunder storm.

But as he reeovered from his bewilderment he grew conscious that it was a real sound which had awakened him—the firing of a volley of shot into his office window.

He hastily turned up his light. The pane was shattered, and in the ceiling directly over his sleeping place were lodged two bullets. Stephen felt a shivering sense of awe. Never before had he come so near to touching the hand of a proteeting Providence, for plainly the objeet of the misereants who had fired the bullets was assassination.

The outrage caused, as was natural, intense excitement, but as it had been planned in seeret conclave by members of the Jacksonville Legion, bound by oath in true Masonic style to keep eaeh other's counsels, the perpetrators were never discovered.

(*To be continued.*)

WASHINGTON LETTER.

It has been supposed that Heurich, the great brewer, was about the only man in extensive business who could successfully defy the labor unions. For a year or more the order to boyeott all saloons that sold his beer has been issued and in some measure enforced. About 150 dramshops in this city suffered some loss, while others made corresponding gains. Repeated meetings of the Liquor Dealers' Association have been held and efforts made to raise the boycott. At last the eonflict has ended by the submission of the great brewer to the combined opposition of the lodge and the saloon. The *Star* thus reports the settlement:

> At a conference of members of the Saloon Keepers' Association yesterday afternoon, with representatives of labor organizations, the cable correspondence between the saloon keepers and Mr. Heurich, the brewer, was discussed, and it was agreed to raise the boycott on Mr. Heurich and saloon keepers who sell his beer, with the understanding that when Mr. Heurich returns to Washington he shall affix his signature to the agreement to employ in future only union men and purchase building material from union houses only.
>
> At the meeting of the Federation of Labor last night it was decided to raise the boycott. Similar action has also been taken by the executive committee of the Knights of Labor, and includes the raising of the boycott against the steamer, George Law.

In such a conflict between the powers of darkness every friend of humanity must be a complacent spectator. If the trades unions shall break up the saloons and beggar the breweries all will rejoice. If on the other hand the despotic power of the lodges shall be broken, and all men be free to work when, where, and for what wages they choose, all workmen at least ought to lift up glad hands of joy. At least this good will come to the people. They will be compelled to see that the real issue is whether the saloon and the lodge shall rule, or whether their corrupting and despotic power shall be broken. Temperance *vs.* whisky and freedom of labor *vs.* the lodge are the issues of the hour, and when they shall be fairly considered and met the result will not be doubtful.

It is a matter of gratulation that the work of the Central Union Mission goes on with unabated interest and most excellent results. Profound attention is given at our street meetings, and some men of deplorable lives are being led to repentance. The interest deepens and is spreading, and the number of conversions increases.

Last Sabbath it was my privilege to visit and, with others, address the soldiers at the Arsenal. There was most respectful attention, and some rejoiced that they have found Christian sympathy and are permitted to hear the Gospel of Christ. Though the churches are now having vacation and many of the ministers are away, yet the general effect on the cause of Christianity and Christian reform is manifest. Christians are brought into unity, become less worldly, more candid, and learn to appreciate their brotherhood in Christ as incomparably more precious than all the selfish brotherhoods that Satan has invented. H. H. Hinman.

A PEOPLE'S CHURCH.

Thank God, a standard has been lifted up for the people! The great American nation has a standard. It is the old star-spangled banner. The chureh, as well as the state, needs a standard. Not standards, but one standard for the one church of Christ. The American people have but one standard. There are many States, but all have the same standard. So with the loeal churches of Christ. We eannot all live in one place, hence the neeessity of local churches as well as of States. If the States can be one, surely God's church ean be more perfeetly one, for our God is above all States, nations and worlds. There are many places in the United States where God's standard has been lifted up for the people. I will now refer to but one. This one is at Humboldt, Nebraska.

It seems, from what I saw and heard while at Humboldt, of late, that the Lord moved Elder Joel S. Kelsey to lift up this Bible standard for the people of that town and place. Many felt that it was God's order to hold and keep it up. To build a house of worship and maintain the same in the Bible order, with the popular current against them, would require money as well as grace. I understand just then a lady friend, one of means, came to the front and said, "Go ahead. Build the house and I will pay the bills." The house was built, and true to her word most of the bills she paid. Just then, it appears, her mind was called off from this grand work, not by buying "five yoke of oxen," or a tract of land, but by marrying a husband. The house of worship is complete, having eost about $8,000. From what I learned she was not only to build the house, but see that the standard was kept lifted up.

She having left, the payment of unpaid bills, with the burden of sustaining a pure Gospel preached in this house of worship, falls upon a few. The question to be settled by all the lovers of truth in this and all lands where light and truth prevail, is, shall those few, true and faithful brethren, be left as standard bearers to faint? Isa. 10: 18. A few hundred dollars will help them out of debt, then a few hundred more will help till they will be able to support a pastor who will keep before the people the truth. This house is called the People's church. All God's people have a home there. It is a house for the Lord's people of that locality. It is a grand one. For their eneouragement of late, I have parted with $25 and almost four weeks' time, and I want to do about as much more for the next few weeks. The trustees will have a book where the name and postoffice, with the amounts of the free-will offerings of each will be kept. The several amounts will be acknowledged direetly and publicly, as will be for the glory of God and the good of men.

Maryville, Mo. Rufus Smith.

We, the undersigned trustees of the house of worship referred to above by Elder Smith of Maryville, Mo., can truly certify to the correctness of the statement so kindly made by him in our behalf in this our time of need. While thanking him for his "labor of love" among us during the temporary absence of our good and able pastor, for needed rest and recuperation, we would say to all, far and near, whose hearts are in sympathy with us and our work, that all money, much or little, contributed to aid us in it, will be gratefully received, faithfully applied, and properly accounted for. While we shall remember all such helpers with lasting gratitude, to God alone be all the glory.

William C. Bissell,
E. Whitney,
W. P. Fergus,
} *Trustees of People's Church.*

CORRESPONDENCE.

LATEST FROM THE MEMPHIS DISTURBANCE.

MEMPHIS, Tenn., Aug. 19, 1885.

Editor Christian Cynosure,

DEAR SIR AND BRO.—When I wrote you some time ago, I had no apprehension of the sad, sad trial that was awaiting me, and now that it is over, I do not regret it. I was saved by the rulings of a blessed Providence, who kept the mob from surrounding my house until I was safely out of it. Angry threats are yet being made against me, but I am trusting in God. The faithful of my church are trying to get me out of the suburbs into the city. My house is guarded nightly. I am sorry that your letter in the excitement of the first two or three days got misplaced. I have preached for my people at the church the Sabbath following the mob and last Sabbath, twice each day. Many have renounced secretism and come out. We have now nearly 200 of my 475 members, and believe we will now get them all; and those who do not come out of their societies will leave the church and go elsewhere. Yours for Christ and his cause, R. N. COUNTEE.

"SECTS AND SCHISMS."

DEAR BRO. BLANCHARD:—In your article under the above caption, as seen in the *Cynosure* of the 13th inst., you seem to have entirely forgotten my position as distinctly stated in my last reply to you. I then stated, what I now reaffirm, that I seek not mere come-outism, mere isolation, but the true communion of saints, the union in any given locality of all those who are *one in Christ.*

I do not "ask all the Christians in the United States to withdraw from their respective communion tables, without giving them any other." You know our manner of work here in Kentucky. You have visited us and preached to our people. We have regular churches and a monthly communion table. We entreat all who have separated themselves from the one body, by what you properly call the shiboleths of party, to not make these shiboleths *the* issue, the basis of a party, but cease these schisms and stand simply on Christ, and as members of the one body. This is not making a new sect; but repenting of sect, and standing as a *part*, not *party* in the body, but *part* of the one body of Christ. Forty years ago you urged me to come out from all slave-holding associations. I thought then that I must deal with slave-holding as you are now dealing with sectarianism—*stay with it to try to cure it.* You say, "The cure for the division of Protestantism is not organization or come-outism, but salvation from sin and error. So I reasoned for a time whilst my practice was neutralizing my words.

You said to me, "Come out." God said, "Come out of her, my people, that you be not *partaker of her sins.*" The Synod of Kentucky, after I had spent two years in protest and labor with them said, "You have done all you can unless it be by consistently withdrawing yourself and joining where you belong—with those who regard slave-holding as a sin."

I obeyed God and said to brethren around me, "Let us cease to bid Godspeed to iniquity. Let us come together ON CHRIST, and preach him 'who is not the minister of sin.'" Two who had been Baptists, two who had been Disciples, one who had been a Methodist, and four who had been Presbyterians ceased the practice of schism, and came together and had at once a "*communion.*" God blessed that communion, and you then said, "Amen."

I have the idea that there was something like this recently at Wheaton—a church on Christ, free from sect and Christless lodgery. I will be careful in quoting precedent and authorities, save from the Word; for I have heard that some at Wheaton are asking that we have a king, an ecclesiastical authority; "that we be like the nations round about us." I hope not.

"ONE ORGANIZATION."

You seem to have fallen into the mistake of thousands—that we desire to break up all the little sects, and merge into one big sect—another hierarchy like Rome, "under one name and under one organization." Not so. We seek to follow the "pattern in the mount"—apostolic order, "church," "church of God," "churches of Christ." I would not insist even upon independency as a condition of co-operation. If one congregation regarded that as the divine order, let it be so. If another thought a bench of elders was the divine order, let it be so. If others thought the divine order demanded an overseer over several churches, let it be so. Only maintain the *unity of the one body* and contribute to the common cause. Do not make parties, or polities, or opinions, outside of acknowledged oneness in Christ.

I would not suppress testimony, or teaching on baptism, or Calvinism, or Arminianism. Let each one speak in love and live up to his own convictions; but maintain the "unity of the spirit, in the bond of peace."

One reason why I desire this unity of God's true children is that there may be freedom and strength to oppose lodgery and every other Christless institution; and lodgery will chuckle in its sleeve the day it shall see Jonathan Blanchard, a Samson of strength, lie down on the "same carpet" with the bulwark of lodgery—sectarianism. Justice should be given to the man. There is from his lips "withering condemnation of sectarianism:" still, "stay in it to cure it." Once the plea of those associated with slave-holders, and now of many associated with the lodge. Oh, when shall the church come up from the wilderness, "Fair as the moon, clear as the sun, and terrible as an army with banners?"

JOHN G. FEE.

VACATION RAMBLES.

DEAR CYNOSURE:—What we saw of Central Park, New York, is not so well kept as when we visited it, as yet unfinished, twenty years ago. The menagerie is much more extensive than that at Lincoln Park, Chicago, but the animals are not so comfortably domiciled. The chief attraction for the crowds of visitors was that clown of the animal kingdom, the chimpanzee, who by his "grand and lofty tumbling," and his swing and tightrope performances kept the company in a roar. His hands and feet are frightfully human, both in appearance and use.

The intense heat prevented our visiting more than the obelisk and the Metropolitan Museum. Unless protected by some preservative of the outside surface, the destruction of the former is said to be certain in a not very long period, as the stone does not stand our climate. The museum would well repay not the visit of a day, but the study of weeks. On entering the west end of the grand hall we found ourselves in the midst of the heroes and genii of all ages, preserved in marble. Of these sculptures we admired most Powers' "Greek Slave;" some works by W. H. Reinhart, especially a child face, and Antigone pouring a libation at the tomb of her brother Polynikes, and Latona and her children Apollo and Diana; and of W. W. Story's works, his Semiramis and Cleopatra. The perfection of the sculptor's art in his "Media Meditating the Murder of her Children," was such that the fell expression upon the face of the fair murderess, caused a cool shiver in the beholder.

Passing from the companionship of these marble effigies of the real and ideal dead we came to almost numberless cases filled with the products of the skilled labors of fingers that had, in some cases, ceased to work for more than three thousand years. Egyptian mummies wrapped in clothes yet well preserved, of which there are hundreds of specimens of various textures in frames hung together like the leaves of a great book, with finely wrought and well-preserved sarcophage, and numerous specimens of pottery, and other products of Egyptian art are here preserved.

Of Grecian art the specimens are not numerous and most of what there are are from ancient tombs and are not well preserved.

Of Roman art the specimens are more numerous and better preserved. Of very great interest is the very large collection of Roman glassware known as the Cesnola collection. Many of the articles are strikingly like those of the present. Perhaps the object of greater interest here is a very large Roman *dotium* that was dug up in the island of Cyprus. It must hold several hogsheads, has a large mouth and is oval at the bottom and must have been partly sunk in the ground to cause it to stand upright. It is probably made of some kind of earthen ware and is as perfect as when it contained the wine supply of some Roman. The collection of ancient coins and household ornaments is very fine.

The collection of textile fabrics, tapestries and vessels for drinking and other purposes, embroidered robes and articles of dress of medieval and comparatively modern times, is large. There is a vast collection of pottery and weapons of stone, iron and bone and other articles that belong to the various American nations.

The art gallery includes a very large number of paintings of various kinds, of the merits of which we do not feel competent to speak. A general impression which our hasty glance left with us, is that many of them are not worthy of the space they occupy. There were, however, some fine heads chiefly of England's notables, both of the living and of the recent dead. Some other pieces drew our attention and we would fain have studied their beauties, but could not for lack of time.

After a day of as much enjoyment as the heat would permit, taking the street cars at the nearest point we turned our faces toward South Ferry and the home of our cousin, Lucius Johnson, on Staten Island. Scarcely had we traveled half the way to the steamer when our car suddenly stopped and on looking for the cause we saw a continuous line of street cars and a dense crowd of men and teams before us and were told that our way was hedged up by the procession bringing General Grant's body to its temporary resting place in the City Hall. Crossing over to the elevated railroad we continued our journey. We could distinctly see that for over twenty blocks the street we had left was jammed with one mass of human beings.

Through the kindness of our relative and host we were next day treated to a visit, in company with himself, wife and two children and two other guests from Newark, N. Y., to Cony Island, by steamer to Bay Ridge and thence by rail.

Twenty years since our first visit has changed this place from a natural sea beach with its long stretch of glistening sand, where old ocean held high carnival, or rocked himself to rest, disturbed only by the temporary occupants of a single small hotel or the still more ephemeral passengers of a miniature railroad, to a mottled and fantastic city on the sands, with its immense hotels and eating-houses and its contrivances of every kind to relieve visitors of their spare cash. The most striking object is the monster elephant, whose huge body lifted far above the earth on colossal legs, gives space to four stories of hotel and eating-house rooms. It cost $75,000 and like many other large concerns here, is said in these hard times not to be a paying venture.

Two fine piers, five hundred feet long, at a cost of half a million each, enable steamers from various points to land passengers here. They are supported by hollow wrought iron pillars riveted together air tight at the four corners. With great difficulty until they discovered how to do it, these were forced down into the sand. Those under the first one were not put far enough down to prevent the structure settling. It was finally discovered that by sucking out the water and sand from the inside by steam they could be put down so as to be secure.

As Horace said of the grove of the Muses and the cave and fountain of Egeria, that the divinities of the grove and fountain were not so present after as before the art of the sculptor and the lapidary had invaded those scenes of natural beauty, so say we of Cony Island. God's mighty voice as it is heard in the sound of many waters, is now partially stifled in all, and in many entirely deadened, by the clink of glasses or rattle of dishes, or the machine music of the merry go-round, or the roll of the rink, or the roar of the switch-back railway, or by the cries of the gambler and showman, or by the words of the huckster, or by the songs of the siren, or by the whispers of the tempter. O. F. LUMRY.

LECTURES AT BAXTER, IOWA.

EDITOR CYNOSURE:—Please allow me to report through the columns of your paper some work done in this vicinity. The Wesleyan Methodist church invited Rev. E. I. Grinnell to lecture against secrecy. In compliance he delivered a course of three lectures upon this subject, after which he gave us one against infidelity. They were delivered during the week beginning August 9th. The attendance was fair and order good through the series.

The lectures generally made a good impression on those who heard. The secret orders were fairly represented. The last night he exposed the workings of these systems. Naturally there is considerable discussion on these subjects since in this vicinity and the usual defense of sin is being made by the cable-towed servants of despotism.

C. C. REEDER.

WILL IT COME?

What? The cholera. A good many people are anxious to be informed about the probability of its coming. Now maybe some may not know, but it is a fact, that cholera is of a retiring disposition, and waits for an invitation before making a visit. You may not be posted in cholera etiquette, so as to know how to invite it in good style. But you, my friend, with that well that needs cleaning so badly,—you're doing very well. That is a good invitation, and cholera will be sure to accept if it comes anywhere near, and it is at all convenient. And you, with that bad-smelling sink and drain,—cholera won't pass you by, if it comes into the country; you couldn't

please it better than to get up a strong smell like that. And that sink-hole near the house, where the frogs live? Oh, yes, cholera goes where frog concerts are to be heard, whenever it is possible to make connections. And if you have a damp and dirty cellar, that will be taken as a good invitation, and cholera will call on you if it calls on any one in the neighborhood, and will board with you awhile. A dirty sty or stable will also be considered in the light of a smile of welcome, and cholera will readily come in and stay a few days. If no other way of invitation is convenient, you might throw the slops near the back door or be careful not to disturb that rotting refuse heap, or forget to clean out that out-house vault. Cholera will accept anything of that sort as a positive and urgent invitation to come as soon as possible and stay as long as convenient. And there's another thing about it; if you give such an invitation and cholera can't accept on account of not having business within a thousand miles or so of you, it will be almost sure to send diphtheria, or typhoid fever, or some other member of the family in its place that may be able to fill the place of cholera itself in good shape. If you don't give cholera some such invitation you needn't expect it, but if you do invite it in some way it will be pretty sure to call on you or send a good representative. J. F. B.

TRAIN TALKS.

CORINTH, N. Y., Aug. 6, 1885.

The following conversation took place a while since on the D. & H. C. R. R. train between Schenectady and Quaker Street, between an old man, a Methodist Episcopal preacher from Pennsylvania, and myself.

"Are you a Mason?"

"I am."

"Where were you made a Mason?"

"In Pennsylvania; have not attended very regular lately; little dull, I must brighten up."

"What do you think of the institution?"

"I think it a good one."

"As far as I have been I have not found the name of Jesus. Why is that?"

"It is because it originated in Solomon's time, and it never changes and is very ancient."

"Why did they put in the name of John, if that is so?" No answer.

"Do you think the oath that we have to take is binding on a man?"

"No."

"Would you be willing to submit to the penalty?"

"No."

"Do you think it would be right to execute the penalty?"

"No."

"Then you *swear* to do something you would not be willing to submit to yourself and is not binding on anyone else—is that it?" No answer.

And so the devil goes on deceiving the people, and men go on being deceived and swearing away their liberty.

I met a man while traveling on the same road lately. I asked him if he traveled with Hiram, and he said, "Dat vas all right." I asked him if he was made a Mason in Germany, and he said, "No, in Schenectady." He said he had taken thirty-two degrees, and intended on going to Europe in the fall to finish. He said I was not a Mason, and he would not talk with me unless I gave him a sign that I was a Mason. I asked him if he would cut a man's throat across, and he said, "I don't want you to talk to me any more, you d—n villiam;" and took his valise and made for the other end of the car; and he was a Jew. Beloved friends, let us push the battle to the gates of hell in the name of our precious Jesus. F. J. DUNHAM.

NATIONAL CONSCIENCE.

Verily, you have great need to "*Awaken the public conscience,*" as H. H. Hinman says, or to "enthrone Christ in the national conscience," as M. A. Gault expresses it. But how? Ah, "there's the rub!"

Neither Solomon nor the Tennessee Y. M. C. A., nor the Scribes and Pharisees of any age or nation would admit themselves wrong. But what was—what is the wrong? Simply in departing from the Divine Spirit and divine ordinances. The world, the flesh and the devil were too strong for Solomon and the penalty followed. So to-day such as the Y. M. C. Associations of Tennessee, and the great national churches, from those of the United Kingdom to the Russian Empire, with all the corruptions of the Greek church and of Rome and her daughters, have supplanted, and in many places obliterated the true worship and spirit and ordinances of the Lord Jesus Christ.

It has been forgotten that his "*kingdom is not of this world,*" and that its only sword is the sword of the Spirit, the Word of God. Therefore, only by it must the war against iniquity by carried on by *his people.*

God in providence, however, rules the world as in grace he rules the church. Let the public conscience be awakened to this great fact. Let us beware of mingling what God has kept apart or penalty must be incurred. We can be citizens and Christians, but the duties are as apart as are those of the family and the farm. T. H.

PITH AND POINT.

THE ILLINOIS CONVENTION AT GALVA.

Friends here heartily endorse the opinion of Mrs. Weed of Monmouth, Ill., as given in your paper August 13, and would esteem it a great favor to see and hear Mr. Stoddard or some other one of the brethren. We are glad that there is one at least interested in our welfare and should be glad to make her acquaintance.—MRS. MCDIARMID, *Elmira, Ill.*

A NAME FOR THE ROLL.

You have doubtless learned through *The Rescue,* also through the *United Brethren in Christ* that I have enlisted what little talent, influence and ability I possess in the *rising army* that is training and drilling for the avowed purpose of giving battle to secretism in all its forms, but more especially all *oath-bound clans.* Have read your paper, the *Cynosure,* a good deal, with other anti-secret papers, and admire its boldness in facing the foe.—W. R CALHOON, *Courtland, Ill.*

ENLIGHTEN THE SOUTH.

You have sent me the *Cynosure* so faithfully I feel that I am under obligations to you for the best paper the United States produces. You may count me a life-subscriber. If we expect to get the next President we must enlighten the South. I would help to do that if only I had wherewith.—JOHN FAIT, *Centerville, Ind.*

SCATTER THE GOOD SEED.

I appreciate the *Christian Cynosure* very much; hope it will be a blessing to many who are ignorant of all secret societies. I never could view any secret organization as being founded on Christian principles, and want to see the light on the candlestick and not under a bushel, so that all around may be benefited. We do not need those horrid oaths to bind us to keep anything good a secret; but if we have any truth sow it broadcast, perhaps there may be some that will reap the harvest. We know not what a day may bring forth. We only have one time to pass through this world, therefore we should do all we can to Christianize the people. That may seem to be very little while there is so much intemperance abroad and so little legislation to stop it.—N. COX, *Kemps Mills, N. C.*

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON X, Sept. 6, 1885.—Elijah translated. 2 Kings 2: 1–15.

GOLDEN TEXT.—And Enoch walked with God: and he was not; for God took him. Gen. 5: 24.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Death to the Christian is always a translation—from one sphere of duty to another wider and higher.* vs. 1–8. Elijah in his lifework resembled the desert palm which is said to extend its roots to such an immense depth as to reach springs of water which in time it brings to the surface of its sandy dwelling place. A grove of young palms spring up, grass clothes what was before a burning waste, and thus is created the fertile oasis. At Bethel and Jericho, centers of Baal worship, we find established flourishing schools of the prophets. These green places in the national desert of semi-heathenism were the fruit of Elijah's life of reform labor. A true faith in the heart of man or woman is always an active force on others. When it ceases to be this it is dead. Elijah is here an example for reformers. He carried the warfare into the very kingdom of the Beast. He chose the spots of thickest darkness in which to set the bright lights of these twin universities which were to continue his work when he had departed. It was not strange that these young prophets should receive divine intimation of the great event about to take place. The miracle needed them for witnesses. They needed the miracle to give to their teachings regarding a spiritual life beyond the grave the same seal of truth that seeing the resurrection body of Christ did to the teachings of the apostles. "We speak that we do know and testify that we have seen." Elijah's translation was clear proof of another world—of an immortal, glorified existence that flesh and blood could not inherit—just such a proof as the age and the people needed. It answered for the Old Testament dispensation that solemn question of Job, uttered a thousand years before—"If a man die shall he live again?"—as the resurrection of Christ answers it for the New. Ancient Baalism could give no reply to this question that would satisfy the soul, nor can the countless man-invented systems of worship that take its place to-day.

2. *What we should most crave of our spiritual guides and teachers is a double portion of their spirit.* vs. 9–15. Elisha asked a hard thing (1) because it was a thing God alone could grant; (2) because spiritual gifts are neither communicable nor inherited. The sign Elijah gives him is at the same time a severe test of his worthiness to be the successor of the lion-hearted prophet. His eye must be on his master when the fiery chariot bears him from his sight. He loses the gift if he yields to the natural emotion of fear and seeks to hide his face for an instant from the dazzling splendor. "As they still went on and talked," etc. To the last moment Elijah's mind is full of his beloved work. To a true servant of God death even works no change in the *nature* of his employment. Although admitted to higher service, it is still God's service. We are best prepared to die when we are best prepared to live.

LIGHT FROM THE WORD.

Will a whole generation one day share with Elijah the glory of translation to heaven without death? 1 Cor. 15: 51, 52. Who are really more blessed than even Elijah? Rev. 14: 13.

"When the Lord would take up Elijah." His end was a plan of God no less than his life had been, and his times were in God's hands. He went to meet it submissively, for he had fought a good fight, and kept the faith. —*Peloubet.*

"Tarry here." As this mysterious change approached he desired to end his life as he had spent its greater portion, in solitude with God.—*Smith.* He did not wish to have any one present to witness his glorification without being well assured that it was in accordance with the will of God.—*Keil.*

"The sons of the prophets." The prophet communities, or so-called school of the prophets, came into existence for the first time at the period of apostasy and idolatry under Ahab, and their founder was Elijah who may, nevertheless, have had in mind certain free unions of prophets established by Samuel for the purpose of concentrating religious life. Whether he were founder or restorer of these schools they are an important testimony that Elijah not only zealously and heroically battled against idolatry, but also built up and laid foundations.—*Lange.*

"I will not leave thee." Nothing could keep back a heart so true.—*Geikie.* The band which bound him to Elijah was living faith in the living God. He honored and loved his father after the flesh (1 Kings 19: 20), but he left him; with his spiritual father he wished to remain unto the end. His love was not a mere passing, bubbling enthusiasm, but it was strong as death.—*Lange.* He resolved, certainly also from an inward impulse of the spirit of God, to be an eye-witness of his glorification, that he might receive the spiritual inheritance of the first-born from his departing spiritual father.—*Keil.*

"And Elijah took his mantle." As once Moses, dividing the water with his staff, was accredited chief of the teachers, so Elijah, dividing the water with his mantle, was confirmed chief of the prophets. The miraculous power was no more attached, in any magical way, to the mantle than to the staff; but to the prophetical calling.—*Lange.*

"Let a double portion . . . be upon me." Let a first-born son's double portion (see Deut. 21: 17) of thy prophetic spirit descend to me. This view is preferable to the assumption that he asked to have twice as much of that spirit as Elijah had. To say nothing of the request being unbecoming, he would know that a dying man cannot leave to his heir more than he has himself. In point of fact the figure of Elisha is throughout scripture quite subordinate to that of Elijah. While Elijah is mentioned in Chronicles, in Malachi, in every Gospel repeatedly, in the Epistle to the Romans and in the Epistle of James, Elisha's name occurs, out of Kings, only in Luke 4: 27. —*Cook.*

"If thou see me when I am taken from thee." If he was able to retain to the end the same devoted perseverance, and keep his eye set and steadfast on the departing prophet, the gift would be his.—*Stanley.*

"And Elijah went up by a whirlwind into heaven." Went up in this fiery storm into the sky and out of sight. Many writers hold that Elijah really rode into heaven, as indeed we often find it represented in pictures. This conception of the event has struck such deep root that people scarcely inquire whether the text really justifies it or not. But there is no assertion of this.—*Lange.* But the fact that it was the chariot and horses of fire which separated them implies that the whirlwind took chariot and Elijah both up in one fiery storm. So Keil says, The storm was accompanied by a fiery phenomenon, which appeared to the eyes of Elisha as a chariot of fire with horses of fire in which Elijah rode to heaven.

"Where is the Lord God of Elijah?" Elisha's smiting of the waters seems to have been tentative. He was not sure of its result. Hence the form of his invocation.—*Cook.* In Jeremiah 2: 8 complaint is made of the priests that they did not ask, "Where is the Lord?" To ask that question was to seek the Lord. The question of Elisha, then, was a prayer, full of faith and confidence that the God of Elijah would manifest himself to the God of Elisha also.—*Todd.*

OBITUARY.

Died in York, Medina Co., Ohio, Jan. 18, 1885, JULIUS AUGUSTUS BINGHAM.

Born in Windham, Conn., March 13, 1793, he had almost reached the advanced age of 92 years, a long, eventful and useful life. His boyhood days were spent partly in Connecticut and partly in Cazenovia, New York. About the age of 16 he professed conversion to Christ. Not long after he went into a printing office for the purpose of learning the typographical art. Here he was outside of all religious influence. Dram drinking, card playing, horse racing, dancing, and almost every social abomination was the order of the day. Being surrounded by such influences and associations he was drawn away from his allegiance to Christ and became entangled by the sins and follies of those with whom he was associated. When about 19 years of age he entered the military service in the war of 1812, where he spent some three months or more.

Soon after his return at the close of the war he was married in 1815 to Miss Charlotte Holman in Utica, New York. After this he spent the years of early manhood in a newspaper office, either as compositor or editor. In the year 1819 he went to Rockville, Maryland, and conducted a paper in Washington City. While living in Rockville the Lord once again called upon him to return to him. He heard and obeyed the call, sought and found pardon and peace, and himself and wife united with the Presbyterian church of that place and ever after endeavored to live a faithful, consistent Christian life. In 1825 he removed to Portsmouth, Ohio, and established a paper called the *Western Times*. In this place the last of his three children died. Two were buried in Washington City and one in Portsmouth. From this place he removed to Jackson C. H., O., where he studied medicine and engaged in its practice about ten years.

In 1839 he removed to Porter, Gallia Co., O. There he threw himself heartily and earnestly into the anti-slavery agitation which was then beginning to excite public attention. He has often said he was not born an Abolitionist, but while living in Jackson county, during a visit from his step-father, Luther Burnell, he was thoroughly converted to the cause of the poor bondman. From that time he bent all his energy, devoted his time and talent to the work of awakening an interest among the people in behalf of the poor down-trodden slave. To lift them up from their degradation and wretchedness, to break the fetters from their limbs and teach them how to be God's free people. He, as did others, met with bitter opposition and persecution. Many times his life was threatened. At one time, in early evening, an excited mob gathered in the street in front of his house, cursing and swearing and threatening to shoot him if he would show himself. It was bright moonlight, so they would know him. After a little he left his house by a side door, went out on the street above the crowd, and he could hear them say, "There he is; why don't you catch him." "Kill him; shoot him, the d——d Abolitionist." "Oh," another says, "he is armed, I tell you. He is armed to the teeth or he would not show himself here." But he walked leisurely along down among them, said "Good evening, gentlemen," and went back unhurt into his house. The mob soon after dispersing, himself and family retired and slept quietly and undisturbed. His home was often the resting place of the poor fugitive fleeing from slavery. His kind and Christian wife was always ready to feed and clothe them while stopping to rest a night or longer as they might dare to do.

Sometime during his residence in Porter a colored school was started in Albany, Athens Co., O., called the Albany Manual-labor University. For this school he labored some time, traveling, lecturing, and collecting funds. In the fall of 1860 he moved to Albany. During the year 1861 he commenced labor for the Western Tract and Book Society, then called the American Reform Tract and Book Society, organized in the year 1852. Its object was opposition to all known sin, especially the sin of American slavery; to espouse the cause of him who had no helper, and to vindicate the Bible from pro-slavery charges. For this society he labored ten or twelve years, traveling, while able, in winter storms and summer heat, collecting funds, lecturing wherever he could get into churches and permission to speak to the people in behalf of the society and its work. At an anniversary meeting of the society in 1863, the treasurer, in his report, said: "As heretofore our chief agency has been the *Christian Press*, the organ of the society, on which we have relied to remind our patrons of the society's labors and the means needed to carry on its work successfully. Yet we have found it very beneficial to employ Dr. J. A. Bingham in eastern and northern Ohio and western Pennsylvania. Aside from funds collected, his personal influence as a Christian has been uniformly beneficial wherever he has traveled."

The present secretary, in writing to a mutual friend, says, "No man has done as much with as little pay for the society as Dr. Bingham." When the new Tract House was being built the then treasurer, Mr. W. C. Gray, now editor of the *Interior*, was passing along the street with Dr. Bingham, and stopping to look at the house Mr. Gray said, "A monument for you, Dr. Bingham; for it is owing to your energy and perseverance that we have the house." Afterwards, when the house was finished, Mr. Gray, sending a picture of it in a letter, said, "I send a picture of the monument of Dr. *Julius A. Bingham*, who is yet, thank God, in the flesh. It is better than a slab of marble."

I simply quote these incidents to show the appreciation of his labor by the officers of the Tract Society. In 1863 he married his second wife, Miss Mariett Waterman, and moved to York, Medina Co., Ohio, where he afterwards resided. The last years of active service were spent in behalf of Berea College, Berea, Ky. He felt a warm interest in Berea College from the fact that there ex-slaves or their children are received to all the favors and benefits the same as white pupils. He traveled when health and strength would permit and when unable to travel, by using his pen he accomplished something financially for the college.

He was unsparing and aggressive in his opposition to secret societies, Sabbath desecration and intemperance; doing all he could by giving of his means, using his pen forcibly and energetically and by word of mouth on all proper occasions to aid in overcoming and removing these abominations from our land. He loved the *Cynosure*, and would call for the reading of it and the Bible after he had ceased to be interested in any other reading. While he was hated by the members of the dark conclaves and their allies he was loved by the "faithful and true."

The last two and a half years of his life his mind was somewhat bewildered and darkened and his poor worn-out body was almost helpless. On the last Sabbath of his life he said to his wife, "I do love the Lord." She replied, "I *know* you do." "Yes, I do," he said; and several times during the day he said, "I do rejoice in God my Savior."

The next Sabbath in the early morning his spirit was released from the "falling tabernacle." In his death the community has lost a kind friend and his companion a loving husband. He was wearied with his long affliction, and while we mourn the departure of the good and true from earth we may still rejoice that he has reached the land of eternal life and joy and is forever at rest.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

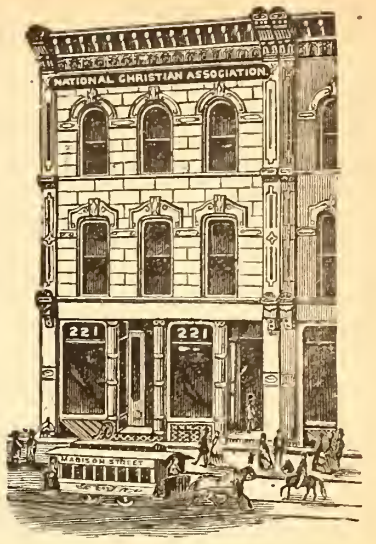
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221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo; Sec., W. W. Ames, Menomonie: Treas., M. R Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton. Treas.., H B. Higgins Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 27, 1885.

HARMAN G. REYNOLDS, long Grand Secretary of the Grand Lodge of Illinois, while a lawyer in Rock Island, collected a debt for C. S. Colton, paid out his client's money for produce, and started for New Orleans. He was followed and brought to by men with muskets.

"STILL HOWLING FOR BLOOD," is the charge which the Clarinda, Iowa, *Journal* brings against Pres. C. A. Blanchard, of Wheaton College. The facts as shown by the *Journal*, are these: The Masons planned a corner-stone laying for the Page county court house; and obtained a stone with the customary Masonic inscription on it. But the court house men could not elect their man this fall without the Antimasons. To avoid defeat at the coming fall election they secretly had the letters cut off. This fact was brought out in Pres. Blanchard's speech there. The *Journal* man first accused him of lying; then published a recantation, and charged him with "*howling for blood!*"

DR. GALUSHA ANDERSON has failed of an election to the presidency of Vassar College by a vote of 12 in favor to 15 against his election. Dr. Anderson has been president of the Chicago University, and *The Standard* says that his defeat in the Vassar board "was born of a students' secret society difference." If this means that Dr. Anderson has been pursued for years by malicious secret society opposition it adds but another to the ten thousands which show the lodge-god to be a murderer "from the beginning;" and that he stands sentinel at the gate of every American Institution.

EXTRAORDINARY MASONIC DEVELOPMENTS.

Rob. Morris, LL.D., and now Masonic poet laureate, undertook to change the Thomas Smith Webb ritual, by substituting what he called the Webb-Preston system. To do this, he instituted what he called a "*Conservators' Association*," which J. Eastman Johnson, Grand Master of the Grand Lodge of Michigan, characterizes as "*A Secret Association of Master Masons within the body of Master Masons*," *Annual Address*, 1864. This, it seems, is "*treason*" in the community of Masons. Why not in the community of citizens?

At this session of the Michigan Grand Lodge, eight members of a committee of nine appointed the previous year (1863) reported, and their report is given in full, in the published "Transactions" of 1864; signed by D. C. Jacokes, Hugh McCurdy, S. Moore, O. D. Conger, S. Blanchard, Benj. Porter, J. E. Marvin and Jas. Fenton, committtee.

Their report says: "We met Bro. Morris agreeably to appointment, at the city of Ypsilanti, on March 17th, last. The Masons of Ypsilanti and neighboring lodges who had come up for the same purpose, wished to hear and so were admitted. So the meeting with Morris was made open to all Master Masons. Morris objected, and "all visitors were requested to retire." Being alone with the committee, Morris declared, among other things, that twenty-five Grand Lodges had adopted his new or modified Webb-Preston "*work*," which statement, the report shows, was false. Morris then proposed to tell us "all about" the "Conservators' Association," which, he said, originated with himself, Charles Scott, of Mississippi, and Phillip C. Tucker, of Vermont. (*Transactions.* p. 46.)

On page 48, Morris, having "expressly and emphatically claimed that Illinois had adopted his system," Harman G. Reynolds, Grand Secretary and Past Grand Lecturer, was readmitted; and, by his request, all Master Masons were invited in.

Now comes the cream of this Masonic mess. (*Transactions, pp.* 49-50.) Reynold's exhibited and read to the committee a little book published by Rob Morris, called *Excerpta*, and showed that "the obligation in full of a "conservator" consisted of twelve points:

1. Secrecy.
2. That every document, written or printed, given to a conservator, must be kept secret from all but his chief who gives it.
3. To obey all orders of the chief conservator "without question as to object or intent,"
4. To aid and help all conservators.
5 To urge Morris's Webb-Preston ritual, and exclude all others.
6. Each conservator to seek the three first or highest offices in his lodge, and the control of the Grand Lodge so as to "compel" the use of the Morris's ritual.
7. (The rest given in full.) "To root out all the old Masons who adhere to any other system from office; to depreciate and diminish their influence; reduce them to their support when necessary or advisable by giving them some unimportant office; to create divisions and jealousies among them; to attack them and drive them off from all participation in the business and counsels of the lodge.
8. "To menace and threaten all brethren who will not submit to their terms; to aggravate and persistently annoy them until they commit some indiscreet act, so that they may take advantage of the same.
9. "To make use of power when obtained to propagate the system of work dictated by the chief conservator, and to break down every lodge which stands in its way.
10. "To keep all secrets communicated by conservators, without exception, let their character and objects be what they may.
11. "To insist everywhere, and at all times, that the system of the chief conservator is the only true system, and all others are illegitimate.
12. "Not to assist in the making of a conservator who has not previously declared in writing, that he will fully conform to all the rules of the order."

The above twelve points were revealed by Harman G. Reynolds, of Illinois, to the committee whose names are above given, at Ypsilanti, Mich., March 19, 1863: and published in the "*Transactions*" of the Michigan Grand Lodge, 1864.

SUGGESTIONS.

The *Cynosure* suggests to Bro. H. A. Day; to Dr. Veerboer, of Grand Rapids, and to Rev. C. C. Foote, of Detroit:

1. To obtain copies of the Michigan Grand Lodge Minutes of 1864, and, if necessary, have them reprinted in full for general circulation.
2. To appeal to the Masons of Michigan who are named in said minutes; and to the Master Masons who witnessed these revelations by Reynolds at Ypsilanti, to know whether they or any of them will sustain a criminal prosecution of Rob. Morris for general swindling and obtaining money upon false pretences.
3. To appeal to Presbyterian authorities in Kentucky, where Morris is a ruling elder, to expel him from the church for the crimes and sins which he committed in getting up that "Conservators' Association," by wholesale lying, fraud and imposture.
4. And finally; to induce seceding Masons, and candid Masons who have not seceded, to show the people at large, that if Morris's swindle, as several Grand Lodges declare it to be in the published minutes, is treason against Masonry, Masonry itself is treason against society and the oaths administered blasphemy and the whole thing rascality reduced to a system.

The re-publication of the Michigan Grand Lodge minutes for 1864, would cost but a trifle compared with the benefits. The *Cynosure* editors will pay five dollars to begin the subscription.

A CALIFORNIA APOLOGIST.

The Censor, of Los Angeles, Cal., pleases and pains us. It bravely advocates the Prohibition party, the Sabbath and general Christianity with admirable ability and tact. Its antagonism to the advocacy of wine manufacture, against the sham learning of the State University, and saloon logic, evinces courage, research and eloquence truly admirable in that grape-growing State.

A singular exception to these characteristics is given July 30th, in a lank column on the *Cynosure* and secret societies, written it is presumed by some cable-towed, hood-winked preacher, and admitted, as the same paper admits the defense of wine, on the score of free discussion. The advocate of secret societies supplies his lack of facts and sound reasons by sneer and cant. He suggests that if the cholera comes to America the *Cynosure* may think secret societies brought it, with much more matter equally profound.

The *Cynosure* holds that Christian reformers are bound to follow Christ, all of whose methods were open, not secret. It teaches that, excluding Christ from its prayers and ritual, it "*can do nothing*" in the way of reform, by the decision of Christ himself. It insists that prayers by a Good Templars' chaplain, since no rule or custom of the lodge prevents his being a profane worldling, are at best "sounding brass," and that lodge initiations and mock solemn rites, which omit Christ to take in deists, non-professors, Jews, etc., are mere Gentile worship, paid, according to Moses and Paul, "*to devils, not to God.*" All this and other fundamentals in the question, this *Censor* writer utterly ignores, while the whole strain of his long column is to allege (not prove,) that "Masons will not be a particle more apt to help a criminal Mason escape justice, than the Presbyterians, Methodists, or Catholics, will be to help one of their brethren to do so without any society bonds or oaths." That is to say, a man with a secret oath to have his throat cut will be no more apt to do that which he swears "than if he had sworn no such oath." This is at once very shallow and cool. Why are such oaths kept up? Why are they so concealed and guarded if they are nugatory and wholly inoperative?

The Pacific coast, cursed from the first by the sworn secrecy of the confessional, has naturally adopted the counter-curse of the sworn secrecy of the lodge; and "the god of this world" hath "blinded the minds" of his worshipers.

Will the *Censor* print an article or two against "Secret Societies," if ably and respectfully written?

THE LECTURERS' CONFERENCE.

The training school for our lecturers, provided by the action of the N. C. A. Board at their last meeting, opened Monday evening in the President's room at Wheaton College. A diligent correspondence on the part of the General Agent had received many responses full of sympathy, though many whose faces would have been warmly greeted found it impossible to come.

The opening prayer-meeting led by Secretary Stoddard was blessed by the Spirit's presence to all, and was a foretaste of the days to come.

Tuesday, though observed by the conference and others as a day of fasting and prayer, was also occupied with the work which had called these brethren together. The morning prayer-meeting at 9 o'clock was led by Rev. Mr. Porter, of Quincy, Mich. The topic of the forenoon led by Pres. C. A. Blanchard was "How to use the Bible in our Reform Work."

In the afternoon after the opening prayer meeting, Pres. L. N. Stratton led on the topic "Baal Peor Identical with Lodge Worship." The Baal Peor spoken of in Numbers, 25th chapter, with whom the Israelites shamelessly sinned Albert G. Mackey, in his Masonic Lexicon, identifies with the present Masonic symbolism. See his articles on "Egyptian Mysteries," especially "Mysteries of Osiris;" his article on "Phallus" and on the "Sun and Moon." The iniquities of Baal or sun-worship as therein described are too abominable for the eye of the customary reader, and he says Masonry retains the sun and moon as symbols, and swears its votaries to the chastity only of the female relatives of Masons.

WEDNESDAY.

Wednesday morning the opening prayer meeting was led by Bro. Isaac Bancroft of Wisconsin. The subject was the Baptism of the Holy Spirit. The hour from 9:30 was occupied by Pres. C. A. Blanchard with the topic, "Lecturers' Lines of Labor," 1 Cor. 9: 16–27; 2 Tim. 2: 24; 2 Cor. 10: 3–5; Jude 9.

1. The union and work of friends.
2. The conversion of the indifferent and hostile.
3. The circulation of literature.
4. The collection of funds.

(a) Different methods and arguments must be used to accomplish different ends. To enlist recruits is one thing, to lead to battle another, to win one from a hostile camp a third. 1. We win by entreaty, moderate statement, and argument. 2. We enthuse men by exhortation, bold statement, extreme statement, encouragement.

(b) But certain things are common: 1st. There must be a real love for men,—all men. 1 Peter 2: 17. This bars such names as wretches, scoundrels, liars, etc. 2. We must avoid unnecessary, ill-timed and ill-natured assaults on men's opinions. 3. We must be cleanly in person and habit—bathing, clothing, care of rooms where we are guests, etc.

(c) To do anyone of these things successfully requires time. A single lecture as a rule amounts to but little; four or five graded carefully, simple truths easily and strongly proved first—then more and more difficult, and in the end, when you have won every man that you can get, have shaken the foundations of enemies, then move for an organization and subscribers to the *Cynosure*.

(d) Raising money is best done before so far as friends are concerned; after so far as the indifferent are concerned. Collections should usually be taken but should not be the reliance. Money should be raised: 1st. For the sake of God's cause; 2nd, for the sake of the men who give. Covetousness is one of the great sins of the church.

During the lively discussion of this topic there some pointed illustrations were given. Sometimes we are to answer a fool according to his folly. El-

der Barlow related this incident. Elder J. R. Baird while he was lecturing was met by a stranger in Dundee, N. Y., who asked,

"Is your name Baird?"

"Yes, sir."

"Did you speak against the lodge at Forestville on such a day?"

"Yes, sir, I did.

"You go to hell!"

"But, my friend, didn't you know it was impolite to ask a man to visit you at home when you are away?"

Secretary Stoddard said he was once met in the street by a man who accosted him, "You're a liar!" He rejoined, "Is that true? Then you must be sorry for me. The Bible says all liars will go to hell, and if I am a liar are you not sorry for my fate, and wish it different?"

Pres. J. Blanchard said he once learned from Martin Van Buren how to bear calumny. Henry Clay in opposing Van Buren took up one of his public papers and subjected it to the most scathing and exasperating ridicule, but Van Buren sat and heard it with the utmost nonchalance, with a smirk, almost a smile, upon his face. The speaker learned thus from a man who could endure such calumny for political office, to endure all things for Christ's sake.

Bro. Alexander Thompson led the afternoon prayer meeting which was followed by the topic, led by Secretary J. P. Stoddard, "Use of Charts in our Work." 1. They help the speaker arrange and master his subject. 2. Help his audience to follow his line of thought. 3. Object lessons make a more lasting impression, and the facts are more easily recalled by mental reference to the illustration. 4. The attention of an audience is more quickly secured and more easily retained by the aid of charts. 5. They are especially useful in showing the system of secretism, and obtaining a knowledge of the relation of the different parts and orders to each other. 6. Often help to introduce the subject in private conversation at hotels, depots, etc.

THURSDAY.

The morning prayer meeting was led by Rev. C. R. Hunt, of Buckingham, Ill., and was followed by a unique drill led by Elder J. F. Browne, who personated with great shrewdness and ability a Mason defending the order, parrying the thrusts of the other lecturers. The forenoon passed in a lively debate, and was such a drill as reminded the participants of the martial drill of the old Romans, which was always made in heavy armor, so that when going into battle with less encumbrance the real work of war might be play in comparison. All agreed that they were never likely to find a Masonic antagonist so dextrous, wily and intelligent as Elder Browne.

In the afternoon Rev. R. Loggan, of Kansas, conducted an animated conference on the Use of Masonic Authorities.

The Conference of Christian Churches voted at the N. C. A. annual meeting in June, endorsed by the United Brethren convention at Hartsville, Ind., and by the *Wesleyan*, was discussed at some length and with warm approval, and the sentiment of the meeting embodied in the following:

Resolved, by the Lecturers of the National Christian Association in conference assembled, that we heartily favor the holding of the proposed conference of all Christians and Christian churches which oppose secret societies for the purpose of united and energetic action, and will assist such a convention so far as lies within our power.

The lectures of the evening were given in the Wesleyan church by Elder J. F. Browne and Bro. Geo. T. Dissette.

FRIDAY.

After the morning prayer meeting a time was devoted to careful criticism of the lectures of the evening before.

The first topic was the "Lecturer's Use of the Press," conducted by Henry L. Kellogg. The points discussed were in brief:

1. The importance of the press at the present day in convincing and influencing men.

2. The press not enough used in our reform. There is already a need for a Press Bureau for the National Christian Association, and the time approaches when it will be established. Such a department of the work could send to hundreds of papers brief, clear, convincing letters informing the public of the hidden operations of the lodge, and thus warning the voters and assisting churches to preserve a pure communion. The *Cynosure* editors are frequently asked to write replies to lodge orations and letters for local papers. Such a department could be of great use in answering such requests. The publication of the letter to Judge Craig in the daily and weekly press of Galesburg is a good example of such work.

3. Lecturers and other correspondents should not impose upon the editor or compositors a careless contribution, which their neglect has filled with errors of spelling, punctuation, construction of sentences, or faulty style. They must remember that honorable dealing with other writers, and especially with the readers, demands the occasional use of a waste-basket.

4. Lecturers should use the *Cynosure* and other reform papers to advertise their work—to gain a better acquaintance with the people they expect to visit.

5. They should help the friends in places where they lecture to make good use of the local press after they are gone, so as to follow the lecture with arguments that will appeal to the community in another way and as powerfully.

This topic was followed by a Bible reading by Pres. J. Blanchard on "The Identity of Gentile Worships with Masonry."

1. Modern Spiritualism was shown to be a kind of possession of devils; and in general all false religions are literal demon worship according to the Word of God. They antagonize the true God and attempt to divorce this globe from him.

2. The Masonic literature all points to the identity of the system to the ancient "mysteries." The Elmsinian mysteries were practiced about fifteen miles from Athens. The secret worship was held in a mystic cell containing about as many persons as an ordinary theater. Cumæ, in southern Italy, was celebrated as the resort of the Sibyl, whose cave at the foot of a promontory was a vast subterranean grotto hewn out of the rock, and is described by Justin Martyr, who visited it. Mohammed received his first so-called "divine revelation" at the age of forty after spending five years in the solitude and gloom of the mountain Hira, near Mecca. Ignatius Loyola, the ignorant soldier enthusiast, received his inspiration in the cave of Manresa, in Spain, a concealed place covered with underbush. Here "he became suddenly possessed of and inspired with the most sublime science and unspeakable mysteries;" which afterward, says a history of the Jesuits, captivated and astounded the most learned theologians. All these systems, thus originating in the darkness of caverns from minds open to the action of evil spirits, are plainly in contrast to the Christian system which is everywhere declared to be light, openness, seeking publicity. Such passages as Eph. 5: 11; Is. 45: 19; 48: 16; and Prov. 5: 6 were read and expounded.

This interesting exposition was preceded by general remarks, in which the speaker said that there appeared to be lacking two things in our work: First, a want of thoroughness. We lack the organization of a political party before election. We ought to have the statistics of all lodges in every county and town. The very publication of such facts would have power. The enemy takes advantage of obscurity and ignorance: "*Omne ignotum est pro magnifico*"—everything little understood is counted a wonder.

Second, a want of faith. The Bible is full of argument against the lodge and of condemnation of its principles. We do not enough consider that all power is given to Jesus Christ whom the lodge rejects, and that we be well able to overcome in his name.

The afternoon prayer meeting, led by Bro. G. T. Dissette, was followed by Elder Browne on the Popular Explanation of the idea of Masonic Paganism. Comparatively few people who attend reform lectures are at all familiar with the lodge nomenclature which a lecturer is apt to use freely. The claim that there are good things in Masonry he would acknowledge but would show that these features were overborne by its entire separation from God and the true religion. Others suggested that such so-called good was like the devil appearing clothed as an angel of light—the picture is good, but it is of the devil: or it is like the fidelity of brigands to each other—fidelity, the keeping of faith, is good but it is used for murder and robbery: or it is like the good piece of cheese put on a trap, which is no part of the trap, but to attract animals to be caught. The men who treated Christ worst were the most moral men of the day. There was a proverb that if any one went to heaven it would be a Pharisee. But Christ said of the Pharisees that they outwardly appear unto men to be righteous, but within are full of dead men's bones and all uncleanness.

On the general subject it was said: Man will worship. If he has not God, he will have a goblin. Finite mind will lean on the unseen and the infinite. The passage in Job (31: 26–28) is full of instruction respecting the nature and criminality of all religious worship not paid to God.

The remainder of the afternoon was spent in a Question Drawer exercise, Pres. J. Blanchard answering.

1. What is the force and meaning of Masonic penalties?

Masonic penalties originated between thirty and forty years after Charles II., when the sentences of courts are recorded as containing such penalties as removing the bowels and burning them before the eyes of the victim. Masonic penalties were thus patterned after the penalties of the courts of that age. They are to be executed whenever the public sentiment will not make it too costly for the lodge: just as the penalties for heresy would be inflicted today by the Jesuits.

Who is the god of Masonry?

The devil. It should be upon the mind of every one, that men who do not worship God worship the devil. Charlotte Elizabeth in her work on "Principalities and Powers," says, all worship that is not paid to God is to Satan.

What is the best way to approach lodge men to secure their conviction? Be filled with the Holy Ghost and go to them with that power, realizing that by their Masonry they are devil worshipers. There is, of course, a difference to be observed with different cases. "Wisdom is profitable to direct."

How is it proved that Masonry rejects Christ's name? Because Masonry takes in Christ's enemies.

Independently of Masonic authorities, how may Masonry be shown to be a religion? Go to their funerals. They "consecrate" their lodges and use every religious phrase we do.

Should we expect to lead sinners to Christ while engaged as agents of the Association? Certainly. Christ should be first in everything that we do or say on this subject. If we speak against the devil and his works we hold up Christ as the Saviour from them.

Does the education of young ministers at the large and popular theological seminaries have a tendency to enlighten them on this as on other false religions? What effect would it have upon Anti-masonic young men? The effect is bad. A number of cases were noticed.

In the evening a good audience in the Baptist church listened to the addresses of W. B. Stoddard, and R. Loggan, who spoke respectively on "The Claims of Masonry upon Young Men," and the "Origin, History, and Character of Masonry."

SATUDAY.

Rev. A. J. Chittenden led the morning prayer meeting and also conducted the discussion which followed the criticism of the lecturers of the evening previous. He first propounded several questions on the use of the name of Christ in some publications of the Masonic ritual; what is devil worship; the oath of the Grand Army of the Republic. He then passed to the general subject of the labor lodges, trade unions and secret combinations of capitalists and monopolies.

In the afternoon the time was spent very profitably in discussing "How to use the Expositions of Masonry." Pres. C. A. Blanchard led in the consideration of this topic.

In the evening the Wesleyan church was again opened and addresses were made by C. F. Hawley and Isaac Bancroft. The original and forcible use of Scripture argument by the latter aroused a hearty interest.

On the Sabbath, Bro. Dissette preached in the Wesleyan church and Elder Browne in the College chapel. In the evening a union service of these churches was held with the Baptist brethren, Elder Barlow addressing them. A violent storm interfered with what would otherwise have been a crowded house.

NOTES.

—The programme for Monday, the last day of the institute, was: for the forenoon, the circulation of the *Christian Cynosure* and other literature of the reform; in the afternoon, What Constitutes the Power of the Lodge; and in the evening an address by Elder Barlow in his own church. The report of this day must be postponed till next week.

—This training school, though an experiment, will be forever remembered as a very successful meeting, the model and precedent for frequent meetings of the kind hereafter.

—The discussions of the week, though conducted with the utmost freedom, were characterized by a beautiful and Christ-like harmony. If differences of opinion arose they were subordinated to the great object for which the meeting was called, and all felt that they were disciples of one Master and filled with one purpose by the Holy Spirit.

—Bro. Dissette brought his whole family with him to the meeting, and will locate in Wheaton for the present. Mrs. Dissette and the four children are already making friends with all who become acquainted with them.

The Home.

COUNTRY LIFE.

Not what we would, but what we must,
Make up the sum of living;
Heaven is both more and less than just
In taking and in giving.
Swords cleave to hands that sought the plow,
And laurels miss the soldier's brow.

Dear country home! Can I forget
The least of thy sweet trifles?
The window vines, which clamber yet,
Whose blooms the bee still rifles?
The roadside blackberries, growing ripe,
And in the woods the Indian-pipe?

Happy the man who tills the field,
Content with rustic labor;
Earth does to him her fullness yield
Hap' what may to his neighbor.
Well days, sound nights—O, can there be
A life more rational and free?

Dear country life of child and man!
For both the best, the strongest,
That with the earliest race began,
And has outlived the longest.
Their cities perished long ago;
Who the first farmers were we know.

Perhaps our Babies, too, will fall;
If so, no lamentations,
For Mother Earth will shelter all,
And feed the unborn nations;
Yes, and the swords that menace now
Will then be beaten by the plow.

—*R. H. Stoddard.*

THE FLOWER MISSION.

BY REV. J. F. AVERY, EDITOR OF BUDS AND BLOSSOMS.

I believe flowers have a mission and speak a language for Him who said, "I am the Rose of Sharon, and the Lilly of the Valley." Deep rooted in human nature lies a love for flowers; over hard, as well as tender hearts they exert a charm. The poor and unhappy seem to turn naturally to flowers. It has been written that the great Napoleon on St. Helena was often seen industriously tending his flowers, turning up the soil and wielding his watering-pot. Imagine the man who played such havoc amongst the thrones and dynasties of Europe thus engaged, passing the hours of life away, and doubtless, a little cheating melancholy and despair by ministering to flowers; and, may we not hope, soothed and softened thereby. Certainly the influence of flowers is wonderful. The poetess, Mary Howitt, sweetly wrote of the use of flowers:

"God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree
Without a flower at all.

Then wherefore, wherefore, were they made,
And dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night?

To comfort man—to whisper hope
Whene'er his faith is dim;
For who so careth for the flowers
Will much more care for him!"

Myriads of flowers in the profusion of nature bloom as if to show the desire of God to make the world beautiful.

But when you know flowers are so eagerly sought after by the sick and suffering, would it not be cruel, if for lack of sympathy and energy on your part, you allowed the flowers within your reach to bloom and blush unseen and waste their sweetness, when in the hospital or poorhouse ward they would minister so much sweetness and comfort?

A few days since some one told me of a sick lady in the hospital and asked me to visit her. I did so and took her a bunch of flowers from my garden. I had some other delicacies, but she put them aside and seizing the flowers she said, "I care more for these than anything else." Then turning to the nurse said, "If I die you must put them into my coffin." Within a few hours she passed away.

Who will aid the workers in this service for Christ?

Recently under the leadership of Miss Barss, in Wolfville, a number of young ladies have formed themselves into a "*Floral Band*" to write texts, cultivate and collect flowers for the Tabernacle Mission.

Let us remember—

Each little flower which thus we send will meet some sufferer's eye,
Reminding him that winter's past and brighter days are nigh.
Each of our friends who plucked a flower, for one in pain to see,
Can listen to a voice which says, "You plucked that flower for me."

Halifax, N. S.

COLLEGE ELECTIVE STUDIES.

Dr. MacCracken, vice-chancellor of the University of the City of New York, has recently delivered a strong address on electives in colleges. He makes a distinction not only between the college and the academy or high school, but also between the college and the university, treating the academy as preparatory to the college, and the college as preparatory to the university. "The college is a school that teaches something about everything; the university is a collection of schools, each of which teaches everything about something."

The speaker criticises Harvard for making specialists of boys of seventeen or eighteen years of age, by putting the freshman or sophomore into some "ology" or "ism" before he knows for what field of learning his mind is adapted. He criticises Dr. Patton, also, for advocating the beginning of one's special or university work in the junior year of the college. Dr. Patton gives three reasons,—life is too short, money not sufficiently abundant, and the university that should require graduation at college as a condition of admission would have few students.

Dr. MacCracken disposes of these three arguments by citing Johns Hopkins, the only institution in the country whose principal department is a university proper as above described. Johns Hopkins, last year, enrolled one hundred and seventy-four graduates, representing ninety-seven colleges. The Doctor maintains that it is better for America to have one such university, with one hundred and seventy-four students, all past the degree of bachelor, than to have a score of universities offering cheap courses to the injury of the prime object of the college. Also, that the degree of Bachelor of Arts should be reserved for the classical student, and that of Bachelor of Philosophy, or of Bachelor of Science, be given to those who take modern languages without the ancient.

We think that some prominent institutions of learning are making a mistake in rushing from the old, close-drawn requirements of the curriculum to the opposite extreme, and in granting absolute freedom in the choice of studies to young men who know not what is best for them, or knowing, choose those studies that will be easiest and most suited to their taste. There is not one college student in ten, during the first two years of college work who knows for what line of thought or study he is best fitted, and there is not one student in ten who will not select an easy course instead of a hard one, when he receives the same credit therefor.

The cry for the practical, i. e., the immediately practical, and the quickest way to acquire an education, and the cheapest and shortest courses may just now be in the ascendant, but we believe that this sentiment is only a passing wave which will disappear in a few years, leaving, to be sure, a trace of good, and having accomplished its purpose—to add a new element, a new thought to the many-sided and perplexing question of a true education.—*Academy News.*

THE COPENHAGEN WAY.

Copenhagen has a different way of dealing with a great scandal from that employed by the Londoners. Not long ago three conservative journals in the Denmark metropolis published exposures very much like those recently published by the Pall Mall *Gazette* in London. The Copenhagen scandal involved many of the most prominent men in Denmark, including a professor in the university, the president of a leading scientific society, one of the most eminent authors of the state, as well as a large number of wealthy merchants and even some members of the magistracy. The practices exposed were similar to those exposed in London.

But the people of Copenhagen did not stop to discuss the probable moral effect of the publication. The question with them was: Is the story true? The authorities at once instituted an investigation, and as fast as they obtained evidence against the culprits they arrested them. They seemed to think the crime lay more in the committing of the sin than in the exposure of it, and hence they pursued the sinners and not the journals that told the story of their sin. The result thus far has been the arrest of ten of the men and the suicide of two others who indulged in these sickening practices.

Perhaps London might learn a valuable lesson from the action of the Copenhagen people. Perhaps the best way to purify London society and to make such obnoxious exposures impossible in the future is to break up the practice by arresting the practicers, instead of speculating on the moral effect of exposures already made and impossible of withdrawal. —*Daily News.*

SOCIETIES AND FREEDOM.

[From the Philadelphia Public Ledger, July 18.]

Probably nowhere has the principle of association been so actively developed as in our own country. From the most important public measure, in which the national welfare is concerned, down to the relief of an oppressed animal, everything good and desirable is made the subject of organization. Societies of all kinds abound, especially in our cities, and very few men and women, or even children, can be found who are not enrolled in the ranks of some of them. Advancing intelligence has discovered the truth that associated action is more efficacious than any other; and as our people are more accustomed to personal responsibility, and more interested in whatever goes on around them, than the masses in other countries, it is not strange that they should also more eagerly embrace a method having such palpable advantages.

Yet as no good thing is without some drawbacks and dangers, so the prevalence of societies has at least one tendency which needs to be guarded against. They are liable to exert a coercive influence upon the minds of their respective members. If there is one thing above all others upon which we congratulate ourselves it is upon our liberty. Every one, we think, is free to come and go, to think and to act, to speak and to keep silence, at his own pleasure. Yet while it is true that no outward authority compels obedience it is also true that we are often held in another kind of bondage, more subtle but no less stringent. A party is formed, for example, to carry out certain political measures or to advance a needed reform, or to execute some charitable work, or to uphold certain principles. The object in view is good, and those who have it at heart eagerly rally around the standard erected. So far all is well. Combination effects results that individual efforts could not compass, and the work goes on satisfactorily. By and by, however, the association grows larger and side issues begin to creep in. Where there was at first a single worthy object actuating all the members, there comes to be a complicated network of interested ends sought, more or less irrelevant to the main purpose. Leaders spring up, strong and determined, who give a different tone to the society and adopt different measures from any that were at first contemplated. Then begins a silent and, perhaps, unconscious tyranny over such of the members as do not heartily endorse every proposed measure. They are made to feel that, instead of helping the cause, they are hindering it by their opposition or delaying it by their hesitancy. If they utter their honest convictions, if they decline to support men whom they do not approve, or to adopt measures they consider unjustifiable, they are either openly denounced as traitors to the cause they had espoused, or silently ignored and left out in the management of the society. In either case individual freedom is assailed, dissenting opinion silenced, and those who hold it either retire altogether from a sphere where they can no longer act conscientiously, or remaining in it they sink their individuality, stifle their convictions, and suffer themselves to drift wherever the tide of popular opinion may carry them.

This is, however, by no means a *necessary* result of organization, neither is it always an actual sequel. All honor to those societies, formed for whatever good object, which have kept themselves pure from the taint of oppression, and single to their proper cause. Yet nearly every one's experience will testify that such is the tendency of associations, and a tendency too seldom resisted. Indeed it is chiefly on account of the value of these combinations, and the worthy objects for which they were established, that adverse criticism of them is so rare. To attack their evils seems like attacking them, a thing which no one wishes to do, or to be suspected of doing; consequently they remain to a large extent unexamined and uncorrected.

This coercive influence is not only injurious to the individual character, but even more so to the societies and the work they undertake. There is nothing of which they stand more in need than fresh and vital thought, honestly and earnestly expressed. It is like the pure air, which, coming in freely through our windows, purifies and sweetens our dwellings. When honest opposition is silenced or oppressed the society becomes either narrow and dogmatic or extravagant and wild, according to the character of those who have assumed its leadership. Many a society has shrunk into insignificance; many a one has wasted away in wild vagaries; many a good work commenced has been abandoned and come to nought simply because the honest convictions and wise suggestions of some of the most valuable members have been repulsed and denied utterance.

An ounce of cheerfulness is worth a pound of sadness to serve God with.

ONE POOR STONE.

Two masons were working together on the rear wall of a church, when one stopped the other just as he was putting a stone in its place.

"Don't put in that stone," he said, "it's flaky, and will soon fall to pieces."

"I know it isn't a very good one, but it is so handy and just fits here. Nobody will see it up here, and it is too much trouble to get another."

"Don't put it in. Take time to send for another. That stone won't stand the weather, and when it falls the whole building will be damaged."

"I guess not. It won't hurt us; so here goes."

"So he lifted the stone into its place, poor and loose-grained and flaky as it was, covered it with mortar, and went on with his work. Nobody could see the stone, and none knew of its worthlessness but the two masons, and the church was finished and accepted.

But time and the weather did their work, and soon it began to flake and crumble. Every rain storm and every hot, sultry day helped its decay, and it soon crumbled away. But that was not all nor the worst. The loss of the stone weakened the wall, and soon a great beam which it should have supported, sunk into the cavity, a crack appeared in the roof and the rain soon made sad havoc with ceiling and fresco. So a new roof and ceiling and extensive repairs were the result of one poor stone put where a good one should have been placed.

Each one of us, young or old; is building a structure for himself. The structure is our own pure character, and every act of our lives is a stone in the building. Don't work in poor stones. Every mean action, every wrong act or impure word, will show itself in your after life, though it may pass unnoticed at first. Let every act and word of every day be pure and right, and your character will stand the test of any time—a beautiful edifice, enduring to your praise and honor.—*Sel.*

NEAREST WAY TO HEAVEN.

When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the little child and give her the hope of salvation. In a transport of joy she then exclaimed: "Oh, Mother, if all the world knew this! I wish I could tell everybody. Pray mother, let me run to someone of the neighbors and tell them that they may be happy and love the Saviour." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." "Oh, mother," replied the little girl, "I must go over to the shoemaker's and tell him; he will believe me." She ran over and found him at work in the shop. She began telling him he must die, that he was a sinner, and she was a sinner, but that her Saviour had heard her mother's prayer and forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus and rejoiced in his power and grace.—*New York Observer.*

MY BOY, DO YOU SMOKE?

The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the war to educate the "blue jacket," upon the principle that the more intelligent a man is, the better sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination. Major Houston, one of the Marine Corps who is in charge of the Washington Navy Yard barracks, is the authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease.

His first question to a boy who desires to enlist is: "Do you smoke?" The invariable response is, "No sir," but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases in a hundred the rejection of would-be apprentices on account of this defect comes from excessive use of the milder form of this weed. This is a remarkable statement, coming, as it does, from so high an authority and based upon the results of actual examinations going on day after day, month after month. It should be a warning to parents that the deadly cigarette is sure to bring about incalculable injury to the young. A law passed restricting its use to the dudes would not, perhaps, bring popular disfavor, because it might reduce the number of these objects about our streets, but boys indulging in the cigarette ought to be treated to liberal doses of "rod in pickle" until the habit is thoroughly eradicated.—*Scientific American.*

HOW WOOD PAPER IS MADE.

At Mapleton, Pa., there is a mill where paper is made from wood, and in this mill there is a machine resembling in appearance a large cheese box, about six feet in diameter, standing on its edge. In this cheese box there revolves, at an enormous speed, a strong iron disk, armed with a great number of sharp steel knives, which cuts up the wood into shavings similar to those made by a draw knife. While we were looking at this machine an attendant picked up a heavy stick of cord wood, which he placed in an inclined trough by the side of the machine, and shoved it into the same. In a twinkling the log had disappeared, and a second was sent after it, quickly followed by a third. Although it may seem incredible, that machine reduced those heavy 4-foot sticks to shavings at the rate of three a minute?

These shavings are carried off by a conveyor to the "boiling room," where they are boiled for several hours in caustic soda—"soda lye"—which combines with all the resinous matters in the wood, and reduces it to a mere fibrous pulp. This pulp is next run into the "washing machines," which are oval tubs about fifteen feet long and six or eight feet wide, having a longitudinal partition in the middle, extending nearly the entire length of the vat. In one of the compartments thus formed there is a "beater," composed of a number of steel blades with rounded edges, which revolve at a high rate of speed between stationary blades in the bed plate below. In the other compartment there is a "washer," which consists of an octahedral frame covered with very fine wire gauze, and inclosing a sort of water-wheel. The water runs in the opposite direction to the beater, but very slowly, and the result is a constant current of pulp up one side of the machine and down the other. A stream of water is constantly flowing into the machine, and the water in the washer is as constantly scooping it up and emptying it through its hollow shaft. The beater forces all the dirt and foreign matter out of the pulp, and the washer removes the dirty water, so that the fiber becomes thoroughly cleansed. It is now removed to another machine similar to the first, where it is bleached by means of chloride of lime and muriatic acid. The washer is dispensed with during the bleaching. After the bleaching comes another washing, to remove the chemicals from the fibers, and the pulp, thoroughly softened and mixed with the water, is drawn off into storage tanks, whence it is pumped into the paper machines. At one end of the latter is a box into which the pulp is pumped from the tanks. This box has a fine horizontal slit, from which the pulp flows in a steady stream on to an endless wire gauze apron, about six feet wide, which is constantly running away from the box. The rolls over which this apron runs have an "end shake" similar to that of a grain separator. The apron runs over a copper "suction-box" having numerous holes in the top, from which the air and water are being constantly exhausted. The effect of the suction box is to remove most of the remaining water from the pulp, which by this time resembles a wet sheet of paper. The damp sheet is now taken up by a felt blanket and carried over steam heated drums. By this time the paper is strong and dry enough to support itself, so it leaves the felt and passes unaided between the highly polished calender rolls, which smooth it and give it a hard surface. It is now rolled up ready to be removed to the cutting machine, where revolving knives reduce it to sheets, which are piled, sorted, and counted ready for shipment.

If a fine paper is desired, the roll in place of being cut up into sheets is reground in a "rag engine" similar to washing machines, still further washed and bleached and sent through another "Fourdrinier machine," whence it issues as pure white finished paper. The "size" which gives paper its glossy finish is introduced into the pulp while it is in the last washing machine. At the West Newton paper mills rolls of paper four miles long are regularly made, and rolls nine miles long have been made from reground wood paper.—*Paper and Press.*

TEMPERANCE.

THE UNCLEANNESS OF TOBACCO HABITS.

REV. A SIMS.

Neither is filthiness of the flesh condemned only by the Christian; for Mohammed, in harmony with Bible sentiments, anathematises impurity; and in his fifth commandment says: "KEEP THY BODY CLEAN."

"There are but three kinds of animals which generally use tobacco. The Rock Goat of Africa—whose stench is so unsufferable, that no other animal can approach it; the tobacco Worm, whose intolerable visage gives to every beholder an involuntary shudder; and one other nondescript animal, whose tobacco frothing and spittings defile his own visage, bespatter and bedaub everything within his reach; who besmudges and pollutes the atmosphere with his nauseous fumigations, and whose Stygian breath seems to denote approximation to some bottomless pit."—*Dr. Coles.*

Dr. Welsh of Yale College says:—"The tobacco user is giving forth pestilential vapors from all the pores of his skin; he is the embodiment of perpetual miasma—a walking distillery of deadly essence."

In 1492, as Columbus lay with his ships side by side at the Island of Cuba, he sent two men, a "Caleb and Joshua," to search the land, and report what they might see. On their return, among other things, they said they saw "the naked savages twist large leaves together, light one end at the fire, and smoke like devils!" Smokers should bear in mind their pedigree! Barbarous! Sensual! Devilish!

"In the house of God, where of all other places, deacency and cleanliness should be observed, it is appalling to notice the repulsive and abominably filthy state of many of the pews; rendered so by the spitting habits of those who smoke or chew tobacco. Churches are most scandalously used by the tobacco chewers who frequent them; and kneeling before the Great Jehovah, which is so becoming when sinners approach their Maker in prayer, is rendered impossible in many seats for ladies, because of the large quantity of tobacco saliva which is ejected in all directions."—*Dr. A. Clarke.*

A snuff taker, of twenty-eight years' standing, determined to give up the habit, after reading the following sentence: "Next to dying an unpardonable transgressor, I should shrink from the idea of being laid in my coffin with my nostrils charged with snuff."

"Oh, how terrible for a minister—or indeed any one professing religion—to use as a luxury a drug so terribly poisonous, and so awfully filthy! If his cat should do the same thing, he would kill the unclean animal. Man is intolerant of such filth in anything but himself. Then how can his Maker tolerate it in him?"—*Culver.*

Dr. Buell relates the following:

"An old man related to me, that he was engaged in the backwoods of Canada; and by some chance he lost his way; and his provisions became exhausted; when he fortunately encountered three Indians, who were engaged in hunting. He solicited some provisions from them, but he was informed that they had none. He then begged for some tobacco; and there was only one solitary quid in the company, and that was half masticated; but with true generosity, the Indian took it from his mouth, divided it, and presented him with one-half. He accepted it, and declared it was the sweetest morsel he ever enjoyed."

"*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God.*"—1 Cor. 7: 1.

"*If any man defile the temple of God, him shall God destroy; for the temple of God is holy, whose temple ye are.*"—1 Cor. 3: 17.

There are expected to be more of the great leaders of the Temperance Reform present next week at Lake Bluff than at any other meeting this summer, and the utterances will be the authentic expression of the temperance agitators. If one would know what Prohibitionists want and why they want it, let him attend the National Prohibition Conference on the 27th and 28th. The Woman's Training School has a conference on the 21st and 22d. There are also scientfic lectures and lectures by Southern as well as Northern people. It will be a great national occasion.

The Baptist Total Abstinence association of England numbers in its ranks 1,171 ministers, 2,688 church officers, and 212 students, making a total of 4,071, having an increase of 355 over last year.

WHEATON THEOLOGICAL SEMINARY.

This young institution, so often and so kindly referred to in the columns of the *Christian Cynosure*, is located at Wheaton, Ill., near Chicago, and occupies suitable and pleasant rooms in Wheaton College building. By an arrangement made in June, 1881, the Theological Seminary is free to all students of the College, and the College studies are free to all members of the Theological Seminary.

Numbers of the College studies are nearly indispensible to a student who is to enter the world's great arena for action, and in a few years to pass from the labors of earth to the accounts of the great judgment day.

Wheaton is a very moral place. The College rules are very strictly and wisely enforced in regard to all deportment and worship, and against all immorality, profanity, obscenity, smoking and unmanly conduct.

The Theological Seminary holds to evangelical doctrines and methods, and urges its students to the highest known positions on all moral and spiritual questions, and to the most active service for the Master. The Wesleyan Methodist people, who have founded and given the main support to this institution can be contented with nothing short of a living, throbbing, animated, theological belief, and reformatory principles which make men alive from the dead, and not mummies of an ancient and unknown antiquity.

The institution has a theological course, similar to, and we hope better than is frequent in schools of the kind. Every student has all the special and personal drill he can perform, and that which applies directly in the line of his course as a living Christian, and an active laborer in the work of the ministry.

The next year opens October 6th, and closes May 28th, being three terms of thirty-two weeks, divided by two vacations of ten days each. During the year there are often vacant churches which young men can supply with preaching, especially in their third years, while missionary and hand-to-hand work with the influential and unsaved, is very abundant and inviting. All the advantages of the College, with its classes of instruction, its library, its religious and literary exercises, its lectures, and frequent important and instructive gatherings are laid at our feet without money or price. Young men, come and freely occupy, and take the advance position in the work of the Lord which your Maker intended you to hold and sustain.

Board is cheap; self-board is common and cheaper, and the gains to be made are worthy the asceticism of a Culdee's cell, if you can only get them. But if you want always to be toddled and toasted and teased to advance; tossed in a blanket, rolled in a sedan, or rocked in a gondola, it is not likely that you better trouble yourself about the resolute Puritanism of this place. It would, however, mislead, did I not say this is one of the most cheerful, obliging, and peaceable communities and schools on earth. Correspondence is invited.

L. N. Stratton, *President.*

Wheaton, Ill.

THE CHURCHES.

—It is reported that Rev. C. J. Kephart, late president of Avalon College, Missouri, has deen elected to the chair of mathematics in Western College, at Toledo, Iowa, and has accepted the position. His health is much improved and he will enter upon his new field of work with the opening of the fall term, September 9th. Prof. Kephart graduated at Western College some ten years ago.

—Rev. G. Peters, the faithful and successful pastor of the Swedish church at Rockford, Ill., in which the late Augustana Synod was held, is spoken of as superintendent of missions in the Illinois Conference of the Synod.

—The number of communicant members in the Augustana Synod by the latest statistics is 55,990. They are divided as follows: Illinois Conference, 18,112; Minnesota, 18,549; Iowa, 6,318; Kansas and Nebraska, 6,619; New York, 5,956; and the West Coast District, 437. The population in the churches is considerably more than 100,000. The synod numbers 212 ministers and 443 churches, with material for as many more.

—George Muller has received $5,063,850 since March, 1834, for his orphan asylum and other religious work.

—G. H. Gregorian, an Armenian student of Wheaton College and Union Park Seminary, Chicago, is supplying the the churches of Liber and Westchester, Ind., for a few weeks.

—At Vienna, last year, it is said, no less than two hundred and sixty-three Jews become Christians—among whom were thirteen barristers, nine physicians, four journalists, three professors, three judges, seventeen merchants and manufacturers.

—By careful investigation it has been ascertained that, in the various churches and mission halls of London, there is accommodation for 1,388,792, or 34.55 per cent of the population. The Church of England provides 677,645 sittings, and the Free churches 711,147.

—A converted Hindu minister, with his congregation, has been building a church at Simla, the corner-stone having been laid last year by Lady Atchinson, wife of the Lieutenant Governor of the Punjaub, in the presence of a large number of influential Europeans. This native preacher has won the respect, not only of Europeans, but of Hindu and Mohammedan princes and nobles.

—The Indian school at Rancho Chico was organized in 1875, by Mrs. General John Bidwell, of Chico, and, excepting necessary intermissions, has continued till this time. Gen. Bidwell built a chapel within his own grounds, and Mrs. Bidwell has taught these Indians much of the time. Now, that her health has partially failed, the school has been transferred to the Board of Foreign Missions, and $25 per month has been pledged for its support.

—Missions by the London Missionary Society were commenced in the Samoan Islands, Polynesia, in 1836. The society has now on eight of the islands, nine male and seven female missionaries, and 184 native pastors and teachers. These islands, sixteen in number, have a population of 10,000, with 2,461 church-members, and 2,461 children in schools. The people, besides paying for the salaries of their teachers, either in money or produce, contributed last year, £308 to the London Missionary Society.

—The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of $9,723,850, of which $4,420,613 came from America, $6,203,237, from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 549 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 276,715 communicants in churches. The total Protestent missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,784 communicants in churches. These totals show a gain over the preceding year of $656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.—*Chr. World.*

—The Year Book of the Young Men's Christian Associations, for 1885, together with the official report of the International Convention held in Atlanta, last May, has just been published. The proceedings of the Convention, including the addresses and papers delivered there are given in full; also complete reports from the nine hundred American Associations, and lists and reports of the two thousand Associations in Europe and other parts of the Old World. There are now in all 2,931 of these societies. Eighty-two of the American Associations own the buildings they occupy, which are valued at over three and a half millions of dollars. Add to this the other real estate, and the total property is $4,353,090. Three hundred and seventeen report libraries valued at $265,703. There are 994 Bible-classes and Gospel meetings for young men only, with a total average attendance of 15,690, and hundreds of educational classes, lectures, literary societies, and reading rooms are reported. Nearly four hundrd men are at work as general secretaries and other paid officers of local associations, and State and International Committees. Associations are reported to exist in 190 colleges; and sixty-nine railroad branches, twelve German branches, and thirty-four colored associations send in reports. A comparison of the summeries for several years past shows a gratifying and steady increase.

—The fiftieth anniversary of the organization of the Congregational church at Batavia, Ill., was celebrated August 8th and 9th. Rev. William Coffin delivered a grand historical address, which is to be published. This church was organized by Rev. Messrs. Gridley and N. C. Clark, in a log house four miles east of Fox river. Three of the fourteen original members were present, one coming from Nebraska to be there. At first this was called the church of Big and Little Woods; its territory extending along Fox river from St. Charles (then Charleston) to Aurora. There was in fact no church to the north; none to the west nearer than Galena, or to the south nearer than Ottawa. In 1840, Batavia was made the church center, and that year the first house of worship was begun. The present house was built in 1855. The church has had fifteen pastors and 569 members. It has been outspoken in its testimony against slavery and intemperance, and some of its members have also toward the lodge,—an example the whole body might well follow.

CONVENTION OF CHRISTIAN WORKERS.

Mr. Moody's convention of Christian Workers at the seminary at Northfield, Mass., which began on Wednesday, Aug. 5, and closed on Friday, Aug. 15, says a correspondent of the *Advance*, has been successful beyond the sanguine expectations of Mr. Moody and those associated with him.

Mr. Moody has, of course, been the directing force in these meetings, and has conducted the morning and afternoon services, but has made only two or three addresses. The leaders of the Young Men's Christian Association have been present in force, and have helped a great deal in the details of the arrangements. Among the most active have been Richard C. Morse, General Secretary; L. D. Wishard, General College Scretary; C. K. Ober, Secretary, and Joseph Hardie and H. M. Moore, members of the International Committee. Count von Pœckler, who represents the Berlin Association, and was present as a delegate at Atlanta, has been a delighted listener. Rev. Dr. A. J. Gordon, of Boston, Rev. Dr. Pierson, of Philadelphia, Rev. George Needham, Rev. George F. Pentecost and Rev. Dr. Erdman, of Jamestown, N. Y., have been the speakers most prominent in the meetings, and their addresses, Scriptural expositions, and answers to questions have been very helpful. In the service of song, Mr. Sankey, whose voice seems more effective than ever, Prof. Downer and his wife, and E. J. Parker, a singing evangelist from England, and a graduate of Spurgeon's College, have led. Mr. J. E. K. Studd, of London, whose wife, a daughter of Lady Beauchamp, was one of Mr. Sankey's most valued helpers in the London meetings, conducted the services of the tent on Sunday evening. The program has been varied from day to day, but the usual order has been an address or sermon in the morning, a question-box service in the afternoon, and a meeting of praise and experience in the evening.

The key-note of the Convention was struck at the opening session in the sermon by Dr. Pierson, of Philadelphia, on "Being filled with the Spirit." At the forenoon meeting of the second day there was a Bible-reading, led by Mr. Moody, with the Word of God as the topic, and the theme was carried into afternoon meeting, at which many speakers gave briefly their idea as to methods of Bible study.

Doctrinal questions and answers occupied the morning of Monday, and missionary methods and results were discussed and described in the afternoon and evening, separate meetings for men and women being held in the evening, at which several missionaries gave thrilling accounts of their work among the heathen. The missionary enthusiasm of this day found expression in the following resolution, which was adopted unanimously:

Resolved, As those gathered in the presence of Almighty God this 11th day of August, 1885, that this conference appoint a committee of seven to prepare and issue a circular letter addressed to Christian disciples of every name, calling them to united prayer for a mighty effusion of the Spirit on all ministers, missionaries, evangelists, Christian teachers and workers, and suggesting that, at some great world-center at an early date, a world-counsel be called with reference to the immediate distribution, occupation and speedy evangelization of all districts of the earth now destitute of the Gospel.

The committee on this proposed missionary council was constituted of Rev. Dr. Pierson, of Philadelphia, chairman, Rev. Dr. Gordon, of Boston, L. W. Munhall, of Indianapolis, Rev. George F. Pentecost, of Brooklyn, J. E. K. Studd, of London, Rev. Wm. Ashmore, of China, and Miss A. Dryer, of Chicago.

On Tuesday, Dr. Gordon preached in the morning upon the Holy Spirit, and in the afternoon Mr. Moody repeated his familiar talk upon the same subject. Wednesday morning the subject of Sanctification was discussed; in the afternoon Sunday-school methods were considered; and in the evening John B. Gough made one of his stirring and inimitable temperance addresses. Mr. Gough is now well advanced in years and, as he himself feels, near the end of his work. The heat and exertion of speaking on Wednesday were too much for him, and he was a good deal prostrated in consequence. On Thursday the Second Coming of Christ was the theme of the day, and pre-millennarian beliefs were earnestly presented by Rev. N. W. Clark and Drs. Gordon, Pierson and Pentecost.

FARM NOTES.

CHURNING CREAM OF FARROW COWS.

This is the season that brings numerous questions concerning the vexation of trying to change the cream of farrow cows to butter. Some have the single farrow cow, taking a week to get cream enough to churn, and as one says, taking another week to churn it; others have to make this attempt to find butter every two or three days and their afflictions are beyond endurance. Now, there is an easy escape from all these trials with farrow cows. Heat the milk before setting to 130 deg. Fahrenheit. This will cause the cream to rise more completely, and when properly ripened it will churn in from 15 to thirty minutes. It often happens that those who are making winter butter have a part of their cows fresh and the others long in milk. In such a case the milk from cows long in will not churn as soon as that from those nearly fresh, and it will not be proper either to mix the milk or cream, for the cream from the fresh cows will churn in less than half the time of the other. But heating the milk of those cows long in, before setting, will cause the cream to churn with that from the fresh cows. This is a matter of much importance, as in many cases the milk of the different cows is mixed, and in that case the cream does not much more than half rise in the old milk, and what does rise will not churn in the same time, and this causes nearly a complete loss of the butter from the cows long in milk. The best way to heat milk is to have two pans, one larger than the other. Set the largest on the stove, with two inches of water in it, and lay two pieces of iron a half inch thick across the bottom. Put the milk to be heated in the other pan and drop that inside the larger one. The milk will then be heated with hot water in the larger pan and cannot be injured by burning. The degree of heat should be tested with a thermometer, because it will then be heated uniformly.—*Live Stock Journal.*

Lima beans, gathered and dried when still green, are much better for winter use than those that are allowed to ripen. They should be picked when nearly full grown, shelled and placed on paper or cloth in a dry, airy room, but not where the direct rays of the midday sun can reach them. They will soon be dry enough to put away for winter.

Prof. L. A. Arnold says: "The fleshy part of apples is made up mostly of a liquid contained in cells whose walls are exceedingly thin and delicate. It is of the utmost importance that the harvesting be done so carefully that the cells are not ruptured and the juice exposed to the air to induce fermentation.

There seems to be just such a time in the growth of a plant when, if it be cut down, that is, the top to be removed from the roots, it will perish. To destroy a growth of Canada thistles some say the land must be ploughed five or six times during the season, but I have seen a dense growth of these as high as a man's head destroyed, so that there is not one to be seen on the land to-day, by simply having been cut down once; this was at just the time they were coming into blossom.

Perhaps for general purposes the Holsteins are superior to any other breed of cattle we have. No animal possesses *all* the qualities requisite, but predominate in certain particulars. The Holsteins are the best of all for milking purposes, as they give the largest yields, and the oxen of this breed are active, strong and intelligent. When the steers are fatted for beef it requires a good shorthorn to be better, and for easy keeping they are unrivalled.

N. J. Shepherd says in *Seed-Time and Harvest* that he has always found it profitable to harvest onions and potatoes as soon as they are fully ripe. Onions require a cool, dry place, and plenty of ventilation, and when this is secured there is little danger of their rotting. Both onions and potatoes should be thoroughly dried before storing.

KANSAS STATE MEETING.

The annual State Christian Association for Kansas will convene, D. V., at Willis, Brown county, Kansas, twenty-five miles from Atchison on the Missouri Pacific, in the Wesleyan Methodist church, September 1, 1885. In view of the great work we are engaged in as reformers in defense of truth and against error—the anti-Christ—let every true Christian and lover of truth be present to help and encourage this much needed reform in Kansas.

We expect Rev. J. P. Stoddard, Secretary of the N. C. A.; Pres, C. A. Blanchard, of Wheaton; Rev. J. S. T. Milligan; Rev. B. F. Worrell, and other able speakers to adddress the convention.

Ample provisions will be made for all who attend. We cordially invite the cooperation of all in this effort to bring before the people "wiles" which threaten the peace and well-being of our civil and religious institutions, and to secure under the blessing of God the glorious remedy provided through our Lord Jesus Christ in the Gospel.

The convention will commence at 2 P. M. Tuesday, September 1. Let there be a grand rally! Address letters to Rev. G. H. Heminway, Willis, Kan.

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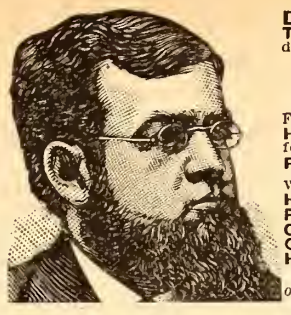
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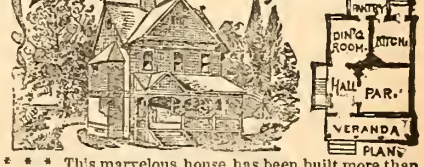
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IN BRIEF

A story worth telling of the late Prof. Chas. O. Thompson illustrates both his quickness of thought and marvelous memory. One morning some waggish Worcester students replaced the large chapel Bible with Webster's dictionary, and the Professor, rising to officiate at prayers, read without an instant's hesitation a long psalm from the dictionary page, to the utter confounding of the conspiracy.—*Boston Journal.*

Every one who is worth his salt has his enemies who must be beaten, be they evil thoughts and evil habits in himself, or spiritual wickedness in high places, or Russians, or border-ruffians, or Bill, Tom or Harry, who will not let him live his life in quiet till he has thrashed them. —*Thomas Hughes.*

The bullying manner of the German students is proverbial, as is also their mania for dueling. It was at Heidelberg that a quiet citizen, leaving the cars, said to a swaggering student: "Sir, you are crowding me. Keep back, sir!" The student turned fiercely, and said in a loud tone: "Do you not like it? Well, sir, I am at your service whenever you please!" Oh, thank you!" said the traveler, "your offer is very kind, and you may carry my valise to the hotel for me." The student fled amid shouts of laughter.

What is to become of us? With the morphine habit making a host of liars; the quinine habit, a ghostly band of nerveless, would-be suicides; the tobacco habit giving us a tendency to cancer and what not; the whiskey habit taking people by crooked ways to early graves; the money habit filling the country with avaricious speculators, thieves and bank-robbers; the office-seeking habit turning honest people away from honest work to getting an office, it does seem we are generally in a bad way.—*Columbia (S. C.) Register.*

John G. Tygett, a wealthy farmer and blooded stockman living near Anna, Ill;, owned a fine bulldog, which went mad Tuesday and ran snapping and biting about the house, and dashing into a door yard encountered a bevy of little girls at play, and in an instant had bitten three of them upon the hands, face and limbs. They were all children of Tygett. The animal then made his way into an adjacent field, where he bit twenty or thirty head of thorough-bred cattle, finally escaping into the timber. A posse of men hunted the animal down and after a chase shot him dead, but not until after a hard fight in which he attempted to bite several of the farmers. A number of the cattle died in great agony of hydrophobia, and it is probable that all that were bitten will succumb. Tygett sent to Anna for a madstone. Thus far the children have not suffered. It is feared other dogs were bitten. Tygett loses $10,000 worth of cattle.

I know some good men, some of the best in the world, who will "confound" it, and even "dog-on" it, and in New England even a deacon has been known under a terrible strain, to "condemn" it. But as a rule, my boy don't do it. Don't swear. It is not an evidence of smartness or worldly wisdom. Any fool can swear. And a good many fools do it. Ah! if you could only gather up all the useless, uncalled-for, inaffective oaths that have dropped along the pathway of my life, I know it would remove stumbling blocks from many inexperienced feet, and my heart would be lighter by a ton than it is to-day. But, if you are going to be a fool just because other men have been, oh, my son, what a hopeless fool you will be!—*R. J. Burdette.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with hooks of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

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—ON—

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Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Discussion on Secret Societies. By Elder M S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

Gov. Bullock of Georgia states in an interview that there is no negro problem in the South. The Southern people believe in equality, but also in separation. He thinks the negro laborers of the South and the white laborers of the North occupy relatively the same position, socially, in their respective localities.

The Ohio Democratic convention at Columbus Thursday nominated Judge Hoadly for Governor, who made a speech defining his course in office. President Cleveland's administration was strongly endorsed.

The Iowa Democratic State Convention on Wednesday nominated on the first formal ballot Hon. Charles E. Whiting, of Monona county, for Governor, and after a spirited debate on fusion, Hon. E. H. Gillette, Greenbacker, of Des Moines, was selected for Lieutenant Governor. The platform demands the repeal of the prohibitory liquor law and the fixing of license fee of $250, which may be increased to $1,000.

The New York Canal Conference, in session at Utica Wednesday elected Hon. Horatio Seymour as chairman. It was stated that that the Erie canal delivered at New York during the season of 1884, 37,501,424 bushels of grain, while the total receipts by all the railroads were 28,049,020 bushels, an excess in favor of the canal of 9,452,404 bushels.

There are 190 persons serving life sentences in the prisons of New York State, thirteen of whom are women, all for murder in different degrees.

From March 1 to date the total number of hogs packed in the West was 3,365,000, against 2,825,000 for the same time last year.

There was promulgated Monday at Moberly, Mo., where the Wabash railway has extensive shops, an official order from the general committee of the Knights of Labor directing all members of that organization employed on the Wabash system to quit work on Tuesday, August 18, and remain out until further orders.

Typhoid fever in almost epidemic form is reported at Mattoon, Ill., attributed to impure water and ice.

The train carrying the first installment of tea over the Northern Pacific road, which left Tacoma on the 8th, reached New York at noon Tuesday, making the run of 3,378 miles in eight days and four hours, the fastest time ever made by a freight train from ocean to ocean.

At a meeting of striking Polish, Hebrew and German tailors at New York Wednesday at which over 3,000 were present, it was stated that a number of men worked ten hours per day for six days and earned less than $4. The men demand $15 a week. All the leading cloak and clothing manufacturers are affected by the strike.

Fred A. Austin, one of the oldest conductors on the Chicago and Iowa road, died suddenly as his train pulled out of Aurora Wednesday evening, due to excitement occasioned by defending himself against assault by a drunken passenger.

Striking miners at Shenandoah, Pennsylvania, Tuesday attacked the Poles and Hungarians who were put to work in the mines, and a general fight ensued in which twenty persons were injured.

Three children of Emil Lirett of Little Caillon, Terrebonne Parish, La., were instantly killed, their mother fatally burned and the father and two other children seriously injured by the accidental explosion of gunpowder a few days ago.

While cars were ascending and descending the incline railroad at the Cabin Creek coal mines, near Charleston, W. Va., on Wednesday, a loaded car broke loose and collided with a car in which were Layton Oakford, President of the road, and three other persons, all of whom were killed.

A thunderstorm broke over Erie, Pa., Tuesday night and a bolt struck the electric light dynamo and plunged the business part of the town in darkness. A dwelling house was struck and its occupants were found unconscious in the debris. Barns with crops and horses were burned and orchards and vineyards demolished.

Eight men were out fishing in the Illinois river about three miles above Peoria Tuesday morning, when lightning struck the boat, instantly killing three of the party, Schofield, Murphy and one other.

David McMullen, a ranchman thirty miles from Pueblo, Col., who has 30,000 acres of government land enclosed, was shot Tuesday by a United States Marshal while resisting arrest for contempt of court in not removing the fences.

As the steamer S. M. Felton left her dock at Philadelphia Monday morning en route for Wilmington, Del., an explosion occurred which investigation proved was caused by dynamite. Sixteen persons were severely injured.

The Wisconsin insurance commissioner claims to have discovered evidence showing that about seventy-five insurance companies in that State are doing business in violation of the law, and estimates their collection the past year at $700,000. A large proportion of these are probably secret lodges.

The loss of Oberne, Hosick & Co., whose hide and wool house in this city was struck by lightning and partly burned Friday morning, is estimated at $150,000.

Chicago is becoming the great tea center of the continent. Within two months nearly 3,000,000 pounds have been received.

A fire, causing a loss of over $100,000, broke out on the steamer Colorado, lying off Plumb Beach, Long Island. The flames spread to the Minnesota, Susquehanna, Congress, South Carolina, Iowa, Lotta Grant, and Fairplay, all with the exception of the last two having formerly belonged to the United States navy, and they burned to the water's edge and sunk.

FOREIGN.

There were twenty-five deaths from cholera, at Marseilles, Thursday night. The St. Loup quarter is becoming the centre of the cholera epidemic. The situation is growing worse. Between 8 A. M. and 5 P. M. Friday, 100 deaths were reported, of which fifty were from cholera.

The excitement among the people of the Canary Islands, caused by a fear of cholera, amounts to a panic. They now refuse to let any person from Spain, land. They made an exception in favor of the new governor, and allowed him to come ashore, but received him with riotous demonstrations and threw stones at him.

Throughout Spain Thursday there were 5,104 new cases of cholera and 1,644 deaths. A quarantine has been established at Gibraltar. Two new cases of cholera are reported at Toulon.

Alarm over the spread of small-pox in Montreal continues. Thirty new cases were reported Thursday and sixteen additional cases Friday morning. Many of the French-Canadians have been vaccinated.

Russian troops are reported as having lately approached so near the Afghan forces that the latter stood to their arms. The fortifications of Herat are being steadily improved, under the supervision of British officers.

The Salvation Army in England is engaged in raising $100,000 to send fallen women to the United States and Canada, that they may reform and live respectably. The appeal for money is said to be meeting with much success.

Excitement in Spain over the seizure of the Caroline Islands by Germany increases rather than abates. It was feared the populace in Madrid would make a hostile demonstration against the German Embassy. Germany expresses a willingness to make examination into the merits of the case.

The German corvette Augusta, with a crew of 238 officers and sailors, was lost in a cyclone in the Red Sea.

Dispatches from London state that Lord Salisbury and M. de Giers have reached a definite agreement with regard to the Afghan frontier system.

DON'T YOU THINK

THAT YOU CAN SEND IN A CLUB OF SIX or more trial subscribers at twenty-five cents each? We continue the offer of eight numbers of the *Christian Cynosure* to any address for 25 cents.

BUSINESS.

Below will be found a statement of amounts donated since June 1 to the *Cynosure* Fund. Rev. Mr. Woodsmall has written inquiring if there is any way of supplying the hundred Baptist ministers of Arkansas with the *Cynosure*. He has lately traveled through the State and finds secret societies a great evil in the churches.

Fund for sending the *Christian Cynosure* to ministers:

Previously reported	$26 68
R. Stratton	1 00
Isaac Flagg	3 00
O. C. Blanchard	3 50
Increase Leadbetter	5 00
Peter Howe	5 00
A. Hamilton	5 00
David L. Schirl	1 00

A letter h[illegible] received this week similar in s[illegible]t to the one in last week's issu[illegible] is an encouragement to those w[illegible]ending the *Cynosure* to others:

S[illegible]AH, Ga., Aug. 19, 1885.

At p[illegible] I am unable to subscribe for yo[illegible]iable paper, the *Christian Cynosure*. Thanks to the one who kindly sent it to me. It has done much good. I was a Mason, but after reading your paper I decided never to enter another secret society. (Rev.) M. SEUGSTACKE.

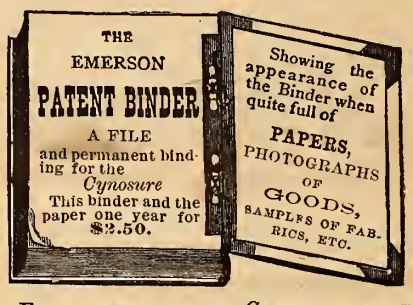
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13 Wabash Ave
Chicago

A GOOD MANY

TIMES ONE WANTS TO REFER TO SOME ARTICLE IN THE *Cynosure*, BUT THE NUMBERS ARE KEPT LOOSLY AND SOME ARE LOST, AND THE ARTICLE IN A BACK NUMBER CANNOT BE FOUND. TO MEET THIS DIFFICULTY WE HAVE MADE ARRANGEMENTS TO FURNISH THE

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EACH ISSUE OF THE *Cynosure* AS IT ARRIVES CAN BE EASILY ADJUSTED TO THE BINDER AND THEN IT IS IN SHAPE TO BE VERY EASILY REFERRED TO. EACH BINDER WILL HOLD THE ISSUES FOR A YEAR, WHEN THE VOLUME CAN BE REMOVED AND BOUND PERMANENTLY, AND THE BINDER IS READY FOR THE NEXT YEAR'S PAPERS.

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Wheat—No. 2	79½	@80¾
No. 3	71½	@72
Winter No 2	86	@86½
Corn—No. 2	45½	45¼
Oats—No. 2		28¼
Rye—No. 2		56½
Bran per ton		11 75
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		8 75
Butter, medium to best	10	@20
Cheese	05	@10
Beans	75	@1 20
Eggs		11½
Seeds—Timothy	1 40	@1 63
Flax		1 20
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@6 05
Common to good	2 25	@5 25
Hogs	3 00	@4 90
Sheep	1 60	@3 50

NEW YORK.

Flour	3 00	@5 50
Wheat—Winter	85	@92
Spring		86
Corn	52	@54½
Oats	32	@42
Mess Pork		10 50
Eggs		13½
Butter	8	20
Wool	13	@37

KANSAS CITY.

Cattle	2 50	@5 40
Hogs	4 10	@4 40
Sheep	1 50	@3 00

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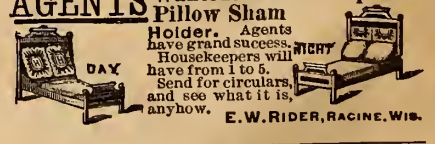
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE TEMPERANCE CENTENNIAL which occurs this month celebrates the one hundredth anniversary of the publication of the celebrated essay "An Enquiry into the Effects of Ardent Spirits upon the Human Body and Mind" by Dr. Benjamin Rush. From that justly celebrated document we shall next week give a generous selection, and our first page will be handsomely adorned with a fine portrait of the author. The next number will also contain the conclusion of Miss Flagg's latest and best story, "BETWEEN TWO OPINIONS." Every friend of the Reform will find this a good number for canvassing. Make an effort to secure one new name before the week closes.

THE BIBLE BANISHED FROM THE COMMON SCHOOL.

FROM A LECTURE BEFORE THE DU PAGE COUNTY TEACHERS' INSTITUTE.

It is a fundamental error when under pretence of suppressing sectarianism, men suppress religion itself. Satan has split the living "body of Christ," the church, into sects and is now seeking to murder it.

The bankrupt Archbishop Purcell, who swindled the Catholic people out of more than a million of money, commenced this onslaught on religion in the public schools of Cincinnati more than a quarter of a century ago. The plan and motive of this attack were apparent: to turn out religion and the Bible from the public schools, and having thus made them godless, denounce them and destroy our system of free schools by withdrawing the Catholic children, and then demand and obtain the lion's share of the school money for the sectarian uses of Romish priests. This wicked scheme has succeeded but in part. Some Catholic priests and multitudes of Catholic parents still support the American school system, and vote for retaining the Bible.

Every possible concession was made the Archbishop by the Cincinnati school board. They voted:

1. To request Purcell to point out obnoxious passages in the school books for expurgation.

2. That no pupil should be required to read Testament or Bible unless parents desired it. (Aug. 29, 1842.)

3. And in 1852 a rule was adopted that the Catholic Bible might be used if desired; and in the second district the Douay or Catholic Bible was used.

All these humble concessions went for nothing. Bishop Purcell prevailed; and in 1869 the Bible and all religious instruction was cast out of the common schools of Cincinnati. And our free school system would have been destroyed before this time had not multitudes of Catholic parents refused to withdraw their children. All the public schools in Europe continue to use the Bible, and all the schools in the United States do the same, except those from which it has been expelled by the influence of infidels and priests, to secure Catholic votes, and by a mistaken compliance on the part of patriotic Americans under the mistaken idea that the Bible is a sectarian book.

But how can the Bible be a sectarian book when every sect claims it as its standard? Christ condensed the whole Bible code into two propositions, supreme love to God, and equal love to man. Are these sectarian?

But they tell us, "The Bible is not needed; that morality did not come from the Bible." Indeed? Whence then did morality come? From the religion of Congo, Abyssinia or Hindostan?

The little child's idea of God is doubtless that of a father, mightier than the one on whose arm he leans, and receives law from his lips. He learns justice by yielding to brothers and sisters equality of rights; and there, too, and not from the civil law, he finds how liberty may consist with submission and government with love. If you drop the Bible all just ideas of the family drop with it; and how will you teach morality to a child in a harem or seraglio? No! We may as well shut out the light of the sun and hope to raise flowers by lamplight, as hope to draw from human reason that morality without which good government is impossible.

But why not yield the Bible to silence clamor? and allow our schools to be secularized, and trust for religious teaching to the family and the church? Because education without religion is worthless or worse than worthless. "Mere intellect," said Daniel Webster, "is nugatory, and may be cultivated to any extent without improving the understanding or purifying the heart?" Or, in the more graphic words of Mr. Rufus King, in the Cincinnati trial, "Why am I bound to pay taxes for teaching other people's children mere reading, writing and ciphering, when it only makes the little rascal of a boy twice as sharp as he was before, thrice the greater adapt in vice and villiany, while it gives me no protection for my throat?" It is on this clear and substantial ground the seventh article of the American platform rests:

"To cultivate the intellect without improving the morals, is to make men mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

The child conscious of his own thoughts, and observing the thoughts of others, comes to know himself surrounded by invisible thinking spirits, all whose faculties are finite. And these give him the Infinite Spirit—God: as sure and certain as material bodies give him the unseen, infinite space which bodies occupy. But this natural, rational conception of God was a moral blank to men till Christ taught us to fill that blank with the idea of a Father, and the name. So true is it that "No man knoweth the Father, but he to whom the Son reveals him." And life eternal is to know the Father and Jesus Christ.

This brings us to the most dire and terrible force which is pushing the Bible from our schools. It is the universal and everywhere increasing desire to get rid of Christ and the Scriptures which "testify" of him. The secret lodges which now cover and corrupt all lands, Christian and pagan, are the one grand final antagonism to Christ. While theologians deny him; while Romanism supereedes him by ceremonies, and science falsely so called by philosophy, the secret lodge system adopts the simple, fatal, effectual method of putting all religions, false and true upon a moral level; and treating all alike; as the Jewish priests made the multitude reject and revile Christ, by classing him with thieves.

In the sublime imagery of the Revelation, as time is drawing near its close, the prophet sees a star fall from heaven and the bottomless pit open and smoke ascending as of a great furnace, darkening the sun and air, and locusts and scorpions inhabiting the smoke and hiding in the darkness to strike men. Prophecy, like parables, is fulfilled by whatever fulfills it. "And the Scripture," saith Matthew Henry, "hath many fulfillings." Evil is bottomless: and error comes from its pit. And no pencilled cartoon and word painting could more accurately describe the lodge-locusts and scorpions of the present day than the picture in this ninth chapter of Revelation. They devour the substance of the laboring classes like locusts, and like scorpions they sting them. Their deism darkens the moral and religious heavens; "and they strike only those men who have not the seal of God in their foreheads." They are producing a universal moral and religious bewilderment; and churches, states and empires are being stunned and stupified by their effects. Let us pray that the teachers who are to guide our common schools may escape the contamination of this Christ-rejecting system and our land be healed of its leprosy.

OUR JOLLY PRESIDENT AND HIS COMPANIONS.

BY JOEL SWARTZ, D. D.

A correspondent of the New York *World* tells of his adventures in finding President Cleveland and his companions, Dr. Ward and Mr. Bacon, on their summering tour in the wilderness of the Adirondacks. Describing their pastimes in hunting, fishing, etc., he says:

On such nights as they are held in camp by rain or fatigue after a hard day's sport, the party spend the time until daylight in a game of euchre. One of the guides informed me that the President since he had been in camp had not averaged over three or four hours' sleep out of twenty-four. The principal liquid sustenance of the party consists of plenty of Apollinaris and some whisky. The whisky is obtained at the Prospect House and is abominably bad. It has the merit of strength, however. On the day I entered the camp the supply had been exhausted, and Dr. Ward asked my guide if he had brought a bottle along. Unfortunately we had left our almost empty flask some distance from the President's camp, and so were unable to accommodate them.

Some of the opposite party papers have been criticising the President's "absenteeism." I think, however, that few unpartisan people will begrudge the hard-worked Chief Executive the rest and the becoming pleasures of a summer's vacation. The wilderness of the Adirondacks is doubtless a good place to go to, and I think it may be regretted that the pushing reporter of the *World* found out his seclusion. The decent people of the land cannot but regret the exposure which the all too laquacious reporter makes of the President's conviviality and euchreism. If the President finds relaxation in his protracted and unseasonable games, one can only wonder at the dignified passionateness of his taste for euchre.

But his taste for euchre, strong as it is, is not as bad as his taste for strong *whisky*. It is not said, however, that the President drinks the bad, strong whisky. Perhaps his gay companions do the whisky drinking. One can only say, if this is so, the President is in bad company, and exposes himself to suspicion by choosing such associates. But the inference fairly is that he himself is a drinker of the bad whisky. Previous reports concerning his bibulous propensities give color to this inference. It would not be a pleasant revelation to be told that good ex-President Hayes or Garfield or Lincoln or Grant or Washington took their summerings after this style.

The truth is, we seem to have fallen on evil times. And it is to be regretted that when the land is cursed with whisky, and when so much is being done and attempted by good men and women to remove or at least in some way abate the fearful drink curse, that men high in authority should lend all the influence of their mighty example to strengthen the evil which every wise and patriotic citizen cannot but deplore and desire to see removed.

If the President will take his whisky, we wish the shame and evil of his practice could be concealed in the secrets of the wilderness and not dragged into the light to become a temptation and a snare to others.

Perhaps the time will yet come when if public men will not leave their evil examples and corrupting habits, that the sober and virtuous public will retire them to the privacy where they belong, and where the people will have no responsibility for the shame of their indulgences. Let it once again be

said, "They that be drunken are drunken in the night." Let such seek the decent concealment of darkness for their deeds of darkness.

Let us hear no more of the President's whisky or beer drinking or Sabbath desecration. We heard enough about him before he became President; it becomes him whom we now wish and delight to honor and uphold in all that is good, to be jealous of his good name, and by an irreproachable moral life make us forget the Mayor of Buffalo in the splendid recollections of President Cleveland.

Gettysburg, Pa.

GOLD OR MICA?

In United States histories we are informed that some early colonists discovered a glittering sand. Supposing there might be gold in it they sent a shipload to England. Gold or mica?

Moses left the grand court of Pharaoh, led the Israelites through the waste, howling wilderness, endured years of hardship and privation, and obtained a more honorable burial in the end than ever did Freemason or Odd-fellow. Gold or mica?

Homer, Virgil, Johnson, Milton, Burns, Goldsmith labored much in writing poetry. Most of them made but little money. Goldsmith says, "Thou foundest me poor at first and keepest me so." Gold or mica?

Paul espoused the cause of Christianity; Luther that of the Reformation. Both endured hardships and buffeting and attained enduring honor. Gold or mica?

Garrison, Coffin, Douglass and others espoused the cause of the slaves. After some years of labor, they lived to see the final triumph and were the recipients of due honor. Gold or mica?

We might go on. It is not necessary. Many are still cleaving to the corrupt and partly defunct Republican party who ought to embrace reform principles only found in another—Douglass among this number. Do they see a glittering sand? Gold or mica? Esau sold his priceless birthright for a mess of pottage. Gold or mica? A certain man traded his beautiful wife for a barrel of whisky and a one-horse wagon. In her new relation she bore talented sons. Gold or mica? QUAKER BOY.

THE LODGE DEFENCE.

ADDRESS OF PRES. C. A. BLANCHARD AT THE IOWA STATE CONVENTION, WEST BRANCH, IOWA.

On the fourth day of July, 1828, a convention of seceding Freemasons was held at Leroy, N. Y. One hundred and three gentlemen were present who had taken degrees in the order, varying in number from the entered Apprentice to the Thrice Illustrious Order of the Cross. At this convention, composed exclusively of those who had been connected with the order, the following declarations were made and signed by the entire list of one hundred and three men.

"1. Freemasonry exercises jurisdiction over the persons and lives of citizens of the Republic.

"2. It arrogates to itself the right of punishing its members for offenses unknown to the laws of this or any other nation.

"3. It requires the concealment of crime and protects the guilty from punishment.

"4. It encourages the commission of crime by affording to the guilty facilities of escape.

"5. It affords opportunities for the corrupt and designing to form plans against the government and the lives and characters of individuals.

"6. It assumes titles and dignities incompatible with a republican form of government and enjoins an obedience to them derogatory to republican principles.

"7. It destroys all principles of equality by bestowing favors on its own members to the exclusion of others equally meritorious and deserving.

"8. It creates odious aristocracies by its obligations to support the interests of its members in preference to others of equal qualifications.

"9. It blasphemes the name, and attempts a personification of the great Jehovah.

"10. It prostitutes the Sacred Scriptures to unholy purposes to subserve its own secular and trifling concerns.

"11. It weakens the sanctions of morality and religion by the multiplication of profane oaths and an immoral familiarity with religious forms and ceremonies.

"12. It discovers in its ceremonies an unholy commingling of divine truth with impious human inventions.

"13. It destroys a veneration for religion and religious ordinances by the profane use of religious forms.

"14. It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

"15. It promotes habits of idleness and intemperance by its members neglecting their business to attend its meetings and drink its libations.

"16. It accumulates funds at the expense of indigent persons and to the distress of their families, too often to be dissipated in rioting and pleasure, and its senseless ceremonies and exhibitions.

"17. It contracts the sympathies of the human heart for all the unfortunate by confining its charities to its own members, and promotes the interest of the few at the expense of the many."

Following these seventeen theses is the declaration of independence of Freemasonry, which these gentlemen made. I desire to add other theses and for convenience shall number them in continuation of those already stated.

"18. The accredited representatives of Freemasonry clearly show that it is a religious system founded on the worships of paganism, especially that of Baal.

"19. Masonic historians clearly prove that as an organization, Freemasonry is less than two hundred years old, while its principles are, as above stated, as old as paganism.

"20. The history, philosophy, ceremonies, obligations, and penalties of Freemasonry are all published, have been repeatedly published, and may be known by any intelligent man who chooses to inform himself concerning them.

"21. As thus revealed by its obligations and penalties Masonry is proved to be thoroughly evil. The objection to the order is not that Masons are bad men, but that the order is designed for the protection of crime, and its members are held to it (the order) under penalties calling for murder.

"22. Other secret societies in free lands and peaceful times, while they may not be so evil as Masonry, are like it in principle, many of them resemble it in ritual, all of them tend to prevent opposition to it and, being needless for any good purpose, their secrecy may be used for any bad one.

"23. The wisest, greatest, and best men of the present and past generation in the United States have been, and are, opposed to Freemasonry.

"24. There is sufficient reason to believe that the only real Masonic secrets at the present time concern the plans of Masons to promote the business and political interests of themselves; to injure those who oppose the order, especially seceding members; and their attempts to protect brethren who have violated law from punishment.

"25. Freemasonry is purely selfish, falsifies history, contradicts the Bible, mutilates the Bible, profanes the name of God, personates Jehovah by sinful men, rivals the church, subverts just human law, breaks the unity of the home; in short, is a subtle, secret, deadly enemy to all the temporal and eternal interests of men."

I have perhaps wearied you by this statement of the charges which have been brought against this system. There is a measure of repetition in it, as the last thesis is in a sense a summary of the preceding twenty-four. Now concerning these charges there are several things to be said.

And first. Most or all of them have been repeatedly published to the world in sermons, addresses, newspapers, books, and tracts during the last seventy years.

Second. They are not the words of ignorant or wicked men, but are the utterances of such persons as Daniel Webster, John Marshall, John Quincy Adams, Charles Sumner, Charles Francis Adams, Wm. H. Seward, Thaddeus Stevens, Charles G. Finney, Thurlow Weed, D. L. Moody, Nathaniel Colver, and an uncounted host of men similar in character. If these statements were made by foul-mouthed libertines, bankrupts in purse, character, and influence, they might be lightly passed by, but such is not the case.

Third. Though now almost seventy years since these charges were published by responsible parties over their own names, and though many candid men believe these charges so that the United Presbyterian, Reformed Presbyterian, United Brethren, Wesleyan Methodist, Free Methodist, Lutheran, Friend, Quaker, and other churches exclude members of this secret society from membership, yet at this time there is no substantial refutation of these charges, published by these responsible, able, and excellent men ever attempted.

Fourth. Though these charges have never been refuted, and though, if true, they conclusively prove that no Christian or patriot should have an hour's connection with such an organization, yet professed Christians retain membership in it, and seemingly reputable citizens say that one who breaks these oaths ought to be killed, *i. e.*, should be murdered.

Fifth. Though the order refuses to answer the charges made, and yet continues to impose its bloody oaths and to practice its Christ-rejecting religion, it assails the reputation, property and life of men who, because they believe them to be true, speak as free American citizens against it.

Now, in view of these facts, which if doubted or denied can be easily established, what ought intelligent, patriotic Christian citizens to do concerning this order, which, together with its lesser branches, aspires to fill the land, monopolize the offices taking, possession of the court houses, and crushing every church which it cannot control? How can we expect to enforce prohibitory laws or laws of any kind, when criminals, judges, sheriffs, jurors, and witnesses, have sworn to recognize and obey each other's signs?

It is idle to say that certain persons connected with the order will or will not do certain things. The question what any man will do is one that God alone can answer, and if every Mason on earth would break his oath that fact would make Freemasonry neither better nor worse. The question is, What is Masonry? Do its penalties comprise throat-cutting and disemboweling? Is the Master Mason sworn to keep all secrets except those relating to murder and treason, when he receives them on the square from a brother Mason, or not? Is a Royal Arch Mason bound to aid a companion of that degree engaged in any difficulty and to extricate him from the same if he can, whether the one in trouble is right or wrong? To talk about assurances given by the master or high priest before the obligation is taken, is childish. It is stated by worthy and responsible men as matter of personal knowledge that these criminal obligations, these bloody penalties, are administered in the lodge. The officers of the Grand Lodge of Rhode Island swore that the oaths as given were correct, and now some one says, "So-and-so wouldn't keep such an oath;" "Such penalties are not *inflicted*;" and men call such babbling argument! Or, worse still, some profane tippler says that men like President Charles G. Finney are perjured scoundrels unfit to be believed!

For the proof that Freemasonry is descended, or, more properly speaking, made up from the horrible rites of heathen worship, we are not dependent on those who have left the orders. Mackey, Morris, Sickels, Rebold and others who adhere to the order, hold its offices and write its books are the men who tell us that Freemasonry is in fact nothing but a continuation of those ancient systems of false worship which filled the old world with nameless cruelties and crimes. In the history of initiation and the explanation of symbols we are instantly taken by them to the study of the worship of Bacchus, Baal, Cerces, Osiris, etc., etc.

And though there is no possible refutation of these statements of leading Masons, and though, if true, they stamp the whole system and its descendents with the undeniable seal of paganism, yet professed Christian men adhere to this system, say that it is all founded on the Bible, and that Christian ministers who renounce such a system ought to be killed.

As we understand the matter the theses stated in the opening are all believed to be true, and will be maintained in oral or written debate by the National Christian Association against any who believe them untrue. And we submit that while such serious charges, made by so many men, of so excellent character, are unanswered, Christian men should have no fellowship with such an unfruitful work of darkness but rather reprove it. Here, as we believe, is the key to the present lawlessness and perjury which seem almost or quite collossal in their proportions. Against the source of such evils Christians should pray and citizens be on their guard.

CHRIST FOR THE WORLD.

STIRRING ADDRESS ON MISSIONS BY DR. PIERSON AT THE NORTHFIELD CONVENTION.

Evangelization is universal; it consists in preaching, teaching and testifying; it relies on three promises of Christ—always to be with you, to send the Holy Spirit, and give supernatural signs. It is also obligatory. "Do ye," said Christ; not Mr. Moody or myself—all of you. The subject of evangelization is Christ; its object is man. The pillar of cloud and fire which accompanied the Israelites in the wilderness was a supernatual sign of ancient times. "The modern era of foreign missions," says Christlieb, "is the closest parallel of the supernatural signs of old time." The miracle of regeneration among abandoned men is the pillar of fire to-day. The ten great obstacles to modern missions drop into four groups of approach, intercourse, impression and action. Glance at the way they were combined and the wonderful manner in which they have melted away. When the work began, the penetration of the continents with the Gospel was a physical impossibility.

Many nations of the earth were shut even to commerce. China was enclosed by the sea and the great wall. Africa was a vast stretch of unexplored country,—only the mere thread of coast line being known geographically. The deeds of the Fiji islanders to missionaries had been fiendish, horrible beyond expression, written in blood and registered in hell. Languages in scores were unknown, without grammar or dictionary. Women in thousands, cooped up in zenana, harem and seraglio, were absolutely inaccessible. Now what has been accomplished? Corea, the hermit nation, is free to our men, the last nation to come in and making every country accessible. Women in foreign lands everywhere can be reached by the Gospel. Sixty language have been reduced to writing and a grammatical form. Even the Malagasys, described as veritable asses to a missionary, are joining the Lord's side. Not an obstacle of fifty that confronted workers at the beginning is before us now. All this has been accomplished by devoted labor. William Johnson, who died in Sierra Leone, after seven years' work, left every trade, industry and profession interested, with a church of a capacity of 1,600, whereas at his coming more than twenty kinds of people were living with a miserable little sign language. In India in 1868 there was wrought the most magnificent work since the day of Pentecost. I tell you the Gospel is through traveling by stage coach. It goes by lightning. History gives glorious testimony to the spreading of the Word among men. At the opening of the 18th century the air was full of deism, atheism and lasciviousness. Louis XVI and Mme de Pompadour were at the head of France; with Frederick the Great under the influence of Voltaire. Germany was tumbling under an influx of rationalism and scepticism. Then God sent out the twelve modern apostles, with Whitefield and Wesley at their head. With the year 1737 opens the era of modern missions, when Jonathan Edwards sent out from Northampton a tract asking for the effusion of the spirit upon the habitable globe—a trumpet peal to the whole world. In 1757 occurred the battle of Plassy, when Lord Clive, sword in hand, gave England the entering wedge to India. In 1792 the first missionary society was organized. William Cary, the "consecrated cobbler," was sent out to India from England. In the fourteen years succeeding to the first, seven foreign missions were founded. Commodore Perry entered Japan in 1853; in 1857 occurred the Sepoy mutiny which gave new impulse to the Indian work, showing the natives what friends they had in the English. In 1858 England, France and America concluded the treaty with China which added 35,000,000 more to the missionary effort. The year 1868 was the annus mirabillis in evangelical work, no fewer than 10,000 people being baptized in one week, and 60,000 during the winter, while twenty individuals alone gave $4,000,000 for mission work. In 1873 Turkey joined the lands open to work. In 1873 Stanley, as a reporter of the New York *Herald*, went after Livingstone, finding him in 1877, fulfilling the prophecy in regard to Ethiopia. In 1,000 days after his return the Congo chain of lakes was compassed; in 1,000 more there was a chain of stations along them. In 1884, as a result of the Berlin conference, the Congo state was established, civil and religious liberty being assured, not only Protestant nations such as England, and Catholic such as Italy, but the Greek church of Russia, and the Moslem agreeing to the compact. Now let there go forth from this Northfield convention of 1885 a trumpet call such as rang out from Northampton in 1747. Let us issue a circular to the whole world asking for the assemblege at London, Rome, Jerusalem or anywhere an ecumenical council at which every Christian denomination shall be represented and at which workers from every mission field shall be present. Let them present the huge mass of facts about missions developed in the last half century. Then let the whole world field be mapped out and distributed among the evangelical denominations of Christianity. —*Springfield Republican.*

We find this beautiful incident related in the *Baptist Weekly*. It is well worth repeating as it furnishes an example worthy to be followed; or, rather, illustrates a principle worth practicing: The old prophecy that "Kings shall be nursing fathers" is having a remarkable fulfillment. Mr. Guinness reports that when he visited King Leopold he asked him, "What makes you so interested in Africa?" His answer was, "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall still go on." At the present time the king is expending $400,000 a year in Africa out of his private purse. Having lost his heir, he has made Africa his heir.

THE ANCIENT MYSTERIES.

[The following article from the Detroit *Freemason* of April 4, 1885, is worth a careful study for its account of ancient heathen abominations, which are here exalted so that the religion of Masonry and modern secretism which has taken their place may not seem repulsive.—ED.]

It is generally supposed that the religion of the natives of antiquity was nothing but gross idolatry, worshiping the sun, moon and stars as actual deities. Also in Egypt the worship of the bull was the religion of that great empire. Late discoveries, however, change the aspect as is usually understood, and establish the fact that the unity of God was taught in the ancient Egyptian Mysteries.

"The manifold forms of the Egyptian Pantheon," says E. Deutsch, "were but religious masks of the sublime doctrine or the unity of the Deity communicated to the *initiated* in the mysteries." The gods of the Pantheon being only manifestations of the One Being in various capacities.

Says J. Nenenman Hoare in a recent article: "The Egyptians tried to realize God by taking some natural object which should in itself convey to their minds some feature in God's nature. This became a necessity for the priests in the religious teaching of the people. Therefore in the sun they saw God manifest as the light of the world. The more they felt the infinite nature of God, the more would they seek in nature for symbols."

All the deities, it would seem, were regarded as manifestations of the great Creator, uncreated, the Father of the Universe. A close examination of these ancient forms of religious worship reveals the fact that in nearly all of them God is worshiped under the symbols of the sun.

The sun is the most splendid and glorious object in nature. The physical and magnetic source of all life and motion. Its light is a type of eternal truth; its warmth of universal benevolence. It is not strange therefore that man in all ages has selected the sun as the highest and most perfect emblem of God.

But in the course of time the symbols were confounded with the person or thing which they were intended to illustrate. We therefore find that most nations forgot the worship of the true God and began to adore the sun itself, which they thus deified and personified. The sun thus personified was made the theme of allegorical history emblematical of his yearly passage through the twelve constellations of the zodiac, in his apparent path among the stars. The sun thus became a bull in Taurus, the sign of the vernal equinox, and was worshiped by the Egyptians under the name of Apis and by the Assyrians as Bel or Baal. The fables of mythology are absurd if understood as real histories, but the allegorical key being given, many of them are found to contain profound and sublime astronomical truths.

This key was religiously kept secret by the priests and philosophers, and was only imparted to those who were initiated into the *mysteries*. The profane and vulgar crowds were kept in darkness, and believed in and worshiped a real Hercules or Jupiter, whom they thought actually lived and performed all the exploits of the mythology. The religion of the masses thus became one of gross idolatry, while that of the priests and philosophers was pure and exalted Keeping the people in ignorance the priests of Egypt were enabled to rule the people with a despotic power.

The science in which the Egyptian priesthood were most proficient, and which they most jealously guarded was astronomy. The masses of the people worshiped the sun, moon and stars as gods, and a knowledge of their true nature would have at once put an end to the influence of the priests who were believed by the ignorant multitude to be able to withhold or dispense by prayers and sacrifices the divine favor.

The priests of a pretended god, when once his god is exposed, stands before the world a convicted imposter.

To deny the divinity of the sun, moon and stars, or to permit science to disclose their true nature to the masses of the people was held by the priests as the highest of crimes.

The policy of secrecy by which all truth, whether religious or scientific was confined to the *mysteries*, was a State Policy long established and thought to be necessary for the well being of society. It certainly was for the well being of the few on whom it conferred honor and wealth. Of course a knowledge of astronomy diffused among the people would have been fatal to the pretentions of the priests who by their knowledge were enabled to predict eclipses of the sun and moon and the time of seed time and they were credited with the power of foretelling the future.

Science was thus for the most part orally transmitted from one Hierophant to another in their secret temples.

A knowledge of the true God was in the language of the Orphic hymn, The Secret of Secrets, to be only communicated when the aspirant was *perfectly initiated*, with doors carefully guarded and the profane excluded.

It was even then to those to whom it was thus communicated "a solemn and unexpected truth" which overturned all their preconceived opinions. The knowledge of the true God was then obtained under the strictest conditions of secrecy and kept from the masses, it being well known that a public profession of the great truth would be visited by the heavy hand of both the civil and religious authorities and their lives would be sacrificed to the superstitious rage of the ignorant multitude and the interested fury of the ministers of a false religion.

Thus all alike, from the most exalted hierophant to the humblest of the initiated were the slaves, and sometimes, the victims, of the system of state policy which they all upheld and defended. It is true, however, that in the progress of many centuries even the mysteries became corrupt and lost a knowledge of the true God. But in their origin they taught the truth concerning the Deity.

BACKBONE.

One thing which Christians, as well as others, need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well articulated spinal column, which is strong enough to hold a man upright and keep him from being crushed beneath the burdens that press upon him. These are days of easy-going piety; and men are too often ruled by compromise rather than conscience.

Says Mr. Spurgeon: Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the universal-admiration society, or be placed under a ban and be howled down.

Now in such a condition of things as this there is special call, not for stubbornness and crustiness, but for a gentle, patient, unyielding conscientiousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on him who is the Way, the Truth and the Life, and who will never leave nor forsake us.—*Christian.*

The Whig party died without the least injury to the country resulting, but on the contrary with much benefit, for a better party succeeded it. If both the present great parties should be utterly disbanded no harm would come to the nation. Neither of them inteuds to improve the country, or to do anything but secure or retain its own supremacy and the spoils and salaries. We want a party that will serve the country and do right.

A political party that does otherwise is a positive curse to the nation. We might as well try to wear a pair of boots or a suit of clothes for life as to preserve a party indefinitely that will not mend matters nor allow them to be mended. An old party that has worn out its honesty and respectibility is of no more value than an old, worn out pair of brogans. The fact that another old pair of brogans are worse and more rotten goes for nothing. As well talk of the good record of these old boots twenty-five years ago as to demand the perpetuation of a cracked and tattered old party that was good a long time ago.—*Censor, Los Angeles, Cal.*

The fight over the so-called Freedom of Worship bill is almost certain to be renewed at Albany next winter, with greater energy than ever. It is the entering wedge of Roman Catholic rule, not in their own Protectory, aided by government—they have that already,—not of government institutions for corrections and charities. They have their altars and images there already; but in charitable institutions founded and sustained by Protestants if they get any government aid at all. There must these Protestant philanthropists build the altars of Rome, and be subject to the dictation of her priests. The advocates of the bill are thoroughly in earnest and well organized; and unless those who are opposed to it look after the primaries and see that men of the right stamp are nominated, it will probably be passed next session. Those who fail to do their duty now will have small ground of complaint if it does pass. Let honest men of all parties be found faithful in this matter by attending the primaries and nominating honest candidates.—*New York Witness.*

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXXII. (*concluded.*)

"Hold on a minute!" he shouted, thinking it was one of the men at the works who had some matter about which he wished to speak to him.

A suspicion crossed his mind on a nearer approach that he might be mistaken in the identity of the individual addressing him, and to clear up his doubts he said, inquiringly:

"It is you, Mike?"

In the darkness he failed to notice the other figures lurking behind. An oath answered him, and three clubs, wielded by the three stout arms that had been hired by the saloon and urged on by lodge vengeance, descended on Nelson's head and shoulders.

He had separated from Martin Treworthy, though the latter had not gone on but was quietly waiting at a short distance, and when he heard the execration and the dull thud of the falling blows, he sprang forward and bursting into the ring which surrounded Nelson received himself the brutal rain of blows and kicks. Martin had once possessed a strong right arm of his own, and did not fully realize how his rough experience on Kansas plains and Southern battle fields had robbed it of its early vigor, but the diversion gave Nelson a chance to grapple with his assailants and hold his own till help arrived from an unexpected source.

The assault took place in the outskirts of the city, where there were few passers-by who dared to interfere Only one tall, broad-shouldered, muscular stranger seemed to have no notion of waiting the tardy movements of the police, but pitched at once into the melee all unarmed as he was, and with a few skillful blows that showed pugilistic training knocked two of Nelson's antagonists *hors du combat*, and held the other with firm grip till the officers of the law came up and relieved him of his prisoner.

It was Peter Snyder, who was now in Jacksonville engaged in the double errand of looking out for some stray sheep that within sound of a dozen church bells still persisted in straying, while nobody except a few such self-appointed evangelists as he seemed to regard it as particularly their business; and negotiating for the lease of his old saloon which it had occurred to him was in a convenient locality for a mission that he proposed starting. He had left the Salvation Army. Even there he found the same difficulty in speaking against lodgery that besets the regularly-ordained minister of the Gospel who can preach against rum and tobacco, or lying or cheating, and everything be as calm as a summer sea, while the least adverse allusion to secretism stirs up a perfect seething whirlpool of angry commotion; and he had finally made up his mind, as he expressed it, "to serve the Lord on his own hook."

Nelson, who was not seriously hurt though somewhat bruised and battered, felt too great an anxiety for Martin, who lay insensible, to show the surprise he might have otherwise felt when we recognized the Gideon who had so providentially appeared for his rescue.

"I guess he'll come to in a minute," said Peter, as he made rough efforts for his restoration. "But them were hard knocks for a man of his age to take."

Nelson groaned as he hung over the prostrate form. But before long Martin Treworthy opened his eyes and managed to stagger to his feet, and together, as tenderly as two sons might a beloved father, they assisted him to his own domicile, but he fainted away when they reached the threshold.

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"I am all right, Martha. It's Mr. Treworthy that's got the worst of it. We must see to him now. He has fairly given his life for mine."

And Martha, to whom the tidings had come that Nelson had been struck down by saloon ruffians and nearly killed—and to whom for an instant that took in a whole lifetime of buried hopes and sweet womanly joys which might never come to the blossoming, everything had seemed to spin around in one dizzy vortex of anguish—knelt down by Martin's bedside and kissed his rough hand with sobs.

"Oh, Mr. Treworthy, you must get well for our sakes."

Martin smiled.

"Supposing Nelson had been killed, had you ruther—now think well—would you ruther he'd been indifferent to the rum business, as so many folks are, and so saved his life?"

"No," said Martha, with white lips. "If the martyr's crown was waiting for him I wouldn't be the woman to keep him from it."

"Then look here a bit. I reckon the woman I should have married, if she'd lived, and that I have been married to in my soul these twenty-five years, would have said the same thing."

"I think she would," responded Martha. She bent her head and kissed his hand again, and this time there came over her a strange feeling as if for the moment there had been a sense of spiritual kinship and communion between her and Martin Treworthy's early love—the fair-haired girl who had slept so quietly for a quarter of a century under her low prairie mound.

But there was another to whom the tidings came in an exaggerated form, and that was Dora Deming.

She had not quite forgotten her brother Nelson—how tender and careful he used to be of his little sister in the years of his over-grave boyhood. And besides a very perceptible change had passed over Dora since that summer day with its awful experience. Of course Daeey's death by the tornado, the way in which he had swindled the grange, and its utter and hopeless collapse in consequence, together with many unsavory details of his former career now brought to the light, had been the talk for days in circles wider than their immediate neighborhood; but no one dreamed of the brink of ruin on which Dora had so carelessly sported. It was all a secret between herself and God. Perhaps in the years to come, with her grandchildren about her knees, when the wonder and terror had faded out of her life and left her only the memory of the deliverance, she might tell them the story for a warning. But now the very thought of it made her shudder with a kind of nightmare horror as one might shudder remembering an incautious footfall on the sheer edge of some bottomless abyss.

"Mother," she said, after sitting a moment in silence with white cheeks and a great yearning at her heart, "I wish I could see him—just once."

"Well, child; I don't know why you shouldn't want to," returned Mrs. Deming. "He is your own brother."

And so the very thing came about in the most natural way in the world for which Martha had longed and sometimes even prayed—that she might see Nelson's sister—she had none of her own—and get acquainted with her.

Martha, like most plain women, loved beauty, and her heart went out at once to the sweet girlish face that looked up at her with such beseeching entreaty.

"Tell me!" gasped Dora. "Is he dead, my brother Nelson?"

"No; he is alive and well. You were told wrong. It was Mr. Treworthy, an old friend of his, that was badly hurt in trying to defend him. I have often heard Nelson speak of his sister Dora. He will be glad to see you."

"I heard of it only this morning," said Dora, with quivering lip. "It seems so dreadful."

"It *is* dreadful," answered Martha, taking Dora's little, soft, clinging hand in her's. Martha's hands were not very small, but there was power and character in every fibre. They were the kind that Joan of Arc might have had, or any of those heroic women of our early history who could rock a cradle or shoulder a musket. "It is the same dreadful thing that has been going on so long. Only now it has come a little nearer. We grow callous. We read of rum's doings in every paper we take up till it gets to be an old story. We women who lead such peaceful happy lives need to have it brought home to us once in a while so that we may feel as we ought for other women. Don't you think so?"

Dora knew vaguely that her father had been a drinking man, and they had all been very poor and wretched in consequence, but she was too young at the time to retain any bitter personal recollections. She had not meant to be hard and unfeeling when in her bright, careless way she had protested that "such things didn't concern her anyway;" she had only been a butterfly happy in her painted wings and caring nothing for the worm crushed under foot. Something in Martha's face impelled her to be frank.

"I have not been interested in temperance—much. I have been selfish, I am afraid, but I wish I could help put down this dreadful drinking."

Acting on a sudden impulse Martha took off the bow of white ribbon that she wore and pinned it to Dora's dress.

"Then we are doubly sisters, for now you belong to the white ribbon ranks as well as I," she said. "We will work and pray together, can we not? And oh, Dora! can't you love me just a little? I have always wanted a sister so."

Dora's cheeks flushed, and then with a little cry she put her arms around Martha's neck, and clasped together in that close embrace Nelson found them.

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Though there were a few days in which it seemed as if Martin Treworthy's natural vigor of constitution might re-assert itself, he had no such thought.

One night when Nelson was watching by his side, Martin seemed to rouse suddenly from a kind of stupor and spoke his name with sudden, eager earnestness.

"Nelson, in my tin box on the shelf you'll find a paper that'll tell you what I want done with what I leave behind. And there's one thing—two things you must promise me."

"Anything within the bounds of possibility, my dear old friend," said Nelson, with a choking voice.

Martin raised himself up and his eyes gleamed with the fire of other days.

"You said a year ago you could see no hurt in the lodge. Do you see any now?"

"I see a world of Satanic mischief," responded Nelson, emphatically. "Fighting slavery taught you to hate it. Fighting rum has taught me."

"Then take my place when I step out of the ranks. My life has been a rough one, but I can't say I hain't enjoyed it. I come of fighting stock. There was a Treworthy fell with Wolfe on the plains of Abraham; but my battle for the slave was a grander one than his. God grant that your's may be a grander one than mine. For I'm going, my boy, and you mustn't mourn for me nor feel bad—you nor Martha. There's only one thing more. When I am gone lay me by the side of *her*."

He said no more for a long time. Suddenly he raised his head and exclaimed joyfully, "I see Him—the Leader on the white horse." And with his eyes riveted on that wondrous vision, the man whose greatest earthly pride was that he had once fought under John Brown went to join his captain.

(*To be continued.*)

REPUBLICAN PROHIBITION IOWA.

The temperance plank (?) in the platform of the Republican party of Iowa is surely one of the finest straddles imaginable. The *Inter Ocean* in its report of the convention tells us that the license men of the convention were satisfied, "feeling that their grievances will have attention as soon as possible." How will their grievances be redressed except by an "unconditional surrender" of the prohibition law? The plank in the platform referred to is a complete disavowal of all responsibility upon the part of the Republican party for the enactment of the prohibition law, they simply having acceeded to the demands of the people as expressed by a "non-partisan election," "ordered from an unquestioned majority that came alike from the votes of Republicans and Democrats." As much as to say, You whiskey men do not need to blame us for the prohibition law. As a party we did nothing but grant the demands of the people. You must blame the people. The platform says this when it says that it has never "made the support of prohibition a test of party fealty." These statements taken in connection with the statements of the *Inter Ocean* that "an indorsement of prohibition and a proposition to compel the Republican party to enforce it would have been defeated or caused a rupture," tell us as plainly as words can tell, that the friends of prohibition have no reason to look to the Republican party for sympathy in their struggle. Some of us who were for a time almost ostracised for voting the prohibition ticket a year ago, remember how much we were told that we could only hope to have prohibition through the Republican party. And now in the very State where that party took most of credit for the enactment of the prohibition law, we find the same party in so short a time, not only refuse to pledge itself to the enforcement of the law, but absolutely disavows any responsibility for its enactment.

Iowa presents a novel picture. A prohibition law on its statute books for the enactment of which so much effort was put forth, declared constitutional by the Supreme Court, a fine success wherever enforced, but so soon deserted and disowned by the very party who boasted so much over its enactment. Is there not need for a third party? C. H. KEPHART.

Shurzville, Iowa, Sept. 2, 1885.

TESTIMONY FROM KANSAS.

The report of the committee appointed by the West Kansas conference of the Free Methodist church on secret societies: We quote our book on discipline: "Voluntary associations are not necessarily sinful because they are secret. But secrecy is always a ground for suspicion. Evil works instinctively incline to darkness. Good works grow up in the light. God

commands us to let our light shine. Even a good cause under the shadow of secrecy invalidates its claim to the confidence of open and honest men. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution *ought* not and a good one *need* not be secret."

One of the dangerous characteristics of secret societies is the unwillingness of the members to have their claims examined and discussed. This alone should keep those who desire a clear conscience before God from entering their door.

Another is the prevarication, subterfuge, and falsehood resorted to by adherents to keep those outside ignorant of their character. This is true to an extent that indicates that demoralization and debauchery of conscience are incident to such associations. The war against secret societies is by no means ended. The enemy has neither surrendered nor lost the virus of his disposition. Christian men should be on the alert and girded for conflict. The life and strength of secretism is in Freemasonry. This defeated, most other orders would naturally succumb.

We indict Freemasonry as un-American and anti-Christian. Its government, its titles, its style, are all undemocratic, calculated to foster the aristocracy of a class and the subjection and enslavement of the multitude.

Its principles are corrupt, its oaths unscriptural and demoralizing, its penalties blood-curdling.

The assumptions of Freemasonry to antiquity, morality and beneficence are egotistical, absurd and hypocritical.

The light of day is shining in upon its darkness—if men will read they may understand. We advise our people to be one mind in withstanding, exposing and removing this enemy of the kingdom of Christ.

C. M. Damon,
J. T. Strome, } Committee.
J. McCoy,

Conference approved the above and requested its publication in the *Free Methodist*, *Christian Cynosure*, and *United Brethren in Christ*. J. J. Wayt, Sec.

CORRESPONDENCE.

TEMPERANCE CONVOCATION AT LAKE BLUFF.

Lake Bluff, Ill., Aug. 31. 1885.

Dear Cynosure:—In spite of the rain and cold we have spent a delightful week at this place. The principal drawback to our complete satisfaction was what was left of the first day after our arrival at noon. It was Good Templar's day and we failed to hear the great speech of the occasion by the pope of the order, John B. Finch. I use the term "pope" because it was put into my mouth by that patriarch and worshiper of the order, Hon. Samuel Hastings of Wisconsin. He said that he himself had for some years filled the same position and that there was but one man in the whole world who held a like position and that was the pope of Rome. The head of the Freemasons was nowhere compared with the head of this mighty order. If you leave out the last speech of the evening by Capt. Linscott, the most of what we heard during the afternoon and evening was a glorification of the order by its great lights, Gen. Green Clay Smith of Kentucky, John B. Finch and Hon. S. Hastings and others.

The claims of the order as set forth contradicted my distinct recollection of facts. We were given to understand that the fundamental principles of the order were total abstinence for the individual and prohibition for the State. How this accords with the fact that there are lodges, and so far as I can learn a large number of them, in which almost none of the members vote for prohibition and members go through the ceremonies so drunk that they cannot stand erect without leaning on others, I cannot quite understand.

In Medusa, N. Y., we found a lodge of 150 members which contained but a single prohibition voter last fall, and when he recently introduced the question into a Good Templar's convention for Albany county it created such a commotion that it had to be withdrawn or they said the discussion of it would blow up the order. Some of the best Christian men of Medusa, one of whom had been a charter member of the lodge and paid $40 towards its hall, told me that their meetings held till late at night and after they were out some of the most immoral men in that region were in the habit of strolling up a dark and lonely dell that lay close to the village, with young girls and other men's wives.

Dr. Charles Jewett, the first and one of the oldest temperance lecturers in this country, not of choice, but because the secret had destroyed the open societies, himself for several years a lecturer in the secret orders, says in his book "Forty Years Fight with the Drink Demon," that the temperance cause was farther advanced after the first fifteen years of open warfare than it was twenty-five years afterward, during which time the secret orders had been the only temperance societies.

Another distinguished lecturer in the secret orders said that these orders drew the temperance cause up into upper rooms away from the masses and choked it to death. I can testify of my own knowledge that the statements of these men are and were perfectly true of the region where I lived. When professed temperance men now make statements contrary to these I charitably hope they are not acquainted with the recorded facts. Such statements were common and unquestioned.

W. C. T. U. day was one of great profit. The addresses of Miss Willard, Mrs. Clara Hoffman of Missouri, Mrs. Mary B. Lathrop of Michigan and Mrs. Sallie Chapin of South Carolina, and others, were very able and full of inspiration.

The conference of the succeeding days interspersed with stated addresses by master minds cannot help doing much good. Of the addresses one was by John B. Finch on non-partisan prohibition. The address was very able and convincing. Another was by Dr. Brooks, the late prohibition candidate for governor of Missouri. On the platform the Dr. is master of the situation. He showed how all the Prohibitionists are not from the Republicans. Dr. Leonard, the Prohibition candidate for governor of Ohio, made a telling speech, giving the entire history of the prohibition cause in Ohio. He showed from their platforms that the Democrats are asking honestly for license which cannot be had without a change in the constitution of the State; that the Republicans are asking for legislation and taxation which have been declared unconstitutional by the Supreme Court of the State. The Dr. had challenged the Republican nominee to a public discussion of the question of regulation and taxation, and after some time received the answer from the chairman of the Republican State Committee that those questions were not at issue in the campaign.

Rev. C. H. Mead, of New York, Southern missionary of the National Temperance society, who had been among the most able speakers in the conference, preached on Sabbath morning such a unique and wonderful sermon as only he can preach. In the afternoon Mrs. Lathrop gave, to a large audience, an address, the keen logic and persuasive eloquence and power of which I am sure no Christian man could have heard and gone away and voted other than a prohibition ticket.

In the evening were addresses by Mrs. Palmer, Mr. Mead and Mrs. Lathrop. The gentle arraignment by the latter, of ministers, Christians, careless mothers who permit their boys and girls to run about nights, go to dances, and often to beer gardens where they get their first glass, was something terrible.

O. F. Lumry.

THE POWER THAT PREVAILS.

FROM A NOBLE MOTHER.

Avalon, Mo.

Editor Christian Cynosure:—I have been a reader of your paper ever since it was first started, yet I do not remember ever telling you how much I appreciate it, nor how often I have been helped to stand firm for the right and truth by its teachings. How it helped me to teach my children to ever stand up for the right, even though they had to sacrifice prospects of worldly gain and remunerative positions, and loss of friends and many other things one has to give up, if they live the principles taught in the *Cynosure*. It encouraged me to say to my boy, "Adopt these principles. Go out and teach them to the world, even though you have to meet poverty, scorn, and contempt. Face the mob clamoring for the life of one who dared to expose and warn the youth of our land to shun such associations.' For I felt that He who said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," would be his God and guide.

I was glad to see in your paper this week a call for a convention of all the churches opposed to these organizations, and a day of fasting and prayer appointed for the success of this great work. It made my heart rejoice. I felt that we were reaching to grasp the hand that moves the world. That is the only point from which we can reach that strong and mighty arm. Jesus said, "This kind goeth not out but by prayer and fasting." It called to mind an instance that happened several years ago, which I shall never forget.

A minister moved into our town who claimed he was not a Mason, but undertook to defend the lodge as being a good institution, assailed our minister, college professors, anti-secrecy lecturers, and anti-secrecy church members in particular, bringing many false accusations and publicly charging them with things hard to bear, from which they were clear. He succeeded in getting the majority of the community in his favor. He threatened that he would sink the anti-church and school. About this time there was a call made in the *Cynosure* for a day of fasting and prayer for the success of the anti-secrecy cause. One sister resolved that she would observe it in the name and spirit of the Master. While praying her mind was drawn out to the condition of her own immediate neighborhood; that God would deliver the people from the power of this minister, would help them bear all for his name's sake; that he would give his people a forgiving spirit, and help them not to do evil for evil but remember that it was written, "Vengeance is mine, I will repay, saith the Lord;" and that he would show this man his errors, or else deliver men from his power. She felt willing that God's will, not her own, be done in this matter, and the spirit of love and peace filled her whole being, and she felt that all would be well.

But for all of her assurance she was surprised greatly in a few days at hearing that this minister had had the grossest charges preferred against him by members of his own household and own church, and he soon left in disgrace, and has never returned.

This circumstance convinced me that it is not by might nor power, but by God's Spirit that the work is to be accomplished. God wants us to work, but wants us to work in the deepest humility, giving him the glory. Let every soul that desires to see these false worships overthrown adopt the Saviour's plan to cast out these evil spirits. If there had been a better plan he would have told us. Organization, voting, all have their place in this work, but none of these can take the place of prayer and fasting.

Mrs. A. Butler.

GOOD ADVICE FROM THE SOUTH.

Columbus, Miss., Aug. 26, 1885.

Editor Cynosure:—The Mount Moriah Association of the Missionary Baptist church which convened last week at Cedar Grove church, near Columbus, Miss., passed the following preamble and resolutions:

Whereas, Secret societies are enemies to the church and religion of Jesus Christ, and

Whereas, They are opposed to the just exercise of discipline in the church of God and are protectors of lawless crime in the land, and

Whereas, They withhold from the church the time, the love, the money, and the labor which are its due, Therefore,

Resolved, That we, the Mount Moriah Association of the Missionary Baptist church, do denounce the whole system of organized secretism as wicked, spreading a secret idolatry which is a false and Christless religion.

Resolved, That we will not fellowship in our Association the members of any secret order.

Resolved, That we do affectionately and earnestly recommend to all our churches to enact laws which will prevent all members of the Baptist church from being members of any secret society.

Let us thank God that so many ministers and churches among the colored people are coming bravely to the front to withstand the lodge idolatry which has entangled such numbers of them, and let us do all in our power for their freedom in Christ. Let us pray that many ecclesiastical bodies which are now suffering their members to be, without warning, entrapped by the lodge may follow the good example of this Association. M. A. F. Tapley.

HAVE CHARITY.

Chicago, Sept. 1, 1885.

Editor Cynosure: Some months ago I was pained to read a letter in the *Cynosure* from a lady traveling in Michigan, in which she seemed to exult over the fact that she had succeeded in setting a young husband and wife by the ears on the subject of Masonry, as well as making everybody else in the car uncomfortable. Those engaged in a good cause are too apt to be uncharitable toward their opponents and too ready to take an unfair advantage. They should remember that it is impossible for all to see alike.

One of the topics of President Blanchard's address before the lecturers' convention at Wheaton was this: "There must be real love for men—all men (1 Pet. 2: 17.) This bars such names as wretches, scoundrels, liars, etc. We must avoid unnecessary, ill-timed and ill-natured assaults on men's opinions."

This gives the thought in a nut-shell. If we meet a man who is a Mason or member of other secret order, is it necessary or right that we set all the bristles of our nature, hedgehog-like, and repel him? I think not. He is probably very like ourselves and desires to do as near right as he knows how. We should naturally expect that he would defend his order. Perhaps his father was a Mason and has imbibed the idea from his youth that it is a very benefi-

cent institution; or he may have been led into it by some friend in whom he has great confidence. In either case it will require mild and careful effort to convince him of the error. Heroic treatment at the outset would only embitter him against our cause. Listen respectfully to what he has to say, but do not yield assent. Refute his arguments by plain, fair statements. A righteous cause can always afford to be entirely fair with its opponents. It will perhaps not be necessary to refer to the murder of Morgan. They know about that, and I believe, individually, if not as an order, they are thoroughly sorry it ever happened. If he becomes angry and abuses you, that will be evidence to disinterested hearers of the weakness of his cause. Be careful not to retort in like manner. It will probably be better to change the subject; at least part "on the square" if possible. By such cool and manly action you will gain his respect at least and at another time perhaps you can talk against Masonry without greatly offending him.

Masonry is a wrong and mistaken system, contrary to free government and the best interests of humanity. I believe there is no man who cannot be made to see and acknowledge its error if the proper arguments or influences are brought to bear in the proper manner. It may be that in some cases a higher power than any man can command will be necessary. The proper influence in any case cannot be ridicule, misrepresentation or anger. Different natures will require different methods. Almost every man has had the invitation or temptation, at some time or other to join a secret society. A very little thing may have turned him away from or into the lodge, as the case may be. The fact that we were led away and are able now to see clearly the harm that is in it, should not lessen our charity for the brother who fell into the snare.

There are many good men in these lodges. They would not sanction any open wrong. They stay in because they are made to believe it is a good thing. They reason falsely and the small benefits are magnified to them and they are hoodwinked to the evils. A little tact and effort would win such men away leaving the lodges only their baser element, and they would soon die for want of moral support; or, committing offense against common decency, they would have to be put down by force of law or arms. But if you begin by attacking them savagely for being Masons, etc., you make enemies of them at the outset and lose all influence with them. You put them on the defensive and make them rabid champions of Masonry, whereas before they were perhaps only lukewarm adherents of the order. "Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented," says Dr. Rabb in a little article which recently appeared in your columns. "Speak the truth in love." That will make converts to the anti-secrecy cause when harsh words will make enemies.

It is not well to charge Masonry with every crime in the decalogue. Give her but her just dues and she has enough to answer for. If you charge too much you will not be believed even in part. It is unfair to assume that Masonry is responsible for all the outrages of strikers in every part of the United States and the British possessions, for if she took a hand at all it would most likely be against the laborer. It is unfair to charge Masonry with all the dynamite plots and other horrors that have of late years startled the world. In a sense, perhaps, she *is* responsible, as being the alma mater, as it were, of all organized secrecy. But surely we shall find enough to "expose, withstand and remove" the evils of which she is the avoved champion.

In the first place, as he is a religious being, every man must have some religion. If it is not the true Christian religion, it is some brazen-calf worship that claims him. Masonry, and other secret orders in less degree, are some of the false religions, and every Christian man and woman should endeavor to win souls from these false gods.

In the second place, no good thing should be kept secret. If Masonry and Odd-fellowship are such blessed institutions why hide them by night in the top stories of buildings, with the blinds closed and only a peep-hole in the door? What can be more like putting a candle under a bushel? This is a point that has never been satisfactorily answered by adherents of secrecy. There is nothing good in any lodge that would not be better if conducted with open doors.

In the third place, all these secret orders are responsible for an awful waste of time and money—time and money that would make mankind infinitely better and happier if spent on the home and church, two God-ordained institutions, or in personal benevolence. How many homes that ought to be the most sacred and happy places of earth, have been robbed of all comfort and joy by the lodge! How many churches impoverished by those who ought to to be their pillars going "whoring after these false gods!"

These are some of the legitimate and vulnerable points of attack upon the lodge. There are many others, as Masonic hostility to woman; the silly tomfoolery of the lodge; their horrid and senseless oaths; their tendency to lead men into convivial and licentious habits; associating the best men and worst men on a common level and making the former responsible for the acts of the latter.

If our opponents laud Odd-fellowship and Masonry, comparing them to the church, we can ask if they have divine sanction, and whether they better fit man for this life or the life beyond. They cannot show that they do. In most cases men go into the lodge with a selfish purpose. They hope to get the advantage of somebody and think the lodge will help them. Every man should stand on his own merits which he cannot do in the lodge. As benevolent institutions Masonry and Odd-fellowship are shams because two dollars are spent upon themselves where one is given in charity.

Finally, let me say that all who are interested in seeing secret organizations done away with, should remember in lecturing, writing, arguing. or simply conversing on this subject, that it is not men, but their secret systems that we are opposing. Be careful not to condemn individuals. We can have all charity for the deluded adherent of Masonry, Odd-fellowship, Good Templarism, etc., and yet condemn the order. In many cases it will be well to make this very plain, giving your opponent to understand that you have no ill-feeling for him, but must denounce these secret systems. J. T. SUROR.

PITH AND POINT.

WE NEED AN ELIJAH.

That the condition of our Christianity, indifferent to evils and impending calamities, is one of infinite concern to those who care for the future of our beloved land is apparent, but these latter are very few in number—the ministry are but dumb dogs barking only at the moon, which, in its complacency, lets them keep on at their futile attempts. Wickedness is aggressive and truth and love should be to combat it, but how few care to let these things interfere in their greed for gain! The future of their children may be hazarded in the midst of innumerable evil influences, having sway in our land rather than love the prospect of national advancement. So saloons, lodges, papal superstitions and infidel license run riot in the land.—IRA TODD, *LaSalle, Ill.*

THE BOOKS ARE READ.

I am furnishing all the literature against secretism that is read in these parts for miles around. My books are getting badly worn. Masons are more interested now than the antis. The Masons often acknowledge that they are much behind their opposers in every way. I am often acknowledged to be a much brighter Mason than they; and when I tell them that I never was in a lodge in my life they think I am lying and say so. They call me by all sorts of hard names, but when I draw a book on them it never fails to silence their batteries.—S. C. TAYLOR, *Pactolus, Ark.*

A NATION OF IDOLATORS.

The first and greatest commandment is one with which God has had the most difficulty with the human family; for man will not be in subjection to the divine mind, but rather make unto himself a God of his own likeness. It is astonishing how wildly our own American nation is dashing into idolatry. One needs only to have read the secular papers for the last few years to see the terrible whirlpool. I fear that our nation is on its last round and that there is no hope of recovery. Where are God's standard bearers? How many of God's faithful witnesses are maltreated and with scarcely passing notice! Truly God will be avenged of such a nation as this.—H. W. FOWLER, *Grundy Center, Iowa.*

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON XII. Sept. 20, 1885.—Naaman the Syrian.—2 Kings 5: 1-16.

GOLDEN TEXT.—Wash me and I shall be whiter than snow. Ps. 51: 7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *No lot in life is one of perfect happiness.* vs. 1. Naaman was the king's chosen friend, next to him in greatness, and commander in chief of the Syrian army. And best of all his position was not inherited; he was no unworthy favorite elevated by royal caprice to situations for which he was unfitted. His advancement had been all through personal merit. By his valor and military skill he had once saved his country, and in the grateful esteem of monarch and people held a place perhaps analagous to that occupied by our own Grant. *But he was a leper.* Doubtless he would gladly have changed places with the poorest man in Syria to be rid of his dread affliction. Envy of another is foolish as well as wicked. A wise Providence portions out our crosses, fits them to our strength; and there could be far more happiness in the world than there is if we had the power to interfere with its gracious ruling by any exchanging of our individual lot with another that we fancy to be more favored.

2. *The humblest and weakest can do great things for God and humanity if they will but seize their opportunity.* vs. 2–6. This little Hebrew slave girl does not plead her lowly condition as a reason for silence, yet how many of us from false humility refrain from doing the good that we might. It is evident that she had been religiously trained and kept her faith in Jehovah under sore temptations. The prevailing idolatry around her, the thought that she was a slave among a strange people, seemingly forgotten of God must have pressed hard at times; yet those early lessons triumphed. Home training though never so neglected was never so important as now when the constant tide of imigration is continual by scattering American households. In the godless mining towns and churchless wilds of our western frontiers what will become of the boy who has never been trained in a Christian home?

3. *We must be saved, if saved at all, in God's way.* 7–16. The king seems not to have had the least idea that he had a mighty prophet in his realm the fame of whose miracles had penetrated to heathen lands. So to-day the men who are the real strength and glory of a nation are unknown to its rulers. The politicians of both parties ignore the Elishas of moral and religious reform—the men of faith and prayer who alone can save our nation from the tremendous evils that threaten it. Naaman was like all sinners, willing to pay for his cure, willing to do anything to earn it but not willing to be cured in God's way. But Naaman repentant and cured, shows the two strongest feelings in the breast of the forgiven sinner—humility and gratitude coupled with genuine belief—that belief which though it has not seen God has felt his healing, redeeming, forgiving, power. No one who has not so felt the Lord has really "believed on him."

LIGHT FROM THE WORD.

What proverb shows the folly of envying another? Prov. 14: 10. Of what saying of Christ's does the king's ignorance of Elisha remind us? Mark 6: 4.

The successive defeats of Benhadad by Ahab and by the Assyrian king had so weakened Syria that the chronic war with Israel had dwindled into fierce marauding expeditions over the border, to plunder and carry off slaves. One of the most famous leaders of these forays was *Naaman*,—"the good fellow,"—a dashing officer, but, unfortunately for himself, a leper.—*Geikie.*

"Waited on Naaman's Wife." Like Joseph in Egypt and Daniel in Babylon, this captive girl becomes the instrument of making Jehovah known among the heathen.—*Whedon.*

"The king of Syria." Benhadad (son or worshiper of the Syrian god Hadad). Probably an official name like Pharaoh.

"I will send thee a letter." An autograph letter. The king, not knowing anything about Elisha, naturally thought that the shortest way to find him would be through the king of Israel, at whose court he naturally expected to find such a prophet. A godless man would suppose that even a divine gift might be bought, and a despotic king that even a prophet of God must obey a human command.

"Was not Elisha a little disrespectful, rather bluff, and deficient in true Christian politeness?' We do not know how fully Elisha was led by a devine monition within, but judging from the result, we may infer that his bearing was not displeasing to God. As a prophet, it was his business to rebuke sin of every sort, and it was necessary to teach this haughty heathen that "whosoever shall not receive the kingdom of God as a little child shall not enter therein." It often requires far more self denial to resist the great than to yield to them; not all is pride which seems to the world to be such. That which Naaman believed to be contempt and rudeness, really proceeded, in the case of Elisha, from genuine love to him, and humility and obedience to God.—*Bahr.*

"He went away in a rage." Men invent a God in their own minds and go to the Bible to see if they find the same God there; if not, they reject him. If their *a priori* notions of Christ and the way of salvation are not satisfied, they turn away angry. If the diseases of their souls cannot be healed as they have made up their minds that they ought to be healed, then they will not have them healed at all.—*Shedd.*

"He urged him to take it, but he refused." Naaman's cure, effected by his meeting the condition of the word of the Lord through Elisha, is a standing type of salvation from sin by the Gospel. Our Lord uses the story as an illustration of the sovereignty of God (Luke 4. 27). He does not mean, however, that God exercises his sovereignty capriciously and unreasonably, but only that we must refer to the sovereign pleasure of God those events whose meaning and reason we cannot yet discover.—*Todd.*

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OR

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

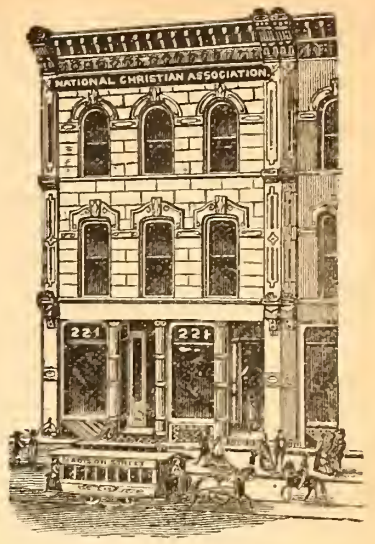
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

REC. SEC'Y.—W. I. Phillips.

COR. SEC'Y and GENEAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

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CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

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INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook. Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.

KANSAS.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillen, Olathe; Treas., S. Alexander, Linden.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamstown; Treas., Geo. Swanson, Jr., Jackson.

MINNESOTA.—Pres., E. G. Paine, Wasioja Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., C. J. Kephart, Avalon Treas., William Beauchamp, Avalon; Cor. Sec. M. N. Butler.

NEBRASKA.—Pres., S. Austin, Fairmount, Cor. Sec., W. S. Spooner, Kearney; Treas J. C. Fye.

NEW HAMPSHIRE.—Pres., A. H. Lamprey, Laconia; Sec., S. C. Kimball, New Market; Treas., George Crosby, Gilford Village.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo; Sec., W. W. Ames, Menomonie: Treas., M. R Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec., John Bosley, Grafton Treas.., H B. Higgins, Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 10, 1885.

THE WHITE RIVER U. B. CONFERENCE has elected seven ministers and three laymen delegates to the General Convention of anti-secrecy churches. Let us hear from the German and Swedish anti-secrecy Synods, as also from the anti-seerecy Presbyterians, Wesleyans, etc., etc. Will Rev. Halleck Floyd of the *Christian Conservator* with Dr. Davis and Mr. Mc New have this matter in special charge; keep a list of delegates appointed, and some of us will visit them and consult on the time, programme, etc.

AT THE LAKE BLUFF meeting Edward Evans read an able paper which was discussed by Messrs. Hastings, Waters, Green Clay Smith, Miss Willard and others. Mr. Evans says: "What would you think of a Liberty, Abolition, or Free Soil party after slavery had fallen?" And he argues that the name Prohibition party should be dropped, and "National Reform party" substituted. This name is liable to the same objection. Success, the accomplishment of the *reform*, would make the name meaningless and kill the party. The name "AMERICAN PARTY," means "*the Christian Commonwealth*," which Charles Francis Adams, at Buffalo, 1848, called, "That grand conception of our fathers."

The Memphis Ku-Klux raid on Bro. Countee for disfellowshipping and "reproving" "the unfruitful works of darkness" is still stirring the colored population. Letters of sympathy from Nacogdoches, Texas; from Newport, R. I., are given in the *Living Way*, by Brinkley and Countee. It would be well if some of our friends would take that paper. It gives an insight into the status of the colored people of the South.

THE SCOTTISH REFORMATION SOCIETY states that Romanists are one-seventh of the population of Scotland, of whom one in six are prisoners, while of the rest of the population of all sorts, the prisoners are only one in one hundred and twenty two.

Men work in rings or circles. No one mind can do all that which society needs. Society is like an individual mind. Imagination leads, reason follows, and judgment, like a good general, brings up the rear. So in society—

> Reformer minds are always far before,
> They scold, they fret, they study, they explore,
> Calm Reason follows, and with cautious eye,
> Scans every cloud that flits along the sky;
> Last follows Judgment, and with brow serene,
> Walks calmly where more daring feet have been.

THE CYNOSURE EDITOR asked Hon. Fred Douglass, in his office in the City Hall, Washington, D. C.,—"Mr. Douglass, are you a Mason?" "No," said he, "I never would join a secret society: not even that military concern." If Mr. Douglass is candidate for Vice President in 1888, it will be the first Federal ticket with colored blood in it ever presented to the American people. And if the colored vote can be united on it, it will be elected.

THE COLORED PASTORS OF WASHINGTON, D. C., though some have been Masons, are a unit against the lodge. If the Memphis colored Ku-Klux, with white masks, send up "a little cloud like a man's hand," and Brinkley and Countee telephone to Washington, the whole heavens may soon send showers. Hatred of Peter's Pence made England and Germany Protestant. Hatred of lodge ducs may save the black population from the grip of the lodge, and lift up justice and truth from under its war hoofs.

THE EDICT OF NANTES, so famous in French history, was issued by Henry IV. of France, in 1598, and gave Protestants the free exercise of their religion. Its revocation, Oct. 22d, 1685, left Huguenots at the mercy of the cut-throat priests, and covered France with blood. Huguenots fled to all lands. Dr. Lemoyne, of Pennsylvania, and Judge Grimke, of South Carolina, were their descendants. Protestants will celebrate the Revocation, Oct. 22d, next, the 200th anniversary.

MANY PROHIBITIONISTS of large intelligence and high standing unreservedly censure some of the leaders of the secret lodge wing of the Prohibition party, as guilty of base immoralities. These censures should be justified or withdrawn. If any prominent Prohibitionist has been guilty of abusing the confidence of young women by attempted bigamy, his infamy is worse than any imputed to candidates in last fall's election; and Prohibition should drop him. If such bigamous facts exist they can and ought to be proved and published.

MR. MOODY SAYS in his Northfield speech: "We are hearing a good deal about reform; but what we want is regeneration." There are 39 books in the Old Testament and 27 in the New. The entire books of Ezra and Nehemiah, and the histories of the reformer kings, Jehoshaphat, Hezekiah, Asa, etc., with a considerable portion of the Acts are narratives of reform; while the chief burden of the prophets is made of denunciation of the lodge-religions of their day, gotten up by cunning and superstition combined without a Messiah or a decalogue and so destitute of pardon and ideas of right and wrong. Sparsely scattered through these are commands to "wash" and make themselves new hearts, and prayers for "clean hearts" and "right spirits," and the Saviour told Nichodemus in direct terms, that without being "born again," *regenerated*, a man could not see heaven. Mr. Moody needs to be preceded by reform, as Christ by John the Baptist's call to "repent." If he goes to New Orleans, as he proposes, preaching "regeneration" without "reform," he will sow wheat among thorns; and the goodness produced will be as the morning cloud and as the early dew, (Hos. 6: 4,) as it was with his labors on the Pacific coast. In New Orleans as at San Jose and San Francisco, the popular mind is saturated by secret worships, without Christ, and eternal veritics flit over their minds like the pageants of their Mardi gras.

ST. JOHN AND DANIEL deny all privity, co-operation or connection with the New York *Tribune* letter attributed to ex-Senator Pomeroy, applying to President Cleveland for office. Surely, as in Jack Falstaff's day, "*This world is given to lying.*" We have reason to rejoice that St. John and Daniel, for whom the Americans voted last fall, have an unsmirched record; and thus far we are not ashamed of our vote. But the *Cynosure* supported St. John only because our candidate expressed his wish to withdraw, and we supported him as a violent exception to the obnoxious rule that candidates must not only accept their platform, personally and in private, but publicly and before the world. St. John is now a lecturer, as was Wendell Phillips, and he has a right to refuse to accept other duties which will clash with his business. As a citizen, he has fully declared himself to be with us. A *national* convention of the anti-secret denominations, with a lecture from Joseph Cook, will make it possible for him to accept as our candidate in 1888, without losing his bread. Shall we have these two things?

THE GOSPEL IN ALL LANDS.

The *Cynosure* ought to claim a place, and an honorable one, among the missionary papers. The most stupendous, and also most noble and glorious work ever deputed to mankind, is the evangelizaion of the world. In that portion of this work which assails the idolatrous systems, the false worships of earth, we regard the claim as just that the *Cynosure* deserves a foremost place; because, while most other religious journals are free to attack devil-worship in China or Greenland, Rome or Utah, they fear to combat and attempt its overthrow in Chicago or New York. No apology is therefore needed for devoting some space in the present number to the work of salvation from other forms of paganism than the lodge, which makes boast of the "Ancient Mysteries," while we derive light and hope from the Gospel, "the glorious Gospel of the Son of God," by whom alone we have access to the Father and forgiveness of our sins.

While we are grieved to confess that most of our churches are neglecting testimony, reproof and instruction respecting false worships in our own midst, it is also undoubtedly true that they are unwisely neglecting the best means of promoting the work abroad. The faith missions and independent missions, training schools, the testimony of such men as Dr. Pierson, of Philadelphia, the work of others like Bro. Ward in India, Bro. Hazenburg in South Africa, the Chinese Inland Mission, etc., is proof that the churches are awakening to a new day of power and victory for the Word. To such an end are the suggestions below written by Rev. E. W. Hicks, now pastor of the Baptist church in Toulon, Ill.:

ELECTIVE MISSIONS.

By this we mean the plan of churches and associations having their own missions, or missionaries, and instead of sending their money to a central agency, they would send it direct to the field. This method is advocated by able brethren, and their arguments are worth considering.

1. It would bring the churches and their missions together. Letters from missionaries would come direct to the churches instead of being filtered through official "Rooms." True benevolence is done as nearly as possible, at the point of personal contact, as Christ healed.

2. It would save the cost of agencies. The offices of secretaries and treasurer, alone, costs $15,000 annually, and yet, the offices are, without doubt, economically administered. Our district or collecting agencies, might be retained.

3. It would, by giving each church an ownership in a particular field, very much increase the interest in foreign missions. And, therefore—

4. It would result in an increase of funds, by just so much as churches or men will give more for their own work than the work of another.

5. This method is already in use, where single churches are maintaining native preachers or students; and are urged to do so, by our missionary authorities, as a means of increasing their contributions.

6. It would lessen the danger of centralized power; and it is a real danger. It has been the chief trouble in our missions for forty years, and it is the chief trouble to-day. It is the chief trouble in the mission work of the Congregational denomination. It is a chief trouble everywhere, but it is most felt in those denominations which have no hierarchical church government, and are therefore unaccustomed to being ruled by man. Authority was lodged by Christ in the local church alone, and wherever it is delegated continuously to another organization it brings trouble.

7. It is no small argument for this method, therefore, that it would remove the chief source of trouble, and leave our missions in comparative peace.

8. It would allow for that divine "variety in unity" in the operations of the Spirit, which is impossible when everything is molded after the views of one man, or a few men. The best results, we may be sure, are secured where the Spirit is free to work as he pleases.

9. The existence and success of independent missions are evidences of the tendency of the Spirit to break over the restraints of governing boards. There are in Asia a number of such missions, carried on by men and women whom God sent forth, and whom he supports, without the intervention of any human machinery. What vast good the independent missionary, Wm. Taylor, was doing at the very moment when the official board cast him off. Now they have made him a bishop, but he will find perhaps that his new Saul's armor is not as effective as his old shepherd's sling.

10. This is the Bible method, though, it is strange enough to put this last, for Baptist readers. Paul sent brethren to stir up the benevolence of the churches, but they were not constituted a standing committee to direct his movements. What a time it would have been, if the executive committee in Syria had ordered him to Bythinia, while "the Spirit suffered him not," but was leading him over into Macedonia! And were not the brethren at Antioch as competent to direct, as are the brethren at Boston?

Last Sabbath the streets of Chicago were filled with uproar from the parade of the anarchist societies, which not long since had a picnic on the Sabbath indifferent either to the laws of God or man or to a decent respect for their fellow mortals. But they must have another now because the workingmens' societies celebrate the first Monday in September and had refused the red flag revolutionists any place or recognition. The latter boasted they would parade 10,000 men, their real number was about one-fifth as many. The disloyal and turbulent banners of the former occasion were brought into use, but there was no speech-making, only dancing and beer. The labor societies made a fine parade Monday with a force of some 10,000 men. The line was composed entirely of secret labor societies, which was unfair to a number of more honorable and equally useful open societies. They, however, strongly denounced the fiery agitators of the day before and show therein a good sense which we hope may never forsake them. With the sentiments displayed along the line of march we can heartily sympathize, but in the secret methods for the promotion of these ideas the laboring men of Chicago are making a great mistake.

—The American Bible society expends $150,000 a year in translating, publishing, and distributing the Bible in foreign lands.

REFORM NEWS.

FROM THE GENERAL AGENT.

CAMERON, Mo., Aug. 31, 1885.

At Washington, Iowa, on Friday last, I met on the platform a Masonic friend whom I had known in Chicago. He is in the employment of the C. & R. I. R. R., and we were booked for an hour's ride together. The conversation soon turned on my "pet theme," as he called it, and others became interested. The news agent gave marked attention, expressing his purpose to unite with the Masonic order, and a desire for information on the subject. I presented a chart illustrating several degrees and elaborated the system and expounded its mystic rites until, nearing Fairfield, where I stopped, I turned him over to Bro. Loggan, who, as I learned to-day, took him onward and downward in the bottomless pit of folly and blasphemy, and left with him the first three degrees of Masonic sin and shame as renounced and exposed by Doesburg and Pres. J. Blanchard. This little episode created quite a flutter and brought out the fact that the conductor not only, but a number of the ordinary looking mortals in the company, were "Sublime Princes of the Royal Secret."

WILLIS, KAS., SEPT. 1st.—Entering the car at Fairfield yesterday, I found my Masonic friend, the same conductor and news-agent who were in charge on Friday. Taking my seat I was soon accosted by the porter who invited me to a seat in the chair-car, which I thankfully accepted, and soon learned the occasion of his special interest. His friend, Mr. Jones, listened to a part of Friday's conversation, and returning to Chicago gave an account of what he had heard and advised this friend to be on the lookout for me. Mr. Harrison recognized me readily from the description, and was very desirous to obtain further light, which I was equally anxious to impart. There were present several "Princes" and my colored friend was a trifle timid at first, but soon became confident, and we passed the time on the square without interruption. I had a faithful talk with the young man to whom Bro. Loggon sold the exposc, and learned that he had read it through and was especially impressed with the oaths and penalties. His impressions had evidently undergone a change and he will, I hope, be saved from the lodge. This confirms me in the conviction that we should sow beside all waters, for we know not whether shall prosper, this or that, or whether both alike are good.

Stepping from the train at Atchison, Bro. Milligan accosted me and after a brief delay we came together to Willis, reaching a dark and silent depot in the midst of a fierce thunder storm, at 12:15, this A. M. Delaying a little for a "flash" to reveal a way to better quarters, we heard footsteps approaching and were accosted by Bro. G. H. Hemmingway, who escorted us to the parsonage where our every want received prompt attention.

Brethren Thompson, Houlette, and Loggan are already on hand, and large delegations are expected by train and private conveyance in time for the opening session at 2 o'clock, P. M.

SEPTEMBER 3d.—This is the last day of the State convention which has been a pronounced success up to this date. Bros. Richards, McMillan, Milligan, Thompson, Loggan, Williamson, Stone, and Houlette head the list of resident members; while Bro. Needles and wife and Eld. R. Smith from Missouri, and Rev. M. A. Gault from Iowa, have been active and very helpful members of the body. The spirit has been preeminently devotional, the councils harmonious, the attendance fair, and the addresses earnest and well received. Bros. Smith and Gault left this morning for Humbolt, Neb., and the convention will adjourn after this evening's session.

The convention has assigned to me the evening and the closing speech. Bro. Loggan was unanimously chosen agent for the State, and a plan for county organization adopted. All are in good heart and return with new courage to their respective fields. I go to Humbolt, Neb., to morrow morning.

HUMBOLDT, Neb., Sept. 4, 1885.—I left Willis at 12:15 and reached this place about 2: 30 this morning in response to a telegram from Bro. M. A. Gault. I was a trifle weary after speaking but met with opportunities by the way that even a drowsy man might improve. At Falls City I was detained twenty minutes for a train over the B. and M. road. There was a fine-looking gentleman among others waiting for passage, but unfortunately going in the direction opposite to that I was traveling. As a stranger, I accosted him with some general remarks, and he soon inquired, apologetically, my business. This I was not unwilling to give, and to facilitate matters I unrolled my charts and explained. All present were soon interested, and I trust some seed may bear fruit. I then asked my friend his name and whereabouts, which he gave as Elder T. J. Williamson of Iowa Point, Kansas. He added, "I was once an Odd-fellow, but I consider these secret societies the greatest evil of our time, and especially dangerous to the family." I gave him a copy of the *Cynosure* and explained to him the nature of our work, and promised, at his request, to write him further in the matter. I am told that he is pastor of the largest, most wealthy and influential church known as *Christian* in Kansas.

On the train I fell in with a plainly dressed man who supported the square and compass on his watch-guard. He had taken a severe cold which he was diligently striving to drown out with the contents of a quart bottle, which he drew from his "grip" at three different times during the half hour we were seat-mates. Either the cold or the potations so affected the brain and thickened the tongue of this subject of Masonic salvation that I could get little satisfaction out of him and felt a sense of relief in getting away from this specimen of the work of the craft, fairly pickled in whiskey. Bro. Bissell met me at the depot and at three o'clock I was oblivious alike to Masons and "antis" in the guest chamber of "mine host."

Bros. Gault and Smith called this morning and "dodgers" are out for me to speak in the "People's church" this evening. It required some self-denial to turn westward from Willis rather than homeward to my dear children, but I have learned that safety and happiness are found only in the path of duty, and so trusting myself and mine in the care of God, I am content and happy. J. P. STODDARD.

THE IOWA CONVENTION.

So many ageuts and lecturers attended the meeting of the Iowa Christian Association at West Branch that we shall probably fail of any extended report; had there been *one* it would have come soon to accompany the address of Pres. C. A. Blanchard which appears elsewhere. From the report of the Birmingham *Free Press* we copy these interesting particulars:

The Iowa Christian Association opposed to secret societies met in West Branch last week in the Friends meeting house. Lawrie Tatum gave an address of welcome and this was responded to by the president of the association. Rev. C. D. Trumbull, or Morning Sun, gave an excellent address. The Revs. R. Loggan, of Kansas, and C. F. Hawley, of Wheaton, gave excellent addresses. The powerful address of the convention was made by Rev. C. A. Blanchard, President of Wheaton College. The main points of his argument will be given, the address could not be reproduced on paper. Rev. J. P. Stoddard threw a great deal of light on the Secret Empire by his illustrated charts. These speakers seemed to bring over from Wheaton some of the inspiration of that great meeting. The last address of the convention was by Rev. J. Travis, editor of the *Free Methodist*, and as he had been a Royal Arch Mason, and had withdrawn, he was able to say much from his own individual experience.

The following officers were elected for the ensuing year: President, Rev. G. Warrington; Vice-president, Dr. J. C. Maughlin; Rec. Secretary, Rev. J. W. Dill; Cor. Sec., Rev. C. D. Trumbull; Treasurer, J. A. Laird; Lecture Committee, John Dorcas, G. Warrington, and C. D. Trumbull. The hearty thanks of the Association were voted the Friends of West Branch for the use of the meeting house, and for the kindly courtesy and entertainment extended by the families of the village.

The general feeling was that the place of the next meeting should be arranged early, and that it would perhaps be either in Page county or in Des Moines.

There was not as much interest taken in the convention by the State in general, and this may have arisen from the lack of a State lecturer. Rev. C. F. Hawley has now been engaged for the work in this State, and he will continue the whole year, should proper interest be manifested and money contributed.

[After the convention on his way to Kansas, Secretary Stoddard spoke at Birmingham, and the *Free Press* thus warmly commends the address.]

"The General Agent of the National Christian Association, the Rev. J. P. Stoddard, stopped at Birmingham on his way to the Kansas State meeting. He gave a good strong lecture on Saturday evening, and preached three times on the Sabbath to large and attentive audiences. He bestowed the most attention on the lower degrees of Freemasonry, but not without a few words in regard to the Holy Royal Arch, the Commandery, the Supreme Council of Sovereign Inspectors General, and the rite of Memphis. This last is quite a bone of contention iu the order, inasmuch as those, whose ambition has not been satisfied by the Scottish Rite and are desirous of something far more intricate, are pushing its claims on the order. The rite of Memphis has 93 degrees above the blue lodge. The personal reminisences of the lecturer and his experiences with the various members of the order with whom he came in contact gave added interest to the lecture and sermons.

WISCONSIN CONVENTION.

NOTICE AND SUGGESTIONS FROM THE STATE LECTURER.

WAUKESHA, Sept. 4, 1885.

EDITORS CHRISTIAN CYNOSURE:—The Wisconsin State Christian Association will hold its annual meeting for this year, at Waukesha, Waukesha county, Wisconsin, November 17, 18, and 19, commencing Tuesday evening 7:30 P. M., and closing Thursday evening, subject to the approval of J. W. Wood, president, W. W. Ames, secretary.

Now, friends in Wisconsin, please begin to plan to attend this meeting, for the business of organizing the State so as to have a society in every county and town will be brought before us and we shall need the advice and couns el of every friend of the cause. If you cannot come yourself, send a good man or woman to represent you, and write the president, G. W. Wood, of Baraboo, just what you think ought to be done, and how to do it, and how much you will do, and then go to work and do your part *right off*. But for fear you may not think of all the ways God has put in your reach to do work, let me suggest a few: 1st. Funds. 2d. Prayers. 3d. Talk to every one you can about our work, and get him or her to engage in it with you and help you go to the school houses and churches and get up meetings. If you cannot talk to the people, get some else to do it for you. Hold such meetings often, so as to keep it before the people. If you are not prepared to do this work, send to 221 West Madison street, Chicago, Ill., for "Seven Degrees of Freemasonry Illustrated," and study that book well and that alone will give you the means to make a good lecturer; but if you want more send to the same place for it.

4th. Send to same place for tracts, 1,000 pages for 50 cents, scatter them a foot deep over the neighborhood, village, town, county, and State in which you live, and God will bless us and save these lost ones, and pull down these strongholds of Satan. God only can do it, so we must all go to him for help and aid and we shall surely get it in full measure.

Waukesha is a hard place, only oue church that is free from secret societies, that is the German Evangelical. I do not know whether we can get the delegates entertained free or not, but think we can. I can get a hall for $9, so I think we will have fair sailing, and am sure God will be with us.

ISAAC BANCROFT.

LECTURES AT BUCKINGHAM, ILL.

On Wednesday the 2d ult. Elder J. F. Browne arrived at this village. Arrangements had been made for lectures that eveniug and evening following. In the first lecture the speaker proceeded to show "How we may *know*" the nature, laws and influence of Freemasonry. These points were clearly shown. Some members of the craft were present and gave close, respectful attention.

On the second evening the audience was larger, and the speaker, after reviewing some of the points of the previous lecture, arrayed, in proving that loyalty as citizens conflicts with the claims of Freemasonry, some very significant facts, as disclosed by highest Masonic authorities. He next proceeded to dismantle and to show the moral figure of the religion of Masonry. All propositions laid down were substantiated by quotations from leading Masonic authors.

The lectures were delivered in a good spirit, were clear and convincing. On Friday afternoon we bade Bro. Browne adieu as he took the train en route for Berea, Ky. We hope this section may receive other lectures, that the staff of truth's banner may be so deeply planted in this prairie soil that neither the cyclones of Masonic vengeance nor the blizzards of prejudice will be able to tear down the standard, but will by their greatest fury only stretch every fold of the banner so that the full lettered truth can be read by all.

We intended to see what could be done in Kankakee City, as we have learned that there are friends of the cause of reform there who would be pleased to have lectures, but our *right-hand man* being absent from home it was left for others. We hope it will not be neglected. CHAS. R. HUNT.

THE HOME.

AFTER MANY DAYS.

Go, bear thy precious seed a-field,
Go, sow in tears, with toil and pain;
Far in the future lie concealed
The treasures of the golden grain,
The joys that harvest-time shall yield
When thou with sheaves shalt come again.

Bear all the burden of the day,
Leave faithless souls to fret at fate.
Though thorns of sorrow strew the way,
And comforts seem to come too late,
Trust on. The promise may delay,
But it shall come to those who wait.

Those Baltic pines that shed their tears,
And wept afresh at every wound,
Dreamed not that down the distant years
Their grief transmuted would be found
Rising, in sunny, crystal spheres
Of radiant amber, from the ground.

Thou knowest not what joy shall be
When thou, one day, with glad surprise,
Thy tears transmuted too shalt see,
Those tears that now bedim thine eyes,
Changed all, by heaven's own alchemy,
To priceless pearls of paradise.

Am. Messenger.

HEATHEN WOMEN'S WOES.

Mrs. Lucy S. Bainbridge, of Brooklyn, N. Y., who with her husband spent two years in a tour of observation around the world, delivered a very interesting address at a special meeting in one of the churches of Cleveland some days ago, a synopsis of which is as follows:

After a few introductory statements, Mrs. Bainbridge said: "Dr. Jessup has said that if only the men and boys of Syria were converted to Christianity, the country would again become Mohammadan within a few generations. This has been the trouble in most of the heathen nations of the East. The women have been unapproachable by the missionaries, and the fountainhead was not reached. I want to tell you how dark are the lives of these women, and how they can be helped. In Japan the mother teaches her infant as soon as it can understand anything to obey the rules of Buddhism. The little one is given the picture of a god, and he is required to daily sacrifice to it something which he will feel the loss of.

"I was in Tokio at the annual airing of a god. The image was taken through the streets, men rushing eagerly to bear it on their shoulder, while the women lined the roadways encouraging their husbands and brothers. On the road connecting the great religious and commercial cities of Japan scores of women are seen daily on the pilgrimages to the shrine of some god. The women missionaries work among these women, at the tea houses where girls are employed, at the temples and in other places. When we went into Northern China at every house we reached the women would ascertain whether or not a gentleman was in the party before venturing out. To be seen talking with a man in the street means a ruined reputation to a heathen China woman. Hence it is necessary, to reach them, to use only women missionaries. We went into a house surrounded by great white walls. First we came to the tablet room. Little tablets engraved with the names of dead relatives stood on little stands, and before them burned candles and incense.

"The Chinese believe that a man has three souls and that one of them resides, after death, in his tablet. We saw the kitchen god and other gods. A little girl lay in a bed suffering severely. Her feet were bound, and the work of preventing their growth had proceeded only two weeks. An infant had just died, and we learned that the body had been wrapped in a mat and taken to some far off place and thrown away. Then a sharp knife had been drawn across the threshold, to sever all ties that might connect the house with the little one, for they believed that the soul of the baby was an evil spirit. We saw a coffin in an unused room. The chickens were running over it. The priests, receiving salaries from the family, were searching for a lucky spot and moment for the burial. The body was that of the father of eight sons who lived in the house, and the priests had been engaged in their search for two years. As the family were rich there was every prospect that the burial would not take place immediately. The widow and mother-in-law of the Sons' wives was absolute monarch of the house. She had been born and reared, like the other women, in drudgery and slavery, yet she was now the absolute ruler of the household. She was in the kitchen making 'spirit money' for the benefit of the soul of her dead husband. The priests had probably notified her that his heavenly account was getting low. Daughter-in-law number five was dying of consumption. He went to her, and saw her counting her beads, and saying, 'O Buddah, Buddah, we take refuge in thee.' A bag of incense ashes hung about her neck. She was looking forward to transmigration, and she told us that she was in fear lest she should next appear on earth as a cat or dog. She hadn't her passport ready. The passport is a piece of paper which has been prayed over by the priests, and which is supposed to insure her happiness after death. I asked her, through the interpreter, how the future looked as she neared eternity. Turning her large eyes on me with a troubled look in them, she answered, 'Dark, dark, dark.' This is the Buddhist religion, 'The Light of Asia.' The mother-in-law refused to allow one of the missionaries to vist her. In another quarter of China we came at nightfall upon a small residence. The husband and wife sat in the door singing a hymn. Their child, its feet free from bandages, was asleep. An algebra and an album lay on the center-table, the former being used by the wife, as she wished to keep pace with the intellectual advancement of her husband. This was the result of woman's work."

Mrs. Bainbridge then described a woman's prayer meeting that was held on her leaving China. One of the women was permanently afflicted with a disease of the eye. She had had five daughters, and they had been cruelly killed by drowning. Her eyes were ruined by weeping. I noticed a little dried up woman, whose face looked as though she had gone through all kinds of grief. Her tongue was split in twain. This was done while she was a leader of a fanatical religious sect. We took the steamer from China by boat from the land. While we were at dinner in the cabin, one man asked, "Who were those people that just came on board?" "Only missionaries," came the answer in contemptuous tones. "What are they doing here?" "Oh, he's drawing a big salary and deceiving the American people, and she's out here looking for a husband. Neither they nor any one else can convert a chinaman."

In Siam I saw a well twenty-five feet deep and six feet across, dug by a woman with her fingers. She did this to store up merits, so that when she died and was transmigrated to earth she would become a man. She was reached by a woman and converted. It is beginning to be understood that the education of the women has become the great necessity in Hindoostan. Go into the houses and you will find in the centre, excluded almost from light and air, the zenanas where they live. The walls and floors are bare, and the plainest and scantiest of furniture have to suffice them. I have seen the child-widows, little girls nine and ten years old, with unbound hair and clad in coarse garments. They must always live so, even though they never saw their boy-husbands. They are careful not to let even their shadow fall on food, for it would thereby become contaminated. Their lives are spent in misery and degradation. There are 25,000 of these child-widows in India. Here is the grandest possible work for women. The Indian zenanas are open to women but not to men. American girls are wanted for the work. The climate is good, and the salaries remunerative. Four such young women are wanted now for four zenanas where the little Indian women are actually begging to be taught.

In Syria we found whole families sleeping in one room, in the utmost degradation. Boys were dressed as girls, and called by girl's names, because they had come under the influence of the "evil eye." Mrs. Bainbridge followed with the description of a Christian home in Syria, and after dwelling on the effects of the work done by the women missionaries, she closed by saying: "On the Brooklyn side of the great bridge at New York, over the East River, are a number of little dynamos, gathering in energy and sending it quietly along the proper avenues to burst forth into light. Thus with the women's work. It may be obscure, but its results are sure and brilliant."—*Sel.*

THE CHURCH AND MISSIONS.

The church of the present day professes to believe certain truths, and to assume certain responsibilities, among which is the duty of carrying the Gospel into all the world. But do they as a body believe what they profess, or perform what they undertake? Said the dying Cherokee girl to one who had told her the news of salvation:

"How long have you known these things, that Jesus loves us, and died to save us?"

"Oh," answered the lady, "a great many years—always."

The tearful child looked reproachfully on her and answered:

"And you never told us. My mother and my grandmother died without knowing Jesus. Why did you not *come before*, and *tell us this great thing*, that we too could have known the way of life?"

Who can answer this question? The *Parish Visitor* undertakes to answer it by the following account, related by a minister in Minnesota:

"A few months since," says a presiding missionary of Minnesota, "one who had been a heathen red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude, that you pitied the red man.'

"He then told me his simple, artless story: 'I was a wild man, living beyond the Turtle Mountain. I knew that my people were perishing. I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask him for help.'

"Then he looked in my face in that artless way, and said, 'You don't know what I mean. You never stood in the dark and reached out your hand and took hold of nothing. One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit; and I said, I must see that man.

"'They told me you would be at the Red Lake crossing. I came 200 miles; I asked for you, and they said you were sick. Then I said, Where can I see a missionary? I came 150 miles more, and I found that the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a missionary?' Shame on us who profess to be the primitive church, that I had to say to him, 'we have not the man, and we have not the means!' "

"There was a "primitive church," the members of which went everywhere preaching the word. There *was* a "primitive church" whose ministers did not wait for calls, or salaries, or societies, but who for Christ's sake "went forth, taking nothing of the Gentiles." There *was* a "primitive church" whose members took joyfully the spoiling of their goods, and counted not their lives as dear to themselves, that they might finish their course with joy. There was a "primitive church" whose members resisted unto blood, striving against sin; and who labored and suffered reproach because they trusted in the living God, who was the savior of all men, especial-of all those who believe. A "primitive church" that stacks up its wealth by millions in stately edifices, or expends it in gaudy pomp and show; which draws princely revenues from landed estates and rumshop rentals; which wastes more money every day than Annanias and Sapphira ever dreamed of, and then says, "We have no means to send the Gospel to the heathen and no men to carry it," is evidently a different kind of a "primitive church" from that of which we read in the New Testiment, for that church had both men and means.—*The Armory.*

GIRL LIFE IN INDIA.

On the day of her marriage she is put into a palanquin, shut up tight, and carried to her husband's house. Hitherto she has been the spoiled pet of her mother; now she is to be the little slave of her mother-in law, upon whom she is to wait, whose commands she is implicitly to obey, and who teaches her what she is to do to please her husband; what dishes he likes best, and how to cook them. If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother.

Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them; and, no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife's part. Her husband sends to her daily the portion of food that is to be cooked for her, himself and the children. When it is prepared, she places it in one large brass platter, and it is sent to her husband's room. He eats what he wishes, and then the platter is sent back, with what is left, for her and her children. They sit together on the ground and eat the remainder, having neither knives, forks nor spoons. While she is young she is never allowed to go anywhere.

The little girls are married as young as three years of age, and should the boy to whom such a child is married die the next day, she is called a widow, and is henceforth doomed to perpetual widowhood—she can never marry again. As a widow she must never wear jewelry, never dress her hair, never sleep on a

bed; nothing but a piece of matting spread on the hard brick floor, and sometimes, in fact, not even that between her and the cold bricks; and no matter how cold the night may be, she must have no other covering than the thin garment she has worn in the day.

She must eat but one meal of food a day, and that of the coarsest kind; and once in two weeks she must fast twenty-four hours. Then not a bit of food, not a drop of water or medicine must pass her lips—not even if she were dying. She must never sit down or speak in the presence of her mother-in-law, uuless they command her to do so. Her food must be cooked and eaten apart from the other women's. She is a disgraced, a degraded woman. She may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so. She may have been a high-caste Brahminic woman; but on her becoming a widow, any, even the lowest servant may order her to do what they do not like to do. No woman iu the house must even speak one word of love or pity to her; for it is supposed that if a woman shows the slightest commiseration to a widow she will immediately become one.

It is estimated that there are 80,000 widows in India under six years of age. The prevalence of suicide among young females is so great that it has been brought to the attention of the courts. This can be traced to the oppressive control exercised by the mother-in-law in household matters over the daughter-in-law, independently of and unchecked by the interference of the husband. The son is expected to take the part of the mother against the wife.—*Selected.*

THE CHILDREN'S MITE.

Little hands, be free in giving;
Little hearts be glad to serve;
Each unselfish act of living
God fails never to observe.

Give not only gold and treasure,
Give your sympathy and care,
Love that knew not stint or measure
Jesus scattered everywhere.

All the goods your hands can carry
When you go to God on high,
Are your blessings to the weary,
To the sick and poor who sigh.

Angels garner up in heaven
Every gentle word and deed,
All the joy your lives have given
To God's little ones in need.

Sing your praises to the Maker,
Love and serve your kind the while,
Of each gift you are partaker,
God rewards you with his smile.

—*Augusta Larned, in Christian Register.*

THINK OF MOTHER.

Young man, stop a moment. Ten years ago you left your old home. You thought you knew more than any man in the township. Your old white-haired mother wanted you to stay on the farm, but you wouldn't do it. Your old mother knew nothing about the ways of the world anyway. So she gave you a $10 bill, some new shirts, and her fondest blessing. You came to the city. You spent your $10. You ran in debt for your board. Then you secured employment in a dry-goods store at $8 per week. You have held the same position for ten years. To-day you receive $7 per week. You pay $4 a week for board, $1 for laundry work, $1 for cigars, and the other dollar for theatre tickets. You have no bank account.

You never lay by a cent for a rainy day. Every New Year morning you look for a box from your old home. There are more new shirts, a necktie, half a dozen pairs of warm woollen stockings, the work of your old, gray-haired mother's hands. She toiled night and day to make these presents for her dear boy. You were glad to get them. Sometimes you dropped her a postal card in which you offered your feeble thanks. Very often you forgot to acknowledge these presents at all. Look here a moment. Have you ever sent your poor old mother a nice present? No! Well, why haven't you? Just stop long enough to think how mean you are; what a selfish, hard-hearted wretch you are becoming. Are you not ashamed of yourself? Yes. Well, what do you think about it? Suppose you take a quarter or half a dollar and buy your old mother some little trinket, say a lace handkerchief for her neck.

You won't see the wrinkled hands open that package. You can't see the tears in those poor old eyes as she gazes upon that little offering, or see her lips kiss the little present as she murmurs: "God bless him, dear boy." You can't see all this my dear fellow, but you feel it. You will be happier. Life will look more rosy, your future more brilliant. Don't forget the poor old mother. Send her a beam of sunshine, my boy, even if it is only a little beam. Don't forget that dear old mother, with her wrinkled hands, her silvery hair, and feeble step. Drive away your thoughts of worldly life, my boy, and for once in many years remember your mother as God would have you. You will be happier, and so will your dear old mother.—*Selected.*

ROBERT MOFFAT'S MOTHER.

Robert Moffat, the aged missionary to Africa, speaking of his conversion and the devotion of his life to missionary work, said:

"I will tell you how it was: When I was leaving home for Warrington, where I was going to work as a gardener, my mother asked me to give her a promise. I wanted to know what I was to promise, but she would not tell me and still urged that I should promise. I was quite loth to give my word to do a thing which I did not know about, but I loved and trusted my mother, and so at length gave the promise she wished.

"'Well,' said she, 'I want you to read a portion of the New Testament every day, and wherever you may be!'

"I kept my promise to my mother, and it was some time after that, that I was brought to the knowledge of Christ."

"And did you then devote yourself to the missionary work?" some one asked.

"No," he replied; "that was later; I had gone in from the place where I was working to the town of Warrington on a Saturday night to buy a book, when I saw a placard about a missionary meeting. It was an old placard, and the meeting was passed, but it fixed my thoughts on the subject; and so I went to the minister whose name was on the placard, and after I had knocked at his door I would gladly have run away, but it was too late. So I saw him and talked with him, and afterward he introduced me to the London Missionary Society, by which, two years later, in 1822, I was sent out to Africa."

1822, and 1883! What wonderful changes have taken place in Africa between those two dates! Changes that have been brought about also by the work of that faithful missionary—Robert Moffat! Over the harvests that have been gathered from the deserts of Africa that godly mother will rejoice too, who trained her boy in the fear of the Lord and made him promise to read the New Testament every day.

TEMPERANCE.

A LAND FLOWING WITH WINE AND THE PEOPLE ALL DRUNKARDS.

Among the new missionary stations established by the American Board is that of Inhambaue, on the east coast of Africa, situated in about latitude 24 degrees, and about 200 miles northeast of Delagoa Bay. The missionary at this station, the Rev. Dr. Richards, lately made an inland tour of 150 miles from the coast, to see what he could see, and in a recent number of the *Missionary Herald* is given a very interesting account of this journey, from which we abstract the following:

On the third day out the explorers came upon the Amakwakwa tribe, of whom Mr. Richards says: "They have no gardens at all. They are so frequently robbed by Umzila's *impis* (soldiers) that they have become quite discouraged. Another reason is that the native fruit is capable of sustaining life, and is abundant; and, again, the palm wine flows freely all over the country. This palm tree is usually four or five feet high, seldom ten feet. It manifests little life, save at the top, where a few leaves appear, looking like a flower pot on a stump. These leaves are all cut off, and from the cut each tree yields daily about a pint of delicious juice, but highly intoxicating when allowed to stand for a few hours. There seems to be no limit to these trees, and we were surrounded on every hand by druuken men and women. Even little children were staggering about as ingloriously as their parents. It was difficult to avoid trouble with these people, yet our guns were respected, aud a ball fired carelessly at a near tree would produce quiet for half an hour. They were coarse, rough, drunkeu fellows, often plunderiug, often plundered, and accustomed to quarrels and fights uot altogether bloodless. One could scarce expect to find pleasure in passing among them."—*Scientific American.*

AN APPALING ARRAY OF STATISTICS.

"Once more an appaling array of statistics bids us pause and contemplate with horror the growing empire of the demon Drink. This time it is Continental Europe that is presented as the scene of his conquests in a series of reports issued at the instigation of Lord Granville by the Queen's Consular officers abroad. We can now compare ourselves as drinkers with our neighbors; and the comparison shows that Englishmen are the beer drinkers, Frenchmen the wine drinkers, and Germans the spirit drinkers of Europe. In one or two countries there is a slight change for the better. In Norway and Sweden the consumption of spirits has been growing less for some years. In Holland, where in 1878 there was a drink shop for every ninety inhabitants, legislation has diminished their numbers; and in France, likewise, legal repressiou brought down the number of punishments for open drunkenness from 98,000 in 1875 to 60,000 in 1880. In Switzerland the public houses are increasing in numbers three times as fast as the population. In Austria they are doing pretty much the same, Vienna alone, in 1880, containing 1,624 drink shops. In Denmark spirit drinking is responsible for an enormous increase in the number of suicidal drunkards and drunken criminals. Belgium affords the worst statistics of all. In that small country, in fifty years the population, though it has not nearly doubled its numbers, has come to consume three times the quantity of spirits formerly used; and in 1880 the drink shops numbered 125,000 and furnished an average of one for every dozen men in the land. Perhaps, however, the liquor statistics of the powerful empire of Germany, the headquarters of martial Europe, and the birthplace of scientific discoveries, will rivet attentiou more firmly than any others. Germany, then, is the land of the spirit drinker, and it is the habit of the working-classes that stamps it with that character. The yearly average of spirit drinking in North Germany is five times what it is in England. In the distilleries of the empire in 1875 and 1876 there was made sufficient pure alcohol for consumption to supply over ten pints of it to every member of the entire population. It is roughly reckoned that the North German workman takes his six glasses of *schnaps* a day; and *schnaps*, be it remembered, is two-fifths pure alcohol. In 1880 there were 93,000 houses in Prussia where spirits were sold, and 13,000,000 sterling are annually spent there on spirits. The results of this are traceable in more than 5,000 victims annually of dipsomania, *delirium tremens*, lunacy and suicide. For the causes of this dram drinking, and the means of stopping it, Consul General Oppenheimer of Frankfort, who has sent the report, looks, not to legislation, but to moral influences, such as abound here, but appear to be altogether wanting in Germany; and to physical antidotes in the form of better and more varied food, and more elevating kinds of public recreation."—*London Christian World.*

MORE OF THE SAME SORT.

The consumption of spirits in North Germany is very great; and out of a yearly average of 4,450 suicides in Prussia in five years, 508 have been due to dipsomania and delirium tremens. "The percentage of suicides among males due to alcohol was 13.40, whereas among females it was only 2. With regard to fatal accidents also, a large number of them were attributable to drunkenness. Similar statistics were furnished in connection with the lunatic asylums. Taking 3,106 cases yearly treated in the general hospital for dipsomania, 690 cases of delirium tremens in the lunatic asylums, 597 private dipsomaniacs, 508 suicides, and 311 drunkards accidentally killed, there is a total of 5,212 cases yearly of alcoholism in a fatal form. The Prussian States alone showed 1,921 men and 95 women treated yearly for delirium tremens. It appears that seven-tenths of those suffering from alcohol were in the prime of life—that is, between twenty aud fifty years of age. In the kingdom of Prussia in 1882, the estimated expenditure on spirits alone was about $65,000,000, while all the direct State taxes for the same period produced but $37,500,000. Taking the whole expenditure upon beer, wiue, and spirits, it amounted to $231,000,000, or more than double the amount realized by the Prussian exchequer for its taxes and stamp duties, etc.

In Belgium the showing is even worse. The use of spirits increased 66 per cent between 1851 and 1881, and of beer increased during the same period 15.75 per cent. The consumption of spirits, wine and beer for 1881 amounted in value to about $95,000,000. Although the couutry is so small, it contained in 1880 no fewer than 125,000 places devoted to the sale of intoxicating liquors. There was a public house on the average for every twelve or thirteen grown-up males. The suicides rose from fifty-four per 1,000,000 iuhabitants iu 1848 to eighty in 1880. The lunatics advanced from 720 per 1,000,000 inhabitants in 1840 to 1,470 in 1881.

LITERATURE.

"Grant's Memorial: what shall it be?" is discussed in the September number of the *North American Review*, by Launt Thompson, Karl Gerhardt, O. L. Warner, and Wilson McDonald, sculptors; W. H. Beard, painter; Calvert Vaux and Henry Van Brunt, architects; and Clarence Cook, art eritie. The same number of the *Review* contains a consideration of the question, "Shall our National Banking System be Abolished?" by George S. Boutwell, F. J. Scott, S. Dana Horton, and Edward H. G. Clark. Each writer takes a different view, Mr. Clark is author of the little work "Man's Birthright" which is attracting wide attention for its theory of property distribution. The most readable article in the number is ex-Sergeant-at-Arms Freneh's "Reminiscences of Famous Americans," which is a series of delightful anecdotes about the famous war-Senators.

The current number of the *Missionary Review* of Princcton, N. J., is a most valuable one. "A Short History of Christian Missions," from Abraham to Cary Livingstone and Duff opens the number, a very suggestive and thoughtful artiele; and as if to suppliment it Dr. A. T. Pierson's plan for the evangelizing of the world follows. Few men have so labored at the solution of this problem as the devoted pastor of Bethany church, Philadelphia, and if his plan is not perfect it at least reaches far toward that wonderful and glorious end. Upon this question no Christian can afford to be either indifferent or inactive. Upon the same line is an article on Co-operation in Foreign Missions. The reports of yearly work from twenty-four foreign missionary societies and five of the faith missions are full of instruction and profit.

The *Library Magazine* is always full-frieghted. From the September number take a few titles as promise of the whole: "Prof. Mivart on Instinct," Roman Life and Character," "Sir William Napier," "Local Government and Ireland," "An Appeal to Men of Wealth," "England and the East," "John Bright on America." The department of Current Thought is more distinctly American, and is a valuable addition. This number is accompanied by an *Extra* which is altogether native and ranks with the best. Maurice Thompson writes for it "Birds of the Rocks," William Sloane Kennedy, "John Ruskin and his Works."

THE CHURCHES.

—The British Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.

—The trustees of Union College have received a letter from Rev. Joseph T. Duryea, formally declining the offer of the presidency of that institution. Dr. Duryea gives as his reason that he intends to remain in the ministry.

—There have been added to the membership of the Third Presbyterian church, Chicago, during the pastorate of Dr. Kittredge, from other churehes, 1,639, and on confession of Christ, 1,527, making a total for the fifteen years of 3,166.

—There has been rapid growth in the Reformed Episcopal church during the past eight years. It has now ten bishops, 103 presbyters and deacons, 7,943 communicants, prosperous Sunday schools, and church property valued at $1,021,569.

—Dr. Lansing Burrows has sent out the minutes of the Southern Baptist eonvention. It appears that the white Baptists of the South have 570 associations, 14,102 churches, and 997,509 members. The colored Baptists have 7,480 churehes, with 871,-043 members. Total Baptists in the South, 1,868,-552. The baptisms for the year were 64,301 whites, and 38,538 colored.

—The present year being the bicentenary of the ediet of Nantes, has naturally been availed of for the formation of Huguenot societies. One of these societies was lately organized in London. Boston has a number of reminders of the Huguenots, one of the most notable being Faneuil hall, whose founder belonged to this sect, while the old Granary burying ground contains the graves of the Huguenots who sought refuge in the town after the revocation of the edict of Nantes.

—About two miles from Tacoma, Washington territory, is the Presbyterian church of the Puyallup Indian reservation. The church is a plain frame building, painted white, of neat, tidy appearance. The services are conducted by the Indian pastor, mainly in the native language. After the sermon the Indian elders often make earnest addresses. The attendance at church is usually large.

—The Church Missionary Society is able to report a large increase in the number of men offering themselves for service in the missionary field. Eighteen have been accepted for immediate service, including among the number eight university graduates. This society also receives men for training for missionary service, and twenty-six persons have been accepted for this purpose. May missionary revivals like this which has brought forward so many candidates for service in foreign lands be experienced in this country as well as in England!

—The London Missionary *Chronicle* for July discredits the report, which we could not believe, of the strangling of the Prime Minister of Madagascar by the allies of the Freneh invaders. It says that by the latest letters it appears that "his energy and influence were as great as ever; the existence of a 'peace party' was apparently unknown; the military organization was being quietly improved; and the people as little disposed as ever to submit to French protection." A large camp of 15,000 men is being trained by English officers, four or five miles north of the capital.

—Rev. George Grenfell, of the English Baptist mission in the Congo, has explored the Mobangi river, from the right side of the Congo, for more than 400 miles and finds it to average six hundred yards wide and twenty-five yards deep. He is the first European who has been on its waters. It is supposed that this large waterway is the lower part of the Welle, a river whose course is one of the unsolved problems of African geography. This conjecture causes much interest with those interested in African exploration. The London *Times* says: "With such enterprising explorers as these Baptist missionaries in the field, this and other problems are not likely to wait much longer for solution." Unlike most other great rivers, the Congo has no delta. It discharges into the sea by a single, unbroken estuary, seven and a half miles across, in which a sounding line of two hundred fathoms does not everywhere toueh bottom, and a current runs five to seven knots an hour. This enormous volume exceeds that of every other known stream except the Amazon.

The *World* places a low value upon the net results of the Concord School of Philosophy, which has labored through twenty-six protracted summer sessions. It calls attention to the fact that mankind has made marvelous progress in twenty-six years; new lands and races have been added to the family of civilized nations; all arts and discoveries have advanced apace, and especially social science; and yet "what grist has this long-running windmill ground?"

The *World* irreverently describes the School as an "adult kindergarten whieh annually draws together a lot of old women, of both sexes, to discuss at length 'the whatness of the wherever,' and other kindred subjeets suited to a philosophic second childhood." Yet we are asked to give up the Gospel as something obsolete, and try philosophy!

It will be time enough for the ehange when the Concord School, like the people of Williamstown haystack prayer meeting, have taken up some heathen eommunity and done for it what Christian missions have done for the Sandwich Islands and Madagascar. New Guinea would be a good place to try. And now that Theosophic Alavatsky has collapsed in India, the coast would seem to be clear for something of the kind.—*The Foreign Missionary.*

THE HOLINESS WORK IN MICHIGAN.

The State eampmeeting of the Michigan State Holiness Association will be held at Spring Arbor, Mich., Sept. 16–24. The annual meeting will be held at the same time on the eamp ground and will probaly occupy most of the last two days of the campmeeting. All wishing further information should write to the undersigned at *Holiness Record* office, Grand Rapids, Mich. Our holiness school in charge of Sister Mains will commence Sept. 1st. Persons wishing information in regard to the school should write to Miss Lura A. Mains, Coldwater, Mieh.

May a flood of light and glory fill the hearts of all of the Lord's children is the prayer of your brother in the work, S. B. SHAW.

A REMARKABLE MISSIONARY.

There is a remarkable man working for Christ about 250 miles from Pretoria, in Africa. Sixteen years ago he went to Natal, seeking employment. There he met the late Rev. Mr. Allison, who took him into his sehools and instructed him in Christian truth. After his conversion he felt a call to return to his home and friends in their darkness, and tell them what great things the Lord had done for him and started on foot a journey of over 700 miles to carry the Gospel to his tribe and people. His chief forbade his preaching, but for over four years he taught from house to house, reading and expounding the Scriptures, and was greatly blessed. After the death of the chief, Samuel obtained permission to hold public services and open a school. A buildieg was erected that would hold 600 persons, a school established, and the work prospered. Churches were afterward built in two other places, and two good men sent away for two years' study. After their return they took up the work, great good was done, and many turned to the Lord. Rev. Mr. Watkins, of Pretoria, invited Samuel to visit him, and describes him as a very little man, with the courage of the apostle Paul, and tenderness of the apostle John. He told his story all unconscious of the sublime heroism it contained. He had labored nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church.—*Selected.*

COMPARISON OF MISSIONS.

In the case of some of the denominations the figures refer to the northern wings only. In each, it is those who support the particular missionary societies, only, who are enumerated.

The Presbyterians number 600,000, and gave to foreign missions, last year, $648,000, equal to $1.07 each. They received 2,172 additions to their mission churches. The Congregationalists, numbering 387,000, gave $595,000, an average of $1.53 each. They had 391 additions. The Methodists, numbering 1,800,000, gave $394,000, equal to 21 eents each. They received 2,101 additions. The Episcopalians, numbering 364,000, gave $159,000, or 43 cents each. They had 338 additions. The Baptists, numbering 662,000, gave $327,000, or 49 cents each. They received 7,392 additions. There are 50 American missionary societies, with 248,000 members in the native churches. Of these, two-fifths, or 102,000, are Baptists, under the eharge of our Baptist Missionary Union. The growth of our mission churches last year was 8 per cent; nearly double the ratio of growth at home. And yet we have but 200 missionaries all told, against the 5,000 pastors at work here. Some of the societies do not employ salaried agents or secretaries, but most of those which do so, pay larger salaries to the secretaries than to the missionaries. The Presbyterians are the most partial in this respect, paying an average of $5,000 a year to their secretaries, and only $1,080 to their missionaries. Why this difference we do not know. It cannot be at all accounted for by the difference in the eost of living. The Methodists pay $4,500 to their home officials, and $1,800 to their missionaries. Next come the Congregationalists, $3,500 to the home and $1,050 to the foreign workers. The Baptists range as fourth in the order of this diserimination, viz., $3,000 to $1,200. The Episcopalians come nearer to equality —$3,000 to $2,666. The Disciples reverse the conditions, paying their home officials $500, and their missionaries $2,000. The United Presbyterian, Canadian, Presbyterian, Free Will Baptist, and Seventh Day Baptist denominations also pay their missionaries more than they do their agents. The following have secretaries who serve without salary: Reformed Presbyterian, Associate Reformed Synod, Evangelieal Lutheran, Lutheran General Counеil, Canadian Baptist, Quakers.

The Methodists paid the largest amount for home expenses, viz., $50,000, or 14 per cent of the whole. The Congregationalists paid $42,300 or 11 per cent; the Baptist, $35,000, or 17 per cent; the Presbyterians, $31,000, or 7 per cent. Five denominations, ineluding the Reformed Presbyterians and Free Methodists, report no home expenses, but send all their money directly to the work. The Quakers raised and disbursed $64,500, and the United Presbyterians, $103,000, at a cost of 2½ per eent; and the Disciples $36,000 at a cost of only 1¾ per cent. The largest expense is 22 per cent, by the Southern Baptists.

The smallest proportion of giving is by the colored Methodists—1 cent each; the largest is by the Moravians—$5.19 eaeh! If we all did the same our Missionary Union would receive annually 3½ millions of dollars, and the missionary societies of this country would eontribute annually 50 millions. The Moravians required but $9,500 to raise and disburse $250,000. The various branches of the Baptist faith eontributed a total of $430,000; of the Congregationalists order, $640,000; Methodist, $760,000; Presbyterian, $950,000. Total amount contributed in this country for foreign missions, last year, so far as reported, $3,420,613.

The American Board Congregational, was organized in 1810, and the Baptists were second in the field, 1814. Adoniram Judson and his associates were the originators of both of these movements.—*Rev. E. W. Hicks, in Sandwich Church Visitor.*

FARM NOTES.

RAILROADS, FARMS, AND FACTS FOR ALL.

Next to agriculture and closely connected with it, by far the greatest industry of our country is the railroad system, an interest nearly unknown a short fifty years ago. Half of it is the growth of about a dozen years past, as the mileage at the beginning of 1872 was just half of that at the end of 1883. The figures, brought up to Christmas, show the construction of 6,600 miles during the past year, making a total length in the United States of 119,421 miles, and the 79 miles lacking for a round 120,000 will be finished before this can reach the eye of the reader. Last year's new construction exceeded the entire length in existence here only 30 years ago. Taking the last census figures for agriculture, and reckoning the past year's building of railroads at the previous average cost per mile, we have:

Value of Farms in United States, buildings, fences, etc., (Census 1880)	$10,197,096,776
Value of all Farm animals	1,500,464,609
Farm Implements and Machinery	406,520,055
Total invested in agriculture	$12,104,081,449
Total invested in railroads in U. S. (Jan 1, 1884)	$7,270,000,000

That is, $600 have been used in railroads for every $1,000 value of farms, fixtures and live stock reported in last census—and the chief business of the railroads is carrying farm products. Of the 770 million dollars earned by railroads for 1882, the latest reports made, 203 millions came from passengers, 605 direct from freight carried, and of the remaining 62 millions from miscellaneous sources, a large share was for freight carried by express companies.—Query—Would the farms of the country have one-half or even one-third their present cash value, if there were no railroads?—The mileage of the railroads doubled between 1850 and 1855, and again between 1866 and 1874, and between 1871 and 1883; that with the two exceptions less than 3,000 miles were built in a year prior to 1869; that more miles were built in 1882 than existed in 1852.

During 1882, the latest period for which reports are received, the railroads carried 7½ times as many passengers (375,351,812), as the entire census population of the country! Of these, over 86 millions rode on the elevated railroads in New York City. Leaving these out, the steam railroads of the Middle States carried 13 times the population of these state (N. Y., N. J., Pa., Md., Del. and W. Va.). More striking still are the freight statistics. During the year the railroads carried 360,490,375 tons, or 720,980,750,000 pounds — equal to an average of 14,414 lbs., or over 7 tons for each of fifty million men, women and children! This was all carried an average of 108¾ miles—equal to carrying a ton nearly forty billions of miles (39,302,209,249 miles), or near sixteen hundred thousand times around the world, over two hundred times to the sun and back! And the average charge for the whole country was only 1 cent and two mills per mile, for carrying a ton of freight—in the Middle States only one cent per mile. Imagine a team hauling a ton of grain 25 miles for 25 cents, including driver, team, wagon, loading and unloading and boarding themselves!

Hitch up all the agregate teams in the United States and Territories. The census gives us nearly half a million (496,920) yokes of working oxen, and over ten millions (10,357,488) horses, with near two million (1,812,808) mules and asses. The last two, if two-thirds are in working age and condition, would give us over a million spans; or with the oxen about four and a half million (4,553,685) teams. These teams to do the hauling done by the railways, would each have to draw a ton over 8,639 miles! In other words, in order to transport the freight now carried by railways, every team in the country would have to draw a ton weight about 29 miles a day, during 300 days a year, and at the average railroad charges, would receive about 34 cents a day, for man, team, wagon and pay board feed and repairs; the balance for wages, interest and wear! But allowing for return trips, each team going 14½ miles a day and back, our whole team force would have to be doubled to do the freighting now done by the railroads.—*American Agriculturist.*

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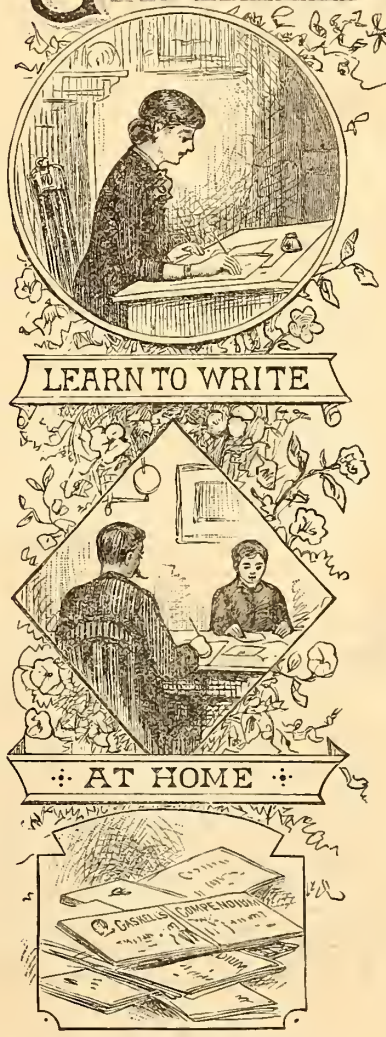
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HOME HINTS.

CHOLERA DRINKS.

People are more frequently puzzled concerning what to drink than what to eat. And strange to say it is much easier to decide upon the former than upon the latter, for drink should always be simple no matter what the season of the year, or the day in the week, or whether in sickness or health. Milk for babes, childhood, puberty, adolescence, the prime of life, middle age, and old age is always a safe drink, unless tea or coffee is used at the same time (whether at the same meal or during the same day). Babes, children, and adolescence should never drink tea or coffee. Those older are always safe without them, especially in a malarious climate (and it is very little else west and south of New York). Tea and coffee should not be used in any household where milk forms an important article of diet, for fear of the temptation to mix them. Indeed, whenever drunk, they should be taken without trimmings. They are both excellent occasionally used as a medicine. Coffee is more difficult to digest, and is liable to cause a sluggish liver and nausea. Tea is safer, though it constipates, and deranges the system in this way. Frequently parties not in the habit of using it have during a siege of diarrhœa, and even dysentry and cholera morbus, been very much benefited by drinking it hot and plain and moderately strong several times in the twenty-four hours. When milk is distasteful, water cold (no ice) or hot should be the steady drink. The fact is, there is altogether too much liquid of all sorts drunk at the expense of solid food. There is a guzzling from morning till night; the stomach is constantly distented with drink, which allows of no healthy appetite or desire for food. Under those conditions there is a faintness expericnced which suggests hunger, but either there is no time or disposition to partake of anything substantial; water won't answer every time, and gradually something is added until a full-fledged appetite is established for strong drink.

If people would eat more, and at regular hours (no matter whether at home or abroad), of plain, solid food, one or two glasses of water or milk would generally be sufficient to quench their thirst and supply the necessary liquid their digestion demands. No two digestions are alike, some needing more, some less of something or other; but whenever stomachs are regularly supplied with wholesome food, and enough of it, there is very little call to drink immoderately of anything from one meal to another. In the majority of times when people imagine they are thirsty, they are hungry, because they were too hurried, or too weary or in a strange place, or something had happened at the previous mealtime which cheated them out of their proper allowance of food, and consequently the faintness or unusual goneness that made them think they were thirsty was in fact hunger. To drown hunger with water or tea, or anything stronger, is criminal, in that nine times out of ten it will be repeated so often that a habit will eventually be formed for some strong drink. As will be readily understood thirst is often spurious, different individuals developing different causes, giving us whims, habit, gluttony. And because water satisfies more easily and prudently, and is universal and free, its very abundance becomes its greatest enemy, and inclines the unthinking masses to hunt for something with an exorbitant price attached to substitute it at home and elsewhere. Anything with a burdensome price for purse and morals seems better than the simple aqua puras.

Another cause for drink is the thousand soda waters and spring waters which even the least pretentious drug shop displays temptingly upon his most foremost shelves. Could spring waters be drawn and drank at their fountain head, much fraud and health would undoubtedly be spared the consumers. While everyone realizes that the basis of all liquors is some form of alcohol, and that of the soda waters is carbonic acid, they do not always know that spring waters may be a home product and spurious, notwithstanding all the enticing foreign labels they bear, or the iciness of their cans or bottles. All this, too, in spite of the genuine springs at all of our own parks. Another cause for drink is ice, which was only yesterday used to set things upon to keep cool and sweet and in respectable appearance, but to-day is put into everything to freeze the very marrow out of the various edibles, to take away their natural bouquet and flavor, and even the color of the most familiar dishes; and we have iced water, tea, coffee, cream, milk, lemonade, wine, beer, soup, meat, berries, pies, puddings, etc., etc., until the whole mucous and muscular tissues of the entire alimentary canal, beginning at the lips are in a baneful condition of freeze and thaw and semi-state of collapse. Indeed, it is no longer what is ice used with, but in what does it not form the essential element of mastication or deglutiton? And the more ice is used the more one needs to drink. It never quenches, but creates thirst. It is agreeable and urgent to the whole economy only when the delicate Fahrenheit thermometer registers 100 degrees or over in the fevered mouth or steaming axilla, and then only in small bits to dissolve gradually in the parched mouth. Another cause for drink is salt, and the usual array of condiments so lavishiy supplied at the table. A very limited supply of these are occasionally good for a short time when the system sinks to a low ebb from continual illness, or unusual fatigue—even then rest is better than the whip to the flagging engines.—*Odelia Blinn, M. D., in the Inter-Ocean.*

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In the last nine months the total immigration has been decreased 80,000 over the corresponding period of last year. There was a falling off of 34,000 from Germany alone. The only increase was from Ireland, which was 300.

It is stated that Dr. Clark Whittier of Boston has bought 60,000 acres of land in North Carolina, and proposes to divide it into 1,000 farms, of 60 acres each, on which he hopes to settle 1,000 families. The course of Dr. Whittier is in striking contrast with that of many monopolists who are gobbling up hundreds of thousands of acres of land in the west and is to be commended.

A mass of granite estimated to weigh at least 500,000 tons was displaced recently on the line of the Iron Mountain railroad, Missouri, by a single blast. A shaft 65 feet deep was sunk with lateral chambers, in which 5 tons of powder were stored. After the shaft had been nearly filled to the top, an electric spark from a battery half a mile distant fired the magazine with the result indicated.

Ocean waves, according to the Hydrographic bureau of Washington, during storms in the North Atlantic sometimes extend to a length of 500 or 600 feet, and last from ten to eleven seconds. The longest wave, hitherto observed, is said to have had a length of half a mile, and to have spent itself in 23 seconds. The most careful measurement of the height of waves gives from 44 to 48 feet as an extreme limit, and about 30 feet as an average height of "great" waves "rolling mountain high."

The following will prove a very interesting combination of figures: Put down day of month on which you were born; double it, add 7; multiply by 50; add your age; subtract 365; multiply by 100, add the number of the month you were born, (calling January one, February two, March three, and so on), add 1,500. The first two figures of the result will give you the day of the month of your birth, the next two your age and the last two the number of the month you were born in.

A story is told of a bishop in Atlanta, Ga. He recently addressed a large assembly of Sunday-school children and wound up by asking in a very paternal and condescending way: "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" After a pause he repeated the question: "Is there a a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little, shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings." "Oh! ah, yes, I see," said the bishop. "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"—*Baltimore American.*

Mr. Len Piles, a citizen of Sullivan county, Indiana, is the owner of a mad-stone. It is gray in color, full of pores, and almost as light as a piece of paper It is a genuine mad-stone, and was brought to the United States from Ireland many scores of years ago by Mr. Piles' ancestors. Great care has been taken of it, and it has been handed down from generation to generation. It is valued at $400. Over 1,000 applications have been made by it. Two pieces were broken off and are owned by parties in Louisville and Terre Haute. The record of the stone has been lost, however, as it has changed hands so many times. The stone has been in this country sixty years, and has never been known to fail to cure a mad-dog bite when properly applied. It has been in the Piles family 200 years. The editor of a Sullivan paper says that parties living 150 miles distant from Sullivan who have been bitten by dogs have been brought to this wonderful stone and have been cured. The stone looks the same now as fifty years ago.—*St. Louis Globe-Democrat.*

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National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

The losses by fire in the United States and Canada during August reached $5,500,000 the average for the month for ten years being $7,000,000. For eight months this year the fire waste foots up $65,500,000.

The commissioner of the New Orleans Exposition has set apart January 19, 20 and 21 for a special convention of persons interested in the improvement of waterways, including an interoceanic canal.

A patent was issued Thursday at Washington for an apparatus, composed of a system of springs to run sewing-machines, entirely doing away with the treadle. The motive power is regulated by simply bearing the foot on a rest.

Owing to the strike inaugurated by the miners in Pennsylvania 4,000 men are now idle, and it is expected every mine in the Monongahela valley will be closed.

Rain fell almost incessantly from Tuesday to Friday last week at Galveston, the signal service gauge registering a total of nearly 9½ inches.

The Republican General Committee of New York adopted resolutions at Albany Friday night urging the nomination of Dr. John Swinburne for Governor.

At 11 o'clock Friday night a mob attacked the jail at Knoxville, Tenn., and taking out Lee Sellers, an alleged murderer, hanged him from a bridge, several shots being fired into his body while suspended. Sellers cut one of the lynchers badly and also attempted to cut his own throat.

Fire in a tenement house in West Nineteenth street, New York, at midnight Thursday caused a panic among the occupants, nine of whom were rescued by the firemen from imminent death. The breaking of a ladder precipitated four firemen to the street, crushing a fifth man, who stood upon the sidewalk, two of them being fatally wounded and the others badly injured.

A hailstorm in Erie county Pennsylvania, Tuesday night destroyed crops and fruits and broke the windows of every building in the path of the storm. Hail fell to the depth of two inches.

Texas fever has broken out among domestic milch-cows near the stock yards at Detroit, Mich., but butchers are trying to keep the matter a secret.

Four masked men entered the passenger car of a Chicago & Alton train at Blue Springs, Mo., Wednesday night, and with drawn revolvers secured from the occupants small amounts. They then ordered the train stopped, and decamped. Blue Springs is near Glendale and Blue Cut, the scene of former robberies by the James gang.

BLUNT, D. T., Sept. 4.—Fred Coddington struck a vein of illuminating gas while boring for a well seven miles northeast of Blunt, 145 feet below the surface, yesterday. It burns steadily with a five-foot flame, and has been visited by crowds. Other bores have been sunk to a greater depth in that vicinity, but no gas struck.

Chinese miners who had been imported by the Union Pacific railway company, were driven from the pits at Rock Springs Myoming, Wednesday afternoon, by a force of armed white men, the Chinese fleeing to the hills for safety. Seven of the fugitives were shot dead by the mob, and many wounded. The Chinese quarters were then set on fire. The mob burned 100 houses and drove out 500 Chinese, who are now without food among the hills west of the town. The bodies of fifteen Chinamen have been recovered, and it is believed there are as many more in the ruins of the burned buildings. The authorities will send food to the starving refugees.

Major Aaron Stafford, the last surviving officer of the war of 1812, died at his residence in Waterville, Oneida county, N. Y., Sunday in the 99th year of his age, having retained all his mental faculties to the last.

At Buffalo, N. Y., early Sunday morning Thomas Ford stabbed John Bingham, the latter receiving injuries from which he died shortly afterward.

The steamer Wallula cleared from Duluth for Buffalo Sunday with 20,000 barrels of flour received from Minneapolis. This is the largest cargo yet floated on any of the great lakes.

Deadwood and vicinity was visited with a snow-storm Saturday morning. The dispatches state that the outlook for grain is gloomy in the extreme.

President Cleveland arrived in Albany Sunday morning, and left on the afternoon train.

FOREIGN.

It was reported Friday that King Alfonso will ask the Emperor of Austria to use his influence with the German government in behalf of Spain, and to persuade Prince Bismarck to abandon his scheme of occupation of the Caroline islands. King Alfonso, it is further reported, says that the affair has so aroused the Spanish people that he would lose his throne if he should recede from the claim of Spain to the islands, and that Spain would be ruined if he should push his claim.

The Spanish government has received official notice from the commander of the warships dispatched to the Caroline Islands that the fleet arrived at Yap, one of the group, Aug. 21, prepared to occupy it, but delayed landing. Three days later a German gunboat arrived, landed a force, and immediately hoisted the German flag, despite the protests of the Spanish commander. Upon receipt of the news a cabinet council was held, and the king summoned to attend. It was decided to adopt energetic measures, and courtmartial the commander at Yap for inefficiency. When the seizure became generally known a mob assembled in front of the German embassy, tore down the coat-of-arms, and dragged it through the streets. Troops were called to disperse the mob. The insult to the German embassy created great excitement in Berlin, and the German press declare it must be atoned for.

The expulsion of the Russians from Prussia is being rigidly enforced, and in many places the sufferers are persons who have been residents for as long as twenty years, and performed military service. Appeals against the expulsion have been made in vain.

Petitions are being circulated in Egypt for the establishment of a British protectorate over the country, to which the Khedive is strongly opposed.

Four Arctic expeditions are being fitted out by Germany.

Prussia has agreed to contribute 50,000,000 marks to the German project for the new canal to the Baltic sea.

The French minister of Public instruction has issued notice to the clergy that they must refrain from influencing the people in favor of any political party.

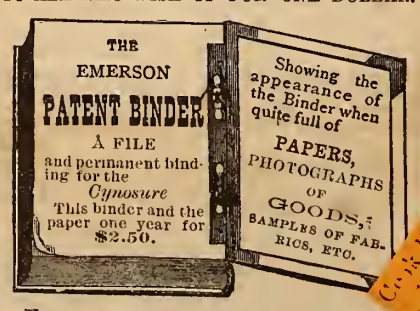
There were 2,147 new cases of cholera and 779 deaths in Spain Saturday. The situation at Marseilles and Toulon is improving.

A GOOD MANY

TIMES ONE WANTS TO REFER TO SOME ARTICLE IN THE NEWS, BUT THE NUMBERS ARE KEPT LOOSLY AND SOME ARE LOST, AND THE ARTICLE IN A BACK NUMBER CANNOT BE FOUND. TO MEET THIS DIFFICULTY WE HAVE MADE ARRANGEMENTS TO FURNISH THE

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	.76¼	@76⅞
No. 3	65½	@66
Winter No 2	81	@82
Corn—No. 2	44⅛	44⅞
Oats—No.2		24¾
Rye—No. 2		56
Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		8 80
Butter, medium to best	11	@23
Cheese	05	@10
Beans	75	@1 20
Eggs		15
Seeds—Timothy	1 64	@1 70
Flax		1 22
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@6 15
Common to good	2 25	@5 25
Hogs	3 50	@4 80
Sheep	2 20	@3 65

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	84	@90
Spring		82
Corn	47	@52
Oats	24	@43
Mess Pork		10 50
Eggs		16½
Butter	8	23
Wool	13	@37

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Cattle	2 40	@5 40
Hogs	4 00	@4 20
Sheep	1 50	@3 00

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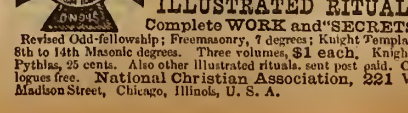
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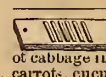
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It seems that Henry Ward Beecher, while he has been preaching for months the gospel of an evolution of progress in respect to nature, holds to a contrary theory in morals, since he advocates high license for the saloon. All the eloquence would have departed from his greater father, Lyman Beecher, in that celebrated temperance speech which Miss West describes so graphically, had he been given a prophet's ken to see his son's backsliding.

The action of the Georgia State Agricultural Society at its recent convention in Marietta, reminds us of the old Puritan times or even of the years when the ancient Hebrews obeyed joyfully the commands of their real King and true God. The Society voted to request the Governor of the State to appoint a day "of thanksgiving and praise to our heavenly Father for his goodness and mercy in blessing us with good seasons, good crops and the prospects of a bountiful harvest." It will seem like the millenium when the farmers' societies shall thus turn devotedly to the Giver of seed-time and harvest instead of wasting their time and debauching their morals with horse-races.

The well known wife-beater, saloon-keeper, drinker, bruiser, and professional pugilist Sullivan of Boston, has probably at last found his match. He was arrested last Sabbath afternoon in Cleveland, for playing base ball, at the instance of the Law and Order League, and on the oath of Mr. Rockafeller, of the Standard Oil Company. Sullivan, who has had a monopoly as champion of the pugilistic business, will now be beaten by a monopoly in kerosene. Let his punishment be so exemplary that the base ball business on the Sabbath will be given up.

The yatching business goes by contraries about New York Bay. The great international race between the English boat Genesta and the American Puritan, had not up to Saturday amounted to anything but expense. Three races were down in the programme. Two of them failed because the wind would not blow; and the vessels are both misnamed. "Genesta" is the Latin for broom, and is used in imitation of the Dutch Admiral Von Tromp, who fastened a broom to his mast-head and nearly swept the British from the seas during last century. But so far the Genesta only resembles a broom because she follows behind. The Puritan belies her name more seriously, because her master has little or no regard for the Lord's day, but sails about as if it was any other. The Gencsta, on the other hand, most commendably, regards the Sabbath, both officers and men. We hope she will win at last and teach our Yankee Sabbath-breakers a lesson.



BENJAMIN RUSH.

[See pages 3 and 8.]

There was a fear expressed, when President Cleveland appointed Judge Powers, of Michigan, to succeed Judge Hunter as Chief Justice of Utah, that the vigorous and upright course of the latter would not be followed up. But we hope otherwise. Judge Powers has just been called to Washington to consult with the President about Mormon affairs. He represents the latter as determined to carry on the war against the atrocious system to the uttermost and instructs the judge and officers of the court to carry out the law to its utmost rigor. Judge Powers represents the Mormons in much fear of the law, and some of their prominent men, as John Taytor and George Q. Cannon, late "honorable" member of Congress, as fugitives from justice. Let the work go on, and when the Edmund's law is wrung dry let us have something with more backbone to it.

John A. Logan has taken another hitch toward the White House. He was about through with the "Ancient and Accepted" or Scotch rite in Masonry a year ago, and has probably got ere this his honorary ticket to the circle of Sovereign Grand Inspectors General. Last Friday, while in Chicago attending the reunion of the officers of the Army of the Tennessee, he was initiated into the so-called mysteries of Royal Arch Masonry in the hall of Washington Chapter on the corner of Randolph and Halsted streets, thus adding to his political qualifications the titles of York Rite Masonry. Many of the readers of the *Cynosure* are familiar with the blasphemous ceremonies connected with these degrees, the journey to Jerusalem, the burning bush, etc., and they will remember that three candidates are needed for the show. Gen. A. L. Chetlain, a man whose name we are grieved and surprised to see, was one of the three, and Gen. Joseph Stockton the other. That the popular and political effect might be as great as posible, Logan followed the example of *Le Grand Monarque,* Louis XIV., who used to dine and dress in public. The Masons kept "open house" during the afternoon and evening when Logan was going over the "rough road." The daily papers say that no less than 1,200 Masons were present. The hall cannot contain anything like so many and so they were coming and going, but no less than 600 were present at any one time. This affair the Masons claim was "one of the most important events that every transpired in Masonic circles in this city." It can be so interpreted only in the light of the effect it will have on Logan's prospects for 1888.

1785—OUR CENTENNIAL—1885.

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By hope, and love, and truth, and thought,
In one swift hundred years of trial,
To drive the evil spirit hence
With the plain force of common sense,
And logic lit with eloquence,
And royal gifts of self-denial!

The pulpits' thunder has been heard
Around the world; hearts have been stirred
By song and speech and quoted Word.
No frail, broken reed we lean upon.
The press has scattered leaves afar,
Which for the nation's healing are;
And faith has been our guiding-star
When harsh storms have swept the horizon.

From phase to phase the cause has sped;
From height to height by courage led.
Our armies moved where light was shed
From heaven on our triumphal banners.
There's "music in the air," and we
Salute with song the century
Of the reform we live to see.
The welkin rings with our hosannas!

And we do not rejoice alone.
Each sainted father who has gone
To wear his crown and grace his throne
Looks from the battlements above us
And sees the work so well begun
Shining like cities in the sun.
God grant the work that's left undone
May still be helped by those who love us!

The "morning star"* whose radiance lent
Soft light in a dark firmament,
Now fills with hope a continent,
And gives the cloud a silver lining.
The flood recedes, the waves grow less,
In lands deluged in drunkenness.
The bow of heavenly righteousness
And promise o'er the world is shining.

—*Bungay.*

*Dr. Rush.

THE RIGHT OF INSPECTION.

BY REV. H. H. HINMAN.

It will be admitted by all that the family, the church and the state are fundamental to civilized society, and that whatever interferes with their just province is destructive of the public good. Freemasonry claims not to interfere with any social, religious or civil obligation. Let us examine this claim in the light of history and Masonic authority.

It is a landmark, "That Freemasonry is in the possession of secrets that cannot be divulged" (*Mackey's Ritualist, p. 240*). These secrets are *said to be* of great value. "Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science" (*Sickel's Monitor, p. 62*). "By its legend and its ritual it is implied that we have been saved from the grave of iniquity and quickened into another and better existence" (*Mackey's Ritualist, p. 109*).

Now, one of the first and highest duties I owe to my family is to communicate important truth. If under the veil of Masonic mysteries is comprehended a regular system of science I certainly ought to *lift* the veil that my son and daughter may see it. If "by its legend and its ritual" it is implied that we have been saved from the grave of iniquity and quickened into another and better existence, then surely my wife, father and mother are clearly entitled to its legend and ritual. If I withhold them I am

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guilty of a grievous wrong against those I have sworn to love and protect. The marriage covenant is the oldest and most sacred of human engagements. It implies mutual confidence, for whatever concerns one concerns also the other, for "they shall be no more twain but one flesh." An institution that forbids the wife to make any inquiry into the society, doings or business of her husband, *does* interfere with her rights and his. A secret sworn covenant with those who may be the basest of men, into which she has no right to make any inquiry *does* seriously interfere with the marriage vow.

The church has manifestly a right to inquire into the character and life of those who offer themselves for membership. Suppose a Mason applies for admission to a church. The pastor aware of his existing relations says that some members of the church think that Masonry is wrong and ought not to be approved by extending fellowship to Masons. He thinks it quite possible that they are mistaken, and as they wish to act neither rashly nor uncharitably he suggests that the brother will briefly explain just what Masonry is, giving its obligations, penalties and ceremonies; and if, after knowing the facts, it is believed to be such an institution as a Christian can consistently be connected with; and if, as they hope, he is otherwise worthy, they will gladly accept him. But those are the things he has sworn "always to conceal and never reveal." He says that in his opinion Masonry does not interfere with his Christian duties. But the pastor says, "Perhaps not, but some of the brethren who have been Masons, think it does. Until we know what obligations you have taken, and that they are innocent, I do not see how we can receive you, for none of us wish to give countenance to *questionable morality*. If the church may not enquire into that department of your life which some of the brethren think to be *immoral*, then surely it is denied the exercise of its legitimate rights, and cannot with decent self-respect proceed any farther."

Suppose the Mason is a minister of the Gospel. Having finished his education he is about to be ordained and installed. The venerable brethren who have met for that purpose have assumed a weighty responsibility. Henceforth the honor or shame of this ministerial brother is to be measurably *theirs*. Before they vouch for his soundness in doctrine and practice they have a right to know what that doctrine and practice are. They have met for that purpose. After relating his religious experience and doctrinal views, he is asked if he has ever entered into any other covenant besides the covenant of the church?

"O yes, I am a Freemason."

"Well, what did you promise in your Masonic covenant?"

"I promised not to tell."

"But you can at least tell us what you did *not* promise. We have heard that Master Masons swear to conceal all the secrets of a brother Mason except murder and treason; that they swear this under *death penalty*, and that they say, 'So help me God and keep me steadfast in the due performance of the same.' Now did *you* take this obligation?"

"Why do you ask?"

"Because we have a right to know. If you swore this oath it seems to me you swore to do wickedly; to conceal crime provided it was neither murder nor treason; and that when you asked God to help you do it, you blasphemed his holy name in asking him to help you wickedly."

"I am not at liberty to say whether I took such obligations or not."

"Then your liberty is not Christian liberty. You either did or did not so promise. If you did not, you have only to say so; but if you did, Christian candor requires that you confess it. Christ said, 'Except ye be converted, and become as a little child, ye shall in no wise enter the kingdom of heaven.' Your answer has nothing in it of child-like simplicity."

"Well, I can make no other answer."

"Then we cannot proceed."

Suppose this Masonic minister is by and by convinced that Masonry is wrong, and that he has sinned against Christ and his brethren. He remembers the command "Confess your faults one to another," (Jas. 5: 16)and that God has said, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." He goes to the church to confess, but there meets the Worshipful Master of the lodge, who bids him remember his obligation and beware! But he replies, "Did not you assure me that my Masonic obligation should not conflict with my duty to myself, my country, or my God?"

"Certainly."

"Well, with my present views it does conflict, and hence I cannot be bound by it."

"Your present views! What has that to do with your Masonic covenant? If we allow every person to set aside his solemn oath, simply because he has changed his mind, there is an end to Masonry at once."

"But have I no right of private judgment? Have I, like Esau, sold my birthright, so that I have no place for repentance?"

"You swore to 'always hail, ever conceal and never reveal,' that was in your oath. Now listen to Masonic law: 'It is the covenant that makes the Mason. He cannot cast off or nullify his Masonic covenant. No law of the land can effect it. No authority of the church can weaken it. It is irrevocable.' (*Webb's Monitor by Morris, p. 240.*) 'If we would be Masons, we must yield private judgment.' (*Pierson's Traditions of Masonry, p. 30*)."

"But repentance of what I feel to be sin, is a duty I owe to God: confession, a duty I owe to my brethren. If my Masonic covenant forbids this, then your assurance was false, and the covenant is void."

He proceeds to make his confession and is at once denounced as a traitor and reviled as a perjured wretch. Simply because he obeyed the law of the Lord rather than the law of the lodge.

Not less marked are the discrepencies between the duties of citizenship and the promises of Masonry. One hundred citizens of Pennsylvania were summoned to appear before the legislature of that State and answer certain questions concerning the system of Freemasonry to which they belonged. More than one hundred petitions, signed by thousands of people, had been presented, asking that such an investigation be had. Of the number summoned were ex-Governor Wolfe, George M. Dallas, and all the officers of the Grand Lodge; who were required to bring their official records with them. They refused obedience. They brought no records; refused to be sworn, and some of them treated the legislature with rudeness and contempt. A writ of attachment was issued, but they nearly all obeyed the law of the lodge, rather than the law of the land. They published an address in which they say, "The subscribers, citizens of the commonwealth of Pennsylvania, were recently summoned before a committee appointed by the House of Representatives, and required to testify as witnesses on oath, in relation to what were called the evils of Freemasonry. They believe it to be a duty to the cause of civil liberty, to the constitution, to their families, and themselves, to resist a compulsory examination for that purpose, and they obeyed the dictates of conscience." How tender were these Masons of the rights of conscience in regard to disobedience to civil law! Not so with the mandates of the lodge. "The first duty of the reader of this synopsis [of Masonic law] is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs on obedience to the powers immediately set above him. The one unpardonable sin of a Mason is contumacy or disobedience." (*Webb's Monitor by Morris, p. 196*).

These distinguished Masons acted in perfect harmony with the laws of Masonry when they treated the legislature with "contumacy and disobedience." "A disclosure of any of the secrets which a Mason has promised to always conceal and never reveal is a heinous crime." (*Mackey's Jurisprudence, p. 511*). So it was a heinous crime to tell the legislature whether as Royal Arch Masons they were sworn to "espouse the cause of a companion Royal Arch Mason so far as to extricate him from any difficulty whether he is right or wrong." It is a heinous Masonic crime to obey civil rather than Masonic law. "Should our [Masonic] obligations ever come in conflict with statute laws, we should first see that the law of God is not violated, and then refer the question to our lodge. Whatever is thus AUTHORITATIVELY given, *we will follow with all the strength of mind we possess.*" (*Rob Morris*).

The right of inspection is a right inherent both in the church and the state. It is one of the special objects of the church to exercise watch-care over its members, and in case of discipline to enquire into their conduct, either open or secret, which may be feared to be not in harmony with the law of Christ. Every church member agrees to submit to such inspection of his conduct, and the church promises to exercise it. The oath to always conceal and never reveal what is done in the lodge is a direct violation of the church covenant, and a direct interference with the rights of the church. It destroys church fellowship and in so doing must sooner or later destroy the church.

The right of the state to inspect all institutions and practices that in any wise affect the public good is inherent and indispensible. *The public good is the paramount law.* In the exercise of this right courts are organized and held. Grand Juries have this as a special object, and the National and State legislatures send for persons and papers and make the fullest examination into any facts that they may desire to know. No privacy is so sacred but it may be invaded, and no covenants are so binding but they may be set aside if the public good requires it. All legitimate institutions consent to and challenge such investigation. Conscious integrity is always bold, candid and transparent. It is only "He that doeth evil, that hateth the light." "He that doeth truth cometh to the light, that his deeds may be manifested that they are wrought in God." Schools, banks, insurance companies, every department of legitimate business must and does open its doors to the fullest official and unofficial inspection. Without official inspection their business would not be permitted.

All but the secret orders. They receive and expend millions of dollars. They bind men by the most terrible oaths. They have courts, laws and penalties of which statute law knows nothing. Their operations do in many instances materially effect the public peace and the general good. Yet they all without exception, whether Communists, Ku-Klux or Freemasons, agree in this, that they deny to the state all right of inquiry into their esoteric character and proceedings. The great danger and dread of Europe to-day is her secret orders. Against them armies and navies are powerless. They fill two great empires with alarm and Russia with crime and blood. Armed secret bands are in all our principal cities. But our greatest danger is the *denial of the right of inspection as applied to secret orders.* It is not that there are 500,000 Freemasons in the United States of whom 49,000 are Knight Templars, armed and drilled; but the fact that when a witness in Utah refused to tell the court what is done in the secret Endowment House he is *rewarded with an ovation* by his friends; and when the Masons of Pennsylvania refused to obey the mandate of the legislature, they not only escaped all punishment, but published a volume to show their *triumph over a sovereign State.*

EDUCATION OF THE YOUTH.

This subject is of the utmost importance in view of the moral character imparted by the teachers employed. We are apt to think that if our children become adepts in the rudiments, that it is *the* essential. Here is the great mistake made to-day in regard to our common schools. An educated rascal is the worst of the kind, and if we are doing this work we shall reap a terrible harvest, and more constant care is demanded, or as sure as weeds grow spontaneously, so bad men will come of this course. Nothing but a restraining power will save the country and free institutions from anarchy and ruin. The more wealth and material prosperity the greater the calamity.

Who are being employed, especially in our cities, to-day, to teach our youth? Are they not many of them from the foreign element whose parents are either papists or infidels? The average young American lady and gentleman are seeking what they esteem a higher employment in the office or store, and many in the learned professions, and now it does not require much culture to fit one for a school teacher in our common schools: many of the children of papists and infidels, whose lot it is to labor, are seeking this employ.

They are brought up to look with indifference upon the saloon, beer-garden, theatre, race course, skating rink, and ball-playing on the Sabbath and all times, deeming it a matter of course from the example of their parents; educators who will not restrain our youth from those demoralizing influences but rather encourage them. That this is imperiling our future cannot but be evident to every reflecting mind. Our youth, if they do not become papists and infidels, the enemies of free institutions, will lose all genuine regard for that which is noble and good following an example whose unconscious influence is moulding their habits of life. They gain the confidence of the child and he is led at their will; the Scriptures are banished from their literature and they have no guide but superstition. This danger is increasing; the papist and infidel are now quiet in regard to the school question because they see the power that has come into their hands; they are co-workers in evil, and if the lovers of true religion, morals and virtue do not wake up to this subject it will not be long before we shall lose all hold upon the rising generation. When the writer was a youth the wonder of Gen. A. Jackson on his visit to New England—the then President—was the beauty and culture of the young American ladies in the factories of New England. To-day the foreign papist and infidel occupy that field of labor. New England is fast passing into their superstitions and immorality. Boston is to-day a city full of foreign saloons and priest-ridden religionists, because, forsooth, the American youth desert the post of honor for that of pleasure and ease.

IRA TODD.

THE SECRET EMPIRE.

BY ALEXANDER THOMSON.

Where'er a church to heaven lifts up its hands,
The Secret Empire by its threshold stands:
Where'er a hamlet lifts a humble head,
The dark pavilions rest within its shade:
Where'er a city's hum and stir are heard,
There, vampire-like, a foul, unholy bird,
Above its victim poised, with flaming wings,
It lulls him with the siren song it sings,
While from his sleeping soul it draws the life,
Its greed insatiate and its tongue a knife.

O, land unhappy, lulled to false repose,
While dangers gather, and increase thy foes!
O, sleeping Samson, shorn of holy might,
By these dark children of the sullen night!
Who shall awake thee, and with trumpet call
Shout, See! the foemen comes to storm the wall?
In countless myriads from the womb of night,
Come the dark legions for the deadly fight:
Shades of the "Red Men" march in solemn lines,
From northern maples and from southern pines;
From oaken glades of times remote and dim,
The ghastly "Druids" rise with visage grim,
Upon their altars burn unholy fire
Beneath the Christian church's hallowed spire;
While "Foresters" from days of Robin Hood,
Lead forth marauding bands from many a wood.
These and a countless throng no man can number
Augment the host and swell their muffled thunder,
While over all, the strength of every soul,
The sons of Hiram counsel and control.

Who being in power e're struck this mighty foe?
Who lived in power to strike another blow?
Who being ambitious of exalted place,
E're struck a blow at it, and won the race?
O, power of darkness, let thy banners fly,
With pride disdainful light thy haughty eye,
Say to Columbia, Bow thy stubborn head,
I am thy master now, thy power hath fled,
Thy courts and Congress are but puppets dressed,
To dance and masquerade at my behest.

O, church of God, once glorious and elate,
How art thou fallen from thy high estate!
O, heavenly virgin, horn but to command
Prince's obedience, to make nobles stand,
Yea, mightiest nobles, with uncovered head,
While thy sweet hymns were sung and counsels said,
Why stand ye now with blanched cheek of fear,
Too filled with terrors even for a tear?
Ah! faithless virgin, thou hast ceased to hide
Within the embrace of Christ the Crucified,
In thine own strength hast wandered, and art found
A silent captive on forbidden ground:
Within the Secret Empire's fatal hounds,
No more thy voice of holy freedom sounds,
While there a captive thou must wear thy chain,
And Christ's own Bride must be the slave of men.

But hurst thy chains, they are hut ropes of sand,
And to thy King stretch supplicating hand,
And from His presence through the dome of blue,
God's mighty hosts shall come to succor you,
Even nether hell shall tremble at thy tread
If thou in faith wilt hut lift up thy head,
And hy thy light out-heaming, thou shalt see
The Secret Empire all dissolved by thee.

Bartlett, Ill.

THE TEMPERANCE CENTENNIAL.

FROM DR. RUSH'S ESSAY, "AN INQUIRY INTO THE EFFECTS OF ARDENT SPIRITS UPON THE HUMAN BODY AND MIND.

Pythagoras, we are told, maintained that the souls of men after death expiated the crimes committed by them in this world by animating certain brute animals; and that the souls of those animals, in their turns, enter into men, and carry with them all their peculiar qualities and vices. This doctrine of one of the wisest and best of the Greek philosophers was probably intended only to convey a lively idea of the changes which are induced in the body and mind of man by a fit of drunkenness.

It belongs to the history of drunkenness to remark that its paroxysms occur, like the paroxysms of many diseases, at certain periods, and after longer or shorter intervals. They often begin with annual, and gradually increase in their frequency until they appear in quarterly, monthly, weekly, and quotidian or daily periods. Finally, they afford scarcely any marks of remission either during the day or night. There was a citizen of Philadelphia many years ago in whom drunkenness appeared in this protracted form. In speaking of him to one of his neighbors, I said: "Does he not *sometimes* get drunk?" "You mean," said his neighbor, "is he not *sometimes* sober?"

It is further remarkable that drunkenness resembles certain hereditary, family, and contagious diseases. I have once known it to descend from a father to four out of five of his children. I have seen three, and once four brothers, who were born of sober ancestors, affected by it, and I have heard of its spreading through a whole family composed of members not originally related to each other.

Let us next attend to the chronic effects of ardent spirits upon the body and mind. In the body they dispose to every form of acute disease; they moreover excite fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape and rarely recover from them. The following diseases are the usual consequences of the habitual use of ardent spirits, viz.:

1. A decay of appetite, sickness at stomach.
2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.
3. Jaundice and dropsy of the various cavities of the body.
4. Hoarseness and a husky cough, often terminating in consumption.
5. Diabetes.
6. Redness and eruption on various parts of the body. They generally begin on the nose, and after extending all over the face, sometimes descend to the limbs in the form of leprosy.
7. A fetid breath.
8. Epilepsy.
9. Gout in all its various forms.

Lastly, madness. Dr. Waters while acting as apothecary of the Pennsylvania hospital, assured me that in one-third of the patients confined by this terrible disease, it had been induced by ardent spirits.

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce frequent intoxication; but it may serve to remove an error with which some intemperate people console themselves to remark that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers no more disprove the deadly effects of ardent spirits than the solitary instances of recoveries from apparent death by drowning prove that there is no danger to life from a human body lying an hour or two under water.

The body, after its death from the use of distilled spirits, exhibits by dissection certain appearances which are of a peculiar nature. The fibres of the stomach and bowels are contracted; abcesses, gangrene, and scirrhi are found in the viscera. The bronchial vessels are contracted—the blood-vessels and tendons in many parts of the body are more or less ossified, and even the hair of the head possesses a crispness which renders it less valuable to wig-makers than the hair of sober people.

Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It is probably from observing these effects of intemperance upon the mind, that a law was formerly passed in Spain, which excluded drunkards from being witnesses in a court of justice. But the demoralizing effects of distilled spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanness, and murder. Like the demoniac mentioned in the New Testament, their name is "Legion," for they convey into the soul a host of vices and crimes.

Thus we see poverty and misery, crimes and infamy, diseases and death, are all the natural and usual consequences of the intemperate use of ardent spirits.

I have classed death among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by him. It is death from suicide. Yes, thou poor, degraded creature, who art daily lifting the poisoned bowl to thy lips, cease to avoid the unhallowed ground in which the self-murderer is interred and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually, by the use of ardent spirits, what he has effected suddenly by opium or a halter.

I shall now take notice of the occasions and circumstances which are supposed to render the use of ardent spirits necessary, and endeavor to show that the arguments in favor of their use in such cases are founded in error, and that in each of them ardent spirits, instead of affording strength to the body, increase the evils they are intended to relieve.

1. They are said to be necessary in very cold weather. This is far from being true, for the temporary warmth they produce is always succeeded by a greater disposition in the body to be effected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little ginger bread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather.

2. They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to disease of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. "Rum," says this author, "whether used habitually, moderately or in excessive quantities in the West Indies, always diminishes the strength of the body, and renders men more susceptible to disease, and unfit for any service in which vigor or activity is required." As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach to lessen the effects of a hot sun upon the skin.

3. Nor do ardent spirits lessen the effect of hard labor upon the body. Look at the horse; with every muscle of his body swelled from morning till night in the plough, or a team, does he make signs for a draught of toddy, or a glass of spirits to enable him to cleave the ground or climb a hill? No; he requires nothing but cool water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transcient nature, and is always followed by a sense of weakness and fatigue.

SKETCH OF BENJAMIN RUSH.

[By Mary Allen West, in the Union Signal.]

Dr. Benjamin Rush was by nature a pioneer. Thus we find him in the forefront of many historic movements. In 1774, as a member of the Provincial Assembly of Pennsylvania, he moved the first resolution in favor of American independence. Two years later, June 23, 1776, he was appointed chairman of the Committee on Independence, and on the Fourth of July following, as a member of the Continental Congress, he appended his name to the immortal declaration. We are glad to note the fact that his wife, Julia Stockton, was the daughter of another signer of the Declaration, Richard Stockton, of New Jersey. They were married in 1776, and the patriotic independence of that historic year well symbolizes his character.

He was also a pioneer in the abolition of slavery, an advocate for the broadest education of women, when such advocacy was rank fanaticism, the first person to propose plans for educating people to recognize the horrors instead of the glories of war, and for establishing a Universal Peace Union.

He was one of the originators of the Bible Society, and drafted its first constitutions.

Born near Philadelphia, Dec. 24, 1745, he grew to manhood amid the sturdy surroundings of early colonial life. With a love for study and investigation amounting to a passion, he drank in all the knowledge the schools of America afforded. He was graduated at Princeton College in 1760, afterward studied medicine in Philadelphia, then continued these studies in Edinburgh, London and Paris. Returning to America in 1769, he began the practice of medicine in Philadelphia, and the same year was elected Professor of Chemistry in the medical college there. He soon became known on both sides the sea as a careful, accurate investigator and a writer whose testimony could be trusted.

Dr. Benjamin Ward Richardson speaks of him as one of the most active, original, and famous men of his times, one of "the elect of history." Lettson styles him "The American Sydenham." "Like Sydenham," Dr. Richardson says, "Rush was an enthusiast, a philanthropist, a man of immense grasp in the work-day world, as well as a polished scholar, and a scientist of the most exact methods."

Dr. Thomas Young bears strong testimony to the original energy of character, of Dr. Rush, and to the value of his researches, especially in regard to epidemic diseases. Bear this in mind when reading his testimony concerning the effects of alcohol in epidemics of yellow fever and cholera. For his services to humanity in the terrible yellow fever epidemics of 1793–1805, the king of Prussia sent him the coronation medal, and the king of Spain thanked him. In 1807 the queen of Etruria presented him with a gold medal, and in 1811 the emperor of Russia bestowed a similar token of his admiration of Dr. Rush's medical character.

Such a man could not witness unmoved the ravages of intemperance. "He saw all of its evils and

never tired of raising his voice against it." He viewed it from every standpoint, as a physician, a patriot and a Christian, and his whole soul was stirred within him. Thus stirred he wrote the famous essay, early in 1785. This was followed by a series on the same general topic: the effect of ardent spirits on the human system. These were widely copied, one authority says, into all the newspapers in America. They attracted great attention and exerted such an influence for good that, according to Hildreth, the historian, at the Philadelphia celebration of the Fourth of July, 1787, which had the added dignity of also celebrating the adoption of the federal Constitution, ardent spirits were excluded from the entertainment. A glorious prophecy of the way our national holiday shall be celebrated when the principles of that Constitution and of the Declaration of Independence shall permeate our entire commonwealth.

Dr. Rush was not content with writing against intemperance; the living voice must emphasize the printed page. Feeling that religion was the most potent force in keeping this evil in check, his strongest appeals for aid in his grand work, are made to ministers and religious bodies. Feeling greatly indebted for the influences which turned his attention to this work, to the Quakers, and to Ashbury, Dr. Coke and other Methodist itinerants, he made his first appeal to their religious bodies. In 1788, as he says, "I bore my testimony at a Methodist conference against the use of ardent spirits, and I hope with effect. I also brought the matter before the Friends' yearly meeting. I have likewise written to the Roman Catholic bishop of Maryland, to set an association against them on foot in his society. I have repeatedly insisted upon a public testimony being published against them by the Presbyterian Synod of this city, and have suggested to our good Bishop White the necessity for the Episcopal church not standing neutral in this interesting business."

In 1811 we find him appearing before the General Assembly of the Presbyterian church, to which communion he belonged, pleading the cause of temperance so effectually that a committee was appointed whose report, adopted by the Assembly, begins the long line of noble "deliverances" of that influential body upon this subject. He presented to this General Assembly one thousand copies of his essay printed in tract form.

Two years later he died, April 19th, 1813, but the good he did was not "interred with his bones." His essays were scattered everywhere, the seed thus sown sprang up and bore fruit abundantly. Some of this seed germinated in Litchfield, Conn., and fruited in the first temperance society known in America. In 1789, nineteen years earlier than the formation of a similar society in Saratoga county, New York, over two hundred most respectable farmers of Litchfield, formed themselves into "an association to discourage the use of spiritous liquors."

Litchfield has the reputation of having produced more great and good men and women to the acre, than any other township in America; this early temperance movement may account for the phenomenon.

From other seed, sown by the same hand, grew the Massachusetts "society for the suppression of the liquor traffic." The action of the Presbyterian General Assembly was brought before other ecclesiastical bodies, especially the Congregational Association of New England. From such a presentation of the subject to the Massachusetts Association, this society originated.

In 1812 the same matter was brought before the Connecticut General Association and a committee was appointed to see what could be done to abolish the evil of intemperance. They reported that they had attended to the subject committed to them, but that intemperance had been for some time increasing in the most alarming manner, and that after careful and prayerful inquiry, they were obliged to confess that they "did not perceive that anything could be done." In that audience sat Rev. Lyman Beecher, from Litchfield, where the first temperance society was formed. He relates that when he heard this report, "The blood started through my heart and I rose *instanter*, and moved that a committee of three be appointed *immediately* to report at this meeting the ways and means of arresting the tide of intemperance." The committee was appointed with Dr. Beecher as chairman. The next day he brought in their report, which, he says, "was the most important paper I ever wrote." It recommended that all ministers should preach temperance; that ardent spirits should be dispensed with at ecclesiastical gatherings; that church members abstain from selling or drinking intoxicating liquors; that parents exclude them from their families, and admonish their children against them; that farmers, mechanics, and manufacturers, substitute for them palatable and harmless drinks for their laborers; that temperance literature be prepared and circulated and societies organized for the promotions of morals. * * * Cogent reasons and powerful appeals enforced this report. It was thoroughly discussed by the Association, adopted, and one thousand copies printed for general circulation.

Now the combat deepened, and soon there was beautiful fighting all along the line." Soon was heard the thunder of those great guns, Beecher's Six Sermons on Intemperance, which are not yet antiquated. Only last week a clergyman who had lately read them for the first time, said to me: "We have not gone beyond them yet. They contain the germs of our most advanced thought on intemperance."

Those sermons, read on an Illinois prairie by a former parishoner of Dr. Beecher, led him to tear down his distillery "which brought him much gain," literally tearing it down and using the stones of which it was composed to build a church to the living God. His wife joined in the good work, with her own hands hammering into indistinguishable shape the worm of that still. To-day Illinois is proud to count a president of a local union and one of a young ladies' union among the family of that heroic woman.

At this centennial occasion it is pleasant to trace the links connecting these W. C. T. U's directly with Dr. Rush, for his essay fired the heart of Lyman Beecher to write those sermons whose echoes reverberating through a thousand miles, demolished that distillery and inspired that spirit which has "evoluted" in these local unions and their faithful presidents.

BETWEEN TWO OPINIONS:

OR

THE QUESTION OF THE HOUR.

BY E. E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS."

CHAPTER XXXIII.

THE CONCLUSION OF THE MATTER.

A story, like a human life, must draw to its conclusion some time, and as very little remains to be said regarding the fortunes of the characters with whom we have traveled thus far, we will proceed to the inevitable winding up.

Martha and Nelson stand in the front of the greatest moral conflict the world has ever seen. It rages hot and heavy, a battle all along the line. They, no less than the old anti-slavery reformers, live in a time that tries men's souls.

The paper in Martin Treworthy's tin box made Nelson sole heir to his bit of city property, and paved his way for the purchase of what is now one of the best farms in the State. And in the hermitage, moved to more congenial surroundings, they spent the first years of their married life, which were gladdened by the advent of a little Martin Treworthy Newhall; and even when fortune prospered them and they built a new and commodious residence, they still sacredly preserved it, converting it into a kind of summer-house half hid with creeping vines. And if the reader visits it once more, as we now invite him to, he will find the settee and the leathern armchair in their old places; even the pot of ivy and the vases of dried grass which Martha is at the present moment engaged in arranging. Nelson is watching one of the most glorious of summer sunsets, and as the radiant level beams convert the broad acres of wheat into a living lake of emerald, he hums softly,

"Green fields beyond the swelling flood."

Martha came and stood behind her husband.

"It is almost like a bit of the New Jerusalem let down to earth," she said.

"It makes me think of Tom," he answered.

Martha's only reply was to lean her cheek on his shoulder, and they stood thus together for several moments in silence.

Nelson had not forgotten Tom, but though he had lost a brother he had found a sister. On the principle of the attraction of opposites, Dora had conceived for Martha that passionate attachment which a weaker nature often shows for a stronger one. She is happily married to one of the worthiest of her farmer suitors, consults Martha in all household difficulties with even more freedom than her energetic mother, and bids fair to develop into a model of a young American matron.

"Judge Howland! this is an unexpected pleasure," exclaimed Nelson and Martha both in delighted unison, as a visitor suddenly makes his appearance—a tall, fine-looking man, whose decidedly familiar features convince us that it is indeed Stephen Howland, now privileged to write Judge before his name, and one of the foremost political leaders in the great party of national reform.

That Puritan couple have to-day no occasion to be ashamed of the Daniel they have given their country—and here pardon us one moment's digression. There is much bemoaning nowadays over the loss of the old spirit of integrity that characterized our forefathers, but if we would have sons of the Puritans filling again our legislative halls and judicial benches there is one way, and only one way, by which it can be accomplished—restore again the Puritan home.

"Business took me in this direction," responded Judge Howland, as he shook hands with his old client; "and I could not resist the temptation to turn aside and congratulate you on what I presume is no news. I hear your name prominently mentioned as candidate for a seat in the next legislature."

Martha's cheeks flushed with fond pride as she looked at her husband, who answered quietly:

"My highest desire is to be worthy of the honor. Then I can bear success or defeat with equal composure. But I want to know, Judge Howland, if you have any idea of the cause of your failure to be re-elected last fall."

"Yes, I have," slowly responded the Judge, "though I may not be acquainted with all the facts. I know my enemies got up a malicious story of bribery on my part, and one man even swore to my giving him a large sum of money to buy up votes with—a sum larger than my whole personal estate. The story was purposely started nigh on the eve of the election so as to give me no time to deny it till it had done its work in defeating me. Masons and Odd-fellows were the originators and propagators of the whole ridiculous charge. A public man, as soon as he displeases Masonry, is politically doomed."

"Well, now," said Nelson, "what is to become of the country when the reputation of no candidate for public office is safe; when be must fall down and worship before the brazen image of the lodge, or be cast into a fiery furnace of cowardly defamation and slander?"

"I don't know unless the moral sense of the nation awakes to what is now the real Question of the Hour. That question is not so much whether we shall put down this or that great evil—not even intemperance, blasting, gigantic iniquity though it be, but whether Christ shall rule our nation through Christian rulers, or Satan through the godless secret lodges. I do not mean to belittle the other great issues which are pressing upon us, but I do assert that this is the one grand issue which contains all others as in a nutshell. I do not wonder that men seeing the tremendous amount of misery and woe wrought by the saloon, and *not* seeing how this secret, irresponsible lodge power backs up that and every other evil, should think the temperance question the most important. But how long is it since a Masonic clerk, by neglecting to record the minutes of the Constitutional Amendment passed in this State, killed all the hopes of the temperance men and women who had labored so untiringly for its passage? How often the County Commissioners and Excise boards are Masons standing in fraternal relations to the rum power? How often liquor cases are tried and juries fail to convict because there is a secret understanding with a Masonic judge or attorney? How many cases are put off on a frivolous pretext and never tried at all for the same reason? Temperance men and women must wake up to these things; they are waking. This grand party of Christian reform which has risen up to combat their secret enemy bears the destiny of the American race in its bosom over our stormy political waters as the Mayflower bore the seed for the nation's planting; and its platform embodies lessons experience has been teaching them through years of disappointment and frustrated hopes, and which once learned can never be unlearned."

Nelson was thinking of Martin Treworthy, who would have so rejoiced in this new party but died without the sight.

Judge Howland paused a moment, and then he said with slow and solemn emphasis:

"'How long halt ye between two opinions?' —that is the question God is asking the American nation to-day."

THE END.

—Mr. Bickham, of Dayton, son of W. D. Bickham, of the Dayton *Journal*, who acquired considerable skill as a "pitcher" while at college, was recently asked to occupy that position in a Sunday game. He declined, for the reason that "he would not dishonor the Sabbath." Some of the smart Alecks have ridiculed the act. But probably nine-tenths of all the cultivated people of the land will commend the courage of the young man. There would be no surer method to bring base ball into disrepute in all civilized communities than to undertake making it a regular Sabbath amusement.—*Inter-Ocean.*

REFORM NEWS.

TO OUR WISCONSIN FRIENDS.

Bro. Bancroft is very anxious to obtain the services of a good organizing agent, and thinks the money can be raised to pay him. Of the 195 circulars I sent out last spring thirteen have received a response, sending money and pledges enough to start a fund of about $15 per month. An equal response from the rest would create a fund of over $200 per month. That ought to pay two pretty good men for some effective work. Now please roll in the pledges in good faith, and God will, we believe, provide the man or men. The pledges may be conditional on the man being found by the time of the annual meeting in November. But let all do as the urgency of the case demands, and the work will go on. Work and pray.

W. W. AMES, *Cor. Sec.*

THE KANSAS CONVENTION.

The State convention of the Kansas Christian Association assembled at Willis, Brown county, Kansas, September 1st., at 2 P. M.; holding in the Wesleyan church two forenoon, three afternoon, and three night sessions. The convention was welcomed by kind words of cheer by Rev. G. H. Hemingway, pastor in charge, which were replied to by Rev. J. A. Richards, President of the Association.

The first half hour of all our sessions was spent in devotional exercises. The statement of Rev. J. P. Stoddard, Secretary of the N. C. A., as to the general progress of the work, also that of Rev. R. Loggan, Kansas State agent, as to the progress of the work, as carried on by himself, were both full of interest and encouragement.

Secretary Stoddard, in his lecture the first evening, after premising the great truth, that God is to be clearly recognized in government, proceeded to expose the follies, the silly and sinful rites and ceremonies of Freemasonry. Rev. Rufus Smith followed, showing the utter uselessness and worthlessness of the system.

The election of officers for the ensuing year resulted as follows: Rev. J. A. Richards, of Fort Scott, re-elected president; W. W. McMillan, of Olathe, secretary; J. A. Torrence, North Cedar, treasurer; Revs. J. S. T. Milligan, F. D. Houlette, C. H. Story, and C. Coleman, vice-presidents.

Addresses were delivered during the forenoon of the second day by Rev. R. Smith on prohibition, by Bro. Needles on the importance of the Christian element to a political reform, and by Secretary Stoddard on the future issues of party politics. During the second afternoon, J. Thompson addressed the convention on the impossibility of a safe disregard of God and Christ in our actions and relations; several expressions were given and a deep interest was excited.

The second evening Rev. M. A. Gault was heard on the despotic character of Masonry, and Rev. R. Smith farther on prohibition.

During the forenoon of the third day the committee on "plan of work" reported, recommending county organization as far and as fast as possible, as auxiliary to the State Association. These county organizations to be made, with the usual officers, to carry on the work more effectually in their own bounds, to hold meetings quarterly and to report every three months to the State secretary. It was farther recommended that the executive committee prepare a suitable circular and blank form of pledge to be sent to friends throughout the State asking them to pledge or pay such sums as they may be disposed to in support of the work during the year. Rev. R. Loggan was chosen State agent for the following year, at a salary of fifty dollars per month and expenses. This contract was afterwards definitely arranged. The executive committee was directed to prepare and publish, six weeks before its meeting, a programme for the next convention.

The following resolutions were adopted:

1. That the principle of secrecy is not in harmony with either the Divine character, "for God is light, "or social organization among men, except as a desperate remedy for some abnormal condition.
2. That secret combinations under ordinary conditions of society must be understood as a conspiracy against either society itself, or some interest of it, and should be opposed as that which in ordinary conditions is evil and only evil.
3. That their number, which is legion, reveals the number of the interests of society which are in this manner assailed.
4. That these combinations and their operations are at least wanting in those features of loyalty to God and Christ, and the law of God, which they should possess as valid agencies for God's glory or man's good.
5. That the titles, regalia, military weapons, penalties, oaths, and claimed obligations of these various combinations are a usurpation of both civil and ecclesiastical functions, and are liable to seriously interfere with the proper exercise of these functions.
6. It is evident that they are fast accumulating the requisite strength to either control or destroy God's ordinances of the church, state, and family, and the purpose is not only unveiled, but expressed, to bring everything into subordination to their rapacious greed of honor, wealth, and power.
7. The voice of revelation and the current events teach us that not a moment must be lost, nor an effort withheld requisite to bring Lots out of Sodom and extinguish the already kindled flames of social destruction.
8. That church and state organizations must be taught and incited to cast this viper, so long and so disastrously cherished, from their bosoms, and if nothing else will avail, then separation from all affiliating and festering and even tolerating relations must be the resort of the Christian and patriot.
9. That we have learned with satisfaction that it has been proposed to hold a national conference of Bible Christians on the subject of secrecy and general reform, and we hereby express our approval of such a conference and will do what in us lies to assure its success, and the inauguration of a new era of Gospel reform.
10. That we express our hearty thanks to the N. C. A. and their general agent, Rev. J. P. Stoddard, for the liberal assistance financially given during the past year, and that we will redouble our efforts in securing the funds necessary to vigorously prosecute the reform work more thoroughly, and extend the circulation of the *Cynosure* and other anti-secrecy literature.

The finance committee reported $16.85 raised from citizens and others present.

The treasurer, J. A. Torrence, reported $4 from R. P. congregation of Olathe, and $5.08 from the R. P. congregation of North Cedar, making with the above, a total of $25.93, which was distributed, by order of convention, among those having just claims on the treasury.

The audience in the third afternoon listened to an address by Rev. F. D. Houlette, who retailed some items of experience in connection with Masonry; after which followed a testimony meeting, and questions and answers, exciting deep interest and attention.

The last evening Secretary Stoddard highly entertained a full house on the possibility of understanding much of Masonry without even entering the lodge, and also in giving many other interesting and instructive facts as to what passed inside the lodge, showing also the distant relation and very remote connection allowed women with the lodge.

The convention which had, during its sessions, been entertained by the citizens of the place, in a princely manner, then adjourned sine die, with the benediction by Rev. G. H. Hemingway.

W. W. MCMILLAN, *Secretary.*

FROM THE GENERAL AGENT.

DEPOT, KANSAS CITY, Sept. 7, 1885.

I am not surprised that the devil is making a desperate fight for this "Great American Desert," as it used to be called. He knows the possibilities of these broad acres. I have now spent nearly a week mostly upon the table lands back from the larger streams. Fields stretching far as eye can reach are literally burdened with ripening corn, while stacks of grain or piles of straw proclaim an abundant "harvest home."

From Willis, in Brown county, Kansas, I went by night train to Humboldt, Neb., an enterprising little city of 1,200 to 1,500 inhabitants. For beauty of situation that young city may safely challenge the western plains to produce its peer. Less than twenty-five years from the scourging prairie fires and the undisputed sweep of the buffalo, the whole region round about has been transformed into an almost continuous succession of grain fields, meadows, orchards and groves, all ministering to the comfort of the occupants of scores of happy homes where poverty has given place to competency in an incredibly short space of time.

Taste is evidenced in the plot of the town, and many of its residences, business houses and public buildings are models of neatness, stability and convenience, making one feel as he enters the Peoples' church, or glances down the long row of brick fronts that a respectable section of some New England village has been transported to the "far West."

It is not until coming to the moral condition of this place that the Christian finds occasion for serious regrets. There are excellent people in Humboldt to whom I am personally indebted for many kindnesses, but when I saw a large crowd gathered on the race course and learned that two athletes were to run for a wager of $50; when I was told that large sums changed hands as a result of that contest; when passing along the streets I saw by the side of the walks devices apparently for gaming purposes, and saw boys who had come in from the country putting down their nickles and dimes to be picked up by sharpers; when our good Bro. Rufus Smith from Missouri, attempted to read and comment on the 10th Psalm, within the enclosure of the public square and was told by the city marshall that his orders were to arrest him unless he obtained a permit from the mayor; and when subsequently Bro. S. while quietly returning from a religious meeting to his hotel in company with two other gentlemen and two ladies, was set upon and pelted with *rotten* eggs by cowardly ruffians, I recalled the words I once heard from the lips of Wendell Phillips, when he declared, "There is not a city in the United States with a population of ten thousand, that is not ruled by the worst class of its citizens." Humboldt is not yet ten thousand strong, but unless the Masonic mayor and his associates in the city government, take prompt and energetic measures to bring those miscreants to justice who assailed a helpless old man and smeared the garments of respectable ladies of their own city with rotten eggs on the street, public opinion will justly hold them responsible as parties in crime or brand them as incompetent and utterly unfit to hold any office of trust in a civilized community. Let us hope that the Masonic mayor and the city government may wash their hands of this dirty business, and if they are innocent, remove this stain which must otherwise rest, for a generation at least, upon their beautiful town.

LATER.—I have just met on the train Mr. S. C. Newman, who is publishing a paper at Delavan, Ill. He seemed quite interested in a chart I was *studying* and after a brief interchange of views he said, "I am opposed to Masonry because it interferes with justice in the courts." He was familiar with the Carpenter and Zura Burns case at Taylorville, Ill., and from this and other cases he had drawn his conclusions. Is he correct? Who will give other and well authenticated instances of the kind?

J. P. STODDARD.

NINE IOWA PASTORS.

CLARENCE, Iowa, Sept. 7th, 1885.

DEAR CYNOSURE:—After the close of the State convention I went with Bro. John Dorcas to his home in Red Oak township, four miles from Tipton, the county-seat of Cedar county. His plan of work was to labor personally with the pastors of the various churches. Accordingly we visited and conferred with nine of the pastors of the county.

I was gratified to find that only *one* of those nine ministers is a Freemason. We labored thoroughly with him, showing him that Masonry is a false religion according to the representative men of the order. As he is a Royal Arch Mason I particularly dwelt upon the Masonic method of perfecting holiness; which, according to Mackey, is by strict obedience to the *obligations* and precepts of the fraternity. After contrasting this legal method with God's plan of purifying our hearts by faith, I showed that the Masonic plan was so mistaken and deceptive that if the Masonic obligations were as pure as the law of God it would be a failure. I then proceeded to analyze the obligations of the Master Mason, and the Royal Arch degrees, and showed how clearly they conflicted with both divine and civil law. I did not claim that every Freemason of these degrees would trample upon the laws of both God and men to keep his Masonic obligations, but I showed that the contingency was liable to arise where he could not perfect his Masonic character, and attain to Masonic saintship unless he did.

The conference with this pastor was one of thrilling interest. Being sorely pressed with the truth he turned upon me and inquired if I had ever been made a Mason? I said no. "Then," said he, "You know nothing about it." This he had been careful not to to affirm until he was assured that I was not a Mason.

"What!" said I. "Can nothing be proved by human evidence?" I then callad his attention to the evidence of Grand Lodge officers before the committees of State Legislatures. To the testimony of adhering Masons before courts of justice, and to the testimony of seceding Masons. "When," said I, "you remember that all these seceders substantially agree with each other, and also with the sworn *testimony of adhering Masons*, you certainly will not ask me to stultify myself by admitting that I do not know what the obligations of Freemasonry are because I am not a Mason."

He boldly denied having taken any obligations that would require him to conceal crime or defend criminals.

I replied, "My dear brother, I hope you do not mean to say that as a Royal Arch Mason you were not obligated to keep the secrets of a companion Royal Arch Mason, murder and treason not excepted. And to espouse the cause of a companion Royal Arch Mason when in any difficulty, so far as to deliver out of that difficulty whether he be right or wrong." To this appeal his only response was *silence.*

In a burst of indignation he declared it was unmanly to bore into his secrets. But we showed that, as it was the perfection of the Masonic religion to strictly observe Masonic obligations, the *nature* of those obligations was a legitimate subject of inquiry. That the devilish nature of the Masonic religion could not be fully seen without an analysis of the Masonic obligations. This view tended to quiet his mind, for he evidently saw that it was legitimate for

(*Continued on 9th page.*)

CORRESPONDENCE.

LODGE MONKEYING AT GOVERNMENT EXPENSE.

DETROIT, Mich., Sept. 7, 1885.

Rochester, N. Y., is one of the best located and most pleasant of cities, and has one of the richest and most fertile countries around it. It has many internal resources of wealth in its water power and great manufacturing facilities. It was once one of the most moral, best ordered and most religious cities in the country. But now this beautiful city is depraved, demoralized, and ruled by that evil trinity of TOBACCO, LIQUOR and the LODGE! Its immense liquor and tobacco manufactories, its liquor and tobacco saloons, and low dives, and its secret oath-bound societies—alas! now control this beautiful city, and its preachers and its editors and its churches with very few exceptions, are paralyzed and dumb before these satanic powers. The Masons, with their usual mendacity, have assumed the prerogative of laying the corner-stone of the new government building, a building to be erected by the money of the *people*, a vast majority of whom are opposed to secret societies. It is gratifying to know there is *one* man in Rochester who dares speak out, and one paper that dares publish his protest, as see the following from the *Post-Express*. GEO. W. CLARK.

THE MASONS AND THE FEDERAL BUILDING.

The announcement has been made that the corner-stone of the new building for the United States Government in this city is to be laid on the 9th proximo under the auspices of the Masonic societies of this city. The statement has been public some weeks, and as no contradiction of it has appeared it is safe to assume that the event will take place as promised. As I think it would be an outrageous thing to let any secret society or class assume the consequence of exclusively inaugurating a public work such as the Federal building, I wish to enter my earnest protest against allowing the Freemasons or any such body to take any part in laying the corner-stone. The act of placing the so-called corner-stone in position with any more ado than accompanies every other stone in the building, is flat nonsense and worthy only of children, but to let one particular society do the spectacular act on the occasion, is a bad precedent that may have far-reaching consequences. No one but a fool believes the Masonic lodges have anything to do with the trade of building stone-walls. They are a secret society with purposes which the public know nothing about. The United States government cannot be under any obligations to them, and if none of its officials asked them to preside at the corner-stone laying, I must say they had a great deal of assurance in thrusting themselves forward to a place to which scores of other societies have an equal right.

The people who are to pay for this building are of many minds; some of them have strong prejudice against Masons. I have not; but if the public must have a hauble, it is only fair to give all who desire it a chance to show themselves and their finery. This Government should not countenance mummery in its affairs, and as there has been rather too much of it in this city heretofore this occasion shall not pass without at least one effort to put an end to tomfoolery in such cases. The fathers of the Republic decreed an absolute divorce between church and state. We, their successors, had better not renew the alliance in any form or tolerate dalliance between the parties. If the semi-religious Masons may lay the corner-stone with their peculiar rites, it would be but fair to have Bishop McQuaid or Coxe dedicate the building with incense and prayer. As a place for the sale of revenue stamps, distribution of mail, etc., the building will probably do well enough without going under the hands of fraternity or churchmen. Whether it will or not I maintain that as an annex to a Masonic lodge the United States would somewhat overtop the original structure and produce an architectural monstrosity intolerable to gods and men. E. R.

IF THIS COAT FITS PUT IT ON.

RANKIN, Ill.

EDITOR CHRISTIAN CYNOSURE:—I regret to see a paper, otherwise so ably edited, and working for so excellent ends, as temperance among others, indulging in such intemperance in harsh and abusive speech. If your endeavors, in themselves so commendable, are not crowned with success, this circumstance will in no small degree account for it. I admit that your editorials are sober and able, but as much cannot be said of many of the articles of your correspondents, and by publishing them you show your approval of them.

In the *Cynosure* of Aug. 20th a writer makes some comments on an article entitled, "Smoked and Pickled," and you consider these comments to contain "pith and point" enough to make them worthy of publication. This commentator asserts, that those who "chew the cud," "burn incense to Baal," and are found in secret lodges, *cannot* be the children of God. (How the writer happens to introduce Baal in this connection, does not appear clear.) In other words, those that use tobacco and frequent lodges cannot have spiritual life. The Bible asserts that *faith in Christ* constitutes spiritual life; this writer substitutes abstinence from tobacco and lodge-fellowship for faith in Christ; or at least he asserts that the tobacco habit and lodge-fellowship is *prima facie* evidence of an unregenerated heart.

I have no intention of defending the tobacco habit, and secret societies I abhor possibly as much as you do, but as to the searching of hearts and passing the final sentence upon my fellowmen, I prefer to leave those things in the hands of God. I have read your, in many respects, excellent paper with great interest. I have admired your courage and patience in struggling for "unpopular truths," but fearing that silence and a continued subscription would be construed to mean acquiescence in those things I disapprove, I prefer to drop my subscription. Thanking you for the past, I remain Respectfully yours,

OSCAR HOLMGRAIN.

NOTE.—This brother's remedy is like "cutting off his nose to spite his face"—it is too severe for the discase. The *Cynosure* has allowed much liberty to correspondents without assuming to endorse as wisest and best every idea presented. Some of those of whom the brother complains he would learn to esteem and love for their amiable Christian character upon acquaintance. He may not, others may not gain their meaning clearly. Have, then, fervent charity one for another. The above is a good letter, commended to all our readers. It is much better than giving up the paper, and will effect more—and we shall expect the subscription to continue.—ED.

LODGE AND PROHIBITION.

CUSTER CITY, Pa., Aug. 31, 1885.

DEAR CYNOSURE:—At a prohibition convention for this county (McKean) to nominate a jury commissioner, Rev. D. A. Parselles, an M. E. pastor, expressed himself this way: "I was a member of a lodge of Royal Templars of Temperance. I could not speak of prohibition in the lodge nor advocate it outside. At one time, I had the opportunity to obtain a good lecturer, but he could *not come*, for fear he'd say something on prohibition. *I will hold to nothing that will not allow me to talk prohibition.*"

Don't imagine for once he is an anti-secretist. I believe he hungers for the leeks and garlics of Egypt as bad as the Israelites ever did; and we have good but silly people hungering for the minor orders to be brought into the U. B. church. I query sometimes which of the minor orders they would be willing on their knees before God, to ask might be blessed and prospered because of their charity and their helps to prayer meetings. Methinks the sentiment would be in a similar strain to the "Prayer" written by a 32° Mason but a strong prohibitionist, even to persecution. We have quite a prohibition sentiment in this vicinity and some of it is anti-secret but not of the aggressive form. They are not educated to the point. Without doubt others could be brought in had we the right man to handle it. I am as an Appius Claudius to them.

"The townsmen shrank from right to left,
And viewed askance with fear—"

Fear that I carry an epidemic in my pocket, or that the lunatic asylum is not large enough, or I am a slumbering volcano, or "suthin" else but a man. Some people say blessed be nothing, while I mourn because I want *something*—to hire lecturers with. May the good Lord hasten the dawn of that day when I can help educate the masses on the dark idolatry.

Can you or any of your readers give us an expose of "The Sons of Temperance?" I am told by the M. E. pastor of this place, that the only secret is the password. It seems remarkably strange that that can be so. In fact I don't believe it.

Are the members of the "Temple of Honor" and the "Knights of Honor" one and the same?

J. C. YOUNG.

NOTE.—The "Temple of Honor" or "Templars of Honor and Temperance," as the order is called indifferently, is a secret temperance order. Its deistic character was admirably shown in these columns more than a year since in a series of articles by Albert M. Paull of Providence, R. I., a former member of the order. The Knights of Honor is one of the irresponsible mutual insurance lodges. Who will answer Bro. Young's question about the Sons of Temperance?

COME OUT.

WARREN, Ill.

I am often sneered at by some of my good orthodox brethren because I refuse to fellowship a certain class of men that are called brethren. They say I must not judge lest I be judged. "Have charity," they say, "for the men that worship in those anti-Christian lodges for they are just as honest as you are." They may be sincere but that does not prove them to be Christians. They may pray long and loud and speak with the tongues of men and of angels and have not that charity "that is not puffed up. Seeketh not her own; rejoiceth in the truth." They are as sounding brass or a tinkling cymbal.

If we are not to judge them the Bible tells us how to know them. The tree is known by its fruit, and John says "every spirit," and I think that will include every man and institution, "that confesseth not that Jesus Christ is come in the flesh is not of God." This is the spirit of anti-Christ. Such are deceivers and anti-Christs, and we are told not to receive such into our houses nor bid them God speed. If we do we are partakers of their evil deeds.

Paul says, "Be not unequally yoked together with unbelievers, wherefore come out from among them." These are the conditions by which we become the sons and daughters of the Lord Almighty. It is a lamentable fact that many apparently good brethren and sisters are yoked up with those secret anti-Christian societies, using their time and money that belong to Christ and his church to build up an anti-Christ. Peter would call such "wells without water, clouds that are carried with a tempest for whom the mist of darkness is reserved forever."

B. WILLIAMS.

PITH AND POINT.

SEND IT OVER ALL LANDS.

Having travelled almost constantly in nine States for the past twenty five years, holding union meetings and doing other works among the people, I think I am safe in saying that I have seen the withering influence in the family and the church of Jesus from the Masonic order and other secret societies. Brain, heart and money going in the direction of the lodge, stripping the family of the same and leaving the church-house often unfrequented and without necessary fixtures and furniture, while the lodge is carpeted and adorned. I hold that the *Christian Cynosure* is and of necessity ought to be the paper of the general church, and all free men should do their best to send it over all lands.—A. A. MYERS, *Williamsburg, Ky.*

LEAD AWAY FROM CHRIST.

Being a warm advocate of prohibition I was a supporter of St. John in the last campaign, and I have ever been opposed to secret organizations although they may appear to be for the promotion of good objects. I believe their tendency is evil and that they are calculated to lead from a dependence upon Christ and the Christian religion and frequently into practical infidelity. I am well pleased with the *Cynosure* and feel thankful to the unknown friend that has been so kind as to furnish me with the excellent reading matter that I find in your paper. It is truly a welcome visitor at my house.—PARKER MOON, *Carthage, Mo.*

THE WISDOM THAT IS FROM ABOVE IS FIRST PURE.

We see the monster secretism stalking abroad with its high pretension to almost everything good and noble, even to salvation (and that without Christ), while we know the very reverse is true concerning it. It not only does not and can not save people, but is leading thousands downward for time and eternity, and the great majority of God's servants are mute on the subject. They dare not speak out; they think it will only drive them from their pulpits and call down the anathemas of the whole fraternity. The masses say, Don't stir up the hornets' nest or you will be stung and you will lose your usefulness, and thus men are deterred from exposing the monstrous evil—perhaps, honestly, too. Now what is right? I ask. Is it practicable to say what you know should be said? Somebody enlighten me on this subject and oblige,—AN INQUIRER, *Rutland, Iowa.*

Read such passages as Ez. 3:17—27; 1 Peter 2:9—12; James 1:5; 4:17; Col. 3:16; Rom. 14:19.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN THE KINGS.

LESSON XIII. Sept. 27, 1885.—Review.

Review Hints.—The lessons for the past quarter cover nearly a century (about 90 years) of Israel's history. We cannot boast of a much longer existence as a nation.

Lesson I–III afford *examples* of the bitter consequences of departing from God. The tendency of sin to grow worse and worse, as exemplified in these lessons, should be particularly emphasized. This is one of the greatest perils in deferring the acceptance of Christ and consecration to his service.

In lessons IV–VII God *exhorts* his people through his servant Elijah, and *pleads* with them, by his threatenings and judgments, to turn from idolatry to himself. Indeed every dispensation of Providence during those years is a call to repentance. How long he has plead with us, too, as individuals and as a nation!

In lesson IX he gives us another example of the bitter consequences of sin in the story of Naboth,—the sin of Covetousness, the crying sin of to-day! What a train of evils follow its lead! Lying, perjury, oppression, injustice, hypocrisy, robbery, murder! An emphatic warning!

In lesson VII we have an example of man's frailty and of God's gracious dealing with his faithful servants. In lesson X, an example of his rewards bestowed upon them. In lesson XI we have a glimpse of immortality, and in lesson XII, the sinner finds encouragement to apply to the Fountain opened for sin and uncleanness.

Who is there that is not touched by these lessons; saint or sinner, young or old, backslider or faithful servant, Mr Great Heart or Mr. Ready-To-Halt, individuals or nations? The study of such examples, exhortations, encouragements must surely increase our responsibilities. May these prove, not the savor of death unto death, but of life unto life!—*U. P. Bible Teacher.*

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A WOMAN'S VICTORY;

OR

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religions democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.: Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

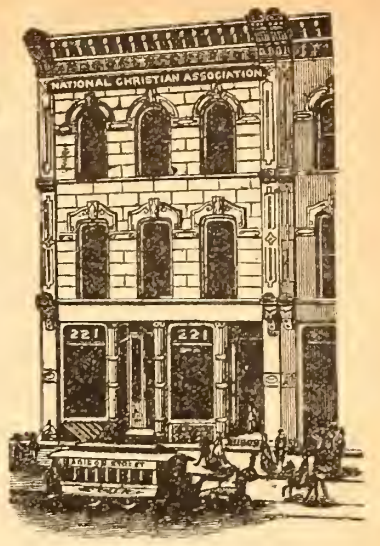
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A. D. ZARAPHONITRES, Andros, Greece
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 17, 1885.

DR. J. E. ROY'S ADDRESS at the court house, Wheaton, is handsomely noticed by the *American*, Washington, D. C., and is warmly commended by those who heard it. One who read it has sent his subscription for the *Cynosure*. Bro. Hinman's familiar style and good sense are a great addition to what was before an excellent paper.

SECRETARY STODDARD brings word from Kansas that Rev. J. S. T. MILLIGAN, of North Cedar Reformed Presbyterian church, takes a profound interest in the proposed General Convention of Christian churches against the lodge. This convention is endorsed by prominent Presbyterians, Congregationalists, Lutherans and others. The bare proposal of it kindles enthusiasm whenever it comes. Committees are consulting, and the *Cynosure* will cheerfully publish suggestions as to time, place, etc.

REV. EZRA JONES, Presbyterian, sends us a copy of the *Citizen*, Phelps, N. Y., containing a good sound sermon preached by him in his 82nd year. Rev. Mr. Jones was a Sophomore in Middlebury College, Vt., when Morgan was murdered by the Masons. He had taken seven degrees in Masonry, which he renounced and thenceforth kept his garments pure from the abomination: and now with a quiet conscience in a good old age he awaits the reward of a well-spent life.

GOOD TEMPLARS AND PROHIBITION—A special to the Chicago *Daily News*, from Madison, Wis., Sept. 1, says: "The Grand Lodge of Good Templars convened here to-day, about two hundred delegates being present. The order is reported in good condition throughout the State. A big effort will be made at the session to divorce the organization from the prohibition movement." The strings of Good Templar initials are steadily disappearing from prohibition papers, which brings that party steadily toward the American party, that is, to bed rock. No national reliance whatever can be placed on secret lodges for temperance voting, as the above shows; and the sooner the divoree is completed, the safer and sounder for the cause. The Good Templars who voted for St. John last fall, were "few and far between."

"BETWEEN TWO OPINIONS."

This book is brought to an end in this *Cynosure*, and will forthwith be issued in the volume.

We know not how to speak of this work or its author. She is a little, black-eyed woman, living in Wellesley, Mass. We have seen her but once and but a couple of hours.

Mrs. Stowe, with whose Uncle Tom's Cabin, we always associate this book, was our neighbor and acquaintance for years. General Wolf, a night or two before he fell on the Heights of Abraham, read "Gray's Elegy written in a Country Churchyard," then just out, and remarked: "I would rather be the author of that poem than the Conqueror of Quebec." I would rather have been the author of "Uncle Tom's Cabin" than either: and, at the risk of being deemed an enthusiast, I would rather have written this book of Miss Flagg's than to have written Gray's Elegy, conquered Quebec, or written "Uncle Tom;" and we risk the opinion that every careful reader of Miss Flagg's volume, who votes with the American party, will concur with us in this estimate of it, extravagant as it may seem.

Mrs. Stowe is a genius, and her book, though entitled "Life among the Lowly," sheds it brightest and most benignant rays on the wealthy and aristocratic. Even her hero, Uncle Tom, was a slave-saint whom a pious slave-holder would have been proud to own. Miss Flagg's genius, like that of Harvey, who discovered the circulation of the blood, is the "genius of industry," and its motto might well be "*Medio tutissimus ibis.*" Her heroes are common mechanics, and her heroines such as any farmer's girl might hope to equal. Her book will not enchain and enrapture like Mrs. Stowe's, at the same time it is a better book. "Uncle Tom's Cabin" was an effectual center blow at slavery. Miss Flagg aims to disenchant the American mind from the sorcery of the lodge, and whoever can read it through with dry eyes, has better nerves or less susceptibility than we. Yet, the work escapes the objection to most novels that they give false ideas of life. Her St. Clairs are excellent farmers, and her Evas would make excellent bread. And if, as we incline to believe it, her book should, like "Uncle Tom's Cabin," hit the public between wind and water, so as to gain a vast circulation, it will bring the American party to the front, as Mrs. Stowe's book led the Republicans to the White House "through the graveyard of the Whig party," as predicted by Salmon P. Chase. Miss Flagg has undertaken no less than the mighty task of dethroning the image of the apocalyptic beast from its shadowy throne in the polities of Americe and the world. And if she fails, like Phœbus who undertook to guide the chariot of the sun, she will "fail amid great undertakings."

PIRATES OF PROHIBITION.

The types last week made us say "*obnoxious*" when we had written "*obvious*;" and *war* hoofs for *iron* hoofs. The *obvious* rule is that candidates must stand upon, and for the platforms of their parties. We voted for St. John without his *publicly* accepting our platform or our nomination; though in private conversation and correspondence, he did both. He acted thus to keep his honor good with the Prohibitionists, whose nomination he had accepted; who paid him his support, and a part of whom were Good Templars, whom we denounce, because they reverse Shakespeare's

> "Stealing the livery of heaven
> To serve the devil in."

The Good Templars wear the livery of the devil, while pretending to serve God.

But this game of Good Templarism is being fast played out. Their late Grand Lodge in New York resolved that it was inconsistent for Good Templars to sign petitions for saloon-licenses, and three hundred members left the lodge on account of that vote. The Grand Lodge itself voted against the St. John or Prohibition party. Only about one in one hundred Good Templars voted for St. John last fall. Edward Evans at Lake Bluff, argued in favor of dropping the name *Prohibition*, and adopting another for their national party. The name should, and doubtless will be AMERICAN, which was the name first given to American politics; and which excluded, as we do, monarchial monopolies and titles of nobility. One half, or nearly so, of the Wisconsin Good Templars insist on divorcing their lodge from the Prohibition party. In short a secret temperance lodge is a pirate which will scuttle the Prohibition ship unless it is cast overboard, and the sooner the temperance cause casts it off, the safer.

DR. BENJAMIN RUSH.

"The foe of tyrants and the friend of man;" a Quaker, a Presbyterian, instructor of the first Methodist Bishops, Coke and Ashbury and the venerable Bishop White, chaplain of the Revolutionary Congress, in the ruinous effects of intoxicants. He gave in person a thousand copies of his celebrated essay on alcoholic liquors, to the Presbyterian General Assembly; and, though mover of the first resolution in favor of Americen Independence, and author of a Declaration from which the one adopted in Congress, July 4th, 1776, was modeled, he received gold medals or distinguished recognition from four crowned heads in Europe, for his labors and humanity in resisting the yellow fever in 1793, and 1805, when all who had strength and means fled from Philadelphia, while hundreds of dying friends and relatives, struck with the disease, with their dying breath were imploring them to stay by them.

Dr. Rush steadily went his rounds, prescribing to 100 and 120 patients daily; and, having found by experience what prescriptions had the best effect, he employed clerks and medical students to prepare, and hand them out to thousands. He refused large sums of money offered, and charged only the common fee for medical attendance; and when he recovered from exhaustion and the disease himself, he dreamed a poor woman cried out to him, "Do not turn away from the poor. Their prayers saved your life when doomed to die by the fever." Thousands were helped by him who had nothing to pay; and he said, "The poor are the most profitable patients for God is their paymaster."

He espoused the patriot cause, and aided it by his pen. Crowded by incessant occupation, he at first refused a seat in the Revolutionary Congress, but when some members left because they were opposed to independence, he took one of their empty seats; and in a full, bold hand signed, BENJAMIN RUSH to the Declaration which might hang the signers. He was president of the old Pennsylvania Society for the abolition of slavery; planned, and was vice-president of a Bible Society, the first, we believe, formed in this country. Amid such multiform labors he was so profound and accurate in his scientific research that he was made a member of scientific societies on both sides the ocean: and the illustrious Zimmerman wrote of him: "*Sa conduite a menite que non seulement la ville Philadelphia, mais l'humanite entire, lui eleve une statue:*" i. e., "Not only Philadelphia, but humanity entire, owes him a statue."

The constitution of the Pennsylvania abolition society, of which Dr. Rush was president, excluded slave holders from membership, an example which churches afterward followed, and gave accuracy and tone to the American mind in the struggle which followed, resulting in the overthrow of slavery.

The temperance movement originated by the essay of Dr. Rush is slower and less violent than that against slavery. Reforms are produced by the Spirit of God, and they spring up like willows by watercourses when the time is come. "Truth springs out of the earth, and righteousness looks down from heaven." In 1808, a temperance society sprang up in Saratoga county, New York. An abstinence pledge was circulated by Esek Cowan, then a raw boy, afterward one of the most learned judges this county has produced. Dr. Lyman Beecher drew facts and principles from the Rush pamphlet, and lit the whole horizon with the blaze of his genius. In 1811 a take-heed society was formed at Cambridge College. The ministry and churches were slowly reclaimed, and the issue is now taken to the polls, and will never go back till a saloon is a nuisance, and the liquor business crime.

As a Quaker and reformer he must have been opposed to the lodge. But he died April 19th, 1813, at the age of 67, and during his life the secret orders had never attracted popular attention. But his son, Hon. Richard Rush, in whom the father's sentiments shone with redoubled splendor, a sketch of whose life we hope soon to give our readers, wrote against the lodge with a power excelled by none, and equalled by none except his long-time associate in public life, John Quincy Adams.

Dr. Benjamin Rush was a medical professor and author, a philosopher and writer on the mind, a founder of Carlisle College Pa.; a statesman, he wrote and moved a first draft of the Declaration of Independence in the Pennsylvania conference, and signed the Jefferson draft, as member of Congress; he was surgeon-general in the American army, and the companion and instructor of bishops and kings; and at the close of his life, was treasurer of the United States mint. Yet his religious character shed a lustre and glory over all his public employments and stupendous acquisitions. He was through life a profound believer and diligent student of the Bible, and at his death left unfinished a work on one branch of its teachings.

—Miss West, in her sketch of Dr. Rush, an article which the reader will wish to turn to again and again, refers to a temperance society in Litchfield, Conn., ante dating that of Lebbeus Armstrong and Dr. Clark, in Saratoga county. This is the first mention we have seen of such a society; and were not the utmost confidence to be placed in Miss West's statements, the *Cynosure* would hesitate to lower the banner of our hero Armstrong. But the Moreau society seems to have been as independent and original as if there had never been a State of Connecticut—a reform springing up through the influence of the same Spirit of God, even as the great Reformation broke out, like separate yet contemporaneous volcanic fires, under Luther in Germany and under Zwingle in Switzerland. For humanity's sake we hope some one will discover that the first American temperance society began on the Mayflower.

—The nauseous Masonic arguments thrown in the dark at Humboldt, Nebraska, at our anti-lodge friends, have a suitable description in a letter from Bro. Bissell of that place, which waits until our next; as does also an interesting Washington letter received too late for insertion this week.

—The *Living Way* of Memphis, tells of a remarkable case of body-stealing, the culprits being members of a Masonic lodge. One of their members having died with the request that the Masons should bury him with the rites of their religion after Christian services in his church, the pastor, the congregation and the mourners, after patient waiting, were informed, to their astonishment, that the Hiramites had marched past with the body to another church which boasted of a Masonic minister, and there had everything their own way, to the great disgust of the friends of the deceased.

—A special committee of the Chicago Y. M. C. A. has secured Dr. Nathaniel West for a series of twelve lectures in Farwell Hall, on the "Modern Phases of Infidelity." These lectures have been highly eulogized in other cities and a large attendance is promised in Chicago. The lectures will be given on consecutive Sabbath afternoons at four o'clock, beginning Sept. 27th.

WELCOME TESTIMONIALS.

The friendly relations between the *Cynosure* and the Swedish churches, which have been so happily increased during the past few months, are also fruitful in blessing to both. Our readers have seen from time to time how greatly the General Agent, the editors and lecturers have been encouraged by the warm-hearted co-operation of Swedish brethren in various localities: they will be equally cheered by reading the following testimonials from Swedish pastors, which are no better than a number of others received at this office. These brethren will heartily co-operate in the proposed conference of churches, and generously assist, when the opportunity shall come, in bringing other denominations into the same liberty which they enjoy in Christ, while separated from the evil fellowship of the lodge:

REV. JACOB J. HOIKKA, *Astoria, Oregon:*—The object of the paper is more than excellent. I have read the paper; I like it. Never can be spoken or written too much in a right manner about the secret societies. I wish the *Christian Cynosure* were read by many on this Pacific coast. Here is just as evil a deluge of all kinds of secret societies as that of whisky and beer. The secret societies make the churches secular, and they draw more people from a true religious life than whisky does.

REV. C. J. E. HATERIUS, *Kansas City, Mo.:*—With what I have seen of the *Christian Cynosure* I am very much pleased. It is attacking the enemy in one of his very strongholds, and will by the strength of the Lord do a good work. Our Swedish Lutheran church in this country is against all secret societies, as detrimental to true Christianity.

REV. L. G. ALMEN, *New London, Minn.:*—I have received the *Cynosure* and your letter. Please accept my sincere thanks. As to the objects and aim of the National Christian Association as well as the way of carrying on the work I fully endorse it, because it must be undenominational in order to reach all or as many as possible.

REV. D. RENSTROM, *Creston, Iowa:*—I have with much pleasure read the paper and I am glad to say that I enjoy from my very heart your contest with the secret societies, which I, both as a *true* Christian and as a minister of Christ in particular ought to condemn. It shall become a cordially welcome visitor to me and I will be glad to see how the few but bold heroes go on conquering that red dragon who is drawing the third part of the stars of heaven to cast them to the earth. May the blessed conqueror gather all his true believers around his cross-banner in this holy war against all evil and especially false religion, hypocrisy and infidelity!

REV. J. FELLEEN, *San Francisco, Cal.:*—I shall be more than grateful to get the *Cynosure*. I, too, war against secrecy. God help us. Yes, truth shall conquer. The Lord strengthen you.

HIGH LICENSE IN NEBRASKA.

DEAR CYNOSURE:—At Lake Bluff I had the pleasure of listening to Mayor Hardy of Lincoln, Nebraska. He is the reputed father of high license in that State. He said that in connection with others he prepared a proposition to submit a prohibitory amendment to the people of his State and tried to get it adopted by the legislature, failing in which they secured as the next best thing the passage of the present high license law. He says that as a means of lessening the horrors of the drink curse it is a failure and worse than a failure. There is no less drinking under it than there was before. There are no fewer poor, miserable drunkards' wives or worse than fatherless children. Before it Lincoln had twenty-three licensed saloons. The first year after it it had five licensed saloons, the next it had twenty-four. After it no drinking man had to go thirsty, and there were no fewer criminals and paupers to care for.

He had collected the first $1,000 license under it, and by his fidelity in enforcing the law against liquor sellers he made them so angry at him that they threatened his property and his life. Several shots were fired through his dwelling, and as he said he doubled his life insurance and "let the machine run." They set fire to his store, and he doubled his insurance and "let the machine run." They then, in this act proving themselves to be good Freemasons, placed a coffin before his door. His wife asked what that meant and she was told that it meant a threat to put him into it if he was not careful. When she expressed fears for his safety, he asked her if she wished him to show the white feather. She said no. He was in no hurry to put that coffin out of sight, but finally sold it to a furniture dealer for $14, which he put into the Temperance treasury.

If prohibition does not prohibit, here is another proof that restriction does not restrict and regulation does not regulate, and that the way to abolish evils is not to license them whether the license be high or low. Prohibition in the hands of a party that does not wish it enforced will never prohibit, but in the hands of a dominant party that is determined to enforce it, will prohibit. O. F. LUMRY.

REFORM NEWS (*Continued from 5th page.*)

me, as a defender of the Christian religion against the rival assumptions of the lodge religion, to inquire into the nature of Masonic obligations. So the cloud of his indignation vanished and he treated us as courteously at parting as when we met.

One of the other eight ministers had been an Odd-fellow. He was so perfectly satisfied that Masonry and Odd-fellowship were good things that he refused to listen to either facts or arguments.

One of the other seven had belonged to several of the minor secret societies and he thought favorably of some of them. But we showed him that God had commanded believers not to be unequally yoked with unbelievers; and that those who were already yoked with unbelievers were commanded by God to come out and be separate; so *entirely* separate as not to *touch* the unclean thing.

The remaining six ministers did not sympathize with secret societies in any form. We did all we could to enlighten their minds and fortify them against lodge influence and to arouse them to work actively with Christ against the Masonic anti-Christ.

On Sabbath, the 29th of August, I preached in the morning and lectured on the religion of Masonry in the evening. And on the 6th inst., I preached two sermons exalting Christ as the only and sufficient Saviour, and exposing the false pretenses of the Masonic anti-Christ.

Let all who believe in Christ as the only and *all*-sufficient Saviour unite your prayers and efforts for the coming of his kingdom, and for the overthrow of the Masonic and all other anti-Christs. Let us continue in supplication, brethren, until the Spirit helps our infirmities and we are enabled to offer prevailing prayer. Brethren, pray for me. Your brother in Jesus, C. F. HAWLEY.

NOTES BY THE WAY.

IDANA, Kans., Sept. 9, 1885.

EDITOR CYNOSURE:—I have just arrived at Bro. J. R. J.Latimer's, eleven miles west of Clay Center. I rode out with him on a load of lumber. He has a congregation of over one hundred members here on the prairie, all sworn to anti-secrecy. Having been through anti-secret conventions with Bro. J. P. Stoddard and Elder Smith last week at Willis and Humboldt, this reform was the leading topic of conversation. Bro. Latimer wishes that Secretary Stoddard could give a few of his illustrated lectures here. A Free Methodist brother we met on the road to-day also expressed a desire to hear Bro. Stoddard. He said such lectures were needed to save the young men from the lodge. There are two Covenanter churches and two United Presbyterian churches near Clay Center, also congregations of United Brethren, and Wesleyan Methodists. Bro. Stoddard would receive a warm welcome by these churches.

I visited Concordia, the county seat of Cloud, last night and met Bro. H. T. Jackson, pastor of two United Presbyterian congregations; one near Concordia, and one at Jamestown. He has built fine church edifices at each of these places during the past summer, which he expects soon to dedicate. He is heart and soul in the reform work, and would welcome Bro. Stoddard to both his congregations. Concordia is the headquarters of liberalism in this part of Kansas. The *Blade* is an infidel paper and is now keeping up a war against the Bible in the schools. The school board recently passed a law excluding the Bible from the schools of the town. The churches are trying to rally the people in order to have the law repealed.

I spent last Sabbath with Bro. S. B. Moore, pastor of the M. P. church at Liberty, Neb. He was formerly pastor near Sparta, Ill, and gave me a kind welcome to his pulpit morning and evening. His congregation is right on the anti-secret issue. They have the largest congregation in the village, and would furnish a fine audience for an anti-secret lecture. At Pawnee City, Burchard and Mission Creek, are flourishing U. P. churches, all near together and in sympathy with all true reform. They have never been visited by an anti-secret lecturer, and would heartily support the cause.

I think Bro. Stoddard's illustrated lectures, such as I heard him deliver last week at Humboldt and Willis, are the best adapted to enlighten the public on this subject of any I have heard. I wish they could be delivered in every town and hamlet through this broad land. The people would not long say then, as I have heard them so often say out here in the West, "O the anti-secret cause is dying out. Secretism is growing more popular all the time!"

M. A. GAULT.

LITERATURE.

BRICKS FROM BABEL, a brief view of the myths, traditions, and religious belief of races, with concise studies in ethnography. By Julia McNair Wright. pp. 181. Price 60 cents. John B. Alden, New York.

Mrs. Wright has written instructive and entertaining stories against Romanism, and other works that show more than ordinary versatility in her genius, but we doubt not this work, though comparatively small, taxed her powers more than any other. Picking up the clews in the labarynth of the obscurities of the pre-Mosaic age has in past years been so much a guess work that a new book has been demanded every few years to keep pace with the discoveries, real or supposed, which the spade of the explorer is continually turning up. Unlike a few of the archæologists, Mrs. Wright brings to her task a love for Christianity and the Bible, but this does not necessarily prevent the successful study of the ancient records outside that book. She wrote these studies in ethnography chiefly in the British Museum, and has attempted, successfully, we think, to popularize the considerable amount of information gathered in expensive volumes concerning the wandering and dispersion of the descendants of Noah. This book is another valuable addition to the Bible students library.

The September *Century* furnishes a rare and valuable table of contents. Of greatest public interest, perhaps, is General Grant on "The Siege of Vicksburg;" the forcible frontispiece portrait, after a photograph taken when General Grant was President (with which is given a fac-simile of his first signature on the army pay-account as "General Retired"). A supplemental article of great interest, in the same number, is "A Woman's Diary of the Siege of Vicksburg," which gives an inside view of the hardships and anxieties suffered by the besieged. The "Memoranda on the Civil War," besides General Grant's communication, embrace, "Who Projected the Canal at Island No. 10?" by General Schuyler Hamilton; "The Charge of Cook's Cavalry at Gaines's Mill," in reply to General Fitz-John Porter, by General Philip St. George Cooke, with "Recollections of a Participant in the Charge," by Rev. W. H. Hitchcock; and a continuation of the discussion in regard to "General Beauregard's Courier at Bull Run," by Major Campbell Brown. Wendell Philips Garrison, in an illustrated paper, describes the Prudence Crandall persecution of 1833, and the encouragement given by William Lloyd Garrison to the brave schoolmistress who wished to educate "young ladies of color." Lieutenant Schwatka's paper on "The Great River of Alaska," which has a special interest, is profusely illustrated. It describes the journey of the Government party of exploration commanded by him over the coast mountains of Alaska into British Columbia and their raft journey from the head-waters of the great Yukon river down to the ruins of Fort Selkirk. The second paper in the October number will continue the journey to the mouth of the Yukon. Mr Howells continues his charming and beautifully illustrated Italian papers with a second article on "Panforte di Siena." Miss Alice Maud Fenn describes the pastoral attractions of England in a paper entitled "Among the Red Roofs of Sussex," which her father, Harry Fenn, has profusely illustrated. George W. Cable takes up the discussion excited by his paper on "The Freedman's Case in Equity," with a forcible rejoinder entitled "The Silent South." Mr. Cable's position on this question is that of a Christian and patriot. His views, presented in an eloquent, truthful style, are read with profound interest in all sections. Short essays of general interest in "Topics of the Time" are "Huddling in the Town and Living in the Country," "Some Causes of the Present Depression," and "Sensitiveness of Cities."

The *St. Nicholas* has a long and varied table of contents, one of the most attractive features of which is a fanciful tale by Frank R. Stockton, entitled "The Battle of the Third Cousins." "A Great Financial Scheme," by Sophie Swett, is a very funny story with a very good moral. The moral is pointed at the tendency to speculate with other people's money and the loose ways of doing business that so largely contribute to the constant emigration to Canada. The story relates with rare humor how a country boy attempted to emulate the great Wall street speculators and met with disastrous consequences. In "Spiders of the Sea," C. F. Holder contributes an interesting paper about crabs, and their many curious ways and uses. Henry Frederic Reddall writes an entertaining article on "Nicknames" which is historical rather than analytic, and shows how some very great people were known by some very queer names. The illustrations are especially noteworthy this month, and include a full page engraving direct from nature, by Elbridge Kingsley.

THE HOME.

CLOSE THE BARN DOORS.

Close the doors of the dear old barn,
For the children are gone away,
And the autumn sunbeams but feebly fall
And nestle amid the hay.
Such quiet reigns on the homestead farm,
As saddens old grandpa's heart,
And grandma knows how sorry she was
From her mischievous pets to part.

There are traces here, there are traces there
Of the roguish hands and feet
Of many a grandchild. True, but then
Their kisses were warm and sweet,
And they coaxed their way into grandpa's heart,
And nestled 'round grandma's chair,
And their shouts rang out through the quaint old house,
As out on the midsummer air.

But quiet reigns on the farm, at last,
And the old barn-swallows rest
In mild content, on the eaves above,
And the ring-dove broods on her nest;
And the dear old barn is empty and still,
And there's never a voice to shout,
Or a merry laugh to echo and ring,
To drive the silence out.

So, grandpa, close the heavy old doors,
And leave the fragrant hay
In the dust and gloom, for the cackling hens
Their eggs in peace to lay;
For summer is gone, and vacation time
For many a month is over;
But when it comes with another year,
Won't your boys be rolling in clover!

—*N. Y. Independent.*

A STORY OF THE CRUSADE.

By the window a young girl in deep mourning bent silently over the machine she was feeding with yards upon yards of dainty material. Her busy fingers never faltered in their task, but presently Mrs. Avery caught a faint sob, and looked up to see the tears dropping from the seamstress's eyes. Her sympathetic heart was touched at once, and springing up she swept the work from the machine.

"Now see here, my child," she said gently, "I might have known you were sick, with those pale cheeks; go right home and rest you; not another stitch shall you sew to-day."

"O, Mrs. Avery," said the seamstress, "It is not that; please let me sew, it keeps me from thinking."

"What is it Mary?" she asked gently, "can you tell me about it?" The girl broke at the question into a perfect passion of grief.

"It's Rob, Mrs. Avery; I've always been afraid for him, but I've prayed for him so. Oh, I couldn't think God would let such trouble come to me, but the craze was born in him and now they've got him."

"Rob, your brother?" questioned Mrs. Avery, drawing the poor girl's head to her bosom, and gently smoothing the dark hair.

"Yes, he is such a good brother and loves me so much; you see I brought him up, Mrs. Avery; he was only three when mother died, and there was just we two. He's only seventeen now, and we felt so proud when he got a place in Wolfort's drug store. I thought he'd be among gentlemen, and he's so smart, Mrs. Avery, and so handsome. I never supposed they sold liquor at drug stores. Rob didn't tell me at first; he knew I would'nt like it, but I found it out. It's worse than a saloon, Mrs. Avery; gentlemen can go in there and nobody suspects. Why, there are men who go there just regularly, Rob says, and you wouldn't believe it if I should tell you—"

Mary stopped, and Mrs Avery's heart gave a wild throb—not of fear; she knew her husband too well, she trusted him too fully; but did not these other wives trust? If only Bert were older she might perhaps be anxious.

"And boys, too, younger even than Rob; seems as if it ought to be somebody's business to tell their mothers; sometimes I've thought I would, but I've been so worried and troubled about Rob, it didn't seem as if I could take up other folk's troubles. You see it was pretty bad before I knew it, and I did go to Mr. Wolfort but he laughed at me and then got angry. He said if I thought his place wasn't respectable euough for—for the son of a man who died a drunkard, I'd better take him away."

"What a brute!" said Mrs. Avery.

"I didn't mind it much; it is true, and that's what makes it worse for Rob; mother told me it would be so. I wanted to take him away, but he will not leave, and what can I do, Mrs. Avery? O, I wish somebody would talk to Mr. Wolfort who knows what to say."

"I'll speak for you," said Mrs. Avery. "I'm not afraid of that man."

Her heart was torn within her, but pride closed her lips; she would not for her life have asked Mary Neal the question which was never for an instant out of her thought, "Who were those boys? Can it be possible my Bert was one of them?"

Her voice was steady, though her delicate hands fairly clinched each other, as she asked the question of Bert himself in the evening.

"What do you high school boys do with yourselves during your intermission?"

"O, different things," said Bert, carelessly; "loaf about and tease the girls. Twenty minutes are either too long or too short for anything."

"Don't you think some of the boys make nuisances of themselves at Wolfort's?"

"Who says so?" asked Bert quickly. "Nuisances? not much; he just tries his prettiest to get us to coming there." "Us! what for, Bert? Why should he want you?" and this time the tremble in the mother's voice was unmistakable. "O, well," said Bert uneasily, "lots of the boys have money, and they buy soda water and different things; school's an awful dry place, and then most all the fellows smoke, and they get their cigarettes of him, and so sometimes he treats."

"To what?"

"Candies and soda water, and different things. I tell you, Tom Andrus got caught, though. He came in and called for soda water with brandy, and didn't see that his father was at the end of the counter drinking the very same thing. Just as Tom took up his glass his father put his down and said as savage as you please, 'Well, young man, things have come to a pretty pass, drinking at your time of life.' 'That's just what I was thinking,' said Tom, looking at his father's empty glass. All the men laughed so Mr. Andrus had to join in."

"And you were there, Bert?"

"No, ma'am, not that time. I have been there, though, and I tell you somebody ought to look after Rob Wilder; he's going to the bad."

"O, Bert! promise me, promise me never to go there again."

"I promised myself that the other day. I don't intend to be seen in any sort of a whisky shop, whether they call it a drug store or a saloon. Tom Andrus says Wolfort sells more liquor than any saloon in town; sends it out in bulk to houses and to gentlemen's offices. They keep things private in the store, and call that little back office a reading and smoking room, but any one can get liquor whom they know."

That night Mrs. Avery had many thoughts. One was, "I shall never feel safe again day or night." Another was, "I will surely speak for poor Mary Wilder's sake," and then, "I will speak for my own sake, and for the sake of every mother."

* * * * * *

There were several visitors in the little smoking room at Wolfort's, when the band of Christian women came into the store. Twelve women, some in elegant attire, three in deep mourning, and one, Rachel Lowry, in plain Quaker garb. Some of the faces were pale, but on every one was set the calm assurance of faith, for they had come straight from the presence of the Master, and the Comforter was even then whispering, "Fear not, I am with thee." From street to street of that liquor cursed city they had carried their message of warning and entreaty, and though some scoffed, there were many who were ready to say, "Though I fear not God, neither regard man, yet because these women trouble me, I will get out of the business."

But Wolfort was not the man to be troubled. He had loudly proclaimed his anxiety for a visit, promising to receive the ladies with the utmost courtesy. In truth he redeemed his promise. He received them at the door with an air of profound respect, and invited them to the little room where a vase of flowers among the papers upon the table, were doing their best to overcome the odor of tobacco smoke which pervaded the air. The gentlemen present were all strangers to the ladies, none of the proprietor's regular customers having the fortitude to stay and meet them although urged to do so. At a sign from Mr. Wolfort, Rob Wilder appeared, his brown eyes dancing with fun, and offered a silver tray, filled with glasses of hot lemonade, to the ladies.

"You must be weary with your good work, ladies," said Mr. Wolfort, "and I trust you will allow me to offer you refreshment. It is little enough we poor sinners can do to help on your self-sacrificing work."

"Thank you, Mr. Wolfort," said Mrs. Avery, promptly, "your lemonade certainly looks tempting, but you could hardly expect us, after our week's experience, not to recognize the smell of brandy."

Mr. Wolfort colored slightly, but did not seem abashed, though some of his friends laughed.

"The merest drop, I assure you, just to bring up the flavor; not half so much as you housekeepers use in your mince pies, puddings, sauces and jellies."

"For what we have done in our ignorance, may God forgive us," said Rachel Lowry, "but we will never sin again in such fashion."

Mr. Wolfort took up a glass of lemonade and tasted it critically.

"Now, really, ladies, it seems too absurd; the amount of brandy in that lemonade, I do assure you—"

"Might not make a man drunk," interrupted Mrs. Avery, in a quiet tone, "and yet is enough to awaken a taste for such flavors; is enough to feed and foster an appetite that will soon grow beyond being satisfied with the few drops. The amount of brandy in that lemonade is enough to be the first step in a boy's road to ruin."

Mrs. Avery looked steadily at Rob as she spoke, and Mr. Wolfort curtly bade him take away the tray, adding in a low tone:

"Leave the glasses, you'll find use for them at noon."

At noon! Mrs. Avery thought of those bright-eyed, headstrong, reckless fellows, rushing away for a brief respite from books and lessons, drawn by their boyish appetites into the meshes of this net, finer than a spider's web, stronger than cords of steel. All her fear vanished like dew, in the fierce heat of her indignation, and forgetting everything but her purpose, she first astonished Mr. Wolfort by her full setting forth of his offenses great and small, and then so laid upon him the responsibility of such fearful consequences, present and future, that the complacent man began to feel wonderfully like a criminal. Especially did she protest against his course in enticing the boys to their own destruction, by his drugged cigarettes and his subtly flavored drinks. The sobbing breath of more than one mother was audible through her words, and when her own tears almost choked her voice, Rachel Lowry sank upon her knees and began to pray. The men stood silent, for no one could leave the room without fairly treading upon the women, and Mr. Wolfort with folded arms, and lips that vainly tried to preserve their cynical smile, listened without daring to raise his eyes from the floor. It was a wonderful prayer, full of the tender compassion of a heart whose own sorrows had rent it so wide that it stood open to the woes of all humanity. It plead with God for these suffering ones, for those who were led captives of Satan, but above all it implored his mighty power to touch the heart and arrest the arm of all wrong-doers, and the very tones of Rachel's voice carried such a conviction of nearness to the King, that one almost expected to see Him to whom she spake turn at once and avenge her of her adversaries.

Mrs. Avery stopped to speak a few friendly words to Rob, who was crying openly, and the little band went their way. Mr. Wolfort with an attempt at bravado, escorting them to the door, and saying with a ghastly smile:

"Call again, ladies, whenever you feel inclined; happy to see you always."

"Come home with me, aunt Rachel," said Mrs. Avery, imploringly, and when the friends had shut the door behind them the younger woman sank upon a chair, saying:

"O dear, I feel as if my faith was giving away. What did we accomplish?"

"What the Lord chose; perhaps He will show us, but we need not be troubled if he does not. I'll tell thee what thee needs."

"More faith, I suppose."

"Thee needs thy dinner and a good sleep."

"Why so I do," said Mrs. Avery with a little laugh of relief. "That was what the angel said to Elijah, 'Arise and eat,' and so we will."

And did they accomplish anything? Some of them doubted when the only result apparent was that Mr. Wolfort summarily dismissed Rob Wilder, and refused to allow the visiting committee to enter his store again. But Mr. Avery, whose convictions were all right although he seldom allowed them to interfere with his comfort, after laughing a little at his wife's crusading zeal, roused himself to find a safe place for Rob under the best of Christian influences, and gave the fatherless boy a few encouraging words which filled his heart with new hope for the future.

Professor Harden, awakened to a sense of his own neglect of duty, forbade the high school boys entering Wolfort's during the hours over which his control extended, and in some way, best known to himself, was able to enlist Wolfort himself in enforcing the order.

Still the ladies were refused admission, and although the cashier reported that the proprietor was at home and sick, assured them that it was by his authority that they were excluded.

One day a message came for Rachel Lowry. Mr. Wolfort wished to see her.

"You must go with me," she said to Mrs. Avery, and the two were driven to the elegant home of the proprietor. He hardly looked like a sick man, sitting in his luxurious arm chair by the library fire, but his face was pallid, his eyes were restless, and his hand hot and feverish.

"We are sorry to find you ill," said Mrs. Avery, courteously.

"Are you?" said Mr. Wolfort, with an uneasy laugh, "I supposed that was just what you were looking for, that I might be taken out of the way."

Mrs. Avery was shocked into silence, and before Rachel Lowry could open her lips, Mr. Wolfort went on with his eyes on her face:

"I may as well say it first as last, but I am beginning to believe you have bewitched me. I never was a superstitious man; I've said I wasn't afraid of angels or devils, but I can tell you what is a fact—I haven't had any rest day or night since you kneeled down in my store and asked the Lord to trouble me and give me no peace until my eyes were opened and my heart touched with repentance. Oh, I remember it all. I laughed, but it made the cold chills run over me then. I can't forget it. I say it over to myself till I feel as if I were going crazy. I've heard folks pray before now, but I've never heard any one talk to God as if she'd lived neighbor to him all her life, and just expected he was going to do what she asked him to."

"What can I do for thee?" asked Rachel in her low, quiet voice; "has the Lord opened thine eyes to thee, and touched thine heart to feel thy wickedness?"

Mr. Wolfort writhed in his chair, and glared at Rachel, but presently burst out,—

"I'll tell you what I'm going to do. I'm going to stick to a clean, straight drug business, though there isn't half the money in it. Why, there are fortunes made in handling fine liquors and alcoholic bitters"—

Mr. Wolfort stopped suddenly in his revelation of trade secrets, and after a little pause, added, "I'd give a little fortune now to be able to sleep as I used to, without hearing that prayer, 'Oh Lord, trouble this man; give him no rest; speak to him day and night.'"

Mrs. Avery was weeping, but Rachel's face was calm and it seemed to her pitiless, as she answered "Night and day, for two years, I, too, have heard that prayer. I have never forgotten it since I first heard it from the lips of my boy, dragged into ruin, and made in one moment of drunken delirium, a manslayer. Does thee remember James Lowry?"

The miserable man turned white to his very lips, and sank back in his chair. "James Lowry! my old chum! and you are"—"I am his mother; and I—I forgive thee," said Rachel, as a brief spasm of pain passed over her face.

And then she prayed again, prayer that brought rest and comfort to her own aching heart whatever effect it had upon Mr. Wolfort.

As she rose to leave him, he said humbly, "If one could only undo evil by repentance." "But we cannot, that is what makes it awful to live," said Rachel solemnly.

"I ought—I should like to say something to you—"

"Say it to the Lord; he will understand thee, and judge thee."

The two women rode home in silence, only as they parted Mrs. Avery put her arms about Rachel and said tenderly, "My poor friend, I never guessed that you bore such heavy sorrows."

"I do not," said Rachel, "I have laid them upon the burden Bearer; they are no longer mine."

Months afterward, when a great religious revival swept through the churches in the wake of the temperance crusade, and the miracle of creation was repeated in the hearts and lives of scores of men, Mr. Wolfort arose in the congregation and announced his new found salvation.

Rachel Lowry leaned forward in her place and whispered to her friend:

"Said I not unto thee if thou wouldst believe thou shouldst see the salvation of God?" "Ah!" said Mrs. Avery, "but I did not believe and yet I have seen it."—*Union Signal.*

SCHOOL CHILDREN REWARDED.

A hundred and fifty years ago, among the German settlers of Pennsylvania, there was a remarkable old school-master whose name was Christopher Dock. For three days he taught school at a little place called Skippack, and then for the next three days he taught at Salford.

Whenever one of his younger scholars succeeded in learning his A B C's the good Christopher Dock required the father of his pupil to give his son a penny, and also asked his mother to cook two eggs for him as a treat in honor of his diligence. To poor children in a new country these were fine rewards. At various other points in his progress, an industrious child in one of Dock's schools received a penny from his father and two eggs cooked by his mother. All this time he was counted a member of the school, but only as on probation. The day on which a boy or girl began to read was the great day. If the pupil had been diligent in spelling, the master, on the morning after the first reading day, would give a ticket carefully written or illuminated with his own hand. This read: "Industrious—one penny." This showed that the scholar was now really received into the school.

There were no clocks or watches; the children came to school one after another, taking their places near the master, who sat writing. They spent their time reading out of the Testament until all were there. But every one who succeeded in reading his verse without mistake stopped reading, and came and sat at the writing table to write. The poor fellow who remained last on the bench was called a Lazy Scholar.

The funniest of Dock's rewards was that which he gave to those who made no mistake in their lessons. He marked a large O with chalk on the hand of the perfect scholar. Fancy what a time the boys and girls must have had trying to go home without rubbing out this O!—*From "A School of Long ago," by Edward Eggleston, in St. Nicholas for July.*

THE CHILDHOOD OF MOZART.

"There can be but one Mozart." How often have these words been repeated by all who are familiar with the music of this immortal master, the prince of melody! Wolfgang Amadeus Mozart was born at Salzburg, Austria, January 27, 1756. His musical career began in his infancy, His remarkable genius, together with his serious face, caused the fear that he would not live to grow up. His sister, Marianne, had considerable musical talent, and while her father was giving her lessons, Wolfgang would employ himself picking out thirds. He soon received instruction with her on the clavier. He was a sweet, tractable child, applying himself to whatever was set for him to learn; but soon everything was given up for music. At the age of six, he composed a concerto for the piano so difficult that his father could not play it, and Wolfgang was obliged to show him how it should go. Wolfgang then began to study the violin, and one day, when some musicians were practicing together at his father's house, he begged that he might join them. His father requested him to play very softly so as not to disturb the others; but he played so beautifully that the second violin, whom he accompanied, soon ceased and left Wolfgang to finish alone. The child was of a sunny disposition, and would often say: "Next to God comes papa." He wished he could "put his papa under a glass case, so that he could never escape from home," and once, when away from home, he "sends his mamma a hundred million kisses, and kisses Marianne's nose and mouth."

In 1762 his father took Wolfgang and his sister to Vienna, where they were enthusiastically received. The children were petted by the whole court, and Wolfgang hugged and kissed the Empress Maria Theresa and the little princesses before leaving.

In October, 1787, after his return to Vienna, Mozart produced his greatest opera, "Don Giovanni." As late as the night before the performance the overture had not been copied. Mozart wrote on until late into the night, and his wife could only keep him awake by telling him the old fairy tales, such as he loved when a child; at times he would break from laughter to tears, until growing more and more weary he fell asleep. At seven the next morning, he arose and finished the score, the ink in some parts being scarcely dry when the copies were placed on the musicians' desks. The musicians had to play the overture at sight, but its beauties aroused the greatest enthusiasm both in the players and the audience. Mozart superintended all the rehearsals, and inspired the singers with his own ideas and feelings. He taught the hero to dance a minuet, and when one of the singers failed to conquer his score, Mozart altered it on the spot. At last the Emperor bestowed a court position on Mozart, but the salary was so meager—it was less than $500—that it was of little help to him, while his duty, to compose dance-music for the court, was humiliating. Well could he reply, when asked his income by the tax-gatherer, "Too much for what I do; too little for what I could do."—*St. Nicholas.*

Man must will the *good* and the *great;* and the rest comes as decreed.—*Humboldt.*

TEMPERANCE.

THE TEMPERANCE SHIP.

Take courage, temperance workers!
You shall not suffer wreck,
When up to God the people's prayers
Are ringing from your deck:
Wait cheerily, temperance workers,
For daylight and for land;
The breath of God is in your sails,
Your rudder in his hand.

Sail on! sail on! deep freighted
With blessings and with hopes:
The good of old, with shadow hand,
Are pulling on your ropes.
Behind you, holy martyrs
Uplift the palm and crown;
Before you, unborn ages send
Their benedictions down.

Courage! your work is holy,
God's errands never fail!
Sweep on through storm and sunshine,
The thunder and the hail!
Work on! sail on! the morning comes,
The port you yet shall win:
And all the bells of God shall ring
The Ship of Temperance in.

—*John G. Whittier.*

TEMPERANCE LAWS IN THIRTY-SIX STATES.

The laws of the States are either license or prohibitory laws. The license laws are often coupled with local option which is of two kinds. The first, which we may call primary local option, is a vote of the people on the question of license or no license. Secondary local option is the settlement of the license question by the election of municipal councils and boards of trustees on the issue of license or no license. The following is the latest version of the laws in the States named:

Maine has both statutory and constitutional prohibition.

New Hampshire has prohibition by statute, of a satisfactory character when officials keep their oath of office.

Vermont also has a prohibitory law and prohibition is as well established in this State as in any.

Massachusetts has a stringent license law. It provides for six classes of licenses, the prices fixed by law ranging from $50 to $1,000. Licenses may be refused altogether by the municipalities. The law has a civil damage clause, and one against drunkenness, not well enforced. This State can boast one saloon to each sixty-four voters, while Vermont with its fairly enforced prohibitory law has only one to every 246 voters.

Connecticut has a local option license law.

Rhode Island is under much the same sort of license, but its legislature has voted to submit prohibition to the people. The matter must again pass the legislature before going to the people.

New York is endeavoring to secure high license legislation from the present legislature.

New Jersey has a local option license law; fees range from $50 to $100.

Pennsylvania has a license law but several counties and towns are under prohibition by special enactment.

Delaware has a very lax license law. Fee $100.

Maryland has the same, with many no-license counties, by special election authorized by the legislature.

Virginia has a stringent license law but license may be refused by the magistrate in case of complaint.

West Virginia has also a stringent license law, with modified local option.

North Carolina is under local option, and much local prohibition.

South Carolina's law stipulates for no license outside of incorporated towns and cities, and provides for local option in these. Elections decide the question for two years.

Georgia has local option in special counties, and high license wherever license is granted. One town has a $100,000 license fee, and one hundred counties prohibit the traffic entirely.

Florida has a stringent licence law, with local option. License can be granted only on petition of a majority of registered voters, and each signature must be attested by two witnesses and the whole list published for two weeks.

Alabama has local option on petition of the legislature.

Mississippi has a high license law, but requires a petition of a majority of male inhabitants. License fees from $200 to $1,000.

Louisiana has local option by election of munici-

pal authorities to whom is given all control of the liquor traffic.

Texas has local option.

Arkansas has virtual Home Protection, the law providing that if a majority of men and women of legal age petition for no-license, no licenses can be granted. It has also entire prohibition within three miles of a church or school-house.

Tennessee has a four-mile law; giving prohibition to the territory for four miles around every school house and institution of learning. This does not apply, however, to incorporated towns, and over 100 towns have become unincorporated in order to have the benefit of the four-mile law. Tennessee has voted to submit prohibition, but like Rhode Island, must vote again before a popular vote can be taken

Kentucky has a general local option law, elections holding for two years.

Missouri has one of the most stringent high-license laws.

Kansas has constitutional prohibition.

Iowa has the same.

Minnesota has now a local option license law.

Wisconsin has secondary local option, with a civil damage provision.

Illinois has a high license law with secondary local option.

Michigan has a tax law with secondary local option. Tax, $300.

Ohio has a tax law pronounced unconstitutional, as the state coustitution prohibits license.

Indiana has a general license law.

Nebraska has a high-license law with prohibition the rule, and only by affirmative vote of the people is license granted. Price of licenses from $500 to $1,000.

Colorado as a State licenses the saloon whose sales are more than by the quart. The constitution provides that the legislature shall enact prohibitory laws, but it is of no effect.

California is under license law.

Nevada has a general license law.

Oregon has a local option law and has submitted prohibition to a vote of the people next June.—*Union Signal.*

THE CHURCHES.

—Captain Bundy, the sailor evangelist, is cruising in the Straits of Mackinac, Michigan.

—The Southern Baptists number 1,868,552, of whom 997,509 are white, and 871,043 are colored.

—Over ninty conversions have been recently reported at the Methodist church of Decatur, Ala.

—Efforts are being made to place missionaries of the Protestant Episcopal church iu Castle Garden, N. Y.

—The Methodist churches of Atlanta have reported nearly 500 additions to their membership during the present year.

—The Roman Catholics claim 100,000 adherents among the negroes of the South—two-thirds of them in Maryland, Kentucky and Louisiana.

—The interest in the Young Men's Christian Association movement is exteuding throughout the South, and in some of the cities steps are being taken to increase its efficiency by employing methods, comparatively new to the South, which have proved successful elsewhere.

—The remarkable revival at Hot Springs, Ark., still goes on. After two full months there is no abatement in the good work, which seems rather to increase. There have been more than three hundred conversions. One hundred and three have been added to the Methodist Episcopal church, South, and other denominations have shared largely in the fruits.

—Rev. P. A. Seguin, having removed from this city to Detroit some months ago, has taken the superintendency of a number of French evangelical missions iu Michigan, Ohio, and a part of Canada. He requests the prayers of Christian people in behalf of his work.

—The General Assembly of the United Presbyterian church has outlined its benevolent work for the ensuing year on the basis of an average contribution from each member of two dollars and eighty-one cents.

—Through the liberality of Mrs. Elizabeth Thompson a service of song has been provided for the masses in Tompkins Square, New York, at which thousands of people gather on Sunday afternoon to hear the hymns.

—It may not be generally known, says an exchange, that at one of the evangelist Moody's London Meetings, the philosopher agnostic, Herbert Spencer, sat upon the platform at a service and donated a hundred pounds to testify his appreciation of the benificent results of this religious work.

—Rev. Mr. Imad-ud-din, for many years a very useful native pastor or Amritsur, Northern India, is the first converted Hindoo, it is said, to receive the title of D. D. Since his conversion, nearly twenty years ago, he has written more than twenty books, including commentaries on several of the books of the New Testament.

—The statue of Zwingle, the Swiss reformer, is to be unveiled at Zurich in the course of this month. For ten years past the idea has been entertained, and subscriptions solicited; and at last the monument is nearly completed. Unfortunately, it was found impracticable to erect it in the great square which bears the reformer's name, and near the church where he used to preach. It is to stand by the Wasserkirche.

—Since the commencement of the year there have been received into the church at the Railroad Chapel, Chicago, of which the Rev. Charles M. Morton is pastor, seventy-two persons, nearly all of them on confession of their faith in Christ.

—The Presbytery of San Francisco has now upon its rolls two Chinese, one Japanese, one Welsh, one Spanish, and one French church. All are prosperous except the Spanish, which is at present without a pastor.

—The *Congregationalist* calls attention to the decorous action of the owners of the English yacht, Genesta, now visiting New York, in observing the Sabbath, which it says is at once a rebuke and an example. The vessel reached Marblehead on Saturday evening, August 8th, and on Sunday every arrangement on board indicated a careful respect for the day. The decorum of the crew was all the more noticeable when contrasted to the gayety of hundreds of other crafts which were sailing about the harbor all day.

—The Women's Missionary Societies of the Methodist church in Chicago and the ministers of the same denomination are looking forward to the immediate opening in that city of a Christian training-school for women. Property is to be secured, a charter procured, and work at once begun. The missionary pupils are to prepare for all kinds of Christian work, foreign and home, in this school. While they are receiving theoretical instruction, they will also be doing practical work among the poor and degraded of the city. Some localities of Chicago have only one evangelical church to 15,000 people.

—The new Presbyterian church at Carroll, Iowa, has a novel arrangement called the "Nursery." In the corners each side of the vestibule curtains are drawn across, which add much to the appearance of the auditorium, and inside each little room behind the curtains is a small comfortable rocker and crib, all furnished for the babies. The pastor wants both mothers and children at church, and this provision for their comfort in the house of God is worthy of imitation, since, frequently in most of our Western country and village congregations, all the family must come or all must stay at home.

—The British and Foreign Bible Society determined last year to issue an edition of the New Testament at two cents a copy. In nine months 950,000 copies were sold.

—Since 1841 the Primitive Methodist church in England has grown in membership from 75,967 to 192,384, and in the same time the ministry has increased from 495 to 1,042.

—According to General Booth, the Salvation Army flies its colors in 17 countries, numbers 1,050 corps of soldiers, and 2,650 paid officers. The army publishes 20 newspapers, reaching half a million readers every week.

—The Romanists seem to intend to occupy the new Congo State in force. They have already sent missionaries there and recently have commissioned forty more. Very impressive services were held in the cathedral of Algiers as the company was about to start on its journey to the Congo valley. A number of the company have received special training at Algiers for service among Oriental peoples. One of the features of the system which they are expected to develop is the purchase of children to be educated for the work of the church. The *Missions Catholiques* acknowledges in a recent number the receipt of 1,570 francs "for the purchase of pagan children" and a sum of 676 francs "for the purchase and baptism of pagan children under the names Marie Therese, Theodora, Elizabeth, Marie," etc.

—There is a missionary hospital at Jaffa, under the care of Miss Mangan. The Misses Mangan and Newton first began caring for the sick by receiving sufferers to their own house; but the work has grown so that a rented house was obtained, and care for the sick made a specialty. Eighteen beds are now kept full of patients indoors, and of out-patients there were 11,500. There are now constantly employed four ladies and one skillful Syrian doctor.

—There is a Baptist church of seventeen or eighteen members at Nablous, Palestine—the ancient Shechem—with a congregation of 100, a Sunday-school of 140, a day school of 100 Mohammedan girls, and a house of worship called "Zion Upper Chamber Baptist Chapel."

—The Lutherans of America have a history of which they must not be ashamed. The first Protestant church of America was built by the Swedes, about 1638, at Wilmington, Delaware, and mission work was commenced among the Indians before John Eliot put his foot on American soil. Luther's Catechism was the first book of Christian instruction ever translated into any Indian tongue of the land, and Lutheran missionaries preached the Gospel to the red men forty years before the coming of William Penn. One hundred years ago there were about two dozen Lutheran pastors in this country whose congregations numbered about 6,000 members. To-day her roll has the names of 3,700 pastors, and her communicant membership is about 900,000. For fifty years on an average, the church has doubled the number of her ministers every ten years, and the number of her members every fourteen years. Of late years she has proportionately increased more rapidly than any other denomination in the land. A careful statistician says that she is growing at the rate of about 62,000 members and 320 congregations each year, or nearly one congregation and 160 members each day of the year. Naturally a good deal of this remarkable growth is due to immigration, and to the honor of the Lutheran church, it must be said, that she fully understands her mission in this regard and is working with might and main to do justice to it.—*N. Y. Independent.*

THE SECRET EMPIRE.

—The press report from Madison, Wisconsin, of the Good Templar order is encouraging to all good citizens, in the evidence it gives that the lodge and the prohibition movement are getting farther apart and the former must soon be shaken off: "The thirteenth annual session of the Wisconsin Grand Lodge, Independent order of Good Templars, convened here to-day, 200 delegates being present. The Grand Lodge degree was conferred upon seventy six candidates. Grand Worthy Chief Templar J. F. Cleghorn rendered his annual report, in which he said he believed the present was full of inspiration. Grand Secretary B. F. Parker, of Mousten, reported the total number of lodges in the State Sept. 1, 1885, as 365; total membership at the close of the year, 13,124; total losses during the year, 1,187. Treasurer L. W. Parker, of Mouston, reported the receipts of the year at $5,985 and the expenditures $6,369 The losses in membership during three years past have been very heavy, owing to the fact that the order has departed from its established purpose and dabbled in politics."

—The Masonic Grand Lodge of Rhode Island laid the corner stone Sept. 1st, at Newport, of the statue to the memory of Commodore Oliver Hazard Perry, the hero of Lake Erie. The statue, which is of bronze, weighing nearly four tons, will soon be placed in position.

What imaginable claim the lodge had to this ceremony except the purposes of an advertisement it is impossible to conjecture.

—The National Convention of Masonic Boards of Relief met in Baltimore lately. The Committee on organization reported in favor of organizing permanently for the purpose of facilitating the exposure of persons traveling around the country and imposing on lodges, and for the collection of statistics, etc. A constitution was adopted providing for the election of officers, and the organization will be known as the General Relief Association of the United States and Canada. This Masonic insurance holds back thousands from leaving the lodge.

—Freemasonry was planted in China by the Grand Lodge of England, and the first Masonic hall was dedicated at Hong Kong, Oct. 13, 1853.

—It is said that three Grand Masters of England were Roman Catholics, viz: The Duke of Norfolk, 1720–30; the Duke of Montague, 1732, and Lord Petre, 1772–76. When Grand Master the Marquis of Ripon became a Roman Catholic he left the craft.

—As the Lieutenant-Governor of Illinois has little public business to discharge he gives his attention to Masonry thus: "By order of John C. Smith, 33d deg., Deputy of the Supreme Council for the State of Illinois, a special notification is issued to members that there will be a special session of Illinois Council of Deliberation," etc.

—The celebration of the second anniversary of the establishment of the order of "Independent Forestry" in Illinois took place in this city lately, and consisted of a grand parade through the streets and addressed by R. M. Oliver, High Chief Ranger, Assistant State's Attorney L. L. Mills, Judge W H Barnum, Harry Rubens, the attorney of the liquor dealers in Chicago. The State High Court of Illinois consists of seventy eight subordinate courts with 7,000 members, located in Illinois and adjacent States, Dr. P. H. Corvin and others.

HOME HINTS.

FLIES AND THEIR RELATION TO DISEASE.

It is a common belief that the absence of flies for a season it a percursor of an epidemic, and flies being this year less numerous than some other seasons, some of our contemporaries have reasoned that the cholera or some other dreadful epidemic is to inflict our laud, or as one of contemporaries puts it, "without more flies everybody is going to be sick, and a great many people are going to die." The process of reasoning on this subject is about as follows, given by a writer more rational than superstitious, which we find in the Midland *Industrial Gazette:* "The absence of flies does not exactly presage an epidemic — that is, the flies are not killed by the poison in the air, as many superstitious persons who have noticed the coincidence between disease and a small fly crop believe—but their absence is in itself a cause of sickness and epidemics. The scarcity of flies this year is attributed to the somewhat phenomenal weather prevailing in the North this Spring. In February there was a remarkable warm spell, a mild temperature that hatched out most of the pupæ, and brought many little flies prematurely into the world. This was followed by a long continued and severe cold in March, which killed all these young flies before they could get in their work on the bald and sleepy. Hence a short fly crop. And now as to its relation to disease: The fly is a vulture, a buzzard on a small scale. It is the most important, because the most numerous, destroyer of pest-breeding material. It gets in on foul and decaying matter that can be reached by no other insect or animal, and it destroys it. The quantity of this pestilential matter thus removed cannot be estimated, because the fly is always getting away with it in summer, while in winter the cold prevents its evil influences being felt. When, therefore, there are too few flies to thoroughly consume all the forms of dead and decaying substance that fills the earth, the surplus pollutes the air, the soil, and water and creates and propagates disease. It is suggested, therefore to New York, that, in view of this fly famine, that city stands imminent dread of an invasion by that great enemy, cholera, and the citizens are warned to be more than usually careful, and to supply the lack of fly by exercising extraordinary care in the removal of everything calculated to beget or nourish a pestilence."

In contradistinction to the above, Doctor Grassi, in an article in the *British Medical Journal* in 1883, on danger from flies claimed to have made an important, by no means pleasant, discovery in regard to flies. It was always recognized, said the learned doctor, that these insects might carry the germs of infection on their wings or feet, but it was not known that they are capable of taking in at the mouth such objects as the ova of various worms, and of discharging them again unchanged in their fæces. This point has now been established, and several striking experiments illustrate it. Dr. Grassi exposed in his laboratory a plate containing a great number of the eggs of a human parasite, the *Tricocephalus dispar*. Some sheets of white paper were placed in the kitchen, which stands about ten meters from the laboratory. After some hours, the usual spots produced by the fæces of flies were found on the paper. These spots when examined by the microscope, were found to contain some of the eggs of the tricocephalus. Some of the flies themselves were then caught, and their intestines presented large numbers of the ova. Similar experiments with the ova of the *Oxyuris vermicularis* and of the *Tænia solium* afforded corresponding results. Shortly after the flies had some mouldy cream, the *Oidium lactis* was found in their fæces. Dr. Grassi mentions an innocuous and yet conclusive experiment that everyone can try. Sprinkle a little lycopodium on sweetened water, and afterward examine the fæces and intestines of the flies; numerous spores will be found. As flies are by no means particular in choosing either a place to feed or a place to defecate, often selecting meat or food for the purpose a somewhat alarming vision of possible consequences is raised.—*Scientific American*

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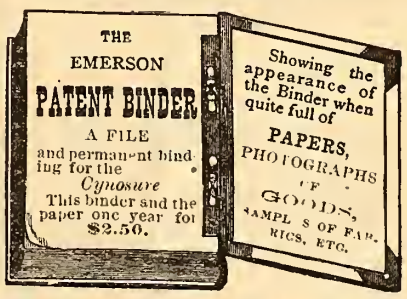
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FARM NOTES.

THE POTATO CROP.

That the potato crop is one of the most important crops produced in this country a few figures will easily show. In 1882 the total number of acres devoted to potato raising was 2,171,636, and from them were raised 170,972,508 bushels of tubers, valued at $95,304,844. These figures are from the Department of Agriculture report for May, 1873, and are as nearly accurate as may be. In order to ascertain the comparative value of this crop in connection with other farm products we must find out the value assigned to the product of an acre which we as certain to be as follows:

Potatoes	$43 84	Hay	$11 45
Barley	13 50	Oats	9 64
Wheat	12 00	Buckwheat	9 48
Indian Corn	11 91	Rye	8 24

For the cereals named above, of course the grain only is considered, though in a more accurate estimate the value of the straw would have to be included, which however, would still leave the potato crop far ahead.

In respect to average cash value of this crop per acre by states and territories we find that the figures run as follows: Montana, $120, Utah, $112.50, Idaho, $104.20, New Mexico, $90, Nevada, $89.96, Arizona, $82.50, Maine, $75.00, Massachusetts $84, Rhode Island $68.56, Vermont, $68.07, New York being only $48.82.

One reason why less attention is paid by most farmers to this crop than to others is probably because there is much strictly manual labor required in raising and harvesting it; improvements in machinery have not been so great in this direction as in others, and farmers are not to be censured if they devote the larger part of their acres to crops that can be planted and gathered with more ease than this. However the fact stands out plainly that potatoes are a profitable crop; and now that there is really little to fear from the attacks of the Colorado beetle, if care is taken, it would seem a wise plan for farmers whose land is adapted to it to cultivate the potato in larger areas. Some sections seem to be more conducive to disease in the potato than others; but if a few points of culture be borne in mind, there will be little or no fear of the potato rot.

1. Tubers that are not mature when planted induce feeble growth, being wanting in the starch element which nourishes the young plant; hence care should be taken in the selection of seed.

2. Excessive fertilizing, especially with nitrogenious manures causes a too rapid and therefore weak growth of the plant. This should be avoided, as such fertilizers are an immediate cause, it is claimed, of fungous growths, which are the prime causes of decay.

3. Make the location of the potato-patch on rather high ground. Low, wet lands favor decay, owing to dampness. This should always be avoided; and especially should excessive dampness be excluded from the cellar in which potatoes are placed.

Without stopping at this time to consider the kinds of soil best suited to potato, the planting and cultivation, we pass to the more seasonable work of gathering and storing the crop. There might be little need of saying much on this point were it not that there are still many farmers who pay but little attention to this very important part of the work. The potato is not bound to keep from decaying if conditions suited to bring about such a state are present. Some men go into the potato field just after a rain, throw out the tubers covered with mud, and hurry them away to the bins. Of course they rot. Or they leave them exposed to the blistering rays of the sun, which injures them. It is time and money lost in the end to dig potatoes when the weather and the soil are not right. Men sometimes need to censure themselves more, and the weather, the "bugs," and the variety of potato less, as some varieties seem predisposed to rot more than others.

On most farms the hoe and fork are still the only implements used for digging, though some make use of the plow and in rare instances some patent machine finds its way into the field. No doubt, there will be, perhaps now is, a patent potato digger that does good work; but we are not fortunate enough to have seen it yet. But in the use of the hoe or fork, much care is uncessary not to injure the tubers. Those that are bruised and hacked up are on the short cut to the pigtrough, and such should not be put into the bin with the sound ones. "Bad company corrupts good morals," is true in the potato bin.

Different methods for storing for the winter are practiced with varying success. Some prefer the trench system, some the mound system, and some always make use of the cellar; and in many respects the cellar is preferable. One has the opportunity of knowing what is going on in the box or bin in the cellar, when he cannot so easily determine the fact in the mound or trench. A good frost-proof cellar, under house or barn, free from excessive dampness, and he has a good place for his potatoes. But if under the living rooms, we have this word of caution: Never allow decaying potatoes, or vegetables of any kind in fact, to remain there a day after their presence is known. Unhealthful odors, positive disease may be the result to the family above stairs. Precaution is always wise.—*Chatham, N. Y., Independent.*

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Every stop of a train costs money to a railroad company. Recent statistics kept on a certain trunk line showed that during a year the 350 daily trains made 7,000 extra stops every twenty-four hours, the traffic being largely suburban. Experiments showed also that each stop cost 42 cents, reckoned largely in extra time to its employes who, for that number of stops put in the aggregate 350 extra hours per day, making a total loss to the company of nearly $50,000 a year.

One of the strangest people with whom the missionary has to do are the Falashas of Ethiopia. They are black Hebrews, about 200,000 in number, living west of the Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still adhere to the Mosaic ceremonies and laws. They are the children of the Hebrew immigrants, who, in the time of the great dispersion, settled in Abyssinia, and married wives of that nation—a thing not strange, as the Ethiopians are Semitic in nationality and language.

They were in the grocery store. Said Brown (seeing a blind man about to enter): "Were you aware how delicate the touch of a blind person is? When nature deprives us of one sense, she makes amends by bringing the other senses to extraordinary acuteness. Let us illustrate by this gentleman. I'll take a scoop of this sugar and let him feel of it, and you see how quickly he'll tell you what it is." The blind man having entered, he was put to the test. He put his thumb and finger into the scoop, and without hesitation said: "That is sand." Everybody laughed but the grocer. He made three several attempts at blushing, then went into the back shop and kicked his dog.

At the Passaic rolling mill and bridge works, of Paterson, N. J., is being built what will be, when finished, the longest draw-span in the world. It is to be 430 feet long, will weigh about 500 tons, and consist of iron and steel in proportion of three to two. The machinery for latching, lifting the ends and turning the draw is all to be worked from the center of the span, and is fitted to be operated either by hand or power. The turntable is rim-bearing, turning on fifty wheels eighteen inches in diameter. The diameter of the drum is twenty-five and a half feet. It is for the new bridge which the Minnesota and Northwestern railroad company is constructing across the Mississippi river at St. Paul. The length of the entire bridge will be 1,430 feet.

Kentucky used to be classified as a Southern State. A classification under the head of "the Mississippi States," said to be adopted in some of modern school geographies, is not generally accepted. It is a curious arrangement at this late day that classes New, York, Pennsylvania and New Jersey among the "Middle States," and Ohio, Indiana and Illinois "the West." The grouping proposed by the Census office is into North Atlantic, South Atlantic, Northern Central, Southern Central, and Western States. Under this system Kentucky is among the Southern Central States. By this arrangement the Western States begin about the 104th degree west longitude, Colorado being the easternmost of the Western States. The line of the Allegheny or Apalachian Mountains is the general divide between the South Atlantic and Southern Central States. The southern boundary of Pennsylvania divides the North Atlantic from the South Atlantic States, and its western boundary is the line between North Atlantic and Northern Central.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen $2.00

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Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each: per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

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National Christian Association.

221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

COUNTRY.

The appointment of Rensselaer Stone as collector of internal revenue in the place of Mr. Harvey at Chicago was unexpected, but is interpreted as showing a stong disfavor toward the Harrison, McDonald gang that has been running the politics of this city from the Democratic standpoint.

A gathering of some interest was the reunion of the organization known as the Army of the Tennessee in this city last week. Gen. Sherman, Postmaster-General Vilas, General W. W. Belknap, Gen-Chetlain, General Fletcher, of Missouri, Governor Sherman of Iowa, Governor Alger of Michigan, and many other distinguished ex-warriors were present.

The Massachusetts prohibitionists, at their convention Thursday at Worcester, nominated Thomas J. Lathrop, of Taunton, for Governor.

In accordance with the request of the United States postal authorities, all mails from Montreal destined for the United States will be fumigated prior to dispatch There were thirty four new cases of small-pox at Montreal Wednesday.

Mayor Rice, of St. Paul, Minn., decided Thursday to permit open gambling, no arrests to be made except in case of disturbances or complaints by citizens.

President Cleveland Wednesday appointed Mrs M. A. Mulligan to be pension agent at Chicago, vice Miss Ada C. Sweet, resigned.

A rock which had fallen upon the track overturned the locomotive, baggage and smoking cars of the Montreal Express near Whitehall, N. Y., early Wednesday morning, the engineer being killed instantly, and five others severely injured.

It is believed that two vessels were wrecked Tuesday night off Two Rivers, Wis. The hull of one can be seen and the wreckage is coming ashore. No bodies have been found.

There were forty-eight new cases of small-pox at Montreal Tuesday and twenty-three deaths. The disease has made its appearance at Ottawa, Ont., and Sutton, P. Q., and fears are entertained that it will reach Richford, Vt., eight miles from Sutton.

Miss Marian Norwood, an actress, retired at New York Tuesday night with a cigarette in her mouth. Falling asleep, the cigarette set fire to the bedclothes, the woman was burned to a crisp.

Resolutions for prohibition and woman suffrage were presented at the constitutional convention of South Dakota Wednesday, and were referred to a proper committee, which will, it is believed, report for the submission of these questions to the people, and an article to this effect will be engrafted into the constitution.

In a colored church near Canton, Miss., Wednesday night, while Aaron Warz, the deacon, was kneeling with the congregation, at prayer, Leon Cockrell, a negro teacher, shot Warz dead.

A suit was decided yesterday in the superior court at Charlotte, N. C., involving points of interest to the general public. In January, 1883, James G. Holmes, late of Charleston, and now of Baltimore, was ejected from the only first class passenger car of a train on the Carolina Central railroad and forced to ride for some hours in a car filled with tobacco smoke He claimed damages in the sum of $5,000, and a jury awarded him $475.

Hon. Emery A. Storrs of Chicago was found dead in bed at the Clifton House, Ottawa, Saturday morning. He had been attending the Supreme Court to argue the motion for a new trial in the case of Mackin, the ballot thief. For several days he had been feeling unwell, but was able to be about the court and hotel.

Near Seattle, Wy. T. Saturday morning a large building occupied by fifty Chinese laborers was attacked by a mob of masked men. The Chinese fled into the woods.

The Sacramento river, California, is now so filled up by debris and slickens washed down from the mines worked in past years that passenger and freight boats can no longer reach Sacramento. The shoaling of the river has increased so rapidly during the last three years that unless measures are promptly taken by the government to thoroughly dredge the wer basin there is every probability that Sacramento City and all the great grain-growing valleys of northeastern California will be cut off from water communication with San Francisco.

Fifty years ago Ellen Johnson, a colored woman, was separated from her mother, who was sold and sent to New Orleans. The mother arrived at Louisville last week hale and hearty. She is 112 years old and the daughter 60. Living in the house with Mrs. Ellen Johnson are the children to the third generation, so that the Johnson family now consists of great-great-grandmother, great-grandmother, grandmother, mother and children.

John L. Sullivan, the prize-fighter, pitched in a game of base ball at Cleveland Sunday. As the champion was leaving the ground he was placed under arrest, charged with violating the Sunday law. He was taken before a justice of the peace and gave bail in $500 for his appearance at 2 o'clock Monday afternoon.

Washington Court House, the county seat of Fayette county, O., a town of some 3,000 inhabitants was terribly visited by a cyclone Tuesday evening last. A heavy rainfall prevented any notice of the wind which came on suddenly with a terrifying sound. The people were not frightened until they heard the rattling of signs in the terrific storm. It kept getting worse and worse until the largest and most substantial brick and stone structures of the city heaved to and fro at the mercy of the steadily increasing gale. Bricks and beams, roofs, fences and almost every conceivable thing that could possibly be wrenched loose flew through the air, scattering death and destruction everywhere. For eight long minutes the destructive work went on. Music Hall was filled with people attending the salvation army meeting, and as a portion of the roof and ceiling fell in, a disastrous panic and stampede was prevented with the greatest difficulty. In Odd-fellows Hall forty members were gathered at a meeting in the second story when the storm came. The building was literally thrown down, yet not one was injured. Thirty-one went down with the ruins and escaped, while nine clung to the walls of an adjoining block and were rescued by ladders. Search amid the wrecked buildings discovered five killed and some 300 injured; nearly a million dollars worth of property was destroyed.

During the same evening cyclones or heavy wind storms passed near Adrian, Mich., through Wyandot Co., O, and in the vicinity of Dublin and Cambridge City, Ind., doing great damage and injuring many persons.

FOREIGN.

Letters from China state that France lost 15,000 men in the Tonquin campaign, while the Chinese loss was 100,000.

Floods have destroyed the crops in Bengal. The Calcutta district is submerged.

Throughout Spain Thursday there were 1,729 new cases of cholera, and 542 deaths were reported.

M. de Lesseps is bringing the influence of powerful financial houses to bear to obtain authority from the French government for an issue on the Panama Canal shares. Premier Brisson adheres to his determination that no decision shall be given until after the elections.

The official *Gazette* of Berlin says that on Aug. 19 the government received a note from Spain protesting against Germany's occupation of the Caroline Islands, and that Bismarck's reply was handed to the Spanish Minister of Foreign Affairs on Sept. 4. In his reply Prince Bismarck pointed out that German traders who had resided for many years on the Caroline Islands, believing the islands to be unclaimed, had demanded the protection of Germany. Such protection, said the Chancellor, would have been neither solicited nor granted if it had been thought that Spain claimed the Archepelago. Official inquiries showed that the only interests represented on the islands were German and British, the former largely predominating. In view of the fact that Spain had made no objection to Germany's note of March 1885, in which Germany refuted Spanish claims to the Carolines, Germany was justified in regarding the islands as ownerless. The annexation had been effected in good faith, and Germany was willing in a friendly spirit, to examine into the claims now put forth by Spain or to submit the matter to arbitration. The Chancellor, in concluding his reply, said that the question was a too trivial one to imperil the friendship existing between Spain and Germany.

The expulsion of Russian Poles fr... Prussia has been carried to such extrem... that the German press has finally b... aroused to the cruelty and injustice ... petrated in many instances, and beg... enter its protests, saying that if o... sion is persisted in it will result i... judicing Germany's relations wit... nations.

Washington

BUSINESS.

Below will be found a statement to amounts donated since June 1st to the fund for sending the *Christian Cynosure* to ministers.

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G. C. K.	2 00
John C. Cole	10 00
Mrs. A. E. Jenks	10 00
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Wheat—No. 2	79	@79¾
No. 3		68½
Winter No 2		83½
Corn—No. 2	43½	44½
Oats—No. 2		26
Rye—No. 2		56
Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		8 80
Butter, medium to best	11	@22
Cheese	05	@10
Beans	75	@1 20
Eggs		15
Seeds—Timothy	1 55	@1 76
Flax		1 21
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@25
Cattle—Choice to extra	5 40	@6 15
Common to good	2 25	@5 25
Hogs	3 00	@4 60
Sheep	1 25	@3 75

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	92½	@97½
Spring		85½
Corn	47	@50½
Oats	24	@32
Mess Pork		10 50
Eggs		16½
Butter	8	23
Wool	13	@37

KANSAS CITY.

Cattle	2 40	@5 40
Hogs	3 65	@4 15
Sheep	1 50	@3 00

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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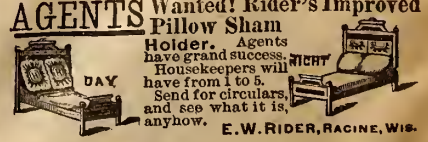
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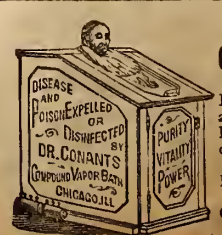
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